

## THE FIRST GENERAL EPISTLE OF

## PETER

## CHAPTER 1

1. *Peter* (Πέτρος). See on <sup><166></sup>Matthew 16:18. As Paul in his letters does not call himself by his original name of Saul, so Peter calls himself, not Simon, but Peter, the name most significant and precious both to himself and to his readers, because bestowed by his Lord. In the opening of the second epistle he uses both names.

*An apostle.* Of all the catholic epistles, Peter's alone puts forward his apostleship in the introduction. He is addressing churches with which he had no immediate connection, and which were distinctively Pauline. Hence he appeals to his apostleship in explanation of his writing to them, and as his warrant for taking Paul's place.

*To the strangers — elect* (ver. 2, ἐκλεκτοῖς παρεπιδήμοις). The Rev., properly, joins the two words, *elect who are sojourners*, instead of continuing *elect* with *according to the foreknowledge*, etc., as A.V.

*Elect.* Regarding all whom he addressed as subjects of saving grace. The term corresponds to the Old-Testament title of Jehovah's people: <sup><3810></sup>Isaiah 65:9, 15, 22; <sup><1956></sup>Psalms 105:43. Compare <sup><4116></sup>Matthew 20:16; 22:14; <sup><4183></sup>Romans 8:33.

*Sojourners* (παρεπιδήμοις). Persons sojourning for a brief season in a foreign country. Though applied primarily to Hebrews scattered throughout the world (<sup><1024></sup>Genesis 23:4; <sup><1392></sup>Psalms 39:12), it has here a wider, spiritual sense, contemplating Christians as having their citizenship in heaven. Compare <sup><3813></sup>Hebrews 11:13. The preposition παρά, in composition, implies a sense of *transitoriness*, as of one who passes *by* to something beyond.

*Scattered* (διασποράς). Lit., *of the dispersion*; from διασπείρω, *to scatter* or *spread abroad*; σπείρω meaning, originally, *to sow*. The term

was a familiar one for the whole body of Jews outside the Holy Land, scattered among the heathen.

2. *According to* (κατά). In virtue of; in accordance with.

*Foreknowledge* (πρόγνωσιν). Only here and <sup><4123></sup>Acts 2:23, in Peter's sermon at Pentecost. He is distinguishing there between *foreknowledge* and *determinate counsel*.

*The Father*. Implying that the relation contemplated by the divine foreknowledge is a new relation of *sonship*.

*In sanctification* (ἐν ἁγιασμῷ). Compare <sup><5103></sup>2 Thessalonians 2:13. The spiritual state *in* which the being elected to salvation is realized. The word is peculiarly Pauline, occurring eight times in Paul's epistles, and besides only here and <sup><5824></sup>Hebrews 12:14.

*Unto* obedience (εἰς). Note the three prepositions: *according to* (κατά) the foreknowledge; *in* (ἐν) sanctification; *unto* (εἰς) obedience. The *ground*, *sphere*, and *end* of spiritual sanctification.

*Sprinkling* (ῥαντισμὸν). Here in a passive sense — *the being sprinkled*. Properly, the ritualistic act of sprinkling blood or water. See <sup><6193></sup>Numbers 19:19, 21. Compare <sup><5813></sup>Hebrews 9:13; 12:24; <sup><6193></sup>Numbers 19:9, 13, where the water in which were the ashes of the red heifer is called ὕδωρ ῥαντισμοῦ, *water of sprinkling* (Septuagint), which the A.V. and Rev. Old Testament render *water of separation*. The word and its kindred verb occur only in Hebrews and Peter.

*Jesus Christ*. The foreknowledge of *the Father*, the sanctification of *the Spirit*, the obedience and sprinkling of the blood of Jesus Christ *the Son*. The Father *foreknowing*, the Son *atoning*, the Spirit applying the Son's work in *sanctifying*. "The mystery of the Trinity and the economy of our salvation are intimated in this verse" (Bengel).

*Grace and peace* (χάρις — εἰρήνη). Pauline terms. See <sup><6100></sup>Romans 1:7. The salutation is peculiar by the addition of *be multiplied*, which occurs <sup><6002></sup>2 Peter 1:2; Jude 2, and nowhere else in the salutations of the epistles. It is found, however, in the Septuagint, <sup><2001></sup>Daniel 4:1 (Sept. 3:31), and 6:25. Professor Salmond observes: "If the Babylon from which Peter writes can be taken to be the literal Babylon (see on 5:13), it might be interesting to

recall the epistles introduced by salutations so similar to Peter's, which were written from the same capital by two kings, Nebuchadnezzar and Darius, of two great dynasties, and addressed to all their provinces."

**3. Blessed** (εὐλογητὸς). εὖ, *well*, λόγος, *a word*. *Well-spoken-of; praised; honored*. Used in the New Testament of God only. The kindred verb is applied to human beings, as to Mary (<sup><402></sup>Luke 1:28): "*Blessed* (εὐλογημένη) art thou." Compare the different word for *blessed* in <sup><408></sup>Matthew 5:3, etc. (μακάριοι), and see notes there. The style of this doxological phrase is Pauline. Compare <sup><400></sup>2 Corinthians 1:3; <sup><400></sup>Ephesians 1:3.

*Hath begotten us again* (ἀναγεννήσας ἡμᾶς). The verb is used by Peter only, and by him only here and ver. 23. It is in the aorist tense, and should be rendered, as Rev., *begat*; because regeneration is regarded as a definite historical act accomplished once for all, or possibly because Peter regards the historical act of Christ's resurrection as virtually effecting the regeneration. The latter sentiment would be Pauline, since Paul is wont to speak of Christians as dying and rising with Christ. <sup><410></sup>Romans 7:4; 6:8-11.

*Lively* (ζῶσαν). Better, as Rev., literally rendering the participle, *living*: a favorite word with Peter. See 1:23; 2:4, 5, 24; 4:5, 6; and compare <sup><414></sup>Acts 9:41, where Peter is the prominent actor; and 10:42, where he is the speaker.

*Hope* (ἐλπίδα). Peter is fond of this word also (see 1:13, 21; 3:5, 15), which, in classical Greek, has the general signification of *expectancy*, relating to evil as well as to good. Thus Plato speaks of living *in evil hope* ("Republic," i., 330); i.e., in the apprehension of evil; and Thucydides, of the *hope of evils to come*; i.e., the expectation or apprehension. In the New Testament the word always relates to a future good.

**4. An inheritance** (κληρονομίαν). A Pauline word, from κληῖρος, *a lot*, and νέμομαι, *to distribute among themselves*. Hence an inheritance is originally a portion which one receives by lot in a general distribution. In the New Testament the idea of *chance* attaching to the lot is eliminated. It is the portion or heritage which one receives by virtue of birth or by special gift. So of the vineyard seized by the wicked husbandmen: "Let us seize on his inheritance" (<sup><413></sup>Matthew 21:38); of Abraham in Canaan:

“God gave him none *inheritance*” (<sup>4005</sup>Acts 7:5); “an eternal *inheritance*” (<sup>3895</sup>Hebrews 9:15).

*Incorruptible, undefiled, and that fadeth not away.* Note Peter’s characteristic multiplication of epithets. *Incorruptible* (ἄφθαρτον). From ἄ, *not*, and φθείρω, *to destroy or corrupt*. *Undefiled* (ἀμίαντον). From ἄ, *not*, and μιάίνω *to defile*, though the verb means especially to defile by *staining*, as with color; while μολύνω, also translated *defile* (<sup>4807</sup>1 Corinthians 8:7), is *to besmirch*, as with mire. We might render *unstained*, though the word is not used with any conscious reference to its etymology. *That fadeth not away* (ἀμάραντον). Used by Peter only, and but once. From ἄ, *not*, and μαράινομαι, *to wither*. The loveliness of the heavenly inheritance is described as exempt from the blight which attaches to earthly bloom. As between ἄφθαρτον, *incorruptible*, and ἀμάραντον, *unwithering*, the former emphasizes the indestructibility of *substance*, and the latter of *grace and beauty*. The latter adjective appears in the familiar botanical name *amaranth*. It will be observed that all of these three epithets are compounded with the negative particle ἄ, *not*. Archbishop Trench aptly remarks that “it is a remarkable testimony to the reign of sin, and therefore of imperfection, of decay, of death throughout this whole fallen world, that as often as we desire to set forth the glory, purity, and perfection of that other, higher world toward which we strive, we are almost inevitably compelled to do this by the aid of negatives; by the denying to that higher order of things the leading features and characteristics of this.” Compare <sup>6200</sup>Revelation 21:1, 4, 22, 23, 27; 22:3, 5.

*Reserved* (τετηρημένην). Lit., *which has been reserved*, a perfect participle, indicating the inheritance as one reserved through God’s care for his own from the beginning down to the present. *Laid up and kept* is the idea. The verb signifies *keeping* as the result of *guarding*. Thus in <sup>6071</sup>John 17:11, Christ says, “*keep* (τήρσον) those whom thou hast given me;” in ver. 12, “I *kept* them” (ἔτήρουν); *i.e.*, preserved by guarding them. “Those whom thou gavest me I *guarded* (ἐφύλαξα).” So Rev., which preserves the distinction. Similarly, <sup>6445</sup>John 14:15, “*keep* (τηρήσατε) my commandments;” *preserve* them unbroken by careful watching. So Peter was delivered to the soldiers to *guard* him (φυλάσσειν), but he was *kept* (ἔτηρείτο) in prison (<sup>4424</sup>Acts 12:4, 51). Compare <sup>5005</sup>Colossians 1:5, where a different word is used: ἀποκειμένην, lit., *laid away*.

*For* you (εἰς). The use of this preposition, instead of the simpler dative, is graphic: *with reference to you*; with you as its direct object.

**5. Kept** (φρουρουμένους). A military term. Lit., *garrisoned*. Rev., *guarded*. Compare <sup><4133></sup>2 Corinthians 11:32, and the beautiful metaphorical use of the word at <sup><5000></sup>Philippians 4:7, “shall *guard* your hearts.” The present participle indicates something *in progress, a continuous process of protection*. Hence, lit., *who are being guarded*. “The inheritance is *kept*; the heirs are *guarded*” (Bengel).

*By* (ἐν) the power; *through* (διὰ) faith; *unto* (εἰς) salvation. *By*, indicating the efficient cause; *through*, the secondary agency; *unto*, the result.

*Salvation*. Note the frequent occurrence of this word, vv. 9, 10.

*Ready* (ετοιμήν). Stronger than *about to be*, or *destined to be*, implying a state of waiting or preparedness, and thus harmonizing with *reserved*.

**6. Ye greatly rejoice** (ἀγαλλιᾶσθε). The word is always employed in the New Testament for *great* or *lively joy*. See <sup><4182></sup>Matthew 5:12; <sup><4147></sup>Luke 1:47; 10:21.

*For a season* (ὀλίγον). More literally and correctly, as Rev., *for a little while*. Compare ch. 5:10. The word is used nowhere else in the New Testament in this sense.

*In heaviness* (λυπηθέντες). Lit., *having been grieved*. Rev., *ye have been put to grief*.

*Through* (ἐν). But Rev., better, *in*; the preposition not being instrumental, but indicating the *sphere* or *environment* in which the grief operates.

*Manifold* (ποικίλοις). Literally the word means *variegated*. It is used to describe the skin of a leopard, the different-colored veinings of marble, or an embroidered robe; and thence passes into the meaning of *changeeful, diversified*, applied to the changing months or the variations of a strain of music. Peter employs it again, ch. 4:10, of the grace of God, and James of temptations, as here (1:2). Compare πολυποίκιλος, *manifold*, in <sup><4180></sup>Ephesians 3:10, applied to the wisdom of God. The word gives a vivid picture of the *diversity* of the trials, emphasizing this idea rather than that of their *number*, which is left to be inferred.

*Temptations* (πειρασμοῖς). Better, *trials*, as in margin of Rev., since the word includes more than direct solicitation to evil. It embraces all that goes to furnish a *test* of character. Compare <sup><500></sup>James 1:2.

7. *Trial* (δοκίμιον). Only here and <sup><500></sup>James 1:3. Rev., *proof*. The word means a *test*. As the means of proof, however, is not only the touchstone itself, but the trace of the metal left upon it, the sense here is the *result* of the contact of faith with trial, and hence the *verification* of faith. The expression is equivalent to *your approved faith*. Compare <sup><500></sup>Romans 2:7, 10.

