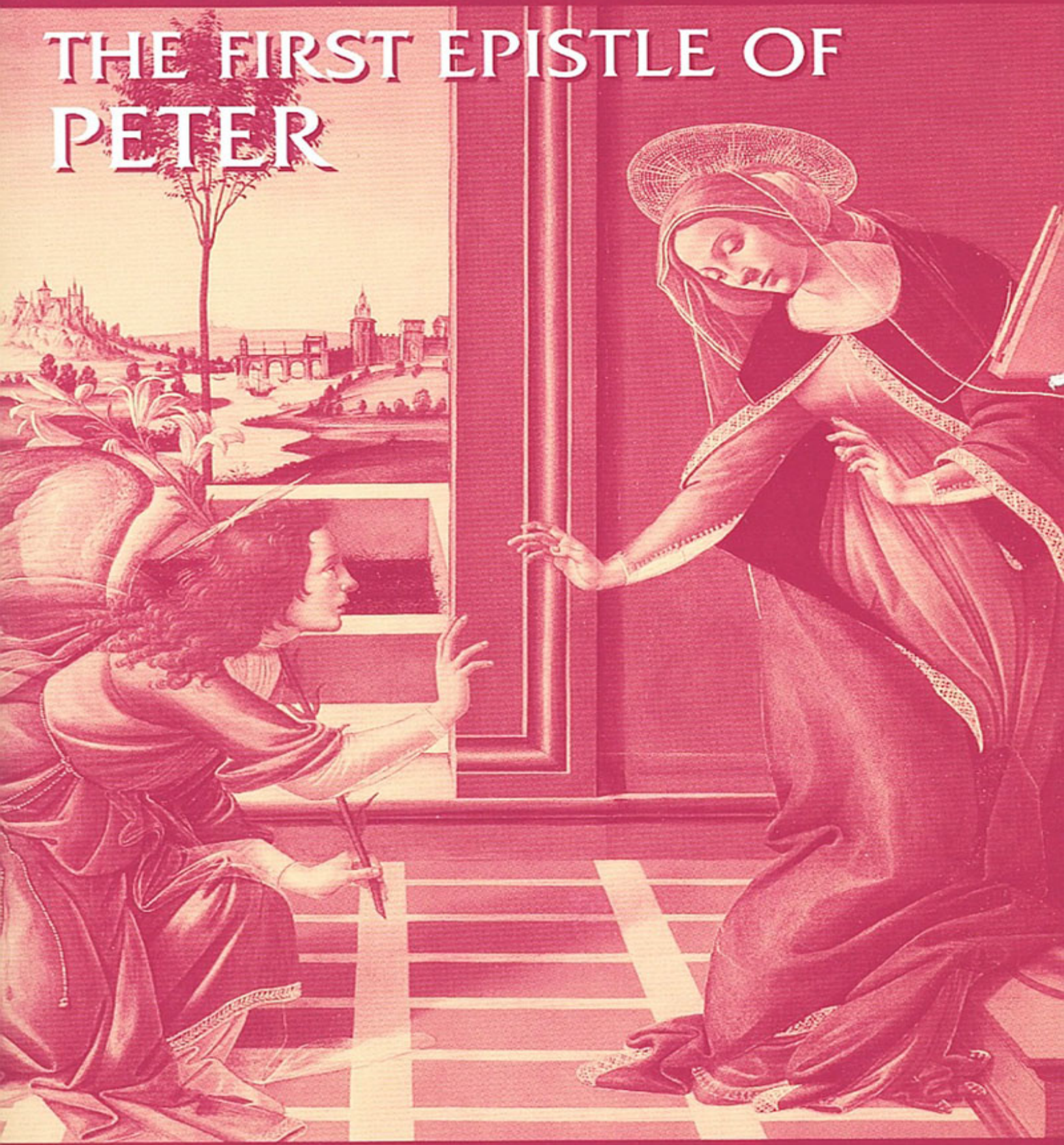
The New International Commentary on the New Testament

THE FIRST EPISTLE OF PETER



PETER H. DAVIDS

THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT

General Editors

NED B. STONEHOUSE
(1946–1962)

F. F. BRUCE
(1962–1990)

GORDON D. FEE
(1990–2012)

JOEL B. GREEN
(2013–)

The First Epistle of
PETER

by

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WILLIAM B. EERDMANS PUBLISHING COMPANY
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To two men who each exemplify some of the pastoral concerns of 1 Peter

F. F. BRUCE
and
ERNST SCHRUPP

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TEXT, EXPOSITION, AND NOTES

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EDITOR'S PREFACE

It was part of the original plan of the New International Commentary on the New Testament that one volume should be devoted to the two Epistles of Peter and the Epistle of Jude. The authorship of this volume had been assigned to a well-known scholar by Dr. N. B. Stonehouse before his death in 1962.

Unforeseen hindrances prevented the work from being completed as planned. At last, in 1981, Dr. Peter H. Davids accepted an invitation to undertake the task, and this volume constitutes the first installment of the fulfillment of that acceptance. As the work has developed, it has seemed appropriate to divide it into two volumes, the first covering 1 Peter and the second covering 2 Peter and Jude. For the second volume Dr. Davids has enlisted the collaboration of Mr. Robert L. Webb.

Dr. Davids is no newcomer to New Testament exegesis: he has taught the subject at Wiedenest Bible School, West Germany, at Trinity Episcopal School for Ministry, Ambridge, Pennsylvania, and at Regent College, Vancouver. In 1982 his volume on the Epistle of James appeared in the New International Greek Testament Commentary. This work—a notable achievement—followed a thesis, "Themes in the Epistle of James that are Judaistic in Character," for which he was awarded the degree of Ph.D. by the University of Manchester in 1974.

There is a welcome freshness about Dr. Davids' commentary. He deals with the usual questions of introduction—date, authorship, life-setting—and expounds the theology and abiding practical relevance of the epistle in a manner that shows him to be abreast of the latest (as well as earlier) scholarship and at the same time to be well able to think originally and constructively about these matters and to present his thoughts clearly and convincingly to others. It has been an enjoyable and exciting experience for

me to read this commentary before publication; I am glad to think that on its publication many others will be able to share this joy and excitement.

F. F. BRUCE

AUTHOR'S PREFACE

The First Epistle of Peter is a letter from a person who is seeking to encourage and support a group of Christians whom he has likely never met. He uses his own position to extend this support and thus bind the church together. This is one example of apostolic action.

With this thought in mind I wish to dedicate this volume to two apostolic individuals with whom I have had the privilege to work. The first is Professor F. F. Bruce, the editor of this series. I make this dedication not only because I appreciate his support to me, but also because he has been a parent figure to hundreds of evangelical biblical scholars through organizations such as the Tyndale Fellowship for Biblical Research. I do not believe that evangelical biblical scholarship worldwide would be what it is today without him.

The second individual is Ernst Schrupp, former Werksleiter of Missionshaus Bibelschule Wiedenest in Bergneustadt, Germany. He sacrificed his own academic work and religious roots for the sake of being the first leader of Inter-Varsity in Germany (Studentenmission Deutschland). Later, after inheriting the mantle of Erich Sauer, he developed Wiedenest as a mission and became a leading figure in the German Evangelical Alliance, working tirelessly to keep groups of Christians working together. From him I learned to work "allianzweise."

Both of these men have reached out beyond their own professional and denominational concerns to encourage, enlarge, support, and tie together the body of Christ. Both have done so at a personal cost. And both have been viewed as parent figures by younger people who have followed where they have blazed the trail. Furthermore, not only have they done apostolic work, but they share the same hope and faith as Peter.

* * * * *

In January 1981, I had received my commentary on James back from the editor for revision (including a request to interact with a newly published commentary) and was working on the overwhelming project between terms when I received a letter from F. F. Bruce inviting me to write a commentary on 1 Peter, 2 Peter, and Jude. While working on James I had noticed its similarity in many ways to 1 Peter (including discussions in the literature of possible dependence); so, putting aside exhaustion (and possibly caution), I accepted the invitation, especially since I was looking forward to a sabbatical leave in 1982-83. It seemed to me that five years would be plenty of time to complete the project.

During the coming three years I moved three times and changed jobs as many times. The sabbatical produced many things, but progress on 1 Peter was at the bottom of the list, although this commentary did have the distinction of being the first work that I began to write using a computer. At the same time the experiences of the intervening years put me more in tune with the pastoral concerns of 1 Peter and perhaps even some of the pain experienced by the recipients of the letter. Thus I have entered more deeply into this letter than I would have had it been a rapidly completed project.

The intervening years produced some changes in both the scope and shape of the project. At least three new commentaries on 1 Peter appeared, those by N. Brox, Wayne Grudem, and J. R. Michaels. More importantly, the commentary by Gordon Fee on 1 Corinthians in this series enabled me to expand the scope of the present volume, and offered a standard of commenting that was intimidating and beyond what I had time for. Along the way I received invaluable help from initial bibliographic work by several students at Trinity Episcopal School for Ministry, Ambridge, PA, which was completed and updated at Regent College, Vancouver, Canada, by Robert L. Webb, whose thesis I had the privilege of supervising. It was Webb's Th.M. thesis that documented for me the extent of the apocalyptic thought in this epistle. And it was he who took over from me the writing of the commentary on 2 Peter and Jude. Without that help this book would have been far more than the eight years it was in writing. Two other thesis students, John Wilson and Minho Song, assisted in the final bibliography update in the process of doing their own work.

I am also thankful to others who assisted me along the way. F. F. Bruce not only invited me to write this work and bore with me during the delays, but also offered invaluable help in his suggestions and his incredibly detailed editorial work on the manuscript. Austin Avenue Chapel, Coquitlam, BC, Canada, put me on staff during much of the writing of this work, knowing that I would continue to be involved in writing and willingly supporting me in that effort. Such support of a writing ministry by a church is not all that usual; may their tribe increase! And of course the editors at William B. Eerdmans not only accepted the frustration of a delayed manuscript, but also did their usual careful work in turning this into a book. Finally, my family accepted the purchasing of computers and programs, along with the frustrations and endless delays that went into this book. I am more than thankful.

But in all of this I am most thankful that I share with Peter the living hope and look forward to the same expectation. It is that hope and expectation which has been the light along the way and which I trust this commentary will clarify for some readers and assist others to communicate more deeply.

Pentecost 1989
Port Moody, BC, Canada

PETER H. DAVIDS

The First Epistle of
PETER

ABBREVIATIONS

I. PERIODICALS AND MONOGRAPH SERIES

AB	Anchor Bible
AlEvLKZ	*Allgemeine Evangelisch-Lutherische Kirchenzeitung*
AmiDuCl	*Ami du clergé*
AnalBib	Analecta biblica
AnJaBI	*Annals of the Japan Biblical Institute*
Ant	*Antonianum*
ARW	*Archiv für Religionswissenschaft*
ASNU	Acta Seminarii Neotestamentici Upsaliensis
AsSeign	*Assemblées du Seigneur*
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATR	*Anglican Theological Review*
AtSetB	*Atti della settimana biblica*
AusBR	*Australian Biblical Review*
AusCathRec	*Australasian Catholic Record*
AUSemSt	*Andrews University Seminary Studies*
BAGD	Bauer, W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 2nd ed. Trans. W. F. Arndt and F. W. Gingrich. Chicago: University of Chicago Press, 1979
BDF	Funk, R. W., *A Greek Grammar of the New Testament and Other Early Christian Literature.* Trans. and ed. F. Blass and A. Debrunner. Chicago: University of Chicago Press, 1961
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
Bib	*Biblica*
BibK	*Bibel und Kirche*
BibLeb	*Bibel und Leben*
BibMan	*Bibliskt Manadshafte*

BibOr	*Bibbia e Oriente*
BibSac	*Bibliotheca Sacra*
BibToday	*Bible Today*
BibTr	*Bible Translator*
BNTC	Black's New Testament Commentaries
BS	*Biblische Studien*
BTB	*Biblical Theology Bulletin*
BVC	*Bible et vie chrétienne*
BWANT	Beiträge zur Wissenchaft vom alten und neuen Testament
BZ	*Biblische Zeitschrift*
BZNW	Beihefte zur *Zeitschrift für die neutestamentliche Wissenschaft*
CBC	Cambridge Bible Commentary
CBQ	*Catholic Biblical Quarterly*
ClassJr	*Classical Journal*
ClerMon	*Clergy Monthly*
CGT	Cambridge Greek Testament
ChQuRev	*Church Quarterly Review*
ChrT	*Christianity Today*
CollTheol	*Collectanea Theologica*
ComVia	*Communio Viatorum*
ConJ	*Concordia Journal*
CTM	*Concordia Theological Monthly*
CultBíb	*Cultura Bíblica*
DanTTs	*Dansk Teologisk Tidsskrift*
DBSup	*Dictionnaire de la Bible, Supplément*
DNTT	Brown, C., ed., *The New International Dictionary of New Testament Theology.* Grand Rapids: Zondervan, 1967-71
DocLif	*Doctrine and Life*
DTC	*Dictionnaire de théologie catholique*
EcR	*Ecumenical Review*
EHNT	Exegetisches Handbuch zum Neuen Testament
EKKNT	Evangelish-katholischer Kommentar zum Neuen Testament

EphThL	*Ephemerides Theologicae Lovanienses*
ErbAuf	*Erbe und Auftrag*
ErfTSt	*Erfurter theologische Studien*
EspV	*Esprit et Vie*
EstBíb	*Estudios Bíblicos*
Eter	*Eternity*
ETR	*Études Théologiques et Religieuses*
EvQ	*Evangelical Quarterly*
EvT	*Evangelische Theologie*
ExB	Expositor's Bible
Exp	*Expositor*
ExpT	*Expository Times*
FreibTSt	Freiburger theologische Studien
GerefThT	*Gereformeerd Theologisch Tijdschrift*
Greg	*Gregorianum*
HartfQ	*Hartford Quarterly*
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HTR	*Harvard Theological Review*
IB	*Interpreter's Bible*
ICC	International Critical Commentary
IDB	*Interpreter's Dictionary of the Bible*
Interp	*Interpretation*
JBL	*Journal of Biblical Literature*
JBC	*Jerome Biblical Commentary*
JETS	*Journal of the Evangelical Theological Society*
JRelS	*Journal of Religious Studies*
JSNT	*Journal for the Study of the New Testament*
JSOT	*Journal for the Study of the Old Testament*
JSS	*Journal of Semitic Studies*
JTS	*Journal of Theological Studies*
KerD	*Kergyma und Dogma*
LifeSpir	*Life of the Spirit*

LTJ	*Lutheran Theological Journal*
LumVit	*Lumen Vitae*
MeyerK	H. A. W. Meyer, Kritisch-exegetischer Kommentar über das Neue Testament
MTZ	*Münchener theologische Zeitschrift*
MuslimW	*Muslim World*
NCB	New Century Bible
NedTTs	*Nederlands Theologisch Tijdschrift*
Neot	*Neotestamentica*
NGTT	*Nederduitse Gereformeerde Teologiese Tydskrif*
NieuweB	*Nieuwe Bijdragen*
NieuweTS	*Nieuwe theologische Studiën*
NorTT	*Norsk Teologisk Tidsskrift*
NovT	*Novum Testamentum*
NovTSup	*Novum Testamentum, Supplement*
NRT	*Nouvelle Revue Théologique*
NTAbhand	Neutestamentliche Abhandlungen
NTD	Das Neue Testament Deutsch
NTS	*New Testament Studies*
OBK	Olshausens Commentar über sämtliche Schriften des Neuen Testaments
ParLi	*Paroisse et liturgie*
ParOr	*Parole de l'Orient*
PC	Proclamation Commentaries
PSTJ	*Perkins School of Theology Journal*
PW	A. Pauly and G. Wissowa, *Real-Enzyklopädie der klassischen-Altertumswissenschaft*
RA	*Revue d'assyriologie et d'archéologie orientale*
RB	*Revue Biblique*
RE	*Real-enzyklopädie für protestantische Theologie und Kirche*
RechSR	*Recherches de science religieuse*
ResQ	*Restoration Quarterly*
RevistB	*Revista biblica*

RHistR	*Revue de l'histoire des religions*
RHPR	*Revue d'histoire et de philosophie religieuses*
RivLasall	*Rivista Lasall*
RNT	Regensburger neues Testament
RuchBibLit	*Ruch Biblijny i Liturgiczny*
RVV	Religionsgeschichtliche Vesuche und Vorarbeiten
SacDoc	*Sacra Doctrina*
Sap	*Sapienza*
SBLMS	Society of Biblical Literature Monograph Series
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SciEcc	*Sciences ecclésiastiques*
SE	*Studia Evangelica*
SEÅ	*Svensk exegetisk årsbok*
SJT	*Scottish Journal of Theology*
Spfdr	*The Springfielder*
ST	*Studia Theologica*
StMiss	*Studia Missionalia*
StMor	*Studia Moralia*
SUNT	Studien zur Umwelt des Neuen Testaments
SWJT	*Southwestern Journal of Theology*
TC	Tyndale New Testament Commentary
TDNT	Kittel, G., and Friedrich, G., eds., *Theological Dictionary of the New Testament.* Trans. and ed. G W. Bromiley. Grand Rapids: Wm. B. Eerdmans, 1964-74.
TeolEspir	*Teología Espiritual*
Th	*Theology*
ThD	*Theology Digest*
ThQ	*Theologische Quartalschrift*
TLit	*Theologische Literaturzeitung*
TSK	*Theologische Studien und Kritiken*
TT	*Teologisk Tidsskrift*
TTKi	*Tidsskrift for Teologi og Kirke*

TToday	*Theology Today*
TTZ	*Trierer theologische Zeitschrift*
TynBul	*Tyndale Bulletin*
TZ	*Theologische Zeitschrift*
UnaSanc	*Una Sancta*
VerDom	*Verbum Domini*
WC	Westminster Commentaries
Wor	*Worship*
ZBK	Zürcher Bibelkommentare
ZKNT	Zahn's Kommentar zum Neuen Testament
ZMissW	*Zeitschrift für Missionswissenschaft und Religionswissenschaft*
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft*
ZWT	*Zeitschrift für wissenschaftliche Theologie*

II. JEWISH, PATRISTIC, AND CLASSICAL SOURCES

A. RABBINIC WRITINGS

General rabbinic abbreviations

R.	Rabbi (as title for any rabbi)
Rabbi	R. Judah ha-Nasi

Midrashim (Commentaries)

Gen. R.	Genesis Rabbah

Talmudic literature (abbreviations and tactate names)

b.	Babylonian Talmud
m.	Mishnah
Aboth	Aboth or The Fathers
Ker.	Kerithoth
Sanh.	Sanhedrin
Yeb.	Yebamoth

Targumim (Aramaic translations or paraphrases)

Onk.	Onkelos

B. DEAD SEA SCROLLS

CD	Cairo-Damascus Document from Cairo Geniza
6QD	Damascus Document from Qumran, Cave 6
4QFlor	The Florilegium (chain of scriptures) from Qumran, Cave 4
lQGenApoc	The Genesis Apocryphon from Qumran, Cave 1
1QH	The Thanksgiving Hymns from Qumran, Cave 1
1QM	The War Scroll from Qumran, Cave 1
lQpHab	The Commentary on Habakkuk from Qumran, Cave 1
4QpHos	The Commentary on Hosea from Qumran, Cave 4
4QpPs37	The Commentary on Psalm 37 from Qumran, Cave 4
4QpIsa^{d}	The fourth manuscript of the Commentary on Isaiah from Qumran, Cave 4
4QpNah	The Commentary on Nahum from Qumran, Cave 4
1QS	The Manual of Discipline or the Rule of the Community from Qumran, Cave 1

C. HELLENISTIC JEWISH WRITINGS

Josephus	Flavius Josephus *(ca.* A.D. 37-97)
Ant.	*Antiquities of the Jews*
c. Ap.	*Against Apion*
Wars	*Wars of the Jews*
Philo	Philo of Alexandria (Philo Judaeus, *ca.* 50 B.C-A.D. 45)
De Ebr.	*De Ebrietate*
De Mut. Nom.	*De Mutatione Nominum*
De Somn.	*De Somniis*
De Virt.	*De Virtutibus*
Flacc.	*In Flaccum*
Legatio	*Legatio ad Gaium*
Quod Omnis Probus	*Quod Omnis Probus Liber Sit*
Vita Mosis	*De Vita Mosis*

D. CLASSICAL GREEK AND LATIN WRITINGS

Aristotle	Aristotle *(ca.* 384-322 B.C.)
Nic. Eth.	*Nicomachean Ethics*
Corp. Herm.	*Corpus Hermeticum*

Dio Cassius	Cassius Dio Cocceianus (2nd-3rd cent. A.D.)
Hist.	*History*
Epictetus	Epictetus *(ca.* A.D. 55-135)
Dis.	*Discourses*
Enchir.	*Enchiridion*
Herodotus	Herodotus *(ca.* 484-425 B.C.)
Hist.	*History*
Isocrates	Isocrates *(ca.* 436-338 B.C.)
Epist.	*Epistolae*
Lucian	Lucianus Sophistes *(ca.* 2nd cent. A.D.)
Alex.	*Alexander*
Pereg. Mort.	*De peregrini morte*
Meander	Meander *(ca.* 342-293 B.C.)
Frag.	*Fragment*
Mith. Lit.	Mithras Liturgy
Papyrus Oxy.	*Oxyrhynchus Papyri,* ed. P. Grenfell, A. S. Hunt, *et al.,* 1898–.
Plato	Plato *(ca.* 427-347 B.C.)
Alcib.	*Alcibiades*
Apol.	*Apology*
Gorg.	*Gorgias*
Leg.	*Leges*
Pol.	*Politics*
Resp.	*Respublica (The Republic)*
Pliny	Pliny the Younger *(ca.* A.D. 61-112)
Epist.	*Epistles*
Plutarch	Mestrius Plutarchus *(ca* A.D. 50-120)
Consol.	*Consolatio ad Uxorem*
Mor.	*Moralia*
Praec. Conj.	*Conjugalia Praecepta*
Seneca	L. Annaeus Seneca
De Ben.	*De Beneficiis*
Strabo	Strabo *(ca.* 63 B.C.–A.D. 21)

Geog.	*Geography*
Suetonius	Gauis Suetonius Tranquillus *(ca.* A.D. 69-121)
Nero	*Nero*
Tacitus	Cornelius Tacitus *(ca.* A.D. 55-120)
Ann.	*Annals*
Nero	*Nero*
Teles	Teles Philosophus (3rd cent. B.C.)
Thucydides	Thucydides *(ca.* 460-396 B.C.)
Hist.	*History of the Peloponnesian War*
Xenophon	Xenophon *(ca.* 430-354 B.C.)
Mem.	*Memorabilia*

E. PATRISTIC WRITINGS

Apost. Const.	*Apostolic Constitutions*
Apostolic Fathers	
Barn.	Barnabas or Epistle of Barnabas
1 Clem.	1 Clement
2 Clem.	2 Clement
Did.	Didache, or The Teaching of the Twelve Apostles
Hermas	The Shepherd of Hermas
Man.	*Mandate or Command*
Sim.	*Similitude* or *Parable*
Vis.	*Vision*
Augustine	Augustine
Conf.	*Confessions*
Cyprian	Cyprian
Test.	*Testimonia*
Cyril	Cyril of Jerusalem
Cat. Myst.	*Catechesis Mystagogica*
Ephiphanius	Epiphanius Constantiensis *(ca.* A.D. 315-403)
Anacor.	*Anacoratus*
Haer.	*Refutation of All Heresies*
Ep. Diog.	*Epistle to Diognetus*

Eusebius	Eusebius of Caesarea (*ca.* A.D. 260-340)
Eccl. Hist.	*Ecclesiastical History*
Praep. Ev.	*Praeparatio Evangelica*
Hippolytus	Hippolytus *(ca.* A.D. 170-236)
AT	*Apostolic Tradition*
Ignatius	Ignatius of Antioch *(ca.* A.D. 35-110)
Eph.	*Ephesians*
Magn.	*Magnesians*
Phld.	*Philadelphians*
Pol.	*Polycarp*
Rom.	*Romans*
Smyrn.	*Smyrneans*
Irenaeus	Irenaeus of Lyons *(ca.* A.D. 140-202)
Adv. Haer.	*Adversus Haereses*
Jerome	Jerome *(ca.* A.D. 342-420)
Epist.	*Epistles*
Justin	Justin Martyr *(ca.* A.D. 100-165)
Apol.	*Apology*
Dial.	*Dialogue with Trypho*
Mart. Pol.	Martyrdom of Polycarp
Origen	Origen *(ca.* A.D. 185-254)
C. Cels.	*Contra Celsum*
Pass. Perp. and Fel.	Passion of Perpetua and Felicitas
Polycarp	Polycarp
Phil.	*To the Philippians*
Tertullian	Tertullian *(ca.* A.D. 160-220)
Scorp.	*Scorpiacae*

III. BIBLICAL, APOCRYPHAL, AND PSEUDEPIGRAPHAL WRITINGS

A. OLD TESTAMENT

Gen.	Genesis

Exod.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Josh.	Joshua
Judg.	Judges
1 Sam.	1 Samuel
2 Sam.	2 Samuel
1 Chron.	1 Chronicles
2 Chron.	2 Chronicles
Neh.	Nehemiah
Esth.	Esther
Ps.	Psalms
Prov.	Proverbs
Eccl.	Ecclesiastes
Cant.	Canticles or Song of Solomon
Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Ezek.	Ezekiel
Dan.	Daniel
Hos.	Hosea
Ob.	Obadiah
Jon.	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi

B. NEW TESTAMENT

Matt.	Matthew
Rom.	Romans
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
1 Thess.	1 Thessalonians
2 Thess.	2 Thessalonians
1 Tim.	1 Timothy
2 Tim.	2 Timothy
Tit.	Titus
Philem.	Philemon
Heb.	Hebrews
Jas.	James
l Pet.	1 Peter
2 Pet.	2 Peter
Rev.	Revelation or the Apocalypse

C.APOCRYPHA

Bar.	Baruch
l Esd.	1 Esdras
2 Esd.	2 Esdras
Jdt.	Judith
1 Macc.	1 Maccabees
2 Macc.	2 Maccabees
Sir.	Ecclesiasticus or the Wisdom of Jesus the Son of Sirach
Tob.	Tobit
Wisd.	Wisdom of Solomon

D. PSEUDEPIGRAPHA

2 Apoc. Bar.	The Second (or Syriac) Apocalypse of Baruch
Asc. Isa.	Ascension of Isaiah
1 Enoch	Ethiopic or First Enoch
2 Enoch	Slavonic or Second Enoch
Jos. and As.	Joseph and Asenath
Jub.	Jubilees
3 Macc.	3 Maccabees
4 Macc.	4 Maccabees
Ps. Sol.	Psalms of Solomon
Sib. Or.	Sibylline Oracles
Test.	Testament, especially Testaments of the Twelve Patriarchs
Test. Benjamin	Testament of Benjamin
Test. Judah	Testament of Judah
Test. Levi	Testament of Levi
Test. Napthtali	Testament of Naphtali
Test. Reuben	Testament of Reuben
Test. Moses	Testament of Moses

IV. OTHER ABBREVIATIONS

c.	*contra,* against
ca.	*circa,* about
cent.	century
cf.	*confer,* compare
ch.	chapter
col.	column
ed.	edition, editor
e.g.	*exempli gratia,* for example
et al.	*et alii,* and others
f.	following verse/page
ff.	following verses/pages
i.e.	*id est,* that is
LXX	Septuagint or major Greek translation of the Old Testament

NASV	New American Standard Version
NEB	New English Bible
Nestle^{26} or Nestle-Aland^{26}	E. Nestle and K. Aland, eds., *Novum Testamentum Graece.* 26th ed. Stuttgart: Deutsche Bibelstiftung, 1979
NIV	New International Version
n.s.	new series
NT	New Testament
OT	Old Testament
repr.	reprinted, reprint
RSV	Revised Standard Version
ser.	series
trans.	translator, translated by
UBS^{3}	K. Aland *et al.,* eds., *The Greek New Testament* 3rd ed. New York / London / Edinburgh / Amsterdam / Stuttgart: United Bible Societies, 1975
v.	verse
vv.	verses

INTRODUCTION

I. THE IMPORTANCE OF 1 PETER

First Peter is a significant work of NT theology and pastoral care. Unfortunately, it has frequently been neglected by the church (although not to the extent that James, 2 Peter, and Jude have been), for since the Reformation the Pauline Epistles have occupied center stage, and in modern NT scholarship the Synoptic Gospels and the Johannine corpus have both been seen as more interesting. This, however, is an unfortunate situation, for 1 Peter is a highly relevant book wherever the church is suffering. (And a faithful church will suffer, if Paul and Jesus are correct.) It is also an example of the early church's applying the sayings of both Jesus and the OT to contemporary concerns and is thus a model for modern church usage of those materials. Finally, it contains some very useful perspectives on the Christian life-style, and in an age in which how to live Christianly is not as self-evident as it was previously it would be most unwise to overlook this teaching. We welcome, then, the growing interest in 1 Peter (reflected in the bibliography), for it reveals an awareness of the importance of this book. It is with a deep appreciation for its value that we approach this work, looking first at introductory issues related to this study.

This introduction itself will be brief, being a summary of the commentary. In the commentary proper we will argue the issues and give the evidence in some detail; in this section we will simply gather the various arguments into a more systematic whole.

II. AUTHORSHIP

The authorship of 1 Peter has been a matter of dispute since the beginning of critical scholarship. On the one hand, the author identifies himself clearly at the beginning as "Peter, an apostle of Jesus Christ." Beyond that remark there are few pieces of biographical information in the epistle, un like 2 Peter, in which a number of autobiographical remarks occur. There is, of course, the shepherd imagery of 1 Pet. 2:25 (cf. 1 Pet. 5:2), which some would compare to John 21:15-17, and a more difficult reference by the author to himself as a "witness of the sufferings of Christ" and "fellow-elder" in 1 Pet. 5:1, but both of these are general enough that they might have been used by a number of persons in the early church. Furthermore, Acts at least (Acts 15:6) seems to distinguish apostles and elders, so 1 Pet. 5:1 could cut both ways. Beyond these hints there is the reference to Mark and, presumably, to the church in Rome in 1 Pet. 5:13. Tradition connects this name to John Mark who accompanied Paul (Acts 12:25), asserting that he later accompanied Peter and wrote the Gospel According to Mark from traditions received from him. It might not, then, be mere coincidence that it was reportedly to his mother's home that Peter went after his release from prison by the angel (Acts 12:12). Yet although this is an interesting and possibly correct line of reasoning, there is hardly enough evidence here to bear the weight of the authorship of this epistle. We are left with the simple assertion in 1:1.

On the other hand, weighty arguments have been advanced against attributing this epistle to Peter. First, there is the quality of the Greek, some of the finest Greek in the whole NT. Peter surely spoke Greek, but could these beautiful periodic sentences have been written by a Galilean fisherman? Would such a person, assuming he was literate, have learned to read and write Greek?[1] Is there any reason to believe that Peter studied Greek over the years, ending up with a finer style than Paul's? Furthermore, if he did write this Greek, why is it absent from 2 Peter? The person responsible for the poor Greek of 2 Peter could not have written 1 Peter and vice versa.

Second, there is the matter of Paulinisms. One need not drive a wedge between Peter and Paul and argue that they could not have agreed with each other, as did the Tübingen School under F. C. Baur, to believe that their contact was slight enough and their missions distinctive enough (at least

according to Paul in Gal. 2) that one would not expect the unique phrases of Paul to turn up time and again in 1 Peter, especially since they are relatively absent from 2 Peter. While some material—for example, the chain saying of 1 Pet. 1:6-7 and the *Haustafeln* of 1 Pet. 2:13-3:7—may have been the common property of the early Christian churches, it is unlikely that the Pauline ideas and phrases which a quick scanning of the comments would reveal were also common property (and compared to other NT literature 1 Peter has a concentration of such material). If they were, why did Paul believe that he was so controversial and that Jerusalem in particular might not receive him (e.g., Rom. 15:31)? This use of Pauline language is hard to explain, especially since Peter did not have to depend on Paul for his apostolic credentials.

Finally, there is the question of how Peter came in contact with the Christians in the provinces named in 1 Pet. 1:1, at least one of which, Galatia, was Paul's territory. Acts places Peter in Judea and Samaria, although he probably also visited his native Galilee. Paul mentions that Peter visited Syria (Gal. 2:11). Tradition connects Peter with Rome, where he was said to have been executed, and a journey there would be one explanation of the Petrine party in Corinth (1 Cor. 1:12). But while we must admit that we know virtually nothing about Peter's movements after Acts 15 (i.e., *ca.* A.D. 49) other than that he apparently was not in Jerusalem at the time of Acts 21 *(ca.* A.D. 56-57) and that in 14 years or so (assuming a martyrdom in A.D. 64) a person can travel a long distance, as Paul proved, one wonders how likely it is that Peter would have such extensive contact with Asia Minor, which was primarily a Pauline area?

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

We may even question whether Peter had any contact with Paul's writings at all. Certainly there are parallels between 1 Pet. 2:11–3:7 and other *Haustafeln* or household codes in Ephesians (5:18–6:9), Colossians (3:18–4:6), and Romans (13:1-4).[2] There is also a common use of some biblical texts such as Isa. 28:16 in combination with 8:14 (Rom. 9:33; 1 Pet. 2:6-8). Furthermore, Paul and 1 Peter have similar vice lists (Rom. 13:13; 1 Pet. 4:3). Finally, 1 Pet. 3:8-9 and 4:7-11 give similar admonitions to Rom. 12, and Rom. 5:3-5 uses a chain-saying found in 1 Pet. 1:6-7. But, first, similar parallels could be drawn to other literature. For example, Jas. 1:2-4 uses the same chain-saying that 1 Peter and Romans do (and in fact is a closer verbal parallel to 1 Peter), and Jas. 4:6-7 joins 1 Pet. 5:5-6 in citing Prov. 3:34 (and 1 Pet. 1:23-24 and Jas. 1:10-11 allude to Isa. 40:6-9). Second, each of these categories of parallels is that of a traditional literary form, which one would expect to be widely transmitted in the church: useful OT texts, ethical catalogues, vice lists, and so on. And even then most of these traditional pieces are applied differently in 1 Peter than in Paul. When it comes to verbal parallels to Paul, we discover that only isolated phrases can be cited, and even then they are not impressive when read in context.[3] From this evidence we may conclude that while we are unable to assert that our author never read Romans or other Pauline literature, there is no significant evidence that he did. Is there anything more to the Paulinism of 1 Peter than that he used phrases that were, so to speak, "in the air"?

We may never know the answers to all these questions, nor may the full picture of 1 Peter ever become clear. But the reference to Silvanus in 1 Pet. 5:12 may be the best clue we have, for he is probably the same associate of Paul mentioned elsewhere (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1). If Peter were indeed in Rome, one could well imagine his hearing of localized persecution in the provinces, in areas in which he may or may not have traveled. Peter may have been in prison by that time, or have seen the storm clouds gathering about him in Rome. It is quite possible that he received the news, not through his own contacts, but through Silvanus and his contacts. In any case, the letter suggests that he authorized Silvanus to write in his name (see the comment on 5:13).[4]

How much Peter personally had to do with the letter is unknown. For example, if he were in prison, he may not have had the freedom to write and

receive guests that Paul did, for Paul was able to live in a hired house (Acts 28:16, 30). He may simply have been moved by compassion and apostolic insight to request Silvanus to send an encouraging letter to a group of suffering Christians about whom he had heard, mentioning to them those Christians in Rome such as Mark, whose names would presumably mean something to the believers in Asia Minor. He may have given detailed instructions and later reviewed the letter (perhaps even writing the closing paragraph with his own hand, as was normal Greek custom, 2 Thess. 3:17), or he may have never seen it, having given only the briefest of instructions. But the letter was written, written in the style in which Silvanus was accustomed to writing, that is, Paul's, written with whatever he knew of Peter's teaching and ideas, and attributed to Peter as it should have been.

Obviously the reconstruction above is simply a hypothesis, an attempt to explain all the data we have about authorship. It cannot be demonstrated beyond the level of possibility. But neither can one demonstrate that Peter could *not* have written the letter. The important fact for the purposes of this commentary is that the later church, on examining the letter, saw in it the mark of the Spirit of God, whoever had been responsible for its wording, and thus included it among those documents which would be the standard (canon) for the faith and suitable for reading in church throughout the coming ages.[5]

III. RECIPIENTS

The location of the recipients of the letter is clearly indicated in 1:1: "God's chosen ones… in Pontus, Galatia, Cappadocia, Asia, and Bithynia." That is, these are Christians living in the northwest quadrant of Asia Minor bordering the Black Sea, an area that Luke reports Paul was not allowed to evangelize (Acts 16:6-10—Paul had established churches in the southern area of Galatia, of course, and later he did so in the western areas of the province of Asia). We do not know who first preached the gospel there nor when it happened (unless Acts 2:9 gives a clue), and we have no record of Peter's ever having traveled into that area. It is, of course, quite possible that Paul's coworkers may have reached that far north and thus the report came

through Silvanus (1 Pet. 5:12), or that Peter himself journeyed there between A.D. 50 (Acts 15, the last reference to his being in Jerusalem) and A.D. 64 (the traditional date of his martyrdom in Rome). But we will never know for sure the answer to these questions about the origin of the churches and the nature of their contact with Peter.

What is interesting is that the provinces are named in the order in which a messenger might visit them.[6] If the person landed on the Black Sea coast of Pontus, for example at Sinope or Amisus, he would travel southeast, crossing into Galatia and then Cappadocia, then swing west back across a piece of Galatia into Asia (depending on how far south in Asia he was headed, the messenger would either travel through the southern Pauline area of Galatia, including Pisidian Antioch, or through the northern area, passing through Ancyra), then north into Bithynia, departing by sea from Nicomedia, Heraclea, or Amastris, or perhaps traveling through Chalcedon and on across the Bosphorus on the way back to Rome. While this is certainly a long trip, given the travels of Paul and his colleagues it was not longer than the circuits traveled by some Christians (e.g., the second and third journeys of Paul). At the same time it was a trip into the "backwoods" of the Empire. Most of these readers were not in the main centers of the Roman world.

Perhaps the most unusual thing about the Christians to whom Peter wrote is that they were largely Gentiles, as 1:14, 1:18, 2:9-10, 2:25, 3:6, and 4:3-4 show (2:25 and 3:6 are less clear than the other four passages, which could hardly have been used of Jews).[7] Does not Paul say that Peter had the mission to the Jews and he the mission to the Gentiles (Gal. 2:6-10)? Yet Peter appears in the mixed church at Antioch in Gal. 2:11, and he may well have taken the lesson Paul tried to teach him there to heart. Since Paul also evangelized in synagogues, he did not take his mission to the Gentiles as an exclusive charge either. In any case, there is no need to suppose that Peter knew of the churches in any other way than through an intermediary (conceivably even John Mark, if the Mark of 5:13 is the same person 2 Tim. 4:11 places near Ephesus). The area where these churches were would later be the site of local persecution during the period of the emperor Trajan and the proconsulship of the younger Pliny (A.D. 111-112), and there is no reason to suppose that that was the first popular unrest against Christians, given

Paul's experiences and the incident reported in Asia in Rev. 2:13 (although this was quite likely later than 1 Peter). Nor would it be surprising for a Christian leader to desire to communicate his support and encouragement to a suffering group of Christians, even if they were otherwise unknown to him, just as Paul collected funds for the church in Jerusalem, which he hardly knew.[8]

If the above was the case, then the general nature of the letter becomes clear, for without detailed knowledge of the situation or perhaps even of the teaching they had received, Peter can only call upon general Christian truth and baptismal teaching as the shared ground on which both he and they stood. It is this general character rather than the Pauline tone that most marks the letter.

IV. DATE AND PLACE OF WRITING

If 1 Peter were known by Clement in A.D. 96, then that is the latest it could have been written.[9] This assumes, as the commentary will show, that the persecutions referred to are not official imperial persecutions, such as would later occur under Trajan, but discrimination and abuse on a local level, which occurred with or without imperial sanction. Indeed, the letters of Pliny assume the situation he is dealing with is not new but has been occurring for some time, and that the initiative in denouncing Christians has not been that of the government but has come from popular dislike of Christians *(Epist.* 10.96-97). Certainly the tone of 1 Peter is far more that of Clement and his period than that of the second century, for there seems to be no real evidence of *official* persecution of Christians.

On the other hand, if Peter was alive when the work was written, it could not have been written later than A.D. 64-66, if we accept the traditional date of Peter's martyrdom.[10] It is unlikely that the work was written much before this date either, for the presence of Silvanus in Rome would argue for a date after Paul's arrival. Indeed, the association of Silvanus with Peter suggests that Paul may already have been martyred.[11]

Thus the range of possible dates is narrowed to A.D. 62 to 96. If one believes that the work is pseudepigraphal or that Peter lived beyond A.D.

68,[12] then any date in that range would fit. If, however, as this commentary argues, Silvanus wrote the work at the direction of Peter (whether before or after his death), then A.D. 64-68 is the most likely range. The contents of the work are certainly consistent with this period in that the work does not give evidence of the legalism of such later works as the Shepherd of Hermas and the Didache.[13] One would like to be more sure of the date, but given the data we have available, one cannot be more precise than this.

V. LITERARY GENRE, INCLUDING CATECHETICAL AND LITURGICAL THEORIES

For some time scholars have noted that much of the material in 1 Peter is the stuff of basic Christian teaching rather than advanced instruction that assumes the mastery (and perhaps the perversion) of the basics, as in the Pauline letters. This fact has led to two related theories about 1 Peter. In the one, 1 Peter is seen as a catechetical document adapted to the epistolary form.[14] In the other, this catechesis is specifically that of a baptismal homily, with some believing that they can even identify the point of the baptism.[15]

Intriguing as these theories are, in general they have not been confirmed. There certainly is a lot of catechetical material in 1 Peter. One need only think of the *Haustafeln* in 2:13–3:7 and their parallels in Ephesians and Colossians to realize that 1 Peter picks up common parenetic and didactic traditions. It is indeed surprising to find how much of the material in 1 Peter falls into just such a category. But while a number of traditional themes and structures are used, they are used for the author's own purposes. We do not have a systematic catechism in this work. Indeed, even the *Haustafeln* are not simply a repetition of the form Paul uses, but a careful adaptation of a common tradition to the situation of suffering.

Likewise, although 1 Peter does refer to baptism or washing in a number of places (most notably 3:18-22), and while there may well be hymnic elements in the work, the attempts to argue for a baptismal homily's

underlying the whole work, much less a baptismal liturgy (which term itself may be anachronistic for this period), are unconvincing.

Boismard, for example, sees 1 Pet. 1:3-5, 2:22-25, 3:18-22, and 5:5-9 as his four hymns.[16] But 1:3-5 is an integral part of the Christian epistolary form, the opening blessing or thanksgiving,[17] and 2:22-25 takes its cadence and language from Isa. 53:4-12 (which is poetic). When we come to 5:5-9 there are certainly traditional elements, such as the use of Prov. 3:34, but that hardly makes it hymnic. Only 3:18-22 has enough of a balanced structure to make a hymnic origin believable, and that only if one excises significant portions of the passage as Petrine additions.[18] When one compares these possible fragments with the more clearly defined NT hymns in John 1:1-13, Phil. 2:6-11, 1 Tim. 3:16, or Revelation (which includes hymns called hymns in the text) and their evident cadence, parallelism, and at times rhyme, the contrast is evident. While it is possible that 1 Peter quotes snatches of hymns, they are at best only bits and pieces so divorced from their origin that such a hymnic hypothesis lends little to the interpretation of the epistle.

More useful are the catechetical theories. Selwyn outlines the full catechism thus:

(i) Baptism: Its Basis and Nature
(ii) The New Life: Its Renunciation
(iii) The New Life: Its Faith and Worship
(iv) The New Life: Its Social Values and Duties
  (a) Catechumen Virtues
  (b) Church Order and Unity
  (c) The Social Code[19]

The usefulness of this analysis is that it does show that there were a number of traditional subjects and that they were handled similarly in all sections of the early church. This includes the use of the same OT texts, proverbs, and in some cases phrases. Unfortunately, this whole catechism is not found anywhere in the NT, but is pieced together from a number of passages, each of which contains a theme found in several places elsewhere in the NT. Even the order in which these themes occur differs from book to

book, although normally abstaining from vice is spoken about before the virtues are recommended. Nor are the verbal parallels striking throughout the code, except where the OT is being cited. Thus the theory of a unified catechetical structure underlying 1 Peter must be declared unproved.

The common thread in these arguments is that one does bring out such traditional themes as a call to holiness, encouragement to persevere, and eschatological hope on the occasion of baptism. 1 Peter has these themes, but that simply means that he is playing on teaching he knows these Christians have had.

This does not mean that either the form-criticism or the tradition-criticism of 1 Peter is unfruitful.[20] But it does indicate that comprehensive theories have not proved convincing. 1 Peter freely weaves together a number of traditional themes and forms, adapting them as needed. This gives a richness to his work and allows us to see how it relates to the wider Christian community.

Then what is the literary genre of the work? It is obvious that as it stands 1 Peter is a Christian letter very similar in form to those of Paul. It begins with the normal salutation (1:1-2), followed by the thanksgiving (1:3-12). After the body of the letter comes a summary (at least 5:8-11, but possibly 4:12–5:11), greetings (5:12-14a), and a final benediction (5:14b). But can we say more about it than this?

J. R. Michaels argues that 1 Peter is "an apocalyptic diaspora letter to 'Israel.'" He notes that, as will be repeatedly observed in the commentary, Peter unselfconsciously addresses his Gentile readers with titles that were those of Israel (e.g., 2:9; in 2:10 he admits that this had not always been their status). Thus he considers them the true people of God. But for Peter these people are not just elect, but exiled. In the tradition of Jewish letters to the exiles (Jer. 29:4-23; 2 Apoc. Bar. 78–87; 2 Macc. 1:1-10a; 1:10b-28) Christian leaders wrote letters to the dispersed communities (Acts 15:23-29; Jas. 1:1). This letter is in that genre, although it is both apocalyptic in tone (as is James) and written from "Babylon" (Rome) rather than from Jerusalem.[21]

We agree with Michaels that there were letters from Jerusalem to scattered Jewish communities (Acts 28:21 shows the expectation of a similar type of letter), just as there were letters from kings to distant parts of their realms and generals to their forces (e.g., Bar Kosiba's letters from about A.D.

135, found near the Dead Sea). We will argue below that 1 Peter is thoroughly apocalyptic. But we question whether the diaspora letter to Israel formed a distinct genre. The few examples cited bear only one similarity to each other—they are all letters. Naturally many letters addressed to Jews (even to Gentile converts viewed as God's chosen people) will use similar phraseology. And there will be some similarity among letters from within the same general faith-community (thus the parallels between 1 Peter and 2 Apoc. Bar. 78–87, although not that striking, can be attributed to the common letter form and the common Jewish[-Christian] milieu). Thus while "apocalyptic diaspora letter to 'Israel'" may be useful to remind us of some of the content of 1 Peter, it does not describe a distinct genre. 1 Peter is formally simply a Christian letter from a leader to distant churches, just as Paul's letters were, although Peter does not appear to have founded or even necessarily visited the churches in question.

VI. THEOLOGY

As the above discussion indicates, theologically 1 Peter is not unique, for it is based on fundamental Christian teaching. But that does not mean that it fails to make a significant theological contribution, for theology does not consist simply of new ideas but also of how one puts the ideas together and applies them to a given situation. This application is indeed what is unique to 1 Peter.

A. ESCHATOLOGICAL FOCUS

The whole of 1 Peter is characterized by an eschatological, even an apocalyptic focus. It is not really possible to understand the work without appreciating this focus. To some extent this fact is obvious, but without examination its extent may not be fully appreciated. Certainly this is not the place for a full demonstration, for it would take a book to do justice to such an argument.[22] But it is appropriate to summarize briefly the facts.

The modern discussion of what constitutes apocalyptic eschatology is itself complex, but for our purposes the framework provided by J. J. Collins will be sufficient, allowing that not all his categories are found in every apocalyptic work.[23] We will follow his structure in the discussion below, dividing his characteristics into those involving a temporal axis (movement through time) and those involving a spatial axis (movement through space, including from earth to heaven).

1. The Temporal Axis of Apocalyptic

One major characteristic of apocalyptic is its temporal concerns. First, one notices in 1 Peter a concern with primordial events that have paradigmatic significance. The major passage in this regard is 3:18-22, which, as we will argue in the commentary, refers to Gen. 6 and takes a perspective similar to that of 1 Enoch 1–36. For Peter the events of this primordial history are paradigmatic of the events involved in the salvation of the believers in Asia Minor.

Second, 1 Peter sees the present persecution as an eschatological crisis, which makes it every bit as focal as Noah's flood. For example, 1 Pet. 4:12-19 describes the believers' suffering in terms of the "messianic woes," that is, Christ's sufferings preceding his "revelation" or return. They are a sign of the presence of the Spirit in the Christians and an evidence of the judgment of God beginning with the people of God. Likewise 1:3-10 makes it clear that the believers addressed are living through a short duration of suffering that will purify them before the revelation of Jesus Christ, at which time they will receive the salvation of their souls.

Third, as noted above, the present crisis of suffering precedes eschatological judgment. This final judgment is mentioned in 2:12, 3:16, 4:4-5, and 4:17-18. And Peter is convinced that it is imminent, for he can use such expressions as "prepared," "about to," "a little while," and "the end of everything is at hand" (4:7). Thus the fact that the church is now suffering is not without significance, for it forms the immediate precedent to the final judgment of God.

Fourth, final judgment is only one side of the apocalyptic event, salvation being the other. Whether one looks at 1:3-9, at the implication of the judgment passages, or at 5:10, it is clear that judgment in Peter's eyes is simply a prelude to the coming salvation for the people of God. They will indeed be saved, and that quickly, which is motivation enough for perseverance under the persecution they are experiencing.[24]

2. The Spatial Axis of Apocalyptic

While the majority of the material in 1 Peter deals with the temporal axis, there are sufficient references to the spatial axis of apocalyptic to make it clear that it, too, forms a background to Peter's thought. First, Peter clearly deals with otherworldly regions in that he speaks of both heaven (e.g., 1:4, 12; 3:22) and hell (3:19). He does not develop any of these references, but what he does say is totally in line with OT and apocalyptic references to those places.

Second, Peter refers to otherworldly beings. The angels appear in 1:12 in a cryptic but interesting reference ("which angels desire to look into"). Then there are the evil beings, "disobedient… spirits" (3:19-20), "angels and authorities and powers" (3:22), and, of course, the devil (5:8-9). Again, our author does not develop a full theology of these beings, but he clearly indicates that their existence colors his thought.

It is obvious that one could develop this aspect in much more detail, as R. L. Webb has done.[25] However, the data we have cited (and their fuller explanation in the commentary) are enough to show that Peter looks at the persecution of the believers as an eschatological crisis from which they have fled to the "ark" of salvation in Christ and which will break upon the world in final judgment and the revelation of Christ from heaven in the near future. Involved in bringing this crisis to a head is the devil, over whose minions Christ has already triumphed. This apocalyptic eschatology colors the whole of the epistle.

B. HOLINESS

If eschatology is the underlying theme of the epistle, holiness is the goal. In the face of final judgment the Christians are called to community solidarity and personal holiness. This theme is developed in a number of ways.

1. Personal Holiness

The most obvious application of the judgment theme is in the area of personal holiness. In 1:13–2:10 this is developed in general in terms of self-control and abstention from "desires," the Greek term *epithymia* being frequently used in the NT for the unrestrained drives of human nature, whether sexual, acquisitive (of money or goods), or other. Peter names "malice, deceit, insincerity, envy, and slander" as the specific sins with which he is concerned (2:1), for the believers have already parted with such typical pagan vices as "sensuality, drunkenness, orgies, drinking parties, and idolatry" (4:3). In citing as their present struggle the particular sins he does, his vice catalogue parallels that in Jas. 3:13-18.[26]

Such holiness is no optional extra. The Christians are called to be holy above all else because God is holy (1:15-16), and he will show no favoritism in judgment (1:17). Holiness is therefore at the same time both a privilege (2:5, 9—the "holy priesthood" theme) and a call to watch out because of coming judgment. If hope will not serve to motivate, warning must.

2. Social Holiness

The section 2:11–4:11 deals with another type of holiness, social holiness. In other words, this section deals not so much with personal sins as with the problems of relating to non-Christians in society, that is, obeying the law of the land, submitting to masters (even abusive ones), and being in subjection to husbands. When Christians relate to those outside the faith, Peter's main concern is that they not offend. Holiness is thus giving up those natural human desires which would make conformity to such uncomfortable cultural expectations impossible (2:11). At the same time obedience is not unlimited, for part of the holiness enjoined is refraining the tongue when persecuted without any hint that one should cease the Christian behavior

(including the abstention from pagan vices) that has led to the persecution (3:8-12). Furthermore, all submission is "on account of the Lord" (2:13). This implies that the submission is not simply due to cultural expectation and that it does not include actions the Lord would condemn. Again, as in the case of personal holiness, there are twin motives for such sanctification. On the one hand, there is an *imitado Christi* theme (2:21; 3:18–4:2). Christians act as they do because they model their behavior on that of Christ. On the other hand, there is the threat of judgment (4:12, 17). The suffering is a test of faith, so it would be wise not to fail. It is also judgment beginning with "the house of God"; thus one would do well to be found holy. This is the serious side of the Christian life, according to Peter.

3. Communal Holiness

The final aspect of holiness discussed is that of communal holiness, or those virtues which lead to the solidarity of the community. We have already noted that Peter believes that these Christians have given up the normal pagan vices at their conversion. He is far more concerned, even on the personal level, with the vices of the tongue, which are precisely the vices that could destroy the Christian community. In 4:7-11 and 5:1-7 he goes on to explain this concern in more positive terms. He is concerned with love, hospitality, service according to gifts, servant leadership, and humility.

The reason for his stress on these virtues is obvious. They are all community-preserving virtues. This form of holiness will maintain communal solidarity And in the face of persecution such solidarity is needed more than ever. With the devil outside waiting to devour the Christians, they must "hang together or hang separately." Or, to put it another way, "united we stand; divided we fall."

Thus Peter's holiness code has two major concerns. On the one hand, it is concerned with making the lot of Christians in the world as easy as possible due to the sheer goodness of their life. And even if it cannot be easy, their virtue will make the reason for the persecution clear, cutting out from under their persecutors any pretext of justice. On the other hand, it is concerned with keeping the community together in the face of suffering,

recognizing that individual Christians stand much less chance of surviving with their faith intact than those united in community. The same body of personal virtues supports both goals; thus holiness is a unifying theme in the letter.

C. HOPE

Holiness, however, must not lead to a morose "grin-and-bear-it" type of endurance, but to a joyful, hopeful outlook that is the intersection of apocalyptic eschatology with a present-day attitude. It is true that Peter mentions hope only five times in the epistle (1:3, 13, 21; 3:5, 15), but these are significant clusters of verses that underline the general tone of the book. Christians are marked by a "living hope" (1:3), which is why even those who are abusing them may be moved to ask about the hope they demonstrate (3:15). This is not simply a "hope so" type of hope, a type of pious optimism that all will turn out right in the end, but a deep conviction about the return of Christ (his "revelation," 1:13) and thus grounded in God, who has already demonstrated his trustworthiness in raising Christ from the dead (1:21).

Hope, then, is not divorced from behavior. Rather, it is the basis for a Christian life-style. It calls one to alertness in the face of testing and to holiness because of the expectation of meeting God. Since hope already anticipates the blessings that will be experienced at the revelation of Christ, it enables believers to live in accordance with those values rather than in accordance with the values (desires) of the culture around them. Hope, then, is critical to living properly. Without it Christians would likely be co-opted by the surrounding world or their eschatological expectation would degenerate into cosmic speculation and perhaps the desire for the damnation of others, rather than a joyful anticipation of seeing their Lord.

D. SOTERIOLOGY

For Peter hope can never be divorced from soteriology, the work of Christ in bringing salvation. The resurrection of Jesus Christ from the dead is the basis of hope, for it is the evidence of regeneration (1:3). This regeneration

was not accomplished without cost, for the believers were redeemed from their slavery to their former values by the blood of Christ, a fact that should mark their life with reverential awe (1:19). In other words, they were sprinkled with the blood of Christ (1:3).

The images are all from the OT. As at the Passover the death of Christ is the redeeming agent, for it was the blood of the Passover lamb or goat that protected the Hebrews (1:19). As in the making of the covenant at Sinai, their covenant with God is established through their being sprinkled with the blood of Christ, that is, by means of the application of his death (1:3). And as in Isa. 53, Christ in his crucifixion carried our sins so that by his wounds we are indeed healed (2:22-24).

These themes are picked up in other ways throughout the book. For example, "Christ suffered once on behalf of our sins, the righteous on behalf of the unrighteous" (3:18). While Peter does not use explicit sacrificial language here, he connects the death of Christ with our release from sin. And it is the fact that Christ did this *for us* that arms us with the willingness to suffer in imitation of him (4:1, 13).

While salvation is clearly based on the death of Christ and is applied to the Christian at conversion, that is, when he submits to or obeys the gospel (1:22; or is baptized, 3:21), the Christian does not fully experience salvation until the return of Christ (1:9). Salvation will be revealed in the last time (1:5); it is a goal toward which the Christian progresses (2:2). Indeed, to say "I am saved" would not have made sense to Peter, for his response would have been, "Then why do you still suffer? Why are you not yet glorified?" At conversion one perhaps gets a foretaste of salvation and certainly receives the promise of salvation, but the actual experience of the fullness of that salvation cannot come before the revelation of Christ at the end.

E. COMMUNITY

For Peter salvation is not an individual event, but rather something that a person experiences as part of a community. 1 Peter is full of communal language. For example, 2:9-10 uses the language of Isa. 43:20-21 and Exod. 19:6 to speak of Christians as a nation, tribe, or race. They are a holy temple

or a royal priesthood (2:5, 9). All of these are collective terms. While it is true that they are brought into relationship with God individually, in that very process they are formed into another collectivity, a community belonging to God. They were once pagans, "not a people" (i.e., if they had a collective identity, it did not count from the divine perspective), but they are now "the people of God" (2:10).

This means that their communal life-style is not an indifferent thing, although it is not the central focus of the book. Communal concern appears in many of the images that are used and virtues that are called for. Christians are a flock that needs shepherding, so elders need encouragement (5:1-4). They need to avoid the divisions that might result from insubordination or pride (5:5). They need to show generosity and forgiveness toward one another (4:8-11), for in a situation of stress one danger to a community is that it will split apart, that people will keep their goods to preserve their own security rather than to share them with others in need, and that they will let irritations and differences grow into rivalries and breaks in fellowship. Peter warns against this, although it is not so much the burden of his letter as it is of that of James.

F. RELATIONSHIP TO THE WORLD

Much more central to the burden of this letter is the relationship of the church to the world, for the prime source of distress in this community is external. How should one relate to the culture at large?

On the one hand, Peter is hardly positive about the culture around him. That culture is "ignorant" (1:14), the nonbelievers are not God's people (2:10) but like sheep going astray (2:25), and pagans live in a "flood of debauchery" (4:3-4). In other words, Peter has nothing positive to say about the culture and life-style of the non-Christian world. His is clearly a "Christ against culture" type of relationship, as is that of the rest of the NT. There are two worlds with two distinct life-styles: that of the pagans, which is ignorant of God, outside the sphere of his grace, and characterized by unrestrained desires, and that of the Christians, which knows God, is within the sphere of his grace, and is characterized by holiness and self-control.

On the other hand, Peter does not advocate withdrawing from the world, partly because that would be impossible and partly because he shares the early church's sense of evangelistic mission. Thus he devotes a large section (2:11–4:11) to precisely this topic of relating to the world. His general advice, which comes in the form of a *Haustafel* as in Ephesians and Colossians, is (1) that the Christians live as aliens in the world, (2) that they live lives characterized by good works and, to the degree possible, legal rectitude, and (3) that they endure without complaint such abuse as they may receive for their good life-style and obedience to God.

This general advice is worked out in three spheres, that of the nation (honor the king; do good, likely meaning obey the laws as much as possible and thus in effect submit to authorities), the household (slaves are to submit respectfully even to harsh masters), and the family (wives are to submit to their husbands and win them by their life-style rather than by their words). This reflects the general sociology of a church that seems to include few if any rulers or masters and few husbands of non-Christian wives, but many slaves and wives of non-Christian husbands. In other words, the church was drawn from the disenfranchised levels of society, and it offended society by appealing to these people directly rather than through their masters/husbands. It was this adoption of an independent life-style that as much as anything brought on persecution. Thus persecution was a direct result of their holy way of living. But Peter's solution to their conflict with their culture was not less holiness but more—in the context of their awareness of Christ's having suffered before them and their reward in the coming judgment.

G. TRINITARIAN IMAGES IN 1 PETER

In 1 Pet. 1:2 Peter refers to what would later be called the three persons of the Trinity: "God the Father," "Spirit," and "Jesus Christ." Moreover, he connects each of them to a distinct activity: the Father to foreknowledge, the Spirit to sanctification (using the same root in the Greek as for "holy"), and Jesus to his sacrifice and obedience. We need to ask, Is this characteristic of this letter?

The letter refers to God 39 times. He is the Father of Jesus (1:3) and the one who raised him from the dead (1:21). Thus it is proper to place one's hope in God (1:21). The Christian belongs to God in that he or she is part of the people of God (2:10), the household of God (4:17), or the flock of God (5:2). What strikes one is that God's will predominates. It is mentioned directly four times (2:15; 3:17; 4:2, 19), but indirectly it appears repeatedly, from the fact that God chooses in 1:2 to the reference to God's providence in 5:12. In other words, God is pictured in this letter as having full control of the situation and manipulating it for the good of the Christian. The world is not controlled by blind Fate but by a caring Father, even if that care is difficult to discern in the middle of suffering.

The result of this awareness of the will of God is that one should seek to please him. The Christian is to do the will of God now (4:2) and to value what earns his favor (2:19). The reason for this is that God is holy (1:17) and thus to be reverenced rather than trifled with. The Christian is to bear the family likeness and be holy like his or her Father.

In contrast with "God," "Christ" is mentioned only 22 times (ten of them in combination with Jesus, which never appears alone). Jesus is presented as the one who died, who rose from the dead (1:3), and who will be revealed at the end of time (1:7, 13). Two facts stand out in these citations. The first is that the majority of the references to Christ are to his suffering. This is clearly because he is the model of suffering for the Christians. Perhaps no book in the NT makes this aspect of his life so clear. The second fact is that the believers are related to God through or in Christ. Their Christian way of life is in him as well (3:16). So while God may dominate, he does not dominate outside Christ. All their relationship to God is in and through Christ.

The Spirit is mentioned only four times. He is the one who is connected to sanctification (1:2) and the one who inspired the prophets to speak of Christ (1:11). Furthermore, the message that the prophets saw in the future is now being proclaimed in the power of this same Spirit (1:12). Finally, in the situation of suffering it is this Spirit that rests upon them, although they might not perceive it at the time.

We would not want to imply that Peter has anything approaching a developed trinitarian concept of God, but it is clear that in his division of the

functions of Father, Son, and Spirit he has laid part of the basis of what would develop into this concept. Furthermore, he shows how Christians of that day experienced God in their lives and what the relevance of this doctrine can be in a difficult situation.

H. SUFFERING IN 1 PETER

While the central concern of 1 Peter is clearly the issue of the suffering of the Christians in Asia Minor, Peter is quite traditional in his use of suffering terminology. For this reason we have dealt with this topic in the excursus at the end of this Introduction.

