

CHAPTER TWO

6. Things To Put Away 2:1

2:1 Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,

Expanded Translation

Laying down and renouncing therefore all ill-will, and all fraud, and hypocritical behavior, and envies and all slanderous remarks,

Putting away

The word indicates to lay off, lay down or aside, and is sometimes used of taking off or laying aside garments (Acts 7:58). Metaphorically, it signifies to lay aside, put off, or renounce. See Eph. 4:22-25.

therefore

Evidently referring to the teachings of Chapter 1:22-25. The idea is: "Because God's Word has regenerated you with new life, you should have therefore laid aside your former dispositions."

wickedness

Whereas it is true that *kakia* frequently carries the *general* idea of wickedness or evil, in this instance the King James ("malice") is probably more accurate. According to the lexicons, the word is sometimes used of a special kind of moral inferiority: malice, ill-will, malignity, desire to injure.

guile

Literally, a bait or contrivance for entrapping; hence, fraud, deceit, insidious artifice, guile.

hypocrisies

The Greek in English would be spelled *hupokrisis*. In the earlier days of Greek literature it referred to an actor on the stage, one who was portraying the life of another. Used here as a metaphor, it indicates pretence or simulation. An actor only *seems* to be the person he is portraying. But a *Christian* must *live* and *practice* the teachings of Christ from the heart. He must not only *appear* to be following the Saviour, but actually *be* following Him!

envies

Meaning envy, jealousy, spite. It is a feeling of discontent or mortification, usually coupled with ill-will, at seeing another's superiority, advantages, or success. Sometimes it also indicates a *desire* for some advantage possessed by another. The basic idea is that the one who harbors this evil is displeased and aggravated

at another's good, success, or blessing. Christian, *guard against* this sin!

evil-speaking

Katalalia, refers to disparaging or belittling remarks about the reputation, worth, or character of another person. *Kata*, down, against, plus *lalia*, speech. Compare our term, "running a person down." It refers also to those who would make false and malicious statements about another. To use one word, "slander" would fit well. The same Greek word occurs in the verb form in 2:12, where it is translated "speak against." Employing this word, James exhorts us, "Speak not one against another, brethren . . ." (Jas. 4:11). Slander is not befitting of a Christian toward *anyone*. (Note the "all.") But how especially needful is this exhortation concerning our conduct *toward brethren*, who are to be special objects of our love (Gal. 6:10).

Peter had been speaking of the need of brotherly love (1:22). And it may be that he still has in mind the cultivation of that virtue when he demands that these things, so ruinous to true brotherliness, be put away.

7. Being Like Babies 2:2

2:2 As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;

Expanded Translation

Just as newborn babies long for their physical milk, you must desire earnestly the spiritual milk which is without guile, that, by means of feeding on such food, you may grow unto salvation.

As newborn babes

The word "as" (*hos*) is an adverb, referring to *manner*. We are to act *like* babies, in the manner specified. We are not just to copy *babes*, but *newborn* babies, infants, small ones who have only recently been born. The reference here is not necessarily to one who has just embraced the faith, or been converted to Christ. The Apostle simply states that Christians—all Christians—should act *like* infants in their desire for nourishment. Just as *they* desire the physical nutriment, so *we* should long for the food that feeds the soul.

long for

Epiptotheo. Literally, to desire besides . . . to desire earnestly, long for. By implication, to love, have affection for.

the spiritual milk

Or "milk of the word" (King James Version). The word "spiritual" *logikos*, is an adjective and occurs in only one other instance in the New Testament—Rom. 12:1, where it is rendered "reasonable." Its meaning is: agreeable to reason, following reason. Both here and in Romans 12, the reference is to what Christians should be doing, as those whose primary interest is in that side of life which has to do with the cultivation of the mind and soul. We are to long for the milk which nourishes the soul of a person—his spiritual being, his inward person. "Spiritual milk," then, is in contrast here to mere physical milk, that only provides nourishment for the *body*.

Several times in the epistles of Paul the word "milk" is employed as a term for the less difficult truths of God's Word (Heb. 5:12-13, I Cor. 3:2). And, whereas this *may* also be true in the one passage before us, the *emphasis* here is on one's *desire for spiritual nourishment*.

without guile

In verse 1 we saw that we were to put aside all guile (*dolos*). Here Peter merely adds the alpha negative to the same word, hence, *adolos*. The meaning is: without guile or deceit, without falsehood; pure, genuine. Such is God's Holy Word! Let us not "water down" his milk, and let us not take off the cream! (Prov. 30:5-6.)

that ye may grow thereby unto salvation

i.e., by partaking regularly of the food for the soul.