*Than of gold*. Omit the *of*, and read *than gold*. The comparison is between the approved faith and the gold; not between the faith and the *proof* of the gold.

*Though it be tried* (δοκιμαζόμενον). Kindred with δοκίμιον, *proof*, and better rendered by Rev., *proved*. The verb is used in classical Greek of assaying or testing metals, and means, generally, *to approve* or *sanction upon test*. It is radically akin to δέχεσθαι, *to receive*, and hence implies a proof with a view to determine whether a thing be worthy to be received. Compare <sup><400></sup>1 Corinthians 3:13; <sup><500></sup>Galatians 6:4; <sup><500></sup>1 John 4:1. It thus differs from πειράζειν, *to try* or *tempt* (see on πειρασμοῖς, ver. 6), in that that verb indicates simply a putting to proof to discover what good or evil is in a person; and from the fact that such scrutiny so often develops the existence any energy of evil, the word acquired a predominant sense of putting to the proof with the design or hope of breaking down the subject under the proof — in other words, of *temptation* in the ordinary sense. Hence Satan is called ὁ πειράζων, *the tempter*, <sup><400></sup>Matthew 4:3; <sup><500></sup>1 Thessalonians 3:5. See on <sup><400></sup>Matthew 6:13. Archbishop Trench observes that “δοκιμάζειν could not be used of Satan, since he never proves that he may approve, nor tests that he may accept.”

*Might be found* (εὕρεθῆ). In accord with the preceding expressions, and indicating discovery as the result of scrutiny.

*Praise and glory and honor*. Such is the order of the best texts, and so. Rev. *Glory* and *honor* often occur together in the New Testament, as <sup><500></sup>Romans 2:7, 10; <sup><500></sup>1 Timothy 1:17. Only here with *praise*. Compare *spirit of glory*, ch. 4:14.

**8. Full of glory** (δεδοξασμένη). Lit., *glorified*, as Rev., in margin.

*Receiving* (κομιζόμενοι). The verb originally means *to take care of or provide for*; thence *to receive hospitably or entertain*; *to bring home with a view to entertaining or taking care of*. Hence, *to carry away so as to preserve, to save, rescue*, and so *to carry away as a prize or booty*. Generally, *to receive or acquire*. Paul uses it of receiving the awards of judgment (<sup><4151></sup>2 Corinthians 5:10; <sup><4183></sup>Ephesians 6:8; <sup><5125></sup>Colossians 3:25). In Hebrews it is used of receiving the promise (10:36; 11:39), and of Abraham receiving back Isaac (11:19). Peter uses it thrice, and in each case of receiving the rewards of righteousness or of iniquity. See ch. 5:4; <sup><4112></sup>2 Peter 2:13.

**10. Have inquired and searched diligently** (ἐξεζήτησαν — ἐξηρεύνησαν). Rev., properly, renders the aorists *sought and searched diligently*. The ἐξ in composition has the force of *out*, *sought out*, and is rendered by *diligently*.

*Sought*. Used of Esau's seeking carefully for a place of repentance, in <sup><5127></sup>Hebrews 12:17.

*Searched*. Used nowhere else in the New Testament. Compare Septuagint, <sup><4123></sup>1 Samuel 23:23, of Saul's searching out David.

**11. Did signify** (ἐδήλου). Imperfect tense: better, *was declaring*, all along through the prophetic age, in successive prophets. See the same verb in <sup><4183></sup>1 Corinthians 3:13; <sup><4114></sup>2 Peter 1:14.

*When it testified beforehand* (προμαρτυρόμενον). Only here in New Testament.

*Of Christ* (εἰς Χριστὸν). Lit., *unto Christ*. So Rev., in margin. The sufferings *destined for Christ*, as in ver. 10 he speaks of the grace, εἰς ὑμᾶς, *unto you*; i.e., *destined to come unto you*. Peter was especially concerned to show that the sufferings of Christ were in fulfilment of prophecy, because it was a subject of dispute with the Jews whether the Christ was to suffer (<sup><4188></sup>Acts 3:18; 26:22, 23).

*The glory* (τὰς δόξας). Rev., correctly, *the glories*. The plural is used to indicate the successive steps of his glorification; the glory of his

resurrection and ascension, of the last judgment, and of the kingdom of heaven.

**12. *Did minister* (διηκόνουν).** Imperfect tense, *were ministering*. See on <sup><4185></sup>Mark 9:35. The term is applicable to any kind of service, official or not. Compare <sup><4185></sup>2 Corinthians 3:3.

***Desire* (ἐπιθυμοῦσιν).** The word commonly denotes *intense* desire. It is used by Christ in expressing his wish to eat the passover (<sup><4215></sup>Luke 22:15); of the prodigal's desire to satisfy his hunger with the husks (<sup><4215></sup>Luke 15:16); and of the flesh lusting against the spirit (<sup><4187></sup>Galatians 5:17).

***To look into* (παρακύψαι).** A very graphic word, meaning *to stoop sideways* (παρά). Used by Aristophanes to picture the attitude of a bad harp-player. Here it portrays one stooping and stretching the neck to gaze on some wonderful sight. It occurs in <sup><4125></sup>James 1:25, describing him who looks into the perfect law of liberty as into a mirror; and in <sup><4211></sup>Luke 24:12; <sup><4315></sup>John 20:5, 11, of Peter and John and Mary *stooping* and looking into the empty tomb. Possibly the memory of this incident unconsciously suggested the word to Peter. The phrase illustrates Peter's habitual emphasis upon the testimony of *sight* (see Introduction). Bengel acutely notes the hint in παρά, *beside*, that the angels contemplate the work of salvation *from without*, as spectators and not as participants. Compare <sup><4310></sup>Hebrews 2:16; <sup><4181></sup>Ephesians 3:10.

**13. *Gird up* (ἀναζωσάμενοι).** Lit., *having girded up*. Used here only. The metaphor is suggested by the girding up of the loose eastern robes preparatory to running or other exertion. Perhaps recalling the words of Christ, <sup><4125></sup>Luke 12:35. Christ's call is a call to active service. There is a fitness in the figure as addressed to *sojourners* and *pilgrims* (ch. 1:1; 2:11), who must be always ready to move.

***Mind* (διανοίας).** See on <sup><4123></sup>Mark 12:30.

***Be sober* (νήφοντες).** Lit., *being sober*. Primarily, in a physical sense, as opposed to excess in drink, but passing into the general sense of *self-control* and *equanimity*.

***Hope to the end* (τελείως ἐλπίσατε).** Better, as Rev., *set your hope perfectly*: wholly and unchangeably; without doubt or despondency.



*That is to be brought* (τὴν φερομένην). Lit., which is *being brought*, as Rev., in margin. The object of hope is already on the way.

**14. Obedient children** (τέκνα ὑπακοῆς). Literally, and more correctly, as Rev., *children of obedience*. See on <sup><4187></sup>Mark 3:17. The Christian is represented as related to the motive principle of his life as a child to a parent.

*Fashioning yourselves* (συσχηματιζόμενοι). See on <sup><4187></sup>Matthew 17:2; and compare <sup><6107></sup>Romans 12:2, the only other passage where the word occurs. As *σχῆμα* is the outward, changeable *fashion*, as contrasted with what is *intrinsic*, the word really carries a warning against conformity to something changeful, and therefore illusory.

**15. As he which hath called you is holy** (κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον). As of the A.V. is *according to*, or *after the pattern of*; and *holy* is to be taken as a personal name; the *which hath called* being added for definition, and in order to strengthen the exhortation. Render, therefore, *after the pattern of the Holy One who called you*. So, nearly, Rev., in margin. A similar construction occurs <sup><6112></sup>2 Peter 2:1: *the Lord that bought them*.

*Conversation* (ἀναστροφῆ). A favorite word with Peter; used eight times in the two epistles. From ἀνά, *up*, and στρέφω, *to turn*. The process of development in the meaning of the word is interesting.

1. A turning upside down.
2. A turning about or wheeling.
3. Turning about in a place, going back and forth there about one's business; and so,
4. one's mode of life or conduct.

This is precisely the idea in the word *conversation* (Lat., *conversare*, *to turn around*) which was used when the A.V. was made, as the common term for *general deportment* or *behavior*, and was, therefore, a correct rendering of ἀναστροφή. So Latimer ("Sermons"): "We are not bound to follow the *conversations* or doings of the saints." And Shakspeare, 2 Hen. IV., v., 5:

***“But all are banished till their conversation  
Appear more wise and modest to the world.”***

Our later limitation of the meaning to the interchange of talk makes it expedient to change the rendering, as Rev., to *manner of living*.

**17.** *If ye call on the Father — judgeth.* More correctly, Rev., *If ye call on him as Father*; the point being that God is to be invoked, not only as Father, but as Judge.

*Without respect of persons* (ἀπροσωπολήμπτως). Here only. Peter, however, uses προσωπολήμπτως, *a respecter of persons*, <sup><403></sup>Acts 10:34, which whole passage should be compared with this. Paul and James also use the kindred word σωπολημψία, *respect of persons*. See <sup><811></sup>Romans 2:11; <sup><301></sup>James 2:1. James has the verb προσωπολημπτέω, *to have respect of persons*. The constituents of the compound word, πρόσωπον, *the countenance*, and λαμβάνω, *to receive*, are found in <sup><811></sup>Galatians 2:6; and the word is the Old-Testament formula *to accept or to raise the face of another*; opposed to *making the countenance fall* (<sup><821></sup>Job 29:24; <sup><0015></sup>Genesis 4:5). Hence, *to receive kindly, or look favorably upon one* (<sup><0121></sup>Genesis 19:21; 32:20, etc.). In the Old Testament it is, as Bishop Lightfoot observes, “a neutral expression involving no subsidiary notion of partiality, and is much oftener found in a good than in a bad sense. When it becomes an independent Greek phrase, however, the bad sense attaches to it, owing to the secondary meaning of πρόσωπον, *a mask*; so that πρόσωπον λαμβάνειν signifies to regard the *external circumstances* of a man, his rank, wealth, etc., as opposed to his real, intrinsic character.”

*Sojourning* (παροικίας). Compare *sojourners*, ver. 1.

**18.** *Ye were redeemed* (ἐλυτρώθητε). The verb occurs only in two other passages, <sup><221></sup>Luke 24:21; <sup><824></sup>Titus 2:14. It carries the idea of a ransom-price (λύτρον, from λύω, *to loose*).

*With silver or gold* (ἀργυρίῳ ἢ χρυσίῳ). Lit., with silver or gold money; the words meaning, respectively, *a small coin* of silver or of gold.

*Conversation.* Rev., *manner of life*. See on ver. 15.

*Received by tradition from your fathers* (πατροπαράδοτον). A clumsy translation; improved by Rev., *handed down from your fathers*. The word is peculiar to Peter.

**19. But with the precious blood of Christ.** The word Χριστοῦ, *of Christ*, stands at the end of the sentence, and is emphatic. Render, as Rev., *with precious blood as of a lamb, etc., even the blood of Christ*.

*Lamb.* Peculiarly appropriate from Peter. See <sup><415></sup>John 1:35-42. The reference is to a *sacrificial* lamb.

*Without blemish* (ἀμόμου). Representing the Old-Testament phrase for absence of physical defect (<sup><1215></sup>Exodus 12:5; <sup><1221></sup>Leviticus 22:20. Compare <sup><304></sup>Hebrews 9:14).

*Without spot* (ἄσπίλου). Compare <sup><504></sup>1 Timothy 6:14; <sup><512></sup>James 1:27; <sup><614></sup>2 Peter 3:14. In each case in a moral sense.

**20. Foreordained** (προεγνωσμένου). Lit., and better, *foreknown*, as Rev.

*Manifested* (φανερωθέντος). Observe the difference in tense. *Foreknown* is the perfect participle, *has been known from all eternity down to the present*: “in reference to the place held and *continuing to be held* by Christ in the divine mind” (Salmond). *Manifested* is the aorist participle, pointing to a definite act at a given time.

*In these last times* (ἐπ’ ἐσχάτου τῶν χρόνων). Lit., as Rev., *at the end of the times*.

**21. Which raised.** Compare <sup><604></sup>Romans 4:24.

*That your faith and hope might be in God.* Some render, *that your faith should also be toward God*.