VII. PETER AND HIS SOURCES

1 Peter uses a number of sources. On the one hand, Peter is clearly dependent on the OT, and on the other, he is probably aware of the Jesus tradition. Both of these are important.[27]

When it comes to the use of the OT, 1 Peter stands out among the NT letters, especially when one compares the number of citations and allusions to the length of the letter. 1 Peter contains about the same number of OT references per unit of text as does Hebrews. Only Revelation contains more.[28] We can divide the references to the OT into two groups:

Citations of OT passages:

1 Pet. 1:16	Lev. 19:2; Lev. 11:44; 20:7, 26
1 Pet. 1:24-25	Isa. 40:6-8
1 Pet. 2:6	Isa. 28:16
1 Pet. 2:7	Ps. 118:22
1 Pet. 2:8	Isa. 8:14
1 Pet. 2:9	Isa. 43:20; Exod. 19:6; Isa. 43:21
1 Pet. 3:10-12	Ps. 34:12-16
1 Pet. 4:18	Prov. 11:31
1 Pet. 5:5	Prov. 3:34

Allusions to OT passages:

1 Pet. 1:17	Ps. 89:26; Jer. 3:19
1 Pet. 1:18	Isa. 52:3
1 Pet. 1:23	Dan. 6:26 (?)
1 Pet. 2:3	Ps. 34:8 (33:9 LXX)
1 Pet. 2:10	Hos. 1:6, 9; 2:25
1 Pet. 2:11	Ps. 39:12 (cf. Gen. 23:4)
1 Pet. 2:12	Isa. 10:3
1 Pet. 2:17	Prov. 24:21
1 Pet. 2:22	Isa. 53:9
1 Pet. 2:24	Isa. 53:4-5, 12
1 Pet. 2:25	Isa. 53:6
1 Pet. 3:6	Gen. 18:12 (Prov. 3:25)
1 Pet. 3:13	Isa. 50:9
1 Pet. 3:14-15	Isa. 8:12-13
1 Pet. 3:20	Gen. 7:13, 17, 23
1 Pet. 4:8	Prov. 10:12
1 Pet. 4:14	Ps. 89:50-51 (88:51 LXX); Isa. 11:2
1 Pet. 4:17	Jer. 25:29; Ezek. 9:6
1 Pet. 5:7	Ps. 55:23
1 Pet. 5:8	Ps. 22:14

From these data we may draw several conclusions. First, the allusions for the most part are woven into the text and so lend the authority of the OT to Peter's argument.[29] The quotations, on the other hand, are not woven in but used to confirm or advance an argument. Thus they serve to buttress Peter's point rather than to speak on their own. Because of this we may not say that 1 Peter is midrashic, for there is no intention to explain or comment on the biblical text, but we may say that he is homiletic, for he uses his texts, as did the Jewish synagogue homily, to support a previously stated argument.[30]

Second, all of the quotations and many of the allusions were part of early Christian tradition, which had pre-selected the themes for Peter. As Snodgrass and others have shown, there is no evidence for the literary

dependence of 1 Peter on any Christian or pre-Christian source. But the parallels with similar passages in Romans, Ephesians, James, and the Dead Sea Scrolls, to name but the most significant works that have been suggested as sources, are impressive enough that we may conclude that these themes, including the supporting passages, were "in the air" of, in many cases, both Judaism and the early church. Peter's readers would likely have recognized the familiar tone of these citations.[31]

Third, there is absolutely no sense of an Israel-church tension in the use of these texts (in this respect 1 Peter is unlike Paul's writings). That is, the history of Israel is viewed as the prehistory of the church. The prophets of Israel are looking forward to the time of the church (1 Pet. 1:10-12). This is the age of fulfillment (also characteristic of the exegesis of Qumran, but in a much more detailed and forced way). The characters in the OT are the heroes and heroines of the church (3:6). This immediacy of application shows a natural appropriation of the OT by the church without any sense of historical distancing.[32]

If Peter is dependent on the OT, he is also dependent on Jesus. Rainer Riesner is likely correct in arguing that the sayings of Jesus were deliberately transmitted from the beginnings of the church.[33] If this is indeed the case, we would expect that they would be known in oral or written form in the community in which Peter lived and in the churches to which he was sending his letter. But unfortunately we do not know for sure which communities were using which sayings, and at the same time we can be sure that the fluid sayings-tradition was broader at that time than our limited collections in the Gospels (so we might not recognize a saying that was common in Peter's church). Furthermore, in general the sayings were utilized by weaving them into parenesis rather than directly citing them. This is apparent in Jas. 5:12, where a saying of Jesus is used but no hint is given that it is from Jesus. Apparently James expected his readers to recognize that fact. Yet with all of these difficulties, we can still observe considerable dependence by 1 Peter on the Jesus tradition.

In a published exchange of arguments on this topic R. H. Gundry and E. Best agreed that at a minimum Peter shows knowledge of the traditions now contained in Matt. 5:10-16, Mark 10:45, Luke 6, and Luke 12.[34] Gundry, of course, was arguing for a much more extensive list. In a later review of this

material G. Maier asserts that 25 passages in 1 Peter allude to Gospel material. More importantly, he points out that this material falls into three blocks: the sermon tradition (Sermon on the Mount/Sermon on the Plain), the eschatological discourse (including its Johannine form in the farewell discourses), and the passion and resurrection narratives.[35] He lists as "probable" (versus "possible") the following passages:

1 Peter	Matt.	Mark	Luke	John
1:3, 23				3:3ff.
1:8				15:11ff.; 20:29
1:9	16:24ff.			
1:10-12	13:17		24:25ff.	8:56
1:15	5:48			
1:22				13:34-35; 15:12
1:23	13:18ff.		8:11-15	
2:4-8		12:10ff.		
2:9	5:14ff.			8:12
2:13-17	17:25ff.	12:17	20:25; 22:15ff.	
2:19ff.	5:10-11; 16:24			
4:7-8	3:2; 4:1; 10:7; 13:49ff.; 26:41; 28:20		21:31ff.	
4:8				13:34-35; 15:12
4:10			12:42ff.	
4:12-16	5:11-12; 26:41		6:22-23	
5:3-5	20:20ff.			13:4ff.; 21:15ff.
5:7	6:25ff.		12:22-24	
5:8-9	24:42ff.		12:35ff.; 22:31ff.	

What can we conclude from these data? First, examination will make clear that there was contact between 1 Peter and the presynoptic tradition, which is precisely what one would expect, and even more the later one dates the letter. Second, the two sections of the tradition most used are the ethical

sayings (e.g., the Sermon on the Mount) in parenetic settings and eschatological and passion-resurrection sayings in paracletic settings (i.e., for encouragement). Third, the method of reference was allusion, that is, paraphrasing the tradition closely enough that the reference was clear. Thus the references to narratives appear more direct, for even a paraphrase must include the principal actors. Fourth, the references are woven into the arguments at critical junctures, in much the same way as Peter uses the OT, rather than cited as texts to be applied. Finally, these conclusions are not at all surprising, for one would expect that a movement that claimed Jesus of Nazareth as its founder and living Lord would make his teaching central to its own. What we have in 1 Peter is a person who has absorbed that teacher and breathes his teachings naturally into his writing.

VIII. OUTLINE

Peter surely did not write with an outline before him. He feels free to merge ideas together through gradual transition rather than through careful distinction. However, he does have a structure. As noted above, his greeting, conclusion, and opening thanksgiving are more or less determined in form by the conventions of letter writing in that day. The rest of the letter is more or less a chiasm. The "Foundational Themes of the Christian Life" are taken up with a view to suffering (and in fact mention suffering), the topic explicitly discussed in "Coming to Grips with Christian Suffering." The middle section, "Relating to Societal Institutions," is essentially on how to live so as to minimize suffering. Its parenesis is balanced by the more didactic sections around it.

Other, perhaps more felicitous, titles could be found for the divisions below, but these will serve to make discussion of the book easier. Likewise, some of the divisions may be debatable (especially that at 5:6, which we see as a hinge verse), as an analysis of other proposed outlines would show, but each commentator and each reader must make his or her own decisions on this point. There does seem to be a growing consensus in the direction of the outline presented here, especially regarding the major divisions (which can surely be defended easily, as they are in the commentary text), and while all

outlines have a degree of arbitrariness in them, they are necessary for the intelligent discussion of the literature.

IX. TEXT AND TRANSLATION

As noted above, the earliest manuscript of 1 Peter is the Bodmer Papyrus $\mathfrak{P}^{72}$. It also appears in each of the great fourth- and fifth-century uncials, as well as in 500 minuscules.[36] Thus the epistle is well served in all textual traditions except one, the Western text, for the Catholic Epistles are almost entirely lacking in Codex Bezae (D) and only fragments are found in the Old Latin manuscripts.[37] We are limited to the thirteenth-century minuscule 383 for this text type. However, it is the presence of 1 Peter in $\mathfrak{P}^{72}$ that has aroused the greatest interest, for this is an early and generally reliable

manuscript in the Egyptian or Alexandrian text type (Hort's neutral text). The commentary will discuss some of its more interesting readings.[38]

The text used as a basis for the commentary translation is the UBS[3] or Nestle-Aland[26] text, with divergences and textual issues noted as the passages are discussed. The translation is that of the author of the commentary. It is not presented as a readable church translation, but as a study translation that attempts to strike a compromise between clarity for purposes of discussion and idiomatic English expression. In other words, the translation theory is neither that of the RSV (or the NASV) nor that of the NIV, but somewhere between.

Excursus: SUFFERING IN 1 PETER AND THE NEW TESTAMENT[39]

A. INTRODUCTION

The central issue in 1 Peter is probably the problem of suffering, with which all Christians must of necessity deal. Unfortunately the meaning of the Greek term in 1 Peter is obscured in English, in which the word "suffer" covers a large spectrum of life, for, as *The Concise Oxford Dictionary* reveals, the verb means to "undergo pain or grief or damage or disablement … ; undergo martyrdom." In other words, the semantic field of the word is wide, including the experience of "pain, loss, grief, defeat, change, punishment, wrong, etc." It has been normal for the church to deal with these meanings as a single group, and since our experience in Western Christianity is usually not that of martyrdom or punishment, we tend to focus on pain from illness or grief from death as the main examples. One can cite, for example, C. S. Lewis's *The Problem of Pain or A Grief Observed.* This type of literature is part of a long tradition in the Christian world and it is the unconscious background of the interpretation of 1 Peter.

In order to differentiate our exegesis from this unconscious background, then, we need to develop a scriptural definition of suffering. But before plunging into the Scriptures, we underline the fact that good pastoral care can be based on poor exegesis. There are many places where at least one aspect of the care of souls may go on very well in ignorance of biblical truth. Usually another aspect of pastoring suffers as a result, but we must in no way discount the good produced by the weak theology in the areas in which it works. This is certainly true of suffering; we discount no one's experience of God through whatever he or she may have suffered, even though the biblical material may give a different picture. Yet at the same time we need to do careful exegesis in a biblical commentary.

B. THE VOCABULARY OF SUFFERING

Suffering is a complex issue within the biblical material. Christians can approach it from several directions: (1) they can begin with a particular type of human suffering (e.g., suffering as testing or suffering as oppression), (2) they can start from a particular relationship of suffering to theology (e.g., sin and suffering or "affliction produces patience," Rom. 5:3), or (3) they can look more broadly at the vocabulary of suffering. It is the latter overview approach which we have chosen. Therefore we will begin with the words involved.

In the NT the situation is easy to deal with, for the teaching about suffering revolves around the *paschō* ("suffer")[40] and, secondarily, *thlipsis* ("oppression, affliction")[41] word groups, along with a few other related terms.[42] Only *paschō* and its cognates appear in 1 Peter. There are two advantages in this situation. First, there is a single Greek root translated by the English concept "suffer," and second, this root is an abstract term like the English word. Naturally, as we will see, there is not a complete semantic overlap between the two languages, but it still presents a relatively simple situation with which to work.

In the OT the situation is more difficult, for there is no single word that can be translated "suffer." The closest one comes is the *ʿānāh* word group

(*ʿānî*, *ʿēnût*) along with *dak* (both words indicating poverty or oppression), and also terms for pressure or weight and for evil (but only in some contexts).[43] These data indicate that there is no abstract word in Hebrew meaning "to suffer"; the Hebrews tended to speak of the concrete types of suffering rather than of suffering in general.[44] We will have to build their equivalent of our English term from a wide variety of data, which is not an easy undertaking given the bulk of the literature. Furthermore, since the OT was written over a period of more than a thousand years, we can expect some changes in outlook in the material as time progresses. Yet despite the difficulty, it is possible to draw some conclusions from a study of this literature.[45]

C. THE OLD TESTAMENT

First, in the OT there is a direct connection between suffering and sin. Both the man and the woman experience labor or pain (*ʿeṣeb*) as part of the curse resulting from the sin in Eden. Later on the law connects suffering to sin very explicitly (e.g., Deut. 28:15-68, a long section of curses), and both Joshua (in the Achan incident) and Judges (in its famous sin–suffering–repentance–restoration cycle) work it out. In fact, the whole Deuteronomic history (1 Samuel–2 Kings) could be said to be a demonstration of how suffering came upon Israel and Judah because of sin and blessing because of righteousness and repentance.

The sin–suffering connection is true of all types of things covered by the English term. Death is traced to sin in Gen. 3, although afterward this fact is rarely reflected upon so long as an individual dies peacefully at a ripe old age. In such cases death is accepted as the fate of the race and long life is considered blessed (e.g., the death of Jacob in Gen. 48–49). Where death itself is connected most closely to sin, it is almost always untimely or violent death (e.g., 2 Kings 20:1-7, where it is the timing of death, not the event per se, that disturbs Hezekiah). The main forms of suffering mentioned are sickness (especially plagues), military defeat and the resultant oppression (including death in battle or execution afterwards), and natural disaster (especially famine, given the geography of Palestine). None of these things is

expected to be the normal experience of Israel, but they are all frequently the result of sin. For the OT suffering is not the lot of humanity, but the lot of sinful humanity. The suffering of *the pious* is the only problem with suffering.

Second, God is the main agent behind suffering. While there are some places in the OT where Satan appears in connection with suffering (most notably Job, although there are further hints in Daniel, 1 Chronicles, and some of the prophets), the OT is for the most part very direct in its presentation of suffering: God sends it. If God sends suffering, it must have a purpose. Therefore suffering is often viewed as testing (*nāsāh,* Deut. 8:2-3) or discipline *(musār,* Job 5:17; Prov. 3:11). This direct involvement of God will not be characteristic of the NT.[46]

Suffering as testing puts the person in a situation of decision. The person either obeys God and faces what looks like certain suffering, or else he or she disobeys to avoid suffering and reveals a heart not fully committed to God. Abraham in Gen. 22 is the cardinal example of one who obeyed and passed the test: He continued with the sacrifice of Isaac until God stopped him. On the other hand, Israel in the wilderness is the cardinal example of failure. Each time Israel is tested there is either the demand that God act or a working out of its own plan to reduce suffering by a "back to Egypt" cry.[47] These testing situations are not limited to the Pentateuch; Dan. 3, for example, is an instance of passing the test, although the vocabulary of testing is not used. When faced with death or obedience to God the three men say, "If it be so, our God … is able to deliver … ; and he will deliver us…. But if not, … we will not serve your gods…." In other words, there is implicit trust in God's ability and even willingness to deliver, but a resolve to obedience without a demand that they be delivered. Interestingly, only Job, which also does not use the vocabulary of testing,[48] presents disease as a test. Otherwise testing is always connected to environmental challenges, for example, enemies or famine.

Third, it follows from the above that suffering in the OT is largely persecution or oppression by enemies. This is true throughout the OT, including the Psalms (e.g., Ps. 34), but it is not normally noticed. There are times when suffering includes illness, as for example in the curses of Deut. 28 which include the diseases of Egypt, and in some of the Psalms in which

illness at least contributes to the suffering (but enemies who are taking advantage of an illness to oppress or plot against the person are the focus of concern), but this is a less usual form of suffering. Normally oppression by another person is the cause of suffering. This is especially true in national suffering, such as that undergone by Israel.

Where suffering does come in the form of illness, it is mostly as a plague rather than the disease of a single individual (e.g., 1 Chron. 21). There are, of course, cases of individual divine visitation (e.g., 1 Kings 14:1-20; 2 Kings 5:19-27), but they are relatively rare; even fewer of them are chronic (Gen. 32:22-32 and 2 Chron. 26:16-21 may be the only examples; both are instances of poetic justice). For the most part, God presents himself in the OT as the healer of Israel (Exod. 15:26; Ps. 103:3), and it is as healer that he is called upon (e.g., Ps. 6, where the disease is seen as a punishment, but where God is called upon to heal; note that the psalm speaks of enemies but ends with the promise of healing). Wherever the OT notes the illness of an innocent person, it is only to show how God healed, usually through a prophet. No value is seen in prolonging such suffering.[49]

On the other hand, some value is seen in leaving enemies about Israel: they test Israel (e.g., Judg. 2:20-23). Nor were the great powers around Israel seen as a problem. Israel was indeed defenseless before them (and had limitations placed by God on the type of army and weapons she could possess), but the answer to the threat was trust in God. He would defend Israel. Appealing to another great power (in other words, political realism) was roundly condemned. The constant threat of the enemy and the definitive weakness of Israel were to serve to keep Israel trusting in God and his strong arm.

Fourth, it follows from the above that since suffering is mostly seen as the result of sin, (1) the problem of the suffering of the righteous rarely comes up (Job being the one major exception), and (2) when it does come up the issue is usually to ask why the wicked are prospering (Pss. 37; 73). In other words, the OT, and especially the book of Psalms, is more concerned with the relative amounts of suffering than with the fact of pain. The wicked should obviously suffer more than the relatively righteous; as long as this proportion is kept, there is generally no concern, perhaps because the righteous know they deserve *some* suffering due to their sin.

Job, however, presents an interesting study, partially because God himself calls Job righteous and thus the book concerns truly innocent suffering. Although this is no place for a thorough discussion of Job, we can make several observations. First, in Job the majority of the sufferings are not illness; the illness is the capstone of the suffering. Furthermore, the illness itself serves two purposes. On the one hand, it gives a basis to Job's asking for death, and on the other hand, it underlines the hopelessness of vindication, for Job is ill and cannot expect to procreate more children or to see future success. The need for vindication is the chief point in the poetic section of Job, and it is the apparent impossibility of it that leads to hopes of an afterlife.

Second, in Job the suffering does not do anything for Job. He is righteous when the book opens and still righteous at the end. If he has received, perhaps, an expanded view of God, and maybe humility, no major point is made of it in the book.[50] God has his own purposes for the suffering, but Job is not said to grow in virtue through it.[51]

Third, for the first time in the OT God is not seen as the one sending suffering, nor is suffering seen as a punishment for sin. Rather, the figure of Satan is developed as the malevolent force seeking evil for Job. No explanation is given as to why God takes up Satan's challenge and allows him to test Job rather than telling Satan to shut up (which situation leaves a mystery around the problem of evil), but he does. Still, God is not the cause of the evil; Satan is. And when the glory of God finally appears at the end of the book, it is to bring healing and prosperity to Job. The absence, not the presence, of God is associated with suffering. Because of this Job forms a beautiful bridge to the NT.[52]

D. THE NEW TESTAMENT

In the NT we have a clarification of the OT situation. First, there is a breaking of the sin–suffering equation of the OT. On the one hand, there is the denial that those who are not suffering are righteous (Luke 16:19-31; 13:1-5; 6:24-25), and on the other hand that those who are suffering are wicked (John 9:1-3). At the same time the NT allows that sin can cause

illness and other suffering (cf. John 5:14; 1 Cor. 11:30; and the passages referring to the destruction of Jerusalem). Thus while there is not a total negation of the sin-suffering equation (indeed, Jas. 5:14-18 connects confession of sin to healing), it can no longer be used as *the* explanation for suffering.[53] The gift of discernment is needed.

Second, there is therefore a development of the concept of innocent suffering. Christ was, after all, an innocent sufferer. The church experienced large amounts of innocent suffering, the righteous being persecuted by the unrighteous. Thus we find whole books devoted to the issue (e.g., 1 Peter), as well as a development of the suffering as testing (Jas. 1:1-4, 12-15; James will ultimately trace the "test" aspect to the devil in chs. 3 and 4)[54] and the suffering-as-discipline themes (Heb. 12:3-11, with a parallel to Jesus who also was disciplined by the Father). This focus on innocent suffering is almost totally new (especially since it centers on Christ), and it brings with it a more careful definition of terms (as we will see below).

Third, although in Hebrews suffering can be viewed as divine discipline, God is rarely seen as the one who brings suffering. Tests of faith come, but God does not bring them, argues James (1:13-15). Rather, as in the Dead Sea Scrolls, testing comes from two causes: (1) the internal drive to evil (i.e., the evil *yēṣer),* which must be resisted (e.g., Rom. 7; Jas. 1), or (2) the devil.[55] In other words, the setting of the church is not simply that of God above and the church on earth in horizontal relationships with people, as tended to be the picture in the OT,[56] but one of cosmic conflict in which there is an Evil One who seeks the destruction of the Christians and rules in the nations of this world. God is in relative control (so we pray, "And keep us from the test, and deliver us from the Evil One." Yet this prayer does not guarantee that we will not come into a testing situation), but there is a real power that works against believers. While God does allow suffering for his purposes and our good (1 Pet. 3:17), he is generally presented as the one who is on our side in arming and delivering us and limiting the ability of the devil to cause suffering (Rev. 2:10).[57]

These three points are consonant with the fact of Jesus. In the NT Jesus is the righteous sufferer *par excellence.* Furthermore, his sufferings were for others, and for the Christians in particular. More than that, he now suffers

with the Christians (Acts 9:4; cf. the probable meaning of Col. 1:24). Thus, far from suggesting separation from God, suffering indicates solidarity with Christ, which gives meaning to human pain.

Yet in the NT not all human pain is included in this concept of suffering, for, fourth, as one would expect from a careful examination of the above, the vocabulary of suffering is limited to external persecution by persons or demons or to the eschatological judgment of God; in the NT documents it does not include human illness.

A study of the vocabulary of suffering confirms this claim. The *thlipsis* group is used 55 times in the NT. Of those passages only John 16:21 (the labor pain of childbirth) comes close to indicating human illness.All the other references are to persecution or oppression or (more rarely) famine or eschatological judgment. The more important *paschō* word group appears 65 times in the NT. Only in Matt. 17:15, however, is there any probable reference to physical illness, and in that case the illness (epilepsy?) is ascribed to a demon, a foreign spirit oppressing the individual. In fact, in Mark 5:26 the term "suffer" is applied, not to the woman's illness, but to her experience of the treatments of the physicians! Even more clearly, in Jas. 5:13-18, when a person suffers he is to pray (apparently for strength, endurance, and the coming of Christ, if the previous context is a guide), but when he is ill (again a different term than that for suffering) he is to call for the elders, *they* are to pray, and *their* prayer of faith will bring a response of healing. Thus one has two sharply differentiated responses: (1) "Be patient until the coming of the Lord" as the response to suffering, and (2) "The prayer of faith will heal the sick person" as the response to illness.[58]

James reflects the teaching of Jesus. When Jesus confronts illness he never seems to see in it something good for the person, but rather always heals (even in Nazareth, where he could do "no mighty work" due to a lack of faith, Mark 6:5). On the other hand, when he speaks of persecution, he treats it as something necessary in the course of history, something to be endured rather than avoided (e.g., Mark 13). He commands his followers to heal disease (Mark 6:7-13); he also commands them to endure suffering (i.e., persecution, rejection).

This is not to say that the NT knows only of 100 percent success in praying for the sick or that no Christian should be ill. In Phil. 2:27 Paul

(whom Luke presents as having an effective healing ministry, e.g., in Acts 18:11-12) does not look on the healing of Epaphroditus as an "of course" situation; it is a mercy of God. Nor does he apologize for leaving Trophimus ill at Miletus (2 Tim. 4:20).[59] And even James in the passage cited stresses both the faith of the elders and God's action ("The Lord will raise him up"), pointing out that it is not magic but a confident trust in God and God's sovereign action that accomplish the healing. 1 John 5:15-17, which parallels James's healing passage in the formal structure of the epistle, refers to a "sin unto death" for which no healing is promised. Pastorally these passages mean that, while illness *may* result from personal sin and thus from guilt, there is generally no reason for adding to the burden of illness a further burden of guilt for being ill. Nor should the church *necessarily* feel guilty if a person is not healed, although it certainly should if it has not prayed as effectively as it knows how according to the biblical direction.[60]

In other words, we have been arguing that the NT takes a different approach to illness than to suffering (to use its vocabulary). Where illness is mentioned, it is approached with prayer for healing, and in the overwhelming number of instances that is just what happens. The exceptions to healing are simply indications that one does not control God: prayer is still faith, not magic or human reward. (Yet it is childlike faith in a Father who means what he promises and who loves to do good to his people and heal them.) But where suffering is mentioned, it is seen as part of the conflict of the Christian with the world (Rom. 8:18; 2 Thess. 1:5), an identification with the suffering of Christ (Phil. 3:10; 1 Pet. 4:13), and a means of developing the Christian virtue of endurance (Rom. 5:3; 12:12).

To put it yet another way, 1 Pet. 3:17 indicates that suffering (persecution) may at times be the will of God; he gives meaning and dignity to such suffering, for it is to "share Christ's sufferings" (4:13). But the same is not said about illness. Except in cases in which illness is traced to sin, God is always said to be on the side of healing; this is most especially true of God-in-the-flesh, Jesus, who pictures the will of the Father in his dealings with illness. Even when illness results from sin, God is not said to *send* the illness in the NT (except in one or two rare instances, such as that of Herod in Acts 12:23); it appears more as the automatic result of sin (or possibly of stepping into Satan's territory, outside the protection of God), and God stands as the

one offering healing through repentance and forgiveness (especially in Jas. 5).[61]

This distinction must remain basic in the response of the church to human pain, that is, the automatic response of prayer for healing for the ill and prayer for endurance for the oppressed, even if there remains an ambiguity in pastoral practice. This is not to deny that many people have learned Christian virtue through the patient endurance of illness, nor that we are blessed by such examples. Furthermore, the ambiguity of our situation "between the ages" is such that not everyone the church prays for is healed of his or her disease.[62] But this is an ambiguity that makes one realize that he is dealing with a mystery, with a living and willing and sovereign God, and with a situation in which sin, demonic beings, other spiritual and psychological factors, as well as complex physical factors play a part. It must not alter the basic approach to illness, nor make us collapse illness into suffering, nor make us forget that it is not the fact that some people are healed that should give us difficulty exegetically, but the fact that some are not.

At the very least, even if one does not accept the points made above about healing, we must argue that in the NT suffering is persecution and does not appear to include illness. The English term "suffer" is therefore a misleading, although necessary, translation, for it has a semantic field that tends to include too much as suffering and tempts us to read into the NT ideas that are not there. This is surely the only conclusion one can draw from the Greek text. And it is this point which is important in remembering not to read into 1 Peter a concept of suffering foreign to the text.

E. CHURCH HISTORY

The church did not end with the penning of the last letter in the last book of the NT. Indeed, it is precisely the history of the church that bridges the gap between then and now and explains how present theologies could arise from the NT data. While we lack space and time for a full and careful examination of this history, presenting a working hypothesis (based on a

survey of the data) of how the present situation developed might be helpful, for the history of interpretation is part of biblical exegesis.

The early church maintained the basic distinction between illness and suffering, and continued to do so for the next century. Suffering for the faith was frequent, martyrdom easily come by (and often sought), and comfort in the church not a problem. During this period a virtual cult of martyrdom developed in which suffering for the faith and especially dying for the faith were exalted to the point of raising a person who so suffered to a higher status in the church (and presumably in heaven). Thus the church had three classes: (1) the outcasts, who compromised to avoid suffering; (2) the majority, who did not suffer much persecution or who fled persecution; and (3) the "confessors," who were imprisoned or martyred for their faith.

The persecutions stopped when Christianity became more acceptable and made an alliance with the state (the time of Constantine could be our benchmark date here, although even before him Christians were free to build churches in many places, and it was after him that Christianity became the official religion of Rome). Some of the pious reacted to this with a dual concern. First, as Christianity became acceptable, its moral standards dropped or at least changed. Wealth and other marks of privilege were now seen in a positive light. Second, without persecution it was impossible to gain the higher status of one who suffered for the faith. The response to this concern was asceticism, the monastic withdrawal to the desert. If the state would not persecute, then ascetics would persecute themselves through self-discipline and so purify themselves from the evil tendencies that persecution had rooted out of the confessors.[63]

Furthermore, at the same time Platonism was making inroads into the church. Under this Greek influence the body was viewed as evil and freedom from the body as good. This resulted in the development of the exaltation of virginity (How could marriage and especially sexual intercourse and childbirth be seen as good, for they were so physical?) and the eventual negative view of pleasure (seen clearly in Augustine, for whom sexual intercourse for procreation was not sinful if the couple had no pleasure in the act). If the body were evil and if there were no persecution,[64] then the suffering of the body, seen everywhere in the world, could well be the purification of the soul from the evil of the flesh (which meant "the body

and its desires," not "fallen human nature" as it does in the NT). Such suffering was to be embraced.

This attitude was reinforced by the lessening of healing gifts in the church, which was part of the general institutionalization and charismatic diminution of Christianity during the first four hundred years. In general *charismata* were regularized and institutionalized; that is, the ordained ministers (especially the bishop) were the ones who had the right to exercise *charismata,* and they were also the ones who had *charismata* by definition (Were they not properly ordained?).[65] Thus if healings did not happen (and they did happen, but not as frequently),[66] this must be the will of God. And it is natural that this would be the will of God, for why would God desire to save the body, which is evil? God desired to save souls. He might work miracles from time to time, but generally the soul was the object of his interest. The logical result of this type of thinking was a reinterpretation of Scripture. Suffering was identified largely with illness (including the self-induced illnesses of the hermits), and healing passages were interpreted in terms of the soul. Thus Jas. 5:13-18 turned into the last rites or extreme unction in which a soul was healed of sin and prepared for the death of the body with no expectation (or even desire) that the person might be physically healed.

This situation has remained basically the same until the present. The Reformation may have put aside extreme unction (because of its sacramental nature),[67] but in its focus on holy dying (which has some positive values in helping one live in the light of eternity) and the virtue of suffering it changed the basic attitude toward the body very little. When scientific medicine was born out of the Enlightenment, it found a ready home without having to integrate with religion, for when medicine healed it was hailed as a gift of God (even *charisma*), filling a vacuum in the Christian world. And when it did not, there was no problem, for the church was really interested in faith and the soul (and eventual resurrection, perhaps)—the certainty and frequency of death was a good thing, for it reinforced the need to prepare for eternity.[68]

F. CONCLUSION

The need today is to recapture the biblical tension. It is the need to meet illness with prayer, and to keep praying until we see the healing promised in Scripture. It is the need to meet persecution with endurance. It is the need to ask what is the matter with our faith and lives if our prayers for healing are not answered. It is the need to ask what is the matter with our witness and life-style if the world does not bother to persecute us (unless we behave in utterly obnoxious ways). Above all, it is the need to face the biblical data and attempt to live by Scripture rather than reinterpreting Scripture to fit our own truncated experience.

This is the concern that we bring to the text of 1 Peter. We need to read from the text the concept of suffering that is there, and not read into it a concept of suffering that is a product of a worldview foreign to the NT.

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1. While it is quite possible that Peter attended a synagogue school, he would have learned to read and write Hebrew, not Greek. Nor would such a school have introduced him to good Greek style.

2. The Romans passage contains only the honoring of rulers, which the other two Pauline passages lack. Ephesians and Colossians speak of children and parents, which 1 Peter lacks.

3. For example, J. R. Michaels, *1 Peter* (Word Biblical Commentary 49) (Waco, TX, 1988), p. xliv, cites 1 Pet. 4:6 (to which we could add 3:18 and 4:5) and Rom. 14:9 as having a similar "style and structure," but the similarity lies in their referring to the death and life of Christ and their use of a few common words (but even then there is not one common syntactical unit).

4. While we interpret 5:13 as stating that Silvanus was the writer, not necessarily the bearer, of the epistle, even if that were not the case there is no reason to believe that Peter would not have given similar freedom to another trusted Christian scribe. This hypothesis does not depend on the scribe's being Silvanus.

5. It was known by A.D. 96, for Clement probably alludes to it in 1 Clement (1 Clem. 4:8 and 1 Pet. 3:6; 8:1 and 1:11; 16:17 and 2:21; 30:2 and 5:5; 49:5 and 4:8; 57:1 and 5:1-5; 59:2 and 2:9; cf. E. G. Selwyn, *The First Epistle of St. Peter* [London, 1947], p. 37), and Polycarp certainly does (e.g., Polycarp, *Phil* 1:3 and 1 Pet. 1:8, 12; 2:1 and 1:13, 21; 2:2 and 3:9; 8:1-2 and 2:22-24; 10:2-3 and 2:12, 4:14, and 5:5). Eusebius claims that Papias used 1 Peter *(Eccl. Hist.* 3.39.17). By the mid-second century (Irenaeus, *Adv. Haer.* 4.9.2; 4.16.5; 5.7.2) there is no longer any doubt as to whether it was being used, for from that time on 1 Peter was clearly cited in a number of Church Fathers. No doubt was expressed about its value and canonicity (cf. Eusebius, *Eccl. Hist.* 3.25.2). See further C. Bigg, A *Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude* (Edinburgh, 1901), pp. 7-15. The earliest manuscript of 1 Peter is the third- or early fourth-century Bodmer Papyrus $\mathfrak{P}^{72}$, which also contains 2 Peter and Jude.

6. See C. J. Hemer, "The Address of 1 Peter," *ExpT* 89 (1977-78), 239-43, for a more detailed explanation of this route.

7. Perhaps the most unusual thing about this letter is that it does not mention ethnic Jews, much less any Jew-Gentile tension, which was Paul's central concern. Peter unselfconsciously applies to his

readers epithets that belonged to Israel (e.g., 2:9) and likewise appropriates the heroes of the OT. Where does this come from? J. H. Elliott, *A Home for the Homeless* (Philadelphia, 1981), pp. 80-81, suggests that the Jews were one of the persecuting groups, but his only real evidence is 1 Pet. 2:4, 7-8. Would not such a situation have led to an anti-Jewish polemic? Likewise the attempts of J. R. Michaels, *1 Peter,* pp. xlix-lv, to locate 1 Peter vis-à-vis the Jewish people ends inconclusively due to a lack of evidence. Peter is aware that he is writing to a largely (although not necessarily exclusively) Gentile church, but at the same time his own appropriation of OT promises is so unselfconscious, due either to his ethnic background or decades of use, that there is no reflection in the letter of any possible inappropriateness of this usage or apologetic tension (as in Barn. 4 and 6) or even strangeness of it to the readers (if it were indeed strange). If our author ever reflected on such issues, he does not give a hint of it in this letter.

8. Although Paul had other motives than simply charity for this particular collection, he states in 1 Cor. 16 and 2 Cor. 8–9 that their suffering impoverishment was his central reason.

9. For example, W. G. Kümmel, *Einleitung in das Neue Testament* (Heidelberg, 1964), p. 310, dates it 90-95, although H. Koester, *Introduction to the New Testament* (Philadelphia, 1982), p. 294, sees this date as an alternative to the more likely A.D. 112 date, the persecution under Trajan.

10. We assume the tradition that Peter was martyred by Nero after the fire in Rome, July, A.D. 64. While it may have been a year or so before Peter and Paul were executed, it was certainly before June, A.D. 68, when Nero himself was killed. See F. F. Bruce, *New Testament History* (Garden City, NY, 1969), pp. 399-410, for a discussion of this tradition.

11. That the work claims to be written in Rome is clear from 5:13, for, as the commentary makes clear, "Babylon" is transparently a title for Rome, indicating the Christian evaluation of the capital as a place of exile.

12. J. R. Michaels, *1 Peter,* pp. lvii-lxi, along with W. M. Ramsay, *The Church in the Roman Empire* (London, 1893) p. 283, argues that the evidence does not force us to conclude that Peter was martyred, but that if we take the parallel tradition that Peter lived a long time in Rome seriously, he may have died a natural death around A.D. 80. However, (1) while allowing for the possibility of a natural death, the texts cited fit more naturally with martyrdom, (2) the texts placing Peter in Rome after A.D. 68 clearly have the tendential purpose of connecting Peter to Clement, the next known bishop of Rome, and (3) if G. Edmundson is correct, Peter traveled to Rome in A.D. 54, giving him ten years in the city, that is, a long tenure, longer than Paul's second and third missionary journeys, imprisonment, and trip to Rome combined (*The Church in Rome in the First Century* [London, 1913], pp. 80, 84; cf. F. F. Bruce, *Peter, Stephen, James and John* [Grand Rapids, 1979], pp. 44-47).

13. J. R. Michaels, *1 Peter,* p. lxiii, argues that "Babylon" was not applied to Rome until after A.D. 70, when it became frequent, and that the view of the Roman church as a single congregation fits more closely with 1 Clem. 1:1 than with Romans or Hebrews and their house churches. Yet "the church of God that is at Corinth" (1 Cor. 1:2 RSV) was certainly made up of numerous house churches spread over the whole isthmus, even though it is addressed as a single church. Likewise, other than the Pauline letters (and Paul never uses the term Babylon), there is little if any Jewish or Christian literature from the pre–A.D. 70 first-century period, making the nonuse of "Babylon" far less significant. Finally, the attitude toward the state found in 1 Pet. 2:13-17 is virtually identical to that of Paul (Rom. 13:1-7) and unlike that of Revelation, which was written after the Roman government turned persecutor. The total lack of awareness that the government might be the persecutor is either a result of the use of traditional material or reflects a pre-Neronian persecution date.

14. P. Carrington, *The Primitive Christian Catechism* (Cambridge, 1940), is the best-known representative of this position in the English-speaking world; cf. E. G. Selwyn, *The First Epistle of St.*

Peter, pp. 17-19, and "Essay II," pp. 363-466.

15. M.-É. Boismard, *Quatres hymnes baptismales dans la première épître de Pierre* (Paris, 1961), which follows on a series of articles he wrote in the 1950s.

16. M.-É. Boismard, *Quatres hymnes baptismales.*

17. Cf. P. T. O'Brien, *Introductory Thanksgivings in the Letters of Paul (NovTSup* 49) (Leiden, 1977).

18. J. R. Michaels, *1 Peter,* p. xliii, also examines 1 Pet. 1:18-20 and concludes that 1:20 "has the look of a hymnic fragment focused on the situation of the readers." But when it comes to 3:18-22 he concludes, "it is possible that the author may be drawing on traditional creedal formulations in v 18 and v 22, but the text resists any clear distinction between source and redaction."

19. E. G. Selwyn, *First Epistle of St. Peter,* p. 363. The numbering follows his own outline, although one summary section is omitted.

20. L. Goppelt, *Der erste Petrusbrief (Göttingen,* 1978), pp. 47-56, has a quite sober evaluation of some of this study.

21. J. R. Michaels, *1 Peter,* pp. xlv-xlix. He also believes that the grouping in the Catholic Epistles is not accidental. There are two pairs, 1 Peter and the second letter, 2 Peter, and James and the "second" letter (i.e., by the "brother of James"), Jude. Furthermore, Gal. 2:7-10 states that Paul had a mission to the Gentiles and Peter, James, and John to the Jews. All three wrote letters (the latter represented by Revelation) to Jewish-Christians (although in Peter's case the "Jews" are ethnic Gentiles). What is more, all three are apocalyptic.

22. The best exposition known to this writer is Robert L. Webb, *The Apocalyptic Perspective of First Peter* (Vancouver, B.C.: unpublished thesis, Regent College, 1986). Its 294 pages demonstrate the scope of the data.

23. J. J. Collins, *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity* (New York, 1984), and *Apocalypse: The Morphology of a Genre, Semeia* 14 (Decatur, G A, 1979).

24. The structure of the argument is similar to Jas. 5 in which the judgment on the rich of 5:1-6 makes its point in 5:7-11 in which patience is urged because (1) salvation is certain to those who endure and (2) "the Judge is at the door." Thus salvation is not a long way off.

25. R. L. Webb, *Apocalyptic Perspective.*

26.1 Pet. 2:1: κακίαν, δόλον, ὑποκρίσεις, φθόνος, καταλαλιάς; Jas. 3:13-18: ζῆλον, ἐριθείαν, ἀκαταστασία, φαῦλον πρᾶγμα. James also uses the negative of a vice found in 1 Peter, ἀνυπόκριτος. Notice that there is little overlap in vocabulary, but the concepts are closely related.

27. While 1 Peter has phrases and ideas in common with Paul, there is no convincing evidence that the author had read any of Paul's letters, so they will not be discussed as sources. See the discussion under "Authorship" above.

28. In the Pauline letters only Romans has a greater number of citations and allusions, but it is so much longer than 1 Peter that in proportion to length it has less. E. Best, "I Peter II.4-10—A Reconsideration," *NovT* 11 (1969), 273.

29. We have made our list of allusions from the apparatus in *Nestle-Aland*^{26} and *UBS,*^{3} supplemented in some cases by the data in E. Best, "I Peter II.4-10." Naturally one cannot be sure in many cases whether Peter was deliberately referring to the OT (as he surely did in 2:10 and 3:6) or whether his mind, steeped in the OT, unconsciously used OT phraseology in his presentation.

30. E. Best, "I Peter II.4-10," p. 293.

31. K. R. Snodgrass, "I Peter II.1-10: Its Formation and Literary Affinities," *NTS* 24 (1977-78), 97-106. F. J. A. Hort, *The First Epistle of St. Peter I.1–II.17* (London, 1898), p. 116, and F. W. Beare, *The First Epistle of Peter* (Oxford, 1970), p. 40, argue for dependence on Romans; C. L. Mitton, "The Relationship between I Peter and Ephesians," *JTS* n.s. 1 (1950), 67-73, for dependence on Ephesians; and D. Flusser, "The Dead Sea Sect and Pre-Pauline Christianity," *in Aspects of the Dead Sea Scrolls,* eds. C. Rabin and Y. Yadin, *Scripta Hierosolymitana,* IV (Jerusalem, 1965), 233-35, for a reflection of 1QS 8:4-10 in 1 Pet. 2:5-6.

32. N. Brox, " 'Sara zum Beispiel …'; Israel im 1. Petrusbrief," in *Kontinuität und Einheit,* eds. P. Müller and W. Stegner (Regensburg, 1981), pp. 485, 488-90, 493. The contrast with Paul can easily be overdone, for he also directly appropriates OT texts, but it is clear that Peter is not fighting the battles that preoccupied Paul in his letters.

33. *Jesus als Lehrer* (Tübingen, 1980).

34. R. H. Gundry, " 'Verba Christi' in I Peter," *NTS* 13 (1966-67), 336-50; E. Best, "I Peter and the Gospel Tradition," *NTS* 16 (1969-70), 95-113; R. H. Gundry, "Further 'Verba' on 'Verba Christi' in First Peter," *Bib* 55 (1974), 211-32.

35. G. Maier, "Jesustraditionen im 1. Petrusbrief?" in D. Wenham, ed., *Gospel Perspectives,* V: *The Jesus Tradition Outside the Gospels* (Sheffield, 1984), 85-128.

36. For further information on text see the discussion by J. Roloff in L. Gop-pelt, *Der erste Petrusbrief,* pp. 72-74.

37. W. Thiele, *Die lateinischen Texte des 1. Petrusbriefes* (Freiburg, 1965).

38. Cf. F. W. Beare, "The Text of I Peter in Papyrus 72," *JBL* 80 (1961), 253-60, and "Some Remarks on the Text of I Peter in the Bodmer Papyrus (p^{72})," *SE* 3 (1964), 263-65. See also J. D. Quinn, "Notes on the Text of P^{72} in 1 Pt 2:3, 5:14, and 5:9," *CBQ* 27 (1965), 241-49.

39. One version of this excursus was published as "Suffering: Endurance and Relief," *in First Fruits (July/August* 1986), 7-11; although this version is significantly different, it is published here with the permission of the editor.

40. Πάσχω, προπάσχω, συμπάσχω, πάθημα, κακοπαθέω; cf. W. Michaelis, "πάσχω," *TDNT,* V, 904-39; B. Gärtner, "Suffer," *DNTT,* III, 719-25.

41. Θλίψις, θλίβω; cf. H. Schlier, "θλίβω, θλίψις," *TDNT,* III, 139-48; G. Ebel and R. Schippers, "Persecution," *DNTT,* II, 805-809.

42. "Test" (πειρασμός), "persecute" (διώκω), "lack" (ὑστερέω), "experience loss" (ζημιόω), "evil situation" (κάκωσις).

43. The terms for "pressure" or "weight" are *ṣārar, ṣar, ṣārāh, lāḥaṣ, mûʿāqāh,* and those for evil are *rāʿ, rāʿ aʿ*.

44. The data of the Septuagint are an interesting reflection of the situation of the Hebrew text, which lacks a single theological term for suffering. The πάσχω word group appears almost exclusively in Intertestamental literature and additions to OT books. Only in Amos 6:6 does it have a Hebrew equivalent. Its most frequent use is in 2 and 4 Maccabees, books that focus on persecution.

The θλίψις group is used frequently, mostly for the *ṣar* word group mentioned above and mostly in the Psalms. It also focuses on persecution.

45. Much of the data for this study has been drawn from P. H. Davids, *Themes in the Epistle of James that areJudaistic in Character* (Manchester, Eng.: unpublished Ph.D. thesis, Victoria, University

of Manchester, 1974), especially part II, pp. 94-183, which follows the theme of suffering in Jewish literature (considering the NT also Jewish literature).

46. This is one place where continuing revelation has to be taken into account. The simpler OT picture will become more complex in Daniel and still more so in the NT as we discover that God is dealing with Satan and a whole spiritual realm. From the Christian point of view we should not read the OT as if the NT never happened, but realize that the simplified statements made there must be qualified by later revelation.

47. The best treatment of this material is still B. Gerhardsson, *The Testing of God's Son* (Lund, 1966).

48. Job uses the *nāsāh* root twice. In 4:2 it is used in a secular sense, and in 9:23 it again does not appear to mean "test" but rather "calamity," although the meaning of the Hebrew is debated.

49. Thus only in Job does one find illness as truly innocent suffering. The OT does not reflect on why some innocent people come to suffer (e.g., in 2 Kings 4:18-37 no reason is given for the death of the Shunammite's son); it simply presents God as the healer of the innocent and the punisher of the guilty.

50. While the Christian tendency is to find moral faults in Job, the prose portion of the book declares him righteous not only at the beginning but also at the end (Job 42:7). Job's repentance (42:1-6) is apparently not viewed by the narrator as a moral problem, but as the response of man to God. We must look at Job through the narrator's eyes, not through our own.

51. While canonical Job does not say Job developed virtue through suffering, the pseudepigraphal *Testament of Job* makes quite a point of the ὑπομονή (endurance) and its resultant blessings that Job received through his experience. But this is a work contemporary with the NT, not the OT. In fact, it is probably the traditions later recorded in this work that Jas. 5:11 cites.

52. We are not dealing with the Intertestamental works in detail in this essay. This period included, however, times of intense persecution (e.g., 167-164 B.C., when the practice of Judaism was proscribed in Palestine). Because of this there was a development in thought about the suffering of the righteous. By "suffering" was usually meant persecution or deprivation. In some cases suffering is seen as a temporary situation leading to later blessing (Tobit; even then much of it is caused by demons, with God being on Tobit's side). Otherwise suffering is seen as atoning for the sin of the whole people (especially in 2 Maccabees) or purifying the soul (4 Maccabees; in this case the purity is a Platonic purity of soul from body). The developed concept of afterlife in these works allows for a delay of gratification until the resurrection (however conceived), a situation that these works have in common with the NT. Indeed, suffering can be a mark of latter blessedness, for it leaves God in the righteous sufferer's debt (especially developed in later rabbinic literature with its concept of merits).

53. In a sense it never was *the* explanation, even in the OT, for there are places outside Job where the OT points out that it is not totally adequate; but it is far more prominent in the OT.

54. The tests (πειρασμοῖς in Jas. 1:2 and 1 Pet. 1:6) do not include illness, for (1) this is never found in the testing tradition in the OT (even Job does not use this vocabulary for illness), (2) this is not found in the contexts in either James or 1 Peter, and (3) this is not a part of the meaning of the terminology in wider Greek literature.

55. In the Dead Sea Scrolls see the Manual of Discipline (1QS 3): "Every one of their chastisements, and every one of the seasons of their distress, shall be brought about by the rule of (the Angel of Darkness') persecution; for all his allotted spirits seek the overthrow of the sons of light."

56. This discussion somewhat oversimplifies the OT picture, for in the OT the pagan deities are sometimes mentioned as real powers and in Daniel we discover that an angelic prince (a demonic power?) can hinder an angel of God from bringing God's message until reinforcements arrive (Dan.

10:12-13). For a picture of the NT situation see J. H. Yoder, *The Politics of Jesus* (Grand Rapids, 1972), pp. 135-62, or H. Berkhof, *Christ and the Powers* (Scottdale, PA, 1962).

57. Through the indwelling Holy Spirit God also nullifies the interior response (in terms of sin and the desire to compromise the faith) to the outside pressure (cf. Rom. 8 as the answer to Rom. 7).

58. Examination of the ἀσθενέω (ill, sick) word group supports this conclusion. It appears 84 times in the NT. All uses in the Gospels, the Prison and Pastoral Epistles, and the Catholic Epistles (except 1 Pet. 3:7, where ἀσθενής indicates relative physical weakness) are for physical illness. Nowhere is illness said to be something to endure; in all but one case healing is accomplished or attempted (the one case, 2 Tim. 4:20, is inconclusive as to final outcome). On the other hand, all uses in the Pauline *Hauptbriefe* are metaphorical, that is, for moral, personal, or other weakness (normally carefully qualified by a dative expression indicating what type of weakness is involved). Some forms of this type of weakness in others (one passage, 2 Cor. 10–13, has 14 occurrences, which must be taken as a whole) or in oneself may be endured, for it can lead to God's glory. But one should not mix this meaning with the other meaning for the term and transfer the proper attitude in one circumstance to that in another.

59. Paul's "thorn in the flesh" (2 Cor. 12:7) is likely the type of thing he mentions in 2 Cor. 12:10, that is, human opposition, for that is the way the idiom is used in the OT. Timothy's wine (1 Tim. 5:23) is (unlike oil in Jas. 5:14) medical in a way, for Paul is probably advising Timothy not to be too ascetic and drink only water, but to drink the common watered-wine that the Greek world believed to be more healthy than either wine or water alone, rather than to continue to suffer frequent stomach problems. How the problems were healed, we have no indication. But does God constantly wish to heal illnesses we could prevent? Finally, it is probable that Paul was ill in Gal. 4:13-15, but again there is no indication as to how or whether he did recover. Did God respond slowly to prayer, or did he recover naturally, or did he retain the illness? These must remain open questions.

60. For example, if the church has not prayed for healing at all, but has simply prayed "Your will be done" (also in James, but in a different passage; Jas. 5 tells the church God's will on how to pray), or if she has only prayed doctor's prognoses (which are themselves not true predictions but statistical summaries of how similar cases have progressed) rather than a prayer of faith.

61. This makes sense pastorally in that Christians do not normally suffer sickness because of following Christ, but rather for the same reason that non-Christians do. Nor is it easy to identify with Christ in sickness, for any illness he may have had is not described in the NT. Thus it is more meaningful to see God working on the side of healing, whether in terms of prayer or of medical intervention.

62. This same ambiguity of substantial-but-not-yet-total or already-but-not-yet is true of all areas of Christian life, for example, evangelism (only some respond, but God does not will any to perish, 2 Pet. 3:9), ethics (we have victory over our sinful nature in Christ, but are not yet totally sin-free), and prophecy (we prophesy truly, but also in part). It is only in the area of healing that this incompleteness generates a doubt about God's will or an unwillingness to participate at all.

63. Attachment to wealth, social position, health, and life itself was severely tested during persecution. One learned indeed to "deny himself and take up his cross" and to "hate father and mother … and his own life also." These same things were given up in the flight to the desert. And the painful fight with the urge to return and take up a "normal" life again was surely as great as the urge to compromise and at least pretend to give up Christianity when one was persecuted. Nor should we view the desert experience (roughly A.D. 250-500, but taken up into later monasticism) as an entirely negative development, for the compromise with society that caused persecution to cease needed a

protest in response and the holiness developed through the retreat to the desert was real. Yet in terms of our present study it is a step toward a negative development.

64. There was persecution, but now it was the church persecuting the heretics and pagans. From the point of view of the winning party (which is the one that writes church history), there was no persecution. The heretics might be suffering, but the official position was that it was a fully deserved suffering for their sins, the judgment of God through the state or church.

65. This attitude has been enshrined over the past centuries in the use of the hymn "Veni Creator Spiritus" (or "Veni Sancte Spiritus") at ordinations in many churches with liturgies related to the Roman liturgy. These hymns call on the Holy Spirit to come and impart his gifts (presumably through the laying-on of the hands of the bishop) to the ordinand.

66. Healing has happened throughout the history of the church, as Morton Kelsey (among others) has documented in his *Healing and Christianity.* However, when gifts of healing, prophecy, etc. were exercised outside the properly ordained channels, the church normally had one of two responses: (1) suppress it, or (2) institutionalize it (e.g., as an "order" within the church, as was done with the Franciscans). Suppression, institutionalization, and a lack of expectancy due to an antibody attitude and a theology of suffering (= illness) produced, not a cessation of God's gracious healing, but certainly a lessening of it (cf. Mark 6:5-6).

67. When extreme unction was removed, Jas. 5 was not restored to its original meaning, but rather ignored. At times it was spiritualized, but generally it was not mentioned.

68. Later Dispensationalism (beginning in the 1820s) came up with a rationale for the apparent cessation of gifts, but this is an after-the-fact rationalization, not a really new element in the situation or a cause of the situation.

Text, Exposition, and Notes

I. GREETING (1:1-2)

> [1]*Peter, an apostle of Jesus Christ, to God's chosen ones, sojourners of the diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia,* [2]*whom Father God chose in accordance with his foreknowledge by means of the Spirit's sanctification to obey Jesus Christ and to be sprinkled with his blood. May grace and peace be yours in abundance.*

The form of this greeting is typical of the epistles of the early church, which, with the exceptions of Jas. 1:1 and Acts 15:23, use the longer Jewish form of salutation for letters, not the shorter Greek form ("Greetings").[1] While Paul uses this Jewish form extensively, it also occurs in Jude, 2 John, and Rev. 1:4, as well as in the Apostolic Fathers. There are no specifically Pauline terms in this verse, so we need assume no dependence on him; rather, the roots of this form are in the OT (Dan. 4:1; 6:25).[2]

1 The author begins by identifying himself as "Peter, an apostle of Jesus Christ." It is clear whom the title indicates, none other than Simon son of Jonah, from the village of Bethsaida in the northwest corner of the Sea of Galilee (John 1:44), whom Jesus called early in his ministry to be one of his disciples (Mark 1:16-18) and later named an apostle (Mark 3:13-19). Jesus himself had given him the nickname Peter (Cephas in its Aramaic form) or rock, which soon became better known than his given name (John 1:42; Matt. 16:17-18). This "foundational" disciple unselfconsciously identifies himself as "an apostle of Jesus Christ," that is, a messenger of Christ sent into the world with authority to carry out the will of the one who sent him. The letter is to be seen, not as the pious opinions of a well-wishing friend, but as the authoritative word of one who speaks for the Lord of the church himself. Unlike Paul, who constantly had to defend his apostolic status (and does so

in the salutations of all his letters except 1 and 2 Thessalonians, Philippians, and Philemon), Peter evidences no defensiveness in his use of the term for his office here, which he will refer to only once more (and that incidentally) in the epistle (5:1), for Peter's authority was never challenged.

Peter writes to those who are "sojourners of the diaspora." The Jews had used the term "dispersion" or "diaspora" to refer to their scattered communities outside Palestine ever since the Exile (cf. the Greek form of Deut. 28:25; Neh. 1:9; and Isa. 49:6); it appears several times in the NT with this meaning (see John 7:35; 11:32). At the time of Peter perhaps a million Jews were living in Palestine and two to four million outside of it, a significant group in the Empire, to be sure.[3] They were spread in communities over the entire Empire, but they belonged to Palestine and hoped (however vaguely or even formally) eventually to return to Palestine (perhaps when the Messiah came). Here in Peter we find a natural transfer of one of the titles of Israel to the church, as we will frequently later (cf. 2:5, 9). The church consists of communities of people living outside their native land, which is not Jerusalem or Palestine but the heavenly city. These people owe their loyalty to that city, from which they expect to receive their king. That their life on earth is temporary and that they do not belong is underlined by the use of "sojourners" (also found in 2:11 and Heb. 11:13): they are pilgrims, foreigners, those who belong to heaven (cf. Eph. 2:19; Phil. 3:20; Did. 9:4; *Ep. Diog.* 5.9, "they pass their time on earth, but belong as citizens to heaven"). As V. P. Furnish puts it,

> Christians are the elect of God and thus only temporarily resident in the present world. … [This] makes clear their status as "resident aliens" so long as they remain in the world. Their existence receives its definition and direction from the future, not from the present, from God, not from the world. Yet for a time they are in the world and beset by its claims and contingencies, transitory as those are.[4]

For people facing persecution it must have been extremely comforting to realize that although they were rejected where they were living, they did belong somewhere; their hope was to travel in that direction.

The particular Christians to whom Peter is writing are those in Asia Minor north and west of the Taurus Mountains, as the author indicates by mentioning the Roman provinces in that area, "Pontus, Galatia, Cappadocia, Asia, and Bithynia." Strictly speaking, Pontus and Bithynia were departments of one province, but Peter's mind may have been journeying around a circle of churches, perhaps the route his messenger would take, which would take him back near his starting point.[5] The course follows known routes traveled by people in that age; for example, in 14 B.C. Herod the Great followed part of this route from Sinope on the Black Sea (in Pontus) via parts of Galatia and Cappadocia to Ephesus (in Asia), accompanying Marcus Agrippa.[6]

2 These Christians in Asia Minor may be suffering through their dispersion, but Peter has some very positive things to say about them. Indeed, their very suffering points to the fact that they are God's chosen people. Having referred to the concept of election near the beginning of v. 1, our author now describes this choice of God in terms that on the one hand relate it to the three persons of the Trinity and Christian conversion (very much in Pauline terminology) and on the other hand reflect on it in terms that sound like the way the people of the Dead Sea Scrolls spoke of their "exile" from Israel as a type of reliving of the experience of the chosen people in the wilderness with Moses.[7]

These scattered Christians were first chosen "in accordance with [God's] foreknowledge," which is not to say that God simply predicted their conversion, but, as in Paul (Rom. 8:29-30; 11:2; cf. Eph. 1:11), that they experienced "a personal relationship with a group of people which originates in God himself."[8] The cause of their salvation is not that they reached out to a distant God, but that God chose to relate to them and form them into a people, his people. Thus the use of the term "Father" for God is especially apt, for it indicates the loving concern with which God chose to know them.

Second, they were chosen "by means of the Spirit's sanctification," which is to say that God's Spirit reached into their lives and made them holy, a chosen people of God. That is, when the Father chose to relate to them he effected this relationship in their lives by means of the Holy Spirit's sanctifying power (the instrumental "by means of" is sometimes translated "in," a less clear term),[9] a connection of election and sanctification that Paul

also made in the only other use of the phrase in the NT (2 Thess. 2:13; cf. 1 Cor. 6:11, which is similar). While the focus of this passage is on the moment of Christian conversion, expressed in the initiatory act of baptism, the use of the term "sanctification" in the NT indicates not just an unseen cleansing from past sin (something like cleansing from cultic defilement in the OT), but also a life-style that expresses this new relationship to God in practical holiness (e.g., Rom. 6:19, 22; 1 Cor. 1:30; 1 Tim. 2:15). The Spirit does not just clean up an old life but introduces the person to a whole new life, making him or her holy. The Spirit is the Holy Spirit, for he has the character of God. Since the distinctive mark of the NT era is his personal dwelling in the people of God, they will also become holy.

Third, there is a response in the believer to God's previous act in relating to him or her, namely, obedience. This obedience is surely the distinctively Pauline concept of obeying the gospel (Rom. 10:16) or Christ (2 Cor. 10:5), an obedience characterized by faith or commitment (Rom. 1:5). The action of God produced a response in these believers: they turned from their own ways, which were disobedient to God, and submitted to the call of the gospel to come under the Lordship of Christ. Conversion is more than an intellectual believing that something is true. It is repentance, a turning from a past way of life; it is faith, a commitment to Jesus as Lord that results in a way of life characterized by obedience.

Fourth, God's reaching out resulted not only in their obedience but also in their cleansing, their being "sprinkled with [the] blood [of Jesus Christ]."[10] Surely acquaintance with the OT would remind these readers of the blood sprinkled on the people after their acceptance of the old covenant at Sinai, which blood sealed the covenant (Exod. 24:7-8). And the fact that in Exodus this sprinkling follows the acceptance of the covenant by the people with their pledge of obedience (Exod. 24:3), as well as the fact that in some of the passion traditions Jesus' blood is specifically connected with this covenant initiation (Mark 14:24), probably explains the sprinkling's *following* the obedience of the people.[11] The people who have responded to the gospel proclamation have been properly brought into a covenant relationship with God, and that covenant is not the old one of Sinai but the new one based on the blood of Christ himself. God's foreknowledge has been effective; his reaching out has brought them into relationship with him.

To these covenant people Peter extends the typically Pauline greeting "grace and peace" (used in all Pauline correspondence and not attested to before Paul). This expression is formed from the Greek term "greeting" (in Greek *chairein,* sounding like the word for grace, *charis;* cf. Jas. 1:1), which was standard in Greek letters but in Paul has been Christianized as a prayer for "grace,"[12] and the normal Jewish greeting *shalom* or "peace" (as in Dan. 4:1, "peace be multiplied"), which was also a wish or prayer for God's blessing of wholeness and prosperity. While this may be the root of the expression, however, one should not put too much weight on it, for its frequent use by Paul means that it had probably become a standard Christian greeting, at least in Pauline circles, by the time 1 Peter was written.

II. FOUNDATIONAL THEMES OF THE CHRISTIAN LIFE (1:3–2:10)

The first major section of our letter consists of two important two-part exhortations on the Christian life (1:3-25 and 2:1-10). Each part begins with a set of positive affirmations (1:3-12; 2:1-5) and ends with a section of exhortation (1:13-25; 2:6-10). While there has been a good deal of discussion about the possible liturgical and baptismal origins of much of this material, a careful literary analysis shows not only that it is a unity within itself but also that it is tied in through the repetition of terms and phrases with the greeting; thus it is not simply copied but has been integrated by the author into his letter.[1]

A. OPENING THANKSGIVING (1:3-12)

> [3]*Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has brought us to new birth, to a living hope through the resurrection of Jesus Christ from the dead,* [4]*to an incorruptible, undefiled, and unfading inheritance guarded in heaven for you,* [5]*who are kept by the power of God through faith for the salvation [already] prepared to be revealed in the last time.*

3 Peter begins his letter with the customary thanks to God (which in pagan letters would be thanks to the gods) for the well-being of the recipients, but, like that of Paul, who uses the identical wording in 2 Cor. 1:3 and Eph. 1:3, his content is distinctively Jewish and Christian. Blessing God is well known from the OT (Gen. 9:26; Ps. 67:20; cf. Luke 1:68), and this form of praise was taken over into the Christian liturgical tradition.[2] The One who is blessed, however, is not simply "God," but that God who revealed himself distinctively as the "Father of our Lord Jesus Christ." Since "Jesus is Lord" was the central confession of the early church (e.g., Acts 2:36; Rom. 10:9-10; cf. 1 Cor. 16:22), this expression encapsulates the core of Christian theology.[3]

The specific act for which Peter blesses God is regeneration, which is not something deserved or produced by human beings, but a free act of God because of his character as a God of mercy or covenant-faithfulness (e.g., Exod. 20:6; 34:7, where the Hebrew term *ḥesed,* translated "loving-kindness" in the ASV and "love" in the NIV, is translated by the Greek term for mercy in the LXX). Regeneration, or being born again, is not an OT idea, although the Jews at times came close to it.[4] The terminology, however, was "in the air" of the Greek-speaking world in both secular and religious uses, and so it was natural for Christians to use it to explain what God had done for them. They used it to designate the radical change of conversion, which was like receiving a whole new life, life that was life indeed (e.g., Jas. 1:18; 1 John 1:13). It was often connected with baptism as the point of the new birth (see John 3:5, 7; Tit. 3:5, where a similar combination of mercy, regeneration, and future hope appears), and this connection would be stressed in the later church fathers, often without the caution that Peter will insert in 3:21. Regeneration itself was not a technical term but an idea that appealed particularly to the writers of the Catholic Epistles and the Johannine literature, for a variety of Greek words are used for it in the NT; in fact, Peter is the only one to use the term he uses here, *anagennaō,* and he uses it twice, here and in 1:23. But then in 2:2 he can refer to the same idea with different terminology.[5]

Peter does not focus on the past, the new birth itself, but on the future, for the goal of this regeneration is "a living hope"; that is, it points to a bright

future ahead, which will be discussed in the next verse. This fits the birth analogy in that birth, while wonderful, does not exist for itself but rather to start a child on its way to maturity and adult life. Pastorally this future orientation is important for our author, for a suffering people who may see only more pain and deprivation ahead need to be able to pierce the dark clouds and fasten on a vision of hope if they are to stay on track. This hope is not a desperate holding-on to a faded dream, a dead hope, but a living one, founded on reality, for it is grounded in "the resurrection of Jesus Christ from the dead." As Paul had argued, because Jesus really did shatter the gates of death and exists now as our living Lord, those who have committed themselves to him share in his new life and can expect to participate fully in it in the future (Rom. 6:4-5; 1 Cor. 15). It is this reality which will enable the readers to face even death without fear, for death is not an end for the Christian, but a beginning.