Milk so constitutes an infant's food that they instinctively turn to their mother's breast as their only source of life. Their appetite is intense and frequent. They do not have to be urged and constantly admonished to seek that which causes them to grow. Contrarywise, they complain and cry if they do not get their food *regularly*, and plenty of it! Christians, how strong, how real, how intense is your desire for the word and will of God? Is it as strong as the small baby's desire for milk? It *should* be!

8. The Living Stone and Spiritual House 2:3-10

2:3-4 if ye have tasted that the Lord is gracious: unto whom coming, a living stone rejected indeed of men, but with God elect, precious,

Expanded Translation

Presuming you have tasted and enjoyed the flavor of Christianity and that the Lord is helpful, kind, and meek; unto whom, as a living stone, you draw near; he who was indeed rejected by (the masses of) men, but with God he was picked out for special blessing and held in honor.

tasted

Geuo, means literally to taste or try the flavor of, hence to perceive the flavor of, or enjoy, experience. Evidently Peter was writing to those who had enjoyed the blessings of the Christian life. Compare Heb. 6:4-5.

gracious

Chrestos. Properly, picked for use, useful, virtuous. Secondly, the word signified manageable; that is, mild or pleasant (as opposed to being harsh, hard, sharp or bitter. When it is employed with reference to persons, it refers to one who is *kind* and *benevolent*. Such is the Lord we serve, for He Himself said, "My yoke is easy and my burden is light" (Matt. 11:30). "For this is the love of God, that we keep His commandments: and His commandments are not grievous" (I Jn. 5:3).

unto whom coming

With reference to approaching God, probably the act of coming to Him for salvation. While the masses of men had rejected Christ and turned *from* Him, Christians have come *to* Him. Compare Matt. 11:28 where salvation is pictured as coming to Christ. See also Rev. 22:17.

a living stone

Compare Isaiah 28:16 and also Psa. 118, 22. In contrast to the temple at Jerusalem and the Jewish synagogues, the church is made up of *living* materials—both the chief cornerstone and the bricks that make up the building (Christians). See Eph. 2:20-21.*

rejected indeed of men

The word rendered "reject" means basically to reject upon trial, or to reject after testing and examination. Christ, then, was rejected after the Jews had examined or tried Him and He did not fit their preconceived ideas about the Messiah. Also, He is rejected by all who refuse Him as Saviour (Matt. 12:30).

We have already seen that Christians regard Christ highly by coming to Him for salvation—though men (in general) reject Him. But we now see that *God also* esteems His Son highly . . .

but with God elect

See "elect" defined under 1:1.

precious

The word means held in honor, prized; hence, precious. It is well to compare this whole passage with Acts 4:11-12. Note there, that in sharp contrast to the foolish and unwise decisions of the Jews, God had placed Christ in the most important part of the building. The Jews, though they are termed "the builders," used poor judgment in leaving out this most important part of the building. God knew much more about good masonry and building than they did!

The statement in verse 4 probably was calculated to encourage the Christians as they made the same choice as God, though the world rejected Christ.

2:5-6 ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture,

**Behold I lay in Zion a chief cornerstone, elect, precious:
And he that believeth on him shall not be put to shame.**

Expanded Translation

You yourselves also, as living stones, must be built up into a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, well-pleasing to God through Jesus Christ. Because it is contained within Scripture (Isa. 28:16),

Look! I lay in Zion (Jerusalem) a chief cornerstone, carefully picked out (by God) for blessings and held in honor:
And the one believing upon Him shall certainly not be disappointed or frustrated.

ye also, as living stones

In view of the fact that Christ is "a living stone" (v. 4), Christians are similarly described because they derive their life from His. (True, some *act* as if they are just *old dead bricks*, but we are *told* to be "lively stones"! (A.V.) We are not, as the old temple stones, plastered permanently into the wall! If we fail to be "doers of the Word," we will be "rejected indeed," not of men, perhaps, but of God, the master builder.