**22. Purified** (ἡγνικότες). The Septuagint translation of the Old-Testament technical term for the purification of the people and priests (<sup><1615></sup>Joshua 3:5, <sup><152></sup>1 Chronicles 15:12; <sup><1615></sup>1 Samuel 16:5). Also, of the separation from wine and strong drink by the Nazarite (<sup><1012></sup>Numbers 6:2-6). In this ceremonial sense, <sup><415></sup>John 11:55; <sup><424></sup>Acts 21:24, 26; 24:18. In the moral sense, as here, <sup><508></sup>James 4:8; <sup><613></sup>1 John 3:3. Compare καθαρίσας, *purifying*, <sup><459></sup>Acts 15:9.

*Obeying* (ὕπακοῆ). Rev., *obedience*. A peculiarly New Testament term unknown in classical Greek. In the Septuagint only <sup><127></sup>2 Samuel 22:36; rendered in A.V. *gentleness*. Rev., *condescension*, in margin.

*Unfeigned* (ἀνυπόκριτον). ‘A, not, ὑποκριτής, actor. The latter word is from ὑποκρίνεσθαι, to answer on the stage, and hence to play a part or to act. A hypocrite is, therefore, an actor.

*With a pure heart* (ἐκ καθαρᾶς καρδίας). The best texts reject καθαρᾶς, pure. Render, therefore, as Rev., *from the heart*.

*Fervently* (ἐκτενῶς). Used by Peter only, and only in this passage. He uses the kindred adjective ἐκτενής, without ceasing, in <sup><415></sup>Acts 12:5, where the narrative probably came from him, and also at ch. 4:8; “fervent charity.” The words are compounded with the verb τείνω, to stretch, and signify *intense strain; feeling on the rack*.

**23.** *Being born again* (ἀναγεγεννημένοι). Rev., *having been begotten again*. Compare <sup><3018></sup>James 1:18.

*Of* (ἐκ) seed — *by* (διὰ) the word. Note the difference in the prepositions; the former denoting the *origin* or *source* of life, the latter the *medium* through which it imparts itself to the nature.

*Word of God* (λόγου Θεοῦ). The gospel of Christ. Compare ver. 25, and Peter’s words, <sup><4116></sup>Acts 10:36. Also, <sup><4013></sup>Ephesians 1:13; <sup><5105></sup>Colossians 1:5; <sup><5018></sup>James 1:18. Not the *personal* Word, as the term is employed by John. Nevertheless, the connection and relation of the personal with the revealed word is distinctly recognized. “In the New Testament we trace a gradual ascent from

(a) the concrete message as conveyed to man by personal agency through

(b) the Word, the revelation of God to man which the message embodies, forming, as it were, its life and soul, to

(c) THE WORD, who, being God, not only reveals but imparts himself to us, and is formed in us thereby” (Scott, on <sup><5018></sup>James 1:18, “Speaker’s Commentary”).

*Seed* (σποράς). Nowhere else in the New Testament. Primarily, the sowing of seed.

**24. *Of man*.** Following the reading *ἀνθρώπου*, in the Septuagint, <sup>200</sup> Isaiah 40:6, which Peter quotes here. But the best texts read *αὐτῆς*, *of it*, or, as Rev., *thereof*.

*Withereth* (ἐξηράνθη). Literally, the writer puts it as in a narrative of some quick and startling event, by the use of the aorist tense: *withered was the grass*. Similarly, *the flower fell* (ἐξέπεσεν). Lit., *fell off*, the force of ἔκ.

**25. *Word of the Lord*** (ῥῆμα κυρίου). Compare ver. 23, and note that ῥῆμα is used for *word*, instead of λόγος; and Κύριος, *Lord*, instead of Θεός, *God*, which is the reading of the Hebrew, and of most copies of the Septuagint. The substitution indicates that Peter identifies Jesus with God. No very satisfactory reason can be given for the change from λόγος to ῥῆμα. It may be due to the Greek translation, which Peter follows.

## CHAPTER 2

1. *All* (πάσαν — πάντα). Lit., *every*, or *all manner of*.

*Evil-speaking* (καταλαλιάς). Lit., *speaking against*. A rare word. Only here and <sup><1721></sup>2 Corinthians 12:20.

2. *New-born* (ἀρτιγέννητα). Peculiar to Peter, and only in this passage. Lit., born but *just now* (ἄρτι).

*Babes* (βρέφη). The word signifying peculiarly a child *at birth*, or of tender years. See <sup><2815></sup>Luke 18:15; <sup><4079></sup>Acts 7:19. Of the infant Jesus, <sup><4172></sup>Luke 2:12, 16. Here marking the recency of Christian life in the converts addressed.

*Desire* (ἐπιποθήσατε). The compound is intensive; *earnestly* desire. So Rev., *long for*. Compare <sup><3772></sup>Philippians 2:26.

*The sincere milk of the word* (τὸ λογικὸν ἄδολον γάλα). The A.V. has rendered λογικὸν, *of the word*; but wrongly. It describes the quality of the milk as *spiritual* or *rational*, as opposed to *liberal* and *ceremonial*. In the only other place where it occurs (<sup><6111></sup>Romans 12:1) it is rendered *reasonable*; which Rev. gives here in margin.

*Sincere* (ἄδολον) is another epithet of the *milk*. Lit., *without guile*, *unadulterated*. Compare *guile* in ver. 1. Laying aside *guile*, desire the *guileless* milk, etc. Hence Rev., renders the whole passage, *Long for the spiritual milk which is without guile*.

*That ye may grow thereby*. The best texts add, *unto salvation*.

3. *Ye have tasted* (ἐγεύσασθε). Aorist tense. More literally, *ye tasted*. “A taste excites the appetite” (Bengel). Compare *long for*, ver. 2, and Psalms 34:8.

*Gracious* (χρηστός). Actively benignant, “as distinguished from other adjectives which describe goodness on the side of its *sterling worth* and its *gentleness*” (Salmond). See on <sup><4113></sup>Matthew 11:30.

**4. Coming** (προσερχόμενοι). Indicating a *close* (πρός) and an *habitual* (present participle) approach and an intimate association.

*A living stone* (λίθον ζώντα). Omit *as unto*. So Rev. The words are in apposition with *whom* (Christ). Compare Peter's use of the same word, *stone*, in <sup><4041></sup>Acts 4:11, and <sup><1210></sup>Matthew 21:42. It is not the word which Christ uses as a personal name for Peter (Πέτρος); so that it is not necessary to infer that Peter was thinking of his own new name.

*Disallowed* (ἀποδοκιμασμένον). Rev., *rejected*. See on the simple verb, ch. 1:7. The word indicates rejection *after trial*.

*Of God* (παρὰ Θεῷ). *Of* in the A. V. is equivalent to *by*; but *παρὰ* has a stronger sense, implying the absolute power of decisive choice which is *with God*. Render, as Rev., *with God*; i.e., God being judge; and compare <sup><1925></sup>Matthew 19:26; <sup><8111></sup>Romans 2:11.

*Precious* (ἄντιμον). At ch. 1:19 (*precious blood*) another word is used (τίμιος), denoting *essential* preciousness. The word here indicates the preciousness as *recognized* or *held in honor*.

**5. Living stones — built up — a spiritual house.** It seems as though Peter must have had in mind the conception embodied in Christ's commission to him, of a building erected upon a rock. The metaphor of a house built of living stones is violent, and sufficiently characteristic of Peter; yet it pictures, in a very striking way, the union of *stability*, *growth*, and *activity* in the ideal church. Note the transition from *babes growing* (ver. 2) to *stones built up*. But, as Salmond remarks, "In Paul we have even bolder instances of apparent confusion of metaphors, as when, in one breath, he represents believers as at once *walking*, *rooted*, and *built up* in Christ (<sup><5111></sup>Colossians 2:6, 7).

*To offer up* (ἀνενέγκαι). The usual Old-Testament (Septuagint) term for offering of sacrifice. Lit., *to bring up* to the altar. Compare <sup><5131></sup>Hebrews 13:15. The force of *ἀνά*, *up*, appears in the fact of the altar being *raised*. The word is often used of carrying from a lower to a higher place. Thus <sup><4111></sup>Matthew 17:1; <sup><1251></sup>Luke 24:51. In this sense ver. 24 of this chapter is suggestive, where it is said that Christ *bare* (ἀνήνεγκεν) our sins: *carried them up* to the cross. See note there.

**6. It is contained** (περιέχει). From περί, round about, and ἔχω, to hold. Hence, to contain or comprehend. So <sup><418B></sup>Luke 5:9, he was astonished (θάμβος αὐτὸν περιέσχες); lit., astonishment held him encompassed. Also, <sup><427A></sup>Acts 23:25, “He wrote a letter after this manner (περιέχουσαν τὸν τύπον τοῦτον); lit., containing this form. The verb here is impersonal. The kindred word περιοχή occurs only in <sup><418B></sup>Acts 8:32, rendered place; i.e., the passage of scripture: either the contents of the passage or the section of the book circumscribed or marked off.

*In the scripture* (ἐν γραφῇ). The best texts reject the article. Γραφή means a passage of scripture. See on <sup><412D></sup>Mark 12:10. Hence Rev., in scripture; margin, in a scripture.

*Behold I lay*, etc. See <sup><418B></sup>Romans 9:33.

*Precious*. See on ver. 4.

**7. He is precious** (ἡ τιμή). Wrong. Render, as Rev., *For you therefore which believe is the preciousness (honor, in margin)*.

*Is made the head of the corner* (ἐγενήθη εἰς κεφαλὴν γωνίας). Rev., correctly, “was made.” The preposition εἰς, unto, carrying the idea of coming unto the place of honor, is not rendered in A.V. or Rev. Lit., it would be, was made or became unto the head, etc.

**9. Generation** (γένος). Better, Rev., race: a body with a common life and descent.

*Nation* (ἔθνος). *People* (λαὸς). The distinction between these three words cannot be closely pressed. Race emphasizes the idea of descent; nation, of community. Λαὸς, people, occurring very often in the Septuagint, is used there mostly of the Israelites, the chosen people. The same use is also frequent in the New Testament; but it is employed in a more general sense, as by <sup><412D></sup>Luke 2:10. It would seem that this idea, however, in its metaphorical and Christian application, the chosen Israel of God, directed Peter’s choice of the word, since he adds, a people for God’s own possession.

*Peculiar* (εἰς περιποίησιν). Lit., a people for acquisition. Rev., a people for God’s own possession. Wyc., a people of purchasing. Cranmer, a people which are won. The word occurs <sup><418B></sup>1 Thessalonians 5:9, rendered



*obtaining* (Rev.); <sup><4014></sup>Ephesians 1:14, *God's own possession* (Rev.). See <sup><2461></sup>Isaiah 43:21 (Sept.), where the kindred verb occurs: "This people have I *formed for myself* (περιεποησάμην).

*Shew forth* (ἐξαγγείλητε). Only here in New Testament. *Proclaim, tell abroad*.

*The praises* (τὰς ἀρετὰς). Lit., *the virtues*. So Rev., *excellencies*. The word occurs <sup><2461></sup>Isaiah 43:21 (Sept., see above), and is rendered *praise*. See, also, <sup><2462></sup>Isaiah 43:12 (Sept.), "Declare his *praise* (ἀρετὰς) in the islands."

**10. People** (λαὸς). See on ver. 9, and note the choice of the term here. *A people of God*. Compare <sup><4025></sup>Romans 9:25, 26.

**11. Beloved** (ἀγαπητοί). A favorite term with Peter, occurring eight times in the epistles. See the phrase, *our beloved Barnabas and Paul*, <sup><4155></sup>Acts 15:25, in the letter sent by the council at Jerusalem to the Gentile Christians, the account of which, doubtless, came from Peter. Compare *our beloved brother Paul*, <sup><4165></sup>2 Peter 3:15.

*Strangers* (παροίκους). Rev., *sojourners*. Compare ch. 1:17, "the time of your *sojourning* (παροικίας)."

*Which* (αἵτινες). The compound pronoun denotes a class, *of that kind which*, classifying all fleshly desires in one category.

**12. Conversation**. Rev., *behavior*. See on ch. 1:15.

*Whereas* (ἐν ᾧ). Rev., correctly, *wherein*; in the matter in which.

*They speak against* (καταλαλοῦσιν). Compare *evil-speakings*, ver. 1, and <sup><4322></sup>Acts 28:22.