4 The content of this hope is an "inheritance," which idea may have been suggested by the previous reference to regeneration, much as Paul moves from "if a son" to "then an heir" in Gal. 4:7 (cf. Rom. 8:17).[6] The background of the idea for both Paul and Peter, however, is the OT. Abraham was promised an inheritance, the land of Canaan (Gen. 12:7), and this promise became fundamental in OT theology (Gen. 50:24; Deut. 34:4; Josh. 1:2, 6; cf. Jer. 7:1-7). Later this inheritance was seen in some parts of the OT and in Judaism as not so much the physical land as the reward of the godly (or ungodly) on the judgment day (Isa. 57:6; Dan. 12:13; Ps. Sol. 14:17; 1QS 11:7-8), and it was this interpretation of inheritance which the NT picked up (Mark 10:17; 1 Cor. 6:9; Eph. 5:5; Col. 3:24). 1 Peter refers to this heavenly reward twice, here and in 1 Pet. 3:9, although it does not develop the idea as fully as Hebrews. The keyword that leads into it is "chosen," for as God chose or elected Abraham and Israel for an inheritance in Canaan, so he has chosen these people and brought them into an analogous covenant. The point is that while Christians may suffer in this age and so have no future here, there is waiting for the faithful a reward as sure and as real as that of Abraham, a reward far better than an earthly land and far more lasting.[7]

To describe this inheritance Peter uses three adjectives. First, it is "incorruptible," which means that unlike the things of this age it will not rot or decay (1 Cor. 9:25; 15:52). It is permanent. Second, it is "undefiled," which

indicates that it is morally and religiously pure (Heb. 7:26; 13:4; Jas. 1:27). One can possess it without moral or religious compromise, which might be needed to retain an earthly inheritance. Third, it is "unfading," a term that is unique to 1 Peter (cf. the related term found only in 1 Pet. 5:4), indicating that unlike flowers that wither and have to be tossed away (cited later in 1 Pet. 1:24) this inheritance is eternal and will never wither or become old. Thus it is better than any earthly reward.[8]

This inheritance is safe as well, for it is "guarded in heaven for you." Like the treasure of Matt. 6:20 it is totally secure. While the term Peter employs is normally used elsewhere for either a person's watching carefully over his or her own moral life (e.g., 1 Tim. 5:22) or God's protecting a person in this world (e.g., Jude 1), the concept of a divinely protected reward is widespread in the NT (e.g., Matt. 5:12; Phil. 3:20; Col. 1:5; 3:3; 2 Tim. 4:8). While the Christians' adversaries might destroy all they have in this world, there is a reward that no force on earth can touch. This inheritance should give them hope in the darkest times.

5 Not only is the inheritance protected by God, but they are also "kept" or "guarded" (a different Greek word is used than in 1:4) themselves. There is a conscious balance between God's action in heaven, protecting their future, and his action on earth, protecting them in the present. The picture is that of a fortress or military camp. They are within. Outside the evil forces are assaulting them. But on the perimeter is the overwhelming force of "the power of God." He it is who protects them. They receive his protection simply "through faith," that is, through committing themselves in trust and obedience to God. They may seem vulnerable to themselves, and indeed in themselves they are, but God's goodness and protection surrounds them. He will do the protecting.

The goal of this protection is "the salvation prepared to be revealed in the last time." "The last time" is a well-known concept in the NT, although it generally uses other terminology, such as "that time," "last day(s)," or "day of judgment." It is the period of the closing of this age, seen as inaugurated in the life of Jesus and continuing in the church (e.g., Acts 2:17; Heb. 1:2). Many writers view this period as drawing to a close in the events they are witnessing (e.g., 2 Tim. 3:1; Jas. 5:3; 2 Pet. 3:2; 1 John 2:18). The focus of our verse is not on the whole period or even its closing stages, but on the final

scene of the age, when Christ will return to judge the godless and resurrect and reward those who believe (e.g., John 6:39-44; 12:48).

Peter is not interested in judgment at this point in his letter, but in salvation, the intervention of God to deliver his people, known historically in the OT (e.g., Pss. 60:11; 72:4; 74:12), and seen as the certain goal of history in the NT (e.g., Rom. 13:11; Phil. 2:12; 2 Tim. 4:18).[9] God will protect them, not like a guard watching prisoners who will in the end be condemned when the judge gives his verdict, but like a soldier guiding and protecting people as they move through hostile territory toward the freedom of friendly lines. What is more, that freedom, that salvation is near, for it is "prepared to be revealed." "Prepared" means that it is already prepared, as the meal is before the call to the marriage feast in Matt. 22:8 (where the same Greek term is used). Every preparation for the final unveiling of this salvation is completed. The curtain is about to go up. Only the final signal is awaited. Thus there is no question that God plans and has in fact accomplished salvation for his people, nor that the last times are here. The only question is the exact timing of its revelation to the rest of the world.

> [6]*You [even now] rejoice in this [hope], even if it is necessary for a little while to be made to sorrow by various tests,* [7]*in order that the genuineness of your faith (which is much more precious than perishing gold), having been tested by fire, will be found to [your] praise and glory and honor at the revelation of Jesus Christ.* [8]*Loving him even though you do not see him and believing on him even though you do not yet observe him, you rejoice with unspeakable joy, having been filled with glory,* [9]*receiving the end result of your faith, the salvation of your souls.*

6 The thought of this great hope ("this" agrees grammatically in Greek with "hope," v. 3, not "inheritance" or "salvation," but the whole of vv. 4-5 explains the content of the "living hope") and its contrast to their present outward situation triggers a chain of thoughts in Peter, which he expresses using a traditional form, a chain-saying, also used in Rom. 5:3-6 and Jas. 1:2-4. The form was obviously oral, for while Peter is closer to Paul in connecting the saying to hope, he is closer to James in the words of the chain itself. Each has applied a common tradition in different ways, and the

tradition itself is likely based on Jesus' beatitude (Matt. 5:12). It is true, of course, that such sayings, including those of Jesus, are rooted in a wider Jewish persecution tradition flowing from the Maccabean persecution (2 Macc. 6:28-30; 4 Macc. 7:22; 9:29; 11:12; Jdt. 8:25-27; Wisd. 3:4-6, although note that this tradition is best developed in 4 Maccabees, which was roughly contemporary with the beginning of the Christian era rather than a predecessor to it). But the specific joy-in-suffering form of this tradition that we encounter here is specifically Christian and thus most likely to stem from Jesus, who at any rate mediated much previous material to the church.[10] We likely have here, then, an example of the variety and commonality in the application of sayings of Jesus.

Hope should lead to joy. The "rejoice" is not a continual feeling of hilarity nor a denial of the reality of pain and suffering, but an anticipatory joy experienced even now, despite the outward circumstances, because the believers know that their sufferings are only "for a little while" and their inheritance is sure and eternal. This joy is based on the knowledge that Christ has come (Luke 10:21; John 8:56; Acts 2:26), that God has revealed his saving grace to them (Acts 16:24), and that they will take part in the consummated joy of God's glory and salvation at the approaching end of the age (Jude 24; Rev. 19:7). Such joy was already present in the celebration of the Lord's Supper (Acts 2:47), which was itself an anticipation of the messianic banquet in heaven. Peter is not giving a command here, but expressing the experience of the early church resulting from their conversion.[11]

On the other hand, "for a little while" their physical experience may be quite different from what they anticipate in the future. While not all will experience suffering, it is the lot of some. The expression "if need be" or "if it is necessary" indicates two things. First, it indicates that suffering is not a normal part of life; it was not ordained by God in creation. "Various tests" are present in a fallen world, yet they are not among the good gifts of God but a necessity for some (or even most) Christians under the circumstances in which the kingdom of God has indeed come in Jesus but has yet to be fully realized in his parousia;[12] the construction assumes that in the case of these readers trials are in fact the present reality.[13]

Second, this expression indicates that suffering is under the control of God even if it is not part of God's ideal world. Jesus in the Gospels frequently spoke of the necessity of God's plan's being fulfilled, either in terms of prophecy about himself (Matt. 17:10; Mark 8:31; Luke 24:7) or in terms of the cataclysm of the end time (Matt. 24:6; Mark 13:10). In each case the suffering (or in one passage, the preaching of the gospel to all nations) takes place under the sovereign hand of God. God is working history to its good conclusion. But that does not mean that the suffering itself is good, that its agents are good, or that God wants us to suffer. It does mean that in a world in rebellion against God, created as this world has been with the various spiritual and human forces (with their freedom to choose) in it, it is the best way in God's mercy and hidden wisdom for him to work out his good plan. Suffering may not be God's desire, but it is not outside his sovereignty.

The suffering to which Peter refers is externally caused. The Christians are "made to sorrow" by means of "various tests." Peter is a realist: he recognizes the reality of their grief. He does not need to explain who the persecuting forces were nor the nature of the trials, for that they knew all too well. But he does recognize their effects. By calling the persecutions "tests," Peter dignifies them by linking them to the test-of-the-faith theme in Scripture and later Judaism. Abraham was tested, and he was found faithful (Gen. 22:1); Israel was also tested, and it failed the test repeatedly (e.g., Num. 14:20-24). The Jews were well aware that those who were faithful to God were often put to the test by externally caused suffering (cf. Sir. 2:1-6; Jdt. 8:25), and with that assessment Jesus had agreed (Matt. 5:11-12). Whether the tests were the low-grade economic persecution and personal rivalries to which James refers when using the same Greek phrase (Jas. 1:2)[14] or physical violence, their malicious intent was the same (whether in the minds of their human instigators or from the viewpoint of God): to cause the Christians to lose hope and leave the faith. But when they fixed their eyes on the coming hope, Peter argues, these trials which the world intended as a detriment could be turned to their benefit.

7 The benefit Peter sees in the test is that "the genuineness of your faith" might bring glory to these believers at the return of Christ. Paul was very concerned that he be found genuine or approved at God's judgment, rather

than simply approved by human beings (2 Cor. 10:18; 13:7; 2 Tim. 2:15). Here, using a related word also found in Jas. 1:3, Peter looks at the end product of a test: commitment (i.e., faith) found to be genuine, more valuable in the sight of God than any earthly treasure.[15]

The analogy Peter uses was familiar to his readers. Gold was considered the most precious of metals, and it was in fact tested by fire, which burned off any impurities rather than damaged the pure metal (cf. 1 Cor. 3:12-14). And yet, precious as gold was, it, like all other earthly goods, would eventually perish, and long before that it would be useless to the person owning it (Matt. 6:19; 16:25-26; Luke 12:20; 1 Tim. 6:7-10; Jas. 5:1-3; 2 Pet. 3:10; Rev. 21:1). On the other hand, the person whose faith proved genuine would receive an eternal reward. This analogy was already known in Judaism, and Peter surely expects his readers to recall passages like Wisd. 3:5-6: "Having been disciplined a little, [the righteous] will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them." Or Sir. 2:1-5: "My son, if you come forward to serve the Lord, prepare yourself for temptation [trials]. … For gold is tested in the fire, and acceptable men in the furnace of humiliation." Such works were part of the Septuagint and read by those who used this Greek translation as their Scripture. The people of northern Asia Minor would realize that Peter was pointing to tried and true wisdom.

The time when the results of the tests would be known is the approaching "revelation of Jesus Christ." While the phrase can refer to special revelations *from* Christ (2 Cor. 12:7; Gal. 1:12; Rev. 1:1), it normally refers to the parousia, the return of Christ "in the clouds" (1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:13; 4:13). We note that it is a favorite phrase in 1 Peter, where it is used in this sense as much as in the rest of the NT put together. It is an apt phrase, for in the eyes of the NT Jesus already is exalted and already has power and already is present in his gathered church (e.g., Matt. 18:20); what remains is for that power and glory to be demonstrated openly on earth, that is, for it to be revealed or unveiled. That is the point of consummation toward which the church is moving.

At that point the genuineness of their faith will result in "praise and glory and honor." But whose is the praise, glory, and honor? The praise of

God is well known in Scripture, so we could easily argue that here, too, it must belong to God. But in the final judgment God gives his "well done," a form of praise, to humans (Matt. 25:14-30; Rom. 2:29; 1 Cor. 4:5). Glory is never said to be the possession of humans except as we share God's glory in the parousia (e.g., Rom. 8:17; Col. 3:4), although we contribute to this glory by our actions now (1 Cor. 10:31; Eph. 1:12). Finally, honor belongs primarily to God (e.g., 1 Tim. 1:17), but he honors people in the final judgment for their righteousness in this age (Rom. 2:7, 10). Therefore the question becomes one of what the perspective of our author is. It appears from the context that Peter is looking at the final judgment, and thus he is using terms similar to those in Matt. 25:31-46, seeing Jesus Christ announcing the genuineness of their tested faith. Christ then praises his faithful ones, giving them honor and glory, an honor and glory that is his by right and that their lives have demonstrated, but that he is pleased to share with those who have been faithful to him.

8 Yet the focus of their joy is not the inheritance nor the glory, but the returning Christ. Here one finds a paradox. Unlike Peter and others of the first generation who had seen Jesus, they have neither seen him in the past nor do they see him at present; their faith is not based on their perceptual experience.[16] Yet, despite this apparent deprivation, they in no way come behind the first generation of disciples in Palestine, for they love and believe on Jesus. This paradox of faith without sight is often found in the NT (see John 20:24-29; 2 Cor. 5:7; Heb. 11:1, 27), for as soon as the church expanded outside Palestine it was the experience of most Christians. The really important thing is not what they can see (e.g., the trials they have and their enemies), but whom they love and are committed to (cf. also 2 Kings 6:14-17), even though they do not see him.

In the OT and the Gospels love and commitment (or faith) are normally directed toward God (e.g., Mark 12:29-30, which draws on Deut. 6:4-5). But even in the Gospels (e.g., Matt. 18:6; John 8:42; 11:25; 14:21) and especially in the epistles (e.g., 1 Cor. 16:22; Gal. 2:16; Eph. 6:24) the implicit command in the call to love and commit oneself to Jesus (e.g., Mark 10:21) is made explicit. In our text Peter clearly points to Jesus as the object of their love and the goal of their commitment and joy.

Their commitment to Jesus ("believing") causes them to rejoice. The verb is present (although some copyists later changed it to a future, misunderstanding the paradox),[17] for Peter's point is that in the midst of outward trials we can already experience by faith and rejoice in our coming Lord. Thus the joy is "unspeakable" or inexpressible, for it defies outward circumstances (and thus is hard to explain) and is rooted in a realm that is beyond our physical experience (cf. 2 Cor. 2:9 citing Isa. 64:4).[18] The joy is also "filled with glory," a joy that has already been glorified, not in the sense that they already experience the fullness of glory of the coming of Christ, but in the sense that in their love and commitment to Christ they experience a joy that partakes of and anticipates the joy of the final day of salvation.[19] It is in their focus on Christ, rather than on circumstances or even on doctrine, that they find this joy.

9 As they love and serve the coming Christ, they will receive the goal of their faith. The verb for "receiving" is frequently used for obtaining a prize or reward (2 Cor. 5:10; Eph. 6:8; Heb. 11:13; cf. 1 Pet. 5:4). Here the prize is the goal or consummation toward which their faith is directed,[20] that is, "the salvation of [their] souls." That that salvation or deliverance is not simply a present possession but a future consummation or goal is evident both from their present experience of suffering and (had the readers had it available) the NT (e.g., Rom. 13:11; Heb. 1:14). Peter has already referred to the idea in v. 5. In NT thought, to say "I have been saved" is incomplete without a present sense of continuing deliverance or disentanglement from the clutches of sin ("I am being saved") and a future sense of final deliverance at Christ's revelation ("I will be saved").[21]

Peter refers to the salvation of "your souls." In this he is using "soul" (Gk. *psychē*) not as a contrast to the body nor, as Paul often does, in a negative way for the natural fallen human self as opposed to a spiritual person (e.g., 1 Cor. 15:45), but, as is typical of Hebrew (and thus of the Septuagint, Peter's Greek Bible), for the total person, the self (Gen. 2:7; Matt. 16:25; Rom. 13:1; Heb. 10:39). This usage is characteristic of Peter and Luke (six times in 1 Peter, e.g. 1 Pet. 3:20, and 15 times in Acts, e.g. Acts 2:41, 43, but never in this sense in Acts on the lips of Paul), as well as frequent in the Gospels.[22] Thus one could translate the phrase accurately as simply "the goal of your faith, your salvation."

[10]*Concerning which salvation the prophets investigated and searched diligently, who prophesied of the grace that should come to you:* [11]*searching what time or what manner of time the Spirit of Christ who was in them pointed to, when he gave testimony beforehand of the sufferings of Christ and the glories that should follow them.* [12]*To whom it was revealed that not unto themselves, but unto you, they ministered these things which now have been announced to you through those who preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into.*

10 This salvation, however, is not simply a product of Christian experience, but the fulfillment of an expectation of pre-Christian Judaism, as far as Peter is concerned. The prophets are surely the OT prophets, for they stand in contrast to the "you" of this early congregation.[23] Peter, like others in the early church, saw as the greatest importance of the prophets not their rebukes of the errors of their day (which make up the major portion of their oracles), but their predictions of a future day of salvation or deliverance. It was the firm conviction of the church that this future had become a present reality in the coming of Jesus, his resurrection, and the outpouring of the Spirit, as one can see in the citing of the OT as a basis for such belief in all four Gospels (e.g., Matt. 13:16-17; Luke 10:23-24), in Acts (e.g., Acts 2), in Paul (e.g., Rom. 4:7-8; 1 Cor. 9:10; 10:11), and in Hebrews (e.g., Heb. 1–2), not to say 1 Peter.[24] Since the prophets obviously preceded the period of fulfillment, they must (in the view of our author and likely in reality as well) have meditated on their own oracles, that is, "investigated and searched diligently," for without the fulfillment they were surely unclear about the meaning of their own visions (cf. 1 Macc. 9:26 for an example of what this meant for some Jews), hoping that the day of salvation (however they understood it) would dawn in their own age.

But the prophets were not speaking about their own age in this regard, for their oracles concerned "the grace that [has come] to you." Peter stresses that, far from being underprivileged, Christians have received special favor from God. The prophets spoke indeed of grace, of salvation, but the deliverance prophesied did not belong to them but to the Christians reading

this letter. However much these readers may be suffering, they stand in a position that even the greatest of the ancient prophets did not have.

11 The data the prophets lacked in particular were time ("what time") and context ("what manner of time"), which were needed to give full understanding of their words, for communication has meaning only in context.[25] That this was a concern before the NT is clear, for Dan. 9:1-3, 22-23 shows how one Jew struggled to understand Jer. 25:11-14; 29:10, and the Intertestamental literature demonstrates how suffering intensified this search for understanding (4 Ezra 2:33-35; 1 Enoch 1:1-2) and how some believed they had the key to understand what the prophets could not. For example, the author of the Dead Sea Scroll commentary on Habakkuk wrote, "and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end…. this concerns the Teacher of Righteousness, to whom God made known all the mystery of the words of His servants the Prophets" (lQpHab 7:1-8). Peter clearly agreed with this scroll that Habakkuk did not know the "when" and that a further revelation was needed; for Peter, as for the sectaries of the Dead Sea, the key was indeed present, but for him it was present in the fulfillment in Christ.

The prophets could speak about this time which they did not understand because it was "the Spirit of Christ" who was in them giving testimony (or witnessing). Normally the prophets are simply said to have the Spirit of God or a Holy Spirit (1 Sam. 10:6; Ezra 2:2; Hos. 9:7; Joel 2:28; 2 Pet. 2:21), but Peter here, like Paul in Rom. 8:9 (the only other place in the NT where the phrase "Spirit of Christ" is used), wishes to underline that the Spirit is not only from Christ but witnesses to Christ, whom he represents (similar to John's use of the term, often given in transliterated form as "paraclete" or translated as "Counselor" [NIV] in John 15:16-17; this is the Spirit as he represents Christ, truly "another" rather than something different). The identification "Spirit of Christ," then, shows that it is the Spirit's witness to Christ in the OT that is the focus of interest, not the actual preexistence of Christ (as in John 1:1 or 1 Cor. 10:4), which Peter does not mention, nor the activity of the Spirit in general.[26]

This testimony of the Spirit had two facets, the order of which is significant: "the sufferings of Christ and the glories that should follow them."

As Matthew and Luke in particular show, the early church also believed that other aspects of the life of Christ were prophesied in Scripture, but the critical apologetic problem for the church was that the Jesus who had been crucified was now Lord of all, so they concentrated on this issue (e.g., Luke 24:25-26; Acts 2:22-36) and cited sayings of Jesus in which he interpreted the Scriptures as speaking of his suffering (e.g., Mark 12:10-11).[27] What is more, the sufferings of Christ (the plural probably indicates reflection on the various events of the passion; cf. 2 Cor. 1:5; Heb. 2:9) are of special interest to Peter (4:13; 5:1, 9) because they parallel the experience of the Christians, who are now suffering but expect glory later (as also Paul in Phil. 3:10).[28] The glories that follow, then, refer to Christ's resurrection, ascension, present glorification, and future revelation, in which the Christians expect to participate. The order is critical: the glories follow the sufferings. Neither Christ nor his people receive the crown of glory without the crown of thorns. Yet the prophets whom Peter believed foresaw (and to a degree experienced) this were not able to understand it, for they lacked vital information as to timing, including the order of the events.

12 They did know, however, that their prophecy would be fulfilled in a distant age (Gen. 49:10; Num. 24:17; Deut. 18:15; Dan. 9:24-27; Joel 2:28; Hab. 2:1-3); that is, says Peter, they realized that they ministered[29] to you, those on whom that age of fulfillment has dawned. His readers, however, had not learned about Christ from the prophets, but from preachers of the gospel who, like Paul (1 Cor. 15:1-10), had interpreted Scripture through the events of Jesus' life. Therefore they live in the "now" of the last days when the good news is announced (cf. Isa. 40:1-8; 52:7; Nah. 1:15; Rom. 10:15), and it is announced not because people have discovered the true meaning of Scripture but because the same Spirit who inspired the prophets has been sent from heaven to inspire the messengers, who in turn show the true meaning of the prophets. This fact could be important to Peter for three reasons: (1) the identity of the Spirit guaranteed a correct interpretation, (2) the Spirit was the power behind the message (as in Acts 1:8; 5:32; 1 Cor. 2:4), and (3) the presence of the Spirit among them was the sign that the new age had indeed dawned (as in Acts 2:16-21). While the last two motifs predominate in the ideas "preached … by the Holy Spirit" (note the change to the more normal terminology of "Holy Spirit" now that the witness to

Christ is not in the fore) and "sent forth from heaven" respectively, it is unlikely that Peter would have been unconscious of any of the three.

The sense of privilege that the readers should have of actually living in the time of fulfillment that the prophets longed to experience is underlined by mentioning "which things angels desire to look into." Apart from Heb. 1–2, angels are rarely mentioned in the NT epistles, but the Jews knew of the great archangels watching the earth (e.g., 1 Enoch 9:1, which uses the same verb in its Greek version). The sense is not one of idle curiosity but of a longing to see the fulfillment of God's promises. Great as they are, it was not to them or for them that the fulfillment came. Instead, the day of salvation dawned on these Christians in a way not even revealed to the angels (cf. Mark 13:32—even the Son does not know the time of the final consummation), just as the revelation in Christ was greater than any divine communication given through angels (Heb. 2:16). Although suffering, these believers are a privileged people.[30]

B. CALL TO HOLINESS (1:13-25)

Having blessed God for the fortunate situation of the Christians, however poor the outlook might be from an external perspective, Peter moves on to give a two-part exhortation to holiness and commitment based on this situation, as the initial "Therefore" indicates. The first exhortation, 1:13-25, revolves around the holiness of the Father. The second, 2:1-10, revolves around the role of Jesus Christ.

1. Obedient Children (1:13-16)

> [13]*Therefore, get your minds ready for work, be well-balanced, placing your hope totally in the grace that will be brought to you in the revelation of Jesus Christ.* [14]*As obedient children, do not be conformed to your former desires when you were ignorant,* [15]*but, just as the one calling you is holy, also become holy yourselves in your whole life-style.* [16]*For it is written: "Be holy, because I am holy."*

Our author begins his call to holiness with an argument that begins with his theme of hope, moves on to their relationship to God (obedient children), and climaxes with the initial call to holiness on which the rest of this section will build.

13 The initial command is to "place your hope totally" on the return of Christ and its results. This phrase does not mean to compare qualities of hope (total versus less than total) but objects of hope. They are to hope totally in their reward at the return of Christ instead of setting their hope on the transitory and corrupt (as 1:24-25 characterizes them in closing this section) people and rewards of this age. Peter has already pointed out the centrality of hope, of course, in 1:3 (as has Paul in 1 Cor. 13:13; Rom. 5:2-4; etc.), and will mention it again in 1:21 and 3:15.[1] Their hope is to be in the "grace" that the revelation of Jesus Christ will bring to them. This use of grace for the consummation of salvation in the final revelation of Christ is also found later in the final prayer of the Lord's Supper in Did. 10:6, "Let grace come and let this world pass away. … Marana tha, Amen." The revelation of Christ brings in him the fulfillment of his promises, for example, an inheritance (1:4) or salvation (1:5, 9). That is, it brings the full experience of Christ's favor or grace, and therefore is to be prayed for and longed for. Note that as in 1:7 the revelation of Jesus is spoken of rather than his coming or his rule, for Peter does not envisage Jesus lacking power or authority or even presence in the community now, but rather sees that what is needed is for this hidden rule to become completely and universally manifest.

Yet Peter is not suggesting a flight into dreams of the future, the use of eschatological speculation as an irrelevant opiate to dull the pain of today, but rather a careful evaluation of present behavior in the light of future goals and an unseen reality. Therefore the way one hopes "totally" is by "getting your minds ready for work" and being "well-balanced."[2] The first phrase is a word picture (lit. "gird the hips of your minds"), one of preparation for action. In Israel an ordinary person wore as the basic garment a long, sleeveless shirt of linen or wool that reached to the knees or ankles. Over this a mantle something like a poncho might be worn, although the mantle was laid aside for work. The shirt was worn long for ceremonial occasions or when at relative rest, such as talking in the market, but for active service,

such as work or war, it was tucked up into a belt at the waist to leave the legs free (1 Kings 18:46; Jer. 1:17; Luke 17:8; John 21:18; Acts 12:8). Thus Peter's allusion pictures a mind prepared for active work. Because of his pilgrim theme, Peter might also have been influenced by Exod. 12:11, where those eating the first Passover were prepared for travel (although we cannot be sure that this was in his mind). As an allusion to this passage the phrase became an image for preparedness, as in Luke 12:35. Peter makes it clear that he is using the image as a metaphor by stating clearly "mind," which indicates not the intellectual processes in general, but a mental resolve and preparation.

This preparation is further defined as being "well-balanced," a term found exclusively in 1 Thessalonians, the Pastoral Epistles, and 1 Peter, often in combination with watching (1 Thess. 5:6; 1 Pet. 5:8). While the term originally indicated sobriety as opposed to intoxication, in the NT it denotes "complete clarity of mind and its resulting good judgment," that is, an alertness needed in the light of the imminent revelation of Christ and the hostility of the devil.[3] For Peter the cares of this life and the pressure of persecution can "intoxicate" the Christian and distract his or her focus just as easily as wine might (as Jesus also taught, Mark 4:16-19). The need of the hour is clear judgment and a mind and will prepared to resist anything that would deflect them from a hope set on Jesus' appearing.

14 Their hope, however, is not a "pie-in-the-sky-by-and-by" type of hope isolated from the present world and its concerns, but one that directly controls how they live in the present: they are to live "as obedient children." This Semitic idiom (lit. "children of obedience"; cf. Matt. 9:15; Eph. 2:3; 2 Pet. 2:14 for similar expressions) for children characterized by obedience indicates in the first place their belonging to a family, God's family, as dependent members, and thus implies God's warmth and care,[4] and in the second place their living out their family relationship by obedience to the *paterfamilias*, God. Obedience is a characteristic Pauline term for how a Christian lives (e.g., Rom. 6:12-17), and is the sure evidence of faith (Rom. 1:5; 16:26) and the goal of Paul's preaching (Rom. 15:18; 2 Cor. 10:5). The gospel is an imperative to submit to Jesus Christ as Lord; any commitment (or faith) that does not result in concrete obedience is a misunderstanding of

the message and less than Christian faith (cf. Jas. 2:14-26). "Obedient children," then, could be another name for genuine believers.

The first description of their obedience here is negative: they are not to return to their former pagan life-style. In writing "do not be conformed" Peter employs a term used elsewhere in the NT only by Paul in Rom. 12:2 for conformity to the way of life of "the world," that is, the culture around them. In indicating that this was their former life and that it was a period of ignorance, Peter points to their having been pagans, not Jews, before their conversion (Acts 17:30; Gal. 4:8-9; Eph. 4:18; 1 Thess. 4:5). In the terms he uses in describing this phase of their life Peter draws on common Christian tradition, so he sounds very similar to Paul (e.g., Rom. 12:2; Eph. 2:3), although not verbally close enough for one to believe that he had read Paul's letters or even heard Paul discuss this topic. Instead this indicates that Paul in Romans and Ephesians is drawing on earlier Christian teaching, which he perhaps used in instructing newly baptized converts in forsaking their old way of life.

This former way of life is described as being conformed to their "desires." While the term "desire" can occasionally be positive (Luke 22:15; Phil. 1:23), it normally indicates the unsanctified longings of fallen humanity, is synonymous with "the world" (Rom. 1:24; 6:12; Gal. 5:16; Eph. 2:3; Tit. 2:12; 1 Pet. 2:11; 4:2-3; 1 John 2:16-17), and is rooted in the Jewish concept of the evil impulse in humans and similar to the Freudian concept of the id. The problem with desire is not that one enjoys or needs things in the material world—Scripture is neither ascetic nor Platonic, for it does not believe that the physical world or pleasure is evil in itself or a lower level of existence—but that the goods of this age become the goals one seeks rather than means to the goal of serving God. Desire in the biblical view is also totally undifferentiating, for it makes no difference to desire whether the property belongs to you or to a neighbor or the man or woman is the one bound to you by covenant love or not. Desire goes after anything that satisfies the drive. It is indeed these proximate desires (tempered by the wish to avoid undesirable consequences of certain behavior) that control most people, and to conform to these desires is to slip right back into the life-style that the Christian should have abandoned at conversion.[5]

15 Therefore instead of conforming to this age the Christian is to conform to God. God is the one who is holy (Isa. 6:3; Hos. 11:9), by which his being and action are described as other than and higher than this fallen world. But God also takes things and people into his service and so separates them from this age, making them holy, that is, set apart for him (Isa. 11:9; 48:2; Num. 15:40; Isa. 6:5-9—the temple, Jerusalem, Israel, and a prophet respectively). Because the holy God lived in the midst of Israel, the people had to be holy, which meant in the first place cultic purity (Exod. 28:2; Lev. 17-26; Deut. 7:6; 26:19; Ezra 9:2; Ps. 50:13; Ezek. 36:25-29), a theme picked up by the covenanters at Qumran (e.g., 1QM 3:5; 12:7; 16:1) and other later Jewish groups. But an examination of the context of the passages cited would show that the separated life-style was not simply cultic but also moral: God is a God of justice, and he cannot tolerate any form of evil and injustice. Thus, as the prophets repeatedly argued, his people must do justice to be holy.

The NT writers were very much aware that just as Isaiah realized his need for purity in the presence of a holy God (Isa. 6; cf. Pss. 15; 24:3-6), so the purity and holiness of God demand a holy life on the part of Christians (Rom. 6; Eph. 1:4; 1 Thess. 2:12; 1 John 3:3). As Israel was the elect, called people in the OT, so now Christians, both Jews and Gentiles, are the called people of the new age (e.g., Rom. 8:30; 9:11, 24-26), a theme of which Peter is very fond (1 Pet. 2:9, 21; 3:6, 9; 5:10). The calling is a calling to God and therefore to separation from the way of life of this age (cf. Eph. 4:1; 1 Thess. 4:7). That this separation is not simply ritual but took in all of how one lived is shown by Peter's use of "life-style," a term used almost as much in 1 Peter as in the rest of the NT altogether.[6] To be called by God, to be drawn near to him is to be called to imitate him *(imitatio Dei),* for God cannot coexist in fellowship with one who has an evil lifestyle (1 John 1:6-7). Or, as Clement would later put it, following the same tradition as here in 1 Peter, "Seeing then that we are the portion of one who is holy, let us do all the deeds of sanctification …" (1 Clem. 30:1).

16 Peter roots his command in Scripture, probably citing Lev. 19:2, which was a favorite passage for early Christian ethical teaching, although the same words appear as well in Lev. 11:44-45; 20:7. That this text was important for the church is also seen in that a version of it appears in Jesus'

teaching in Matt. 5:48, in which "perfect" (meaning full obedience to God, like that of Noah in Gen. 6:9, not total sinlessness) is substituted for "holy." Mined thus from the OT, perhaps by Jesus himself, it forms an underlying basis for NT ethics. In citing it Peter sets his argument on firm ground.

2. Costly Redemption (1:17-21)

> [17] *And if you call Father the one who judges according to each one's deeds without favoritism, you should live out the period of your sojourning in fear,* [18]*since you know that you were not ransomed from the empty way of life handed down from your ancestors by perishable things such as silver or gold,* [19]*but by the precious blood of Christ, like that of a lamb without blemish or defect.* [20]*He was chosen in advance, before the foundation of the world, but he was revealed at the end of the times for your sake,* [21]*you who believe through him on the God raising him from the dead and giving him glory, so that your faith and hope are in God.*

17 If, on the one hand, Christians are children of God (1:14), they have been rightly reminded to be obedient children and to realize that true children of a holy God will be holy. Now Peter balances this argument: if, on the other hand, they call God Father, they should remember his character and not allow familiarity to be an excuse for evil.

The Jews could of course refer to God as Father (Jer. 3:19; Mal. 1:6), but it was Jesus who was characterized by his direct address of God as "Father" and who taught his disciples to pray "Father" (Luke 11.2).[1] This consciousness of God's being the Father of the Christians shows up in all of Paul's opening greetings, as it does in 1 Pet. 1:2. But while it is an important truth in that it allows Christians to know they belong, it can be presumed upon, and therefore Peter couples it with a warning here, as John the Baptist did in Matt. 3:9. Their relationship will not bring them indulgent treatment in the final judgment.

That God judges impartially ("without favoritism") is a commonplace of both the OT (e.g., Deut. 10:17), where it is the basis of human impartiality

(Lev. 19:15; Deut. 1:17; Ps. 82:2), and the NT (Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25), where it warns one to repent now before the judgment. Faith and partiality are for this reason incompatible (Jas. 2:1).[2] Since God is impartial, he does not have favorites, but judges "according to each one's deeds," which is also a biblical cliché (e.g., Rom. 2:6; Rev. 20:12-13; 22:12; cf. Isa. 40:10; 62:11; Ezek. 18; Matt. 16:27; 1 Cor. 3:13; Gal. 6:4). Therefore one should live in "fear," or reverential awe of God. This use of fear is characteristic of Peter (2:18; 3:2,14,15), but it is found as well in Paul (2 Cor. 5:11; 7:1; Eph. 5:21; Phil. 2:12) and Jesus (Matt. 10:28). And like so many other concepts in Peter, it comes from the OT (e.g., Prov. 1:7). It reminds his readers that it is not their persecutors who need to be feared, but God, who is not to be trifled with nor presumed upon, for his judgment is ultimate.

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

18 Their reverential awe before God, however, is not based simply on their recognition of judgment, but on deep gratitude and wonder at what God has done for them. Thus Peter reminds them of what the gospel has already taught them, namely, the cost of their redemption. That they had been ransomed they surely knew, for this concept is found in all strata of the early church (Mark 10:45; Rom. 3:14; 1 Cor. 1:30; Eph. 1:7; Col. 1:14; 1 Tim. 2:6; Tit. 2:14, which alone uses exactly the same word; Heb. 9:12, 15). The concept of being ransomed is in turn based on a major theme of the OT, namely, the redemption of ancestral property that had been sold because of poverty or because a person had had to sell himself into slavery (Lev. 25:25; 48-49), which redemption in context is linked to the great redemption of slaves that God accomplished in the Exodus (Exod. 6:6; 15:13; Deut. 7:8) and that was symbolized in the cult (Exod. 30:12; Num. 18:15). This OT

background was certainly well understood by the readers, for the redemption of slaves, either through funds earned by the slaves themselves and given to a priest of some god to purchase them, or by a relative purchasing them for freedom, was also a vital part of their culture.[3] The readers would realize from the gospel proclamation they had heard that they had been living in bondage, a slavery they had inherited from the ancestors, which must mean that they had been Gentiles. This "way of life," which includes not just their religious beliefs but also their ethical values and actions (cf. 1:15), was "empty," by which Peter means that it was worthless, futile, and empty of hope and value when viewed in the light of the gospel (1 Cor. 3:20; Eph. 4:17; cf. Rom. 1:21; 8:20; Jas. 1:26).[4] This same evaluation of pagan worship is made in both Testaments (Lev. 17:7; 2 Chron. 11:15; Jer. 8:19; Acts 14:15). Before they had received the gospel, these believers had a culture with its values and religion, indeed perhaps a high culture, but however sincere they may have been about it and however beautiful it was, they can now see that in the end it was a futile existence.

They have been purchased from all this; their release has been paid. Yet the price is not that which would have purchased a slave in the market, silver and gold, for these are corruptible, which means that they rot or perish (1 Cor. 9:25; 15:53-54)—the typical lack of value the NT places on money (Jas. 5:1-5; Luke 12:13-34);[5] the price paid for them was something much more precious, something with true value.

19 True and lasting value is found in the "precious [i.e., of high value] blood of Christ." Here the imagery is that of the Passover lamb[6] (although later, in 2:22, reference will be made to Isa. 53, this passage does not appear to be yet in view, for the emphasis on "without blemish or defect" was important to the Passover, not to general slaughter), which was closely connected with redemption from Egypt.[7] Thus Christ the lamb was "without blemish" (Exod. 29:1; Lev. 22:18-21; frequently in Leviticus; Num. 6:14; cf. Exod. 12:5, where the same Hebrew word is used, but the LXX uses a different Greek word) and "without defect," a term used in the NT for lack of moral corruption (1 Tim. 6:14; Jas. 1:27) and at times paired with "without blemish" (2 Pet. 3:14). In our context the two terms simply reinforce each other and indicate the total perfection of Christ as a sacrifice (Heb. 9:14). Furthermore, the Passover image is especially fitting, not only because it was

a common image in the NT (1 Cor. 5:7; John 1:29, 36; 19:36) but also because it was a central part of the redemption from Egypt, and redemption or ransom is the topic under discussion.[8] Thus it may also underlie the other passages that speak of being purchased by Christ's blood (1 Cor. 6:20; Rev. 5:9—note that Revelation speaks of Christ some 28 times as "the lamb which was slain," even though the Greek term for lamb differs from that in the Fourth Gospel). The readers' "Egypt" may have been cultural, not physical, but the price paid to redeem them was far more than money, more even than the first Passover, for it was Christ's own blood.

20 It was not an accident that this price was paid: God paid it deliberately; that is, it was a plan "chosen in advance, before the foundation of the world." To say "chosen in advance" is not simply to say that God predicted it would happen (which is what the translation "foreknown" might suggest),[9] but to say that God planned and brought it about, for with God "predict" and "predestine" are not separate concepts. (Thus the plan—carry out pair come together naturally in Isa. 37:26; Rom. 8:29.) The Jews were familiar with this idea; for example, 4 Ezra 6:1-6 states, "Before [any element of creation] … I planned these things, and they were made through me and not through another, just as the end shall come through me and not through another." And as part of the course of the ages early Christians recognized salvation, a hidden plan of God only revealed "now" that the time was ripe (Rom. 16:25; 1 Cor. 2:6-10; Tit. 1:2-3).[10]

Yet it was not simply salvation in the abstract that was revealed, but Christ, who had come "at the end of the times."[11] That Christ was *revealed* implies that he preexisted, as the hymn in 2 Tim. 3:16 indicates (cf. Heb. 9:26; 1 John 1:2; 3:5), just as he continues to exist before his final revelation at the close of time (Col. 3:4; 1 Pet. 5:4; 1 John 3:2). The period begun by his first appearance and closed by his final appearance is the end of the ages or, as Peter puts it, "the end of the times"[12] (Acts 2:16-21; 1 Cor. 10:11; Heb. 9:26). Christians stand, as it were, on the brink: the last age of the world has already dawned and God's chosen ones expect, as we have frequently observed in 1 Peter already, its close in the imminent future with the final manifestation of their King and Christ.

But to this credal formula (whether quoting some already known credal statement or simply giving the sense of concepts later embodied in fixed

credal statements) Peter appends the stupendous words "for your sake." Others waited and longed for this revelation of Christ (1 Pet. 1: 10-12); the church (indicated by the collective "you") has received it and benefits from it. This sense of their place in God's plan, their privileged status, along with their sense of the impending end, should strengthen these believers in the face of their concomitant trials.

21 How their privileged status worked itself out was in their ability to come to trust in God, for it is "through him," that is, Christ, that they became "you who believe on [or trust in] God."[13] "Through him" here refers back to 1:19, the redemption produced by the death and resurrection of Jesus, as it usually does in the NT (John 1:7; Acts 3:16; Rom. 1:8; 2 Cor. 1:20; Heb. 13:15). It is God who takes the initiative and enables the human response of commitment.[14] But the commitment is directed toward God, specifically because of his raising Jesus from the dead and glorifying him. The former of these is a set formula in the NT (Rom. 8:11; 2 Cor. 4:14; Gal. 1:1; 1 Thess. 1:10) and part of the most basic statement of Christian faith according to Paul (Rom. 10:9). The latter is joined to it by Peter, according to Luke, in Acts 3:13, 15. Together they point to the vindication of Jesus in the resurrection and his present exalted position as Lord. But in this context they say more, for in the resurrection God showed himself able to raise the dead (Rom. 4:17; cf. 4:18-24) and therefore he is able to raise these Christians should they be killed and to give them glory no matter how oppressed and shamed they may be now. As a result their "faith [or trust] and hope are in God," for they have on the basis of what was done in Christ the confident expectation that God can and will do as he promised for them.[15]

3. Imperishable Seed (1:22-25)

> [22]*Since you have purified yourselves by your obedience to the truth so that you have a sincere love for your fellow-Christians, love one another fervently from pure hearts,* [23]*for you have not been reborn of perishable seed, but of imperishable, by means of the living and enduring word of God.* [24]*For, "All flesh is like grass,/ and all its glory like the flower of the*

grass;/ the grass dries up,/ and its flower falls;/ [25]*but the word of our Lord remains eternally." And this is the word that was preached to you.*

22 Having established the basis for holy living in the character of God and the cost of their salvation, our author now turns to its consequences. He assumes that they are fully initiate Christians, for he says, "since you have purified yourselves by your obedience to the truth." The image of purification is that of OT washings that made one ready to participate in the cult (Exod. 19:10; Josh. 3:5; John 11:55; Acts 21:24, 26; 24:18). This figure was taken over in the NT and stood for both inward purification through repentance from sin (Jas. 4:8; 1 John 3:3) and Christian initiation, which included repentance, commitment to Christ, and baptism, as here (cf. 1 Cor. 6:11).[1] The perfect tense is used in Greek to indicate a state they are already in, as previously indicated in 1:2, 14-15. They came into this state through obedience to the truth. The truth is the gospel, as is usual in the NT (John 14:16; Gal. 5:7; Eph. 1:13; 1 Tim. 4:3), and obeying the gospel (as also in Rom. 10:16; Gal. 5:7; 2 Thess. 1:8) indicates that conversion is not simply a matter of intellectual change, but of a transformation of behavior, that is, a response to a command (like Peter's in Acts 2:38, "Repent and be baptized, each one of you …").[2]

The result of conversion is "sincere love for your fellow-Christians." This statement, however, is immediately followed by a command to deepen and intensify this love. The experience of Christian initiation moves one from "the world" or "the kingdom of darkness" to "the kingdom of God" or the church, and therefore makes him or her part of a fellowship, not an isolated "believer." As in similar Jewish communities,[3] not only was the term "brother" or "sister" used for members of the church (Acts 1:15-16; Rom. 1:13; 16:14; this is from common Jewish usage, Acts 2:29; 3:17; Lev. 19:17; Deut. 15:3, 7, 12), but one was expected to love these people simply because they were fellow-Christians (as also in the OT, Lev. 19:18).[4] This is expressed in the NT in a unique use of the Greek term *philadelphia,* that is, love for fellow-members of the Christian community, found here and in Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; and 2 Pet. 1:7.[5] The concept, however, goes far beyond the term, for it is assumed in such places as the Sermon on the Mount (e.g., Matt. 5:22-24), Paul's calls for unity (e.g., Phil. 2:1-4; 4:2), and

the communal concern of such works as James (e.g., 3:13-18). Like the rest of the NT Peter calls for sincere love (the term for "sincere" is always used in such contexts, Rom. 12:9; 2 Cor. 6:6; 1 Tim. 1:5; 2 Tim. 1:5; Jas. 3:17, and means "unfeigned," "genuine," or "without play-acting"), asserts that its source should be a pure heart (which means "without ulterior motives"; cf. Matt. 5:8 and 1 Tim. 1:5 but also 1 Tim. 3:9; 2 Tim. 1:3; 2:22),[6] and commands that it be intense (as in Luke 22:44 and Acts 12:5, the other two uses of this term in the NT, where it describes urgent and desperate prayer). Loving fellow-Christians is obviously no minor issue, but a central concern of both our author and the whole NT.

23 This central concern is grounded in the new life these Christians have received, although our author does not make it clear whether a new life results in a new love or whether a common generation from one Father places demands of familial fidelity on Christians (1 John 5:1). That they have been born again Peter has already mentioned (1:3), but now he stresses that this new birth is not from human sperm, which is corruptible and yields only a corruptible life, but from incorruptible, that is, divine, "sperm," an idea that both builds on 1:18-19 (although the context has been changed from redemption to regeneration) and finds parallels in John and James (John 1:12; 1 John 3:9; Jas. 1:18).[7]

In the beginning God generated life through his word, a theme repeatedly seen in Gen. 1 (cf. Ps. 33:6, 9; Rom. 4:17) and in John 1:3, but also significantly found in Isa. 40 (especially v. 26, although the whole chapter speaks of the creative and re-creative power of God). Now he regenerates through his word (as in Jas. 1:18), which is here described as "living," that is, "life-giving," "creative," or "effective" (John 6:63; cf. 5:24; Phil. 2:16; Heb. 4:12; cf. Isa. 55:10-11), and "enduring" (Matt. 24:35; in John the same verb is used but the stress is on the word's remaining in the person or the person's in the word, not on the quality of the word itself).[8] This description has two effects: (1) it helps the persecuted believers realize that they have a firm foundation to build on, a better one than the corruptible world, and (2) it gives the inward action of God in conversion just as the phrase "obedience to the truth" described the action of the Christian—both are kept in creative tension.

24-25 A quotation of Isa. 40:6b-8 from the Septuagint (which essentially omits 40:7 of the Massoretic Text) with some minor grammatical and stylistic changes and the use of "our Lord" for "our God" to give it a Christian tone proves Peter's point.[9] This same quotation appears in Jas. 1:10-11 to stress the transitoriness of the wealthy (cf. the same idea in Ps. 103:15-16); in the Isaianic context it refers to the destruction of Israel under the judgment of God as contrasted to the word of redemption God is now speaking; but for Peter the focus of the passage is the word of God, which "endures" or "remains" forever, that is, can never be made ineffective, with perhaps an implied contrast to mortal life and the transitoriness of these believers' persecutors (a situation not entirely unlike Isaiah's Israel, although not seen as a result of their unfaithfulness and God's judgment). Thus Scripture itself proves that God's word, which is the word by which they were reborn, can never be superseded. And, adds Peter, if by any chance he has not been clear, it is this word which was announced as good news when the gospel was preached to them and they were converted.[10] This gospel is God's re-creating or regenerating word, as opposed to his creative word in the beginning or the words he spoke in between through the prophets.

4. Christian Identity (2:1-10)

> [1]*Therefore, having gotten rid of all malice, all deceit, insincerity, envy, and every type of slander,* [2]*like newborn babies desire the pure spiritual milk, so that by it you may grow up to salvation,* [3]*since you have tasted the Lord's kindness.*

1 Since God has reached out and effected their regeneration and it is an enduring act of his, they should live accordingly, rather than returning to wallow in corruptible life. So Peter looks back to the point of conversion when they repented from and renounced their old life and were baptized into the new, the point of their new birth, and, using a word that often refers to taking off and laying aside clothes (e.g., Acts 7:58), pictures the believers as having cast aside or "gotten rid of" the vices of the old life, as if they were a soiled garment.[1]

What has been gotten rid of, however, is not the grosser vices of paganism, but community-destroying vices that are often tolerated by the modern church. Here Peter, like James and 1 John, shows his concern for community solidarity. Especially when a community is under pressure there is a tendency to begin bickering and division, which only makes the community that much more vulnerable to outside pressure. Peter reminds them that they renounced these vices in conversion, naming five types, which are typical of those condemned by Paul and by Jewish communities as well.[2]

The first vice is "malice." While in some contexts this term simply means "evil," "depravity," or "vice," in contexts like ours it indicates "ill-will," or "malice"; that is, "the force that destroys fellowship" and is therefore inimical to Christian community.[3] As it is here, it is frequently joined with grumbling, bitterness, and envy (1 Cor. 5:8; Eph. 4:31; Col. 3:8; Tit. 3:3; Jas. 1:21). In this term we find the inner problem of the heart that will show up in the behaviors mentioned in the context.

Next come "deceit" and "insincerity" (or "hypocrisy"). The first term is found three times in 1 Peter (2:1, 22; 3:10). It indicates speaking or acting with ulterior (usually base) motives, that is, anything less than speaking the full and honest truth from the heart. This is how opponents treated Jesus (Mark 14:1; Matt. 26:4) and Paul (Acts 13:10). It is a vice rooted in our twisted hearts (Mark 7:22; Rom. 1:29). Therefore it must not characterize the presentation of God's truth (2 Cor. 12:16; 1 Thess. 2:3; cf. 2 Cor. 4:2; 6:4-7), nor can it be allowed in the Christian community. Likewise "insincerity" means "any type of pretense or deception before God or man," or any inconsistency between doctrine and practice, inward thought and outward action, behavior in the church and behavior at home or in the marketplace (e.g., Matt. 23:28; Mark 12:15; Luke 12:1; Gal. 2:13; 1 Tim. 4:2; cf. the use of "hypocrite" in the Gospels, especially Matthew).[4] None of this is consistent with the standard of truthfulness and honest speech and action demanded by the gospel.

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

associated with community strife and party spirit in the vice lists. Obviously, if one has the mind of Christ that seeks the good of others (Phil. 2:1-5), envy would be an impossible contradiction.[5] Envy often works itself out in "slander." The Christians, of course, were victims of this (1 Pet. 2:12; 3:16), but that does not necessarily stop a community from practicing it. Deceit is practiced to a person's face, when one speaks only nicely of him or her, but for the person with envy and malice within, the insincerity will come out as he or she criticizes the person to others in that person's absence. Whether this criticism is cloaked as "sharing a problem," a "prayer request," or a "concern," it makes little difference. Paul includes this activity in a vice list (2 Cor. 12:20), and James points out that it is a usurping of the role of God (Jas. 4:11). Therefore in his list Peter has neatly cut the ground from any practice other than open truth and love among members of the Christian community; it may be the "tough love" of a rebuke, but Christians should be able to trust that no ulterior motives lie behind fellow-believers' actions and that nothing is said in their absence that has not already been said to their face.

2 Since in their conversion these Christians have repented of the evils, they should turn to the good. But now a surprise appears, for instead of a catalogue of virtues to replace the vices (as in Gal. 5), we discover a call to dependence on God. Since they have been reborn (cf. 1:2 for this image, which is a baptismal image), they are babies. Both the terms "newborn" and "babies," which indicate a nursing infant, show this. Thus they should desire appropriate food, namely milk. This command to "desire" or "long for" is the only imperative in the passage,[6] the previous phrase having set the stage for it and the following clauses explaining what it means. Indeed, some view this as the central imperative in the whole book.[7] At the least it indicates an active seeking rather than a passive receiving of proper nourishment.

What is to be desired is milk. In both 1 Cor. 3:1-2 and Heb. 5:13 milk is pictured as basic teaching for new converts, but the Christians addressed should be far beyond it. Here there is no such negative tone, for milk is appropriate food for the newborn; nor is a contrast stated or implied with some later stage of Christian maturity. Rather, "milk" is here a symbol used as it commonly was in later Judaism for spiritual nourishment. For example, the Teacher in Qumran stated, "Thou hast made me a father to the sons of

grace. … They have opened their mouths like little babes … like a child playing in the lap of its nurse" (1QH 7:20-22; cf. 1QH 9:35-36).[8] Similarly the Jewish-Christian Odes of Solomon state, "I have formed members for them, and prepared for them my own breast, so that they might drink my holy milk and live from it…" (8:15-18; cf. 19:1-5).[9] Indeed, the picture of milk was powerful enough that in the third-century *Apostolic Tradition* of Hippolytus at least after baptism a cup of milk mixed with honey was given to new Christians along with the bread and wine at the celebration of the eucharist (Hippolytus, *AT* 21).

This "milk" which they were to drink was to be "pure." The Greek term is the negative of the word translated "deceit" in the previous verse, so the contrast between the two is deliberate. In this "milk" there is no deceit, no watering down.[10] It can be trusted. Furthermore, it is "spiritual," a term used elsewhere in the NT only in Rom. 12:1, but common in Greek for that which is spiritual or pertains to the rational word or *logos*. While "spiritual" is the best translation, for it anticipates the spiritual house (using another word for "spiritual") of 2:5, this "spiritual milk" is surely "the word that was preached to you" or "the living and enduring word of God" of 1:23, 25.[11] Thus the Christians are encouraged to continue to steep themselves in the teaching about Jesus, not to leave it behind now that they have been converted. Indeed, it is by this that they not only came to birth but will also "grow up."

The goal of their "growing up" (so fitting in a context of new birth and babies) is salvation. Salvation is not spoken of as something that they have already, but, as in 1:5, 9, they will receive the reward at the revelation of Christ. Likewise on the natural level birth is not the end of a process, with life being a static gift, but the beginning of a process of life culminating in full maturity, a concept also familiar in Paul (e.g., Rom. 5:9; 13:11; 1 Cor. 1:18).

3 The encouragement to accept this food is their reflection on their past experience with "the Lord," particularly their experience of the Lord's Supper.[12] The "if" in many translations assumes that this is indeed their experience (as the past tense of the verb assumes), and thus we translate it "since" (as also in Matt. 6:30; Luke 12:28; Rom. 6:8; and 1 Pet. 1:17). The imagery is that of Ps. 34:8, "Taste and see that the Lord is good; blessed is the man who takes refuge in him" (NIV). Peter's vocabulary is identical with

that of the Septuagint.[13] As is usual in the NT, Peter has shifted the meaning of "the Lord" from Yahweh (as in the OT) to Jesus. The idea of tasting refers to their experience of the Lord, and is of course especially fitting in the context of milk. It does not refer only to tasting as opposed to eating or drinking something, but to experiencing the quality of something, whether negative (e.g., death, Matt. 16:28; Heb. 2:9) or positive (Luke 14:24; Acts 20:11; Heb. 6:4-5)—it can in fact be synonymous with eating for the sake of enjoyment of the food.

What they have experienced, then, is "the Lord's kindness" or "goodness." The term itself can mean "kind" (e.g., Matt. 11:30; Eph. 4:32), "delicious" (Luke 5:39), or "good" (Luke 6:35; Rom. 2:4). They have experienced Jesus' goodness both in creation (so Rom. 2:4) and in redemption. It is likely this kindness of redemption which they have savored that Peter intends. There may possibly also be an allusion here to their actual "tasting" of the Lord's kindness in their participation in the eucharist after baptism, when their sense of taste itself brought home to them the fact of Jesus' death for them and his inclusion of them in his new community of faith.[14]

> [4]*As you come to him, a living stone, who was indeed rejected by people, but who is a select, precious stone in God's eyes,* [5]*you also yourselves are being built like living stones into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ.* [6]*For it stands in Scripture, "Behold, I lay a stone in Zion/ a select precious cornerstone,/ and the one who trusts in him will never be put to shame."* [7]*Therefore to you who trust in this "stone" he is precious, but to those who do not commit themselves, "The stone which the builders rejected/ this very one has become the cornerstone,"* [8]*and "A stone that makes people stumble/ and a rock that makes them fall," for they stumble (as they were destined to do) since they do not believe the word.*
>
> [9]*But you are a "chosen people," a "royal priesthood," a "holy nation," "God's own people," in order that you might announce the glorious deeds of the one who called you out of darkness into his marvelous light,*

[10]*"who once were not a people/ but now are the people of God,/ who once did not receive mercy/ but now have received mercy."*[15]

4 Now the metaphor shifts from that of nourishment to that of security and honor. Using a phrase that likely comes from Ps. 34:5 ("Come to him" in the LXX, using a construction not found in the NT) Peter notes that their conversion was a coming to Christ (so also Matt. 5:1; 18:1; 23:3; Heb. 4:16; 7:25). Christ is a "living stone." This both introduces the stone imagery that will dominate the next five verses and designates Christ not as a monument or dead principle, but as the living, resurrected, and therefore life-giving one.[16]

Two things are said about the stone. First, people rejected him. Ps. 118:22, which will be quoted in v. 7, is already in mind. This theme, which came from the oral tradition of Jesus' sayings (Mark 12:10), also appears in Acts 4:11. The term "rejected" implies examination by builders and then casting aside as a reject, unfit for the future building of the nation.[17] With that the readers can surely identify, for they were feeling the rejection of their fellow-citizens as well.

Second, this human valuation was set aside by God, who did not simply approve Jesus as *a* stone in the building, but valued him "a select, precious stone." This is an allusion to Isa. 28:16, which will be quoted in v. 6, here interpreted from the Septuagint as a cornerstone. In Judaism the Targum interpreted the stone in Isa. 28 as referring to the King or the Messiah,[18] although in Qumran the image was referred to the community: "It [the Council of the Community] shall be that … precious cornerstone, whose foundations shall neither rock nor sway in their place" (1QS 8:7; cf. 1QS 5:5; 4QpIsa^{d} 1; 1QH 6:26; 7:8-9). In 1 Pet. 2:4 the messianic interpretation found in Mark is in focus, although the community will appear in the next verse. But the foundation, the cornerstone of the temple of God is Jesus, who, far from being rejected, is a choice or select stone, a precious or valuable stone, even if the world does not yet share that valuation.[19] This is the one to whom they have come and whose dual fate they share.

5 The result of coming to Christ, the living stone, is that they themselves become part of that house of which he is the cornerstone. The imagery shifts twice in this verse, from Christ as the stone and human beings as the

builders to Christians as stones and part of the building to Christians as priests serving in the building, but the shifts are natural so long as one remembers that this language is living metaphor and not fixed theological description.

The Christians are not naturally "living stones," but become such as they are joined to Christ in conversion and baptism (cf. 2 Cor. 3:18),[20] for it is only as they come to him that this building is possible. Nor are they pictured as individually stones, lying apart in a field or building site, but collectively as part of God's great temple.[21] It is God, of course, who is building them together into this edifice of the end times; thus the verb ("are being built") is descriptive, not imperative ("be built" or "let yourselves be built," neither of which fits smoothly into the context).

The picture of the church as a temple is not only common in the NT (as seen in footnote 21 above), but was also known in Judaism, especially in the Dead Sea Community (1QS 5:6, "those in Israel who have freely pledged themselves to the House of Truth"; 8:5, "a House of Holiness for Israel, an Assembly of Supreme Holiness for Aaron"; 1QH 6:25-28; 4QpPs37 2:16, where the Teacher of Righteousness is the house into which the community is built). It is a "spiritual house" in that the Spirit forms it and especially in that it is not physical.[22] The concept of the nonphysical church replacing the material temple in Jerusalem is widespread in Christian writings (Mark 14:58; 15:29; John 2:19; 4:21, 23-24; Acts 7:48; 17:24, as well as some of the references cited above). Thus the house of God is no longer to be thought of as a physical building, but as a living "house" in which God lives. It is therefore impregnable, unlike physical temples and meeting places, a certain comfort to an oppressed Christian group.

But they are not only the stones that form the house, but also the priesthood that serves in it. The term for "priesthood" is found in the NT only here and in 2:9. The latter reference shows clearly that Peter sees the church in terms of Israel's priestly function, for it alludes to Exod. 19:6. And other NT authors pick up the theme using different words (e.g., Rev. 1:6; 5:10; 20:6—such language is used elsewhere only of Christ as a priest in Hebrews and of the Aaronic priesthood in Jerusalem, e.g., Luke 1:9; Heb. 7:5). That Christians are a holy priesthood likely refers to their consecration and separation to God (similar to Aaron in Lev. 8–11) by their conversion

and baptism (as in 1:15-23) rather than to their moral qualities per se, which would be implied secondarily.[23]

These priests are to offer "spiritual sacrifices" "acceptable to God through Jesus Christ." The latter phrase fits the sacrificial imagery (cf. its use in Rom. 15:16) and refers to the need to offer sacrifices in such a way that the deity would be pleased.[24] Their offering will please God, not in and of itself, but because it is "through Jesus Christ." Thus even the worship and praise of the Christian is dependent on the work of Christ for its acceptability.[25]

The "spiritual sacrifices" themselves are surely praise and thanksgiving (Heb. 13:15-16) and practical loving service to one another (Rom. 12:1; Eph. 5:2; Phil. 4:18).[26] This movement away from literal food offerings was already anticipated in Judaism (Pss. 50:14; 51:16-19; 141:2; Isa. 1:11-15; Hos. 6:6; Mic. 6:6-8; 1QS 9:3-5, "Prayer rightly offered shall be as an acceptable fragrance of righteousness, and perfection of way as a delectable free-will offering"; 1QS 10:6; 4QFlor 1:6-7), but whereas Judaism in the first century never saw these spiritual offerings as a replacement for animal offerings (although for the people of the Dead Sea such offerings were impossible at present, for they believed the temple to be polluted), Christians saw them as the only necessary offerings, for Christ's once-for-all sacrifice ended the need for animal sacrifices. These offerings are spiritual in that they are inspired by and offered through the Spirit, not in that they are totally nonmaterial, for sharing with other Christians materially was one form of spiritual sacrifice (although God does not receive such sharing on an altar). Also included in this concept is likely the worship associated with the eucharist, which was the time when many of these worship and sharing actions went on.[27]

6-8 Having spoken of their role as priests in the temple of God (to which he will return in v. 9) our author returns to the picture of Christ as the temple, the living stone. He establishes and extends this metaphor using a chain or catena of Scripture introduced by an unusual expression, "it stands in Scripture," and commented on in typical Jewish fashion.[28]

The Scriptures cited are Isa. 28:16 (also cited in Rom. 9:33 and alluded to in Eph. 2:20), Ps. 118:22 (cited in Matt. 21:42 and Acts 4:11), and Isa. 8:14 (also cited in Rom. 9:33). The vocabulary of the citation of Isa. 28:16 is that

of the Septuagint, but unlike Ps. 118:22 it is not an exact quotation, nor does it agree with the Hebrew text. Apparently Christians used a shortened form of the OT text in their traditional *testimonia,* often merging the two texts from Isaiah together (as in Romans). Peter takes his citation of Isa. 28 from this source, his citation of Ps. 118:22 from the Septuagint, and his citation of Isa. 8.14 from the Hebrew, either directly or through the intermediary of a *testimonia* tradition (which might be either oral or written). He cites the texts in the reverse order of the topics in v. 4. There he alluded to Ps. 118:22 (rejection) before mentioning God's election of "the stone" (Isa. 28:18). Now he produces a chiasm (in this case an A B C B A pattern, with C being Christians as stones) by referring to Isa. 28 first and then extending the Ps. 118 passage by means of Isa. 8. The result shows conscious homiletic artistry.

As people move toward the future, then, Jesus encounters them. This encounter can have two results. The "stone" in their way is either a foundation stone[29] to which they can commit themselves without any concern over being let down, or it is the "stone" which, due to their rejection and God's eventual exaltation, leads to their fall. They must, however, encounter the stone—it lies in their path. The difference in the manner of their encounter is due to their faith. Peter brings out this aspect through two insertions (which slide into the texts like a typical Jewish commentary or *midrash*), one in v. 7a and one in v. 8b. The first clearly indicates that the difference is due to the faith or commitment of the Christians and its lack in others. The second explains the "stumbling" (a term that together with "fall" can also refer to apostasy) as a failure to believe "the word," which, in the light of 1:23-25, can only mean the gospel. Furthermore, the deliberate control of God in this process and his forcing this division by this encounter with "the stone" is indicated when Peter comments, "as they were destined to do." This sense of God's control over the destiny of even the unbeliever is also indicated in 2 Pet. 2:9, 12, 17 and Rom. 9:14-24 (the other place where Isa. 28 is cited in the NT). In all these places the text is referring more to corporate destiny than to individual destiny, to the irony that a group formerly estranged from God is now elect or "in," while a group that would seem to have as good or better chance of being "in" is now "out," a mystery to which these authors with their monotheistic belief can only respond, "it is all according to God's inscrutable plan and under his control."