*Christ is also pictured as the *foundation* of a building (I Cor. 3:11), but do not confuse that metaphor with this one.

a spiritual house

God's house (church) is spiritual in nature (I Tim. 3:15). But if the former part of the verse be taken as imperative, Peter is here exhorting God's people to be certain they do their part to *keep* His house *spiritual*. (See the Expanded Translation.)

to be a holy priesthood

Compare the term "*royal* priesthood" (v. 9). Now the analogy seems to go from *a* building to a *particular* building, the temple of the Jews. Because saints have access to God and offer not external but spiritual sacrifices to God, they may be termed Jehovah's priesthood.

Our sacrifices are well-pleasing to God *only* when they are "through Jesus Christ." Compare Jn. 14:6. Thus our sacrifices differ in two basic ways from Old Testament offerings. They are to be: (1) spiritual, and (2) only offered through Christ. And what are our sacrifices to be? See Heb. 13:15, Rom. 12:1-2, Phil. 4:15-18.

**because it is contained in Scripture (Isa. 28:16) behold
I lay in Zion a chief cornerstone**

Referring to the founding of the spiritual house. God made Christ the chief cornerstone of the church (Eph. 2:20) which began in Jerusalem (Zion), Acts 2.

Much has been said of the importance of the chief cornerstone in the construction of ancient buildings. It has been well established that it was first carefully cut and laid, the other parts of the building being measured and built from it. Thus great care was taken in selecting and shaping it properly.

and he that believeth on him shall not be put to shame

The phrase "put to shame," *kataischuno*, is variously rendered, but nearly all the modern scholars give it here the idea of "disappoint." Green's Lexicon and others state it is from the Hebrew, meaning to frustrate or disappoint. So we have, "No one who believes in it will ever be disappointed!"

2:7-8 For you therefore that believe is the preciousness: but for such as disbelieve,

The stone which the builders rejected,

The same was made the head of the corner;

and,

A stone of stumbling, and a rock of offence;

for they stumble at the word, being disobedient: whereunto also they were appointed.

Expanded Translation

To you therefore who believe, He is precious and valuable, but for such as refuse to believe,

The stone which the builders rejected (after examination)

This has become the main corner stone;

and,

A rock which is an impediment and cause of stumbling.

They stub their toes at the word being disbelieving and in-compliant: into which position they were appointed.

For you therefore that believe is the preciousness

Or, "He (Christ) is precious." The word "preciousness," rendered "honor" in 1:7, means a pricing, estimate of worth, etc. Then, a thing of price, something worthy of great price. Of course, in reality our Saviour is *priceless!*

but for such as disbelieve

i.e., on the Son of God. "Disbelieve" is in the present tense, indicating a persistent unwillingness to be convinced.

the stone which the builders rejected, the same was**made the head of the corner**

See comments, vss. 4, 6.

and a stone of stumbling and a rock of offence

These two phrases expressing basically the same thought, i.e., that Christ became a stone over which the Jews tripped and fell because He did not meet their preconceived ideas. It annoyed and offended the Jews that His words, deeds, career and particularly His ignominious death on the cross did not correspond to their expectations concerning the Messiah. They, therefore, despised and rejected Him, and by that crime brought upon themselves punishment. By their obstinacy and rebellion, they made shipwreck of salvation. See Rom. 9:32-33.

for they stumble at the word, being disobedient

Expressing a state of things which was still existing, as "being disobedient" is a present participle. The term *apeitheo* is composed of the alpha negative plus *peitho*, to *persuade*. Thus the lexicons: to be in-compliant, to refuse to believe, disbelieve; to refuse belief and obedience, be stubbornly perverse or rebellious.

It is well to notice that the Saviour, as a stone, was *rejected* and cast out, *not* built into the wall. Note, also, that the builders themselves, according to Acts 4:11-12, rejected the precious stone

of Christ, and were stumbling over Him. There seems to be here a picture of construction workers who were stumbling over the object they had cast out and left to the side of the building they were erecting.

whereunto also they were appointed

Literally, "into which they were placed." Into or unto what? The simplest interpretation from the context is the *disobedience*. "Being disobedient, into which state they were placed." Those who were not saved were, by the very nature of the case, destined to act in this manner. Actually, Peter has not as yet spoken of the *punishment* to which they were appointed, but only the *cause* of punishment—a life that is unyielding and unbending to the will of God.