*Which they shall behold* (ἐποπτεύοντες). Rev., *beholding*. Used by Peter only, here and ch. 3:2. The kindred noun ἐπόπτης, *an eye-witness*, occurs only at <sup><4016></sup>2 Peter 1:16. It is a technical word, meaning one who was admitted to the highest degree of initiation in the Eleusinian mysteries. Here it conveys the idea of *personal witness*; behold *with their own eyes*.

*Evil-doers* (κακοποιῶν). The word occurs four times in Peter, and nowhere else in the New Testament except <sup><4381></sup>John 18:30, where it is applied by the priests to Christ himself.

*Visitation* (ἐπισκοπής). The radical idea of the word is that of *observing* or *inspecting*. Hence ἐπίσκοπος, *an overseer* or *bishop*. *Visiting* grows naturally out of this, as *visitare* from *visere*, *to look at attentively*. See Introduction, on Peter's emphasis upon sight; and compare *behold*, in this verse. The "day of visitation" is the day of *looking upon*: "When God shall look upon these wanderers, as a pastor over his flock, and shall become the *overlooker* or *bishop* of their souls" (ver. 25, Lumby).

**13. Submit yourselves** (ὕποτάγητε). Rev., *be subject*. See <sup><4811></sup>Romans 13:1 sq.

*Ordinance of man* (ἀνθρωπίνη κτίσει). Lit., *to every human creation or institution*. Rev., *creation*, in margin.

*King*. The emperor, styled *king* by Greek writers.

**14. Sent** (πεμπομένοις). The present participle. In the habit of being sent: sent from time to time.

*By him*. The king; not the Lord.

*Punishment* (ἐκδίκησιν). Not strong enough. Better, *vengeance*, as Rev. Compare <sup><4811></sup>Luke 18:7; <sup><4829></sup>Romans 12:19.

*Them that do well* (ἀγαθοποιῶν). Only here in New Testament.

**15. Put to silence** (φιμοῦν). A very graphic word, meaning *to muzzle* or *gag*. Compare <sup><4811></sup>1 Corinthians 9:9; <sup><4858></sup>1 Timothy 5:18. See on <sup><4822></sup>Matthew 22:12.

*Ignorance* (ἀγνοσίαν). In classical Greek it is an ignorance arising from not coming into contact with the person or thing to be known. It occurs only once again in the New Testament, <sup><4858></sup>1 Corinthians 15:34. Here it signifies not *want of acquaintance*, but of *understanding*; a state of ignorance.

*Of foolish men* (τῶν ἀφρόνων ἀνθρώπων). Of *the* foolish men; the article referring to those just mentioned, who speak against them as evil-doers.

**16. Using** (ἔχοντες). Lit., *having* or *holding*.

**Cloke** (ἐπικάλυμμα). Only here in New Testament. Lit., *a veil*. The idea is that of using Christian freedom as a mask for ungodly license. Paul uses the kindred verb (<sup><607></sup>Romans 4:7) of the covering of sins. On the sentiment, compare <sup><818></sup>Galatians 5:13.

**18. Servants** (οἰκέται). Household servants. So Rev., in margin. Not a common term in the New Testament, occurring only in three other passages: <sup><123></sup>Luke 16:13; <sup><417></sup>Acts 10:7; <sup><640></sup>Romans 14:4. Some suppose that Peter intended to cover by it freedmen and other dependents in the household, or that he uses it with a conciliatory purpose, as presenting the slave in closer relation with the family.

**Gentle** (ἐπιεικῆσιν). A common derivation of this word is from εἶκω, *to yield*. Hence the meaning, *mild, yielding, indulgent*. But the true derivation is from εἰκός, *reasonable*; and the word implies rather the *not being unduly rigorous*: “Wherein not strictness of legal right, but consideration for one another, is the rule of practice” (Alford). Compare <sup><1018></sup>Philippians 4:5, where, for *moderation* (τὸ ἐπιεικῆς), Rev. gives *forbearance*, with *gentleness* in margin. According to Aristotle, the word stands in contrast with ἀκριβοδικαίος, *one who is exactly just*, as *one who is satisfied with less than his due*.

**Froward** (σκολιοῖς). Lit., *crooked*. See <sup><415></sup>Luke 3:5. Peter uses the word in <sup><410></sup>Acts 2:40 (*untoward*); and Paul, in <sup><1015></sup>Philippians 2:15 (*crooked*). The word *froward* is Anglo-Saxon *fream-ward* or *from-ward*, the opposite of *to-ward*. (See *untoward*, above.) Thus Ben Jonson:

**“Those that are froward to an appetite;”**

i.e., *averse*. Compare the phrases *to-God-ward* (<sup><1004></sup>2 Corinthians 3:4); *to-us-ward*.

**19. Conscience toward God** (συνείδησιν Θεοῦ). Rev., in margin, *conscious of God*. The idea is not *conscientiousness* in the ordinary sense, but *the conscious sense of one's relation to God*; his *consciousness of God*. Thus one suffers patiently, not from a conscientious sense of duty, but from an inner consciousness of his relation to God as a son, and to Christ as a joint-heir, which involves his suffering with him no less than his being glorified with him.

**20. *What glory*** (ποῖον κλέος). Lit., *what kind of glory*. This word for *glory* occurs nowhere else in the New Testament.

*Buffeted* (κολαφιζόμενοι). See <sup>416f</sup>Matthew 26:67: struck with the fist. This whole passage, vv. 19-24, bears the mark of Peter's memories of the scene of Christ's last sufferings (see Introduction) — the blows of the servants, the scorn of the highpriest, the silent submission of Jesus, the cross, the stripes.

**21. *Leaving*** (ὑπολιμπάνων). Only here in the New Testament.

*An example* (ὑπογραμμὸν). Only here in the New Testament. A graphic word, meaning *a copy* set by writing-masters for their pupils. Some explain it as a copy of characters *over* which the student is to *trace* the lines.

*Follow* (ἐπακολουθήσητε). Lit., *follow upon*. The compound verb implies *close* following. From *writers* and *painters*, the metaphor changes now to a *guide*.

**22. *Found*** (εὐρέθη). Stronger than the simple *was*, and indicating a guilelessness which had stood the test of *scrutiny*. Compare <sup>416f</sup>Matthew 26:60; <sup>468b</sup>John 18:38; 19:4, 6. Christ's sinlessness had also stood the test of Peter's intimacy.

**23. *Reviled — again*** (ἀντελοιδόρει). Only here in the New Testament.

*Committed himself* (παρεδίδου). But his gives a reflexive force to the verb which has no parallel. Commentators are divided, some supplying *his cause*, as Rev., in margin; others, *his judgment*; other, *his revilers*. Better, the *subject* of the contest — his *insults* and *injuries*. Salmond renders, *but left it to him*, etc.

*Judgeth righteously*. Compare *without respect of persons*, ch. 1:17.

**24. *Bare*** (ἀνήνεγκεν). See on ver. 5. Bare *up* to the cross, as to an altar, and offered himself thereon.

*The tree* (ξύλον). Lit., *wood*. Peter uses the same peculiar term for the cross, <sup>448f</sup>Acts 5:30; 10:39.

*Being dead* (ἀπογενόμενοι). Rev., more strictly, *having died*. Used here only in the New Testament. The rendering of the verb can be given only in a clumsy way, *having become off unto sins*; not *becoming separate* from sins, but having *ceased to exist* as regards them. Compare <sup><4168></sup>Romans 6:18.

*Stripes* (μώλωπι). Lit., *bruise*. So Rev., in margin. Only here in New Testament; meaning a *bloody wale* which arises under a blow. “Such a sight we feel sure, as we read this descriptive passage, St. Peter’s eyes beheld on the body of his Master, and the flesh so dreadfully mangled made the disfigured form appear in his eyes like one single bruise” (Lumby).

**25.** *For ye were as sheep going astray* (ἦτε γὰρ ὡς πρόβατα πλανώμενοι); *i.e.*, as commonly understood, ye were like straying sheep. But the *ye were* should be construed with the participle *going astray*, the verb and the participle together denoting *habitual* action or condition. Render, as Rev., *ye were going astray like sheep*. See on <sup><4124></sup>Mark 12:24.

*Bishop*. See on ver. 12.

## CHAPTER 3

**1. Likewise** (ὁμοίως). Rev., *in like manner*; better, because *likewise* in popular speech has, wrongly, the sense of *also*. Peter means in like manner with *servants* (ch. 2:18).

**Be in subjection** (ὑποτασσόμεναι). Lit., *being in subjection, or submitting yourselves*; the same word which is used of the submission of servants (ch. 2:18).

**Be won** (κερδηθήσονται). Rev., *be gained*. The word used by Christ, <sup><1085></sup>Matthew 18:15: “*gained* thy brother.”

**2. While they behold** (ἐποπεύσαντες). See on ch. 2:12.

**Conversation**. See on ch. 1:15. Rev., *behavior*.

**Coupled with fear** (ἐν φόβῳ). Lit., *in fear*.

**3. Of plaiting** (ἐμπλοκῆς). Only here in New Testament. Compare <sup><1086></sup>1 Timothy 2:9. The Roman women of the day were addicted to ridiculous extravagance in the adornment of the hair. Juvenal (“Satire,” vi.) satirizes these customs. He says: “The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she load, with so many continuous stories does she build up on high her head. She is tall as Andromache in front, behind she is shorter. You would think her another person.” The hair was dyed, and secured with costly pins and with nets of gold thread. False hair and blond wigs were worn.

**Putting on** (ἐνδύσεως). Only here in New Testament. Female extravagance in dress in the days of the empire reached an alarming pitch.

**4. Meek** (πραέος). See on <sup><1087></sup>Matthew 5:5.

**Of great price** (πολυτελές). The word used to describe costly raiment, <sup><1088></sup>1 Timothy 2:9.

**5. Adorned** (ἐκόσμων). Imperfect tense. *Were accustomed* to adorn.

6. *Amazement* (πτόησιν). Rev., *terror*. Compare the kindred verb πτοηθήτε, *be terrified*, <sup><4219></sup>Luke 21:9; 24:37; on which, see note. The word means *a scare*, or *nervous excitement*.

7. *According to knowledge*. With an intelligent recognition of the nature of the marriage relation.

*The woman* (τῷ γυναικείῳ). Not a noun, however, as would appear from the ordinary rendering, but an adjective, agreeing with σκεύει, *vessel*, as does also ἄσθενεστέρω, *weaker*. Both are attributes of *vessel; the female vessel as weaker*. So Rev., in margin.

*Vessel* (σκεύει). Compare <sup><5004></sup>1 Thessalonians 4:4. The primary idea of *vessel*, which is formed from the Latin *vasellum*, the diminutive of *vas*, a *vase*, is that of the receptacle which covers and contains; the case or protecting cover. Hence it is allied, etymologically, with *vest*, *vestment*, and *wear*. It is used in the New Testament

(1) in the sense of a *cup* or *dish* (<sup><4186></sup>Luke 8:16; <sup><6829></sup>John 19:29; <sup><5122></sup>2 Timothy 2:20; <sup><4122></sup>Revelation 2:27; 18:12).

(2) Of the man, as containing the divine energy, or as a subject of divine mercy or wrath, and hence becoming a divine instrument. Thus Paul is a *chosen vessel* to bear God's name (<sup><4495></sup>Acts 9:15). *Vessels of wrath* (<sup><6122></sup>Romans 9:22); *of mercy* (<sup><6123></sup>Romans 9:23). So of the woman, as God's instrument, along with man, for his service in the family and in society.

(3) Collectively, in the plural, of all the implements of any particular economy, as a house, or a ship. <sup><4123></sup>Matthew 12:29, *goods*; <sup><4277></sup>Acts 27:17, the *tackling* or *gear* of a ship.

*Giving* (ἀπονέμοντες). Only here in New Testament. The word means, literally, *to portion out*, and is appropriate to the husband as *controlling* what is to be meted out to the wife.

*Hindered* (ἐγκόπτεσθαι). So A.V. and Rev., and the best texts, and the majority of commentators. The word means, literally, *to knock in; make an incision into*; and hence, generally, *to hinder* or *thwart* (<sup><8117></sup>Galatians 5:7; <sup><5123></sup>1 Thessalonians 2:18). Some, however, read ἐκκόπτεσθαι, *to cut off* or *destroy*.