9 Having shown how "the stone" divides believers from unbelievers (including the persecutors of these Christian readers), our author returns to the topic of their privileged position in God's temple, using the emphatic "but you" to make the transition and contrast clear. This position is described by transferring to the church the titles of Israel in the OT (for the church is the true remnant of Israel, as the use of Israel's titles from 1:1 on indicates), in particular the titles found in the Septuagint of Exod. 19:5-6 (cf. 23:22) and Isa. 43:20-21 (cf. Deut. 4:20; 7:6; 10:15; 14:2):

> "And now … you will be my own people more than any other nation; for the whole earth is mine, but you will be my royal priesthood and holy nation." These are the words you will say to the children of Israel. (Exod. 19:5-6)

> And the beasts of the field will bless me … because I have given water in the wilderness and rivers in the desert to give drink to my chosen people, my people whom I have taken as my own that they might recount my glorious deeds. (Isa. 43:20-21)

These titles, which are used elsewhere in the NT as well, particularly in Revelation (Rev. 1:6; 5:10; 20:6; cf. 1 Pet. 2:5), are woven together with a phrase taken first from Exodus ("But you"), then from Isaiah ("chosen people"), then Exodus again ("royal priesthood" and "holy nation"), and finally Isaiah ("God's own people … deeds," the grammar changed to suit the new context in 1 Peter), indicating a long period of meditation on and use of these texts in the church. The emphasis throughout is collective: the church as a corporate unity is the people, priesthood, nation, etc., rather than each Christian being such. This emphasis is typical of the NT in contrast to our far more individualistic concern in the present. The West tends to focus on individuals relating to God, while Peter (and the rest of the NT; e.g., Paul's body-of-Christ language) was more conscious of people's becoming part of a new corporate entity that is chosen by and that relates to God.

The terms themselves are particularly significant in this context. First, they are a "chosen [or elect] people," a term that joins them with Christ (used of him in 2:4, 6) and that Peter used of them in his greeting (1:1). This sense of chosenness pervades the book. Second, they are a "royal

priesthood."[30] This means both that they are a priesthood and that they belong to the king. In the ancient world it was not unusual for the king to have his own group of priests. In our writing surely the kingdom of God is referred to, which indicates that they serve, not the earthly cult of Israel or any other such cult, but that which belongs to the inbreaking kingdom whose king is Christ. Their priestly duties have already been indicated in 2:5, namely, the offering of spiritual sacrifices. The priest has the privilege of serving in the presence of the deity, of "coming near" where no one else dares (cf. Heb. 9:1–10:25). Thus together the words indicate the privileged position of the Christians before God: belonging to the king and in the presence of God. Furthermore, they are a "holy nation." The idea is not their moral holiness (although it is a call to that; cf. 1:15-16), but their separation to God. God has set Christians apart to be his people just as Israel was in the OT. This is underlined in the final phrase, "God's own people" or "the people of his possession," which indicates that they belong particularly to him (indeed, he has bought them, 1:18; cf. Acts 20:28, which uses the same Greek verb).

The purpose of their special position (which is collective, not individual) is that they might "announce the glorious deeds" of God.[31] The Greek term *aretē* often means "virtue" or "moral excellence" (e.g., Phil. 4:8; 2 Pet. 1:5), but when applied to deity it indicates "glory" (e.g., 2 Pet. 1:3 or its use in the LXX in Isa. 42:8,12; Hab. 3:3; Zech. 6:13) or "manifestation of divine power," "mighty acts" (e.g., the events of the Exodus cited in Isa. 43:21, which uses this term in the LXX).[32] It is likely this latter sense which is intended here. Christians are to "publish abroad"[33] the mighty works of God, which include both his activity in creation and his miracle of redemption in the life, death, resurrection, and revelation of Jesus Christ. Examples of this can be seen in the hymns of Revelation (4:11; 5:9; 15:3-4; 19:1) and the gospel proclamations of Acts. This heraldic praise is their reason for existing.

Furthermore, the praise is based on what God has done for them. Peter refers to their conversion when he speaks of their being "called … out of darkness into his marvelous light." The term "called" refers to their conversion (e.g., Rom. 8:30; 1 Cor. 1:9; 7:17; Gal. 1:6, 15). The idea of God's elect group being light or in light and of those who are far from God being in darkness is commonplace in the NT (Rom. 2:19, referring to Jewish

missionary activity; Rom. 13:12; 2 Cor. 4:6; 6:14; Eph. 5:8,14; Col. 1:13; 1 Thess. 5:4-5; Heb. 6:4; 1 John 1:5-7) and in Judaism (Ps. 34:9, which has been previously cited, and 36:9 show this in the OT).[34] The phrase itself expresses the wonder of the convert at being illumined by God and brought into his presence, which forms the emotional motive for praise and proclamation.

10 With this Peter inserts a poem based on Hos. 1:6, 9-10; 2:23, which are also cited independently in Rom. 9:25-26.[35] The theme in Hosea is the rejection of Hosea's unfaithful wife and her children and then their reception. Unlike Israel these Christians never experienced themselves as unfaithful to a covenant, but they did realize that they were once outside God's favor, that is, rejected. Once they were "not a people," for "the people of God" was a term reserved for Israel.[36] Jews were not slow to point this out and glory in their status. But now these Christians know they are elect—not just a people of God, but *the* people of God. They are the recipients of God's mercy, that is, his care and concern. This poem sums up the election theme of this section and gives comfort to a suffering and rejected people who are to see that their earthly rejection is only earthly. In truth they are the accepted ones of God.

III. RELATING TO SOCIETAL INSTITUTIONS (2:11–4:11)

Having discussed their privileges as the elect of God, our author turns to discussing the place of these Christians in the world. If they are so exalted, should they even recognize societal institutions? And if, despite their best efforts to live peacefully, they are attacked, how should they deal with society? Two sections of traditional material provide the answers to these questions: (1) after a brief introduction (2:11-12) Peter inserts traditional tables of household duties (often called *Haustafeln,* using Luther's term) that are similar to those in Eph. 5–6 and Col. 3 (and also similar to Stoic *Haustafeln),* and (2) he then goes on to discuss the proper attitude to take in suffering (3:8–4:11). We should not imagine that he thought his readers were unfamiliar with this material, but rather that he could encourage them by using familiar material to strengthen their resolve.[1]

A. INTRODUCTION: EXHORTATION TO AN ETHICAL LIFE-STYLE (2:11-12)

> [11]*Beloved, I urge you as aliens and sojourners to abstain from all fleshly desires, which make war against the soul,* [12]*living a good manner of life among the nations so that, with respect to the very things about which they slander you as evildoers, having observed your good deeds, they will give glory to God because of them in the day of visitation.*

11 The address, "beloved," marks off the beginning of a new section of the letter; it is a common formula in Christian letters, although relatively rare in other Greek letters (e.g., Rom. 12:9; 1 Cor. 15:58; 2 Cor. 7:1; 12:19; Phil. 2:12; 4:1; Heb. 6:9; Jas. 1:16, 19; 2:5; 2 Pet. 3:1, 8, 14, 17). Likewise "I urge you" is a Christian formula that frequently introduces exhortation;[2] we will not be disappointed in expecting such here.

The assumption Peter makes in his exhortation is that they are indeed the people described in the first part of the letter, that is, "aliens and sojourners" (1:1, 17; frequently implied elsewhere). The combination itself is rather surprising, for the term "alien" usually indicates a permanently resident alien (e.g., a landed immigrant in Canada), while "sojourner" indicates a foreigner who is only temporarily in the area. But Peter is more interested in the sense of our belonging elsewhere than the exact shades of meaning of our being in this world, and he likely draws his language from the Septuagint, for example Gen. 33:4, where Abraham so describes himself to the Hittites, and Ps. 39:12 (38:13 in the LXX), where the Psalmist writes, "Hear my prayer, Lord/ and listen to my petition./ Do not be silent about my tears,/ Because I am an alien with you,/ and a sojourner as were all my fathers." Similar language is used in Eph. 2:19 (alien) and Heb. 11:13 (sojourner). The knowledge that they do not belong does not lead to withdrawal, but to their taking their standards of behavior, not from the culture in which they live, but from their "home" culture of heaven, so that their life always fits the place they are headed to, rather than their temporary lodging in this world.

They are therefore to "abstain from all fleshly desires, which make war against the soul." The term "abstain" is frequent in ethical commands (Acts 15:20, 29; Phil. 4:18; 1 Tim. 4:3; 5:22). Likewise the term "desire," already used once by Peter (1:14), is a well-known term that is customarily used for the unbridled impulses in humans (e.g., Rom. 1:24; 6:12; Gal. 5:16*; Eph. 2:3*; Jas. 1:14-15; 1 Pet. 4:2-3; 2 Pet. 2:18*; 1 John 2:16*—* indicates instances where "flesh" and "desire" are connected). The question here is whether "fleshly" is being used in the general Pauline sense of that which belongs to fallen human nature, that is, all that partakes of the self-centeredness of human beings,[3] or whether it refers specifically to the sins of the body, especially sexual sins?[4] It is likely that the former is closer to the truth than the latter, for nothing in the context indicates sexual sins in particular (indeed, the instructions beginning in 2:13 include more sins of attitude than of body), and 1 Peter is generally rather Pauline in his usage (and Paul does not use this term with any emphasis on sexual sins). But the phrase "which make war against your soul" gives the important clue. While the general description of the Christian life as a war is common (2 Cor. 2:3-4; 1 Tim. 1:18; Jas. 4:1; cf. Eph. 6:10-20), the fact that desire "makes war against the soul," that is, the individual person or ego (not separating soul from body) is unusual from Paul (who normally opposes flesh to spirit) but fits the Jas. 4:1-3 passage, as well as Jas. 1:13-15.[5]

In the Jewish doctrine of the evil impulse in humanity this impulse (which Paul calls "sin" in Rom. 7 and which James calls "desire") is resident in the human body (i.e., the flesh, at times specific parts of it) and fights to take over the self. We know we should not do this or that, but we seem powerless to follow the ethical light we have. Paul describes this anguish in Rom. 7, and goes on in Rom. 8 to describe the way of freedom in yielding to the Spirit experientially resident in Christians. James describes the war in 4:1, and calls for repentance, since the people to whom he was writing were losing the battle because they lacked pure allegiance to God. Peter does not assume that these people are sinful, nor does he feel a need to describe the tension, but rather exhorts the readers to live out what they know they should, that is, not to yield to unbridled desire,[6] for to do so would mean yielding to their enemy and allowing their very selves to be taken captive.

12 But Peter is not simply negative; he also asserts that believers are to strive for a good life. Again using language that portrays the Christians as the remnant of Israel "among the nations," he argues that they live "a good manner of life," a term that he has already used once (1:15) and that also appears in Jas. 3:13. In 1:15 this manner of life is described as holy. Now it is described as "good," which will be a theme flowing through the following exhortation (2:12, 15-16, 20; 3:1-2, 6, 13, 16).[7] While good certainly does not stand over against holy in that Peter would never ask Christians to do that which was less than holy, 2:14 shows that its focus is on virtues that the culture itself should approve; later apologists for the faith would stress this fact that according to *pagan* standards Christians should be approved as living more moral lives than pagans. Therefore the following list of virtues can be largely paralleled in pagan lists and in general exhorts Christians to be good citizens as far as possible.

The purpose of this life-style is that the unbelievers around them might observe their good deeds. Peter uses the term "observe" again in 3:2, where it indicates the long-term, reflective observation of a wife by her husband that leads to his conversion.[8] In our present passage conversion is not necessarily implied.

The day of visitation is mentioned in the NT only in Luke 19:44 (cf. Luke 1:68), but it appears in the Septuagint in Isa. 10:3 (cf. Gen. 50:24; Job 10:12; Jer. 11:23; Wisd. 3:7). While visitation by God can mean salvation, in the Isaiah passage, which is the only exact parallel, it indicates the day of judgment. All people will have to confess God's powerful display in his people, that is, "give glory to God," on that day, even if they have not previously acknowledged his (and their) rightness (cf. Judg. 7:19, where "give glory to God" is an exhortation to acknowledge God's justice and righteousness by a full confession before execution).[9]

While good lives will eventually force all to glorify God for what they see in the Christians, now unbelievers see the same facts in quite a different light,[10] for "they slander you as evildoers" or "criminals." It was often the very abstaining "from fleshly desires" that caused pagans to despise Christians (so 4:4). They accused them of a number of crimes, such as practising murder, incest, and cannibalism in their secret church meetings (from expressions such as "love feasts," "brother and sister," "eating the

body," and "drinking the blood," transferred to pagan contexts), and especially of disturbing the peace and good order of the Empire. Thus Tacitus claimed that "They were hated because of their vices" *(Ann.* 15.44), and Suetonius refers to them as "a class of people animated by a novel and dangerous superstition" *(Nero* 16.2). Such slander was the common fare of public discourse and, when brought to the attention of the authorities, became the basis for judicial persecution. Peter knows that nothing can be done to confront this rumor mill directly, for it is a spiteful slander based on the guilt of those who perpetrate it. But, like Jesus, whose words he may echo (cf. Matt. 5:16, where both the "good works" and "give glory" themes appear), Peter argues for a steady course of righteousness that even the pagans will have to approve of in the end.

B. PROPRIETY VIS-À-VIS THE STATE (2:13-17)

> [13]*Submit yourselves to every created human being on account of the Lord, whether to the king as the supreme authority,* [14]*or to governors as those sent by him to punish those doing evil and to commend those doing good.* [15]*For this is God's will: by doing good to silence the ignorant charges of foolish people.* [16]*Live as free people, not as those using freedom as a cover for evil, but as God's slaves.* [17]*Honor everyone; love fellow-Christians; reverence God; honor the king.*

13 The first item of public morality mentioned by Peter is the relationship to the state, in which the points he makes are similar to Paul's in Rom. 13. But the first part of this instruction ("Submit … on account of the Lord") is the general overriding command that will govern all that follows, for 2:18; 3:1; and 3:7 all contain participles that assume the main verb supplied here.[1]

Submission, then, will be the general characteristic of this public morality. Submission to God, of course, would be an assumption of Christianity (Jas. 4:7 is strong because it is directed to Christians who *thought* they were submitting). But when it came to submitting to people, there was certainly a need to repeat continually the commonplaces of

secular culture about submission (Rom. 13:1, 5; 1 Cor. 14:34; 16:16; Eph. 5:21, 22, 24; Col. 3:18; Tit. 2:5, 9; 3:1; 1 Pet. 5:5).

This submission is described two ways: "To every created human being" and "on account of the Lord." Both terms are important. The first is a difficult phrase that has also been translated "to every human institution" and "to every institution created for people."[2] However, the word translated "created … being," while used in classical Greek for the founding of a city, is not used for abstract concepts such as institutions. In biblical Greek God creates the world and all creatures, and it is in these senses that the word is used 17 other times in the NT (cf. Rom. 1:25; Col. 1:23). Since the world as a whole and animals as well are creatures, the adjective "human" is needed here, for the nonhuman creation is not that to which humans are to submit (cf. Gen. 1:26-28).[3] But Christians are called to give up striving for power and authority over other human beings and instead to pursue the good of others, submitting to them (Mark 10:42-45; Eph. 5:21—note that this latter is in a context similar to Peter's). Christians might feel that this submission did not include submitting to non-Christians, but Peter argues that it does include them and names the significant ones in many of their lives: Caesar and his governors, their masters, and their husbands.[4]

Submission to these people is guided by and limited by the phrase "on account of the Lord." The Lord in the NT is normally Christ. It is because Christ, not Caesar, is Lord that one submits. It is not that people such as rulers or masters have authority in themselves. On the contrary, they are only creatures of God. But the Lord gave an example of submission and the Lord wishes his teaching to be spoken well of (both of these reasons will be expounded by Peter later), and therefore *for his sake* one submits. But this also limits submission, for submission can never be to anything he does not will. These authorities are and always remain creatures—Christ alone is ultimate and Lord.

Unlike Paul, who puts family relationships first in his list, Peter puts government authorities first. This shows his context of persecution; he will always assume that the person in question is non-Christian and very likely oppressive. The "king" is first, for he is indeed "the supreme authority" and perhaps the one Christians would find it hardest theologically to submit to because of his claims to divinity. The word "king" clearly means the Roman

Emperor; it was normally used for client kings such as Herod the Great, with "Caesar" being the proper term for the Emperor, but the NT does occasionally use "king" for the Emperor when it wishes to stress his office (e.g., John 19:15; Acts 17:7; Rev. 17:12; cf. Mark 13:9 and how Luke 12:11's changes show that Luke understands that the office is chiefly in view). Thus it is not a particular Emperor, nor the Roman Emperors in general that Peter is concerned with, but proper and circumspect behavior toward the supreme governmental authority, whoever it may be. The nature of the submission called for will be described in vv. 15-17.

14 The Emperor was not the only one deserving submission, but also "governors," that is, the legates or procurators (of imperial provinces) and proconsuls (of senatorial provinces), who were the highest authority with which people normally had to deal in their lives. Since they at times had a direct effect on daily life and since their various evils were often well known, they would be much harder to submit to than the distant unknown Emperor. But one should submit because (1) they represented the Emperor (i.e., were "sent by him") and (2) their purpose was "to punish those doing evil and to commend those doing good" (i.e., to keep the public order).[5] It is unlikely that Christians ever expected commendation, even in a society that was full of public honors, for they were generally from the lower classes and in a time of persecution often preferred to stay out of public notice altogether. But they did appreciate public order, and what Peter is doing here is simply quoting the general way their culture described this. Governors deserve submission because even the worst of them preserve some semblance of conformity to pagan standards of good, and that is better than chaos.

Peter does not go as far as Paul does, for the latter argues in Rom. 13:3-4 that public order is God's will and therefore the ruler is in that respect God's "servant." In this area our author is far more schematized, simply citing the basics of the tradition. Neither of them, of course, necessarily approves of the methods of the rulers, nor argues that Christians should participate in their activities. According to the OT both the Assyrians and Babylonians were "the servants of God to execute his wrath" and "punished those doing evil," but both in turn were condemned by God for their means and motives

in doing it. Jeremiah could argue that one should not resist Babylon; he never argued that one should join her.

15 How and to what extent Christians were to submit needs clarification; Peter now gives it. "For this is God's will" picks up the command of vv. 13-14 and then condenses it to a phrase. Peter is very conscious of God's will, which *may* be that the Christian suffer (3:17), but if so is certainly that the Christian suffer for being a Christian, not for another offense (4:19). Thus the will of God is that he or she should do good.[6] This "good," as noted above, includes more than careful obedience to the civil law (so long as it did not contradict God's righteousness), for it also implies the "good deeds" of 2:12 (e.g., Christian charity), going beyond mere duty, which was noticed and admired by pagans.

Doing good will "silence the ignorant charges[7] of foolish people." It is clear that the first and most insidious form of persecution was slander. Peter charitably bases this slander in ignorance (1 Cor. 15:34 is the only other place where the word *agnōsia* appears in the NT), but as in the use of the related term in 1 Pet. 1:14, the ignorance is that of fools, people estranged from God.[8] In their rebellion against God they are ignorant of his ways and thus perceive the behavior of Christians in a warped manner. But the blameless behavior of Christians will indeed put them to silence, if not in the present age (although it might—should they become reflective enough), in "the day of visitation" (2:12).[9]

16 Yet, one could hear Christians objecting, "Is not such submission to human rules a contradiction of our freedom in Christ?" "Not at all," Peter answers. Christians are called to freedom, but it is not the political freedom of the Palestinian Zealots who "recognized God alone as their Lord and King" and therefore attacked the Roman occupation troops and Jews who cooperated,[10] nor that of the Stoics who struggled for sovereign detachment from the pains and pleasures of life,[11] nor the freedom of the antinomian who flouts social and moral rules to gratify his or her own impulses (e.g., the man of 1 Cor. 5), but the freedom of which Paul wrote so eloquently, a freedom from sin, the law, and the world that released one, not to independence, but to the service of God. This was a freedom that was not the product of personal effort, but a gift of God's Spirit (Gal. 5:1, 13; Rom. 6:22; 8:2; cf. Luke 4:18-21; John 8:32; 1 Cor. 7:22; 9:19; 2 Cor. 3:17; 2 Pet.

2:18-20). Peter rarely mentions the Spirit, but he is well aware of the ramifications of Christian freedom.[12]

The danger, of course, was that Christians, hearing of their freedom, would lapse into licentiousness. That is precisely what had happened in 1 Cor. 5:1-2; 6:12ff., as well as in 2 Peter and Jude. Freedom became a slogan and "a cover for evil."[13] Against this Peter asserts the truth, known from the OT (cf. the use of "servant" in the OT), that freedom is not release from bondage to a state of autonomy, but release from bondage to become a slave of God. Only in God's joyful slavery is there true freedom. So Paul writes, "Now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end eternal life" (Rom. 6:22 RSV). It was quite proper for Christians as God's servants to do the good he commanded, including honoring rulers.

17 Rulers are to be honored, but Peter nuances this command carefully as he sums up his section on government. We find here two double statements, the two pairs bound together by "honor" on either end, a beautiful literary summation (i.e., a chiastic A B B A pattern).[14] The first pair is "honor everyone; love fellow-Christians." Not just the king but every human being is due honor, from noble to slave, for all are created in the image of God (cf. Jas. 3:10-12). "Ben Zoma said: Who is wise? He that learns from all men…. Who is honored? He that honors mankind, as it is written, For them that honor me I will honor, and they that despise me shall be lightly esteemed."[15] This Jewish saying surely expresses Peter's thought as well.

But in contrast to non-Christians who are to be honored, fellow-Christians are to be loved. Peter alone in the NT uses the specific term found here for "fellow-Christians" (translated "brotherhood" in many translations, cf. 5:9), but love for community members is a constant stress of the NT (John 13:34-35; Rom. 12:9; Eph. 1:15; Phil. 2:2; etc.). While nothing in this passage should be construed to deny the demand to love one's neighbor, whoever he or she might be (Matt. 5:43-46; Luke 10:25-37; Rom. 13:8-9), the NT is very aware that the church (a term never used by Peter) is family, brothers and sisters, and therefore has a call upon the Christian's love in a way others do not.[16]

Having reached a high peak with love, Peter continues at that level with "reverence God," before dropping to "honor the king." This pair may in fact stem from Prov. 24:21 ("Fear the Lord and the king, my son, and do not join with the rebellious"), but if so, Peter has made a change, for he makes it clear that only God is to be reverenced or feared, for God alone is ultimate, a belief that was not shared by non-Christians of that age, who honored the Caesar (or other monarch) as at least semi-divine.[17]

In contrast to the reverence to be accorded to God, Peter ends on a lower note with "honor the king." Jesus also made a distinction between God and Caesar (Matt. 10:28; Mark 12:13-17), but this did not mean a disdain for Caesar. While Caesar is only put on a level with "everyone" here, he still receives his honor. The Jews were aware that God controlled history and used even pagans to do his will. This did not mean that God approved of their means or would not punish them, but it did mean that they were not outside his purpose (Isa. 1:20; 5:23-29; 10:5-11; 45:1; Jer. 5:15-17; 16:3; 21:4-7; 25:9; 27:6; 43:10). As a result, even though the Jews in general believed that the Messiah would come and destroy their Roman rulers, they offered sacrifices and prayers for the Emperor (Philo, *Legatio* 157.355-56; Josephus, *Wars* 2.197; C. *Ap.* 2.77). Even Roman order was better than anarchy. Christians also followed this pattern, as Matt. 22:21, 1 Tim. 2:1-3, and Tit. 3:1 show. But, while due appropriate honor and rightly to be prayed for, the Emperor was human and therefore neither to receive blanket approval nor ultimate reverence, both of which were reserved for God alone. This balance made the church of the next few centuries refuse both revolution (e.g., the Jerusalem church fled Jerusalem rather than take part in the war against Rome in A.D. 66-70) and participation in the army; she would also both speak respectfully and appreciatively of Roman order, and refuse to give even a pinch of incense to the Emperor in worship (their equivalent of the practice of saluting the flag in the United States). Pagans would think them foolish for their obedience to law in general (which they often tried to avoid), and more foolish for their disobedience to the command to take part in a simple and relatively meaningless patriotic ceremony of worship. But it was that balance that Peter felt best expressed the truth to which Christians bear witness.

C. PROPRIETY OF SLAVES VIS-À-VIS MASTERS (2:18-25)

> [18]*Household slaves should do this by submitting to their own masters with all due reverence [to God], not only to those who are good and kind, but also to the unjust.* [19]*For it wins God's favor if they bear up under the pain of unjust suffering on account of their conscience before him.* [20]*For what glory is there in enduring patiently when one has done wrong and received a beating for it? But if having done good one suffers and endures patiently, he or she receives credit in God's sight.* [21]*For you were called to this, because Christ also suffered on your behalf, leaving behind an example for you so that you might follow in his footsteps.* [22]*"He who did not commit sin, nor was deceit found in his mouth,"* [23]*who, when he was insulted, did not insult back, who, when he suffered, did not threaten, but entrusted himself to the one who judges righteously,* [24]*who himself bore our sins in his own body on the "tree" so that, having died to sin, we might live to righteousness, by whose wounds you were healed.* [25]*For you were like sheep straying away, but now you have returned to the Shepherd and Overseer of your souls.*

18 The next class addressed is that of household slaves. But Peter probably does not intend to single out this group over against other slaves, but rather makes the distinction between a societal position that many, but not all, Christians had, and their slavery to God (mentioned in v. 16), which all had. The unusual fact, unnoticed by most Bible readers, is that he, along with Paul (1 Cor. 7:21; Eph. 6:5-8; Col. 3:22-25; 1 Tim. 6:1-2; Tit. 2:9-10) and later Christian writers (Did. 4:11; Barn. 19:7), addresses slaves at all, for Jewish and Stoic duty codes (which in many respects this code in 1 Peter, as well as those in Ephesians and Colossians, resembles) put no such moral demands on slaves, only on masters.

The reason for this difference between 1 Peter and other moral codes of his time is simple. For society at large slaves were not full persons and thus did not have moral responsibility. For the church slaves were full and equal persons, and thus quite appropriately addressed as such. The church never

addressed the institution of slavery in society, for it was outside its province —society in that day did not claim to be representative, and certainly not representative of Christians, concepts that arrived with the Enlightenment— but it did address the situation in the church, where no social distinctions were to be allowed, for all were brothers and sisters (Gal. 3:28; 1 Cor. 12:13; Col. 3:11; Philem. 16), however shocking that was to society at large.

The societal institution with which slaves interfaced was that of slavery. If they were to "do good" and so commend the gospel, they must submit to this institution and thus "submit to their own masters." That expectation is found in all Christian lists of this type, usually coupled with the call to do so cheerfully (Eph. 6:5-8; Col. 3:22-25). Peter, however, adds "with all due reverence [to God]." That this reverence or fear is directed to God, not to the masters, is indicated by the facts that (1) the phrase comes before the reference to the masters in the Greek word order, and (2) fear or reverence (Gk. *phobos)* in 1 Peter is always directed toward God, never toward people, whom Christians are *not* to fear (1:17; 2:17; 3:2, 6, 14, 16). Thus the motive for the submission and service is not their respect for their masters, but their respect for God, who receives the service as if it were done to him and whose name is honored by their good behavior. Therefore their submission is not bounded by their masters' actions (i.e., if the master is "good and kind"), but extends "to the unjust" (a term that means "bent," from which the Eng. "scoliosis," the disease of a curvature of the spine, comes, and hence "perverse"), for *God* is served and honored in either case.

In our passage Peter is obviously looking at a different social situation than Paul's in Ephesians and Colossians. Paul also speaks to Christian masters, to whom Peter has nothing to say, and Paul also appears to assume reasonably good treatment of Christian slaves, a situation that was common where Christianity was seen as simply another form of Judaism, which was often viewed as at least a moral religion and thus a positive force in the slave's life, so long as the slave did not begin insisting on observing the laws of ceremonial purity. Peter, on the other hand, is writing in a time of persecution in which slaves, who were under almost total control of their masters, would be especially vulnerable. He can make no assumptions that their masters will not take perverse delight in torturing a slave for his faith.

Even in such a case the slave is to follow the teaching of Jesus and submit (Matt. 5:43-48).

19 Peter develops this idea with a difficult sentence, difficult both in its grammar and in its teaching. Consistent with his addressing slaves as full persons, he refers to their suffering "the pain of unjust suffering." While the Stoics had admitted that injustice could be done to a slave and while in common practice most owners exercised moderation (if for no other reason than that slaves were valuable), Aristotle had earlier argued that injustice could never be done to a slave, for the slave was mere property *(Nie. Eth.* 5.10.8). Such a view was impossible for Christians, who knew that their Lord and God had taken the form of a slave (e.g., Phil. 2:7) and had treated slaves like any other human being. But this higher status for slaves in Christian ethics is not to lead to a demand to receive one's rights, for what "wins God's favor" (an unusual idiomatic use of the Greek word *charis,* often translated "grace"—the same expression appears in Luke 6:32-34, which could be the source of this teaching) is enduring or "bearing up under" injustice, which here refers to the insults, blows, and beatings a slave might receive if the master was in a bad mood or made impossible demands.

One endures such pain, not out of Stoic apathy, but out of "conscience before" God. This expression is difficult grammatically. Kelly argues that it should be translated "because of his consciousness of God," paraphrasing it "because of the knowledge of God which he and his fellow-Christians share as members of God's holy people." This has the advantage of handling the genitive form "of God" clearly, but it takes the term "conscience" in its root meaning ("knowing with") rather than its meaning elsewhere in the NT ("the faculty of moral discernment"; cf. 1 Pet. 3:16, 21; Acts 23:1; 24:16, and 25 other passages).[1] Thus it is more likely that "of God" is to be understood as describing the character of the conscience, that is, one conscious of God and his instruction, as in the normal connection of God with conscience in the NT (see the two passages in Acts cited above), even if Peter makes this connection in a grammatically difficult way. What he means, then, is that God is pleased with Christian slaves who bear up under unjust suffering, not because there is no other option or because of their optimistic character, but because they know this pleases God and conforms to the teaching of Jesus.

20 The teaching is hard and unpleasant enough that some argument is needed, so Peter expands his reasoning before going on to ground it in Jesus and their calling. His first rhetorical question ("What glory is there … ?") points out that there is no merit in receiving punishment for one's faults. The term "glory" *(kleos)* is found only here in the NT and refers to fame or reputation due to some great deed.[2] One might show stoic endurance when one is punished for a fault,[3] but it is hardly heroic or praiseworthy.[4] But in contrast to the first situation, there is a type of fame if one does good and suffers. In this situation one can show true endurance because it is wrongful suffering.

Peter has already introduced the idea of doing good earlier in this section (2:14); there rulers were supposed to praise those doing good. Now he paints a situation where the master of a Christian slave punishes the slave for what Christian morality would term "doing good." (The parallel grammar to the first half of the verse indicates that the suffering is punishment for the good, not simply a coincidental circumstance.) This does impress God. The construction "receives credit" is literally "this is grace *(touto charis)* before God." There is no question of fame or boasting before God (and thus the change in vocabulary from *kleos* of the first part of this verse or *epainos* of 2:14), but neither is this simply "grace" only because God's grace produced it.[5] This endurance is an act that finds favor with God, on which he smiles with approval. It is a deed of covenant faithfulness to the God who has extended grace to them (1 Pet. 1:10, 13; 3:7; 4:10; 5:5, 10, 12) and as such leads to the paradoxical joy already mentioned in 1:6-7.[6]

21 The reference to grace ("receives credit") bridges naturally to reflection on the life of Jesus, which is the foundation for all NT ethics. The fact is that each of these people was a converted, that is, baptized, Christian. Thus they were conscious that they "were called."[7] This call is to Christ and therefore has many implications bound up in him: it is God's call (1:15), it is a call to privilege and light (2:9), its purpose is blessing (3:9), and its end is eternal glory (5.10).[8] But as Christ did not receive the crown of glory without the crown of thorns, this call also means following the example of Christ in suffering.

Christ's example implies our suffering in two ways. First, "Christ also suffered on your behalf." This phrase (and a similar one in 3:18) is an

adaptation of a common Christian credal statement, "Christ died for us" (or "our sins") (1 Cor. 15:3; Rom. 5:6; 8:34; 14:9, 15). While Paul prefers to use the more concrete "died," Peter, like Luke (11 times in Luke and Acts), continually uses "suffer" (12 out of the 42 times it is used in the NT), perhaps because it was used in Jesus' own description of his death (Mark 8:13; 9:12, and parallels)[9] and certainly as well because it relates to the situation of his readers.[10] Christ's suffering was "on your behalf."[11] Thus suffering on account of others is part of the call to Christ, who is linked to them through his own undeserved suffering.[12]

Second, Christ left behind "an example for you so that you might follow in his footsteps."[13] The theme of following Christ or imitating Christ is common in the NT (e.g., 1 Cor. 4:16; 11:1; Eph. 5:1; 1 Thess. 1:6; 2:14) and (shifting to the theme of imitating an appropriate teacher) in the Hellenistic world (e.g., Epictetus, *Dis.* 1.12.5.8; 20.15; 30.4),[14] but the vocabulary used here is unique. The term for "example" is not simply that of a good example that one is exhorted to copy, but the pattern letters that a school child must carefully trace if he or she will ever learn to write.[15] As if to underline this point Peter adds that we are to "follow in his footsteps." This call to follow Christ is a powerful image. M. Hengel, in commenting on Jesus' use of the term "follow," which is surely reflected by Peter, points out, "'Following' means in the first place unconditional *sharing of the master's destiny,* which does not stop even at deprivation and suffering in the train of the master, and is possible only on the basis of complete trust on the part of the person who 'follows'; he has placed his destiny and his future in his master's hands."[16] Peter underlines this with "in his footsteps," an expression that is found only here in the NT and that means the footprints of a human or the spoor of an animal (cf. Sir. 14:22; 50:29, applied to Wisdom). Thus we are like a child placing foot after foot into the prints of his father in the snow, following a sure trail broken for him. But this trail of Christ includes suffering, not for our sins (he has already suffered "on your behalf" in that respect), but as part of the pattern of life to which he has called us.

22 Peter backs up this astounding call with a poetic quotation based on Isa. 53:9, "He who did not commit sin, nor was deceit found in his mouth." This section of the Servant Songs of Isaiah will be repeatedly used in the following verses (e.g., Isa. 53:12 and 3 in 1 Pet. 2:24; Isa. 53:6 in 1 Pet. 2:25);

it formed the backbone of the church's meditation on the suffering of Jesus. It is so interwoven that the writer flows unconsciously from citation of Isaiah into description of the crucifixion, for he is using formulas long established in the church;[17] in fact, the use of this passage to interpret the passion probably goes back to Jesus himself (Mark 10:45; 14:24; Luke 22:37). In this case Peter's quotations agree with the Septuagint with one change (also found in 1 Clem. 16:10), "sin" *(hamartian)* is substituted for "lawlessness" *(anomian)* in the OT text.[18] This links the text to 2:24 more clearly and makes it evident that it was not just in terms of human laws that Jesus was innocent, but before God himself (cf. 4:1), a theme common in the NT (John 8:46; 2 Cor. 5:21; Heb. 7:26; 1 John 3:5). This was not just an apparent sinlessness, for there was no deceit in Jesus (cf. 2:1; 3:10); he was perfect truth, without cover-up.

This teaching fits well as an encouragement to suffering slaves, for they are concerned about suffering for doing right. Jesus their Lord was perfectly innocent in every way, they are reminded, and yet he suffered. Thus their innocent suffering can be part of their identification with Christ.

23 Yet it is not just that Jesus suffered innocently that is the point of this tradition, but how he reacted to his suffering. This will be a guide for the suffering slaves. With a likely allusion to Isa. 53:7 ("He was oppressed … yet he did not open his mouth") the author points out that Jesus in fact observed his own teaching about loving one's enemies (Matt. 5:38-48; Luke 6:37-38) when he was insulted (Mark 14:65; 15:17-20, 29-32) and tortured (Luke 23:34). Unlike the Maccabean martyrs of Jewish history, who called for God's vengeance on their persecutors (2 Macc. 7:17, 19, 31, etc.; 4 Macc. 10:11), Jesus was silent even in his own defense (Mark 14:61; 15:5; Luke 23:9).[19]

Jesus was not, however, simply a Stoic who had moved beyond feeling to detachment. He was a believer who trusted in God. That God judges justly is a truism of Scripture from Genesis (e.g., Gen. 18:25) to Revelation (Rev. 19:2); rather than take up one's own cause, the believer commits his or her cause to this judge (Jer. 11:20; Rom. 12:17-20; 1 Thess. 5:15; Jas. 5:6-9; cf. Heb. 10:30). This is precisely what Jesus did (cf. Heb. 5:7), and thus his example is relevant to the suffering slaves about whom Peter knows.[20]

24 The saying now moves beyond the exact point of relevance to the argument regarding the salvific effect of Christ's death, but Peter is not willing to chop it off and leave this out, for it gives a motive of gratitude to the imitation of Christ he is counseling. Two verses from Isa. 53 form the backbone of the meditation:

> 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. (53:5)
>
> He poured out his soul to death,
> and was numbered with the transgressors;
> Yet he bore the sin of many,
> and made intercession for the transgressors. (53:12)

Taking 53:12 first, our author begins by pointing out that Jesus himself "bore our sins … on the 'tree.'" The picture is that of an offering for sin, similar in language to that of 1 Pet. 2:5 (cf. Gen. 8:20; Lev. 11:16; 14:20 for similar uses of this language).[21] But unlike Heb. 9:28, which also uses Isa. 53:12, it is not said that Jesus offers himself up to bear our sins, but simply that he carried our sins on the "tree." What we have is a generalized picture in which Isa. 53:12 is assimilated to the sacrificial language of the OT. Peter stresses that Jesus did this act in his own physical body, therefore in history, in his crucifixion. The use of "tree" for a gallows, and (in the NT) therefore for a cross, is a typical euphemism (Deut. 21:22; Acts 5:30; 10:39; 13:29; Gal. 3:13).[22] Because of its use in Deut. 21:22, the idea that the one so hung was cursed by God cannot be far from the author's mind, but without explicitly mentioning this he points out that this death was vicarious, for it was "our sins" that he bore. This fact is further underlined in the last clause of the verse (now shifting to Isa. 53:5), that his wounds (the welts and bruises one would have as a result of a blow with a fist or whip) have brought healing to us (cf. Barn. 7:2 for another way of expressing this truth). The extent of this once-for-all act is clear in that not just those before the cross, but also the

community after the cross (the "our" and "you" of this verse) experience the benefits of this death.

The result of this act is the familiar Pauline concept that we are now dead to sin (Rom. 6; 7:4; 2 Cor. 5:14-15; Gal. 2:19; Col. 2:20). Although a less clear word is used for "died," its contrast with "live" clearly indicates that this is its sense.[23] The point is that since Jesus bore our sins, we are now dead to them. We are no longer to live that way. Instead our lives are to be characterized by "righteousness," that is, the ethical life-style about which Peter has so much to say. The salvation in Christ is not just a freedom from future judgment or from guilt, but a freedom from the life of sin and a freedom to live as God intends.

25 This change of life is summed up with another allusion to Isa. 53, this time 53:6,

> All we like sheep have gone astray;
> we have turned every one to his own way;
> And the Lord has laid on him
> the iniquity of us all.

The use of past tenses in "were like sheep" and "have returned," especially the use of the aorist tense in the latter, indicates that the thought is of their pagan past. At that time they were straying sheep, a picture used of Israel only when she was without a leader or under wicked rulers (Num. 27:16-17; 1 Kings 22:17; Ps. 119:176; Jer. 50:6; Ezek. 34:5-6). Likewise the picture of God as a shepherd of Israel is known in the OT (Gen. 48:15; Ps. 23; Isa. 40:11; Jer. 23:1-4; Zech. 11:4-17), and it even took on messianic overtones in some of these passages (and in Jer. 31:10; Ezek. 37:24). But this tradition was mediated to the church through the teaching of Jesus, who himself spoke of gathering "lost sheep" (Luke 15:2-7 = Matt. 18:12-14; cf. Mark 14:27; Matt. 10:6; 15:24; 25:32; Luke 19:10) and in parts of the Jesus tradition and the reflection on it he is explicitly called a shepherd (John 10, especially v. 11; Heb. 13:20; Rev. 7:17).[24]

Peter, then, is solidly rooted in the teaching of Jesus when he refers to him as the "Shepherd and Overseer" of their whole being (for this meaning

of "soul" see the comments on 1:9, 22). The two terms are closely connected, as one can see in Acts 20:28, where those who are made "overseers" or "guardians" are told to care for "the flock" (cf. the similar connection of elder with shepherding and overseeing in 1 Pet. 5:1-4 and in the LXX of Ezek. 34:11). The image of the shepherd feeding, caring for, and protecting the flock is obvious in the passages cited above. The image of overseer or patron was common in paganism for the deity who watched over and cared for a certain city or devotee.[25] It does occur in the Septuagint, but mostly for human officials and rarely for God (Job 20:29; Wisd. 1:6).[26] Thus the dual title combines two pictures of the benevolent care of God, the one taken from a Jewish background through Jesus, and the other from a pagan background.

For slaves this was good news. They might be suffering; indeed, they might be suffering because of their faith. But they were not lost. Christ was with him, and they were under his care even if their present physical experiences were unpleasant.

D. PROPRIETY OF SPOUSES VIS-À-VIS AN UNBELIEVING SPOUSE (3:1-7)

[1]*Wives should do this by being subject to their own husbands, so that if some of them do not believe the word, they may be won without a word by their wives' life-style,* [2]*when they observe your purity of life out of reverence [to God].* [3]*Yours should not be the external adornment of braided hair and putting on gold [jewelry] or dressing in clothes,* [4]*but rather [dress] your hidden inner self with the imperishable adornment of a gentle and peaceful spirit, which is very costly in God's sight.* [5]*For in this way also the holy women who placed their hope in God once adorned themselves, being submissive to their own husbands* [6]*just as Sarah obeyed Abraham, calling him "[my] lord. " You are her daughters if you do what is right and do not fear any intimidation.*

[7]*Husbands do this by living with their wives considerately, showing honor to your wives as to the more vulnerable sex, since you are joint*

heirs of the gracious gift of life, in order that your prayers might not be hindered.

Peter now turns to the third and final class of people with relationships that concern their "good manner of life among the nations" (cf. 2:12). That is, he discusses husbands and wives, and, unlike the Pauline *Haustafeln,* he omits references to children. The reason for this omission is simple: He probably did not consider children who had one believing parent outside the true people of God (i.e., the nations), whereas the husbands of some Christian women certainly were.[1] Peter's concern at this point is not life within the Christian community, but life at those points where the Christian community interfaces with the world around it.

1 Wives are to express their submission "to every human creature" by their submission to their own husbands. In itself this is not an unusual statement, for it expresses the social expectations of that period, as well as the general Christian virtue of submission (cf. Eph. 5:20). It was a necessary admonition in that in the church women found a freedom in worship under the influence of the Spirit that they did not enjoy elsewhere in society and that led some of them to a rejection of their husbands' authority, deeply embarrassing both the men and the church (cf. 1 Cor. 11:2-16). But what was probably surprising to the original readers is that here in a seemingly traditional ethical section wives are addressed at all. In that society women were expected to follow the religion of their husbands;[2] they might have their own cult on the side, but the family religion was that of the husband. Peter clearly focuses his address on women whose husbands are not Christians (not that he would give different advice to women whose husbands were Christians), and he addresses them as independent moral agents whose decision to turn to Christ he supports and whose goal to win their husbands he encourages. This is quite a revolutionary attitude for that culture.

The husbands in question "do not believe the word," for their wives had certainly tried to explain their new faith to them and some husbands probably would have visited their wives' church to see what was going on. Since these men had not accepted the gospel, they were likely discouraging their wives' dedication to Christ and attendance at Christian activities,

especially when they discovered that the women no longer accepted their household religion. Peter does not suggest that the women should give in to their husbands and discontinue Christian activities, but that they should not allow their freedom in Christ and domestic discomfort (with some understandable hurt and anger) to make them feel superior to their husbands and obey them less. Instead they are to be model wives. This seeking to please is far more likely to win their husbands over than continual nagging. It will also commend Christianity to the wider society. The term "win" is a commercial term meaning "to get commercial gain" or "to win something," but in Christian usage it is a missionary term meaning "to make a Christian" and is used in parallel with "save" in 1 Cor. 9:19-22.[3]

2 What will win these husbands will be the continuing observation of their wives' "purity of life." By purity the author does not mean simply sexual purity (as in 2 Cor. 11:2), but the fully Christian character of the woman's life, especially her good behavior toward her husband, on which the following verses elaborate. This wider meaning of "purity" (i.e., "Christian virtue") is normal in the NT (Phil. 4:8; 1 Tim. 5:22; Jas. 3:17; 1 John 3:3), replacing the OT meaning of "cultic purity."[4] The basis of this virtue is her "reverence to God" or "fear of God." Again Peter surprises the reader in that he does not expect the woman to fear her husband (cf. 3:6), nor social expectations. While submitting to him her whole motivation comes from a different source, her deep obedience toward God. Her husband would surely realize this when he notes that his wife is subject to him whether he is nice or not whenever his requests fall within the range of what is allowed by "her religion," but independent of him whenever his request or command demands something God would prohibit. This is not simple social conformity, but a radically Christian stance that makes Christ truly Lord.[5]

The classic example of such virtue in a woman is Augustine's tribute to his mother Monica, who through a lifetime of virtue finally won her husband Patricius for the Lord.[6]

3 Women have often internalized the male tendency to view them as sexual objects or as possessions whose appearance displays the wealth and power of the male. This comes out in dressing to attract the notice of men or in competing with other women in the richness of their dress. Peter, like the NT in general, will have none of this.

Peter mentions the three types of external adornment that both were and are common to women: expensive coiffures, jewelry, and stylish and expensive clothes. His critique of these follows that of Isa. 3:18-24 and many Jewish and pagan moral teachers. For example, Test. Reuben 5:5 advises, "My children,… order your wives and your daughters not to adorn their heads and their appearances so as to deceive men's sound minds." Similar advice is found in Philo *(De Virt.* 39; *Vita Mosis* 2.243), Plutarch *(Mor.* 1 and 141), Epictetus *(Enchir.* 40), and Seneca *(De Ben.* 7.9).[7] Nor is Peter alone in the church, for 1 Tim. 2:9 ("not with braided hair or gold or pearls or costly clothes") is so close to our passage that it indicates that this theme was certainly a commonplace of Christian ethical teaching.

Two observations can be made about this passage. First, the critique would apply mainly to upper-class women who could afford more than the simplest dress (and perhaps to the aspirations of other women).[8] Thus it is a critique of the whole culture, as well as advice to some church members. While it is unlikely that large numbers of the upper classes belonged to the church, it would not be surprising to find some wives of upper-class men in the congregation (cf. Acts 17:12), for in many areas of the Mediterranean husbands tolerated their wives' adherence to the Jewish synagogue as a harmless (or even a morally helpful) superstition, and Christianity was often viewed in a similar light.[9]

Second, this instruction served a dual purpose in that day. On the one hand, it requested women to live at the highest level of pagan morality, which certainly would have impressed pagan husbands. Thus it had an apologetic function. On the other hand, by making dress more uniform, it lessened class distinctions within the church, thus promoting harmony, and, by releasing the money that women might have spent on dress, provided a broadened basis for the generosity that Jesus (who was no friend of wealth) commanded (e.g., Matt. 6:19-34). Thus it had a clearly Christian function (as its commonality with 1 Timothy illustrates). While it might be wrong to legislate feminine dress as the church fathers did in applying this passage, in the Western world at least, where the vast majority of Christian women are rich in comparison to the world as a whole, it would be wise to take this instruction about simplicity in dress seriously. Such a move toward

simplicity has been the pattern in many revivals in the church, when God has convicted his people of their worldliness.

4 Peter, however, is not simply interested in telling women what not to pay attention to. His focus is positive: Virtue is one garment that any Christian woman can wear with pride. It is the "hidden inner self that bears the Christian character and expresses itself through the body. This awkward expression (hence the number of ways it is translated)[10] comes close to the atmosphere of some sayings of Jesus (Matt. 15:8, 18; cf. the stress on the hidden, Matt. 6:3-4), as well as Paul's inner man–outer man distinction (Rom. 7:20-22; 2 Cor. 4:16). It is this true self, the self of the heart, whose clothing is important. This clothing, in contrast to bodily clothing, is imperishable and therefore of utmost importance.

The clothing to be worn is "a gentle and peaceful spirit." The "spirit" is not God's Holy Spirit,[11] for then the "very costly to God" would surely be redundant. Furthermore, one wonders if Peter would attribute the Holy Spirit to OT heroines? Rather, "gentle and peaceful" are the character of the human spirit or the human spirit as influenced by God's grace: such a spirit is a cloak of virtue that can be worn or not, just as Paul refers to the spirit of gentleness in 1 Cor. 4:21 and Gal. 6:1.[12]

The virtues that characterize this spirit are gentleness and peacefulness or tranquility. "Gentle" in the Greek world was an amiable friendliness that contrasted with roughness, bad temper, or brusqueness. It was a virtue especially prized in women.[13] In biblical perspective the term indicates a person who does not attack back, for he or she waits on God to judge in the end; knowing God is just, the person can suffer evil without bitterness and vengeance (Num. 12:3; Matt. 5:5; 11:29). Thus in Peter's eyes the valued character of the Greeks has a transcendent basis in God. This fits with "peaceful," a term used in the NT only here and in 1 Tim. 2:2, the nominal form appearing as well in Acts 22:2; 2 Thess. 3:12; and 1 Tim. 2:11, 12. The sense of being calm, peaceful, and tranquil as opposed to restless, rebellious, disturbed, or insubordinate appears in each passage. It fits well with "gentle" and underlines its meaning. Both 1 Clem. 13:4 and Barn. 19:4 use the two terms together, taking them from a version of Isa. 66:2, "On whom shall I look, but on the meek and gentle and him who trembles at my oracles."

Furthermore, together they form the ideal response to slander by husbands and others.[14]

Such virtue would not only please Greek husbands (much more than argumentative attacks on their paganism or morals), but it is also valuable to God. Like giving to the poor, it is of eternal value (Matt. 6:19-20); like tested faith it is more precious than any gold (1 Pet. 1:7). This is indeed a "clothing" worth wearing with pride.

5 If they do indeed so dress their true self, these women will not be alone. They have the example of the OT heroines. These were "holy women," not because of their specific moral virtue, but because they were heroines of the Scriptures (cf. Matt. 27:15; 2 Pet. 3:2, for other rare uses of "holy" for OT persons; usually it is used for Christians or Christ, Acts 4:27, 30; Eph. 3:5). For Peter there is no real discontinuity between the people of God in the OT and NT.[15] In fact, those holy women showed themselves holy in that "they placed their hope in God." That is, as Heb. 11:13 argues, they trusted in God and looked forward to his future redemption, a redemption Peter knows has been realized in Christ, but is still to be consummated with his final revelation (cf. 1:7). Because the Christian women he addresses are also looking forward to a coming hope, they and the OT women have the same perspective.

Without backing up his assertion with any passage in particular, Peter makes the point that these women also preferred the inward clothing of virtue to the outward clothing of display. Yet that preference is not his main point, but the platform on which he mounts it. The main point is: They were "submissive to their own husbands." His concern is that the church not be known for its production of rebellious wives who have an attitude of superiority, but of women who, because they know God will reward them and set everything right, demonstrate the virtue of gentle submission where Christianly possible. The OT "cloud of witnesses" (Heb. 12:1) is cheering them on.

6 A specific example of such wifely demeanor is seen in Sarah. She was viewed by the Jews as one of the four mothers of Israel (along with Rebekah, Leah, and Rachel) and the first woman of the promise (cf. Heb. 11:11). Peter states that her trust in God was expressed in that she "obeyed Abraham." How does Peter know this? In Gen. 18:12 he reads, "After I am worn out and

my master is old, will I now have this pleasure?" (NIV). The term "master" ("husband" in the RSV) is *kyrios* in the Greek versions, a word translated in the NT as "lord" or "sir." Naturally the Hebrew equivalent (*'adōnî,* a common term for "my lord") was not an unusual expression on the lips of Sarah, but was the way in which all women of the period referred to their husbands (probably with as little reflection on it as a modern woman gives to the term "husband"), yet Jews of Peter's period saw it as evidence of the proper respectful attitude toward a husband, an exegesis continued in later rabbinic materials. While the grasping of an isolated term outside its literary context may bother modern readers, it was quite in line with the exegesis of Peter's day and thus spoke to his readers.

Just as Christians are sons of Abraham (regardless of sex) if they walk in the way of faith (Rom. 4:1-12; Gal. 3:6-29; cf. Matt. 3:9; John 8:39), so these women are daughters of Sarah.[16] The term "are" is aorist in Greek, indicating that at a point in time they became daughters of Sarah, probably referring to their conversion and baptism. This also shows that the Christians addressed here were not Jews, for a writer would hardly say a Jewish woman *became* a daughter of Sarah through conversion. But they show their daughterhood in doing "what is right," that is, demonstrating obedience toward their husbands (a "gentle and peaceful spirit" rather than rebellion). It is in moral likeness that they show their heritage.

To the moral characteristics of Sarah Peter adds "do not fear any intimidation," perhaps from Prov. 3:25 (in the LXX it uses two of the same Greek words). Here is the other side of subordination. These women's husbands surely did not like their going to Christian meetings and refusing to worship the family gods. All types of intimidation—physical, emotional, social—would be used to force them back in line with the husband's religious beliefs. While calling for gentleness and inner tranquility overall and subordination to their husbands in all areas indifferent to their Christian faith, he encourages them to stand firm in the light of their hope in the coming Christ and quietly refuse to bow to the threats and punishments of their husbands. They are subordinate, but their subordination is revolutionary in that they are subordinate not out of fear or desire for social position or other human advantage but out of obedience to

Christ, who treats them as full persons and allows them to rise above the threats and fears of this age.[17]

7 Having spoken to wives in their most difficult situation, he now turns to husbands, who must also live a life of submission to human institutions. It is clear that Peter does not think about the possibility of a husband with a non-Christian wife, for if a family head in that culture changed his religion it would be normal that his wife, servants, and children also changed. Since he had the authority to forbid idols in the house, for example, he could enforce a degree of conformity to Christianity. But this did not mean that his relationship to his wife and family remained the same. He, too, had his duties of submission, making Peter's command rather unusual for that age.

First, husbands are to live considerately with their wives. The term "living with" is found only here in the NT, but in the Greek OT it occurs eight times. It includes the total marital relationship, often with sexual overtones (Deut. 22:13; 24:1; 25:5 are more sexually toned than Isa. 62:5; Prov. 19:14; Sir. 25:8; 42:9; 2 Mace. 1:14). As in 1 Cor. 7:1-5, the scriptural authors are not reticent to extend God's rule and interest to the marriage bed as well as to other aspects of life. Husbands, then, are to live out their marriages "considerately" or "according to knowledge." The Greek term *gnōsis* has a variety of meanings, but here it is not analytical knowledge or religious insight that is intended, but personal insight that leads to loving and considerate care, whether in the bedroom or in other activities of marriage. Paul used the expression similarly in 1 Cor. 8:1-13; Phil. 1:9; Col. 1:9-10; 3:10 (cf. 2 Pet. 3:5-6).

This consideration will be expressed by "showing honor to your wives as to the more vulnerable sex." The expression "showing honor," which appears only here in the NT, is a common classical expression also used by Clement in 1 Clem. 1:3, "paying all fitting honor to the older among you." It includes honoring (rather than running down) a person verbally, but also indicates deeds that show that the person is honored, a proper respect and deference to the person. This is especially needed because the wives are "the more vulnerable sex" or "the weaker vessel." This is a difficult expression for, as L. Goppelt has shown,[18] "vessel" has four meanings: "(1) a person as an instrument (Acts 9:15), (2) the body as the vessel of the spirit (Hermas, *Man.* 5.1; Barn. 7:3), (3) the person as a creature, a meaning common in the

OT and Judaism after the potter parable of Jer. 18:1-11, and (4) in rabbinic writings *k*^{e}*lî*, 'vessel,' for a wife."[19] It is likely that Peter is thinking of the second and third of these meanings (as is 1 Thess. 4:4; cf. 2 Tim. 2:20-21; Rom. 9:21-23); that is, of the two creatures of God, male and female, the woman is weaker in body and generally more vulnerable. The sense of "weaker," then, is not weaker in mind or morally inferior, an opinion widely held in the Greek and Hebrew world (e.g., Plato, *Leg.* 6.781b; cf. Rom. 5:6, which uses this sense for all humans), nor weaker in conscience (e.g., 1 Cor. 8:7-11; Rom. 14:1), for the previous exhortation has just called women to feats of moral and spiritual strength as independent moral agents, but weaker physically than men, as both Jews and Greeks observed (e.g., Plato, *Resp.* 5.455e, 457a; *Leg.* 781a; Philo, *De Ebr.* 55; Papyrus Oxy. 261.11-13), and for that and social reasons more vulnerable. It normally was quite easy for a husband to abuse his wife physically or sexually, or, because of his social power, including the power to divorce, intimidate her emotionally. All of this Peter rules out: especially because of her vulnerability he is to be sure to honor her in word and deed; rather than exploiting his power or denying that he has it, he lends it to her.

Peter gives two reasons for this command. First, such action recognizes what society did not, that before God husband and wife are equal, joint heirs of God's gracious gift, which is eternal life. As Paul argued emphatically in Gal. 3:28, in what mattered there was no difference between male and female. Second, a failure to keep this relationship loving, a giving in to the societal tendency to dominate and exploit one's wife, would injure one's relationship with God, hindering his[20] prayers. Matt. 5:23; 6:12, 14-15; 1 Cor. 11:33-34; and Jas. 4:3, among other passages, indicate that relational disturbances with others will hinder one's relationship with God, including prayer. As the closest human relationship, the relationship to one's spouse must be most carefully cherished if one wishes a close relationship with God.

E. SUMMARY CALL TO VIRTUE AND SUFFERING (3:8-22)

Peter is now ready to sum up his ethical exhortation on how to live properly in the world, and he does it by citing some general ethical imperatives for Christians in any situation. This is in keeping with his methodology of using standard Christian teaching for his own particular purposes.[1] He presents this material in two parts, the first moving from general instruction to an OT text and the second moving from the issue of suffering to the example of Jesus.

1. General Instruction (3:8-12)

> [8]*Finally, all of you be united in spirit, sympathetic, loving your brothers and sisters, compassionate, humble—* [9]*not returning evil for evil or insult for insult, but on the contrary blessing, because you were called for this that you might inherit a blessing,* [10]*For "The one who desires to strive after life/ And to behold good day/ Let him keep his tongue from evil/ And his lips from speaking deceit,/* [11]*And let him turn away from evil and do good,/ Let him seek peace and chase after it./* [12]*Because the eyes of the Lord are on the righteous/ And his ears [are open] for their requests,/ But the Lord's face is against those doing evil."*

8 Using an unusual expression for "finally," which means something like "in summary" (the idiom appears in 1 Tim. 1:5 as well), Peter encapsulates his summary in five imperatival adjectives arranged artfully with *philadelphoi,* the love of those in the Christian community, in the center. The first and last adjectives speak of how one thinks, the second and fourth of how one feels. The first two terms, "united in spirit" and "sympathetic," are unique in biblical literature, but common in Greek ethical discussion. Yet while the words are unique, the ideas are well known in the NT. As Paul repeatedly argues (Rom. 15:5; 2 Cor. 13:11; Gal. 5:10; Phil. 2:2; 4:2), unity in heart and mind is critical for the Christian community. This is not the unity that comes from a standard imposed from without, such as a doctrinal statement, but that which comes from loving dialogue and especially a common focus on the one Lord. It is his mind and spirit that Christians are to share (1 Cor. 2:16; Phil. 2:5-11), and therefore have access to a unity that

they are to experience. Because humility was the mark of Jesus (Matt. 11:29; Phil. 2:8), this unity will revolve around being "humble" (Eph. 4:2; Phil. 2:3; Col. 3:12; 1 Pet. 5:5). This does not mean a poor self-concept ("I'm no good"), but a willingness to take the lower place, to do the less exalted service, and to put the interests of others ahead of one's own interests. This attitude of Jesus is surely a necessity if a disparate group is to be "united in spirit."

To have unity one must "rejoice with those who rejoice, weep with those who weep" (Rom. 12:15 RSV) and thus be "sympathetic" (i.e., enter into and experience the feelings of another). This is precisely what Christ does for us, for he has had similar experiences (Heb. 4:15, which uses a verb closely related to this adjective), and it is what we can do for other suffering Christians (Heb. 10:34). This term has a practical bent, for because we understand the feelings of another we act appropriately to assist our fellow-Christian.[2] On the other hand, "compassionate," used also by Paul (Eph. 4:32; cf. the related noun in 2 Cor. 7:15; Phil. 1:8; 2:1; Col. 3:12; Philem. 12; 1 John 3:17, and the verb used exclusively for Jesus, Mark 1:41; 6:34; 8:2; 9:22), shows that a Christian's caring is not to be simply because he or she understands what another feels.[3] Instead, Christians care deeply about fellow-Christians so that the suffering of one becomes the suffering of the other. Christians are to be emotionally involved with each other.

These virtues can be summed up in "loving your brothers and sisters," a single Greek term found in its nominal form in Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1:22 (cf. the comment on this verse); 2 Pet. 1:7. Jesus commanded Christians to love one another—this was the mark by which a person could recognize a Christian (John 13:34-35). It is no wonder, then, that the virtue appears so commonly in Christian teaching and that Peter puts it in the center of his virtue catalogue.

Three of these terms are used in the Greek OT and are also paralleled in the Dead Sea Scrolls; for example, in the Rule of the Community (1QS 4:3ff.) the sons of light have "a spirit of humility, patience, abundant charity, unending goodness … great charity towards all the sons of truth." But the NT puts them in a new context, that of Christ, who embodies them all and enables them all.

9 While the virtues of the previous verse were normally mentioned in the context of the Christian community and there find their primary use, Peter shows that he is thinking of their usefulness beyond that community when he expands them with "not returning evil for evil or insult for insult." While it is obvious that the love, compassion, and humility mentioned above would form a fine basis for this teaching, the instruction itself is based on the teaching of Jesus (Matt. 5:38-48; Luke 6:27-36), which was taken quite seriously in the early church, as the frequent references in Paul show (Rom. 12:14; 1 Cor. 4:12; 1 Thess. 5:15).[4] The OT knows that one should withhold revenge (Lev. 19:18; Prov. 20:22; 24:29), as does some of the pseudepigraphal literature; for example, 2 Enoch 50:4 states, "If the injury and persecution happen to you on account of the Lord, endure them all for the sake of the Lord. And if you are able to take vengeance with a hundredfold revenge, do not take vengeance, neither on one who is close to you nor on one who is distant from you. For the Lord is the one who takes vengeance…." (In contrast to this there is the attitude of the Dead Sea Scrolls, e.g. 1QS 1:4; 9:21, which is well summed up in Matt. 5:43.) But Peter and the NT go far beyond simply not taking vengeance and leaving it to the Lord; the command is, instead of attacking or insulting those who attack and insult (the primary focus being those who persecute a person because of Christian belief, cf. 3:13), to bless the persecutor.[5]

The word translated "blessing" meant in secular Greek simply "to speak good of a person," but in the NT, because of the use of the Greek term in the Greek translation of the OT, the word means "bless." Blessing was seen as something that really brought good to the person blessed. God, of course, is the chief blesser (e.g., Gen. 12:2; 26:3; 49:25), but patriarchs (e.g., Gen. 27:4, 33) and especially priests (Num. 6:22-26; Sir. 50:20-21) blessed.[6] In Peter it is natural that all Christians should bless, for he has already recognized them all as priests (2:9). This is a concrete way of forgiving offending persons and doing good to them, just as God does.

And it is precisely God's action to us that is the basis of Peter's argument. The "for this" to which Christians are called could grammatically refer back to blessing enemies, making inheriting a blessing a result of blessing others (something like "give, and it will be given unto you"), but most likely it refers forward to the inheritance of a blessing. This interpretation fits best with the

context (both the immediate context and the general theological milieu of 1 Peter), is less awkward grammatically, and matches the use of the same construction in 4:6.[7] God, then, has already given Christians a blessing; Christians pass on what they have received. What is more, the blessing Christians receive is an inheritance. While the term is used metaphorically (as in Matt. 25:34; 1 Clem. 35:3), the idea, which fits well with calling, indicates goods received simply because of who one is and the generosity of the testator, not because of what one has earned. Peter has already used the concept in 1:4 in a context that abounds with indications of God's gracious favor, with mercy, not strict justice. Here Christians are reminded that it is a concomitant part of *their* calling, a calling that promises a blessing from God, that they likewise should give unmerited blessings to others.