It does no violence to the passage to attribute this appointing to God. He had even written of it beforehand (Jude 4, Isa. 8:14, 53:3). Therefore it was, in a sense, *appointed* that Christ should be an occasion of stumbling and falling to some, even as He was the Saviour to others. In either case, it was not a matter unforeseen by God. At the same time, no man who finds Christ to be such (i.e., disbelieves and rejects the Gospel) should take refuge in this as an excuse. Such are voluntary in *rejecting* the plan (though God knew some would reject it), the same as others voluntarily *accept* it (though this was also known and arranged for by God). Concerning those who rejected it, we may say they were not forced or compelled to do it; but it was seen that this consequence would follow, and the plan was laid to send the Saviour in spite of such knowledge.

The statement does not necessarily refer to their *eternal* doom. Notice Acts 3:17-19 and Acts 2:36-38. These very Jews who "were appointed" to the condition or circumstances mentioned here by Peter, were yet told to repent and turn to Christ, obey His Word and their sins would be forgiven. Yet, the verse before us is frequently cited by those who would teach that some are eternally destined beforehand by God to be everlastingly doomed, and that such individuals have no ability to turn to Christ—they being helpless victims of God's irrevocable edict that they should be forever lost.

Surely it is true in our present age, also, that some stumble at the Word because of their preconceived ideas when they study it.

An example of this is the modern Jew, who still is unwilling to accept Jesus Christ because of his false conceptions concerning the Messiah.

2:9-10 But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into His marvelous light: who in times past were no people, are the people of God: who had not obtained mercy, but now have obtained mercy.

Expanded Translation

But you (in contrast to those of which I have just spoken) are a chosen and select race, a regal and royal priesthood, a holy and sanctified nation, a people belonging to God; in order that you may declare abroad the excellencies and perfections of him who called you out of the darkness of sin and into his admirable and wonderful light. You are the ones who formerly were no people, but now are the people belonging to God, the ones who had not received mercy (pity, compassion) but now have received mercy.

Notice the contrast between this verse and the three preceding verses. The phrase, "but ye," refers to the Christians. Whereas many of the Jews had found an occasion of stumbling in Christ because of their disobedience, those who accepted Him became "an elect race," etc. Surely this verse shows how God has elevated every person who has come into His fold!

race

The primary meaning of this word is "offspring. It refers to a family, stock, species, race or kindred. Notice that Peter tells us that we are not only a "race," but an "elect race." See 1:1 on "elect."

For over a thousand years the determining factor for becoming a member of God's "elect race" was *not* a new experience, or conversion. It was a physical birth. If one was born a Jew and obeyed the Law of Moses, he was a member of God's "elect race." Ex. 19:5-6 and Deut. 7:6 bear this out. But *now* the determining factor is a new birth, a birth of "water and the Spirit" (Jn. 3:5).

royal priesthood

See I Pet. 2:5 and compare Rev. 1:6.

Under the Law of Moses the priest constituted a special class empowered to officiate in worship and sacrifice to God. Inasmuch

as all Christians are authorized to engage in the worship of God, all Christians are priests. We are a "priesthood of believers." This is contrary to the clergy-laity concept, prevalent in the Roman Catholic and some of the Protestant denominations. The church is a kingdom—a kingdom in which *all* the subjects are qualified to engage in offering sacrifice.

holy nation

See 1:15 on "holy." The phrase now applies to all members of Christ's church, especially since the Israelites (in the past regarded as the nation consecrated to God) have been cast off and rejected as a whole because of their disobedience. All Christians now compose "the Israel of God" (Gal. 6:16).

a people for God's own possession

A much better rendering than the King James Version, "a peculiar people." Christians belong to God and are His exclusive property (Eph. 1:14, Titus 2:14).

that ye may show forth the excellencies of him who called you out of darkness into his marvelous light

The word "that," is a conjunction meaning "in order that." It is used here to show purpose or design. So in this verse we see *why* we were redeemed. God has called us to the high and holy position of being Christians for a specific reason. It is not that we might be egotistical, haughty or headstrong! See Luke 18:9-14. This is why physical Israel fell. They were proud of the fact that they were *God's chosen people*. Their attitude was, "God, you can't get along without us!" How easy it is for Christians to fall into this same attitude.

But notice that the real purpose of our lives is to "show forth the excellencies of Him . . ."