**8. *Of one mind*** (ὁμόφρονες). Rev., *like-minded*. Only here in New Testament. Compare <sup><6216></sup>Romans 12:16; 15:5; <sup><5016></sup>Philippians 2:2, etc. Indicating unity of thought and feeling. From ὁμός, *one and the same*, and φρήν, *the mind*.

*Having compassion one of another* (συμπαθείς). Only here in New Testament, though the kindred verb is found <sup><5016></sup>Hebrews 4:15; 10:34. The rendering is needlessly diffuse. Rev., much better, *compassionate; sympathetic*, in margin. Interchange of fellow-feeling in joy or sorrow. Our popular usage errs in limiting *sympathy* to sorrow.

*Love as brethren* (φιλάδελφοι). Rev., more strictly, *loving as brethren*. Only here in New Testament.

*Pitiful* (εὐσπλαγχοί). Only here and <sup><4016></sup>Ephesians 4:32. Rev., better, *tender-hearted*. From εὖ, *well*, and σπλάγγνα, *the nobler entrails*, which are regarded as the seat of the affections, and hence equivalent to our popular use of *heart*. The original sense has given rise to the unfortunate translation *bowels* in the A.V., which occurs in its literal meaning only at <sup><4016></sup>Acts 1:18.

*Courteous*. The A.V. has here followed the reading of the Tex. Rec., φιλόφρονες. But the best texts read ταπεινόφρονες, *humble-minded*. So Rev. This occurs nowhere else in the New Testament, though the kindred noun ταπεινοφροσύνη, *humility*, is found often. See on ταπεινός, *lowly*, notes on <sup><4016></sup>Matthew 11:29.

**9. *Rendering evil***, etc. See <sup><6217></sup>Romans 12:17.

*Blessing* (εὐλογοῦντες). Not a noun governed by *rendering*, but a participle. Be not rendering evil, but *be blessing*.

**10. *Will love*** (θέλων ἀγαπᾶν). Not the future tense of *love*, but the verb *to will*, with the infinitive: he that *desires* or *means to love*. Rev., *would love*.

**11. *Eschew*** (ἐκκλινάτω). The old word *eschew* is from the Norman *eschever*, *to shun* or *avoid*. It reappears in the German *scheuen*, *to be startled* or *afraid*, and in the English *shy*, and *to shy* (as a horse). The Greek word here occurs only twice elsewhere (<sup><6116></sup>Romans 3:12; 16:17), where Rev. renders *turn aside* and *turn away*. It is compounded of ἐκ, *out*



of; and κλίνω, to cause to bend or slope; so that the picture in the word is of one bending aside from his course at the approach of evil. Rev., turn away from.

**13. Followers** (μιμηταί). Lit., imitators. But the best texts read ζηλωταί, zealots. So Rev., zealous.

**14. Blessed.** See on <sup><418></sup>Matthew 5:3.

*Be troubled* (ταραχῆτε). The word used of Herod's trouble (<sup><418></sup>Matthew 2:3); of the agitation of the pool of Bethesda (<sup><418></sup>John 5:4); of Christ's troubled spirit (<sup><427></sup>John 12:27).

**15. Sanctify the Lord God.** The A.V. follows the Tex. Rec., reading τὸν Θεὸν, God, instead of τὸν Χριστὸν, Christ, which is the reading of the best texts. The article with Christ shows that κύριον, Lord, is to be taken predicatively. Render, therefore, as Rev., sanctify Christ (the Christ) as Lord.

*Ready to give an answer* (ἔτοιμοι πρὸς ἀπολογία). Lit., ready for an answer. Answer is our word apology, not in the popular sense of excuse, but in the more radical sense of defence. So it is translated <sup><421></sup>Acts 22:1; <sup><400></sup>Philippians 1:7, 16. Clearing of yourselves, <sup><421></sup>2 Corinthians 7:11.

*Meekness.* See on <sup><418></sup>Matthew 5:5.

**16. Having a good conscience** (συνείδησιν ἔχοντες ἀγαθήν). The position of the adjective shows that it is used predicatively: having a conscience good or unimpaired. Compare <sup><438></sup>Hebrews 13:18, "We have a good conscience (καλὴν συνείδησιν)." Συνείδησις, conscience, does not occur in the gospels, unless <sup><411></sup>John 8:1-11 be admitted into the text. Nor is it a word familiar to classical Greek. It is compounded of σύν, together with, and εἰδέναι, to know; and its fundamental idea is knowing together with one's self. Hence it denotes the consciousness which one has within himself of his own conduct as related to moral obligation; which consciousness exercises a judicial function, determining what is right or wrong, approving or condemning, urging to performance or abstinence. Hence it is not merely intellectual consciousness directed at conduct, but moral consciousness contemplating duty, testifying to moral obligation, even where God is not known; and, where there is knowledge of God and

acquaintance with him, inspired and directed by that fact. A man cannot be conscious of himself without knowing himself as a *moral* creature. Cremer accordingly defines the word as “the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony, the result of the action of the spirit in the heart.” And further, “conscience is, essentially, determining of the self-consciousness by the spirit as the essential principle of life. In conscience man stands face to face with himself.” Conscience is, therefore, a *law*. Thus Bishop Butler: “Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide, the guide assigned us by the Author of our nature; it therefore belongs to our condition of being; it is our duty to walk in that path and follow this guide.” And again, “That principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what it, in its turn, to have some influence, which may be said of every passion, of the lowest appetites; but likewise as being superior; as from its very nature claiming superiority over all others; insomuch that you cannot form a notion of this faculty, conscience, without taking in *judgment, direction, superintendency*. This is a constituent part of the idea, that is, of the faculty itself; and to preside and govern, from the very economy and constitution of man, belongs to it. Had it strength as it had right; had it power as it had manifest authority, it would absolutely govern the world” (Sermons II. and III., “On Human Nature”).

Conscience is a *faculty*. The mind may “possess reason and distinguish between the true and the false, and yet be incapable of distinguishing between virtue and vice. We are entitled, therefore, to hold that the drawing of moral distinctions is not comprehended in the simple exercise of the reason. The conscience, in short, is a different faculty of the mind from the mere understanding. We must hold it to be simple and unresolvable till we fall in with a successful decomposition of it into its elements. In the absence of any such decomposition we hold that there are no simpler elements in the human mind which will yield us the ideas of the morally good and evil, of moral obligation and guilt, of merit and demerit. Compound and decompound all other ideas as you please, associate them together as you may, they will never give us the ideas referred to, so

peculiar and full of meaning, without a faculty implanted in the mind for this very purpose” (McCosh, “Divine Government, Physical and Moral”).

Conscience is a *sentiment*: i.e., it contains and implies conscious emotions which arise on the discernment of an object as good or bad. The judgment formed by conscience awakens sensibility. When the judicial faculty pronounces a thing to be lovable, it awakens love. When it pronounces it to be noble or honorable, it awakens respect and admiration. When it pronounces it to be cruel or vile, it awakens disgust and abhorrence.

In scripture we are to view conscience, as Bishop Ellicott remarks, not in its abstract nature, but in its practical manifestations. Hence it may be *weak* (<sup><480></sup>1 Corinthians 8:7, 12), unauthoritative, and awakening only the feeblest emotion. It may be *evil* or *defiled* (<sup><502></sup>Hebrews 10:22; <sup><5015></sup>Titus 1:15), through consciousness of evil practice. It may be *seared* (<sup><5002></sup>1 Timothy 4:2), branded by its own testimony to evil practice, hardened and insensible to the appeal of good. On the other hand, it may be *pure* (<sup><5102></sup>2 Timothy 1:3), unveiled, and giving honest and clear moral testimony. It may be *void of offense* (<sup><4246></sup>Acts 24:16), unconscious of evil intent or act; *good*, as here, or *honorable* (<sup><5138></sup>Hebrews 13:18). The expression and the idea, in the full Christian sense, are foreign to the Old Testament, where the testimony to the character of moral action and character is born by external revelation rather than by the inward moral consciousness.

*Falsely accuse* (ἐπιηρεύζοντες). Compare <sup><4163></sup>Luke 6:28; the only other passage where the word occurs, <sup><4154></sup>Matthew 5:44, being rejected from the best texts. The word means *to threaten abusively; to act despitefully*. Rev., *revile*.

**17.** *If the will of God be so* (εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ). More literally, as Rev., preserving the play upon the word *will*, *if the will of God should so will*.

**18.** *The just for the unjust*. But the Greek without the article is more graphic: *just for unjust*.

*In the flesh*. The Greek omits the article. Read *in flesh*, the material form assumed in his incarnation.

*In the spirit.* Also without the article, *in spirit*; not as A.V., *by the Spirit*, meaning the Holy Ghost, but referring to his spiritual, incorporeal life. The words connect themselves with the death-cry on the cross: “Father, into thy hands I commend my spirit.” Huther observes, “Flesh is that side of the man’s being by which he belongs to earth, is therefore a creature of earth, and accordingly perishable like everything earthy. Spirit, on the other hand, is that side of his being according to which he belongs to a supernal sphere of being, and is therefore not merely a creature of earth, and is destined to an immortal existence.”

Thus we must be careful and not understand *spirit* here of the Spirit of God, as distinguished from the *flesh* of Christ, but of the *spiritual nature* of Christ; “the higher spiritual nature which belonged to the integrity of his humanity” (Cook).

**19. *By which* (ἐν ᾧ).** Wrong. Rev., correctly, *in which*: in the spiritual form of life; in the disembodied spirit.

*Went and preached* (πορευθεὶς ἐκήρυξεν). The word *went*, employed as usual of a *personal* act; and *preached*, in its ordinary New-Testament sense of proclaiming the Gospel.

*To the spirits* (πνεύμασιν). As in <sup>8022</sup>Hebrews 12:23, of disembodied spirits, though the word ψυχαὶ, *souls*, is used elsewhere (<sup>6609</sup>Revelation 6:9; 20:4).

*In prison* (ἐν φυλακῇ). Authorities differ, some explaining by <sup>6104</sup>2 Peter 2:4; Jude 6; <sup>6607</sup>Revelation 20:7, as the final abode of the lost. Excepting in the last passage, the word occurs nowhere else in the New Testament in a metaphorical sense. It is often translated *watch* (<sup>4142</sup>Matthew 14:25; <sup>4008</sup>Luke 2:8); *hold* and *cage* (<sup>6602</sup>Revelation 18:2). Other explain as *Hades*, the kingdom of the dead generally.

**20. *In which* (εἰς ἣν).** Lit., *into which*. A pregnant construction; *into which* they were gathered, and *in which* they were saved.

*By water* (διὰ). Rev., *through*. Some take this as instrumental, *by means of water*; other as local, *by passing through* the water, or being brought safely through the water into the ark. Rev., in margin, *were brought safely through water*.

**21. *The like figure whereunto.*** Following a rejected reading,  $\phi$ , *to which*; so that the literal rendering would be the *antitype to which*. Read  $\delta$   $\acute{\alpha}\nu\tau\acute{\iota}\tau\upsilon\pi\omicron\nu$ , *which, the antitype or as an antitype*; i.e., *which water*, being the antitype of that water of the flood, doth now save you, even baptism. Rev., *which, after a true likeness doth now*, etc. ‘ $\acute{\alpha}\nu\tau\acute{\iota}\tau\upsilon\pi\omicron\nu$ , *figure, or antitype, is from  $\acute{\alpha}\nu\tau\acute{\iota}$ , over against, and  $\tau\acute{\upsilon}\pi\omicron\varsigma$ , a blow. Hence, originally, repelling a blow: a blow against a blow; a counterblow. So of an *echo* or of the *reflection* of light; then a *correspondence*, as of a stamp to the die, as here. The word occurs only once elsewhere,  $\text{Heb 9:24}$ : “the *figures* of the true.”*

***Putting away*** ( $\acute{\alpha}\pi\acute{\omicron}\theta\epsilon\sigma\iota\varsigma$ ). Peculiar to Peter. Here and  $\text{2 Peter 1:14}$ .

***Filth*** ( $\rho\acute{\upsilon}\pi\omicron\nu$ ). Only here in New Testament. In classical Greek signifying especially *dry dirt*, as on the person.