10-12 Peter supports this teaching with a citation of Ps. 34:13-17a. The citation uses the same vocabulary as the Septuagint, but the grammatical forms in vv. 10-11 differ. The one major difference from both the Septuagint and the Hebrew text is in v. 10, which reads in the OT: "What man is there who desires life, and loves [many] days, that he may see good?" Peter has combined the construction so that the verb "loves" from the OT (Gk. *agapaō)* takes on another object (functioning in both the LXX and 1 Peter something like it does in Luke 11:43; John 3:19; 12:43; 2 Tim. 4:8, 10; Rev. 12:11, all places where, like our text, an object or action rather than a person is loved).[8]

The passage fits excellently in its context in Peter. Restraining the tongue and doing good are the essence of both the previous context (e.g., the instructions to slaves and wives, as well as the command to bless) and the following context, as is living in peace. The passage suggests that the Lord's blessing is upon such, and by dropping the last clause of Ps. 34:17, "to cut off the remembrance of them from the earth," Peter weakens the sense of judgment found in the Psalm and makes it more applicable to suffering Christians, whom he hardly wants to threaten with God's wrath.[9]

Peter, however, understands the Psalm differently than the OT does. In its original setting "life" and "good days" were long life and prosperity on earth. In a Christian context, especially that of 1 Peter with his stress on the coming eternal inheritance, the meaning is quite different, that is, eternal life and good days with God (whether experienced in foretaste now or fully

experienced later). In other words, "life" and "days" take on an eschatological tone. The virtues needed to obtain this life, however, are the same.

Our author probably uses this Psalm because of its previous use in Christian parenesis. It shows up not only here and in 2:3 (alluding to Ps. 34:8), but also in Heb. 12:14 (alluding to Ps. 34:14b) and 1 Clem. 22:2-8.[10] The warning against misuse of the tongue is found in Jas. 1:26; 3:1-12, which also condemn cursing or criticizing another person (cf. Rom. 12:14). Paul teaches doing good where doing evil might be expected in Rom. 12:19-21 (and 1 Thess. 5:15, 21-22) in the same context in which he calls on Christians to live as peacemakers (Rom. 12:18). This theme is probably dependent on the teaching of Jesus (Matt. 5:9; cf. Jas. 3:17-18). In other words, this Psalm was chosen because it stressed concepts that were not incidental to NT ethics, but rather the central themes of apostolic and dominical ethical instruction.

2. The Example of Jesus (3:13-22)

When it comes to Christian behavior, the touchstone was (and remains) Jesus. Peter calls his readers to the *imitatio Christi* explicitly, particularly with reference to their suffering.

> [13]*And who is the one who will do you harm if you are eager to do good?* [14]*But even if you might suffer because of righteousness, you are blessed. "Neither fear their fears nor be disturbed."* [15]*But in your hearts set apart Christ as Lord. And always be prepared to make a defense to all who question you about the hope that is in you.* [16]*But [do this] with meekness and respect, keeping a clear conscience, so that those reviling your good conduct in Christ may be ashamed with respect to your being slandered.* [17]*For it is better, if God may so will, to suffer for doing good than for doing evil.* [18]*Because Christ also suffered once on behalf of [our] sins, the righteous on behalf of the unrighteous, in order that he might lead you to God. He was put to death with respect to the flesh, but he was made alive with respect to the spirit.* [19]*In the spirit he also went*

and preached to the spirits in prison, [20]*who once were disobedient when the patience of God waited in the days when Noah was building the ark, in which a few, that is eight people, were saved through water.* [21]*With respect to this water baptism as an antitype now saves you through the resurrection of Jesus Christ. [That is,] not the removal of dirt from the body, but the answer of a good conscience to God.* [22]*[Jesus] is at the right hand of God, having gone into heaven, all angels and authorities and powers being made subject to him.*

13 With "and" the author resumes his argument and signals that it is a continuation of the previous quotation, as his picking up of two key terms from the quotation, "do harm" (the same root as "doing evil" in the quotation) and "do good" also indicates.[1] The presupposition is that they have become as Christians "eager to do good" (cf. Tit. 2:14; Eph. 2:10 for the concept, and Acts 21:20; 22:3; Gal. 1:14 for a similar use of "eager" or "zealous").[2] The "good" has already been defined in 2:11–3:9.

The rhetorical question asks, then, "Who will do you harm?" The implied answer is, "No one." But this answer causes commentators problems, for Peter in the very next verse brings in the concept of suffering for righteousness. Some commentators therefore argue that "harm" means inward harm and reflects a trust in God's ultimate salvation, not a belief that Christians will not suffer persecution (cf. Isa. 50:9, which uses the same keywords; Pss. 56:4; 118:6; Matt. 10:28; Rom. 8:31; or even Plato, *Apol.* 41d, "No harm can befall a good man, either when he is alive or when he is dead, and the gods do not neglect his cause").[3] But this is hardly the natural reading of the text. Unless one has a need to make Peter read in a syllogistic fashion, one would normally take "harm" as equivalent to personal or bodily injury and see it resumed in the term "suffer" in the next verse. In fact, Peter is not arguing syllogistically, but proverbially.[4] If one behaves in the fashion Peter describes above, he or she will likely not excite the enmity and anger of others. Who indeed would harm such a person? But the next verse brings in a complementary statement: While none, even under their own (pagan) codes of proper conduct, will have grounds for harming Christians, some Christians will suffer. Our verse, then, is a transition from the idea of

minimizing suffering through virtue to a renewed teaching of how to behave when one suffers anyway.

14 Even the perfect practice of virtue, however, will not always prevent suffering. In fact, some people are so twisted that they will persecute a person just because he or she is righteous, for that righteousness infuriates them. So Peter continues, "Even if you might suffer because of righteousness," indicating that it is a possible situation, although not an event that will necessarily happen.[5] There is no fatalism in 1 Peter, but instead a realism that recognizes fallen human nature. Furthermore, the suffering, a favorite term of Peter's (12 of 42 times in the NT) is not illness (the verb is never used in the NT to describe physical illness), nor state persecution (it is unlikely that the idea that the government rewards good, 2:14, is so traditional that it would be said if it were totally baseless), but abuse from non-Christian masters, husbands, and neighbors. If this should happen, one is "blessed." With this word Peter clearly echoes Matt. 5:10, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Polycarp echoes the same word, *Phil.* 2:3.) "Blessed" or "happy," then, has the same sense as "rejoice" in 1:6, namely, not feeling good, but a deep joy when one looks on life from the perspective of God.[6]

To this eschatological blessing Peter adds the command, "Neither fear their fears nor be disturbed," a quotation of the Septuagint of Isa. 8:12-13. Peter has changed Isaiah by shifting the singular "him" to the plural "them." The Septuagint is itself a shift from the Hebrew text ("Do not fear what they fear"), and refers to fear of the Syro-Ephraimite alliance of Rezin and Pekah). By making it plural Peter refers it to the enemies of the Christians. Christians are not to fear their persecutors; instead, following Matt. 10:28, they are to take a longer-range perspective and fear God.[7]

15 Instead of fearing people, Christians are to reverence Christ. Peter completes the quotation from the previous verse, citing Isa. 8:13 and inserting "in your hearts" and "Christ"; thus instead of "Set apart [or sanctify] the Lord himself, and fear *him*" (the version in the LXX) our text reads "in your hearts set apart the Lord Christ." The point of the text is clear. The heart is the seat of volition and emotion for Peter, the core self of the person. The call is for more than an intellectual commitment to truth about

Jesus, but for a deep commitment to him (cf. 1:22). Christ is to be sanctified as Lord. This does not mean to make Christ more holy, but to treat him as holy, to set him apart above all human authority. This sense is clearly seen in the Lord's Prayer, "Hallowed be thy name." "To 'hallow' the name means, not only to reverence and honor God, but also to glorify him by obedience to his commands, and thus prepare the coming of the Kingdom."[8] Peter, then, asserts that Jesus is to be honored, reverenced, and obeyed as Lord. This quotation also reveals more about Peter's Christology, for he takes a passage definitely speaking about God in the OT and refers it to Christ, making clear by his addition that that is the sense in which he is taking "Lord." This way of expressing his high Christology is typical for Peter.

There is a proper response to nonbelievers (even persecuting ones) other than fear, one based on the Lordship of Christ. Peter expresses it in "make a defense to all who question you about the hope that is in you." Both "make a defense" (Acts 25:16; 26:2; 2 Tim. 4:16) and "question" (Rom. 4:12; 1 Pet. 4:5) can indicate formal legal or judicial settings, but they were also used for informal and personal situations (Plato, *Pol.* 285e and 1 Cor. 9:3; 2 Cor. 7:7 respectively).[9] The "always" and "to all" in this passage indicate that the latter is in view. Rather than fear the unbelievers around them, Christians, out of reverence to Christ, should be prepared to respond fully to their often hostile questions about the faith. In m. Aboth 2:14 R. Eleazar gives a Jewish version of the same idea, "Be alert to study the Law and know how to make an answer to the unbeliever." Jesus, of course, is likely the conscious basis for Peter's teaching, for in the sayings recorded in Luke 12:4-12 he says, "Do not fear those who kill the body … fear him who … has power to cast into hell.… The Holy Spirit will teach you in that very hour what to say."

What they will be questioned about is "the hope that is in you." This is one of Peter's favorite words for their faith (cf. the comments on 1:3, 13, 21). It is most appropriate in that it looks forward to good. In a time in which the Christians were likely experiencing rejection and suffering from their fellow-countrymen, their hope would indeed be the mark of a faith that was triumphing over their circumstances.

16 But it is not enough simply to give an answer; how they give an answer and the life behind the answer are far more eloquent than the words they speak. First, they are to respond with "meekness and respect." The

meekness is their attitude toward their opponent. Built on the example of Moses (Num. 12:3) and Jesus (Matt. 11:29; 21:5; cf. 2 Cor. 10:1), meekness is a cardinal NT virtue (Gal. 5:23; Eph. 4:2; Col. 3:12; 2 Tim. 2:25; Jas. 3:13) to which Peter has already referred (3:4). It indicates an unwillingness to establish one's own justice, to defend oneself, and to attack an opponent, but instead a committing of one's cause to God. So instead of a response that puts down the other person or criticizes the enemy, Peter wishes a gentle, humble explanation in tune with the attitude of Christ.

The respect, on the other hand, is not an attitude toward people, but toward God, for that is the way Peter uses the term "respect" or "fear" elsewhere in the epistle (1:17; 2:18; 3:2). The Christian can answer gently or meekly because of his or her respect for God. Christians stand before God, who alone justifies them. Thus there is no need to defend or justify oneself before human opinion.

Second, Christians need to keep "a clear conscience" that will result in "good conduct in Christ." Unlike its use in 2:19, "conscience" appears here with its normal NT meaning of the consciousness that their behavior has been moral (Acts 23:1; Rom. 2:15; 9:1; 2 Cor. 1:12; 5:11; 1 Tim. 1:5, 19; 3:9; Heb. 13:18).[10] It is no persecution for Christ if the Christian has broken some civil law or rule of God and so deserves the criticism being received, but if the conscience is clear one can stand confidently before God and indeed only good behavior (such as Peter has encouraged in 2:11-3:7) will be there to slander.

The "good conduct" is "in Christ." This is a characteristically Pauline phrase, found 164 times in Paul's letters. Apparently Paul coined the expression, for it does not appear before him, although later writers use it (especially John). Peter's meaning is quite simply that good conduct flows out of and is determined by the Christian's relationship to Christ, that is, his or her union with Christ.[11] Christ, then, defines what is good conduct, and Christ is the power and motivation for good conduct in even the most provoking situations.

Third, the result will be shame for the opponents. They do indeed "revile" or "vilify" the good conduct of Christians (a term used elsewhere in the NT only in Luke 6:28, where the command is to pray for such persecutors). The whole situation is one of slander (found elsewhere in the

NT in 2:12 and Jas. 4:11; related terms are found in Rom. 1:30; 2 Cor. 12:20; and 1 Pet. 2:1 in vice lists), or rumors that reflect negatively on the Christian.[12] But the persecutors will not get away with their evil. They will be ashamed. On the one hand, they will be ashamed when others look at the actual behavior of the Christians and realize how groundless their rumors are. But, on the other hand, Peter's stress on the coming judgment of Christ means that his primary focus is surely on their shame when they must give an account of their behavior before a Judge who knows the full truth. Here is the ultimate security of the Christian.

17 The reason for this good behavior is on the surface a truism: "It is better to suffer for doing good than for doing evil." This saying generalizes the instruction Peter gave to slaves in 2:20. Indeed, it is a truism of Greek ethics known from the time of Plato, "To act unrighteously is worse, in that it is more disgraceful than to be treated unrighteously" *(Gorg.* 308c). Yet Peter gives this a wider context. First, the "better" must be seen in the light of the "blessed" of 3:14 and the rejoicing of 1:6 (cf. 4:13 and probably 2:20). In suffering for evil one is receiving a just retribution, but in suffering for righteousness one has a sign of eschatological reward and identification with Christ who likewise suffered (as the following verses make clear). It is from this heavenly perspective alone that one can attribute a more positive value to such suffering.[13]

Second, the sovereign God who has chosen the believer and who guards the imperishable inheritance in heaven is the one who also controls the suffering: "If God may so will." The expression is idiomatic, equivalent to the "if it is necessary" of 1:6.[14] The grammatical form of the expression (the Greek optative), like that in 3:14, indicates the possibility that God will so will suffering, but not the necessity that he will. Suffering *may* come, and if it does be sure it comes for your righteous deeds and know that it comes under the control of the God who only desires your good.[15]

18 As a reason why suffering for doing good is better than suffering for doing evil, Peter brings in the example of Christ, who himself suffered for doing good.[16] In suffering in this way the Christian is identifying with Christ, and he or she will, according to Peter, also complete this identification in resurrection with Christ.

Peter has a number of points to make about Christ's suffering. First, it was unjust suffering. Using traditional Christian materials (scholars are agreed that traditional credal and hymnic elements are used in 3:18-24, but arguments for a hymnic structure in part or all of this passage are not yet convincing) he points out that Christ suffered "once" (the tense of the verb reinforced by the adverb) just as they will only suffer once.[17] Paul refers to this same fact in Rom. 6:10, where his argument is that sin has been once for all defeated (cf. Heb. 7:27; 9:26, 28; 10:2, 10). The reason Christ suffered was "on behalf of sins." This formula was well known from the sin offerings of the OT (Lev. 5:7; 6:23; Ps. 39:7; Isa. 53:5,10; Ezek. 43:21-25)[18] and NT explanations of the death of Christ (Rom. 8:3; 1 Cor. 15:3; 1 Thess. 5:10; Heb. 5:3; 10:6, 8,18,26; 1 John 2:2; 4:10). It is the formula of substitutionary atonement, the death of the victim on behalf of the sins of another. Thus the traditional formula expresses the fact that Christ also suffered innocently, and not just innocently, but on behalf of others' sins.

Second, the suffering of Christ was "the righteous on behalf of the unrighteous." This not only is the theme of 2:21-22, but also uses the vocabulary of 3:12, 14, tying the passage together and making the parallel to the suffering Christians more obvious. Usually the NT follows Jewish usage and contrasts "lawless" *(anomoi)* or "sinners" *(harmartōli)* with "righteous" *(dikaios)* (e.g., Acts 2:23-24; 1 Tim. 1:9; 2 Pet. 2:8; Matt. 9:13; Mark 2:17; Luke 5:32; 1 Pet. 4:18; implied in many other passages), but on occasion the normal Greek idiom (e.g., Xenophon, *Mem.* 4.4.13, "The person observant of the law is righteous, but the lawbreaker is unrighteous") is used as it is here (e.g., Matt. 5:45; Acts 24:15; cf. 1 Cor. 6:1). What may influence Peter's choice of words here is not only the wider context and Greek idiom, but also Isa. 53:11 where the Servant is spoken of as righteous: "by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities." Because of this passage, "The Righteous One" was used as a title of Christ in the early church (Acts 3:14; 7:52; 22:14; 1 John 2:1, 29; 3:7; possibly Jas. 5:6), and references to Isa. 53 in 1 Peter (2:22, 24, 25) make one suspect that it is being thought of here as well.[19] Whatever the reason for the vocabulary, however, Christ's substitutionary death for those who deserved death comes across clearly.[20]

Third, the purpose of the suffering of Christ was "to lead you to God." This expression is unusual, but while there is a large number of OT expressions that are similar (leading animals to God for sacrifice, Exod. 29:10; Lev. 1:2; 1 Clem. 31:3, bringing a person to trial or to court, Exod. 21:6; Num. 25:6; Acts 16:20, or leading a person to God for ordination to some office, Exod. 29:4; 40:12; Lev. 8:14; Num. 8:9) as well as similar NT phrases ("access to God" in Paul, Rom. 5:1; Eph. 2:18; 3:12, and "way" in Hebrews, 4:16; 10:19-22, 25; 12:22),[21] Peter is creating a new metaphor, for no other NT writer has this active picture of Jesus leading the Christian to God. But it fits with Peter's usual conception of the Christian life as an active close following of Jesus (2:21; 4:13). Jesus died in order that, so to speak, he might reach across the gulf between God and humanity and, taking our hand, lead us across the territory of the enemy into the presence of the Father who called us.

Fourth, the death of Christ did not destroy him, just as death will not destroy the Christian sufferer: "He was put to death with respect to the flesh, but he was made alive with respect to the spirit." The flesh-spirit contrast is found in several NT passages (e.g., Matt. 26:41; John 6:63; Gal. 5:16-25; Rom. 8:1-17), some of which are, like this one, credal (Rom. 1:3-4; 1 Tim. 3:16). This contrast is matched with "put to death," which obviously refers to the crucifixion of Christ, and "made alive," which comparison with John 5:21; Rom. 4:17; 8:11; 1 Cor. 15:22, 36, 45 (cf. 2 Cor. 3:6; Gal. 3:21) reveals to be a synonym for "raise from the dead," used in this passage alone of Christ. Thus Peter contrasts the death of Christ with his resurrection, the one happening with respect to the natural fallen human condition, the flesh, and the other with respect to God and relationship to him, the spirit.[22] In other words, Peter is not contrasting two parts of the nature of Christ, body and soul, a Greek distinction that would be read into this passage in the Fathers (Origen, *C. Cels.* 2.43; Epiphanius, *Haer.* 69.52),[23] but rather two modes of existence,[24] as an examination of the passages cited would show. Christ died for sin; therefore he died with respect to flesh, which in the NT is the mode of existence of unregenerate humanity.[25] But he died as a whole person, not simply as a body (another meaning of "flesh"). Christ was made alive (and note the *made* alive, for here as usual the action of the Father in raising him from the dead is assumed) because of his relationship to God; therefore he

was made alive with respect to the spirit, the mode of existence of the regenerate or those pleasing to God.[26] It is not that the spirit or soul of Christ was dead and that it alone was made alive, nor that Christ took leave of the flesh, but that in the resurrection life of his whole person, body as well as spirit, he took leave of further identification with sin and thus of the further need to die (he suffered once); he now lives as a resurrected person in the mode of existence in which Christians, even before resurrection, can participate, body and soul, although their complete participation awaits "the redemption of the body" (cf. Rom. 8 above).[27]

19 Peter now inserts into the normal credal order an expansion; namely, it was in this latter mode of existence, that of the spirit, that Christ "went and preached to the spirits in prison." The minute one writes this Petrine phrase, he is aware that this passage is exceedingly difficult. First, "in the spiritual mode of existence" is represented in Greek by an adverbial relative, *en hõi.* One would expect a relative to refer back to the nearest noun agreeing with it, and thus to translate it "in the spirit," but would this mean that Christ traveled *as* a spirit or *by means of* the Spirit?[28] The former is unlikely if the interpretation of 3:18 given above is correct, for no spirit existence separate from bodily existence is mentioned. The latter would suddenly introduce the Holy Spirit, which is not impossible given the Spirit's transporting people in biblical and extrabiblical literature (e.g., Ezek. 8:3; Acts 8:39; Rev. 4:1-2), but in a construction such as this that would be unusual, for it appears suddenly to twist the meaning of "spirit." More likely the interpretation is that Peter is using the construction in a general sense such as "in which process" (Selwyn) or "in his spiritual mode of existence," that is, postresurrection (Kelly).[29] This interpretation agrees with Peter's other uses of the expression (1:6; 2:12; 3:16; 4:4), none of which stands in a clear relationship to an antecedent and all of which refer to a general situation.

It was, then, in his postresurrection state that Christ went somewhere and preached something to certain spirits in some prison. All these terms call for an explanation.

A number of alternative interpretations have been given. (1) The spirits are the souls of the faithful of the OT and the "prison" is simply the place they remained awaiting Christ, who proclaims his redemption to them;[30] (2)

the spirits are the souls of those who died in Noah's flood, who are kept in Hades, and who hear the gospel proclaimed by Christ after his death and before his resurrection (or heard the gospel in the days of Noah before being put in "prison");[31] (3) the spirits are the fallen angels of Gen. 6:1ff. and the prison is where they are kept bound and hear the proclamation of judgment by Christ (or a call to repent given in the days of Noah);[32] (4) the spirits are the demons, the offspring of the fallen angels of Gen. 6:1ff., who have taken refuge or been protected (rather than been imprisoned) in the earth and the proclamation is that of Christ's (postresurrection) invasion of their refuge;[33] or (5) the spirits are the fallen angels, but the preacher is Enoch, who proclaimed judgment to them.[34]

In order to decide among these alternatives, we need to examine the meaning of each term in context in the light of its linguistic background. "Spirits" in the NT always refers to nonhuman spiritual beings unless qualified (as, e.g., in Heb. 12:23; see Matt. 12:45; Mark 1:23, 26; 3:30; Luke 10:20; Acts 19:15-16; 16:16; 23:8-9; Eph. 2:2; Heb. 1:14; 12:9; Rev. 16:13, 14).[35] Thus one would expect it here to mean angelic or demonic beings. Were there then spirits that were disobedient in the days of Noah? A reading of Gen. 6:1-4, especially as used by Jews of Peter's day, makes it clear that these "sons of God" were associated with Noah and interpreted as angels who had disobeyed God and were subsequently put in prison. In 1 Enoch, for example, Enoch sees a place of imprisonment and is told, "These are among the stars of heaven that have transgressed the commandments of the Lord and are bound in this place" (21:6).[36] Here, then, we have an event that includes all the elements to which Peter refers, spirits (angels, stars, Watchers, and spirits are used interchangeably by 1 Enoch) that were disobedient ("transgressed the commandment of the Lord") and were therefore put in prison ("This place is a prison house of the angels; they are detained here forever," 1 Enoch 21:10), all of this happening with relation to the days of Noah.

Christ, then, journeyed to this prison, which 2 Pet. 2:4 describes as Tartarus (cf. Rev. 20:1-3), but along with Jude 6 gives no spatial location, unless Tartarus itself serves to locate it in the netherworld.[37] While there he "preached" to these spirits. In the NT the Greek term *kēryssō* normally refers to the proclamation of the kingdom of God or the gospel (e.g., 1 Cor. 9:27),

but it does on a few occasions retain its secular meaning of "proclaim" or "announce" (e.g., Luke 12:3; Rom. 2:21; Rev. 5:2). Furthermore, while Peter refers to the proclamation of the gospel clearly four times, he never uses this verb to do so.[38] Although the NT never speaks of anyone's evangelizing spirits, it does speak of the victory of Christ over spirits (e.g., 2 Cor. 2:14; Col. 2:15; Rev. 12:7-11; cf. Eph. 6:11-12, which implies the same, and Isa. 61:1; Jon. 3:2, 4 in the LXX). Moreover, 1 Enoch also has a proclamation to spirits in prison (16:3), and it is a proclamation of judgment. Thus it seems likely that this passage in 1 Peter refers to a proclamation of judgment by the resurrected Christ to the imprisoned spirits, that is, the fallen angels, sealing their doom as he triumphed over sin and death and hell, redeeming human beings.[39]

20 It is precisely this contrast between the spirits and human beings that occupies the next step in the argument. The angels were "disobedient" to God (while not totally clear in Gen. 6, it is very clear in 1 Enoch 6), and with them in the time of the deluge the majority of people. But God did not immediately destroy them, for he was patient ("when the patience of God waited").[40] Gen. 6:3 was interpreted in Jewish tradition as an indication of this patience (so Targ. Onk.), or, as the Mishnah says, "There were ten generations from Adam to Noah, to show how great was his long-suffering, for all the generations provoked him continually until he brought upon them the waters of the flood" (m. Aboth 5:2). Furthermore, the ark was itself presumably some time in building,[41] so there is a further indication of patience even after judgment was decided upon (2 Pet. 2:5 adds that Noah was preaching throughout this time)[42]

On the other hand, in contrast to the spirits, eight people were saved (Noah, his three sons, and their wives). Although they were only "a few,"[43] they formed the righteous remnant of the time. And these were saved "through water," which captures the image of the ark passing through the water of the flood.[44]

The stage is now set to draw the analogy together. Like Noah these Christians are a small, persecuted minority surrounded by a majority that is disobedient to God and, if Peter follows Pauline theology at this point, led controlled by disobedient spirits. But Christ's triumphant proclamation and

the citation of the narrative of the deluge remind them that they will be the delivered minority just as Noah and his family were, which is surely comforting in a time of suffering.

21 Furthermore, they have already experienced salvation in the same way Noah did, namely by passing through water to safety, the water of baptism (cf. the similar analogy in 1 Cor. 10:1-2). With this reference Peter both draws the readers' experience close to that of Noah and produces one of the most difficult verses in the NT.

He begins by referring back to the salvation through water experienced by Noah.[45] Baptism is an "antitype" of this event.[46] The concept of type and antitype is also found in Paul (Rom. 5:14; 1 Cor. 10:6,11) and Hebrews (8:5; 9:24; cf. Acts 7:44); Peter refers to it as if he thought it were a familiar concept to his readers. In NT usage, *typos* (type) indicates, on the one hand, (in Hebrews) the perfect or real sanctuary in heaven of which the one made by Moses was a copy or shadow. On the other hand, it designates (in Paul) the correspondence in history in which an OT event preshadowed a NT one. Since God is the same God in the two Testaments, one would expect a continuity of action. This idea comes out clearly in 1 Cor. 10, in which the water and manna of the wilderness prefigure the Lord's Supper, and the Red Sea and cloud prefigure baptism. Paul goes on to argue that the OT is thus a warning so that Christians will not repeat *all* the OT events. Peter likewise sees a correspondence between baptism and the OT, but with Noah, not the Red Sea. As with Noah, so now salvation separates the few who are saved from the majority who will experience judgment (cf. 4:3ff.); furthermore, salvation is experienced now through water just as it was by Noah.[47]

"Baptism … now saves you" is Peter's point, and baptism saves "through the resurrection of Jesus Christ" that was already referred to in 3:18-19. Just as in 1:3, it is the union with the resurrected Christ that is sal-vific, as Paul similarly argues in Rom. 6:4-11 and Col. 2:12, using a baptismal analogy.[48] But that raises the question as to *how* baptism saves. Peter clarifies carefully, although his thought is so compressed that it is hard for us at this distance to decipher. Still, we can see that he makes two points.

First, while baptism does consist in a washing in water, it is not this outward washing ("the removal of dirt from the body") that is salvific. The water does not have a magical quality; neither does the outward ritual[49]

Second, baptism saves through a pledge or "answer to God" from a "good conscience." The first term is the more critical, but unfortunately appears only here in the NT. Two translations are possible. The one relates it closely to its verbal root and argues that it means "request" and therefore "the request of a good conscience from God." Baptism is therefore a call to God for purification (cf. Heb. 10:22).[50] The other points to uses of the term for oracle or decision (Sir. 33:3; Dan. 4:17 in Theodo-tion) and its second-century use for "pledge" or a formal answer to questions placed by another. In this case baptism is a response to God in answer to questions placed by the baptizer (e.g., "Do you commit yourself to follow Christ?"). That this latter is more probable appears in that some Jews also made pledges at their initiation into a community (e.g., in the Dead Sea Scrolls 1QS 1–2; 5:8-10), that this is the way the Fathers understood the passage, that the NT gives hints of such questioning (Acts 8:37; 1 Tim. 6:12), and that this fits the expected thrust of the passage (i.e., not the outward washing, but the inward pledge).[51]

If this interpretation is true, then the salvific aspect of baptism arises from the pledge of oneself to God as a response to questions formally asked at baptism. But this answer must be given from a good conscience. A half-hearted or partial commitment will not do, although it might fool people. It is the purity of the heart toward God that is important.[52] This pledge, even in its most sincere form, however, would not be efficacious without the external objective means of salvation to grasp onto, that is, the resurrection of Jesus Christ.

22 As Peter began his digression with Christ (3:18-19), he now finishes it with Christ, whose resurrection is the means of salvation (3:21) and who now reigns in heaven. He makes three statements about Christ, all of which are traditional and thus credal in nature. It is no accident that two of them are found in the Apostles' Creed: "He ascended into heaven, and sitteth at the right hand of God the Father Almighty."

The first statement is that Jesus "is at the right hand of God." The root of this statement is in Ps. 110:1, which the early church interpreted christologically. The wording itself is found in Rom. 8:34, and the sense occurs in Acts 2:34; 5:31; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:11; 12:2. The

meaning of the statement is clear: Jesus now reigns, for he sits in the place of power.

The second statement, "having gone into heaven," is implied in the first, and it indicates the ascension that followed the resurrection of Jesus. The words also occur in Acts 1:10 in association with other ways of describing the ascension.[53] Peter probably cites the ascension for two reasons: (1) it was traditional to mention it alongside the resurrection (3:18) and the session at God's right hand, and (2) in ascending Christ passed triumphantly through the sphere of the principalities and powers over which he now reigns.

Thus the third statement declares Christ's present reign over "angels and authorities and powers." This is also derived from Ps. 110:1, along with Ps. 8:6, for if Jesus is now seated in the place of power, his enemies must be under his feet. The idea that the affairs of this world are controlled by various spiritual forces has a background in Jewish literature (1 Enoch 61:10; 2 Enoch 20:1; Asc. Isa. 1:3; Test. Levi 3:8) and is common in Paul (Rom. 8:38; 1 Cor. 15:24-27; Eph. 1:20-22; 2:2; 6:12; Col. 2:15). Either these powers or Satan as the arch-power is seen as the force behind evil, idolatry, and persecution (John 12:31; 14:30; 16:11; 2 Cor. 4:4; 1 Cor. 10:19-21; Rev. 9:20),[54] and thus the power behind the suffering of the Christians to whom Peter is writing. In ascending Jesus goes through the "air" or the heavens (Jews variously conceived of seven or three heavens and placed these powers at various levels in those heavens) triumphantly and sits by God the Father enthroned over them. Peter is well aware (as is Paul in 1 Cor. 15) that while Jesus may now sit and potentially control the powers, he has yet to bring them all decisively into subjection (cf. 5:8, where the devil can still hurt Christians). But this already—not yet tension is found throughout the NT. That is why some of the passages cited refer the victory over the powers to the cross, some to the resurrection and ascension, and some to the future return of Christ, for what was potentially won at the cross began to be exercised in the resurrection and will be consummated in the return of Christ. Depending on one's viewpoint, each author would focus on one or the other of these aspects. Yet even with the temporal tension, this credal confession is still comfort to the Christians. They are suffering as Christ suffered, but in baptism they are also joined to the resurrected, reigning

Christ. The ability of the powers to afflict them now through their persecutors is not the last word; the reign of Jesus Christ is.

F. EXHORTATION TO FIRMNESS IN THE END TIMES (4:1-11)

> [1]*Since, then, Christ suffered in the flesh, arm yourselves also with the same insight (i.e., that the one suffering in the flesh has finished with sin),* [2]*with the result that you no longer live the rest of your lives in the flesh for human desires but for the will of God.* [3]*For the time [already] past was sufficient to do the will of the nations, living in sensuality, desires, drunkenness, orgies, drinking parties, and unlawful idolatry.* [4]*With reference to which they think it strange that you do not run with them into the same flood of debauchery, slandering [you].* [5]*They will give an account to him who is ready to judge the living and the dead.* [6]*For the good news was preached to those who are dead for this reason, [that is,] in order that although they might be found guilty by human standards in the flesh, they might live by God's standard in the Spirit.*

1 Having ended the previous section with the glorious results of Christ's suffering, our author jumps back to 3:18 to pick up the point he wishes to apply to his readers' lives: "Christ suffered in the flesh." (This same verse will be referred to again at the close of this paragraph, 4:6.) He encourages the Christians of Northwest Asia Minor to follow the example of Christ.

They are to "arm [themselves] also with the same insight." The language is clearly related to Paul's frequent image of putting on spiritual armor or using spiritual weapons (Rom. 6:13; 13:12; 2 Cor. 6:7; 10:4; Eph. 6:11-17; 1 Thess. 5:8), which has some roots in the OT (Isa. 59:17; Wisd. 5:17-23), although in these passages God, not the Israelite, puts on armor. What the Christian readers here put on is an "insight" or a "point of view." (The Greek term is frequently used in Proverbs in the Septuagint in this way.)[1] That point of view is explained immediately: "the one suffering in the flesh has finished with sin…."[2]

Unfortunately, this very phrase which Peter felt was so clear is extremely difficult for us to understand. While many relate it to Rom. 6:7 ("For he who has died is freed from sin," RSV), the vocabulary there is different enough that no easy equation is possible. Here we are dealing with "suffer," not "died," and with "ceased" or "has finished with," not "is freed from."[3] More puzzling is the combination of the aorist tense (which often indicates a single completed act) in "suffering" with the perfect tense (which indicates a past event with a continuing present result) in "has finished with."

A number of explanations have been offered for this phrase: (1) when a person identifies with Christ's death at baptism, he has finished with sin and its power over him (with Rom. 6:1-12 and 1 John 5:18-19 as parallel ideas);[4] (2) when a person suffers, he breaks the power of sin (which is rooted in his flesh) over his life or atones for the sin in his life;[5] (3) when a person decides to suffer, he has chosen decisively to break with sin;[6] (4) when Christ suffered, he finished with sin (i.e., the phrase does not refer to the Christian at all);[7] or (5) when a Christian suffers (dies), he will, like Christ (3:18), be freed from sin.[8]

While it is obvious that this is a difficult phrase, it seems most likely that (2) and (4) in the list above make the best sense of this clause, and that they are related in that (2) expresses the main point based on the underlying assumption of (4). First, sin in 1 Peter always indicates concrete acts of sin, not the power of sin over people (i.e., the evil impulse or *yēṣer* for the Jews or the sin principle for Paul). Thus it is not a breaking of a power, but the ceasing of concrete acts that is intended. Second, the desire is to draw out a principle from Christ: he suffered[9] for sin once in the past (i.e., during his life on earth) with the result that he will never have to deal with sin again.[10] Third, this means that dealing with sin and life in the flesh are coterminous; the battle has an ending point. Finally, the point is that once the Christian grasps this insight he will realize from the example of Christ in 3:18-22 that he must live for God now (which means a suffering in the flesh and thus a battling of sin), for that will lead to a parallel victory (a state of having ceased from sin).

This interpretation makes sense of the the grammar of the passage (the completed sense of suffering in the flesh and yet their need to live in the

flesh), for the saying refers primarily to Christ (completed suffering) and yet looks forward to their completing the *imitatio Christi*. It also makes sense in the context of 1 Peter as a whole (where the need to persevere and thus to suffer is the focus). Finally, it fits with such passages as Sir. 2:1-11 in which suffering (i.e., persecution) is seen as the lot of the person who will follow God (for it purifies him), especially when one allows that Peter would interpret the deliverance not temporally (as Sirach does), but eschatologically.

2 Thus since the example of Christ shows that one must go through suffering while one lives "in the flesh" before one will (at death or the parousia) be "finished with sin," the Christian armed with such an insight will live accordingly. While the coming of Christ is near (4:7), they still have a remainder ("the rest,"[11] a term used only here in the NT) of their "life in the flesh" to live out. Baptism and the return of Christ have divided their lives into three parts, two of them "in the flesh" (the period before baptism and "the rest"; cf. 1:14,18; 2:1,9-10, etc.) and one "in the Spirit" (i.e., resurrection life as in 3:18). Notice that "the flesh" is not used here or anywhere else in 1 Peter (it is used seven times; all but one of them are in 3:18-4:6) in the Pauline sense of the sinful nature in human beings (as, e.g., in Rom. 7-8), but in the normal Jewish sense of human existence as weak, fallen, and therefore subject to pain and death. Thus Peter has no problem in saying that Christ lived "in the flesh" (3:18; 4:1).

On the other hand, since the flesh is weak and fallen, it is the mode of existence in which the evil impulse in human beings operates. Believers thus have a choice: (1) they can live their remaining time "for human desires," or (2) they can live it "for the will of God." The use of "desire" for this generalized "I want" within ("If it feels good, do it") has already been noted by us earlier in 1 Peter (1:14; 2:11). What is unusual is his use of "human" to mean the same thing as "fleshly" (2:11) or "heathen" (4:3 = "will of the nations").[12] In other words, "human" means "unredeemed humanity." Thus there is a clear choice between taking the path of least resistance to their natural desires and their committing themselves to follow God's will, even if it entails suffering.

3 Opposed to the will of God is another will, that of the nations (i.e., those who are not the people of God), whose collective will (e.g., cultural

expectations and mores) was in fact done by these Christians before their conversion (another indication that these people were Gentiles, not Jews). But that "time past" (a unique expression in the NT)[13] was quite "sufficient" (used also in Matt. 6:34; 10:25) for such things. The irony of the statement is quite apparent!

To underline what parts of pagan culture in particular concerned him, Peter includes a catalogue of vices very similar to those in Rom. 13:13 and Gal. 5:19-21, which have close parallels in Jewish sources as well (e.g., Test. Moses 7:3-10; the Dead Sea Scroll 1QS 4:9-11). This is therefore traditional material, which would have been familiar to the readers.[14] In our passage there is an artful arrangement of terms, which may explain why Peter keeps "desires," which he has already used in 4:1 to summarize the whole, and does not drop it in favor of some other term.[15] Three of the terms have sexual overtones in this context ("sensuality," "desires," and "orgies") and two concern indulgence in alcohol. The final term in the list gives not simply another vice, but also the context in which the others could take place; i.e., it is in connection with idol worship. This worship is described as "unlawful" (used elsewhere in the NT only in Acts 10:28),[16] for it is not authorized by God. Family religious celebrations, guild feasts (the official meetings of trade guilds), and civic festal days might all include such things' taking place in the temples of the various divinities (as they do in the context of some business and cultural celebrations today—although the "temples" of the Western world are often not recognized as such). The Jews had long noted and detested this connection of vice with idolatry (e.g., Wisd. 14:12-27), but it was not an issue for them since they were considered a colony of a foreign nation within the Greek cities and so were permitted to follow their own customs and laws. These Christians, on the other hand, had been part of the culture, so their nonparticipation was a change in behavior and thus quite noticeable.

4 The Christians' unconverted neighbors were quick to notice the change in life-style, which they could not comprehend. What specifically bothered them was the nonparticipation in the enumerated vices. They considered "it strange" or "were astonished" (the term appears in this sense in the NT only here and in 4:12, although Acts 17:20 has a related meaning)[17] that the Christians did not "run with them." The running does not indicate their

speed or total abandonment, but rather cultural conformity, as in Ps. 50:18 (49:18 LXX), "If you see a thief, you run with him." (Cf. Barn. 4:2: "Let us give no freedom to ourselves to have authorization to walk with sinners and the wicked, lest we become like them.") Peter describes the expected conformity as "the same flood of debauchery."[18] The idea of the excess of this behavior is seen in the term "flood" (*anachysis,* a term for an outpouring or a wide stream, used only here in the NT). Its nature is "dissipation" (or "debauchery" or "profligacy"), *asõtia* indicating an empty life-style devoid of salvation or wholeness, which Eph. 5:18 uses to describe drunkenness.[19]

Their reaction to this nonconformity is to slander the Christians. While the term can in some contexts indicate blaspheming God (e.g., Matt. 9:3; Jas. 2:7; Rev. 16:11; indirectly in Rom. 2:24), here it clearly means slander of the Christians (although that indirectly affects God; cf. Acts 9:4; Matt. 5:11), which Peter has expressed in other words in 2:12 and 3:16 (cf. Rom. 3:8; 1 Cor. 10:30; Tit. 3:2). Because of their abstention from social situations involving idolatry or immoral behavior Christians were seen as haters of humanity, politically disloyal, or otherwise abnormal. They were accused of crimes, such as that of cannibalism (because they "ate flesh and drank blood"). All of this rejection was certainly painful, especially when it came in the form of rumors they could not correct and ostracism from former friends and colleagues.

5 While the Christians may feel abandoned by God and unable to defend themselves, it is their accusers, not they, who have a problem, for the detractors will have to answer to God. The picture of God as the judge in the final judgment has already been mentioned by Peter (1:17; 2:23), and that may be the sense here (as in Rom. 2:6; 3:6; 14:10), although some scholars prefer Christ as the judge because he normally appears in this role in the NT (Matt. 25:31-46; Luke 21:34-36; Acts 10:42; 17:31; 1 Cor. 4:4-5; 2 Tim. 4:1).

It would not be surprising if Peter here refers the judgment to God, for in this passage Jesus appears as the model sufferer and God as the deliverer (and has been the main divine actor from 3:8 onward); furthermore, Jewish as well as Christian sources naturally referred to God as judge (m. Aboth 4:22: "It is he [God] that shall judge…. Thou shalt hereafter give account and reckoning before the King of kings, the Holy One, blessed is he"). On the other hand, Peter not only says that God will judge, but that he will "judge

the living and the dead," using a traditional phrase that normally refers to Christ's judgment (Acts 10:42; 2 Tim. 4:1; cf. Acts 17:31; Rom. 14:9; and later references in 2 Clem. 1:1; Barn. 7:2; Polycarp, *Phil.* 2:1) and was certainly well known to the readers. This appears to give the argument in favor of Christ's being the judge the edge. Yet we must not lose sight of the fact that the concern of the phrase is not who will judge, but that even the dead cannot escape the final judgment (as also in 1 Cor. 15:51-52; Rev. 20:11-15). Thus these believers' persecutors will be brought to account. Furthermore, this judgment is not a long way off, for the judge is already "ready" (the Greek idiomatic phrase appears in Acts 21:13; 2 Cor. 12:14; and Dan. 3:15 (LXX) for preparedness for an imminent event; cf. Jas. 5:8-9: "the coming of the Lord is near" and "the Judge stands at the door"). As 4:7 will underline, the only proper actions are those taken in the light of this imminent judgment.

6 In the light of this judgment the death of Christians is less of a tragedy than it might seem. "For," says our author with reference to this judgment, it also means the vindication of Christians who have died. This interpretation assumes two things: (1) that the dead are those presently physically dead, and (2) that the time of the preaching was during their lifetime, not during the event of 3:19.

The first point appears reasonably easy to establish. Our author has just referred to "the living and the dead" in 4:5, and this certainly means the physically dead. There is no evidence to suggest that he is shifting his reference to spiritually dead in 4:6. Thus we must reject the exposition of Augustine and Clement of Alexandria (among other Church Fathers) that spiritualizes this term.

The second point is more difficult to establish. Goppelt argues that "the dead" includes all the dead, believing and unbelieving, and that the time of the event (a completed event as seen in the use of the Greek aorist) was coterminous with that of the event in 3:19, seen as an eschatological, timeless event. Since salvation is the obvious point of 4:6, the goal must be that the dead would accept the gospel and obtain salvation, fulfilling the aphorism of 4:1 ("the one suffering in the flesh has ceased from sin").[20] This, however, does not seem to be Peter's true meaning.

Goppelt is correct to argue that the gospel was preached to all those who are dead. God has been declared the judge of the living and the dead; thus it is proper for the author to point out that the dead will also be judged on the basis of their response to the gospel. But this does not mean that the dead have the chance to respond while dead, for the point of 4:4-5 is that people will be judged for their actions while living, whether they are living or dead at the time of judgment. Rather, Peter is arguing that their response to the good news while alive will result in their salvation in the judgment, even if they have died before the judgment.

Goppelt is further correct in the translation "the gospel was preached."[21] But when this observation is used to equate 4:6 with 3:19, Goppelt fails to note the difference in vocabulary from 3:19. In our passage the verb used does indeed mean "preach the gospel" *(euangelizõ),* while in 3:19 the verb *kēryssõ* appears, which simply means "proclaim" and needs an object to determine whether good news or condemnation is what is being proclaimed. The proclamation to those presently dead is in fact a past completed act, completed by the very fact that they are dead (hence the use of the aorist). Peter indicates by this choice of tense that he is not speaking of something ongoing, as Goppelt believes.

The goal of this proclamation is apparent in the purpose clause in v. 6b. To the casual observer it appears at first that the gospel had no effect: Christians die just like other people. And in Jewish and Christian teaching death is linked to sin (Gen. 2:17; 3:19; Rom. 5:12; 6:23).[22] Thus the observer might comment with bitter sarcasm on the death of a Christian, "But through the devil's envy death entered the world, and those who belong to his party experience it" (Wisd. 2:24). Indeed, Christians like other people are judged or "found guilty" according to "human standards" or "from a human point of view" (as in Rom. 8:5; 1 Cor. 3:3; 9:8; Gal. 3:15; cf. 2 Cor. 5:16). And like Christ (3:18) they are judged "in the flesh," that is, in the sphere of the natural world. But the hope of the preaching of the gospel is that through its reception people will also imitate Christ's resurrection and "live by God's standard in the Spirit." Or, as Wisd. 3:4-7 puts it, "For though in the sight of men they were punished, their hope is full of immortality.… In the time of their visitation they will shine forth…."

The point of the passage, then, is that the judgment is also the time of the vindication of Christians. They, like Christ, may have been judged as guilty by human beings according to their standards, either in that they died like other human beings, or through their being put to death (either through a legal process or through paralegal vigilante action), although the latter seems more threatened than actual in Peter's community, even if it had happened enough in the wider church to make it a real possibility (especially if 1 Peter is dated after the death of Peter, Paul, and James). But, also like Christ, God will have the final say, and his verdict in the final judgment will be life. Thus they will live in resurrection life (i.e., "in the Spirit"). While not answering the same question that Paul addressed in 1 Thess. 4:13-18, it does give the same assurance as Rom. 14:8 and 1 Cor. 15:51-53; in the end the reception of the gospel will make a difference, no matter what people say now. And, Peter will continue, that end is not far off.

> [7]*But the end of all things is near. Therefore keep sane and clearheaded so that you can pray.* [8]*Above all else earnestly maintain love among yourselves, for love covers a multitude of sins.* [9]*Offer hospitality to one another ungrudgingly.* [10]*Each one should serve the others with respect to the gift he has received as a good steward of God's varied grace:* [11]*if someone speaks, he should do it as speaking the very words of God; if someone serves, he should do it from the strength that God supplies, in order that in everything God will be glorified through Jesus Christ. To him belong glory and power forever and ever. Amen.*

7 Talking about the final judgment and their vindication at it is far from wishful thinking for Peter, for "the end of all things is near." The phrase itself is unique, but its sense is clear. Jesus in the Gospels says that "the one enduring to the end will be saved" (Matt. 10:22; 24:13; Mark 13:13) and that before this end certain events must happen (Mark 13:7; Luke 21:9). Similar terminology for the close of the age is echoed by Paul (1 Cor. 10:11; 15:24) and John (Rev. 2:26). The phrase used here points to this linear concept of history in the NT and therefore the end of this historical age with all that is associated with it (therefore, "the end of *all* things").[23] This end is "near," that is, about to happen (cf. Matt. 26:45-46; Mark 14:42, where the term is

used for an event that happened within a few minutes or hours). This sense of the impending eschaton (with all the suffering and deliverance associated with it) is well known in the NT, whether the end is expressed in terms of the kingdom (Matt. 3:2; 4:17; 10:7; Mark 1:45; Luke 10:9, 11) or in other terms (Luke 21:28; Rom. 13:12; Phil. 4:5; Heb. 10:25; Jas. 5:8; Rev. 1:3; 22:10). This expectation of the imminent inbreaking of God's full and final rule conditions all NT teaching, and without grasping it one can hardly understand the radical ethical stance taken within any of the NT literature.[24]

If the end is right around the corner, one should live accordingly. Therefore Peter says, "Keep sane and clear-headed so that you can pray." The idea of keeping "sane" is that of thinking in a level-headed way about oneself, rather than seeing oneself as too exalted (Rom. 12:3) or, presumably, too debased (although this was less of an overt problem in that age). In context Peter's concern is surely that they not become so excited about the coming of Christ that they fail to live out the responsibilities of the present (cf. 1 Thess. 4:11; 2 Thess. 2:2).[25]

This sanity will lead to being "clear-headed," an idea Peter uses half of the times it occurs in the NT (1:13; 4:7; 5:8; cf. 1 Thess. 5:6, 8; 2 Tim. 4:5). The opposite of such clear-headedness was intoxication (cf. Eph. 4:18), so this term meant literally "not drunk" and figuratively that the mind was alert and clear, devoid of mental "intoxication" or fuzzy thinking.[26] Thus our author is calling for a mental alertness that sees life correctly in the light of the coming end. This will lead to prayer[27]—not the prayer based on daydreams and unreality, nor the prayer based on surprised desperation, but the prayer that calls upon and submits to God in the light of reality seen from God's perspective and thus obtains power and guidance in the situation, however evil the time may be. This is what Jesus meant when he said, "Watch and pray" (Matt. 24:41-42; Mark 13:35, 38; cf. Acts 20:31; 1 Cor. 16:13; Col. 4:2), for proper prayer is not an "opiate" or escape, but rather a function of clear vision and a seeking of even clearer vision from God. It is only through clear communication with headquarters that a soldier can effectively stand guard.

8 The exhortation to prayer and thus fellowship with God leads to an exhortation to proper inner-communal relationships.[28] "Above all," begins Peter, using an expression found in a similar context of exhortation in Jas.

5:12. The phrase does not intend to put love above prayer or being clear-headed, but alerts the reader that what follows is a significantly different topic and underlines love as the most important part of the following four verses. The love that is so important is that for fellow-Christians. As in the whole NT (Mark 12:30-33; John 13:34-35; 15:12-17; 1 Cor. 13:1-13; Gal. 5:13-14, 22; Col. 3:14; Jas. 2:8; 1 John), unity with and practical care for other Christians is not seen as an optional extra, but as a central part of the faith. Communal unity (the product of love in the Johannine literature) is the topic of whole epistles (especially Philippians and James). Thus it is no wonder that Peter first underlines this virtue with "above all" and then adds "earnestly maintain," a term he also used to describe love in 1:22. The root idea of this term is to be stretched or in tension. Thus when applied in situations such as this it means not to slack off on love, to keep it going at full force, to be earnest about it. Unlike the Ephesians who did slack off (Rev. 2:4-5), these Christians are to maintain their devotion to one another.

The importance of this teaching is further underlined by means of the citation of Prov. 10:12, which is cited in a form closer to the Hebrew text than to the Greek OT,[29] unlike other citations in 1 Peter. This and its use in Jas. 5:20 may mean that that verse had become proverbial in the church. Its meaning in our context, however, is difficult to ascertain. In the OT it means that love will pass over wrongs done to a person rather than continue a dispute: "Hatred stirs up strife, but love covers all offenses." Paul teaches similarly in 1 Cor. 13:7 (cf. 1 Cor. 6:7 and the use of Prov. 10:12 in 1 Clem. 49:5).[30]

Some commentators, however, argue that in this passage it is the person's own sin that love covers. They note that 2 Clem. 16:4 (among other later Church Fathers) interprets Prov. 10:12 in this manner: "Almsgiving is therefore good even as penitence for sin … love 'covers a multitude of sins.' … Blessed is every man who is found full of these things; for almsgiving lightens sin." Furthermore, Luke 7:47 might seem to support this ("Her sins, which are many, are forgiven, for she loved much"), as well as Jewish interpretation (e.g., Sir. 3:30 and rabbinic use of the Proverbs text).[31] However, while this position has some biblical evidence, it is not what Jas. 5:20 uses this passage to say and it appears quite foreign in the context of 1

Peter with its stress on Christ's having borne our sins (e.g., 1:18-19; 2:24-25). We must therefore reject it.

There is still a third option for interpretation that argues that the proverb may not be being used precisely, but simply as a proverbial generalization. God's love covers our sins. Our love "covers" (i.e., overlooks, forgives) the sins of others. This interpretation, then, places the passage within the context of Matt. 6:14-15 and Mark 11:25.[32] While this option is attractive in that it recognizes the imprecision with which one often uses a proverb, it sees more in the proverb than appears in the context. Thus it may well cover the various ways the proverb was used within the early church, but the first interpretation still appears the best option for this particular verse. We conclude that Peter cites a proverb in general use to point out that love will forgive or overlook the faults of others in the church and thus is a most valuable virtue in a community that needs to preserve its solidarity in the face of persecution.

9 Another important form of love in the early church was love for traveling Christians, not members of the local body, but part of the wider family of Christ. Thus Peter writes, "Offer hospitality to one another ungrudgingly." Hospitality is mentioned explicitly five times in the NT (Rom. 12:13; 1 Tim. 3:2; Tit. 1:8; Heb. 13:2; 1 Pet. 4:9) and implied in a number of other passages (e.g., Matt. 10:11-14; 25:35, 38, 43-44; 1 Tim. 5:10; Jas. 2:21, 25; 2 John 10; 3 John 5).[33] One notes that giving hospitality was a qualification for eldership or being enrolled as a widow in the Pastorals. Matthew uses it as a criterion for rejection or acceptance at the final judgment. And it continued important in the post-apostolic period (e.g., Did. 11:1-6; 12:1-5). What it consisted of was offering to traveling Christians (including traveling teachers, prophets, and apostles) free room and board while they were legitimately in an area. We learn that by A.D. 100 in Asia the expectation had been codified due to abuses; that is, food and housing would be provided for a maximum of three days (or four if one included the food that was given for the first day's journey onward), after which the person was expected to move on or to get a job and be self-supporting. The provision of hospitality was important because of both the limited means of many Christians and the questionable character of such public places as there were to stay in; it was valuable in that it tied the churches together

through this mutual service and provided a means of communication among them. But even with all its value, the practice was often a costly act of love for Christians who themselves often lived on a hand-to-mouth basis. Thus Peter does not simply call for hospitality (a virtue that they knew about and that would be even more in demand as persecution forced believers to flee their native villages), but for it to be offered "ungrudgingly." This term, which means "grumbling" or "complaining" (Acts 6:1; Phil. 2:14; cf. Matt. 20:11; John 6:41, 43; 1 Cor. 10:10), aptly captures the quiet "I don't know why we get all the travelers" or "I wish Paul would move on" whispered in a corner to a spouse when a family was on short rations or its housing was cramped due to a visitor. Peter urges the Christians to a level of love that would transcend such negative attitudes; he knows there will be sacrifice, but wants it made with a willing and cheerful heart (cf. 2 Cor. 8–9).

10 Our author moves on from a specific service to others, hospitality, to a general statement. Like Paul (1 Cor. 12:7) he recognizes that each Christian has received from God at the time of his or her conversion a gift(s) *(charisma)* from God.[34] Because Peter does not list types of gifting, one cannot tell whether the "gift" is a specific charism or simply the Holy Spirit who works through the individual in varied ways. But it is clear that Peter is speaking about spiritual endowments, not natural abilities.[35] Also, like Paul, he believes that such gifting is not for display or self-glorification or even personal development, but for service (1 Cor. 12:5), or, as Paul would say, for building up the body of Christ (e.g., 1 Cor. 14:3-5; Eph. 4:12).

Christians, then, cannot control how God has gifted them (although according to Paul one can pray for gifts, 1 Cor. 12:31; 14:1, 13), but can and do control if and how the gift is used. Spiritual gifts are not autonomous entities outside a person's control, but abilities that the Spirit gives and that a person must grow in and use, putting them into service.[36] Thus the Christian is a "steward" of a gift. The steward was the person in a household (often a slave) who was responsible for managing the householder's business and property, including providing what was needed for the family members, slaves, and hired laborers.[37] Jesus used the image in Luke 12:42 and 16:1-8, and Paul took the term as a description of proper service in the church (1 Cor. 4:1-2; Gal. 4:2; cf. Tit. 1:7). Thus the Christian in Peter's view is simply a household slave who has control over a certain part of God's property, a gift.

The shape of this gift will not be like that of another Christian, for it comes from "God's varied grace" (cf. 1:6 where the Greek term for "varied" occurs in another context).[38] But all alike are simply administrators of that which belongs to God; it is not theirs, but they are responsible for how it is used. They ought to be "*good* stewards."

11 Peter gives two general examples of how God's gifts should be used. First, "if someone speaks" covers the whole range of speaking gifts, that is, glossolalia (the second half of which comes from the verb Peter is using), prophecy, teaching, and evangelism (or preaching). It is not referring to casual talk among Christians, nor is it referring only to the actions of elders or other church officials (to whom it will be restricted in the Apostolic Fathers), but to each Christian who may exercise one of these verbal gifts. Such speech is not to be simply his or her own good ideas, nor even good exegesis, but "as … the very words of God." This phrase refers to the words God speaks (cf. Acts 7:38; Rom. 3:2; Heb. 5:12).[39] Paul was very conscious of his own words being those of God (1 Cor. 7:40; 2 Cor. 2:17; 4:2, 13; 10:3-6; 11:17), and our author is telling his readers to be sure that they also are speaking "in the Spirit" (as in 1:12). While the "as" allows a slight distancing between their speaking and God's words (does any spiritual gift ever operate in a 100 percent pure form without contamination from fallen humanity?), that is no excuse for substituting mere intellect or rhetorical skill for God's inspiration: neither the counterfeit nor the diluted is good stewardship of God's grace.

The other broad class of gifts referred to is "if someone serves." While the verb is the same as that in 4:10, a narrower meaning is taken up here, much like the distinction between "the word of God" and "serving tables" in Acts 6:2 or Paul's sense in Rom. 12:7. It probably covers all those deeds one Christian does to or for another: administration, care for the poor and sick (including contributing funds, distributing funds, and physical care), healing, and similar acts that express God's love and mercy in concrete form.[40] These are to be done from "the strength that God supplies." The word "supplies" appears only here and in 2 Cor. 9:10 in the NT. It originally meant "to pay the expense for training a chorus" for a Greek theater or "to defray the expenses for something."[41] In 2 Corinthians it indicates a God who "will supply and multiply your resources" (RSV). Here the Christian

sees a service that God wants done. One can try to do it out of one's own zeal and strength (which might appear effective in some ministries, but not in others, e.g., healing), a recipe for ultimate ineffectiveness and burnout, or one can depend on that strength which God provides; God has ordered the job done; God will pay the expenses, be they material, physical, or emotional. He "backs up the act" of the Christian who is being a good steward of his gifts in dependence on him.

When gifts are used in this way, God's power and will rather than human goodness or ability (whether in speaking or serving) will be seen, with the result that "in everything God will be glorified through Jesus Christ." The idea is that in every incident of ministry by Christians God's glory or reputation will be enhanced or revealed. It may be simply a sense that one is in the presence of the divine (e.g., Luke 23:47; Rev. 15:4) or that one has seen or experienced God's merciful and gracious character (e.g., Luke 18:43; Acts 4:21) or that God's character shows in the life of those with whom he is identified (e.g., 1 Cor. 6:20). In whatever way by whatever gift the goal of all ministry is to bring glory (i.e., honor) to God (cf. 1:3). This is done "through Jesus Christ," which phrase is a liturgical usage (Rom. 16:27; Jude 25) indicating that it is through the redemption brought about by Jesus and his present Lordship in the lives of his followers that God is glorified. The gifts, of course, are his gifts distributed through the Spirit so that the whole church might reflect his character (cf. Eph. 4:7-16). It is thus through Jesus Christ and not apart from him that God is glorified (cf. Acts 3:12-16 for a simple example of gifts functioning this way).

Mentioning the glory of God leads our author into a doxology that closes the section, "To him belong glory and power forever and ever. Amen." To whom do these belong? Both comparison with other doxologies (e.g., Luke 2:14; Rom. 11:36; Eph. 3:20-21; Phil. 4:20; Heb. 13:20-21; Jude 24-25; 1 Clem. 20:12; 50:7) and the earlier reference in this verse to God's being glorified point to the "him" being God, not Christ. God is to be glorified, for glory belongs to him. This is not a wish (thus the RSV and NIV translations are misleading), but a statement of fact (Greek indicative) as in all NT doxologies (e.g., Rom. 1:25; 2 Cor. 11:31, where, as here, the verb is explicitly present): God possesses glory by right. To glory this doxology, along with 1 Tim. 6:16, Jude 24-25, and Rev. 1:6 and 5:13, adds "power," which fits well in

our wider context in which it underlines God's ability to put down evil and bring justice in the end (cf. 4:5, 7). Power in the NT is ascribed solely to God or Christ with but one exception (Heb. 2:14, yet there the devil who has the power of death is said to be destroyed by Christ). God is indeed the "Almighty" (2 Cor. 6:18; Rev. 1:8; 4:8; plus seven more times in Revelation). And this glory and power is his "unto the ages of ages" (a more woodenly literal translation of Peter's words) or, more simply, "forever." This brings on the proper liturgical response to such a confession: "Amen," the Aramaic (or Hebrew) word meaning "sure," a fitting answer to such an exalted ascription (Rom. 1:25; Gal. 1:5; and frequently in doxologies such as those noted above).[42]

With this Peter closes a major section of his letter. As in the case of most of the doxologies noted, they appear as sectional closings, not as the closing of a letter or document (except Rom. 16:27; 2 Pet. 3:18; Jude 25). Thus it is not surprising to find this one internally (cf. the five internal doxologies in Romans and the ten in 1 Clement) as Peter finishes his section on relating to non-Christians and turns to his final section on suffering.

IV. COMING TO GRIPS WITH CHRISTIAN SUFFERING (4:12–5:11)

A. SUFFERING AS A CHRISTIAN (4:12-19)

> [12]*Beloved, do not be shocked at the fiery ordeal that is coming upon you to test you, as though something strange were happening to you,* [13]*but rejoice as you share in the sufferings of Christ, in order that you may also rejoice, being glad when his glory is revealed.* [14]*If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests upon you.* [15]*For none of you should suffer as a murderer or a thief or a criminal or a meddler,* [16]*but if [someone suffers] as a Christian, he should not be ashamed, but he should glorify God by this name.* [17]*Because it is the time to begin the judgment with the house of God; and if [it happens] first with us, what will be the result for those who do not obey the gospel of God?* [18]*And "If the righteous is scarcely delivered, where will the ungodly and the sinner appear?"* [19]*So then, those suffering according to the will of God should by doing good entrust themselves to a faithful Creator.*

12 Using the same gentle address with which he started his previous major section (2:11–4:11), our author turns toward the future. All the careful and considerate living possible will not prevent persecution, as 3:14 has already implied, and in fact it is already upon them. Thus he encourages the Christians in Asia Minor, "do not be shocked" as if what is happening were "strange," using vocabulary familiar from 4:4. 1 John 3:13 also instructs Christians not to "wonder… if the world hate you." Here the idea is a little stronger: Do not think it is foreign; do not think that this ought not to happen. In 4:4 the unbelieving culture considered the behavior of Christians something foreign to human behavior, something that ought not to happen. Here the Christians are instructed not to think the same about their

persecution by the pagan culture. Unlike the Jews who had for generations been a foreign and culturally distinct minority in the diaspora (and suffered as all such minorities suffer) and since the persecution under Antiochus IV Epiphanes (cf. 1 and 2 Maccabees) had had a developed theology of suffering and martyrdom, these Gentile converts had no experience of being a cultural minority. Before their conversion they were perfectly at home in their city. And instead of rebelling against God they had accepted the gospel message. But now they were experiencing cultural isolation and personal hostility, not what they might have expected as the blessing of God. Well might they have wondered if something had not gone wrong. Thus our author reassures them: persecution is not something "strange" or foreign to their existence as Christians.[1] What is happening is right in line with Christ's predictions (Matt. 5:11-12; 10:34; Mark 13:9-13; John 15:18-20).

Indeed, what is happening to them has a good purpose. It is a "fiery ordeal… to test you." The image here is clear. Although the term "fiery ordeal" or "burning" appears elsewhere in the NT only in Rev. 18:9, 18, in the Greek OT it appears significantly in Prov. 27:21 : "A proof [fire] for silver and a [refining] fire for gold, but a man is tested by the praises [coming out] through his mouth." This picture of a refiner's fire was picked up in the Intertestamental period as a picture for testing (therefore "to test you"; cf. 1:6, where this term also appears in 1 Peter). Wisd. 3:1-6 reads in part,

> God tested them and found them worthy of himself.
>
> As gold in the furnace he proved them,
>
> And as a whole burnt offering he accepted them.

And Sir. 2:1-6 states,

> My son, when you come to serve the Lord,
>
> Prepare your soul for testing.
>
> Set your heart aright and endure firmly,
>
> And be not fearful in time of calamity.…
>
> For gold is proved in the fire,
>
> And men acceptable [to God] in the furnace of affliction.