SHOW FORTH—that is, declare abroad, publish, make known. We may do this by both our lives and our words. What is it that we are to tell abroad?

EXCELLENCIES—a word signifying excellencies, perfections, beauties. It is used in II Pet. 1:3 of God's *power*.

The scope of reference in this phrase is to our whole manner of life as a Christian. Surely the text would include our work as personal evangelists to those who are unsaved. But in *every way* we are to be "reflectors" of God's glories.

God called or beckoned us *out* of something *into* something. Out of what were we called?

DARKNESS—used figuratively of ignorance respecting divine things and human duties. But, as Thayer says, it includes “the accompanying ungodliness and immorality, together with consequent misery.” The ignorance and the *accompanying sinfulness* of the unsaved person is indicated. See Eph. 5:7-8. This is what we were called “out of.” Now, what were we called “into”?

LIGHT—used to denote truth and its knowledge, together with the spiritual purity congruous with it. It especially denotes the *saving* truth embodied in Christ and by His love imparted to mankind. This “light” is called **MARVELOUS**. It is worthy of a Christian’s admiration; excellent, wonderful, glorious.

What a picture of real conversion! Compare Col. 1:12-13.

God help us to never go back to the darkness!

no people

The primary reference here is evidently to the Gentile nations. See Rom. 9:24-26. But it is also true, in a general way, of all who are without a saving knowledge of Jesus Christ. The Greeks were a people of great culture and learning. However, as far as usefulness to God was concerned, they were “nobodies,” because they did not have Jesus Christ as their Saviour. The second chapter of Ephesians forms an excellent commentary on the phrase, “no people.”

God is not primarily concerned with whether you are able to sing like Caruso, play the piano like Mendelsohn, scale the heights of political greatness, climb the pinnacle of oratorical excellence, or build a business that approaches Kaiser’s. Although you may have done all of these things and more, as far as God is concerned you are “nobody” until you have turned your heart and soul over to Jesus Christ. Yes, God loves you, but your life is of no eternal profit until it is involved in His service!

obtained mercy

Eleeo, “to feel sympathy with the misery of another, especially such sympathy as manifests itself in action, less frequently in word . . . a criminal begs *eleos* (the noun form of this word), of his judge”—Thayer.

It is well to note that the personal will of the individual is involved in accepting the mercy and love of God. We “had not obtained mercy” but now we “have obtained mercy.” This *we* must

do. We must accept the gracious offer of salvation that God lovingly extends. He will not force it upon us against our will. The prodigal's father ran out to embrace him, when the son left the pig-pen and returned to his family!

9. Conduct As Sojourners 2:11,12

2:11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

Expanded Translation

Loved ones, I implore you as foreigners and sojourners (whose fatherland is in heaven), to keep from yourselves and abstain from the passions and cravings of the flesh, which are at war against the soul;

I beseech you as sojourners and pilgrims

SOJOURNERS—*paroikos*, is from *para*, meaning "beside" and *oikos*, meaning "house." The word had reference to one who dwelt near another. In the Scriptures, it indicates a temporary resident, stranger, foreigner, one who lives in a place without the right of citizenship (Acts 7:6, 29). It is used in Eph. 2:19 with reference to those who are without citizenship in God's kingdom. Here the word is used of Christians, who live temporarily on earth as strangers or sojourners with their fatherland as heaven. Compare a similar thought in Phil. 3:20. Our citizenship papers are in heaven. We should be speaking the language of heaven and we should be observing the ways and customs that heaven has designed for its citizens. Compare "sojourning" (*paroikia*) of 1:17.

PILGRIMS—Compare I Pet. 1:1 where the same words are rendered "sojourners." It means to be a sojourner and stranger among another people, residing in another country not one's own, a sojourner, stranger. Compare Heb. 11:13. Souter says the word means "a stranger in a land not his own, a citizen with limited rights."

What is the difference between the word here rendered "sojourner" and "pilgrim"? The words are obviously very similar in meaning. However, in the latter word there is the idea of going through, or progressing through, a foreign country—an element not present in the former word.

Being foreigners and strangers, we are exhorted to be careful lest we succumb to the ways of lust, characteristic of the country in which we are temporarily dwelling.

to abstain from fleshly lusts

ABSTAIN—*apecho*, from *apo* (off, from) and *echo* (hold). It is used in the middle voice in our text and means to abstain from, hold one's self off from.