***Answer*** ( $\acute{\epsilon}\pi\epsilon\rho\acute{\omega}\tau\eta\mu\alpha$ ). Only here in New Testament. In classical Greek the word means a *question* and nothing else. The meaning here is much disputed, and can hardly be settled satisfactorily. The rendering *answer* has no warrant. The meaning seems to be (as Alford), “the seeking after God of a good and pure conscience, which is the aim and end of the Christian baptismal life.” So Lange: “The thing asked may be conceived as follows: ‘How shall I rid myself of an evil conscience? Wilt thou, most holy God, again accept me, a sinner? Wilt thou, Lord Jesus, grant me the communion of thy death and life? Wilt thou, O Holy Spirit, assure me of grace and adoption, and dwell in my heart?’ To these questions the triune Jehovah answers in baptism, ‘Yea!’ Now is laid the solid foundation for a good conscience. The conscience is not only purified from its guilt, but it receives new vital power by means of the resurrection of Jesus Christ.”

This is the sense of  $\acute{\epsilon}\pi\epsilon\rho\omega\tau\acute{\alpha}\nu \epsilon\acute{\iota}\varsigma$ , in the only place where it occurs in scripture,  $\text{2 Samuel 11:7}$  (Sept.): “David *asked of him* how Joab did ( $\acute{\epsilon}\pi\epsilon\rho\acute{\omega}\tau\eta\sigma\epsilon\nu \epsilon\acute{\iota}\varsigma \epsilon\acute{\iota}\rho\acute{\eta}\nu\eta\nu \text{‘}\iota\omega\acute{\alpha}\beta\text{’}$ ).” Lit., *with reference to the peace of Joab*. Rev. renders, *the interrogation*, and puts *inquiry, appeal*, in margin.

**22. *Gone into heaven.*** Perhaps with the scene of the ascension in Peter’s mind.

## CHAPTER 4

**1. *Arm yourselves* (ὀπλίσασθε).** Only here in New Testament. The thought is Pauline. See <sup><532></sup>Romans 13:12; <sup><407></sup>2 Corinthians 6:7; <sup><400></sup>Ephesians 6:10, 17; <sup><518></sup>1 Thessalonians 5:8; <sup><502></sup>Colossians 3:12.

***Mind* (ἔννοιαν).** Only here and <sup><3012></sup>Hebrews 4:12. Literally the word means *thought*, and so some render it here. Rev. puts it in margin. The rendering *intent, resolution*, is very doubtful. It seems rather to be the thought *as determining the resolution*. Since Christ has suffered in the flesh, be ye also willing to suffer in the flesh.

**2. *Live* (βιώσαι).** Only here in New Testament.

***The rest* of the time (ἐπίλοιπον).** Only here in New Testament.

**3. *For the time past*, etc.** Compare <sup><533></sup>Romans 13:13.

***Us* (ἡμῖν).** The best texts omit.

***Of our life* (τοῦ βίου).** The best texts omit.

***Will* (βούλημα, the better reading for θέλημα).** *Desire, inclination.* See on <sup><4019></sup>Matthew 1:19.

***When we walked* (πεπορευμένους).** Rev., rightly, *ye walked*. Construe with *to have wrought*. The time past may suffice for *you* to have wrought the desire, etc., *walking as ye have done*; the perfect participle having an inferential reference to a course of life now done with.

***Lasciviousness* (ἀσελγείας).** The following enumeration of vices is characteristic of Peter's style in its fulness and condensation. He enumerates six forms of sensuality, three personal and three social:

(1) **Ἀσελγείαις**, *wantonness*. See on <sup><4072></sup>Mark 7:22. Excesses of all kinds, with possibly an emphasis on sins of uncleanness.

(2) **Ἐπιθυμίαις**, *lusts*. See on <sup><4049></sup>Mark 4:19. Pointing especially to fleshly lusts, "the inner principles of licentiousness" (Cook).

(3) **Οἰνοφλυγία**, *excess of wine*. Only here in New Testament. The kindred verb occurs in the Septuagint, <sup><2312></sup>Deuteronomy 21:20; <sup><2312></sup>Isaiah 46:12. From **οἶνος**, *wine*, and **φλέω** or **φλύω**, *to teem with abundance*; thence to *boil over* or *bubble up*, *overflow*. It is the *excessive, insatiate* desire for drink, from which comes the use of the word for the *indulgence* of the desire — *debauch*. So Rev., *wine-bibblings*. The remaining three are *revellings, banquetings, and idolatries*.

**Revellings (κόμοις)**. The word originally signifies merely a *merry-making*; most probably a *village festival*, from **κώμη**, a *village*. In the cities such entertainments grew into carouses, in which the party of revellers paraded the streets with torches, singing, dancing, and all kinds of frolics. These revels also entered into religious observances, especially in the worship of Bacchus, Demeter, and the Idaean Zeus in Crete. The fanatic and orgiastic rites of Egypt, Asia Minor, and Thrace became engrafted on the old religion. Socrates, in the introduction to “The Republic,” pictures himself as having gone down to the Piraeus to see the celebration of the festival of Bendis, the Thracian Artemis (Diana); and as being told by one of his companions that, in the evening, there is to be a torch-race with horses in honor of the goddess. The rites grew furious and ecstatic. “Crowds of women, clothed with fawns’ skins, and bearing the sanctified thyrsus (a staff wreathed with vine-leaves) flocked to the solitudes of Parnassus, Kithaeron, or Taygetus during the consecrated triennial period, and abandoned themselves to demonstrations of frantic excitement, and dancing and clamorous invocation of the God. They were said to tear animals limb from limb, to devour the raw flesh, and to cut themselves without feeling the wound. The men yielded to a similar impulse by noisy revels in the streets, sounding the cymbals and tambourine, and carrying the image of the God in procession” (Grote, “History of Greece”). Peter, in his introduction, addresses the sojourners in Galatia, where the Phrygian worship of Cybele, the great mother of the gods, prevailed, with its wild orgies and hideous mutilations. Lucretius thus describes the rites:

“With vigorous hand the clamorous drum they rouse,  
And wake the sounding cymbal; the hoarse horn  
Pours forth its threatening music, and the pipe,  
With Phrygian airs distracts the maddening mind,  
While arms of blood the fierce enthusiasts wield

To fright the unrighteous crowds, and bend profound  
 Their impious souls before the power divine.  
 Thus moves the pompous idol through the streets,  
 Scattering mute blessings, while the throngs devout  
 Strew, in return, their silver and their brass,  
 Loading the paths with presents, and o'ershade  
 The heavenly form; and all th' attending train,  
 With dulcet sprays of roses, pluct profuse,  
 A band select before them, by the Greeks  
 Curetes called, from Phrygian parents sprung,  
 Sport with fantastic chains, the measured dance  
 Weaving infuriate, charmed with human blood,  
 And madly shaking their tremendous crests.”  
*De Rerum Natura*, ii., 618-631.

*Banquetings* (πότοις). Lit., *drinking-bouts*. Rev., *carousings*.

*Abominable* (ἀθεμίτοις). Only here, and by Peter in the <sup><40B></sup>Acts 10:28. More literally, *unlawful*, emphasizing the idolatries as violations of divine law.

4. *Run not with them*. “In a troop” (Bengel); like a band of revellers. See above. Compare Ovid’s description of the Bacchic rites:

*“Lo, Baccus comes! and with the festive cries  
 Resound the fields; and mixed in headlong rout,  
 Men, matrons, maids, paupers, and nobles proud,  
 To the mysterious rites are born along.”  
 Metamorphoses, iii., 528-530.*

*Excess* (ἀνάχυσιν). Only here in New Testament. Lit., *pouring forth*. Rev. has *flood* in margin. The word is used in classical Greek of the *tides* which fill the hollows.

*Riot* (ἀσωτίας). From ἀ, *not*, and σώζω, *to save*. Lit., *unsavingness*, prodigality, wastefulness; and thence of squandering on one’s own debased appetites, whence it takes the sense of *dissoluteness* or *profligacy*. In <sup><42B></sup>Luke 15:13, the kindred adverb ἀσώτως is used. The prodigal is described as *scattering* his substance, to which is added, *living wastefully* (ζῶν ἀσώτως). Compare <sup><48B></sup>Ephesians 5:18; <sup><50B></sup>Titus 1:6.

5. *That is ready* (ἐτοίμως ἔχοντι). Lit, *having himself in readiness*; there at God’s right hand in heaven, wither he has gone (ch. 3:22). Implying, also, a *near* judgment. Compare ver. 7.



**7. *Is at hand*** (ἤγγικεν). Lit., *has come near*. The word constantly used of the coming of Christ and his kingdom. See <sup><40B></sup>Matthew 3:2; <sup><41B></sup>Mark 1:15; <sup><20B></sup>Luke 10:9; <sup><30B></sup>Hebrews 10:25.

***Be ye sober*** (σωφρονήσατε). The word is from σωῶς, *sound*, and φρήν, *the mind*. Therefore, as Rev., *be ye of sound mind*. Compare <sup><41B></sup>Mark 5:15.

***Watch*** (νήψατε). See on ch. 1:13. The A.V. has followed the Vulgate, *vigilate* (*watch*). Rev. is better: *be sober*.

***Unto prayer*** (εἰς προσευχάς). Lit., *prayers*. The plural is used designedly: prayers of all kinds, private or public. Tynd. renders, *Be ye discreet and sober, that ye may be apt to prayers*. Compare <sup><40B></sup>Ephesians 6:18, “with every kind of prayer, and watching *thereunto*.”

**8. *Fervent*** (εκτενῆ). See, on the kindred adverb *fervently*, notes on ch. 1:22.

***Love covereth***, etc. Compare <sup><34B></sup>James 5:20; <sup><30B></sup>Proverbs 10:12.

**9. *Using hospitality***. Compare <sup><61B></sup>Romans 13:13.

**10. *A gift*** (χάρισμα). Originally, something *freely* given: a gift of *grace* (χάρις). Used in New Testament

(a) of a *blessing of God graciously bestowed*, as upon sinners (<sup><41B></sup>Romans 5:15, 16; 11:29);

(b) of a *gracious divine endowment*: an extraordinary gift of the Holy Spirit dwelling and working in a special manner in the individual (<sup><50B></sup>1 Timothy 4:14; <sup><50B></sup>2 Timothy 1:6; <sup><41B></sup>Romans 12:6, 8). So here.

***Manifold***. See on ch. 1:6.

**11. *Oracles*** (λόγια). In classical Greek, of the oracular responses of heathen deities. Here, divine utterances or revelations. Compare <sup><41B></sup>Acts 7:38; <sup><41B></sup>Romans 3:2; <sup><36B></sup>Hebrews 5:12.

***Giveth*** (χορηγεῖ). Only here and <sup><40B></sup>2 Corinthians 9:10. Peter uses the compound ἐπιχορηγέω, *furnish*, in <sup><40B></sup>2 Peter 1:5; which see.

**12. *Think it not strange*** (μὴ ξενίζεσθε). *I.e.*, alien from you and your condition as Christians. Compare 5:4.

**Fiery trial** (πυρώσει). The word means *burning*. In <sup><3271></sup>Proverbs 27:21 (Sept.), it is rendered *furnace*. In Psalms 45 (Sept.), 46 (A.V.), we read, “Thou, O God, hast proved us: thou hast *smelted* us, as silver is *smelted*.” Compare <sup><3839></sup>Zechariah 13:9.

**Which is to try you** (ὕμῖν γινομένη). The A.V. thus makes the trial a thing of the future; mistranslating the Greek present participle, *which is taking place*. This participle, therefore, represents the trial as *actually in progress*. The Rev. does not give this force by its *which cometh upon you*.

**To try you** (πρὸς πειρασμὸν). Lit., *for trial* or probation.

**Strange thing** (ξένον). Compare *think it not strange*, above.

**Happened** (συμβαίνοντος). Again the present participle. Better, perhaps, *were happening*; by chance, instead of with the definite purpose indicated by “taking place *with a view to probation*.” See above.

**13. Inasmuch as ye are partakers.** Compare <sup><6187></sup>Romans 8:17.

**Be glad with exceeding joy** (χαρήτε ἀγαλλιώμενοι). Lit., *ye may rejoice exulting*. See on ch. 1:6.

**14. The spirit of glory and of God** (τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα). Lit., *the spirit of glory and that of God*. The repetition of the article identifies the spirit of God with the spirit of glory: the spirit of glory, and therefore the spirit of God: who is none other than the spirit of God himself. Hence Rev., better, *the spirit of glory and the spirit of God*.