The same ideas occur in other literature of the period (Jdt. 8:25-27; 1QS 1:17-18; 8:3-4; 1QM 17:8-9; 1QH 5:16) as well as in later literature (cf. Did. 16:5).[2] Thus these Christians are to see what is happening to them as a refining process that will reveal the genuineness of their faith (God's goal in allowing the test) and therefore be to their ultimate benefit. While painful, this type of suffering is not something they should think strange, but something they should welcome.[3]

13 There is a second reason why the readers should not think their ordeal is strange: it is the same type of thing that Christ received and thus it is an indication of their identification with him. They are therefore to "rejoice as you share in the sufferings of Christ." But in what sufferings of Christ do they share?[4] Peter has used the phrase (or equivalent words) in 1:11 and will use it again in 5:1; a verbal form of the same idea appears in 2:21, 3:18, and 4:1. In all these passages the reference is to Christ's suffering during his life on earth, especially his death on the cross. Paul refers to the sufferings of Christ in 2 Cor. 1:7 and Phil. 3:10 (the only other places in the NT where the two ideas of sharing and suffering appear together; cf. Rom. 8:17; 2 Cor. 4:10-11; Col. 1:24 for similar expressions using different words), yet these contexts contain no reference to Christ's own death, but rather to his suffering in the church.[5] Thus, while it is possible that we are here experiencing a reflection of Paul's teaching, it seems more likely that Peter means something slightly different. Instead of focusing on Christ's present suffering in the church, Peter focuses on the church's sharing in Christ's foundational suffering, not in a salvific sense (there is no hint in 1 Peter that this sharing either forgives their sin or adds to the work of Christ), but in a sense of identification and real unity. In other words, as the Christians suffer because of their identification with Christ, they enter into the experience of Christ's own sufferings. This experience creates a re-imaging of their own suffering, which will allow them to see the real evil[6] as an advantage as their perspective shifts. This process is precisely what each of the passages in 1 Peter that use this language does; each encourages a re-imaging of suffering as an identification with Christ (and thus a type of *imitado Christi* is encouraged in how they behave in the suffering situation) that will lead to an eventual participation in his glory.[7]

It is because of this re-imaging of suffering that the Christians can be instructed to "rejoice" (as in Matt. 5:11-12; Luke 6:22-23; Heb. 10:32-39; Jas. 1:2; 1 Pet. 1:6; cf. the literature cited there), for they obtain an eschatological perspective on their problems. This perspective becomes explicit in the promise that they will "also rejoice, being glad when his glory is revealed." On the one hand, there will be a corresponding participation in the glory of Christ for those who now share in Christ's sufferings (as in Luke 12:8 [and parallels]; Rom. 8:17; Heb. 10:32-39; 11:26; 13:12-14), which will indeed lead to exaltation.[8] On the other hand, while this revelation of Christ's glory is future (cf. 1:5, 7,13 for the idea of the revelation of Christ, 4:11 for the idea of glory), they can rejoice now in the evidence that they belong to him (their suffering) because they anticipate the coming joy. This anticipated eschatological joy is a theme common to 1 Peter and James (Jas. 1:2; 1 Pet. 1:6).

14 Thus it follows that "If you are insulted because of the name of Christ, you are blessed." In this verse there is a clear dependence on such sayings of Jesus as Matt. 5:11-12: "Blessed are you whenever they insult and persecute and make all types of evil accusations against you on my behalf" (paralleled in Luke 6:22). On the one hand, they are blessed now if this is the case (on the meaning of "blessed" see the comment on 3:14). The very persecution is a sign of their blessedness. On the other hand, they are "insulted because of the name of Christ." To be so insulted is not simply to receive a rebuke (2:12; 3:16; 4:5), but as is the case in the contexts in which the term appears elsewhere in the NT and the Greek OT (Isa. 37:3; Pss. 89:51-52; 102:8-9; Ps. 69(68):10 as picked up in Rom. 15:3; Matt. 27:44; Heb. 11:26; 13:13), it means to be rejected by the society (or even by humanity). And the reason they are rejected is "the name of Christ"; that is, because of their association with Christ either because of their life-style or because of their direct confession (cf. Mark 9:37, 39, 41).[9] Thus it is that because of their association with Christ their social group now rejects them; they are outcasts. But that is not their true state, for Peter tells them they are blessed.

Their blessing consists of the fact that in that situation "the Spirit of glory and of God rests upon" them.[10] This experience of the Spirit of God is what Jesus promised in Matt. 10:19-20, "When they deliver you up … for what you are to say will be given you in that hour; for it is not you who

speak, but the Spirit of your Father speaking through you" (Mark 13:11; Luke 12:11-12). Stephen experienced the glory of God in his martyrdom (Acts 7:55; he was, of course, a man full of the Spirit, 6:15), and so would other martyrs later (Mart. Pol. 2:2; Pass. Perp. and Fel. 1:3; Eusebius, *Eccl Hist.* 5.1.34-35). Thus those suffering for Christ experience through the Spirit now the glory they are promised in the future (1:7; 5:4; cf. 2 Cor. 4:17; Col. 3:4). Indeed, their very suffering is a sign that the reputation (glory) of God is seen in them, that the Spirit rests upon them. They can indeed count themselves blessed.[11]

15 But our author hastens to add that not all who suffer can consider themselves blessed (indicating he is making a caveat by "for"). Only those who suffer because they are Christians fit this category. On the other hand, no Christian should even consider risking suffering as a common criminal (unless, of course, the charge is a cover-up for the real charge of being a Christian, as often happens under some regimes). To underline his point Peter mentions two specific categories of criminals, murderer and thief, which would receive a knowing "of course not" nod from his readers, and then adds the summary term "criminal" to cover other types of evil activity condemned by law.[12]

But then our author tacks on a fourth term, "meddler," repeating the "as" to underline it as an addition. This may be his real concern in the list. It is an unusual term, appearing here for the first time in Greek, perhaps a coinage of Peter. The word *allotriepiskopos* comes from two root words, *allotrios,* "belonging to another," and *episkopos,* "overseer." The meanings suggested include "one who has an eye on others' possessions," "the unfaithful guardian of goods committed to him," "one who meddles in things that do not concern him," and an "informer."[13] The Christian writers who later use this term (probably picking it up from 1 Peter) appear to prefer the third of these meanings, "one who interferes in someone else's business."[14] That also seems the most likely meaning considering the roots from which the word is formed. Thus it is probable that our author is concerned that Christians in their rejection of idolatry and pagan morality or their zeal for the gospel not put their noses (or worse) into situations in which they ought not to be involved and thus justly earn the censure of pagan culture for transgressing culturally approved limits. Gentle persuation is one thing; denouncing

idolatry in a temple courtyard is another, as might also be interfering in the affairs of another family, however well meaning it might be. No Christian should disgrace Christ by being guilty of such things.

16 On the other hand, no believer should be ashamed of being charged with being a Christian. The term "Christian" was a word coined by Gentiles (Acts 11:26), probably as a term of abuse, for those they perceived as in some way committed to a person called "Christ," either due to their open confession or their life-style (e.g., avoidance of the behaviors listed in 4:3).[15] The verse appears to assume that one could be judicially charged as a Christian. While simply calling oneself a Christian may not have been illegal until the time of Pliny (A.D. 110, the period of Trajan), it is clear that believers were identified by that title by A.D. 50 and persecuted as being Christians by A.D. 64 (Nero's persecution). It is likely that the name was used in the mob and judicial actions that dogged Paul's steps and those of his companions (Acts 16:19-40; 17:5-10; 19:24-40), which belong to the category of events predicted in the Synoptic Gospels (Matt. 10:17-22; Mark 13:9-13; Luke 12:11-12; 21:12-17), for surely their opponents called them something, and what other title was available (even if the legal basis for the attacks may have been "introducing an illegal religion" or "forming an illegal association," both of which were prohibited under Roman law)? Thus there is no reason to argue that this passage envisages a period later than the 60s; certainly it does not require a post-100 date.[16]

One should not be "ashamed" of such a charge, the shame in question being the social disgrace and embarrassment that they might feel keenly on being hauled into court in a small city. Instead of feeling shame, they could hold their heads high, for they can "glorify God," or bring honor to him (cf. 4:11). They will glorify God simply by properly bearing the name "Christian."[17] Their willingness to suffer and the fact that their allegiance to Christ and his life-style is the only charge that can properly be brought against them (as opposed to "murderer" or "thief or some lesser criminal charge, e.g., "tax evader") will bring honor, not to themselves or to their cause but to God himself. Surely that is reason enough to suffer with joy and pride.

17 Yet even if suffering has a good purpose, a further explanation of why it is happening is necessary. The reason, according to our author, is quite

simple, "it is the time to begin the judgment." God's judgment has already been cited several times in 1 Peter (1:17; 2:23; 4:5-6) and "*the* judgment" can only indicate the final judgment (Acts 24:25; Rom. 2:2-3; Heb. 6:2; 2 Pet. 2:3; Jude 4; Rev. 17:1; 18:20), a judgment that the OT indicated would begin with God's people and in God's own temple. "Pass through the city … and smite…. And begin at my sanctuary" (Ezek. 9:5-6 RSV; Jer. 25:29; Mai. 3:1-6). This theme was developed as a concept of purifying judgment in Intertestamental Judaism: "Therefore, he did not spare his own sons first…. Therefore they were once punished that they might be forgiven" (2 Bar. 13:9-10; cf. 13:1-12). "For the Lord first judges Israel for the wrong she has committed and then he shall do the same for all the nations" (Test. Benjamin 100:8-9; cf. the Dead Sea Scrolls 1QS 4:18-21; 1QH 8:30-31; 9:10; 11:8-10). The early church picked up this theme and pointed out situations in which God was judging and purifying his church (e.g., 1 Cor. 11:31-32).[18] Thus our author sees the final judgment as beginning now in the church, God's house or temple (cf. 2:5), a judgment that will purify it.

But this fact should not frighten the Christians or cause them to wonder, "Is this what I signed up for?" For if God is this hard with the church, how much harder will he be with "those who do not obey the gospel of God?" (Cf. Luke 23:31; Heb. 10:28-31 for this form of argument.)[19] Since the Christians are those who have been obedient to the gospel (1:2, 14, 22), those who are disobedient are the people who have heard and rejected the demand of the gospel (2:8; 3:1), that is, the friends, neighbors, and spouses of the Christians who now reject and persecute them because of their deviation from the cultural norm. If God is hard on Christians, how severe indeed will he be with those who reject him![20] The Christians are better off than they appear.

18 Our author backs up his argument with a citation of Prov. 11:31 from the Greek OT, "If the righteous is scarcely delivered, where will the ungodly and the sinner appear?" (The Hebrew text reads, "If the righteous is requited on earth, how much more the wicked and the sinner!" RSV.)[21] The OT text focuses on a deliverance in this world, salvation from disease, enemies, or similar dangers. In our context the OT is reinterpreted within NT eschatological parameters (already set in 4:17, which this verse clearly is intended to parallel). The righteous person in the OT was one who obeyed

God's law; here it is the one who obeys the gospel. Similarly "the ungodly and the sinner" are not those disobeying Mosaic regulations, but those who refuse to submit to the demand of the gospel. The judgment is no longer this-worldly, but apocalyptic; in other words, the final judgment. The argument is the same as that in the OT but raised to a higher plane.

Peter obviously agrees with the teaching of the Gospels that it is hard for even believers to be saved. The last days, says Jesus, have been shortened to preserve the elect (perhaps to keep them from falling away, Mark 13:19-20). And asked if only a few will be saved, he responded, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able" (Luke 13:23-24). Here again (as in 1:17) Peter warns that the testing of faith (cf. 1:6; 4:12; 5:8-9; 2 Cor. 13:5-7) is a serious test. Its fire will separate those who are truly committed to Christ from those whose commitment is shallow or partial. Peter has a confidence about an eternal inheritance (1:4), but it is a confidence that is not so unshakable that it cannot at the same time tell one "whom to fear" (Matt. 10:28, 32-33; cf. 1 Cor. 9:27; 2 Cor. 5:10-11; 1 Tim. 4:16).

Yet if this is the case with believers, what must be the case with unbelievers? Peter implies with Hebrews, "it is a fearful thing to fall into the hands of the living God" (10:31). And this, of course, is the witness of the NT. Those who have failed to submit to the demand of the gospel will be excluded from fellowship with God and not take part in the coming salvation (Matt. 7:21-23; 25:41, 46; Rev. 20:15). The seriousness of such a situation should itself be enough to encourage the readers in Asia Minor to persevere in the faith even under persecution, not worrying about the deeds of their persecutors with whom God will deal in his time (cf. 4:5).

19 How should the Christian live in the light of the above? Concluding the whole section 4:12-19 ("so then"), our author says simply: "those suffering according to the will of God should by doing good entrust themselves to a faithful Creator." "Those suffering according to the will of God" are clearly the Christians who are suffering because they are Christians, not because they have committed a crime. That the suffering is according to God's will has been a theme of the epistle (1:6; 2:15; 3:17; 5:6); thus their persecution does not mean that the world is out of control, but that God is working out his plan in their lives. These people should trust

God (i.e., "entrust themselves") by "doing good."[22] What it means to do good has already been explained several times in the epistle (2:14-15,20; 3:6,17); it means simply doing those things which the culture (and God) views as good, for example obeying masters, following righteous laws, and submitting to husbands, within the limits prescribed by their primary obedience to Christ. Doing good despite the consequences is how one lives out the entrusting of oneself to God.

The inner attitude in doing this, then, is one of trust. The image of entrusting appears frequently in the NT (e.g., Luke 12:48; 1 Tim. 1:18; 2 Tim. 2:2), including that of entrusting people to God (Acts 14:23; 20:32). It means "to hand over something of value to the care of another."[23] In our context one is handing over one's most valuable possession, one's very self, to God. The image is likely drawn from Ps. 31:5 (30:5 in Greek), "Into your hand I commit my spirit; you have redeemed me, O Lord, faithful God." Following Christ (who quoted this psalm during his persecution in Luke 23:46), they are to commit themselves to God, for he is "a faithful Creator." The idea of God's faithfulness is found not only in the OT passage, but also in several places in the NT (Rom. 9:6; 11:29; 2 Cor. 1:18; 2 Tim. 1:12; 2:13; Heb. 10:23). Surely it is to a faithful person that one would want to entrust anything, much less one's self. But the term "Creator" is found only here in the NT, although the idea is common enough (John 1:3; Col. 1:15-16; Heb. 11:3; Jas. 1:17-18).[24] Yet Jesus apparently used the image of God as Creator as grounds for believing he should be trusted: Matt. 6:25-33; 10:29-31. That God gives a person life is surely an indication of his ability to care for the person; God knows what he is doing. That God is faithful indicates that he has not changed nor will change and can therefore be trusted. This is the God in whom one is to rest, although physically threatened. And this image fittingly sums up what our author has to say on persecution as he turns to strengthen the church's internal defenses against it in the next section.

B. THE INNER-CHURCH RESPONSE TO SUFFERING (5:1-5)

> [1]*Therefore I, a fellow-elder and witness of the sufferings of Christ, and a partaker of his about-to-be-revealed glory, exhort the elders among you:* [2]*shepherd the flock of God that is under your care, watching over it —not because you must, but voluntarily in a godly manner; not for profit, but eagerly;* [3]*not by domineering over your portion, but by being examples to the flock.* [4]*And when the Chief Shepherd appears, you will receive the unwithering crown of glory.*

1 Having discussed the behavior of the believers in Asia Minor in their situation of cultural conflict and suffering, our author now turns to intra-church matters. At first glance the introductory particle ("therefore") appears simply to smooth a transition between two unconnected sections rather than indicate a logical connection, and this would indeed be the case if we were limited to some specific term or situation in the immediately preceding verses. But this section, sandwiched as it is between 4:12-19 and 5:6-11 (both paragraphs dealing with suffering), is certainly not an accidental addition. Rather, it is a logically necessary explanation of the intra-church solidarity that is required in the face of persecution. Pressure on a social group can cause it to disintegrate, and the leadership is the focus of the pressure both from without and within. It is with this issue that our author now chooses to deal.[1]

The exhortation is primarily addressed to "the elders among you" (although non-elders are surely to hear and respond to the authority given the elders).[2] These were not the older people in the church, but the leaders of the community; that is, it is the title of an office rather than a description of seniority. Elders are referred to only a few times in the NT (Acts 11:30; 14:23; 15:2-6, 22-23; 16:4; 20:17; 21:18; 1 Tim. 5:17, 19; Tit. 1:5; Jas. 5:14 being the only clear references to church officers by this term).[3] It is noteworthy that four of the six references in Acts refer to the Jerusalem church, for the background of this structure is Jewish. The frequent references in the Gospels to the elders of the Jews (e.g., Matt. 16:21; 21:23; Mark 14:43, 53; Luke 20:1; Acts 4:5, 8; 25:15) reflect the structure of the Jewish nation as organized around groups of elders (Hebrew, using a loanword, *sanhedrîn,* or Gk. *gerousia,* Acts 5:21), whether it be on the national level (the Great Sanhedrin in Jerusalem) or the village council level

or the synagogue level inside or outside Palestine. For example, in the Dead Sea community's Manual of Discipline it was written, "Each man shall sit in his place: the Priests shall sit first, and the elders second, and all the rest of the people according to their rank" (1QS 6:8, a structure not unlike Acts 15). Thus it was natural for the early church, which at first was simply an alternative "messianic" synagogue and even in Gentile areas normally began with a group of Jews, to take over this structure (which was not really foreign to the Greco-Roman world).[4]

Our author identifies himself as "a fellow-elder and witness of the sufferings of Christ." The term "fellow-elder" is unique in the NT,[5] but it is similar to a number of compound terms Paul used for the men and women who worked with him in his mission: fellow-worker (Rom. 16:3, 9, 21; Phil. 2:25; 4:3; Col. 4:11; 1 Thess. 3:2; Philem. 1, 24), fellow-soldier (Phil. 2:25; Philem. 2), fellow-slave (Col. 1:7; 4:7; cf. Rev. 6:11; 19:10; 22:9), and, with a somewhat different meaning, fellow-prisoner (Rom. 16:7; Col. 4:10; Philem. 23). It is clear, then, that this is an inclusive term that, rather than stressing his authority, stresses his empathy with the elders in their task, either because he like Paul has "concern for all the churches" with which he has worked (2 Cor. 11:28) or because in writing to churches with which he has not had personal contact an empathetic approach is the only one appropriate.[6] His terminology is also consistent with the tendency among the early leaders to avoid the use of exalted titles such as were used about them in the second century (cf. Jas. 1:1, Jude 1, and Paul in contexts in which he did not need to defend his authority).

The term "witness of the sufferings of Christ" is a little more difficult. At first glance one might assume that since Peter was one of the Twelve the reference is to his being with Christ during his suffering and thus an eyewitness (in the passive, forensic sense, the meaning in Matt. 18:16; 26:63; Mark 14:63; Acts 7:58; 2 Cor. 13:1; 1 Tim. 5:19, all of which are judicial settings). Another meaning of "witness" is the eyewitness who proclaims what he has seen, which may well be the sense in Luke 24:48 and Acts 1:8, and surely is in Acts 1:22. In this case the witness is personally a guarantor that what is proclaimed really happened. One wonders if Peter was truly a witness of the sufferings of Christ in this sense, for he was apparently absent from the climactic sufferings, those on the cross.[7] But the term "witness"

also included those who proclaimed the true gospel and their experience of the risen Christ according to that gospel (Acts 22:20; Rev. 1:5; 2:13; 3:14; 11:3; 17:6—possibly the sense of Acts 22:15; Heb. 12:1), and in Revelation at least this is bound up with suffering as a result of that proclamation. It seems to be this latter sense that our author is using, for it fits with his identification with the elders among the readers that he would include a term in which they could also participate[8] and this interpretation of the term also fits with the next phrase.[9] Thus Peter is indicating that not only does he talk about Christ's sufferings, but as in 4:13, that he also identifies with them as a result of his witness.

This leads naturally to the final phrase, "a partaker of his about-to-be-revealed glory," for in 4:13 he has indicated that identification with Christ in his suffering will lead to joy at his revelation in glory (Rom. 8:17; 2 Tim. 2:12); or, as Jesus said, those who confess Christ now he will confess later as his (Matt. 10:32-33). That the glory of Christ is "about to be revealed" is a point that Peter has already made.[10] What is significant here is that he expects this so vividly that he considers himself *already* to be a "partaker" of that glory. Knowing that he is faithful now, he already anticipates his participation in what is coming (cf. the anticipated joy of 1:6; 4:12). This should encourage his "fellow-elders" to continue on the same road of witness and participation.

2 Peter's exhortation to the elders is simple: "shepherd the flock of God." The image of shepherding God's people (or his people's being his flock) is an OT image (Ps. 23; Isa. 40:11; Jer. 23:1-4; Ezek. 34:1-31; cf. Ps. Sol. 17:45) that is common in the NT (Matt. 18:10-14; 26:31; Luke 12:32; John 10:1-18; 21:15-17; Heb. 13:20), but the command to elders to shepherd is found only here and in Acts 20:28-29. Both places significantly connect shepherding with "watching over it," showing that shepherding is a job of oversight.[11] This is not unknown in Jewish materials. For example, in Qumran it was written, "This is the rule for the Overseer *[m^{e}baqqēr = episkopos]* of the camp…. He shall love [the Congregation] as a father loves his children, and shall carry them in all their distress like a shepherd his sheep" (CD 13:7-9).[12] And the elders in Tit. 1 were to be overseers. Peter makes two significant points in this initial charge: (1) by using the ingressive aorist he indicates that this is something that needs to be done with ever new vigor rather than

as a routine undertaking, and (2) by noting that it is "the flock of God" he shows that they have no proprietary rights. Both of these facts anticipate statements he will make later, concerning both their energetic service and whose the flock really is.

Having given the basic command, our author goes on to expand it through three sets of contrasts ("not… but"). First, they should watch over the flock "not because you must, but voluntarily in a godly manner."[13] It is true that elders did not volunteer or select themselves but were selected by others (e.g., Acts 14:23; Tit. 1:5), yet they were not to think of their work as something forced upon them.[14] Even if they had wanted the job (as 1 Tim. 3:1 encourages people to do), the stress of pasturing (often while supporting themselves with long days of work) and the added danger in which it put them and their families (for who but the elders would be the first targets of persecution?) could well make the ministry an unwanted burden. Like the author of Hebrews (Heb. 13:17), our author wants elders to do their work "with joy and not with groaning" or, as he puts it, "voluntarily." In Judaism the volunteer was a person who placed himself at God's disposal, either in terms of military service (Judg. 5:2, 9; 1 Mace. 2:42) or of sacrifice (Ps. 54:6 [53:8 LXX]). The writers of the Dead Sea Scrolls spoke of themselves thus as "volunteers" (1QS 1:7, 11; 5:1-10, 21-22). And Philemon is told, "I did not want to do anything without your knowledge so that your good work might not [be done] out of necessity but voluntarily" (Philem. 14). Thus also in northern Asia Minor the elders are to act voluntarily, for that is what it means to act "in a godly manner." After all, none of God's acts for humanity was done out of necessity, but voluntarily, out of grace.

Second, they are to do it "not for profit, but eagerly."[15] Elders were often compensated for their services on the basis of Jesus' teaching (Matt. 10:10), as the Pauline correspondence shows (1 Cor. 9:3-14; 1 Tim. 5:17-18, "The elders who lead well are worthy of full pay"). They were also in charge of the charity funds of the church (Acts 5:1-5; 2 Cor. 8:20), and of course exercised considerable influence over other church members. Therefore, just as there are encouragements to support elders and other ministers fully, so there are warnings that some (due to human fallenness and perhaps the model of some Greek philosophical teachers who profited handsomely from their teaching) would tend to turn ministry into a business (e.g., 2 Cor. 11:7-21; 1

Tim. 6:5-6; Tit. 1:11).[16] This, argues Peter, should be an unknown motive for elders. Rather, they should serve "eagerly." This term indicates zeal, energy, and enthusiasm for the job (cf. related terms in Matt. 26:41; Mark 14:38; Acts 17:11; Rom. 1:15; 2 Cor. 8:11-12, 19; 9:2),[17] and such enthusiasm is the opposite of the calculating spirit that is concerned mainly with how to make money.

3 Finally, they are to serve "not by domineering,… but by being examples." Jesus had clearly pointed out that the way of world at large was for leaders to domineer over the led,[18] expecting obedience and the "perks" of leadership. But that was not to be the model his disciples were to follow (Mark 10:42). His disciples were to be servants, not bosses; ministers, not executives.

What they are not to domineer is their "portion" or "lot." The term appears in Mark 15:24 (and parallels) and Acts 1:26 for "lot" or "dice," and it could therefore mean "something assigned by lot," "portion," or "share," irrespective of the use of lots to select it (cf. Acts 1:17, 25, where the person was selected by lot; Acts 8:21; 26:18; Col. 1:12, where the use of lots is not implied).[19] Here the term stands in parallel to "the flock" and thus indicates that portion of God's people over which an elder had the oversight (as in 5:2)—probably a house church, as each city church usually consisted of several house churches at this time.[20]

Rather than dominating his house church, then, the elder is to lead by example: "being examples to the flock." This concept of leadership is common in the NT. Jesus often presented himself as an example (Matt. 10:24-25; Mark 10:42-45; Luke 6:40; John 13:16; 15:20). Paul could write, "Walk according to the example you had in us" (Phil. 3:17) and "We gave an example to you so that you might imitate us" (2 Thess. 3:9), or even "Be imitators of me, as I am of Christ" (1 Cor. 11:1; cf. Acts 20:35). Other leaders were also expected to be examples (1 Thess. 1:6-7; 1 Tim. 4:12; Tit. 2:7; Jas. 3:1-2).[21] In fact, one could well argue that, following the pattern of the ancient world and especially of Judaism, teaching and leading was for the NT basically a matter of example rather than of lecture or command. Being an example fits well with the image of "flock," for the ancient shepherd did not drive his sheep, but walked in front of them and called them to follow.

4 The above is not to suggest that there is no reward for ministry done properly. There is a reward, states our author, but it comes at the parousia, at Christ's appearing. The idea of Christ's appearing has been mentioned previously by Peter (1:20, of the incarnation; but in 1:7 a similar term is used for the second coming, as also in Col. 3:4; 1 John 2:28; 3:2).[22] The picture of Christ as the Chief Shepherd is likewise most fitting in this context, for like the phrase "flock of God" in 5:2 it reminds the elders that the flock does not belong to them and that they are therefore undershepherds entrusted with another's possessions (cf. John 10:11, 14, "good shepherd" to whom the sheep belong; John 21:15-17, "Feed *my* lambs …"). The term itself[23] denoted a recognized occupation (e.g., Test. Judah 8:1, "I had Hiram the Adullamite as chief herdsman"), and the picture appears elsewhere in the NT as well (Heb. 13:20, "the Great Shepherd of the sheep").

When the Chief Shepherd appears, he will naturally pay his undershepherds. The term "receive" is often used for receiving pay or wages. In our context, as often in the NT, the pay is the eschatological reward (Eph. 6:8; Col. 3:25; Heb. 10:36; 11:13, 39), which stands over against the temporal gain for which elders are not to be greedy. Yet this reward does not consist of gold or silver, but a crown or garland.[24] This image is also well known in the NT (1 Cor. 9:25, "an imperishable crown"; 2 Tim. 4:8; Jas. 1:12; Rev. 2:10; 3:11; 4:4). Nor does this crown consist of ivy, bay, or olive, like the crowns awarded distinguished citizens in Greek cities. These crowns would wither, and the honor bestowed would be forgotten. But the crown Jesus gives will never wither (cf. the related term in 1:4), and it consists of "glory" or honor. The image appears in the OT (Isa. 28:5; Jer. 13:18; cf. Sir. 47:6; 1QS 4:6-8; 1QH 9:25; Test. Benjamin 4:1, "Be imitators of [the good man] … in order that you may wear crowns of glory"). Here the common image is used to indicate the eternal honor or reputation that elders who serve well will receive from Christ at his return. They may be despised on earth (and indeed rejected by their own neighbors), but they will be honored in heaven. And that is something well worth working and suffering for.

> [5]*Likewise, you who are younger, be subject to the elders. And all of you clothe yourselves with humility toward one another, for "God opposes the proud, but gives grace to the humble."*

5 Having addressed the elders, it is logical for our author to turn to those who are not elders and exhort them on their corresponding duties. However, his exhortation is not as clear as it might seem at first. "Likewise," he begins, but this term seems out of place, for he is not telling the "younger" people to be like their elders, but to be subject to them. However, in other parenetic passages expressing subjection this term has already appeared (3:1, 7), so it is not out of place here as a transitional term, a stylistic throwback to the earlier structure.[25]

Having begun with a difficult term, our author continues with another one, "you who are younger."[26] It is true that the term for "elders" also means "older people," but in the previous context it is clearly the former who were addressed, although that group may well have included many of the latter. What does "younger" mean in contrast to such a group? Several explanations have been suggested: (1) our author has changed his meaning for *presbyteros* and now does mean "older people" by it, a similar shift to that occurring in 1 Tim. 5:1, 17;[27] (2) the "younger" are not ordinary members of the church, but lower clergy, for example deacons, who are to serve like the elders (thus "likewise") but also be subject to them; (3) the "younger" are a particular class or group in the church that needed to be subject to the official leadership;[28] or (4) the "younger" are all those in the church who are not elders, making the exhortation a call for the rest of the church to be subject to the elders.[29]

There is little evidence that "younger men" ever meant deacons or other lower officials in the church. Those who argue thus must grasp at Exod. 24:5 or Ezek. 39:14, or note their presence in Acts 5:6.[30] On the other hand, there is certainly evidence that younger people were a group addressed in the early church (e.g., Tit. 2:6-8; 1 Tim. 5:1-2),[31] and some evidence that the church might be divided into two or three groups on the basis of age terms (Acts 2:17; 5:6, 10; 1 John 2:12-14), as was also done in the OT (2 Chron. 15:13; Ps. 148:2) and Judaism (e.g., Philo, *Quod Omnis Probus* 81, describing the Essenes, although more complex ranking schemes in the documents from Qumran may indicate that this is an oversimplification on Philo's part). The context in this section, however, is unlike that in the passages cited above that divide the church (or Israel) into old and young, for the immediate discussion is about elders, not the old (1 Tim. 5 is dissimilar in

that a long discussion separates 1 Tim. 5:1-2 from 5:17), and several of the passages cited (notably Acts 5) do not necessarily contrast old and young (and 1 John 2 introduces the complication of the "children"). It appears best, therefore, to see the "younger" here as the youthful people in the church (if Jewish reckoning is involved, anyone under 30 and perhaps even some who were older would be included in this category).[32] Such younger people are often (but not necessarily) junior leaders, ready to learn from and assist those directing the church (which may be what one sees in Acts 5), but their very readiness for service and commitment can make them impatient with the leaders, who either due to pastoral wisdom or the conservatism that often comes with age (the two are not to be equated) are not ready to move as quickly or as radically as they are. It would be quite fitting to address such people with an admonition to be subject to their elders. Indeed, particularly in a time of persecution their willingness to take radical stands without considering the consequences could endanger the church.[33]

Our author continues, addressing the church as a whole, "And all of you clothe yourselves with humility toward one another."[34] The concept of clothing oneself with a virtue is not unusual in the NT (e.g., Rom. 13:12; Eph. 6:11, 14; Col. 3:12; 1 Thess. 5:8, the latter passages including the picture of the "clothing's" being a spiritual armor), but this particular term, which appears only here in the NT, is. It is a strong term, the root of which referred to the apron that a slave or herdsman tied on over his tunic to keep it from being soiled.[35] Thus one is reminded of Jesus' washing the disciples' feet in John 13:4, although the differing terminology shows that Peter has no knowledge of John's text.[36]

This image fits well with what is tied on: humility. Peter has already referred to it in 3:8, for it is a cardinal Christian virtue (Acts 20:19; Eph. 4:2; Phil. 2:3; Col. 3:12; cf. Mark 10:42-45), indicating a servant's attitude toward others. It is something the NT values highly, in contrast to either Judaism or Hellenistic culture, due to the example of Jesus.[37] Our author reinforces this teaching here (as in 2:21; 3:18; 4:8) by adding an OT citation, Prov. 3:34, which was likely a favorite in the early church, for it also appears in Jas. 4:6 (and later in 1 Clem. 30:2 and Ignatius, *Eph.* 5:3). This is reversal-of-fortunes language, of which both the NT (e.g., Luke 1:51-53; 6:24-26; Jas. 2:5) and the OT (1 Sam. 2:7-8; Pss. 28:27; 31:23; Ezek. 17:24; Zeph. 2:3; Sir. 10:14-15)

make use. Those who are powerful and self-sufficient God rejects and destroys, while those who are humble and submitted to God (e.g., Num. 12:3; Judg. 6:15) he enriches with his gifts and exaltation. This teaching, which in the NT was supremely seen in the teaching of Jesus, is surely reason enough for any Christian humbly to serve another. And if this is the case, the church will operate effectively even under the stress of persecution.

C. FINAL EXHORTATION ON STANDING FIRM UNDER PERSECUTION (5:6-11)

> [6]*Humble yourselves, then, under God's mighty hand, so that he may exalt you in due time,* [7]*casting all your anxiety on him, for he cares about you.*

6 The quotation from Prov. 3:34 acts like a hinge, for while humility toward (and thus submission to) one another was the ostensible reason for the quotation, the verse mentions humility without qualification and moves the focus to God. This allows our author to turn the topic back to God and the suffering of his readers. He has already mentioned that persecution comes to faithful Christians according to God's will (3:17), that it is not foreign to their existence as followers of Christ (4:12-16), and that it is in fact God's purifying fire (4:17-19). If this is so, the duty of the believer is not to resist (either attacking the persecutors or raging against God), but to "humble [himself] under the mighty hand of God."[1] The concept of humbling oneself, of making oneself low, has already been noted in the previous verse. Jesus himself valued this attitude before God (Matt. 18:4; cf. Matt. 5:3, where "poor in spirit" is probably another way of expressing the underlying Hebraic concept of being God's *ʿānî* or *ʿănāwîm*), so there is no surprise in discovering that his followers would also value it (however difficult it may be actually to live out). "God's mighty hand" is also a good biblical image, deeply rooted in the OT. It was this "hand" that delivered Israel from Egypt (e.g., Exod. 3:19; 6:1; 13:3, 9, 14, 16; Deut. 9:26, 29; 26:8; Jer. 21:5; Ezek. 20:33-34), and it was this hand that was behind his works in the NT (Luke 1:66; Acts 4:28, 30; 11:21; 13:11), most of which are his signs and wonders,

but some of which are his judgment (Acts 13:11), including the death of Jesus (Acts 4:28), which for Peter is archetypal for the suffering of the church.[2] Thus they are to see God at work behind their suffering and submit, allowing themselves to be brought low, for his purpose is that "he may exalt you in due time."

That humiliation leads to exaltation is a common theme of Scripture (e.g., 1 Sam. 2:7-8; Ezek. 17:24; Matt. 23:12; Luke 1:52; 14:11; 18:14; Jas. 1:9).[3] God's purposes are never simply to humiliate people, but that out of their coming low before him (often spoken of as a "death to self")[4] he might exalt them in and with Christ. This he will do "in due time." For Peter the due or opportune time is surely the return of Christ, the parousia, this expression here being a shortened form of that in 1:5.[5] It is then that these folk will be vindicated, that their enemies will be judged, and that they will receive in exchange for their persecution that inheritance which is already waiting for them in heaven (1:3). This is indeed something worth humbling oneself for, for those who resist God (the proud) will never receive it.

7 Our author not only instructs one to humble oneself, but he also explains how to do this. It is by "casting all your anxiety on him."[6] The reason one can do this is that "he cares about you." The picture of throwing one's anxieties on God is colorful and graphic (the verb occurs elsewhere in the NT only in Luke 19:35, where the disciples toss their cloaks over a donkey as a saddle for Jesus). The language is unique,[7] but the teaching is firmly rooted in the NT. Jesus in Matt. 6:25-34 (cf. Matt. 10:19; Luke 10:41) makes precisely the point that one should not have any anxiety about food or clothing because the God who cares for birds and lilies surely cares far more about disciples. Indeed, to carry anxiety is likely to choke the fruitfulness of God's work in one's life (Mark 4:19; Luke 21:34). Paul takes up this idea when he writes in Phil. 4:6, "Do not worry about anything." In 2 Cor. 8–9 he combines this assurance of God's care with the carefree giving of the Macedonians to urge a similar attitude. His own confidence in God's ability in the middle of persecution appeared previously in 2 Cor. 1:8-11. In other words, in 1 Pet. 4:19 our author argued that in persecution the believer should simply commit his or her life to "a faithful Creator." Here he expands on that attitude. When pressures come on the Christian the proper response is not anxiety, for that comes out of a belief that one must take care of

oneself and a lack of trust in God. It is rather a trusting commitment to God (prayer expressing this, as Paul states explicitly in Phil. 4:6) in the assurance that God indeed cares and that his caring does not lack the power or the will to do the very best for his own.

> [8]*Be clear-headed! Be alert! Your adversary the devil prowls around like a roaring lion seeking someone to devour.* [9]*Resist him, firm in faith, knowing that the same type of sufferings are laid on your brotherhood throughout the world,* [10]*And the God of all grace, the one who has called you into his eternal glory in Christ Jesus, will, after you have suffered a little while, himself restore, establish, strengthen, and settle you.* [11]*To him is power forever. Amen.*

8 God, however, is not the only one interested in the believer. His interest is only in the good of his own, but the reason there is persecution and struggle is that there is a devil who wants to destroy those who are committed to God. This is the one who has a stake in their giving in to persecution. Thus, after writing his comforting thoughts about God, Peter must go on to warn, "Be clear-headed! Be alert! Your adversary the devil" is on the prowl.

That Christians must be clear-headed and alert, especially as the final apocalyptic end nears, is a constant theme in the teaching of Jesus (Matt. 24:42-43; 25:13; 26:38-41 = Mark 13:34-38; Luke 12:37) and the NT in general (1 Thess. 5:6 uses the same word pair; cf. 1 Thess. 5:8; 2 Tim. 4:5, both of which use "clear-headed," and Acts 20:31; 1 Cor. 16:13; Col. 4:5; Rev. 3:2-3; 16:15, all of which use "Be alert").[8] Two situations call for this alertness: (1) the coming end with the return of Christ, who will reward the faithful and punish those who are not prepared, and (2) the testing of faith, whether from internal desires, demonic attack, or external human pressure (e.g., Mark 14:35-38 and parallels; Acts 20:31; 1 Cor. 16:13).[9] Peter has already referred to the need to be "clear-headed" twice (1:13; 4:7); here as there the meaning is not literal soberness as opposed to drunkenness, but a clear-headedness that comes from a freedom from mental confusion or passion.[10] Likewise alertness, which in military contexts refers to a soldier on watch, is opposed to mental and spiritual lethargy (cf. the literal

sleepiness of the apostles in Mark) that would prevent one from recognizing and meeting an attack on one's faith.[11]

For Peter, the attack, which may be mediated through persecutors, is coming from "your adversary the devil."[12] The term "devil" is the Greek translation of the Hebrew *śāṭān,* which means "adversary" or "opponent" (the general meaning occurs in, e.g., Num. 22:22, 32; 1 Sam. 29:4; 2 Sam. 19:22) and which in later OT literature came to designate an angelic figure (one of the "sons of God"), *the* opponent or Satan (1 Chron. 21:1; Job 1-2; Zech. 3:1-2). This spiritual adversary, shadowy in the OT, was developed in the Intertestamental period and with that background appears in the NT as a well-known image, either as Satan (i.e., a transliterated form of the Hebrew; e.g., Mark 1:13 and Mark 8:33 and their parallels; 1 Cor. 5:5; 7:5) or as "the devil," as here (i.e., a translation of the Hebrew term, meaning "slanderer"; e.g., Matt. 4:1, 8, 11; Eph. 4:27; 6:11; cf. 1 Tim. 3:11; 2 Tim. 3:3; Tit. 2:3 for the general use of the word).[13] Our author further describes him as an "adversary," a term that originally meant "opponent in a lawsuit" (Matt. 5:25; Luke 12:58; 18:3) and may mean that here (should Peter be thinking of the picture in Job or Zechariah, or the scene in Rev. 12:10, in which Satan accuses the righteous before God) but is more likely used in the general sense of "adversary" or "enemy," which use is also found in the Greek OT (1 Kings 2:10; Isa. 41:11; Sir. 36:6), since no reference to a court scene appears in this passage.[14]

The devil is not a neutralized foe, but one who is seeking the destruction of the believer. While the Pastorals describe him as snaring Christians (1 Tim. 3:7; 2 Tim. 2:26), our author pictures him more aggressively as a "roaring lion." The image is surely drawn from Ps. 22:13, "They open their mouths wide at me, like a ravening and roaring lion." (Cf. 2 Tim. 4:17.)[15] His prowling around has already been mentioned in Job 1:7, and it forms an ample basis for alertness, for when a lion is on the prowl it is no time to sleep.

The goal of the hunt is to find someone to devour.[16] The term "devour" is graphic, meaning "to drink down." The picture is one of a beast swallowing its prey in a gulp. For example, in Jer. 28:34 in the Greek OT (= 51:34 in Hebrew) we read, "He [Nebuchadnezzar] gulped me down like a dragon; he

filled his belly…." The same term is used of the fish that swallowed Jonah (Jon. 2:1; cf. Tob. 6:2). This graphic description pictures the annihilation of the believer that the devil wishes to achieve.[17]

9 Like good soldiers the Christians are not to fear or flee the enemy (devil), but to "Resist him, firm in faith." Neither of these ideas is unique here. Jas. 4:7 uses almost identical language, "Resist the devil," and adds the result, "He will flee from you." Eph. 6:11-12 gives a similar picture in different words when it speaks of putting on God's armor in order to "stand against the stratagems of the devil," adding that it is spiritual powers against which the Christian fights, not the human agents through which they may work. The idea of resisting, of course, is rooted in Gospel narratives such as the story of the temptation (Matt. 4 and parallels). This was obviously a common and important theme for the early church.[18]

The devil is resisted by being "firm in faith." The concept is not that of holding certain doctrines firmly, which is a meaning of faith found in the Pastorals (e.g., 1 Tim. 1:19; 6:21; 2 Tim. 2:18), but that of remaining firm in one's trust in God. The word "firm" originally applied to physical firmness or hardness, such as a firm foundation (2 Tim. 2:19) or solid (versus soft or liquid) food (Heb. 5:12, 14) or (in its verbal form) firm feet (i.e., feet that no longer gave way under the weight of the person, Acts 3:7, 16). Here the term is applied to character,[19] as is its verbal form in Acts 16:5, where the new churches become firm in their commitment to Christ (= faith).[20] The same idea is expressed in different words in Col. 1:23, "Continue in the faith stable and steadfast, not shifting from the hope of the gospel which you heard," or Col. 2:5 (which uses a cognate term), "rejoicing to see your good order and the firmness of your faith in Christ." Rev. 12:9-11 demonstrates the effect of such firm commitment on the devil, "They have conquered [the devil] by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death." That is indeed the type of firm commitment to and trust in Christ that our author wishes for his readers (a firmness already intimated in 4:19).[21]

One thing that will make their commitment firmer is the awareness[22] that they are not suffering alone. It is not "just me" who is suffering or even "just us," laments that make the suffering seem unfair and unjust, but "your brotherhood throughout the world." Peter stresses this unity in two ways—

first, by using the collective "brotherhood" (which he alone in the NT uses, cf. 2:17, his other use, or "brotherly love" in 1:22 and 3:18) instead of the more individual "brothers" (a term he uses only in 5:12), and second, by adding "throughout the world," which phrase uses "world" in its physical and global sense (as do Mark 4:8; 14:9; Rom. 1:8; 1 Cor. 14:10; 1 Pet. 1:20; cf. 2 Macc. 3:12) rather than in its ethical sense (i.e., human culture in its independence of and hostility toward God, as in John 15:18-19; 16:33; Jas. 4:4). Our author never uses "world" in this latter sense, and he is looking toward the return of Christ throughout his letter rather than dealing with the death of Christians. Thus here he is thinking of the church spread throughout the Empire (the probable extent of his world), not of a contrast between living Christians (those within the context of this present evil world) and dead ones (a brotherhood in heaven).

Peter's point is that they are aware that the church throughout the world experiences the same type of suffering.[23] This does not mean that a general persecution was taking place, but that the type of rejection and abuse they were suffering was similar to that suffered by other Christians, a fact painfully clear to the well-traveled Christian leaders (as Paul shows in 1 Thess. 2:14) and which surely had reached the ears of the readers along the Christian communication "network" (e.g., Rom. 1:8; Phil. 1:30; 1 Thess. 1:7-8). Like soldiers whose morale is strengthened by knowing that the whole army is engaged in the same battle-hardships they are in, these Christians should be strengthened to resist the devil and not to give in to persecution by the knowledge that they are not alone.[24]

10 Furthermore, our author goes on to indicate that the "general" of their "army" has not abandoned his "troops" and that the battle itself is temporary. Using terminology parallel to that in 1:6 (the only change is in the use of "suffered" here, because that verb is the one he has been using in this section of the epistle),[25] he indicates that suffering is only for "a little while." The reason for this is not that the persecutors will have a change of heart, but that the "the end of all things is near" (4:7). Even within the present context of suffering they can trust in the character of God.

The form of this verse is like that found in many NT closings, for example 1 Thess. 5:23-24; 2 Thess. 2:16-17 (which closes off a section of the

letter; cf. 3:16); Heb. 13:20-21. But there is a difference in that what in the parallel passages is a wish or prayer is here presented as a promise.

The phrases used flow naturally from the letter. "The God of all grace" builds naturally from 1:13, 4:10, and 5:5 (and its use of Prov. 3:34), where God is presented as the grace-giver. It is analogous to "God of peace" in Thessalonians and Hebrews, or "the God of all comfort" in 2 Cor. 1:3. While this letter knows about the judgment of God (4:17), it is primarily concerned with letting the readers know that God is to them a God of love and grace. This is the God "who has called you into his eternal glory in Christ Jesus."

The idea of calling is again a gathering up of an earlier theme (1:15; 2:9, 21). They are not rejected, but wanted and accepted by God. The goal of this calling is "eternal glory," which on the one hand picks up the theme of promise ("inheritance" in 1:4; "glory" in 4:13; 5:1, 4) and on the other the contrast between *eternal* glory and suffering for a *little while*. They are not called in the abstract, but called with a destiny, a fine destiny indeed.

This calling and this glory are "in Christ Jesus." It is clear for Peter as for Paul that the believers' calling is "in Christ," that is, on the basis of their identification (in repentance and baptism) with the crucified and risen Christ (1:3; 4:13; cf. 3:16). It is also clear that for our author the glory belongs primarily to Christ and secondarily to Christians due to their being joined to him (1:11; 4:13; 5:1). Therefore, it is no wonder that commentators argue over whether "in Christ" fits with "glory" or with "called." Grammatically one can argue either way. On the one hand, we would expect it to fit with "glory," for it is closest to that word, while on the other hand, the lack of the article before "in" makes the phrase flow together and thus links it to "calling."[26] But given that the phrase is a whole, it is more likely that Peter made no distinction—both the calling and the glory are in Christ.[27]

This calling is further defined by means of four powerful images of what God himself (our author is emphatic, indicating that God is not removed from their situation, but personally involved) will do, that is, how he will give grace to or exalt them (5:5-6; Prov. 3:34). While the verbs involved are future (not the optatives found in most closing blessings), it is clear from their content that some of this is taking place even within their present suffering; that is, God is producing their good out of their enemies' intended

evil. First, he will "restore" them, a term common in NT ethical teaching (Luke 6:40; 1 Cor. 1:10; 2 Cor. 13:11; Gal. 6:1; 1 Thess. 3:10; Heb. 13:21), meaning "to put in order," "to establish," "to confirm." The focus is on their character. Through their suffering God will produce a fully restored or confirmed character in them.[28]

Second, he will "establish" them, which is also a common NT theme (e.g., Luke 22:32; Acts 14:22; Rom. 16:25; 1 Thess. 3:2, 13; 2 Thess. 2:17; 3:3; Jas. 5:8; Rev. 3:2), the term meaning "to establish," "strengthen," or "support." The idea is that God will make them firm in their faith (cf. 5:9).[29]

Third, God will "strengthen" them. This is quite an unusual word meaning "to make strong," found only here in biblical Greek (a related term appears in 3 Macc. 3:8, but that only once) and rarely in secular Greek.[30]

Finally God will "settle" them, a term meaning "to found" or "to place on a foundation" (Matt. 7:25; Eph. 3:17; Col. 1:23). This is an image of security, of people who cannot be moved no matter what comes against them. As such it rounds out the result of the other terms.[31] While we have tried to give careful definitions of these four terms, it would be wrong to try to see some new idea in each of them. What Peter has done is pile up a number of closely related terms that together by their reinforcing one another give a multiple underscoring of the good that God is intending for them and even now is producing in their suffering.[32]

11 Having said the above, one can make but one response, that of praise to God. Thus our author rounds out the body of the letter with a short doxology: "To him is power forever. Amen." This is an abbreviation of the doxology found in 4:11 (indeed, several manuscripts have tried to lengthen it to match), but coming at the end of 5:10, which is itself an exaltation of God, there is no need for more.[33] Having spoken of God's plans for them, it is no accident that he underlines God's power (cf. 5:6, "the mighty hand of God").[34] The one who has planned and promised is also the one to whom belongs the power to fulfill. This is indeed assurance for his readers. To such assurance they with Peter can only respond with the liturgical "Amen," so be it.

V. CONCLUSION AND GREETINGS (5:12-14)

> [12]*By means of Silvanus, whom I regard as a faithful brother, I have written you briefly, encouraging you and declaring to you that this is the true grace of God. Stand fast in it.* [13]*She who is in Babylon, chosen along with you, sends you greetings, as does Mark, my son.* [14]*Greet one another with the kiss of love. Peace be with all of you who are in Christ.*

12 The letter is finished. What remains is for our author to add the appropriate conclusion and greetings, which he does in three brief verses. The normal Greek letter simply ended with a short closing word, perhaps preceded by such items as (1) an oath, (2) a health wish, (3) a purpose statement, and (4) a mention of who was carrying the letter,[1] but the NT writers (especially Paul, although that may only appear to be the case because we have so many of his letters and relatively few of those of other writers) have expanded this into a relatively lengthy conclusion. It was normal for these church letters to include (1) greetings (rare in Greek letters, but more common in oriental ones and valued in the church as a means of strengthening interchurch unity: 2 Cor. 13:12; Phil. 4:22; 2 John 13), (2) some comment about the messenger (Rom. 16:1; 1 Cor. 16:17; 2 Cor. 8:17; Eph. 6:21; Phil. 2:25; Col. 4:7-8; Philem. 11-12), (3) a statement as to the purpose of the letter (Gal. 6:11-17; 1 Tim. 6:20-21; Philem. 21-22; Heb. 13:22; Jas. 5:19-20; 1 John 5:21), and (4) a blessing or prayer as the concluding line (Rom. 16:20; 1 Cor. 16:23; 2 Cor. 13:13; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; Heb. 13:25). It was also normal for the author to take the pen from the scribe at this point and write the conclusion (although not necessarily the greetings if they were extended) in his own hand, as likely happens here (Gal. 6:11; 2 Thess. 3:17). However, despite structural parallels our letter shows no literary dependence on Pauline formulas (as the differences will show), but rather a general similarity to Paul's letters as well as to other NT letters.

The first item in the conclusion is the reference to Silvanus. By this is surely meant that Silvanus whom we first meet in Jerusalem in Acts 15:22, 27, 32-33 as a prophet and trusted minister in the church; sensitive

diplomatic missions were not entrusted to novices. While in Antioch he was chosen by Paul as a coworker to replace Barnabas (which again speaks eloquently about his qualities; Acts 15:40), and he is mentioned repeatedly during Paul's second missionary journey (Acts 16:19, 25, 29; 17:4, 10, 14-15; 18:5). Paul naturally refers to him in his letters to the churches they founded together (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1).

The reference to Silvanus or Silas (the shorter form of his name) means one of three things: (1) he is the carrier of the letter (Acts 15:23, where there is no sense that both Judas and Silas wrote the short letter, but that they were delivering it; cf. Ignatius, *Rom.* 10:1; *Phld.* 11:2; *Smyrn.* 12:1; Polycarp, *Phil* 14:1), (2) he is the secretary or amanuensis who wrote the letter by dictation (Rom. 16:22), or (3) he is responsible for writing the letter on behalf of someone else (Eusebius, *Eccl. Hist.* 4.23.11, quotes Dionysius of Corinth who uses the same grammatical structure used here to refer to Clement's writing on behalf of the Roman church in A.D. 96). The reference to writing "briefly" would seem to make the first option less likely as the intention of "by means of Silvanus" (although it is still possible that Silvanus carried the letter without that fact being mentioned), for it appears to make the sentence refer to the process of writing itself.[2] The second option is possible, but given his need to go on to name Silvanus "a faithful brother" and Silvanus's coworker (perhaps coapostle) status with Paul noted above, it would seem unlikely that he was a mere scribe. Thus this option merges into the third. Silvanus is being cited as the real author of the letter per se, although the thoughts behind it are those of Simon Peter (see Introduction).

Since this is the case, it was quite necessary to go on and endorse Silvanus and thus to assure the readers of the value of his work. The phrase "whom I regard" is not an expression of doubt (e.g., implying "Others may not, but I at least regard him …"), but a positive endorsement that puts Peter's full authority behind the commendation (as in Rom. 3:28; 8:18; 2 Cor. 11:5; cf. 2 Cor. 8:23, which accomplishes the same function in different words). The endorsement reads: "faithful brother." The quality of faithfulness is particularly significant here, for surely only a faithful person should be entrusted with writing on one's behalf (1 Cor. 4:17 [of Timothy]; Eph. 6:21; Col. 4:7 [of Tychicus]; Col. 1:7 [of Epaphras]; Col. 4:9 [of Onesimus]). It assures the readers that what Silvanus has written accurately portrays Peter.

The term "brother" can apply to any Christian, but since Peter has avoided it up to now (although he has used related words) it is likely that it is used in its secondary sense of "colleague" or "fellow-worker" (1 Cor. 1:1; 2 Cor. 1:1; 2:13; Eph. 6:21; Col. 1:1; 4:7; Philem. 1), identifying Silvanus as a sharer in Peter's ministry as he had been in Paul's.[3]

Peter goes on to mention that he had written "briefly." While 1 Peter at 105 verses is not a long letter as NT letters go, it is certainly not short, although given its subject it is succinct. When one realizes that Hebrews can make the same claim (13:22), it becomes clear that this statement is not meant as a description of fact but as a formal statement of politeness, for letters were supposed to be brief.[4]

With that polite statement Peter goes on to give his purpose for writing. It is first of all to encourage them. Twice before he has used this term (2:11; 5:1), each time opening a section of ethical exhortation or parenesis (a normal use of the term elsewhere in the NT as well, e.g. Rom. 12:1; 1 Cor. 1:10; 4:16; Eph. 4:1; Phil. 4:2). His encouragement, then, is to live rightly even under the situation of persecution.

Secondly, his purpose is to declare "to you that this is the true grace of God." The word "declaring" means "to attest" or "to witness," and is found only here in the NT.[5] What is attested in this letter is simply that "this is the true grace of God." But what does "this" refer to? Three suggestions have been made. First, Peter has spoken of God's grace three times (1:13; 5:5, 10), and these statements include both the future reward at the coming of Christ (1:13; 3:7; 5:10) and God's present relationship to them (5:5; cf. 1:10; 4:10, 14), which is a foretaste of the future (1:6; 2:10). Thus while their present situation may not feel like grace from God, when looked at from the proper perspective they are indeed receiving that grace.[6]

Second, others believe that "this" refers to the suffering itself, both actual and potential, which the Christians are experiencing. Thus the very thing that the believers look on as evil is actually part of God's manifold grace (4:10).[7]

Third, "this" may refer to the letter as a whole. In other words, Peter is saying, "I've written to you a short letter to encourage you and to testify to you that this teaching is really [i.e., "true"] a gift ["grace"] from God."[8]

In fact, the first and third of these explanations are not far apart, while the second is less likely due to the reasons cited above in the note. The intention of the letter itself is to give eschatological perspective to their suffering, that is, to point out the grace of God they will receive and even now are receiving, and thus encourage them to keep on in their trust in God (which is the use of grace to which the first position pointed). But since the phrase appears immediately after the commendation of Silvanus, most likely it refers to the letter as a whole, not to specific references to grace within it. Either way, the clause points to the encouraging fact that God is not absent from their suffering, but values it and rewards it.

This leads to a simple exhortation: "Stand fast in it."[9] Now is not the time to give up, but rather the time to stand fast in faith (as they have been exhorted to stand against the devil, 5:9) and hold on to what they already have, that is, God's grace. This is the major purpose toward which the whole letter is directed.

13 Having summarized his letter, our author now moves on to give the customary greetings. In the interest of tying the church together, it was natural to send along the greetings of the church where the author was located, naming specific house church leaders if they would be known to the recipients (e.g., Rom. 16:23; 1 Cor. 16:19-20) or sending general greetings if no one in the church was known to those in the receiving church. Peter chooses the latter course, "She who is in Babylon, chosen along with you, sends you greetings." While some older commentators have argued that "she" was Peter's wife, who did apparently travel with Peter (1 Cor. 9:5; cf. Matt. 8:14), it is highly unlikely that he would not have named her had she been well enough known to the Christians in Asia Minor to send greetings, nor is it likely that she rather than Peter would be linked to "Babylon." Rather, as is the case in 2 John 1, 13, the "lady" in question is "Ekklesia," the church.[10] She is indeed "chosen along with you" (a compound word in Greek used only here in the NT),[11] for as the Christians in Asia Minor were "chosen," "called," or "elect" (1:1, 15; 2:9, 21; 3:9; 5:10), so were the Christians in "Babylon"; they share something (cf. 5:9 where he links the churches in suffering as well).

But where is the church and why use the term "Babylon"? Three locations have been proposed. First, some argue that Babylon is in Egypt, for

Strabo *(Geog.* 17.1 and 30) and Josephus *(Ant.* 2.15.1) mention a Roman garrison by that name in Egypt near Old Cairo and church tradition connects John Mark to the founding of the Egyptian church (Eusebius, *Eccl. Hist.* 2.16 and 24). But tradition does not connect Peter to Egypt (in fact, Eusebius in the same section places Peter in Rome), and Mark is linked to Alexandria, not to places further south. Furthermore, it would seem unlikely that an author would use without further explanation the name given by a military garrison to a place, so we can safely dismiss this possibility.

Naturally it is possible that "Babylon" might mean the city by that name in Mesopotamia. Had Peter been traveling earlier in the century, that would have been possible, but during the reign of Claudius the Jewish community left Babylon for Seleucia (Josephus, *Ant.* 18.9.8-9), and that was about the same time that Peter had to leave Jerusalem due to the persecution of Herod Agrippa I. Furthermore, Babylon was in decline generally during the first century so that by 115 Trajan would find it a ghost town (Dio Cassius, *Hist.* 68.30). Finally, there is no Syrian tradition of Peter's having traveled in the Mesopotamian area. Thus it is highly unlikely that Peter would ever have been in Babylon at the same time as Silvanus (who, we know, traveled in Asia Minor and Greece with Paul).

That leaves Rome as the only viable option. That Rome was referred to as Babylon in both Jewish and Christian sources is known. In the Christian tradition "Babylon" in Rev. 14:8; 17:5, 18; 18:2 refers to Rome. In the Jewish tradition Sib. Or. 5:143, 159 (both with references to Nero) and 2 Bar. 11:1; 67:7 (with a reference to Vespasian), as well as later rabbinic writings (far too late for our purposes), refer to Rome under the name Babylon. While 1 Peter is likely earlier than any of these references (unless one connects Revelation to the Neronian persecution), they all build on OT imagery. Babylon is the place of exile (Ps. 137; Isa. 43:14 in context with 5-6) and it is a wicked and haughty city (Isa. 13; Jer. 50-51; Dan. 5:17-31). In Revelation it is also the place of persecution (Rev. 17:5-6, although this is also implied in the images of slaughter in the OT passages). All these meanings would be appropriate for 1 Peter. Our author is concerned with holiness (1:15-16), so Rome would surely impress him as the center of the evil in the world (cf. Rev. 18). He is also concerned with persecution, and the Neronian

persecution came from and centered on Rome (the expulsion of the Jews from Rome under Claudius may also have been viewed by Christians as persecution). Finally, the theme of exile runs throughout the book (1:1, 17; 2:11; implied in passages that refer to their cultural estrangement), so Rome equals Babylon becomes a beautiful symbol for the capital of the place of exile away from the true inheritance in heaven. Peter can say some positive things about government (2:13-17), but they are restrained and balanced by the view that that same government is the capital of evil. By referring to this reality, he again underlines his solidarity with the suffering Christians of Asia Minor.[12]

Greetings are also sent from "Mark, my son." This, of course, is John Mark, whose house was apparently a main meeting place for Peter (Acts 12:12-17; perhaps Peter normally lived there or meetings of the church leadership were held there). He had traveled with Paul and then abandoned the mission (Acts 12:25; 13:13). Later he apparently had a change of heart that convinced his relative Barnabas, but not Paul (Acts 15:36-39), although the latter eventually came to value him highly since he was with him during his Roman imprisonment (Col. 4:10; Philem. 24; 2 Tim. 4:11). It was natural, then, for him also to become a close associate of Peter (whom he must have known well in Jerusalem) when Peter came to Rome, as Eusebius indicates (Eusebius, *Eccl Hist.* 3.39.15; this would be especially appropriate if Paul had already been martyred).

Mark is referred to as "my son." Since Mark was from Jerusalem rather than Galilee, he was not Peter's physical son, and there is no reason to believe that he was converted by Peter and thus his son in that sense (1 Cor. 4:15; Gal. 4:19; Philem. 10). Nor is the metaphor being used in Paul's sense of parental care (1 Thess. 2:11-12). Rather, we have here the loving relationship between an older Christian and a younger, perhaps in terms of teacher–disciple (a usage for which Matt. 12:27 and Acts 23:6 give some evidence in Jewish circles), but at least in terms of respected senior-respectful junior.[13] This does not mean that Mark was not a minister in his own right, but that in relation to Peter he took a junior role, just as in that culture an otherwise adult son would defer to his physical father as long as the latter lived. Although we know of no trip of Mark to Asia Minor, Peter

obviously expected him to be known by name in the churches there, whether or not he was personally known.[14]

14 The greetings by those in Rome are finished. They had reached out through the letter to touch the believers in Asia Minor. Now that the letter was ended, it was appropriate for the readers to greet one another in their customary way, with "the kiss of love." Paul mentions the "holy kiss" at the end of four of his epistles (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26), evidently expecting that it would follow in the service in which the letter was read. Peter uses the less formal "kiss of love," which expresses the meaning of the act.[15] In the ancient world kisses were normally exchanged among family members (parents and children; brothers and sisters; servants and masters) and at times between rulers and their clients. The erotic kiss is secondary and not stressed in the literature. The familial kiss probably forms the background to the NT practice, for all fellow-Christians were considered brothers and sisters. This affectionate kissing was normally on the cheeks, forehead, or hands. We can assume such to be the practice here. While we are not sure when in the service it was done, it is probable that it was a mark of greeting (Luke 7:45; 15:20) or parting (Acts 20:37), stemming from its apparent use among Jesus' band of disciples (Mark 14:44-45 and parallels; it is unknown in the synagogue), although it is possible that it already had a more formal place in the service just before the eucharist, signifying the reconciliation among the "family" of God.[16] In calling it the "kiss of love" Peter not only brings out the meaning of kiss *("kiss" philēma* in Greek, comes from *phileō,* a verb indicating familial and friendly as opposed to erotic love), but also expresses the proper relationship among the members of the Christian community ("love" here is the typical Christian term for love, *agapē,* used also in 1:22; 4:8).

The greetings finished, our author ends with a simple blessing.[17] Rather than Paul's usual prayer for grace (Rom. 16:20; 1 Cor. 16:23; 2 Cor. 13:13; Gal. 6:18; also at the end of the nine other letters in the Pauline corpus; Peter mentioned grace in 5:12), this one is for peace (3 John 15; Paul also can use peace, Rom. 15:33; 2 Cor. 13:11; Gal. 6:16; Eph. 6:23; 2 Thess. 3:16, but none of these is the final blessing). By this blessing he probably means the same as the Hebrew wish *šālōm,* the fullness of health and good relationships both among them and with God. It matches his wish in 1:2 and fits well in their

troubled situation. This peace is for "all of you who are in Christ"—not assuming that some of them are not in Christ, but that it is for them because they are in Christ. Their good life-style (3:16), their future hope (5:10), and their present peace are all due to their relationship with Christ, their identification with him. Their peace, then, is not the peace of this world, but the blessings of the coming age and its ruler, experienced in his "family" in foretaste in this life.

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1. That is, simply χαίρειν.

2. In fact, V. P. Furnish, "Elect Sojourners in Christ," *PSTJ* 28 (1975), 2-3, points out that Paul in similar places expresses this idea with "called" rather than "elect" or "chosen" as here.

3. J. Juster, *Les juifs dans l'empire romain* (Paris, 1914), estimated that there were some four million Jews living outside Palestine, comprising some 8 percent of the population of the Roman Empire, but this probably assumes that Josephus's figure of one million Jews in Egypt is not inflated; E. Schürer, *The History of the Jewish People in the Age of Jesus Christ,* ed. G. Vermes *et al.* (Edinburgh, 1986), III. 1, 17-36, gives the archaeological and historical evidence for extensive Jewish settlement in Asia Minor; and H. Koester, *Introduction to the New Testament* (Philadelphia, 1982), I, 223, points out (following Josephus, *Ant.* 12.149) that in 200 B.C. 2,000 Jewish families were settled in western Asia Minor, a population that itself probably reached close to 100,000 by the mid-first century, when the Jewish population of Rome itself was 40,000 to 60,000. Cf. F. F. Bruce, *New Testament History* (Garden City, NY, 1969), p. 137. Given that Asia Minor ranked third behind Babylon and Egypt as a center of the diaspora, an estimate of two million Jews spread unevenly over the Roman and Parthian world would likely be safely conservative.

4. V. P. Furnish, "Elect Sojourners," pp. 3-4.

5. C. J. Hemer, "The Address of 1 Peter," *ExpT* 89 (1978-79), 239-43, especially 240-41.

6. Josephus, Ant. 16,21-23. See the Introduction for a further discussion of Peter's relationship to these readers.

7. L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), pp. 82-83.

8. P. Jacobs and H. Krienke, "Foreknowledge," *DNTT*, I, 693. This is a distinctively NT idea. V. P. Furnish, "Elect Sojourners," p. 5, prefers the translation "purpose" to indicate that knowledge is not separated from saving will in the biblical perspective of God.

9. While we prefer the instrumental use of ἐν, "by means of," because it reads most naturally, it is also possible to understand it as a locative use, "in the sphere of," as E. G. Selwyn, *The First Epistle of St. Peter* (London, 1947), p. 119, does. Given our interpretation of 3:18, Selwyn's rendition is attractive, but it does not seem to fit best here.

10. F. H. Agnew, "1 Peter 1:2—An Alternative Translation," *CBQ* 45 (1983), 68-73, argues that εἰς here indicates result rather than purpose and thus the phrase should be translated, "because of the obedience and the sprinkling of the blood of Jesus Christ" (i.e., because of Jesus' obedience and the sprinking of Jesus' blood). This does keep Christ functioning in the same way in both parts of the clause and it is a possible translation, but, besides being a most unnatural understanding of εἰς, one would think that διά would have expressed this translation far more clearly. And since the context has

to do with God's action and its results and obedience is a call to believers throughout the letter (e.g., 1:14, 22), we opt to translate it as a purpose phrase.

11. Contra L. Goppelt, *Der erste Petrusbrief,* p. 86, who connects it to the form for baptism. Cf. V. Taylor, *Jesus and His Sacrifice* (London, 1939), pp. 125-39, especially p. 137, and V. P. Furnish, "Elect Sojourners," p. 6, who notes how all of this fits very closely with the idea of election or choosing, also found in the Exodus passage.

12. However, E. Lohmeyer, "Probleme paulinischer Theologie: I. Briefliche Grussüberschriften," *ZNW* 26 (1927), 158-73, disputes this connection.

1. M. A. Chevallier, "1 Pierre 1:1 à 2:10: Structure littéraire et consequences exégétiques," *RHPR* 51 (1971), pp. 129-42, is the most detailed demonstration of this thesis, but others (e.g., V. P. Furnish, "Elect Sojourners in Christ," *PSTJ* 28 [1975], 10-11) have also noted the unity of the greeting with the thanksgiving. Cf. also A. B. du Toit, "The Significance of Discourse Analysis for New Testament Interpretation and Translation: Introductory Remarks with Special Reference to 1 Peter 1:3-13," *Neot* 8 (1974), 54-80.

2. It is because of the widespread nature of blessing formulas in both Judaism and Christianity and the paucity of demonstrated parallels that we cannot agree with J. Coutts, "Ephesians I.3-14 and I Peter I.3-12," *NTS* 3 (1956-57), 115-27, that both of the passages he cites depend on a common liturgical blessing. They have a common background, perhaps even a Trinitarian one, but dependence on a common prayer should produce closer parallels.

3. Both the application of "Father" to God in this way and the separation of "Lord" from God to apply it to Christ are distinctively Christian and thus not found in Jewish blessings.

4. For example, the concept of a proselyte becoming as a newborn child (b. Yeb. 22a), birth through giving the law (Josephus, *Ant.* 4.319), or new creation and resurrection by coming into the true remnant of Israel (1QH 3:19-23).

5. See further A. Ringwald, "Birth," *DNTT,* I, 176-80, and F. Büchsei, "γεννάω," *TDNT,* I, 673-75.

6. K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief (*Freiburg, 1980), p. 31.

7. See further, J. Eichler, "Inheritance," *DNTT,* II, 295-303; W. Foerster, "κλῆρος," *TDNT,* III, 758-85, especially 781-85.

8. The three terms ἄφθαρτον, ἀμιάντον, and ἀμάραντον were likely chosen for their alliteration in Greek, that is, for rhetorical reasons, not because their meanings were entirely different.

9. See further J. Schneider, "Redemption," *DNTT*, III, 205-16; W. Foerster, "σῴζω," *TDNT,* VII, 995-96. J. R. Michaels, *1 Peter* (Waco, TX, 1988), p. 23, notes as we do that in 1 Peter salvation is viewed as future.

10. Cf. J. L. de Villiers, "Joy in Suffering in 1 Peter," *Neot* 9 (1975), 68-70. He is of course indirectly applying the work of W. Nauck, "Freude im Leiden: zum Problem einer urchristlichen Verfolgungstradition," *ZNW* 46 (1955), 68-80.

11. This is what J. J. Thomas, "Anfechtung und Vorfreude," *KerD* 14 (1968), 183-206, terms *Vorfreude* or "anticipated joy." While Thomas's discussion of this theme in early Christian literature is excellent, his derivation of the theme from Ps. 126 is questionable.

12. We assume here the perspective of J. Jeremias in *The Prayers of Jesus* (London, 1967), pp. 98-99, that the Lord's Prayer, among other early Christian literature, calls for the will of the Father, which will characterize the coming age, to be done *now,* which both assumes that it is not being done now and calls for the dawning of the coming age.

13. One could translate the phrase εἰ δέον ἐστὶν "since it is necessary" as well as "if it is necessary." Cf. BDF #372 (pp. 189-90).

14. For a much fuller discussion of this concept see P. H. Davids, *The Epistle of James,* NIGTC (Grand Rapids, 1982), pp. 35-38, 65-68.

15. Peter uses the term differently than James, who denotes the means of testing (as in Prov. 27:1 LXX) rather than the result of genuineness (as in Ps. 11:7 LXX) by the term δοκίμιον. This is apparent in the construction of the two passages: in James the testing process or means of testing produces patient endurance that in turn leads to the end result, while in 1 Peter genuineness is the outcome of faith's being tested by fire, which is the same thing that fire reveals in gold. Cf. W. Grundmann, "δόκιμος," *TDNT,* II, 262, and M. Dibelius, *James* (Philadelphia, 1976), p. 72.

16. Some early Christians, of course, did have visions of Jesus, for example, John in Rev. 1; it is not clear whether Peter would class such visionary experiences "seeing" or not, but in any case they were rare then as they are now.

17. Contra E. G. Selwyn, *The First Epistle of St. Peter* (London, 1947), pp. 258-59, who argues for the future tense (ἀγαλλιάσεσθε, rather than the present ἀγαλλιᾶσθε), and yet neither cites convincing textual evidence (basing his reading on translations in Origen, Irenaeus, and Augustine—no Greek manuscript has his reading) nor unifies this reading with his interpretation of the verse (pp. 131-32).

18. Paul also speaks of this paradoxical joy in Rom. 8:18-39.

19. Cf. J. J. Thomas, "Anfechtung und Vorfreude," pp. 183-206, who points to this theme in James as well.

20. For this meaning of "end," that is, τέλος, cf. Rom. 6:21-22; 1 Tim. 1:5.

21. The exclusive focus on the past, either in terms of conversion or of an election of God made actual by the cross, is due to a loss of the deep eschatological expectation that motivated NT writers. See R. Lejeune, *Christoph Blumhardt and His Message* (Rifton, NY, 1963), pp. 27-31, for an example of the recovery of this sense in the modern period and the effects it produced.

22. Cf. G. Harder, "Soul," *DNTT,* III, 676-89, especially 685-86; E. Schweizer, "ψυχή," *TDNT,* IX, 637-56.

23. Contra E. G. Selwyn, *The First Epistle of St. Peter,* p. 134, who believes that the searching and presence of the Spirit of Christ could only indicate Christian prophets. Surely, if Paul could see Christ in the OT (1 Cor. 10:4), Peter should have no trouble finding the Spirit of Christ in prophetic activities attributed in the OT to God's Spirit.

24. This is not to say that the NT writers and the prophets would have agreed on the interpretation of their oracles or even that the oracle in question was intended as a prediction, for in the NT period the presence of the Spirit allowed for reinterpretation of or revelation of deeper meanings in the previous words of the Spirit.

25. The RSV translation "what person or time" is possible in that the Gk. τίνα ἢ ποῖον καιρόν is literally "what or what type of time" and τίνα, "what," can be viewed as either a separate pronoun (masculine or feminine singular or neuter plural) or one of two modifiers of "time." The latter interpretation, taken in the commentary text, is preferable in that it is a smoother and more natural reading of the Greek and that the context does not stress the issue of the identity of Christ (which, were it the case, would justify the more awkward reading).

26. J. D. G. Dunn, *Christology in the Making* (Philadelphia, 1980), pp. 136-49, 159-60, suggests that "the Spirit of Christ" may indicate the postresurrection existence of Jesus and that the prophets would then be NT prophets (as E. G. Selwyn, *The First Epistle of St. Peter,* pp. 135-36, argues; cf. A. T. Hanson, *Jesus Christ in the Old Testament* [London, 1965], pp. 133-38, for a critique), although he is

willing to allow that the phrase may indicate the Holy Spirit speaking through OT prophets. On the other hand, J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 60, argues that this preexistent Spirit is not the Holy Spirit, but the preexistent Christ, presupposing "a Spirit-Christology." J. R. Michaels, *1 Peter,* pp. 43-44, underlines that this is a sub-Christian spiritual experience, because ἐν αὐτοῖς ("among them") differs from usual Christian descriptions of the Spirit. He paraphrases, "the spirit of Christ in the sense in which, and to the degree that, he was present among them." Did Peter think of this as the preexistent Christ or the Holy Spirit? "From Peter's standpoint it is a false alternative because for him the two amount to the same thing." Yet while that is likely if Peter thought of Christ as preexistent, it is unlikely if he did not. This commentary suspects that he has not reached the position clearly seen in John and Hebrews, that is, that there is not enough evidence to argue that he was in fact aware of the concept of the préexistence of Christ and thus that "the Spirit of Christ" most likely refers to the Holy Spirit or "Spirit of God" known in the OT texts.

27. See further F. F. Bruce, *The Time Is Fulfilled* (Exeter/Grand Rapids, 1978), or *This Is That* (Exeter/Grand Rapids, 1968), especially pp. 83-114.

28. C. A. Scott, "The 'Sufferings of Christ': A Note on 1 Peter 1:11," *Exp,* ser. 6/12 (1905), 234-40, argues that the prophets are apocalypticists and that the sufferings are the messianic woes leading up to the second coming of Christ. This is argued on the basis of τὰ εἰς Χριστὸν παθήματα's being awkward, especially in its use of εἰς rather than the genitive. But (1) the lack of the article with "Christ" is more difficult in this interpretation than the difficulty this one seeks to avoid—the evidence presented for anarthrous use of the generic "Christ" is skimpy indeed—and (2) Peter does make a point of the Christ-Christian parallel, as does the NT of the prophetic prediction of Jesus' sufferings, so that the traditional interpretation fits best in the context of 1 Peter. Hort's suggestion that these are sufferings "destined for" Christ is a far better explanation of the εἰς, although it would be overstressing that implication to put that in the translation. It is implied in that prophets saw the events beforehand.

29. The word "minister" (διακονέω, as in Acts 6:2 and 1 Pet. 4:10, 11) is in the imperfect tense, indicating the continuing ministry of the prophets over the years to those in the end times.

30. On angels see further H. Bietenhard, "Angel," *DNTT,* I, 101-105. Peter sees them as exalted (cf. Heb. 12:22; Rev. 4) and as limited in knowledge, but does not speculate further.

1. Cf. R. V. G. Tasker, "Hope," *IDB,* II, 658-59.

2. Although one or both terms are translated as imperatives in English translations, both are participles in Greek and therefore explain the only true imperative, hope.

3. Cf. P. J. Budd, "Drunken," *DNTT*, I, 514-15; O. Bauernfeind, "νήφω," *TDNT,* IV, 936-39.

4. Many passages translated "children" or "sons" use υἱός, a term that can be used for mature and independent children and lacks the warmth of τέκνος used here and, for example, in Rom. 8:16-21.

5. For a longer discussion of this concept see P. H. Davids, *The Epistle of James* (Grand Rapids, 1982), pp. 36, 83-85, 156-59, or W. D. Davies, *Paul and Rabbinic Judaism* (London, 1962), pp. 17-35. Both works discuss the Jewish *yēṣer raʿ* or evil impulse, which certainly is the concept behind James's, Peter's, and Paul's thought on this topic. It is interesting that Peter does not mention the Spirit, which is the usual counterforce to desire and is so prominent in Paul. James also does not mention the Spirit, although wisdom takes his place, which may indicate that 1 Peter and James come from a similar linguistic milieu.

6. The Greek term ἀναστροφή appears in 1 Pet. 1:15, 18; 2:12; 3:1, 2, 16, as well as in 2 Pet. 2:7; 3:11. It is found in Jas. 3:13; Gal. 1:13; Eph. 4:22; 1 Tim. 4:12; and Heb. 13:7 elsewhere in the NT.

1. J. Jeremias, *The Prayers of Jesus* (London, 1967). Matthew's version of the Lord's Prayer (Matt. 6:9) was probably shaped by later liturgical use; Luke's is the more original wording.

2. The Greek term ἀπροσωπολήμπτως, used here for the first time in Greek literature, appears again in Barn. 4:12. But that fact simply illustrates the process whereby a NT author develops a single term for a longer OT expression. Cf. E. Lohse, "προσωπολημψία," *TDNT,* VI, 779-80.

3. Cf. Gal. 5:1, which likely reflects this cultural practice (A. Deissmann, *Light from the Ancient East* [Grand Rapids, 1978], pp. 318-30).

4. Peter uses the term πατροπαραδότος, "passed down from ancestors," which was used in secular sources for the living tradition passed down from ancestral times, including both religious practices and general life-style. Ancients considered such traditional practices as the basis of a healthy and stable society; deviation would be to abandon one's city or nation. But Peter combines ματαίος, "empty" or "vain," with this term for traditional practices and so contrasts them with the new and true way of life in Christ. This startling way of twisting the meaning of πατροπαραδότος became part of the traditional Christian critique of paganism. So W. C. van Unnik, "The Critique of Paganism in 1 Peter 1:18," in *Neotestamentica et Semitica: Festschrift for Matthew Black* (Edinburgh, 1969), pp. 129-42.

5. While silver can tarnish, neither gold nor metal rusts or perishes. As in Jas. 5:1-5 and Matt. 6:19-20, the point is one of relative security and value, not one of explaining literal events. It is similar to Jesus' referring to money as mammon, that is, as an idol, which likewise devalues money, although it also points to its danger. In the Septuagint a further contrast is implied in that φθαρτός can mean "blemished" or "not cultically fit," as in the contrast with ἄμωμος in Lev. 22:25. See further W. C. van Unnik, "The Redemption in 1 Peter 1:18-19 and the Problem of the First Epistle of Peter," in *Sparsa Collecta: The Collected Essays of W. C. van Unnik,* II *(NovTSup* 30) (Leiden, 1980), 37-40.

6. Although the Passover sacrifice could be either a lamb or a goat (Exod. 12:5), it was frequently a lamb, and it is this image which the NT picks up.

7. W. C. van Unnik, "Redemption in 1 Peter," pp. 30-52, argues that since the Passover only attended the redemption from Egypt rather than was its means (which was "the powerful hand of God") and also only attended the sacral manumission of slaves, one must look further for its use as a means of redemption. He concludes that in proselyte conversion sacrifice in the pre-A.D. 70 period was seen as the means of atonement, redeeming the former pagan from Gehenna, and thus that this is the background of the text and indicates the readers and date of the letter. While the dating of rabbinic teachings is always uncertain, this argument is quite possible. But since the rabbinic materials themselves parallel what happens to the proselyte (circumcision, baptism, sacrifice) to what happened to Israel in the Exodus (e.g., b. Ker. 9a, attributed to Rabbi), they could as easily explain how a Jew might look at a Passover lamb as a redemption, that is, how the Christian tradition as a whole might have made this transition. That proselyte sacrifice should be seen as the general background rather than the specific referent becomes clearer when one sees that parts of van Unnik's argument (e.g., the point about redemption from Gehenna and its relationship to the term τίμος, "precious") would require a knowledge of Jewish teaching that is unlikely on the part of either Peter or his readers.

8. The Passover lamb is not connected with forgiveness of sins in the OT, but with ransom from bondage, although in later NT writings, for example John 1:29, 36, this image merged with that of forgiveness from Isa. 53. We do not see that merging in 1 Peter, although he uses both images separately.

9. While προγινώσκω can mean "know beforehand, in advance, have foreknowledge," as in 2 Pet. 3:17; Hermas, *Mand.* 4.3.4 ("Knowing all things beforehand, [the Lord] knew the weakness of man"), when used of God it can also mean "choose beforehand," as in Rom. 8:29; 11:2, BAGD, p. 710; cf. R.

Bultmann, "προγινώσκω," *TDNT,* I, 715-16; P. Jacobs and H. Krienke, "Foreknowledge," *DNTT,* I, 692-93. The emphasis in this passage is not on God's knowing about Jesus (prediction), but on his volition, which while long planned only now has come to fruition. Thus the second meaning appears the more appropriate.

10. On the expression "before (or from) the foundation of the world," which also appears twice in Test. Moses 1:11-14, see F. Hauck, "καταβολή," *TDNT,* III, 620-21.

11. 1 Enoch 48:6 and 62:7 refer to the Chosen One or Son of Man as hidden with the Lord of Spirits until the time of his revelation; it is debated as to whether this is a pre-Christian Jewish expectation or a Christian addition to the Enoch literature.

12. Literally, "the last of the times"; that is, of all of the periods of time determined by God this is the last. Cf. G. Kittel, "ἔσχατος," *TDNT,* II, 697-98; H.-G. Link, "Goal," *DNTT*, II, 55-59.

13. Or "those faithful toward God." Although manuscript evidence is relatively balanced, we are reading πιστούς here rather than πιστεύοντας because it is the more difficult reading. However, it would make no difference at all if the translation in the text is accepted, which understands it as a verbal adjective that later copyists correctly understood as equivalent to a participle.

14. Cf. A. Oepke, "διά," *TDNT,* II, 66-67: "The basic assumption is always that God takes the initiative through His action in Christ and thus makes all human achievement superfluous and excludes any intermediate authority."

15. The lack of the article before "hope" does not warrant the translation, "That your faith may be also hope in God," for in 1 Peter faith and hope are virtually synonyms (see 1:3, 13; 3:5, 15), there is a balance between believing as a result of Christ's death in v. 21a and as a result of God's action in Christ in v. 21b, and the emphasis in the phrase is not on hope (versus faith), but on its object, God. Cf. W. J. Dalton, " 'So That Your Faith May Also Be Your Hope in God' (1 Peter 1:21)," in R. J. Banks, ed., *Reconciliation and Hope* (*Festschrift* for L. L. Morris) (Exeter/Grand Rapids, 1974), pp. 273–74; R. Bultmann, "πιστεύω," *TDNT,* VI, 207-208, 210 n. 269, for a different position.

1. F. Hauck, "ἁγνός," *TDNT,* I, 122-24; H. Baltensweiler, "Pure, Clean," *DNTT,* III, 100-102; cf. C. Spicq, *Les Épîtres de Saint Pierre* (Paris, 1966), pp. 72-73: "[This phrase] is an archaic description of baptism, analogous to Eph. 5:26 and Heb. 10:22."

2. The Jewish background of this language is seen in the Dead Sea Scrolls, for example, 1QS 3:4ff., "He shall be cleansed from all his sins by the spirit of holiness uniting him to His truth…. And when his flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to all the precepts of God."

3. For example, in the Dead Sea Scroll 1QS 1:9 the convert must "love all the sons of light."

4. This love which crossed class and sex boundaries was seen negatively by pagans around the church; cf. R. Banks, *Going to Church in the First Century* (Chipping Norton, NSW, Australia, 1980), p. 12, for a good imaginative expression, or Lucian, *Pereg. Mort.* 13, for a second-century pagan's sarcastic remark.

5. H. F. von Soden, "ἀδελφός," *TDNT,* I, 144-46; W. Guenther, "Brother," *DNTT,* I, 254-58.

6. There is a textual question about "pure," with some commentators, for example, J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 80, arguing that it is an interpolation from 1 Tim. 1:5. That is possible, but the antiquity of textual support for the reading καθαρᾶς ("pure"), including Bodmer papyrus $\mathfrak{P}^{72}$, its wide geographic distribution, and its natural rhythm in the text make this commentator believe that it, and not the more difficult and shorter reading without it (simply ἐν καρδίας, supported by A, B, and the old Latin versions), is original.

7. Normally the NT expresses this idea with σπέρμα (44 times in the NT), but here it uses σπορά, which properly means "sowing" and appears only here in the NT (and appears with this sense only here and in the *Corpus Hermeticum,* for example, Treatise 13.2 [ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν], in Greek literature [cf. BAGD, p. 770]). Peter may have chosen this word deliberately because the next line will specify what the "seed" or "sowing" was, the living and enduring word of God.

8. "Living" and "enduring" describe the word, not God, although grammatically either could be the referent and in Dan. 6:26 (cf. 6:20) God is referred to by this language. (1) The flow of the argument, including the parallel between λόγου and σπορᾶς in the preceding line, (2) the position of "God" between "living" and "enduring," which is itself quite unusual, and (3) the focus on the word's enduring in the quotation of Isa. 40:6-8 in the next verse all point to the fact that the word is what is being described. Cf. E. A. La Verdière, "A Grammatical Ambiguity in 1 Pet. 1:23," *CBQ* 36 (1974), 89-94.

9. F. W. Danker, "I Peter 1,24–2,17—A Consolatory Pericope," *ZNW* 58 (1967), 93-95, points out that this quotation triggers the discussion in 2:1-17 and that the development parallels similar ideas in 1QH, although not showing any dependence. The whole purpose will be consolation to a suffering people. This makes these verses essentially transition verses, forming a bridge between the previous argument and the following "midrash."

10. Two Greek terms for "word" are used, namely, λόγος and ῥῆμα. It is unlikely that any difference between them is intended, for the first appears in v. 23 and the second in v. 25, that is, it is found in the Septuagint and then is picked up by Peter in his comment to make it clear that it applies to the word he was speaking of in v. 23.

1. The RSV and NIV read ἀποθέμενοι, an aorist participle used imperativally, as well as a command to a once-for-all act as in Eph. 4:22. However, while the reminder here surely intends to call the readers to carry out their decision at baptism and in that sense is imperatival, the stress is on living the new life; the assumption is that the old life is already past, a closed chapter, as implied in the use of the aorist. Therefore, we have translated the participle as a participle to keep the stress where Peter has it. See below for further discussion of the imperative.

2. Cf. Rom. 1:29-31, which includes most of them, as does the hymn in 1QS 10:21-23 and to a lesser degree 1QS 4:9-11. See also S. Wibbing, *Die Tugend- und Lästerkataloge im Neuen Testament* (Berlin, 1959), pp. 87-88, 93-94.

3. W. Grundmann, "κακία," *TDNT,* III, 482-84.

4. U. Wilckens, "ὑποκρίνομαι," *TDNT,* VIII, 559-70, especially 566-70.

5. D. H. Field, "Envy," *DNTT,* I, 557-58.

6. 1 Peter has 23 imperatives, but only those here and in 1:13, 22; 4:13,15, 16; 5:2, 8, 9, and 12 fall outside the 2:11-4:10 passage on social behavior.

7. For example, K. R. Snodgrass, "I Peter II.1-10: Its Formation and Literary Affinities," *NTS* 24 (1977), 97; J. H. Elliott, *The Elect and the Holy* (Leiden, 1966), pp. 200-201, 215-17. Of the imperatives in the book, only this one or the complex in 4:13-16 would be candidates for the position of central imperative. But it is arguable that there is no central imperative. This imperative is the focal command of the first section of the book, while rejoicing in suffering is the focus of the last section.

8. O. Michel and O. Betz, "Von Gott gezeugt," in *Judentum, Christentum, Kirche* (*Festschrift* for J. Jeremias) (Berlin, 1960), p. 14, argue for Num. 11:12 as the origin of this language.

9. This picture was also common in the pagan world, as H. Schlier, "γάλα," *TNDT,* I, 646-47, argues. Following him, K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief* (Freiburg, 1980), p. 55, argues

for an origin of this language in mystery religions, giving a number of examples, although all later than the first century. We, however, believe the examples in Judaism and the widespread use of the image in the Orient make such a derivation unlikely, although common use in paganism may have made it very acceptable when used by Christians.

10. Outside this context "pure" would mean "not watered," for it was not unusual for a merchant to stretch his milk by adding water (as was also done with wine). Such a thinned product would indeed be "deceitful."

11. Cf. C. Brown, "Word," *DNTT,* III, 1118-19.

12. Early Christians associated the eucharist with Ps. 34 due to this use of "taste" (γεύομαι) in v. 8 (Ps. 33:9 LXX), but the earlier phrase "come to him and be enlightened" (φωτίσθητε in Ps. 33:6 LXX) was often related to baptism (which early Christians referred to as φωτισμός). While *Apost. Const.* 8.13, 16; Cyril, *Cat. Myst.* 5.16-20; and Jerome, *Epist.* 28 (71.6), demonstrate the eucharistie use for the postapostolic period, E. G. Selwyn, *The First Epistle of St. Peter* (London, 1947), pp. 156-57, followed by J. R. Michaels, *1 Peter* (Waco, TX, 1988), p. 90, argues that the parallel with Heb. 6:4-6 indicates a reference to baptism or initiation; that is, "having tasted that the word of God is good" is what is intended here. K. H. Schelkle, *Die Petrusbriefe,* p. 57, and J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 87, argue that the eucharistie reference is implied. Yet given the facts that the postapostolic citations are much later than our letter and that some expositors interpret Heb. 6:4-6 to use the verb in question to refer to the eucharist, not baptism, the issue really revolves around the degree to which one sees baptismal references in 1 Peter. From our point of view L. Goppelt *(Der erste Petrusbrief* [Göttingen, 1978], p. 138) is in line with the evidence when he argues, "This experience was mediated in the NT church over and over again through baptism and the eucharist." The regular taking of the "word" (2:2), however, refers to experience that "primarily, although not exclusively, would be encountered in the eucharistie service of the house church."

13. Peter also alludes to the Psalm later: 1 Pet. 2:4 = Ps. 34:5; 1 Pet. 3:10-12 = Ps. 34:12-16. It probably also influences his thought in 1:15-17 (= Ps. 34:5, 10); 2:9 (= Ps. 34:6). For further evidence of contact see K. R. Snodgrass, "I Peter II.1-10," pp. 102-103.

14. This was certainly true later, for Ps. 34 is associated with the eucharist in the *Apost. Const.* 8.13, 16, Cyril of Jerusalem's *Cat. Myst.* 5.20, Jerome's *Epist.* 71.6, and other ancient liturgies, as we noted above. Neither these nor the parallel in the Odes Sol. 19:1, "A cup of milk was presented to me, and I drank it in the sweet graciousness of the Lord," is as early as 1 Peter, but they enshrine an association, if not a practice, that began at an early date, even if perhaps later than 1 Peter.

15. While E. G. Selwyn, *The First Epistle of St. Peter,* pp. 268-81, has argued that 2:4-9 is a hymn, examination of the passage according to the criteria set forth by R. P. Martin, "Aspects of Worship in the New Testament Church," *Vox Evangelica* 2 (1963), 17-18, demonstrates that it lacks most characteristics of a hymn. See further J. H. Elliott, *The Elect and the Holy,* pp. 133ff.

16. 1 Cor. 10:4 also has a type of living stone, but with quite independent imagery; it is not a true parallel. Instead, both writers are drawing on a common use of OT stone passages within the early Christian community. Peter is so dependent on the OT that this section is virtually a Christian midrash or commentary.

17. W. Grundmann, "δόκιμος," *TDNT,* II, 255-60, especially 260.

18. Cf. J. H. Elliott, *The Elect and the Holy,* pp. 23-33; J. Jeremias, "λίθος," *TDNT,* IV, 272-73.

19. Besides the articles noted above, N. Hillyer, " 'Rock-Stone' Imagery in 1 Peter," *TynBul* 22 (1971), 58-81; R. J. McKelvey, "Christ the Cornerstone,"*NTS* 8 (1961-62), 352-59; and C. F. D. Moule, "Some Reflections on the 'Stone' Testimonia in Relation to the Name Peter," *NTS 2* (1955-56), 56-59, are all relevant.

20. There may be a thought here of their being inserted into their native site, being brought again in contact with the living rock, for such ideas were associated in classical antiquity with "living stone" terminology. Cf. J. C. Plumpe, "Vivum saxum, Vivi lapides. The Concept of 'Living Stones' in Classical and Christian Antiquity," *Traditio* 1 (1943), 1-14.

21. That temple imagery is intended is clear from the usual use of the building image in the NT (1 Cor. 3:16-17; 2 Cor. 6:16; Eph. 2:20-22; 1 Tim. 3:15; Heb. 3:6,10:21-22), from the "house" language in 1 Pet. 4:17 that uses the Septuagint's language for the temple, and from the easy shift to priesthood and sacrifice in context. Thus we follow O. Michel, "οἶκος," *TDNT,* V, 125-28; and R. P. Martin, *The Family and the Fellowship* (Grand Rapids, 1979), p. 122; cf. P. S. Minear, *Images of the Church in the New Testament* (London, 1961), against J. H. Elliott, *The Elect and the Holy,* p. 159, and A *Home for the Homeless* (Philadelphia, 1981), pp. 200-208, who argues that it is simply familial imagery.

22. Cf. E. Best, "I Peter II.4-10—A Reconsideration," *NovT* 11 (1969), 292-93; P. S. Minear, 'The House of Living Stones," *EcR* 34 (1982), 238-48.

23. J. H. Elliott, "Death of a Slogan: From Royal Priests to Celebrating Community," *UnaSanc* 25 (1968), 21-25, argues, depending on his exegesis in *The Elect and the Holy,* that this passage does not refer to the individual priesthood of believers, but to the collective priesthood of the community. They are a "body of priests" or "priestly community." E. Best, "I Peter II.4-10," agrees that nouns ending in -ευμα such as ἱεράτευμα here indicate groups of people functioning in a particular capacity, but correctly argues (1) that one cannot separate this passage from its parallels in the OT and NT (including levitical parallels) and (2) that the passage itself does not indicate whether the Christian is a priest himself or herself or simply part of a priestly community. To argue definitively for the latter, as Elliott does, is to go beyond the evidence. With this conclusion we agree.

24. E. G. Selwyn, *The First Epistle of St. Peter,* p. 162, rightly connects it with the OT phrase "sweet smoke" or "sweet aroma" (Gen. 8:21; Lev. 2:2; Eph. 5:2; Phil. 4:18) and thereby with other terms of the same root as the one used here (Rom. 12:1; 1 Tim. 2:3; Heb. 13:16).

25. Some Catholic commentators argue that both "through Jesus Christ" and "to declare the deeds …" of 2:9 indicate that the sacrifices referred to are those of the eucharist. See, for example, M.-É. Boismard, "Pierre (Première épître de)," *DBSup* 7 (1966), col. 1435; A. Feuillet, "Les 'sacrifices spirituels' du sacerdoce royal des baptisés (1 P 2,5) et leur préparation dans l'Ancien Testament," *NRT* 96 (1974), 704-28. But given the number of parallels to spiritual sacrifices noted below, none of which hints at such a meaning, we must agree with D. Hill, " 'To Offer Spiritual Sacrifices …' (1 Peter 2:5): Liturgical Formulations and Christian Paraenesis in 1 Peter," *JSNT* 16 (1982), 60-61, that while such acts of worship are not excluded from Peter's view, his concerns fit with a much broader meaning of sacrifice—worship, praise, and deeds of love, in other words, the whole of a Christian's life.

26. C. Brown, "Sacrifice," *DNTT,* HI, 435. J. H. Elliott, "Death of a Slogan," p. 24, argues that these sacrifices are not inner-directed (to members of the community), but outer-directed (to the non-Christian world), taking his clue from 2:9. However, it would seem strange suddenly to discover a new meaning for a concept, appearing without warning, especially since the grammar of 2:9 does not require it (see the exegesis below).

27. Cf. the early interpretations in such places as Did. 14; Justin, *Dial.* 117.1; Hippolytus, *AT* 4.2-12, which show a movement from the worship and sharing associated with the eucharist being an offering to the eucharist itself being an offering. See further note 24 above for commentators who appear to read the latter view back into the first century.

28. The expression "it stands in Scripture" is unique here in the NT, but it does occur in the Septuagint (1 Macc. 15:2; 2 Macc. 11:16, 22) and other Jewish literature (Josephus, *Ant.* 11.104; Test. Levi 10:5). This introduction shows the quality of 1 Peter's Greek.

29. Two translations are possible for some of these terms, as J. Jeremias, cited above, note 18, mentions. The term ἀκρογωνιαῖος, translated "cornerstone," often means the "capstone" of a building or the "keystone" of an arch (as in Ps. Sol. 22:7, and the interpretation in Eph. 2:20), which is certainly the meaning of the other term in the Ps. 118:22 citation. But in using ἀκρογωνιαῖος the Septuagint must mean a foundation stone on which the building rests, for it mentions "foundation" twice in its form of the verse. Thus it is probable that Peter has this meaning in mind and reinterprets Ps. 118:22 accordingly.

30. Some authors translate the term "royal" as a noun rather than an adjective ("a royal house, a body of priests"); see, for example, J. N. D. Kelly, *The Epistles of Peter and of Jude,* p. 97; E. G. Selwyn, *The First Epistle of St. Peter,* pp. 165-66; and J. H. Elliott, *The Elect and the Holy,* pp. 149-54. This translation follows the more common use of the term βασίλειον in Classical, Koine, and Patristic Greek (e.g., Luke 7:25) and particularly the interpretation of Exod. 19:6 in 2 Mace. 2:17 (Rev. 1:6 and 5:10 may also do this, but with Revelation's peculiar use of grammar this may be a case of hendiadys). F. J. A. Hort, *The First Epistle of St. Peter I.1-II.17* (London, 1898), p. 125, followed by E. Best, "I Peter II.4-10," pp. 290-91, argues that the Targum interpreted Exod. 19:6 as "kings (and) priests" and that -ειον nouns are often collectives like -ευμα nouns.

In contrast F. W. Beare, *The First Epistle of Peter* (Oxford, 1970), pp. 130–31, and L. Goppelt, *Der erste Petrusbrief,* pp. 152–53, note that there are many instances in Classical Greek of the use of the word as an adjective, that each title in this list has a noun plus an adjective (i.e., the former interpretation would break the pattern of the list), and that the Hebrew of Exodus favors our translation.

But Beare is surely correct, "Probably the writer was content to take the phrase as it stood in the Greek Old Testament… without feeling himself under any necessity to define its significance more precisely in Christian terms; at all events he does not develop the thought of the 'kingly' as he does that of the 'priesthood'…." Our translation should not stress the term when Peter (in contrast to Revelation) appears to have little interest in it.

31. J. H. Elliott, *The Elect and the Holy,* argues that this phrase defines what it means to be a priest and thus that the sacrifices are outer-directed (proclamation and good deeds toward those outside the community) rather than inner-directed (good deeds toward those within the community or praise and worship toward God). But it seems rather strange to connect a purpose clause relating to the whole complex of titles to a single title in the list. Without denying the inner-directed aspect of Israel's life, the OT also saw Israel as proclaiming by its very being the glory of God (e.g., Deut. 4:6-7, 34ff.). The emphasis in the OT as in our passage is on what God as done for his people rather than on what his people have done.

32. H.-G. Link and A. Ringwald, "Virtue," *DNTT,* III, 927; O. Bauernfeind, "ἀρετή," *TDNT,* I, 457-61; cf. F. W. Beare, *The First Epistle of Peter,* p. 151.

33. J. Schniewind, "ἐξαγγέλλω," *TDNT,* I, 69.

34. Jos. and As. 15:13; 1QS 3:13ff.; 1QH 4:5, 6, 23, "Thou hast illumined my face by Thy Covenant," "Thou hast revealed Thyself to me in Thy power as perfect Light"; cf. H. Conzelmann, "σκότος," *TDNT,* VII, 423-45; H.-C. Hahn and C. Brown, "Light," *DNTT,* II, 490-96.

35. Romans differs in application, in order of phrases from Hosea, and in translation, substituting "beloved" for "receive mercy," which may reflect a different Hebrew tradition. Thus it is unlikely that Peter depends on Paul here, but both likely use a common meditation on the Hosea texts.

36. H. Strathmann, "λαός," *TDNT,* IV, 32-57.

1. While the form of the material in 1 Peter is closest to that in the *Haustafeln,* much of the content of the first section is very close to the material in Rom. 13:1-7. Cf. H. Goldstein, "Die politischen Paraenesen in 1 Petr. 2 und Röm. 13," *BibLeb* 14 (1973), 88-104.

2. Cf. C. J. Bjerkelund, *Parakalô: Form, Funktion und Sinn der Parakalô-Sätze in den paulinischen Briefen* (Oslo, 1967).

3. For example, K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief (Freiburg,* 1980), p. 69.

4. So J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 104

5. This discussion in based on evidence collected in Peter Davids, *The Epistle of James* (Grand Rapids, 1982), pp. 36, 55-56, 79-85, 156-68.

6. Desire itself was seen as good and necessary; there was no wish for the desirelessness (ἀπάθεια) of the Stoics. The problem Jews and Christians struggled with was that desires, good in themselves, were out of control: we not only enjoy our own suppers, but would wish our neighbor's as well. Cf. F. C. Porter, *The Yeçer Hara: A Study in the Jewish Doctrine of Sin* (New York, 1902), pp. 93-156; and S. Schechter, *Some Aspects of Rabbinic Theology* (London, 1909), pp. 242-92.

7. Cf. W. C. van Unnik, "The Teaching of Good Works in I Peter," *NTS* 1 (1954-55), 92-110; W. Grundmann, "καλός," *TDNT,* III, 536-50; E. Beyreuther, *"Good," DNTT,* II, 98-107.

8. Cf. W. Michaelis, "ὁράω," *TDNT,* V, 315ff., especially 373-75.

9. Cf. W. H. Beyer, "ἐπισκέπτομαι," *TDNT,* II, 599-608.

10. The Greek expression ἐν ᾧ is awkward, although used in 1:6; 3:16; and 4:4. What it indicates is that they will give glory to God then about the same things for which they slander Christians now.

1. Some scholars, for example, H. G. Meecham, "The Use of the Participle for the Imperative in the New Testament," *ExpT 58* (1947), 207-208, see these participles as standing alone, but comparison with other *Haustafeln* texts reveals the truly elliptical character of Peter's writing.

2. For the former translation see F. W. Beare, *The First Epistle of Peter* (Oxford, 1970), p. 141, and E. G. Selwyn, *The First Epistle of St. Peter* (London, 1947), p. 172. These translations stress the concept of the social structures named being merely human institutions. For the latter see K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief* (Freiburg, 1980), p. 73; E. Best, *1 Peter* (Grand Rapids, 1982), p. 113; and W. Foerster, "κτίζω," *TDNT,* III, 1000-1035, especially 1034-35, who note that in Scripture, including the Septuagint, God is the normal subject of κτίζω and therefore argue that the adjective "human" must refer to that for which they are created.

3. Further evidence that this is the correct translation is found in that the mishnaic Hebrew term *habb*^{e}*rîyôt* (from *br')* is normally translated "humankind" (as in m. Aboth 1:12, attributed to Hillel) and this usage closely parallels that of κτίσις here, although Hebrew indicates humankind without using the separate adjective "human" (which the language did not have).

4. See further J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 108; and L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), pp. 182-83.

5. The "doing good" is much more than simply obeying the law; rather, it indicates doing a special service for the community. This concept comes from the normal Greek ethical terminology (rather than from a Hebraic background). See further W. C. van Unnik, "A Classical Parallel to I Peter ii.14 and 20," *NTS 2* (1955-56), 198-202.

6. Cf. G. Schrenk, "θέλω," *TDNT,* III, 55-59, for a discussion of the will of God in the NT.

7. While ἀγνωσία itself means simply "ignorance," it is clear in this verse that the ignorance is being expressed and must be silenced. Thus we translate it "ignorant charges."

8. "Fool" is frequent in Proverbs, appearing some 75 times; it also appears in the NT for a person who does not know God and his ways: Luke 11:40; 12:20; Rom. 2:20; 1 Cor. 15:36. Cf. J. Goetzmann, "Wisdom, Folly, Philosophy," *DNTT,* III, 1023-26.

9. The apocalyptic eschatology that "is the context in which all ethical and theological reflection occurs" is extremely important in 1 Peter. It is also a major reason why B. Reicke's attempt to read 1 Peter as an epistle aimed at keeping Christians from zealotic insurrection against Rome is a misreading of the epistle (the others having to do with his misinterpretation of specific terms and phrases). C. F. Sleeper, "Political Responsibility According to 1 Peter," *NovT* 10 (1968), 270-86 (quotation from p. 277). Cf. B. I. Reicke, *The Epistles of James, Peter, and Jude* (AB 37) (Garden City, NY, 1964).

10. Josephus, *Ant*. 18.23.

11. Plato, although living before the Stoics, has Callicles, an antagonist in his dialogue, state what must have been a common sentiment in his Greek world (even if Plato himself disagrees), "How can a person be happy who serves anyone?" *(Gorg.* 491E). This would include God. The Jew Philo discussed this struggle for detachment in *Quod Omnis Probus,* showing that the Stoic ideal was well known in the Jewish world.

12. H. Schlier, "ἀλεύθερος," *TDNT,* II, 487-502; J. Blunck, "Freedom," *DNTT,* I, 715-21; P. Richardson, *Paul's Ethic of Freedom* (Philadelphia, 1979); and J. Drane, *Paul: Libertine or Legalist?* (London, 1975), who constantly notes Paul's careful struggle to maintain a disciplined freedom without approving either legalism or libertinism.

13. The term ἀπικάλυμμα ("cover") occurs only here in the NT, but cf. Menander, *Frag.* 84 (90): "The wealth of many is a cover for [their] evil."

14. There are four imperatives. The first is aorist, the other three present. The NEB sees the first as the main statement and the latter three as specifics, "Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign." But would a Christian make God a subset of "everyone"? And does this reading make real sense of the Greek? Most commentators answer in the negative. This is likely just an illustration of the breakdown of the aorist-present distinction in Koine Greek, and therefore all imperatives mean the same. Cf. BDF #337 (2). See further E. Bammel, "The Commands in I Peter II.17," *NTS* 11 (1964-65), 279-81, although we do not agree with his conclusion that Peter is editing into his letter an earlier (Jewish?) *Haustafel,* for which there is no solid evidence.

15. m. Aboth 4:l.

16. Jas. 2:8 uses even the general love command for inner-community love. The term used here for "fellow-Christians," ἀδελφότης, is used similarly in 1 Clem. 2:4, and in the Septuagint it is used to indicate fellow-members of the Jewish community (1 Mace. 12:10, 17; 4 Mace. 9:23; 10:3, 15). See further H. von Soden, "ἀδελφός," *TDNT,* 1, 144-46.

17. Proverbs, of course, is within an Israelite wisdom context, unlike 1 Peter, so its argument is practical rather than theological—both God and the king have the ability to "get you" if they perceive rebellion in you. Rom. 13:3, 7 is also different. The first verse uses fear in a different sense than Peter does, and the second is far more general and leaves open to whom fear might be due. Thus, while Peter feels a need to make a clear distinction that Paul does not, it is not true to say that the two disagree, as many commentators do. On the meaning of fear see further H. Balz, "φοβέω," *TDNT,* IX, 189-219, and W. Mundle, "Fear,"£W7T, I, 621-24.

1. J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), pp. 116-17; cf. C. Maurer, "σύνοιδα," *TDNT,* VII, 898-919, especially 914-19; and C. Brown, "Conscience," *DNTT,* I, 348-53.

2. The term is a slightly weaker synonym for "commendation" (ἔπαινος), used above in 2:14. See van Unnik, "A Classical Parallel to I Peter ii.14 and 20," *NTS 2* (1955-56), 198-202.

3. While ἁμαρτάνοντες could be translated "commits a sin," van Unnik, *ibid.,* is probably correct in reading it as "make a mistake," for our passage is not thinking of a theological judgment, but of the point-of-view of the pagan master.

4. The term for "beating," κολαφίζω, also appears in Mark 14:65, but this simply shows that it was the common term for a blow, which a master might give to a lazy slave, not a reference to the passion of Christ.

5. As K. H. Schelkle, *Die Petrusbriefe* (Freiburg, 1980), p. 80. The problem with this interpretation is that it ignores the parallel constructions within the context and the cultural setting.

6. See the comment on the same expression in 2:19 and H. Conzelmann, "χαίρω," *TDNT,* IX, 368, 399, who cites its connection with *ḥesed* in the OT.

7. J. D. G. Dunn, *Baptism in the Holy Spirit* (London, 1970), pp. 215-23, argues that in 1 Peter as in the rest of the NT the experience of the reception of the Spirit rather than baptism is the most central aspect of Christian initiation. 1 Peter, of course, does not mention the Spirit more than four times (1:2, 11-12; 4:14), but then Peter mentions baptism only once. Furthermore, much of his conversion and calling language is closely parallel to Paul's, which does refer the process to the Spirit. Indeed, it was the experience of the Spirit that indicated to a person that he or she was indeed called. But Dunn also argues that baptism was the means by which one confessed faith ("baptism is the vehicle of saving faith," p. 227); thus it is properly identified with conversion (so long as one thinks in terms of the early church rather than the modern church). Furthermore, reception of the Spirit was itself connected to the time of conversion; thus there is a proper association of calling with baptism, even if the concepts are properly distinguished in a study such as Dunn's.

8. See further K. L. Schmidt, "καλέω," *TDNT,* III, 487-91.

9. There is probably an allusion to Isa. 53 here. See below on 2:22 for a discussion of this connection and its likely source in the teaching of Jesus.

10. Some manuscripts conformed Peter to Paul by changing ἔπαθεν ("suffer") to ἀπέθανεν ("died"), but Petrine usage, the connection to the situation of the readers, and the weight of evidence of the better manuscripts all point in favor of "suffer."

11. Again some manuscripts change "your" to "our," conforming Peter to Pauline and liturgical usage. The earlier evidence, however, points to "your."

12. Cf. W. Michaelis, "πάσχω," *TDNT,* V, 904-24; B. Gaertner, "Suffer," *DNTT,* III, 719-26.

13. This phrase became the theme of Charles Sheldon's *In His Steps* (1897), which was a very widely read devotional work during the first part of this century. While it showed the importance of the concept for Christian life, its overly optimistic pre-World War tone has made it a dated work.

14. Cf. W. Michaelis, "μιμέομαι," *TDNT,* IV, 659-74.

15. G. Schrenk, "ὑπογραμμός," *TDNT,* I, 772-73.

16. M. Hengel, *The Charismatic Leader and His Followers* (New York, 1981), p. 72.

17. The whole section from 2:22 to 2:25 has a rhythmic character that makes it likely that Peter is using an already known credal formula of the church.

18. That Jesus' own view of his death and even more so the presentation of that view in the Gospels was influenced by Isa. 53 is probable. Thus when H. Patsch, "Zum alttestamentlichen Hintergrund von Römer 4,25 und I. Petrus 2,24," *ZAW* 60 (1969), 278-79, argues that the whole passage from 2:21-24 is influenced by Isa. 53 he is probably correct. Furthermore, he correctly points

out that the variations from the Massoretic Text can be found in Qumran and Targum Pseudo-Jonathan, among other places, which means that while Peter may have used the Septuagint, he did not necessarily do so, for all the features of the text were present in Palestinian Hebrew and Aramaic traditions. We agree with Patsch that Peter may have made an independent translation of the passage or may have received his translation from others, but we suspect that the source of this use of the Isaiah passage was Jesus himself.

19. There was a Jewish tradition of such silence under suffering; cf. Josephus, *Ant.* 2.5.1, "Now Joseph, commending all his affairs to God, did not betake himself to make his defence,… but silently underwent the bonds and distress he was in …" or Test. Benjamin 5:4, "The pious man shows mercy to the one who abused him, and maintains silence."

20. Whether Jesus committed "himself (NIV, AV), "his cause" (E. G. Selwyn, *The First Epistle of St. Peter* [London, 1947], p. 179; J. N. D. Kelly, *The Epistles of Peter and of Jude,* p. 121), or "judgment" (L. Goppelt, *Der erste Petrus-brief* [Göttingen, 1978], p. 208) makes little difference as to the general sense of the passage. The idea that judgment belongs to God is clear in the passages cited above. As to the source of Peter's thought, while both Jer. 11:20 and Josephus, *Ant.* 4.2.4, "leave the judgment to God," and 7.9.2, "he committed himself to God, to judge between them," suggest committing one's case or judgment to God, Isa. 53:6 uses the same Greek verb (παραδίδωμι) with "him" as an object (cf. Luke 23:46, which is tangentially relevant) and likely is in the mind of the author.

21. In choosing the plural "sins" instead of the singular of the Massoretic Text, Peter agrees with the Isaiah scroll of Qumran and other pre-Massoretic texts. Cf. H. Patsch, "Zum alttestamentlichen Hintergrund," p. 279.

22. Cf. J. Schneider, "ξύλον," *TDNT,* V, 37-41.

23. Ἀπογίνομαι, used only here in the NT, means "to be away from," "be far from," "have no part in," "separate oneself from," or "die." Cf. Teles 59.11-12; Thucydides, *Hist.* 1.39.3; 2.98; Herodotus, *Hist.* 2.136; 5.4; Mith. Lit. 14.31. We are taking issue with J. N. D. Kelly, *The Epistles of Peter and of Jude,* p. 123, who argues for "having broken with our sins." This seems to ignore the use of "live to righteousness" as the contrast.

24. J. Jeremias, "ποιμήν," *TDNT,* VI, 485-502; E. Beyreuther, "Shepherd," *DNTT,* III, 564-69.

25. H. W. Beyer, "ἐπίσκοπος," *TDNT,* II, 608-22; L. Coenen, "Bishop," *DNTT,* 1, 188-92, 200-201.

26. Ἐπίσκοπος is used for God in Philo, *De Mut. Nom.* 39.216 and *De Somn.* 1.91.

1. We assume that Peter would echo Paul's sentiments in 1 Cor. 7:14 that the children of such a mixed union are "holy" rather than "unclean." This means that the wife's Christianity "sanctifies" the union and the children, rather than the husband's paganism's defiling both (as some in Corinth evidently believed). Cf. G. D. Fee, *The First Epistle to the Corinthians* (NICNT) (Grand Rapids, 1987), pp. 299-302.

2. Cf. Plutarch, *Praec. Conj.* 19.

3. H. Schlier, "κέρδος," *TDNT,* III, 672-73. D. Daube, "κερδαινω as a Missionary Term," *HTR* 40 (1947), 109-20, argues that this use of κερδαινω was developed by rabbis for gaining proselytes. However, none of the rabbinic terms he adduces is frequent, nor are his references earlier than the second century. Thus, while Judaism was a logical source of Christian terminology, we can only say that in this case it is possible that this is the source of the Christian usage; it is also possible that the Christian missionary preaching influenced later Jewish usage.

4. F. Hauck, "ἁγνός," *TDNT* I, 122; H. Baltensweiler, "Pure, Clean," *DNTT,* III, 100-102.

5. We differentiate this position from that of some popular evangelical teachers of hierarchical family relationships who assert that a wife should submit to *every* demand of her husband, godly or not, for he, not she, is responsible for her behavior if it is done in obedience to him. This is precisely what Peter (and Paul) is *not* saying. Peter treats women as fully responsible moral agents before God and places submission to God above submission to their husbands.

6. *Conf.* 9.19-22.

7. Cf. D. L. Balch, *Let Wives Be Submissive: The Domestic Code in 1 Peter* (Chico, CA, 1981), pp. 101-102.

8. Peasant women and female slaves normally had no choice of dress. They were happy if they possessed one set of clothing in good condition.

9. Cf. J. H. Elliott, *A Home for the Homeless* (Philadelphia, 1981), p. 70.

10. While ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, "the hidden person of the heart," may be difficult to express in English, there is no serious debate about its meaning.

11. Contra K. H. Schelkle, *Die Petrusbriefe* (Freiburg, 1980), pp. 89-90.

12. E. Sjöberg and E. Schweizer, "πνεύμα," *TDNT,* VI, 377-78, 447.

13. F. Hauck and S. Schulz, "πραύς," *TDNT,* VI, 464. Plutarch, *Praec. Conj.* 45; *Consol. 2.*

14. D. L. *Balch, Let Wives Be Submissive,* pp. 102-103.

15. Unlike Paul, Peter does not appear to reflect on the relationship of Israel to the church. Instead, there is for him an unreflective continuity, as N. Brox, " 'Sara zum Beispiel,' " in P. Müller, ed., *Kontinuität und Einheit: Festschrift für F. Mussner* (Regensburg, 1981), pp. 484-93, points out. Brox explains this as an indication that 1 Peter was written long after Paul, when Israel-church tensions had died down. One wonders, then, Why is not more of Paul reflected in this work? Is it not more likely that the historical Peter would unreflectively use the OT as "his book," especially since he was not bothered by the inner tensions that concerned Paul? Is this not the picture we get of Peter in Acts 10-11 and 15 and in Gal. 2, that of a person who, precisely because he was not bothered by Paul's concerns, often walked unreflectively into situations (in Acts 10 responding to divine impulses and in Gal. 2 to social pressures, but in both cases with uncomplicated responsiveness)?

16. Brox has correctly pointed out that Peter shows no cognizance of the Pauline argument and is not basing his own on it, but the Pauline sons-of-Abraham-if-you-behave-so argument is analogous to Peter's style of argument.

17. The term "revolutionary subordination" was first coined by J. H. Yoder in *The Politics of Jesus* (Grand Rapids, 1972) as the title of chapter 9, pp. 163-92, on the Pauline *Haustafeln,* dealing with the same concepts as we are discussing here.

18. *Der erste Petrusbrief* (Göttingen, 1978), p. 221.

19. The last has the overtone of a possession. Cf. C. Maurer, "σκεύος," *TDNT,* VII, 358-67.

20. The Greek term ὑμῶν ("your") could refer to either the husbands' prayers or those of husbands and wives. Because the address of 3:7 is to ἄνδρες ("men" or "husbands"), we take this "you" to be a collective reference to the husbands addressed, but recognize that since both spouses are normally involved in relational disorders, it *could* refer to both husbands and wives.

1. J. Piper, "Hope as the Motivation of Love: 1 Peter 3:9-12," *NTS* 26 (1979-80), 218-23, clearly shows the affinities of the material in our section with 1 Thess. 5:15 and Rom. 12:10-17, arguing that all rely on "an oral paraenetic tradition with admonitions clustering around different relations in daily life."

2. W. Michaelis, "πάσχω," *TDNT,* V, 935-36.

3. H. Koester, "σπλάγχνον," *TDNT,* VII, 548-59, especially 557. Cf. H.-H. Esser, "Mercy," *DNTT,* II, 599-600.

4. This teaching of Jesus may well have been mediated through the parenetic tradition. Cf. E. Best, "I Peter and the Gospel Tradition," *NTS* 16 (1969-70), pp. 95-113 and the response in R. H. Gundry, "Further 'Verba' on 'Verba Christi' in First Peter," *Bib* 55 (1974), 211-32.

5. It is this blessing which is also the point of contrast between 1 Peter and the Stoic parenetic tradition (e.g., Epictetus, *Dis.* 3.12.10; 21.5, and *Enchir.* 10), since the Stoics had a more individual and self-reliant focus.

6. Cf. H. W. Beyer, "εὐλογέω," *TDNT,* II, 754-63; H.-G. Link, "Blessing," *DNTT,* I, 206-15; W. Schrenk, *Der Segen im Neuen Testament* (Berlin, 1967); J. Piper, "Hope as the Motivation of Love," especially pp. 222-23.

7. J. Piper, *ibid.,* strongly defends the other option against L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), p. 228; E. G. Selwyn, *The First Epistle of St. Peter* (London, 1947), p. 190; J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 137; and K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief* (Freiburg, 1980), p. 94. He argues that 1 Pet. 2:21 is a closer content and structural parallel to 3:9 than 4:6 and that the wider context, namely the redaction of Ps. 34 in 3:10-12, also points in the direction of former option. His arguments are persuasive, but not as persuasive as those on the other side.

8. The other changes are: (1) the imperative is shifted from the second person to the less direct third person, (2) "for" (γάρ) is added to join the quotation to the passage, (3) the redundant "his" (σου) is dropped from tongue, and (4) the warning of God's wrath is dropped from the end of the passage.

9. Both the fact that Peter drops this phrase and the fact that Piper over-stresses the importance of γάρ weaken his argument that the editing of this Psalm points to the behavior of love (3:8) producing the result of an inheritance of a blessing (3:9). J. Piper, "Hope as the Motivation of Love."

10. Cf. E. G. Selwyn, *The First Epistle of St. Peter,* pp. 190, 413-14.

1. The terms are κακοῦ in the quotation and κακώσων here, as well as the neuter singular of ἀγαθός in both places.

2. The verb γένησθε indicates having become at a point in past time, with the present result that they are now eager. This sense is hard to put into smooth English.

3. J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), pp. 139-40; K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief* "(Freiburg, 1980), p. 100.

4. Cf. L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), pp. 233-43.

5. "Suffer" (πάσχοιτε) shows a rare use of the optative mood in the NT, which mood indicates a more remote possibility.

6. Cf. F. Hauck, "μακάριος," *TDNT,* IV, 362-70.

7. The Greek could be read either "Do not fear their fears" or "Do not fear [the fear of] them," that is, as either a subjective or an objective genitive, the latter being a semitism from the Septuagint. The latter is to be preferred because of the context in both the Septuagint and 1 Peter.

8. D. Hill, *The Gospel of Matthew* (London, 1972), p. 136. Cf. C. Brown and H. Seebass, "Holy," *DNTT*, II, 224-32.

9. Thus J. Knox, "Pliny and I Peter," *JBL* 72 (1953), 189, is incorrect in limiting this phrase to a formal legal defense, connecting it to 4:14-16 and insisting that the legal charge be "for the name." This unduly narrows the meaning of the phrase.

10. Cf. C. A. Pierce, *Conscience in the New Testament* (SBT 15) (London, 1955).

11. Cf. G. E. Ladd, *A Theology of the New Testament* (Grand Rapids, 1974), pp. 481-83; and H. Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids, 1975), pp. 57-64.

12. There is a textual problem, reflected in the King James's "whereas they speak evil of you as evildoers." The unusual use of ἐν ᾧ instead of a genitive object with this verb (καταλαλεῖσθε) has resulted in a change in some manuscripts to make the verse similar to 2:12, and the verb active instead of passive. The best manuscripts contain the more difficult reading that lies behind most modern translations.

13. J. R. Michaels, "Eschatology in I Peter III.17," *NTS* 13 (1966-67), 394-401, is correct in seeing the eschatological motif in this passage, and thus its being more than a truism, especially in light of the final judgment mentioned in 3:16; but in expanding "doing good" and "doing evil" into "two groups into which the whole race of man is divided—'doers of good,' who *may* have to suffer in this age, and 'doers of evil,' who certainly *will* suffer in the age to come"—he appears to go beyond the context of Peter, who does appear to be talking about Christian behavior and what will be rewarded in the final judgment.

14. Cf. the use of the Greek idiom "if God will" in Plato, *Alcib.* 135d and elsewhere, Jesus' teaching on God's sovereignty in Luke 12:6-7, and literature on Jas. 4:15, for example, P. H. Davids, *Commentary on James* (Grand Rapids, 1982), p. 173, who lists a number of Greek and Jewish parallels.

15. J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 145-46, rightly points out that the optative must not be read as only the potential for suffering, as yet unactualized, for the idiomatic form of the phrase, the use of the optative in general propositions, and inner textual indications, for example 2:12, 18-20, are all consistent with the assumption that these Christians have already suffered to some degree, although probably not official persecution by the state.

16. Christ, then, becomes a test case, even a hard case (considering that people of that era could hardly be expected to see any good in crucifixion), as J. R. Lumby, "1 Peter III.17," *Exp* ser. 5/1 (1890), 142-43, argued long ago in the discussion of this passage.

17. There is a textual issue as to whether "suffer" (ἔπαθεν) or "died" (ἀπέθανεν) is the proper reading here. Both readings have strong manuscript support. "Died" could have been a shift to make the text read more like Paul in Rom. 6:10 or 1 Cor. 15:3 and to clarify an original "suffering," while "suffering" could have been an attempt to conform the text to Petrine style ("suffer" is used 12 times in 1 Peter compared to seven times in Paul and 42 times in the whole NT, whereas all the Catholic Epistles use "die" only once, and Jude 12, out of 111 times in the NT) and the context (3:14, 17; 4:1). When thinking of a later scribe, it is more likely that the shift would be toward Paul than that the scribe would correct toward Petrine style. Furthermore, most texts with "died" also add, "on our (your) behalf" (ὑπὲρ ὑμῶν or ὑπὲρ ἡμῶν), a clarifying addition anticipating the next part of the verse. Thus we believe that these readings with "died" are secondary. Cf. F. W. Beare, *The First Epistle of Peter* (Oxford, 1958), p. 167.

18. There is no difference between περὶ and ὑπὲρ in the following phrase, as the interchange in the passages cited shows.

19. G. Schrenk, "ἄδικος," *TDNT,* 1,149-52; "δίκαιος," *TDNT,* II, 182-91; H. Seebass and C. Brown, "Righteousness," *DNTT,* III, 360-62, 370-71.

20. That there is a Jewish background to the idea of substitutionary atonement is clear: 2 Macc. 7:37-38; 4 Macc. 6:28; 9:24; 12:17-18; 17:22; 1QS 5:6-7; 8:2-3; 9:4; lQSa 1:3. Yet Peter is not creating this concept from Jewish materials, as J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 149-50, admits, but using already formed Christian teaching.

21. Cf. K. L. Schmidt, "προσάγω," *TDNT,* I, 131-34.

22. As subsequent discussion will make clear, there have been several differing interpretations of this phrase: (1) he died physically, but continued living as a spirit, (2) he died in a physical body but lived in a spiritual body (cf. 1 Cor. 15), and (3) he died with respect to the natural human existence but was resurrected with respect to the glorified human existence. Both (1) and (2) have the options of seeing the spiritual existence as referring either to an intermediate state before the resurrection or to the post-Easter state of Christ.

23. Apparently C. Spicq, *Les Épîtres de Saint Pierre* (Paris, 1966), pp. 135-36, follows this interpretation, "Freed from the *sarx* which is weak, the new Adam is a 'life-giving spirit.' " Cf. also to a degree A. M. Stibbs, *The First Epistle General of Peter* (Grand Rapids, 1959), pp. 141-42.

24. Which is better than F. W. Beare's "spheres of existence" *(The First Epistle of Peter,* p. 169). Cf. J. R. Michaels, *1 Peter* (Waco, TX, 1988), p. 204, who enunciates the modern consensus well.

25. E. Schweizer and R. Meyer, "σάρξ," *TDNT,* VII, 98-151, especially 131-34; G. E. Ladd, *A Theology of the New Testament,* pp. 469-75.

26. E. Schweizer, "πνεῦμα," *TDNT,* VI, 332-455, especially 428-30, 438-42; J. D. G. Dunn, "Spirit," *DNTT,* III, 701-702, 705.

27. This interpretation, of course, rejects the idea that "in the spirit" refers to an intermediate existence of Christ between death and resurrection and thus also rejects the idea that the preaching of the following verses is something that he did *before* his resurrection, the older concept of the "harrowing of hell."

28. For example, Nigel Turner, *Grammatical Insights into the New Testament* (Edinburgh, 1965), p. 171; A. Schlatter, *Petrus und Paulus nach dem ersten Petrusbrief* (Stuttgart, 1937), pp. 137-38, respectively.

29. E. G. Selwyn, *The First Epistle of St. Peter* (London, 1947), pp. 197-98; J. N. D. Kelly, *The Epistles of Peter and of Jude,* p. 152. Cf. L. Goppelt, *Der erste Petrusbrief* p. 247, and C. F. D. Moule, *An Idiom-Book of New Testament Greek* (Cambridge, 1968), pp. 131-32. See BAGD, p. 261, for a range of meanings for this expression.

30. J. Calvin, *Calvin's Commentaries: Hebrews/1 Peter/2 Peter,* trans. W. B. Johnston (Edinburgh/Grand Rapids, 1963), pp. 292-95. This explanation breaks down in two places: (1) Calvin must take "prison" in a nonhostile sense, and (2) he has to explain ἀπειθήσασιν in v. 20 as not applying to these spirits, which is most unlikely. Calvin is insightful in putting the preaching after the resurrection of Christ, although he sees Christ as doing this through the Spirit and not in person.