**Resteth** (ἀναπαύεται). Compare <sup><2102></sup>Isaiah 11:2; <sup><2106></sup>Luke 10:6; <sup><0412></sup>Numbers 11:25, 26; <sup><4161></sup>Mark 6:31; <sup><4265></sup>Matthew 26:45; <sup><6443></sup>Revelation 14:13. Also, <sup><4125></sup>Matthew 11:28, where the word is used in the active voice, *to give rest* or refreshment.

**15. A busybody in other men's matters** (ἄλλοτριεπίσκοπος). Only here in New Testament. Lit., *the overseer of another's matters*. One who usurps authority in matters not within his province. Rev., *meddler*. Compare <sup><2123></sup>Luke 12:13, 14; <sup><5041></sup>1 Thessalonians 4:11; <sup><5312></sup>2 Thessalonians 3:11. It may refer to the officious interference of Christians in the affairs of their Gentile neighbors, through excess of zeal to conform them to the Christian standard.

**16. A *Christian*.** Only three times in the New Testament, and never as a name used by Christians themselves, but as a nickname or a term of reproach. See on <sup><412></sup>Acts 11:26. Hence Peter's idea is, if any man suffer from the contumely of those who contemptuously style him *Christian*.

**19. *Commit* (παραιθέσθωσαν).** Give in charge as a deposit. Compare <sup><228></sup>Luke 12:48; <sup><418></sup>Acts 20:32; <sup><5118></sup>1 Timothy 1:18. The word is used by Christ in commending his soul to God (<sup><236></sup>Luke 23:46).

***Well-doing* (ἀγαθοποιία).** Only here in New Testament. Compare ch. 2:14. The surrender to God is to be coupled with the active practice of good.

## CHAPTER 5

**1. Also an elder** (συμπρεσβύτερος). Only here in New Testament. Better, as Rev., *fellow-elder*. The expression is decisive against the primacy of Peter.

*Witness* (μάρτυς). The word is used in the New Testament to denote:

- (a) a *spectator* or *eye-witness* (<sup><410B></sup>Acts 10:39; 6:13).
- (b) One who *testifies* to what he has seen (<sup><410B></sup>Acts 1:8; 5:32).
- (c) In the forensic sense, a *witness in court* (<sup><410B></sup>Matthew 26:65; <sup><414B></sup>Mark 14:63).
- (d) One who vindicates his testimony by suffering: a *martyr* (<sup><4021></sup>Acts 22:20; <sup><5801></sup>Hebrews 12:1; <sup><4121></sup>Revelation 2:13; 17:6).

The first three meetings run into each other. The eye-witness, as a spectator, is always such with a view to giving testimony. Hence this expression of Peter cannot be limited to the mere fact of his having *seen* what he preached; especially since, when he wishes to emphasize this fact, he employs another word, *ἐπόποτις* (<sup><4010></sup>2 Peter 1:16). Therefore he speaks of himself as a witness, especially in the sense of being called to testify of what he has seen.

*Partaker* (κοινωνός). This use of the word, expressing a present realization of something not yet attained, occurs in no other writer in the New Testament. See on <sup><4009></sup>2 Peter 1:4.

**2. Feed** (ποιμάνατε). Better, Rev., *tend*, since the verb denotes all that is included in the office of a shepherd — guiding, guarding, folding, no less than feeding, which latter is expressed by βόσκω. There is, doubtless, a reminiscence in the word of Christ's charge to Peter (<sup><4015></sup>John 21:15-17). Both words are used there: "*Feed* (βόσκε) my lambs" (ver. 15); "*tend* (ποιμάνατε) my sheep" (ver. 16); "*feed* (βόσκε) my sheep" (ver. 17). The A.V. obliterates the distinction by rendering all three *feed*. Bengel rightly remarks, "Feeding is part of tending." See on <sup><4106></sup>Matthew 2:6.

*Taking the oversight*. The best texts omit. Rev. retains.

*By constraint* (ἀναγκαστῶς). Only here in New Testament.

*Willingly* (ἐκουσίως). Only here and <sup><5810></sup>Hebrews 10:26.

*For filthy lucre* (εἰσχροκερδῶς). From αἰσχρός, *disgraceful*, and κέρδος, *gain*. Only here in New Testament. The word *filthy* is intended to convey the idea which lies in αἰσχρός, *base* or *dishonorable*; becoming such if it is made the motive of the minister's service. Compare <sup><4724></sup>2 Corinthians 12:14.

*Willingly* (προθύμως). Not strong enough. The word is compounded of πρό, *forward*, and θυμός, *heart* or *spirit*. Hence Rev., *with a ready mind*; a forward spirit; denoting not mere *willingness*, but *zeal*. Only here in New Testament. Compare the kindred adjective πρόθυμος, *ready* (<sup><6015></sup>Romans 1:15; <sup><4164></sup>Matthew 26:41; <sup><4149></sup>Mark 14:38), and the kindred noun προθυμία, *readiness* (<sup><4781></sup>2 Corinthians 8:11, 12, 19; 9:2).

**3. As lording it** (κατακυριεύοντες). See Matthew 20:25; <sup><4496></sup>Acts 19:16. Other words are used for the exercise of *legitimate* authority in the church; προϊστάμαι, *to be over* (<sup><5162></sup>1 Thessalonians 5:12; <sup><5457></sup>1 Timothy 5:17); ποιμάινω, as ver. 2, *tend*. But this carries the idea of *high-handed* rule.

*Heritage* (κλήρων). Plural. Κλήρος means *a lot*. See on *inheritance*, ch. 1:4. From the kindred adjective κληρικός comes the English *cleric*, contracted into *clerk*, which in ecclesiastical writings originally signified a minister; either as being chosen *by lot* like Matthias, or as being the lot or inheritance of God. Hence Wycliffe translates the passage, "neither as having lordship in *the clergie*." As in the Middle Ages the clergy were almost the only persons who could write, the word *clerk* came to have one of its common modern meanings. The word here, though its interpretation is somewhat disputed, seems to refer to the several *congregations* — the *lots* or *charges* assigned to the elders. Compare προσεκλήρωθησαν, *were added as disciples*; A.V., *consorted with* (<sup><4474></sup>Acts 17:4). Rev. renders *charge*. Why not *charges*?

*Examples* (τύποι). Peter uses three different terms for a *pattern* or *model*: ὑπογραμμός, *a writing-copy* (ch. 2:21); ὑπόδειγμα, for which classical writers prefer παράδειγμα, *an architect's plan* or *a sculptor's or painter's model* (<sup><6017></sup>2 Peter 2:6); τύπος (see on ch. 3:21), of which our word *type* is nearly a transcript. The word primarily means the impression

left by a stroke (**τύπτω**, *to strike*). Thus <sup><4105></sup>John 20:25, “the *print* of the nails.” Used of the stamp on coin; the impression of any engraving or hewn work of art; a monument or statue; the *figures* of the tabernacle of Moloch and of the star Remphan (<sup><4078></sup>Acts 7:43). Generally, an *image* or *form*, always with a statement of the object; and hence the kindred meaning of a *pattern* or *model*. See <sup><4025></sup>Acts 23:25; <sup><4154></sup>Romans 5:14; <sup><4187></sup>Philippians 3:17; <sup><3805></sup>Hebrews 8:5.

**4. The chief Shepherd** (**ἀρχιποίμενος**). Only here in New Testament. In harmony with ver. 2. “The last thing Peter could have dreamed of as possible would be its misapplication to himself or his so-called successors” (Cook). Compare <sup><3831></sup>Hebrews 13:20, *great Shepherd*; and <sup><3801></sup>John 10:11, 14, *good Shepherd*. Also, <sup><2515></sup>Ezekiel 34:15, 16, 23.

*Ye shall receive*. See on *receiving*, <sup><4009></sup>1 Peter 1:9.

**Crown** (**στέφανον**). From **στέφω**, *to put round, encircle*. It is the crown of victory in the games; of military valor; the marriage wreath, or the festal garland, woven of leaves or made of gold in imitation of leaves. Thus it is distinguished from the *royal* crown, which is **διάδημα**, of which *diadem* is a transcript. In Paul, **στέφανος** is always used of the *conqueror's* crown, not of the *king's* (<sup><4104></sup>1 Corinthians 9:24-26; <sup><3112></sup>2 Timothy 2:5). Though it is urged that Peter would not have employed a reference to the crown of the victors in the games, because of the abhorrence of the Palestinian Jews for heathen spectacles, yet the reference to the crown of leaves seems to be determined by the epithet *unfading*, as compared with garlands of earthly leaves. The crown of thorns woven for Jesus is called **στέφανος**, with reference rather to its being *twined* than to its being a caricature of a kingly crown.

**5. Be clothed with humility** (**τὴν ταπεινοφροσύνην ἐγκομβώσασθε**). The last word is a very peculiar one, occurring only here. It is derived from **κόμβος**, a *roll, band, or girth*: a *knot* or *roll* of cloth, made in tying or tucking up any part of the dress. The kindred word **ἐγκόμβωμα**, from which the verb is directly formed, means a *slave's apron*, under which the loose garments were girt up. Compare Horace's “*puer alte cinctus,*” a *slave girt high*. Hence the figure carries an exhortation to put on humility as a *working virtue* employed in *ministry*. This is apparent from the evident reminiscence of that scene in which Peter figured so prominently

— the washing of the disciple’s feet by the Lord, when he *girded himself* with a towel as a servant, and gave them the lesson of ministry both by word and act. Bengel paraphrases, “Put on and wrap yourselves about with humility, so that the covering of humility cannot possibly be stripped from you.”

*Resisteth* (ἀντιτάσσεται). A strong and graphic word. Lit., *setteth himself in array against*, as one draws out a host for battle. Pride calls out God’s armies. No wonder, therefore, that it “goeth before destruction.”

*The proud* (ὑπερηφάνοις). See on *pride*, <sup><4172></sup>Mark 7:22. Compare <sup><5016></sup>James 4:6.

*To the humble*. See on <sup><4112></sup>Matthew 11:29.

**6. *Mighty hand*** (κραταιὰν χεῖρα). A phrase found nowhere else in the New Testament, but occurring in the Septuagint, <sup><1189></sup>Exodus 3:19; <sup><8121></sup>Deuteronomy 3:24; <sup><8312></sup>Job 30:21. The adjective *κρατιὰν*, *mighty*, is, moreover, used only here. Compare <sup><4165></sup>Luke 1:51, 52.

**7. *Casting*** (ἐπιρρίψαντες). The aorist participle denoting an act once for all; throwing the whole life with its care on him.

*All your care* (πάσαν τὴν μέριμναν). *The whole of your care*. “Not every anxiety as it arises, for none will arise if this transference has been effectually made.” *Care*. See on <sup><4165></sup>Matthew 6:25, *take no thought*. Rev., rightly, *anxiety*.

*He careth* (μέλει). Meaning the *watchful* care of interest and affection. The sixth and seventh verses should be taken together: *Humble yourselves and cast all your anxiety*. Pride is at the root of most of our anxiety. To human pride it is humiliating to cast everything upon another and be cared for. See <sup><5016></sup>James 4:6, 7.

**8. *Be sober*** (νήψατε). See on ch. 4:7.

*Be vigilant* (γρηγορήσατε). Rev., *be watchful*. See on <sup><4135></sup>Mark 13:35; and <sup><5105></sup>1 Thessalonians 5:6, where both verbs occur: *watch* and *be sober*. A reminiscence of the scene in Gethsemane: *Could ye not watch with me?* (<sup><4134></sup>Matthew 26:40, 41).

**Adversary** (ὁ ἀντίδικος). The article points to a well-known adversary. From ἀντί, *against*, and δίκη, *a lawsuit*. Strictly, an adversary in a lawsuit. Here an adversary in general. Compare <sup><400></sup>Zechariah 3:1-5. Only here, in New Testament, of Satan.

**The devil**. See on <sup><100></sup>Matthew 4:1.

**Roaring** (ὠρυόμενος). Only here in New Testament. The word conveys somewhat of the sense by the sound (*oruomenos*). It denotes especially the howl of a beast in fierce hunger.

**Lion**. Augustine says, “Christ is called ‘a lion’ (<sup><685></sup>Revelation 5:5) because of his courage: the devil, because of his ferocity. The one lion comes to conquer, the other to hurt.” Seven Hebrew words are used for this animal; six to describe his movements and four to describe his roar. He is mentioned in the Bible about one hundred and thirty times. In <sup><800></sup>Job 4:10, 11, give different words are used for him. In <sup><1745></sup>Judges 14:5; <sup><1215></sup>Psalms 21:13; 103:21 (Sept.), the same word as here is used for the roaring of the lion as a translation of the Hebrew word for *the thunder* in <sup><8304></sup>Job 37:4.