31. C. E. B. Cranfield, "An Interpretation of I Peter iii.19 and iv.6," *ExpT* 69 (1957-58), 369-72; and E. Stauffer, *New Testament Theology,* trans. J. Marsh (London, 1955), 133-34 [*Die Theologie des Neuen Testaments* (Stuttgart, 1948[4]), 113-15]; H.-J. Vogels, *Christi Abstieg ins Totenreich und das Läuterungsgericht an den Toten* (Freiburg, 1976), as well as Beare, Goppelt, Windisch, and Wand among the commentators. Most recently the idea of Christ's preaching to human beings in the time before the flood by means of the preaching of Noah has been defended by W. Grudem, *1 Peter* (TC) (Grand Rapids, 1988), 157-61 and 203-39, a rather significant appendix since it forms 16 percent of the commentary.

32. First proposed by F. Spitta, *Christi Predigt an die Geister* (Göttingen, 1890), this position has been followed by many commentators (including Selwyn and Hauck), and J. Jeremias, "Zwischen Kartfreitag und Ostern," *ZNW* 42 (1949), 194-201; B. Reicke, *The Disobedient Spirits and Christian Baptism* (Copenhagen, 1946); W. J. Dalton, "The Interpretation of 1 Peter 3:19 and 4:6: Light from 2 Peter," *Bib* 60 (1979), 547-55; *Christ's Proclamation to the Spirits* (Rome, 1965). Spitta puts the preaching in the days of Noah; most others put it after the death of Christ.

33. J. R. Michaels, *1 Peter,* pp. 205-11. Michaels is far from dogmatic about this interpretation, the previous one appearing to be his second choice. But he correctly notes that it fits the idea of the kingdom of God and its invasion of the demonic sphere, which previously was presumably a protected (or at least unin-vaded) area.

34. E. J. Goodspeed, "Some Greek Notes," *JBL* 73 (1954), 91-92. This interpretation includes the idea that Enoch was originally in the text, but is not totally dependent on that conjectural emendation. Cf. his *Problems of New Testament Translation.* B. M. Metzger, *Chapters in the History of New Testament Textual Criticism* (Leiden, 1963), pp. 158-59, traces this conjecture back to William Bowyer in 1772.

35. Normally deceased humans are referred to as "souls" (ψυχή), not as "spirits" (πνεῦμα) (e.g., Rev. 6:9), and two of the examples usually listed as showing that "spirit" can at times mean "deceased human spirit," Dan. 3:86 (LXX) and 1 Enoch 22:3-13, use "soul" as a clarifying term, indicating that "spirit" alone was not considered clear enough.

36. See further 1 Enoch 10–16; 21; Apoc. Bar. 56:12-13; Jub. 5:6; 6QD 2:18-21; lQGenApoc 2:1, 16; Test. Naphtali 3:5; 2 Enoch 7:1-3. The NT knows of this tradition, for Jude 1:14-15 and 2 Pet. 2:4 both refer to the tradition enshrined in 1 Enoch.

37. J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 155-56, locates this in the second heaven and thus as part of the ascent of Christ, but while 2 Enoch does identify this as the location, 1 Enoch and other literature locate the place on the earth, in the West, or under the earth. There is no real reason to pick 2 Enoch's location over those of other literature, although Kelly is correct that καταβαίνω would serve better than πορεύομαι in describing a descent into a netherworld, and a location in the second heaven would fit nicely into the geography of an ascent into heaven.

38. The verb εὐαγγελίζω appears in 1:12, 25; 4:6 and the noun εὐαγγέλιον in 4:17; κηρύσσω appears only here in Petrine literature, although κῆρυξ does appear in 2 Pet. 2:5 in a reference to Noah as a proclaimer of righteousness. If this reference to Noah is seen as evidence for the preaching being to antediluvian people (despite the many problems in relating 1 Peter to 2 Peter), one should note that it is Noah, not Christ, who is referred to, it is certainly "in the flesh," not "in the spirit," and it is in a work that shows clear knowledge of the Enochian literature and thus the story of the imprisonment of the Watchers. That 1 Peter refers to Christ rather than Noah as the proclaimer vitiates Grudem's argument that the issue is witness within a situation of persecution (i.e., in 1 Peter, in contrast to 2 Peter, Noah says nothing, nor is there any reference to his being persecuted).

39. We recognize that those who argue that the proclamation must have been that of the gospel (and thus an offer of salvation) have the majority of uses of κηρύσσω in the NT on their side, but (1) as shown above, the more general meaning does exist in NT literature, (2) context rather than statistics must determine which meaning is intended in any given passage, and (3) the interpretation taken here fits the overall theology of the NT better (cf. above, where victory over the spirits, not their redemption, is the NT teaching). See further R. T. France, "Exegesis in Practice," in I. H. Marshall, ed., *New Testament Interpretation* (Grand Rapids, 1977), p. 271.

J. R. Michaels lessens this problem by citing the proclamation of the kingdom by Jesus as a proclamation of victory over spirits, but he weakens his argument when he then takes an unusual meaning for ἐν φυλακῇ, that is, "in refuge" or "in a place of safety." Not only would this be unique in the NT, but neither the NT nor Jewish apocalyptic sees the earth as a place of safety for the demonic.

40. The Greek term is μακροθυμία rather than ὑπομονή, which can be used synonymously, as in James, but often in Christian tradition has the sense of patient endurance (often of suffering) rather than simply patience or, as our word is often quite literally translated, "long-suffering."

41. Up to a hundred years has been fitted into the Genesis chronology (Gen. 5:32 and 7:6 give the limits), but the two references appear to belong to two different traditions (the former belonging to a genealogy and the latter coming after the separating colophon in Gen. 6:9), so one cannot tell how early in Noah's life the command came nor how late.

42. The parallel with 2 Peter is interesting, for there is the same order of judgment on the angels and then the salvation of Noah, a similar concept of proclamation, and a parallel to apocalyptic judgment in 3:5-7, but see footnote 48 above for some of the problems in using 2 Peter to interpret 1 Peter.

43. Cf. E. F. F. Bishop, *"Oligoi* in 1 Peter 3:20," *CBQ* 13 (1951), 44-45, who argues—without Hebrew or Aramaic evidence—from Arabic that "few" here and in Mark 8:7 indicates a number between 3 and 10. One thinks rather that it means few in comparison with the population of the world. We should further note that the ὀλίγοι here refers to ψυχαί. The shift from πνεῦμα in the previous verse to ψυχή in this clear reference to human beings is another indication that Peter is distinguishing disobedient angels from obedient people.

44. The picture is clearly that of passing through the water, not of the water as the means of salvation. That is, διὰ is used with the genitive, not with the accusative. Furthermore, the point is underlined by using διασῴζω rather than σῴζω, which Hermas uses in a similar context in *Vis.* 3.3.5. An alternative translation is that of D. Cook, "I Peter iii.20: An Unnecessary Problem, *JTS* 31 (1980), 72-78, who prefers, "into which a few, that is, eight persons, came safely through water." This translation, he argues, takes not just εἰς in its normal sense, but also the passive of διασῴζω … εἰς. Furthermore, the idea that Noah and his family escaped through the water (which was already on the ground) into the ark is the way a typical Jewish interpreter would take Gen. 7:6-7, which not only mentions the flood first, but notes in Hebrew that Noah entered the ark *mipp*^{e}*nê mê hammabbûl,* "from the face of the waters of the flood." Thus, while this later appeared in the *Midrash Kabbah* ("R. Johanan said: He lacked faith: had not the water reached his ankles he would not have entered the Ark" [Gen. R. on Gen. 7:7]), the haggadic expansion there is simply a deduction from the normal literal way a first-century rabbi would read that text. This interpretation, of course, fits well with the Christian's passing through water to safety in baptism. Yet while it is extremely attractive, it fails to take into account that parallel to δι' ὕδατος in 3:20 is δι' ἀναστάσεως in 3:21. Thus while not so grammatically neat, Peter's thought seems to view the water as a means of salvation to Noah, not as what he escaped through to safety, just as the resurrection of Christ is the means of salvation to believers who identify with it in baptism.

45. The relative ὅ is probably original, for not only is it found in most of the early manuscripts, but if the other readings (ὡς in some versions and no relative or particle in $\mathfrak{P}^{72}$ and Sinaiticus) were original one could hardly imagine their being altered into a more awkward reading, while correcting this one to a smoother reading would be quite normal scribal practice. The natural way to take this relative is as referring to its nearest antecedent, water, although it is possible that like the relatives in 1:6, 2:8, and 3:19 it could refer to the preceding event as a whole, not just to the water. The fact that he must explain later that it is not the outward washing that saves makes the reference to water itself more probable.

46. This assertion itself is debated. B. Reicke, *The Epistles of James, Peter, and Jude* (New York, 1964), p. 106, sees ἀντίτυπον as an adjectival modifier of βάπτισμα: "Just this [is the] analogous baptism [that] now saves you." (Cf. his *The Disobedient Spirits and Christian Baptism,* pp. 149-72.) On the other hand, E. G. Selwyn, *First Peter,* p. 203, refers ἀντίτυπον to the people, "and water now saves you too, who are the antitype of Noah and his company, namely the water of baptism." O. S. Brooks, "1 Peter 3:21—The Clue to the Literary Structure of the Epistle," *NovT* 16 (1974), 291, argues that one

should move the period to get, "a few, that is, eight people were saved through water, which even in reference to you (is) a pattern. Baptism now saves you, not as…." This latter translation is unlikely in that it must take ὑμᾶς in two different ways ("in reference to you" and "saves you"). The distance between βάπτισμα and ἀνιίτυπον makes it less likely that the latter is used adjectivally, as Reicke posits.

47. See further L. Goppelt, "τύπος," *TDNT,* VIII, 246-59; *TYPOS* (Grand Rapids, 1982), especially pp. 152-58.

48. Grammatically the phrase "through the resurrection of Jesus Christ" follows here. It is the grammatical parallel to "through water" in 1:20, although here we have an active verbal construction (baptism saves) rather than a passive one (few were saved).

49. The language is a little unusual, for "flesh" (σαρκός) is used for body, as it also is in a similar ritual context in Heb. 10:22, and "putting off (ἀπόθεσις), found only here and in 2 Pet. 1:14 in the NT, is used instead of a verb for washing. J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 161-62, following W. J. Dalton, *Christ's Proclamation to the Spirits,* argues that this language would fit better with circumcision and thus contrasts circumcision with baptismal confession. Since neither circumcision nor any other Jew-Gentile issue appears in 1 Peter and since Jas. 1:21 uses a verb from the same root for putting away filth in a context in which circumcision is impossible, this interpretation appears unlikely.

50. L. Goppelt, *Der erste Petrusbrief,* pp. 258-60; H. Greeven, "ἐρωτάω," *TDNT,* II, 688-89.

51. G. T. D. Angel, "Prayer," *DNTT,* II, 879-81; E. Best, *1 Peter* (Grand Rapids and London, 1971), p. 148; C. Spicq, *Les Épîtres de Saint Pierre,* pp. 141-42; J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 162-63; B. Reicke, *The Disobedient Spirits and Christian Baptism,* pp. 182-85. J. D. G. Dunn, *Baptism in the Holy Spirit* (London, 1970), p. 217, even suggests, following C. F. D. Moule, that the term may indicate a specific moment in the initiation ceremony. A similar suggestion is made by D. H. Tripp, "Eperōtēma (I Peter 3:21): A Litur-gist's Note," *ExpT 92* (1981), 267-70, but with the twist that he believes that the noun means an adjuration by God (εἰς θεόν) to leave non-Christian behavior and follow Christian standards, to which the candidate presumably replied with a ὁμολογία. This explanation is less likely, partially because of the unusual way it must take εἰς θεόν, and partially because it makes the adjuration the saving event, and thus ethicizes an otherwise eschatological context.

52. J. N. D. Kelly, *The Epistles of Peter and of Jude,* p. 163, argues for an objective genitive, that is, "the pledge to maintain a right moral attitude." His arguments are not convincing, and this interpretation appears to import a legal con-ditionality into a text that is about how commitment to Christ has delivered them, which would hardly give them the confidence the author is trying to instill.

53. Cf. B. M. Metzger, "The Ascension of Jesus Christ," in *Historical and Literary Studies, Pagan, Jewish, and Christian* (New Testament Tools and Studies 8) (Leiden, 1968), pp. 77-87.

54. These powers in 1 Peter are not *necessarily* seen as all evil. Thus the angels *could* be good or fallen angels. Yet in Paul all the references to the powers imply they are evil; therefore one would suspect that they probably are here as well. C. D. Morrison, *The Powers that Be* (London, 1960); G. B. Caird, *Principalities and Powers* (Oxford, 1956); G. H. C. MacGregor, "Principalities and Powers: The Cosmic Background of Paul's Thought," *NTS* 1 (1954-55), 17-28; J. H. Yoder, *The Politics of Jesus* (Grand Rapids, 1972), pp. 135-62; H. Berkhof, *Christ and the Powers* (Scottdale, PA, 1972).

1. See J. Behm, "ἔννοια," *TDNT,* IV, 968-71. The only other place where the word is found in the NT is Heb. 4:12, and there it is used in a somewhat different sense, although I. T. Blazen, "Suffering and Cessation from Sin according to 1 Peter 4:1," *AUSemSt* 21 (1983), 82, points out that both there

and here "insight and intention" are involved; that is, the insight which comes from considering the death and resurrection of Christ (3:18-22) and the moral intention to live accordingly.

2. We are taking οτι in an epexegetical sense ("that is, the one suffering in the flesh") rather than a causal sense ("because he [Christ] suffered in the flesh"), for it is necessary to clarify what "insight" is. "Christ suffered in the flesh" does not serve as that clarification, but as the basis for the insight.

3. ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας here versus ὁ… ἀποθανὼν δεδικαίωχαι ἀπὸ τῆς ἁμαρτίας in Romans. Each of the elements is parallel, as is the grammar, but only one of the three major terms is identical.

4. J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), pp. 168-69; F. W. Beare, *The First Epistle of Peter* (Oxford, 1970), p. 179; C. Spicq, *Les Épîtres de Saint Pierre* (Paris, 1966), pp. 143-44.

5. K. H. Schelkle, *Die Petrusbriefe, Der Judasbrief* (Freiburg, 1980), p. 114; E. Best, *1 Peter* (London/Grand Rapids, 1982), pp. 151-52; E. G. Selwyn, *The First Epistle of St. Peter* (London, 1969), pp. 209-10.

6. W. Grundmann, "ἁμαρτάνω," *TDNT,* I, 315; E. Schweizer, "σάρξ," *TDNT,* VII, 143.

7. W. Schrage, *Die Katholischenbriefe* (Göttingen, 1973), p. 107; L. Goppelt, *Der erste Petrusbrief (Göttingen,* 1978), pp. 269-70.

8. I. T. Blazen, "Suffering and Cessation from Sin," pp. 27-50.

9. Note that πάσχω in 1 Peter normally means suffering persecution, but not necessarily death, although death is the ultimate form of such suffering and may have been the lot of some of the Christians, or looked like it would be. But in 3:18 πάσχω is clearly used of the death of Christ instead of ἀποθανέσκω. The reason is that Peter wants to draw the parallel to the Christian. Since that is true, in this passage πάσχω also carries the meaning "suffered to the point of death," and thus implies, "if you grasp what happened to Christ, then you know that if you die for him you will be 'home free'—thus it is no loss at all."

10. It is this point which makes Blazen's interpretation difficult. He ties this verse so closely to 3:18 that he feels the Christian's and Christ's relationship to sins must be the same. But surely the point is analogous: Christ suffered due to sins even though the sins were not his own, while "in the flesh" and in his resurrected state he no longer does. So Christians suffer now, but can do so in confidence that after their death they will no longer suffer due to sins, theirs or anyone else's (e.g., their persecutors').

11. Ἐπίλοιπος.

12. In other words, τὸ ἀνθρώπων ἐπιθυμίαις (4:2) = τῶν σαρκινῶν ἐπιθυμιῶν (2:11) = τὸ βούλημα τῶν ἐθνῶν (4:3).

13. Ὼ παρεληλυθώς χρόνος.

14. For further discussion of the vice catalogue see S. Wibbing, *Die Tugend- und Lästerkataloge im Neuen Testament* (Berlin, 1959); and E. Kamiah, *Die Form der katalogischen Paräenese im Neuen Testament* (Tübingen, 1964).

15. The first three nouns in the list and the final noun all end with -αις, while the fourth and fifth nouns and the adjective "unlawful" all end with -οις, groupings that are probably not accidental. There is also a balance in the length of terms.

16. Ἀθέμιτος.

17. The term ξενίζονται is in this case true to its root ξένος, "foreign," in that the neighbors consider the behavior of the Christians foreign to their culture. This was often expressed quite literally; cf. Acts 16:20, 21; 17:18.

18. Τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν.

19. The term ἀσωτία is a negative form from σῴζω, "to save" or "to heal." It also appears in Tit. 1:6. Luke 15:13 uses a cognate of this word for the life-style of the Prodigal Son. Aristotle said, "We call the dissipate those who are extravagant with respect to lack of control over themselves even unto intemperance" (*Nic. Eth.* 4.1.3).

20. L. Goppelt, *Der erste Petrusbrief,* pp. 275-78.

21. This rendering assumes that the verb εὐηγγελίσθη is a rare impersonal passive, found elsewhere in the NT only in Rom. 10:10, against J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 173-74, who argues that "he [Christ] was preached" would be more in line with normal use of this verb (cf. Matt. 11:5; Luke 7:22; Acts 5:42; 8:35; 9:20; Heb. 4:2, 6) and similar verbs (1 Cor. 15:12; 2 Cor. 1:19; 1 Tim. 3:16). But while Kelly has the correct sense of the passage in general, in Christian usage the verb would itself provide the subject, the good news, and thus to supply one (i.e., Christ) does not seem necessary.

22. Cf. R. Bultmann, "θάνατος," *TDNT,* III, 10-21; W. Schmithals and L. Coenen, "Death," *DNTT,* I, 430-41, 444-47.

23. The stress in πάντων δέ το τέλος is clearly on πάντων. That is, there may be other "ends" or "goals" or periods of completion, but the one Peter is referring to is the climax of redemptive history, *the* end or goal.

24. Nor the post–NT literature: Did. 10:6; Barn. 21:3; Hermas, *Vis.* 3.8.9; *Sim.* 9.12.3; 10.4.4.

25. U. Luck, "σώφρων," *TDNT,* VII, 1097-1104.

26. Cf. O. Bauernfeind, "νήφω," *TDNT,* IV, 936-39, and the comments at 1:13.

27. The phrase νήψατε εις προσευχάς could mean either that the clear-headedness is focused on prayer ("clear-headed with respect to prayer") or that it will lead to prayer ("clear-headed, resulting in prayer"). The latter seems to fit best in this context, as well with the parallels.

28. Grammatically the exhortations in 4:8-10 are participles dependent on the main verb in 4:7 (except 4:9, which has no verb). However, since these are imperatival participles no logical subordination is implied. Alternatively one may understand ἐστέ, which never occurs as an imperative in the NT, as being the implied main verb, in which case there is no grammatical subordination. Cf. N. Turner, *Syntax,* in J. H. Moulton, *A Grammar of New Testament Greek,* III (Edinburgh, 1963), 343.

29. 1 Peter has ἀγάπη καλύπτει πλῆθος αμαρτιών, while the Septuagint has πάντας δέ τοὺς μή φιλονεικοῦντας καλύπτει φιλία ("love covers all who are not fond of conflict"). The Hebrew, *w*^{e}*ʿal kol-p*^{e}*šā*^{e}*ím t*^{e}*kasseh ʿah*^{a}*bāh,* is essentially the same as the Greek of 1 Peter, except that it has "all trangressions" rather than "a multitude of sins."

30. Cf. F. W. Beare, *The First Epistle of Peter,* p. 185.

31. J. N. D. Kelly, *The Epistles of Peter and of Jude,* p. 178; K. H. Schelkle, *Die Petrusbriefe,* p. 118; C. Spicq, *Les Épîtres de Saint Pierre,* p. 150. Kelly does not see love as earning God's forgiveness, but argues from Matt. 25:31-46 that our love or its lack will be decisive in whether we receive God's forgiveness.

32. L. Goppelt, *Der erste Petrusbrief,* pp. 284-85; E. G. Selwyn, *The First Epistle of St. Peter,* p. 217.

33. It was also important in the OT. Cf. M. J. Selman, "Hospitality," *The Illustrated Bible Dictionary* (Wheaton, 1980), II, 665-67.

34. While there may be differences of interpretation over how such gifting was imparted and what it looked like, it is clear that the NT cannot conceive of a fully initiated Christian without spiritual

gifts. In fact, the experience of the Spirit is often referred to as evidence of conversion, for example by Paul in Rom. 8 and by 1 John.

35. Both the fact that χάρισμα is used this way by Paul (Rom. 12:6; 1 Cor. 12:4, 9, 28, 30-31—where he uses the term in other contexts it is equally a divine gift rather than a human ability) and the fact that "received" is aorist point to the gift as being something obtained at conversion/baptism, not something the person either developed or always had.

36. In fact, one of the most disconcerting things about gifts is that God's gifting can be and has been used for ungodly purposes. See further J. White, *When the Spirit Comes in Power* (Downers Grove, IL, 1988), for a discussion of both biblical and church historical incidences of this phenomenon.

37. Cf. O. Michel, "οἶκος," *TDNT,* V, 149-51; J. Reumann, " 'Stewards of God's Grace '—Pre-Christian Religious Application of OIKONOMOΣ in Greek," *JBL* 77 (1958), 339-49.

38. Because Paul himself indicates that gifting may vary over time and traces gifts to the one Spirit whom all Christians possess, but who manifests himself differently through different Christians in various situations, it is unwise to look at this gift in 1 Peter as a single charism from the Pauline list, but rather as a package of giftedness that varies according to the individual and according to how God is distributing his grace at a given time.

39. Cf. G. Kittel, "λέγω," *TDNT,* IV, 137-41.

40. Not only does the gift list in Rom. 12 illustrate this, but also aspects of 1 Cor. 12, as well as the other uses of διακονία and its cognates in the NT, for example Matt. 25:44; Rom. 15:25; 1 Cor. 16:15; 2 Cor. 8:1-6, 19-20. The "ministry," as this word could also be translated, is a service to people in need. This is the proper duty of deacons (a term derived from this word, 1 Tim. 3:8,10,13).

41. BAGD, p. 892, s.v. χορηγέω.

42. While *'āmēn* means "sure" or "trustworthy" or "certain," it was translated γένοιτο, "So be it," in the Septuagint, and it may be this difficulty of translation, as well as liturgical usage, that led NT authors to quote it in Aramaic.

1. The word "strange" (ξένος) is the root of "be shocked" (ξενίζω).

2. F. Lang, "πῦρ," *TDNT,* VI, 950-51; E. T. Sander, *ΠΥΡΩΣΙΣ and the First Epistle of Peter 4:12* (unpublished Ph.D. dissertation, Harvard University, 1966), also summarized in *HTR* 60 (1967), 501; P. H. Davids, *Themes in the Epistle of James that are Judaistic in Character* (unpublished Ph.D. dissertation, University of Manchester, 1974), especially pp. 120-25, 139-48.

3. While it may be God's will to allow the suffering (3:17), here as in the Intertestamental passages cited God is not seen as the one responsible for the suffering. Rather, evil persons, who will ultimately answer to him, or the devil (5:8-9) is responsible for malicious attacks, which God allows (as in Job) for his own purposes, turning intended evil into ultimate good. In Scripture suffering is never seen as good in itself or to be welcomed, but as an evil to be endured at times for a greater good.

4. The Greek term κοινωνεῖτε means "to share" or "to participate in." Cf. F. Hauck, "κοινωνός," *TDNT,* III, 804-809.

5. Paul is likely influenced here by the Damascus Christophany, for example Acts 9:4, where Christ indicates that he is suffering in the suffering of the church. Cf. S. Kim, *The Origin of Paul's Gospel* (Tübingen/Grand Rapids, 1981), for a discussion of the influence of this event on Paul's theology.

6. There is no attempt in 1 Peter to diminish the evil of the suffering or to make the evil illusory.

7. Cf. F. V. Filson, "Partakers with Christ: Suffering in First Peter," *Interp 9* (1955), 400-412; W. Michaelis, "πάσχω," *TDNT,* V, 913-23; B. Gaertner, "Suffer," *DNTT,* III, 719-26.

8. The "rejoice and be glad" structure is actually "be glad rejoicing" (χαρῆτεἀγαλλιώμενοι), a finite verb intensified with a participle, which is a structure foreign to English and may be a semitism in Greek. Forms of this combination of verbs are found in Matt. 5:12; John 8:56; 1 Pet. 1:8; Rev. 19:7; similar intensification of joy is found in Matt. 2:10; Luke 1:14 (using the same two roots); John 3:29; Rom. 12:15; 1 Thess. 3:9.

9. This concept is very close to the rabbinic term *l*^{e}*šēm,* "for the sake of." The idea is expressed in a number of ways in the NT: Matt. 10:22; Mark 13:13; Luke 21:17; John 15:21; Acts 5:14; 9:16; 15:26; 21:13; 3 John 7; Rev. 2:3; 3:8.

10. There are both textual and grammatical difficulties here, but this translation seems to make the best sense. The neuter article before "of glory" (τὸ τῆς δόξης) appears to make most sense if it anticipates "Spirit" (also with a neuter article—καὶ τὸ τοῦ θεοῦ πνεῦμα), which follows after the "and." The reasons for this interpretation are that (1) "the Spirit of God" was a stereotyped phrase that Peter would have tended not to break up, (2) naming glory first balances the "insult" of the first part of the verse just as "Spirit of God" balances the "name of Christ," and (3) the often cited examples of the article's being used alone (Matt. 21:21; 1 Cor. 10:24; Jas. 4:14; 2 Pet. 2:22), which would argue for a translation something like "the glory and the Spirit of God rest upon you," all occur in stereotyped phrases, of which this is not one. For a contrary opinion see E. G. Selwyn, *The First Epistle of St. Peter* (London, 1969), pp. 223-24. The addition "and of power" has relatively strong textual support, but (1) the strongest textual evidence supports the reading translated above, (2) καὶ δυνάμεως is a longer reading, (3) it upsets the balance of the passage, and (4) it appears to be one of a number of attempts to clarify the difficult grammar mentioned above.

11. Some manuscripts add κατὰ μὲν αὐτούς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται ("on their part he is slandered, but on your part he is glorified"). P. R. Rodgers, "The Longer Reading of 1 Peter 4:14," *CBQ* 14 (1981), 93-95, argues that this longer reading is original, for it conforms to Petrine style and vocabulary, needed explanation as early as the time of Cyprian (namely, a clarification that "he" refers to "the name" referred to earlier), and applies Isa. 52:5, a verse used frequently by the early church. While this is an interesting suggestion, we have not accepted it because (1) the textual evidence is for the most part both late and Byzantine, (2) the vocabulary and style are not so distinctively Petrine as to require that the same author wrote it, and (3) the allusion to Isa. 52:5 is hardly certain. Furthermore, it seems to interrupt the flow of Peter's argument and thus is likely the gloss of a scribe inspired by 4:14.

12. Cognate forms of κακοποιός ("criminal") appear at 2:12, 14 and 3:17, always with this general meaning. Cf. W. Grundmann, "κακοποιέω," *TDNT,* III, 485-86. We do not agree with K. H. Schelkle, *Die Petrusbriefe* (Freiburg, 1980), p. 124, that on the analogy of 1 Cor. 5 and Eph. 4:28 Peter believes that the readers might really commit such crimes. While one cannot categorically rule out such a possibility, it seems more reasonable to see these terms as traditional examples of serious crimes and then the third as a summary.

13. H. W. Beyer, "ἀλλοτρι(ο)επίσκοπος," *TDNT,* II, 620-22.

14. So Epiphanius, *Anacor.* 12.5 and *Haer.* 66.85.6, who lived A.D. 315-403; Tertullian, *Scorp.* 12; Cyprian, *Test.* 3.37. Cf. J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), p. 189.

15. The term Χριστιανός stems from a Gentile milieu, for it assumes that "Christ" is no longer a title, Messiah or Anointed One, but a name, the surname of a certain Jesus, a development we see in the Pauline letters. One could hardly imagine a Jew's calling a group he did not belong to "followers of the Messiah." The other places where it is found in early Christian literature are: Acts 26:28 (in a Roman judicial situation); Did. 12:4 (accepted as a term for believers by a community in Asia Minor about A.D. 100); Ignatius, *Eph.* 11:2; *Rom.* 3:2; *Pol.* 7:3. Pagan writers also used it: Tacitus, *Ann.* 15.44;

Suetonius, *Nero* 16.2 (both of these latter referring to the Neronian persecution of A.D. 64); Pliny, *Epist.* 10.96.1-3; Lucían, *Alex.* 25.38.

16. Contra F. W. Beare, *The First Epistle of Peter* (Oxford, 1958), pp. 30-35,192-93. Cf. E. G. Selwyn, "The Persecutions in I Peter," *Bulletin of the Society for New Testament Studies* 1 (1950), 39-50; J. Knox, "Pliny and I Peter: A Note on I Pet 4,14-16 and 3,15," *JBL* 72 (1953), 187-89.

17. We are taking ἐν in an instrumental sense and "this name" as referring to its nearest antecedent, "Christian," rather than "Christ" (v. 14). In this we reject the argument of E. G. Selwyn, *The First Epistle of St. Peter,* pp. 225-26, for a locative meaning for ἐν, and J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 190-91, who argues on the basis of Mark 9:41 and 10:41-42 for the idiomatic sense "under the heading of."

18. While Mark 13:8-9's "beginning of woes" does not refer to the purification or judgment of the church, given the association of suffering with discipline in the church (Heb. 12:7-11), it is probably incorrect to separate the "messianic woes" concept from the purification concept as L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), pp. 311-12, does.

19. This form of argument, if *x* is true, how much more is *y* also true, was known by the Jews under the title *qal wāḥômer* (light and heavy); that is, what applies in the less important case will certainly apply in the more important case. Cf. J. Bowker, *The Targums and Rabbinic Literature* (Cambridge, 1969), p. 315, for one listing of this and other rabbinic rules of interpretation. The earliest of these lists is attributed to Hillel, or the early part of the first century.

20. 2 Thess. 1:3-10 contains a similar theme, although our passage lacks the concept of God's paying back the persecutors for their injustices to the Christians, which Paul expresses explicitly.

21. On the reasons why the Septuagint adds μόλις to the Hebrew text in its translation, see J. Barr, *"b'rṣ*—μόλις: Prov. 11:31, 1 Pet. 4:18," *JSS* 20 (1975), 149-64. There is no evidence that our author was aware of the Hebrew text; thus he used the Septuagint without thinking about the issues Professor Barr discusses so helpfully.

22. The "themselves" is ψυχάς in Greek. As in 1:9, 22; 2:11, 25; 3:20, this term does not contrast soul with body, but refers simply to the person, perhaps with some overtones in context of the fact that the persecutors can injure their bodies but not affect their real selves (cf. Matt. 10:28).

23. Cf. C. Maurer, "παρατίθημι," *TDNT,* VIII, 162-64.

24. The term is more common in Intertestamental literature, for example 2 Kings 22:32 (LXX); Sir. 24:8; 2 Macc. 1:24-25; 7:23; 4 Macc. 5:25; 11:5. It also appears in the Apostolic Fathers, for example 1 Clem. 19:2. Cf. W. Foerster, "κτίζω," *TDNT,* III, 1000-1035, especially 1029.

1. There is more than one reason for the placement of this material here. J. H. Elliott, "Ministry and Church Order in the New Testament," *CBQ* 32 (1970), 371, points out that 1 Cor. 16:15-16; 1 Thess. 5:12-15; Heb. 13:7, 17 reveal a tradition of placing instructions to church leaders at the end of a letter before the epistolary conclusion. In Peter's case he does so before his final thematic summary, although that this is already in mind shows up in his echoing terms from 2:13-3:7.

2. Since the definite article is lacking in Greek, one could translate this phrase with J. R. Michaels, *1 Peter* (Waco, TX, 1988), p. 279, as "any elders among you." But while this translation is acceptable, it is unwarranted to draw from it the implication that some of the churches were ruled by elders (as in Heb. 13:17) and some were not, for 5:5 uses an identical anarthrous construction to refer to "younger people," certainly without implying that some churches had none. Instead, Peter, using this generic construction, divides the congregation into two parts: (1) elders and (2) non-elders.

3. Paul refers to leaders by other terms (often by gifting rather than title), for example "administrations" (1 Cor. 12:28), "ruling" (Rom. 12:8 and 1 Thess. 5:12, if that is how the word should be translated; others have "giving aid" or "caring for"), "overseer" (Phil. 1:1; cf. 1 Tim. 3:1ff.; Tit. 1:7); however, given Paul's background in Judaism and that his epistles assume rather than teach a church structure, it would be pushing our data too far to try to distinguish between a charismatic structure in Paul and an official structure in Jerusalem, later merged in the Pastorals, as L. Gop-pelt, *Der erste Petrusbrief* (Göttingen, 1978), p. 321, does.

4. L. Coenen, "Bishop," *DNTT,* I, 192-201; G. Bornkamm, "πρέσβυς," *TDNT,* VI, 651-83; E. Schweizer, *Church Order in the New Testament* (London, 1961), especially section 9, "The Church in 1 Peter"; L. Goppelt, *Apostolic and Post-Apostolic Times* (London, 1970), pp. 185-86.

5. Συμπρεσβύτερος has yet to be found elsewhere in ancient literature, so it was likely coined by Peter.

6. In this Peter is like Ignatius, who, although being a bishop, refers to himself humbly as a fellow-slave of the deacons rather than identifying with either the bishop or elders of the churches to which he writes *(Eph.* 2:1; *Magn.* 2:1; *Phld.* 4:1; *Smyrn.* 12:2); likewise in Rev. 19:10; 22:9 the angel refers to himself as a "fellow-servant." Peter, of course, did not need to contest his authority as Paul did; furthermore, he had already established it in 1:1.

7. Thus we disagree with E. G. Selwyn, *The First Epistle of Peter* (London, 1947), p. 228. Mark 14:27, 50 shows that Peter deserted Christ at the cross.

8. Thus J. R. Michaels, *1 Peter,* p. 280, is correct in writing, "μάρτυς … is virtually equivalent to the rare σύμμαρτυς, 'fellow witness.' "

9. Cf. H. Strathmann, "μάρτυς," *TDNT,* IV, 474-514, especially 494-95; L. Coenen and A. A. Trites, "Witness," *DNTT,* III, 1038-51.

10. On the grammar of this construction see BDF #474 (5a); cf. Rom. 3:25; 8:18; Jas. 1:5 for similar constructions. This phraseology differs from that in Rom. 8:18, Peter's being less refined, which is further evidence that the author of 1 Peter did not know Romans and thus wrote before it was widely known in the Roman church.

11. Not all manuscripts have "watching over it" (ἐπισκοποῦντες). It is missing in ℵ, B, 33, the Sahidic, while it appears in $\mathfrak{P}^{72}$, A, the Byzantine text, and the Old Latin. Either some copyist added it from 2:25 and passages like Acts 20:28, where it is paired with "shepherd," or else it was dropped later when it came to mean "exercise the office of a bishop" and was thus seen as improper as a command to mere elders. While the textual evidence is balanced, the fact that the author's mind did tend to pair the two words (in 2:25, a passage remote enough that one would not expect a copyist to note the connection) makes the second explanation more likely. Furthermore, as J. R. Michaels, *1 Peter,* p. 283, observes, Peter often places an imperative before a participle (e.g., 2:13 followed by 2:18ff.; 4:7 followed by 4:8ff.), so it fits Petrine style.

12. The closeness in throught to Qumran was first shown by W. Nauck, "Probleme des frühchristlichen Amtsverständnisses (1 Ptr 5,2f.)," *ZNW* 48 (1957), 200-220, although he overstates his case, turning a demonstration of a common stream of tradition with Qumran into an argument for direct dependence by NT sources on Qumran.

13. Ἀναγκαστῶς, a rare Greek term, is used only here in the NT, while ἑκουσίως appears in Heb. 10:26, although with a different meaning. Closely related terms, however, are used elsewhere in the NT; for example, Philem. 14 uses κατὰ ἀνάγκην and κατὰ ἑκούσιον.

14. In many societies and even in some churches in the West it would be unthinkable to refuse to serve the community if selected to lead, even if that leadership was exercised at the cost of

considerable personal loss.

15. We have chosen the translation "for profit" for αἰσχροκερδῶς because it has a negative tone in such a context, yet does not necessarily imply embezzlement of funds or theft. The term implies illegitimate profit (so Aristotle, *Nie. Eth.* 4.1.43), but Jesus' use of the term "mammon" in Matt. 6:19-24, which pictures money in the same role as an idol in the OT, made even reasonable pay illegitimate if that was the reason for which ministry was done (cf. Matt. 10:8-9, where the disciples are forbidden from charging for their services but may receive freely given hospitality). This, of course, does not relieve the church of the responsibility of supporting elders and other workers well.

16. While such people should never be made elders in the first place (1 Tim. 3:3, 8; Tit. 1:3; Did. 15:1), the reason why such requirements are listed must be that there was a tendency for such people to seek office. Polycarp, *Phil.* 11 (cf. 5:2), discusses the case of an elder named Valens who had fallen prey to greed.

17. K. H. Rengstorf, "προθύμος," *TDNT,* VI, 694-700; this term is not as clearly the opposite of "greed" as in the previous contrasting pair, but it does fit well with the volunteer spirit.

18. There are three versions of Jesus' words: Matt. 20:20-28; Mark 10:35-45; Luke 22:24-27. Both Matthew and Mark use the same term (translated "domineer") as Peter, κατακυριεύω, but both Luke and Peter use νεώτερος, which shows that while this saying of Jesus is probably in Peter's mind, he does not know any of the written Gospels. Cf. J. H. Elliott, "Ministry and Church Order," pp. 374-75.

19. Κλῆρος in BAGD, p. 436. J. Eichler, "Inheritance," *DNTT,* II, 295-304.

20. Cf., for example, D. Birkey, *The House Church* (Scottdale, PA, 1988), pp. 40-62. J. R. Michaels, *1 Peter,* p. 286, may be making the same point when he identifies the "lot" with "the local congregations themselves." We therefore agree with E. G. Selwyn, *The First Epistle of St. Peter,* p. 231 (who sees a possible allusion to Deut. 9:29), and L. Goppelt, *Der erste Petrusbrief,* pp. 327-28; and disagree with W. Nauck, "Probleme des frühchristlichen Amtsverständnisses," pp. 200-220, and J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), pp. 202-203, who, on the basis of Hippolytus, *AT* 3.5; 9.7, and Qumran (1QS 5:20-24; 6:22; 9:7; 6QD 13:12), argue that this may "forbid church leaders to take a high-handed line of their own in allocating offices and functions [= "portion"]." We must also reject even less likely suggestions such as "community funds" or "places in the eschatological community." The Greek term for portion, κλῆρος, later became the root of the term "clergy."

21. The Greek term in 1 Peter and in most of the passages cited is τύπος. See L. Goppelt, "τύπος," *TDNT,* VIII, 246-59. Ὑπογραμμόν is used in 2:21 for the example of Christ, but it carries an idea similar to τύπος here.

22. In 1:7 ἀποκάλυψις appears, while in 1:20 and here φανερωθέντος appears.

23. "Chief Shepherd" is a translation of the Gk. ἀρχιποίμην. It appears in Greek biblical literature in Symmachus's translation of 2 Kings 3:4.

24. W. Grundmann, "στέφανος," *TDNT,* VII, 629-31.

25. J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 204-205, argues that it is actually a part of the earlier parenesis that Peter has separated from the section in chs. 2–3 and inserted here. However, without the corresponding instruction to older people (i.e., just as we find the pairs fathers–children, husbands–wives, slaves–masters we would expect the pair younger–older; however, the elders mentioned in the previous passage are on this hypothesis church officials, not older people per se) and without a similar section in other passages on household duties (e.g., Eph. 5–6), this conclusion goes beyond the evidence. It is based on M.-É. Boismard, "Une liturgie baptismale dans la Prima Petri," *RB* 64 (1957), 161-83, 177-80, and *Quatres hymnes baptismales dans la première épître de Pierre* (Lectio Divina 30) (Paris, 1961), pp. 133-63. This position is rightly critiqued by J. H. Elliott, "Ministry and

Church Order," pp. 388-90, who concludes that the material is catechetical, but that 5:1-5 belongs to the same tradition. Furthermore, there is no convincing way to reedit this into a flowing catechesis, but rather one must place it in the context of a general oral tradition.

26. That is, νεώτεροι. Cf. C. Spicq, "La place ou le rôle des jeunes dans certaines communautés néotestamentaires," *RB* 76 (1969), 508-27.

27. J. N. D. Kelly, *The Epistles of Peter and of Jude,* pp. 204-205.

28. C. Spicq, "La place ou le rôle," pp. 508-27, sees them as an organized club, whereas K. H. Schelkle, *Die Petrusbriefe* (Freiburg, 1980), p. 130, simply points out that youth often struggle with leadership, citing Polycarp, *Phil.* 5:3. Cf. F. W. Beare, *The First Epistle of Peter* (Oxford, 1970), pp. 201-202.

29. L. Goppelt, *Der erste Petrusbrief* pp. 330-31.

30. As G. Stählin, *Die Apostelgeschichte* (NTD 5) (Göttingen, 1962), p. 84.

31. J. H. Elliott, "Ministry and Church Order," pp. 377-78, however, notes that 1 Tim. 5 will address elders in 5:17, that Tit. 2:6 uses νεωτέρους rather than the expected νέους, and that Tit. 2:7 calls on Titus to be an example (τύπον) just as Peter calls on elders. Yet we have already observed that an elder–younger pair fits well with Peter's other pairs in 2:13-3:7, so the fact that they appear in proximity is not surprising. What is clear is that in none of these passages is there a reference to a lower-clergy group called "younger men."

32. For example, m. Aboth 5:21, attributed to the end of the second century, "… at 18 [one is fit for] the bride-chamber, at 20 for pursuing [a calling], at 30 for authority, at 40 for discernment, at 50 for counsel, at 60 for an elder, at 70 for gray hairs…." J. H. Elliott, "Ministry and Church Order," pp. 379-86 (and *A Home for the Homeless* [Philadelphia, 1981], p. 191), carries this one step further and argues, partly on the basis of parallels in the Dead Sea Scrolls, that the term indicates those "recently baptized" or "young in the faith." While this interpretation is possible, unlike Qumran the early Christian communities were not based on youth growing up in the community, but were largely composed of adult converts so long as the church was expanding rapidly (which period certainly includes that of the NT). Thus unless the church actually borrowed from Qumran, it did not have the same basis for making the transfer of the term "young man" to "novice" or "neophyte" (i.e., "newly baptized") as Qumran did. While such a language transfer is possible, as in the metaphor in 1 John 2, Elliott has not proved that it actually happened in this case.

33. Both the tradition in m. Aboth 5 cited above and that in b. Sanh. 36b show a Jewish tendency to require early marriage, partly to settle down radicals who might otherwise cause revolutions.

34. It is more natural to see δέ as dividing two clauses than as joining πάντες … ἀλλήλοις to the previous clause (giving the sense "Younger, be subject to the elders, and all to one another"), for this would mean that the next sentence began without any transitional particle.

35. G. Delling, "ἐγκομβόομαι," *TDNT,* II, 339; BAGD, p. 215, "put or tie something on oneself." The term does not appear in the Septuagint or in the Apostolic Fathers.

36. Although, if Peter the apostle is the author (even in the sense that his thought stands behind the work of Silvanus), and John 13:1ff. refers to a historical incident, Peter might well remember it and thus refer to it in complete independence of the Fourth Gospel.

37. W. Grundmann, "ταπεινός," *TDNT,* VIII, 1-26; H.-H. Esser, "Humility," *DNTT,* II, 259-64.

1. The structure and terminology of 1 Pet. 5:5-9 is very close to that of Jas. 4:6-10, including James's wider context, that of rejecting inner-community conflict, which leads into the quotation as v. 5a does here. This datum suggests that we are dealing with a commmon parenetic tradition, probably

coming from the Jerusalem church. But M.-É. Boismard's argument in *Quatres hymnes baptismales dans la première épître de Pierre* (Paris, 1961), p. 135, that this is a fourth baptismal hymn in 1 Peter, alongside 1:3-5, 20; 2:22-25; and 3:18, 22, is quite unfounded. One simple reason for this assertion is that there is no rhythm or other poetic structure detectable in this segment other than those in the OT quotation. The same can be said of the other "hymns," in contrast to Phil. 2:6-11 or 1 Tim. 3:16, which do show hymnic structure.

2. Cf. E. Lohse, "χείρ," *TDNT,* IX, 424-34, especially 431. The double image of humbling and God's hand could mean judgment (cf. Ps. 105:42 for an example of humbling as judgment) or obedience. Thus the context determines the exact meaning.

3. Because Jesus underlined the OT reversal-of-fortunes theme, saying, "Everyone who exalts himself will be humbled, and everyone who humbles himself will be exalted" (Luke 14:11; 18:14), we believe that the common tradition in James and 1 Peter is an application of Jesus' saying by the church. Cf. C. Spicq, *Les Épîtres de Saint Pierre* (Paris, 1966), pp. 172-73, "This is a teaching of wisdom (Sir. 2:1-18), but especially that of Jesus (Matt. 23:12; Luke 14:11; 18:14)…."

4. While "death to self" as an expression in classic devotional literature is adequate in context, it is more biblically accurate and psychologically helpful to note that Scripture never speaks of an annihilation of self or death of self or a low self-concept, but of a robust self that is submitted to God. That is, as Adam sought his own will instead of God's, the Christian follows Christ in seeking God's will rather than his own.

5. While the expression ἐν καιρῷ in Classical Greek did mean simply "in (or at) an opportune time" (Thucydides, *Hist.* 1.21; 4.59; 6.9), in the NT the use of καιρός for the end of the age is so common (e.g., Matt. 8:29; Mark 13:33; Luke 21:8; 1 Cor. 4:5; Rev. 1:3) that even without the other references in 1 Peter we would expect this to be his meaning here.

6. "Casting" in Greek (ἐπιρίψαντες) is a circumstantial participle dependent on the main verb "humble" (ταπεινώθητε), not a separate command, as the RSV, NEB, and NIV translate it (apparently reading it as an imperatival participle—imperatival participles do occur in 4:8, 10). Here the thought of 5:7 seems too closely joined to that of 5:6 to separate it in that way. Furthermore, as J. R. Michaels, *1 Peter* (Waco, TX, 1988), p. 296, points out, the clear imperatival participles are present and this one is aorist.

7. The construction μέλει + dative of person + περί is found elsewhere in the NT only in John 10:13 and 12:6, although Matt. 22:16; Mark 4:38; and 1 Cor. 9:9 have related constructions. In the Septuagint Ps. 54:23, "Cast your anxieties upon the Lord, and he will encourage you" (55:22 in Hebrew), alone is similar to the first half of this verse, and Wisd. 12:13, "For neither is their any god besides thee, whose care is for all men," to the second half, although only the Psalms passage is sufficiently close to our passage in grammar and terminology as to suggest that our author is likely referring to it. Nonbiblical references to God's care occur in Philo, *Flacc.* 102, and Josephus, *Ant.* 7.45. Later Eusebius notes in contrast that the pagan "philanthropic" gods care for statues, not for human beings *(Praep. Ev.* 5.34).

8. Both νήψατε (which might also be translated "Pay attention!") and γρηγορήσατε are ingressive aorist imperatives, calling on the believers to begin being alert and watchful and to continue doing that until the return of Christ (although Peter's tone does not imply that the believers in Asia Minor were not already awake and alert). Cf. BDF, p. 173 (#337 [1] and [2]); N. Turner, *Syntax,* Vol. Ill in J. H. Moulton, A *Grammar of New Testament Greek* (Edinburgh, 1963), pp. 74-77, who observes that the aorist is more "pressing, rude, ruthless" than the present imperative; and J. R. Michaels, *1 Peter,* p. 297.

9. E. Lövestam, *Spiritual Wakefulness in the New Testament* (Lund, 1963).

10. Cf. BAGD, p. 540.

11. Cf. A. Oepke, "γρηγορέω," *TDNT,* II, 338-39; C. Brown, "Guard," *DNTT,* II, 136-37. J. R. Michaels, *1 Peter,* p. 297, is correct that there is no direct reference to the Gethsemane incident, but surely one reason it was included in the Gospels was as an example to Christians of the need to be alert in a time of testing. As such it is part of the background of 1 Peter.

12. Cf. Eusebius, *Eccl Hist.* 5.1.25, who, describing the persecution in Vienne and Lyons in Gaul, writes, "Biblis, too, one of those who had denied [being a Christian], did the devil [ὁ διάβολος] bring to torture (thinking he had already swallowed her up and wishing to condemn her through blasphemy as well)…. But she recovered [ἀνένηψεν] under torture, and, as it were, woke up [ἀνεγρηγόρησεν] out of a deep sleep…. And after this she confessed herself a Christian and was added to the ranks of the martyrs."

13. W. Foerster, "δι ἀβολος," *TDNT,* II, 72-81; H. Bietenhard, "Satan," *DNTT,* HI, 468-72.

14. Cf. BAGD, p. 73. Naturally scholars who believe that the persecution in 1 Peter is formal judicial persecution by Roman authorities point to the techical sense of ἀντίδικος, but given the more general use found even in the Septuagint, without other indicators in the context this term alone is hardly evidence of judicial persecution.

15. In Timothy, Rev. 13:2, and the Dead Sea Scrolls (1QH 5:9, 13-14; 4QpNah 1:5-7; 4QpHos 1) the lion image stands for human opponents of the people of God or for specific rulers, which shows that this is still a living metaphor rather than a fixed description. R. Perdelwitz, *Die Mysterienreligionen und das Problem des I. Petrusbriefes* (Glessen, 1911), pp. 101-102, proposed that the image came from the use of the lion for the Phrygian mother-goddess Cybele, but the lack of other characteristics of Cybele in the passage and the good background it finds in Judaism make this proposal most unlikely.

16. The text at this point is difficult. We accept the grammatically difficult but possible reading ζητῶν τινα καταπιεῖν, for all the other readings appear to be trying to smooth the grammar of this one. Cf. BDF #368 (p. 186).

17. L. Goppelt, "πίνω," *TDNT,* VI, 158-59. Note that in the NT this term "except in the proverbial saying at Mt. 23:24,… describes the (eschatological) action of suprahuman subjects." Καταπιεῖν here is not quite the same grammatical form Eusebius will later use (καταπεπωκέναι)—the former is a second aorist infinitive and the latter a perfect infinitive—but the meaning is the same.

18. On the other hand, J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), pp. 210-11, is not convincing when he argues that because it is a common parenetic tradition (also found in Hermas, *Man.* 12.5) and because later baptismal traditions contained a renunciation of the devil (e.g., Hippolytus, *AT* 21.9), this section must be part of prebaptismal instruction. While much of the material in 1 Peter is so basic that one would suspect that it was taught either before or shortly after baptism, fourth-century material cannot be used to tie first-century material to baptism; every parenetic tradition was not baptismal. Nor have people seen any baptismal allusions in James or Ephesians.

19. Since στερεός when applied to people normally indicates negative character, such as stubbornness (cf. E. G. Selwyn, *The First Epistle of St. Peter* [London, 1947], p. 238), and here it clearly does not, J. R. Michaels (*1 Peter,* p. 300), following Selwyn, argues that the rock imagery of 2:4-8 may still be in mind, along with Isa. 50:7, "I have set my face as a hard rock (στερεὰν πέτραν), and I know that I will not be put to shame." Yet while this is indeed the type of hardness that Peter is talking about and Isa. 50:7 is cited by Barn. 5:14; 6:3, there is no evidence in the epistle that Peter ever thinks on this

text (e.g., no reference to either shame or a rock). Thus while this is a possible background, it must remain purely conjectural.

20. J. D. Quinn, "Notes on the Text of the P^{72} in 1 Pt 2:3, 5:14, and 5:9," *CBQ* 27 (1965), 246-47, notes that this use of στερεοί is unusual enough that the scribe of $Þ^{72}$ substituted the more acceptable ἑδραῖοι, "sitting, sedentary, steadfast, firm."

21. Peter contrasts with James in that for Peter the firmness in faith has to do with external pressure, which may have produced some internal dissension (5:1-5) but which remains mostly external. In James the external pressure is there, but in a less direct form, and the main problems in the community are internal struggle (4:1-4) and lack of sharing (ch. 2). In Peter the devil works through persecutors; in James the devil works through the evil impulse within and through its ally, the human tongue.

22. In Greek "knowing that" is simply εἰδότες, but this is equivalent to εἰδότες ὅτι, as Luke 4:41; 1 Clem. 43:6; 62:3 show. Cf. BDF, p. 204 (#397 [1]), who shows that this indicates a perception of, or awareness of, something.

23. F. W. Beare, *The First Epistle of Peter* (Oxford, 1970), pp. 205-206 argues for "knowing how to fulfill the same religious duty in respect of suffering," asserting that οἶδα without ὅτι must mean "know how" rather than "know that" and that ἐπιτελέω in the middle means "fulfill a religious duty" or "perform the obligations of piety." E. Best, *1 Peter* (London/Grand Rapids, 1982), p. 175, argues for the slightly different "knowing how to pay the same tax of suffering." However, Luke 4:41 and 1 Clem. 62:3 show clearly that οἶδα can mean "know that" when followed by an infinitive phrase. Cf. BDF #397 (1) (p. 204). Furthermore, in the Septuagint and the NT ἐπιτελέω in the active voice always means "to accomplish," "to carry out," "to perform," "to establish." Thus there is no hint of the idea of religious duty (unless clearly in the context) or paying a tax. The examples chosen to establish those meanings are all from classical writers, not the closer Koine context. (Cf. G. Delling, "ἐπιτελέω," *TDNT,* VIII, 61-62.) For these reasons and because the sense fits more naturally in the context, we have chosen to read ἐπιτελέω as a passive with "brotherhood" (dative of disadvantage) and οἶδα as "knowing" or "realizing that."

24. J. D. Quinn, "Notes on the Text of P^{72}," pp. 247-49, argues that we should follow $Þ^{72}$ and read ἐπε! τελεῖται instead of ἐπιτελεῖσθαι, producing "realizing that in the world at large your Christian brotherhood has like sufferings because it is being perfected" rather than our translation. But because (1) there is some doubt whether this is really what the scribe intended, (2) this theory requires several steps of change (which Quinn believes the various hands in Vaticanus illustrate), and (3) the scribe has shown earlier in the verse that he is quite capable of inserting less unusual terms for ones that sound strange to him, the more difficult reading we have adopted should be preferred, although with an openness to change should evidence be discovered that $Þ^{72}$ is not idiosyncratic on this point.

25. In 1:6 it is ὀλίγον … λυπηθέντες and here ὀλίγον παθόντας.

26. So L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), p. 394; J. N. D. Kelly, *The Epistles of Peter,* p. 212; J. R. Michaels, *1 Peter,* p. 302.

27. So also E. G. Selwyn, *The First Epistle of St. Peter,* p. 240. This interpretation avoids the danger of trying to get more precision out of the text than the author probably intended.

28. G. Delling, "καταρτίζω," *TDNT,* I, 476.

29. J. R. Michaels, *1 Peter,* p. 303, rightly notes that στηρίξει sometimes indicates how believers should support each other (Rom. 1:11; 1 Thess. 3:2) and sometimes the support God gives to Christians (Rom. 16:25; 1 Thess. 3:13; 2 Thess. 2:17; 3:3). But we should further note that it is precisely

in closings and benedictions that one finds God doing the supporting or establishing, and that is precisely what we find in 1 Peter.

30. Σθενώσει. BAGD, p. 756.

31. Θεμελιώσει. J. Blunck, "Firm,"*DNTT,* I, 660-63; cf. H. Schoenweiss's comment in the same article, p. 660. There is a textual problem with this term, for it is lacking in A and B, but present in ℵ and $\mathfrak{P}^{72}$. Since its ending is so similar to σθενώσει which precedes it, and since it is not a major theme of 1 Peter, it is more likely that it dropped out due to homoioteleuton than that it was added by analogy from Col. 1:23 (which is not really similar in structure).

32. J. R. Michaels, *1 Peter,* p. 303, believes that there is a deliberate attempt to reinforce the "rock" implications of στερεοί in 5:9 due to the influence of the stone citations in 2:6-8. This last term, θεμελιώσει, in particular recalls Matt. 7:25, the house built on a rock. While it is suggestive, we can hardly say that this is proved.

33. In 4:6 Jesus Christ is mentioned and is for some the probable object of the praise, which would make 5:11 a balancing verse (J. R. Michaels, *1 Peter,* p. 304), but since we have argued that 4:6 refers the power and glory to God through Jesus Christ, in our view the present verse is simply a shortened version of the earlier one.

34. τὸ κράτος is emphasized by the fact that no other epithets are included with it.

1. Cf. L. Goppelt, *Der erste Petrusbrief* (Göttingen, 1978), pp. 345-46; F. O. Francis, "The Form and Function of the Opening and Closing Paragraphs of James and I John," *ZNW* 61 (1970), 110-26.

2. Contra J. R. Michaels, *1 Peter* (Waco, TX, 1988), pp. 306-307, who argues that διὰ Σιλουανοῦ does refer to Silvanus as the bearer of the letter. He does not deal with the Rom. 16:22 passage where the scribe, not the bearer, is referred to in the closing (although using another phrase) and overlooks the fact that while διὰ Κλήμεντος γράφειν in the Eusebius passage refers to the author and not the scribe, it certainly does not refer to the bearer of the epistle. Thus his argument is not convincing. Nor is he convincing when he argues that Silvanus could have been named as the bearer but still only have carried that letter to its port of entry into Pontus, citing Cyprian, *Test.* 37.39 as evidence for this. Were the churches in that vast area so unified that they would trust word-of-mouth from Pontus ("Silvanus brought this to us") any more than word-of-mouth from Rome ("Peter sent this")? Surely the bearer was expected to make the whole circuit, and that was the very reason for describing the circuit.

3. This usage is not unlike the use of intonation or adjectives to designate certain people in the Christian Brethren as "leading brothers" or in the Quakers as "weighty friends," since both groups, like the early church, lack official terms for service outside the local church. Within the churches in our letter "elder" was a current title. But the NT never introduces a person to another church as "an elder of the church in x," so the title was apparently not used in interchurch communication, but was a functional distinction within the local church.

4. Ignatius, *Rom.* 8:2; Polycarp, *Phil. 7:3;* Isocrates, *Epist*. 2.13; 8.10; Pliny, *Epist.* 3.9.27; "I have written" (ἔγραψα, a single word and the main verb of this sentence) is an epistolary aorist.

5. Ἐπιμαρτυρῶν is not emphatic, but it does assert the truth more strongly than a simple verb of saying. Cf. H. Strathmann, "ἐπιμαρτυρέω," *TDNT,* IV, 508.

6. L. Goppelt, *Der erste Petrusbrief,* p. 350; J. N. D. Kelly, *The Epistles of Peter and of Jude* (London, 1969), pp. 216-17.

7. N. Brox, *Der erste Petrusbrief* (Zürich, 1986), pp. 244-45. He cites the phrase τοῦτο χάρις παρὰ θεῷ in 2:19-20 in support. Unfortunately that differs from the χάριν τοῦ θεοῦ here in that in the earlier passage it refers to human actions that God looks on positively and this verse refers to grace

that God grants. That ταύτην is feminine does not mean that it must refer to the feminine χάρις found earlier, for the feminine pronoun may agree with the predicate noun rather than its antecedent (BDF, p. 73 [#132 (1)]).

8. C. Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude* (Edinburgh, 1910), p. 196; J. R. Michaels, *1 Peter,* pp. 309-10. Michaels notes that while attraction to the predicate noun is enough to explain the feminine gender, there may be an understood ἐπιστολή contributing to the choice of that gender.

9. The phrase εἰς ἣν στῆτε is textually fairly certain, although many of the later manuscripts assimilate it to Rom. 5:2; 2 Cor. 1:24, reading ἐστήκατε, "in which you stand." But at the same time it is grammatically difficult. First, one would expect an explanation of what "this" is, which the alteration does by making the clause relative, but that explanation is never given as the text stands. This leads some scholars (e.g., M. Zerwick and M. Grosvenor, *A Grammatical Analysis of the Greek New Testament* [Rome, 1979], p. 716) to argue that what Peter indeed wrote is in the text, but he intended the other. Second, this is the only place in the NT epistles where one has a clear example of εἰς being used for ἐν, although this confusion is relatively common in Koine Greek. The unusual grammar here may suggest that either the author was getting tired toward the end of the letter, as the grammatical problems in 5:8 and 9 might indicate, or that indeed another person has penned this conclusion. In either case, it is not surprising to find an imperative as the concluding main idea of a letter; cf. 1 John 5:21 or Jas. 5:13-20.

10. In fact, several manuscripts, including ℵ, add the word ἐκκλησία ("church") to the phrase to make their understanding of it clear.

11. If one interpreted the feminine referent to be Peter's wife, then συνεκλεκτή would mean "chosen along with me." The participle itself simply means "chosen along with." N. Brox, *Der erste Petrusbrief* p. 247, points out that Peter likes compound terms like this one that pair with simple terms ("chosen" [1:1] and "chosen with" [5:13]; "inheritance" [1:4] and "coheir" [3:7; cf. 3:9]; "elder" [5:1] and "fellow-elder" [5:1]).

12. K. Heussi, *Die römische Petrustradition in kritischer Sicht* (Tübingen, 1955), and M.-É. Boismard, "Une liturgie baptismale dans la Prima Petri," *RB* 63 (1956), 182-208, argue that since Babylon is symbolic, it could mean simply the world as a place of exile rather than a specific place. This is unlikely because of the close connection between Babylon and Rome in both Jewish and Christian tradition and the nature of greetings in NT letters, which come from specific individuals in known places. L. Goppelt, *Der erste Petrusbrief,* p. 352, argues that Peter's generally positive view of government means that not the exile aspect, but the image of Rome as the world power of the end time and its tendencies toward persecution and pressure to conform are the issue. Given the OT references to Babylon as a place of exile along with Peter's use of the term, it is hard to see why one should exclude it, although neither should one use it to exclude the apocalyptic associations that Goppelt underlines. Since he has only a single brief reference to such a rich image, one must assume that our author likely intends to pull in the full breadth of its meaning; at least he does not exclude any part of it. Finally, we agree with Goppelt that Babylon is a symbol, not a code name, for it is hard to imagine a Roman official reading 1 Peter, and if so, finding something offensive in it other than the Christianity for which Peter already had a public reputation.

13. L. Goppelt, *Der erste Petrusbrief,* pp. 352-53, argues for the teacher–disciple relationship on the basis of Jewish materials. But the evidence is rabbinic and thus too late in date to be decisive for the first century. Nor do the NT citations mandate this interpretation, although they allow it. Paul uses τέκνον in this sense in 1 Cor. 1:17; 1 Tim. 1:2; 2 Tim. 1:2; it is Peter's use of υἱός in the singular in this sense (it appears in the plural in the examples cited in the text) that causes the problems.

14. Col. 4:10 and Philem. 24 show that Mark was known in Colosse; 2 Tim. 4:11 assumes that he is known in Ephesus. Both of these cities were in the province of Asia. The tradition that Mark was with Peter in Rome was known to Papias and to a "presbyter" who preceded him (Eusebius, *Eccl Hist.* 2.15.1 and 3.39.15).

15. J. R. Michaels, *1 Peter,* p. 313, suggests that Paul speaks of a "holy kiss" "to accent sexual purity in the expression of love in Christian congregations." That may be so, but we have no evidence that "holy kiss" was not the normal expression in his churches for the act of greeting.

16. G. Stählin, "φιλέω," *TDNT,* IX, 118-24, 138-46. The evidence connecting the kiss to the eucharist is clear for the second century (Justin, *Apol* 1.65), but inconclusive for the first; cf. the argument that 1 Cor. 16:22 is intended to introduce the eucharist. Given our scanty knowledge about liturgical practices of the first century, we would be going beyond the evidence to either assert or deny the kiss's presence in connection with the eucharist. R. Banks, *Going to Church in the First Century* (Chipping Norton, NSW, Australia, 1980), pp. 12-15, 39, presents a picture of the use of the kiss in greeting and parting.

17. J. D. Quinn, "Notes on the Text of P^{72}," p. 246, observes that $\mathfrak{P}^{72}$ lacks the blessing, and so did its exemplar. He argues that the blessing was something customarily added to the end of sermons in the church and thus crept into most manuscripts of 1 Peter. However, none of the epistles using greeting formulas ends with them. They all add a closing blessing or benediction. Thus before concluding that $\mathfrak{P}^{72}$ preserves the original text, one must explain why Peter did not follow normal letter form, but ended so abruptly. The alternative is to conclude that the scribe of $\mathfrak{P}^{72}$ or one of his predecessors had an exemplar with a damaged end.

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