**Walketh about** (περιπατεῖ). Compare <sup><800></sup>Job 1:7; 2:2. This word gave name to that sect of Greek philosophers known as *Peripatetics*, because they walked about while teaching or disputing. “St. Peter calls Satan *the Peripatetic*” (Cox, on Job). The Arabs call him *the Busy One*. It was to Peter that Christ said, “Satan hath desired to have you,” etc. (<sup><1225></sup>Luke 22:31).

**Devour** (καταπίη). Lit., *swallow down*. See on <sup><1234></sup>Matthew 23:24.

**9. Resist** (ἀντίστητε). The Rev., very judiciously, substitutes *withstand*; *resist* having been already used in ver. 5 for ἀντιτάσσεται. *Withstand* is, moreover, the more accurate rendering; as the verb means rather *to be firm against onset* than *to strive against it*. *With* in *withstand* is the Saxon *wid*, *against*, which appears in the German *wider*.

**Steadfast** (στερεοῖ). Compare <sup><5129></sup>2 Timothy 2:19; and the kindred verb στερεόω, *to strengthen* (<sup><487></sup>Acts 3:7, 16; 16:5). Paul, in <sup><5126></sup>Colossians 2:5, uses a cognate noun, στερέωμα, evidently as a military metaphor: “Beholding your *order* (τάξιν, compare ἀντιτάσσεται, ver. 5) and your *solid front* or *close phalanx*” (στερέωμα). It might be difficult to find, on



the whole, a better rendering than *steadfast*, yet it falls a little short of the meaning. *Steadfast* is Anglo-Saxon, *stede*, a place, and *faest*, fast; and hence means *firm in its place*; but **στερεοῖ** conveys also the sense of *compactness, compact solidity*, and is appropriate, since a number of individuals are addressed and exhorted to withstand the onset of Satan as one compacted body. **Στερεός** implies solidity *in the very mass and body of the thing itself*; steadfastness, mere holding of place. A rock is **στερεός**, *firm, solid*; but a flexible weed with its tough root resisting all efforts to pull it up, may be *steadfast*. The exhortation is appropriate from Peter, the Rock.

*The same afflictions* (τὰ αὐτὰ τῶν παθημάτων). Rev., better, *sufferings*. A very peculiar construction, occurring nowhere else in the New Testament. Lit., *the same things of sufferings*, emphasizing the idea of *identity*.

*Are accomplished* (ἐπιτελεῖσθαι). More correctly, *are being accomplished*. The present infinitive denotes something *in process* of accomplishment.

*Brethren* (ἀδελφότητι). Lit., *brotherhood*. Only here and ch. 2:17.

**10. Who hath called us** (ὁ καλέσας ἡμᾶς). But the tense is the aorist, and the true reading is ὑμᾶς, *you*, instead of *us*. Render, therefore, as Rev., *who called you*; before the foundation of the world. See <sup>489</sup>Romans 8:29, 30, and compare *unto his eternal glory and them he also glorified*.

*By Christ Jesus* (ἐν Χριστῷ Ἰησοῦ). The best texts omit *Jesus*. So Rev., which also renders, better, *in Christ*, denoting the *sphere* or *element* in which the calling and its results take place: “Christ as the life, head, and very principle of all existence to the Christian” (Cook).

*While* (ὀλίγον). Rev., more literally, *a little while*. See on ch. 1:6.

*Make you perfect*, etc. The Tex. Rec. makes this and the three following verbs in the optative mood, expressing a *wish*. So the A.V. But the best texts make them all indicative future, and thus convert the wish or prayer into an assurance. Thus, then,

*Shall himself perfect* (αὐτὸς καταρτίσει). The A.V. overlooks the αὐτὸς, *himself*, which is very significant as indicating God's *personal* interest and energy in the work of confirming his children.

*Shall perfect*. Rev. reads *restore*, in margin. The root of this word appears in ἄρω or ἄραρίσκω, *to fit or join together*. So ἄρθρον means a *joint*. The radical notion of the verb is, therefore, *adjustment* — the putting of all the parts into right relation and connection. We find it used of mending the nets (<sup><402></sup>Matthew 4:21), and of restoring an erring brother (<sup><400></sup>Galatians 6:1); of framing the body and the worlds (Hebrew 10:5; 11:3); of the union of members in the church (<sup><410></sup>1 Corinthians 1:10; <sup><471></sup>2 Corinthians 13:11). Out of this comes the general sense of *perfecting* (<sup><416></sup>Matthew 21:16; <sup><460></sup>Luke 6:40; <sup><580></sup>1 Thessalonians 3:10).

*Shall stablish* (στηρίξει). The word is akin at the root to στερεός, *steadfast* (ver. 9), and is the very word used by Christ in his exhortation to Peter, “*strengthen thy brethren*” (<sup><423></sup>Luke 22:32). Possibly there is a reminiscence of this in Peter's use of the word here. Compare <sup><513></sup>1 Thessalonians 3:13; <sup><527></sup>2 Thessalonians 2:17; <sup><518></sup>James 5:8; <sup><681></sup>Revelation 3:2.

*Shall strengthen* (σθενώσει). Only here in New Testament. Compare <sup><486></sup>Ephesians 3:16.

*Shall settle* (θεμελιώσει). Omitted by some texts, and by Rev. From θεμέλιος, a *foundation*. The radical notion of the word is, therefore, *to ground securely*. It occurs in <sup><402></sup>Matthew 7:25, of the house *founded* on a rock; in <sup><500></sup>Hebrews 1:10, of laying the foundations of the earth. In <sup><488></sup>Ephesians 3:18, it is joined with *rooted*. The massings of these expressions, unconnected by conjunctions, indicates strong feeling. Bengel thus sums up the whole: “*Shall perfect*, that no *defect* remain in you: *shall stablish*, that nothing may *shake* you: *shall strengthen*, that you may overcome every adverse force. A saying worthy of Peter. He is strengthening his brethren.”

**12. Silvanus.** Probably the companion of Paul known in the Acts as *Silas* (15:22, 27, 32, 34, 40, etc.), and called *Silvanus* by Paul in <sup><4019></sup>2 Corinthians 1:19; <sup><5001></sup>1 Thessalonians 1:1; <sup><5002></sup>2 Thessalonians 1:1.

*A faithful brother.* *Brother* has the definite article, *the faithful brother*, designating him as one well known for his fidelity. Rev. renders *our*, with *the* in margin.

*Unto you.* Construe, not as A.V., *a brother unto you*, but *I have written unto you*. So Rev.

*As I suppose* (ὡς λογίζομαι). Too feeble, since the verb denotes a *settled persuasion* or *assurance*. See <sup><818></sup>Romans 3:28, “*we conclude*” or *reckon*, as the result of our reasoning. Compare <sup><818></sup>Romans 8:18; <sup><8119></sup>Hebrews 11:19. Rev., *as I account him*.

*I have written* (ἔγραψα). Lit., *I wrote*. An example of what is known as the *epistolary aorist*. The writer regards the time of writing as his correspondent will do when he shall have received the letter. We say in a letter, *I write*. Paul, writing to Philemon, says ἀνέπεμψα, *I sent*; since to Philemon the act of sending would be already past. Therefore in using this form of expression Peter does not refer to the second epistle, not to another now lost, but to the present epistle.

*Briefly* (δι' ὀλίγων). Lit., *through few* (words). Compare <sup><8122></sup>Hebrews 13:22, where the expression is διὰ βραχέων, *through brief words*.

*Testifying* (ἐπιμαρτυρῶν). Only here in New Testament. See on ver. 1.

*Wherein ye stand* (εἰς ἣν ἐστήκατε). The best texts read στήτε, imperative. So Rev., *stand ye fast therein*. Lit., “*into which stand*,” the preposition with the verb having the pregnant force of entering *into* and standing fast *in*.

**13. The church.** The word is not in the Greek, but is supplied with the feminine definite article ἡ. There is, however, a difference of opinion as to the meaning of this feminine article. Some suppose a reference to Peter's own wife; others, to some prominent Christian woman in the church. Compare 2 John 1. The majority of interpreters, however, refer it to the church.

*Babylon.* Some understand in a figurative sense, as meaning Rome; others, literally, of Babylon on the Euphrates. In favor of the former view are the drift of ancient opinion and the Roman Catholic interpreters, with Luther and several noted modern expositors, as Ewald and Hoffmann. This, too,

is the view of Canon Cook in the “Speaker’s Commentary.” In favor of the literal interpretation are the weighty names of Alford, Huther, Calvin, Neander, Weiss, and Reuss. Professor Salmond, in his admirable commentary on this epistle, has so forcibly summed up the testimony that we cannot do better than to give his comment entire: “In favor of this allegorical interpretation it is urged that there are other occurrences of *Babylon* in the New Testament as a mystical name for Rome (<sup>614B</sup>Revelation 14:8; 18:2, 10); that it is in the highest degree unlikely that Peter should have made the Assyrian Babylon his residence or missionary center, especially in view of a statement by Josephus indicating that the Emperor Claudius had expelled the Jews from that city and neighborhood; and that tradition connects Peter with Rome, but not with Babylon. The fact, however, that the word is mystically used in a mystical book like the Apocalypse — a book, too, which is steeped in the spirit and terminology of the Old Testament — is no argument for the mystical use of the word in writings of a different type. The allegorical interpretation becomes still less likely when it is observed that other geographical designations in this epistle (ch. 1:1) have undoubtedly the literal meaning. The tradition itself, too, is uncertain. The statement in Josephus does not bear all that it is made to bear. There is no reason to suppose that, at the time when this epistle was written, the city of Rome was currently known among Christians as Babylon. On the contrary, wherever it is mentioned in the New Testament, with the single exception of Revelation (and even there it is distinguished as ‘Babylon, *the great*’), it gets its usual name, Rome. So far, too, from the Assyrian Babylon being practically in a deserted state at this date, there is very good ground for believing that the Jewish population (not to speak of the heathen) of the city and vicinity was very considerable. For these and other reasons a succession of distinguished interpreters and historians, from Erasmus and Calvin, on to Neander, Weiss, Reuss, Huther, etc., have rightly held by the literal sense.”

*Marcus.* Rev., *Mark.* John Mark, the author of the gospel. See Introduction to Mark, on his relations to Peter.

*My son.* Probably in a spiritual sense, though some, as Bengel, think that Peter’s own son is referred to.

**14. Kiss of charity.** Compare <sup>615C</sup>1 Corinthians 16:20.

# FOOTNOTES

## VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article **βούλεσθαι** in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, **θέλω**, in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, **ἄλωνα**, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, <sup><00E1</sup>Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. <sup><00E1</sup>Luke 7:16; <sup><00E1</sup>Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in <sup><00E1</sup>Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta<sup>9</sup> The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3<sup>fta18</sup> of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta<sup>10</sup> Not **αφαντος αὐτοῖς**, *became invisible to them*, which would imply that his body remained, but invisibly; but **ἀπ’ αὐτῶν**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta<sup>11</sup> *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In <sup><50114</sup>Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in <sup><50185</sup>1 Timothy 2:8, the A.V. *doubting* is better. <sup><5140</sup>Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta<sup>12</sup> Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **ἀρξάμενοι**, referring to the disciples. The old reading, **ἀρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθῆναι**.
- fta<sup>13</sup> The construction is plainly the genitive absolute, **ἐρχομένου Πέτρου**, *Peter passing by*.
- fta<sup>14</sup> Where, however, the best texts read the simple verb **ἀπορεῖσθαι**, *were perplexed*, for **διαπορεῖσθαι**, “were greatly perplexed.”
- fta<sup>15</sup> The A.V. apparently assumes that **ἐν**, *in*, stands for **εἰς**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **ἐν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See <sup><44B></sup>Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ ὅλα πάντα συνιδών)." Compare, also, <sup><44B></sup>Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangracitat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεραύς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; <sup><368></sup>Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In <sup><370></sup>Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (<sup><403></sup>1 Corinthians 9:13; <sup><405></sup>2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (<sup><408></sup>1 John 3:3). **Ὁσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangracitat und Biblischer Sprachgeist.
- fta29 As in <sup><402></sup>John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" <sup><406></sup>John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" <sup><409></sup>Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." <sup><404></sup>Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.