FLESHLY—*sarkikos*, means fleshly; pertaining to the body, corporeal, physical, carnal. According to Thayer it has reference to that which has "its seat in the animal nature, or aroused by the animal nature." Some of these evil desires are enumerated in Gal. 5:19-21.

which war against the soul

WAR—*strateuo* (comp. *strato*: an army): to perform military duty, serve as a soldier . . . to battle.

SOUL—*psyche*, is here best regarded as a moral being designed for everlasting life, as in v. 25. Ungodly lusts war against and tear down this soul and tend to make it unfit for its intended home with God.

2:12 Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

Expanded Translation

Maintaining a behavior that is upright and honorable among the heathen (pagans, un-Christian people), that, wherein they are speaking against you as practicers of evil, or, perhaps *criminals*), they may, from observing your good works, glorify God in the day of visitation.

Having your behavior seemly among the Gentiles, that wherever they speak against you as evil-doers

SEEMLY—good, possessing moral excellence, worthy, upright, virtuous, beautiful. Our lives must be spiritually beautiful in a world of spiritual ugliness.

SPEAK AGAINST—*katalaleo*, also occurs in 3:16. The noun form is defined under 2:1.

EVIL-DOERS—*kakopoiios*, an evil-doer, malefactor, or criminal. The same word is used in verse 14, 3:17, and 4:15. The word is frequently employed to refer to those who were committing some act which was legally wrong according to the laws of the land; a civil lawbreaker (Jn. 18:30).

which they behold, glorify God

BEHOLD—*epopteuo*. (*epi*—upon, plus a form of *horao*—to see): to look upon, be an eye-witness of, view attentively. The noun form, *epoptes*, “eyewitness,” is rendered “eye witness” in II Pet. 1:16, where it appears in the plural.

With un-Christian people viewing our lives so attentively, we should be careful that they see the “good works” of which the text speaks. They are looking for anything off-color they can possibly find. Their original motive, no doubt, is often to find fault; but by our good (spiritually beautiful) lives, they are turned to “glorify God . . .”

GLORIFY—*doxadzo*, here means to extoll, magnify, adore or worship.

day of visitation

Episkope, means inspection, visitation. It is from *epi*—upon, and *skopeo*—to view attentively, see, observe. Thayer says of the word, “in Biblical Greek after the Hebrew, *pekudah*, that act by which God looks into and searches out the ways, deeds, and character of men in order to adjudge them their lot accordingly, whether joyous or sad; inspection, investigation, visitation.”

There is considerable question as to just what day is “the day of visitation.” Some refer it to the Judgment Day. That day shall be a time of Divine reward for some and a time of Divine judgment or condemnation for others. Each of us shall be “visited” on that final day through the judge God has appointed, Jesus Christ. He shall then search out our hearts and we shall receive that which he determines is proper for us: either eternal glory with Him, or eternal suffering with Satan and his cohorts. That day shall truly be a day of glorifying God to those who are saved.

A second possibility is the time that God “visits” the Gentiles (pagans), who were beholding the Christians’ behavior, with *salvation*. Compare Ps. 106:4, “Remember me, oh Jehovah, with the favor that thou bearest unto thy people; *oh visit me with thy salvation.*”*

The third possibility is that the expression refers to the coming destruction of Jerusalem and the Jewish State. If the date we have assigned to the epistle is correct, that day, A.D. 70, was not far

**Pekudah* is used similarly in Ex. 3:16 of the *literal* deliverance of the Israelites from Egyptian slavery.

off. *Episkope* is used with this reference in Luke 19:44, where we have "the time of Thy visitation"—*ton kairon tes episkopes sou*, which is certainly similar to this passage, *en hemera episkopes*.

The Gentiles, having become Christians because of the influence of these disciples, would "glorify God" because they were *safe*. No Christian was harmed during that great catastrophe. Speaking of the Christians, Newman says:

"Shortly before the city had been invested by Titus (probably late in 69), they withdrew to Pella, in Perea, where under the leadership of Symeon, a cousin to the Lord, they remained until it was safe for them to return to Jerusalem."*

The possibility of this application to "the day of visitation" becomes very strong when we look at similar passages in the epistles (Heb. 10:25, Jas. 5:1-8) and the "day" of which they speak.

To the Jew, the "day of visitation" was proverbial, and is used of God's *divine punishment* in the Old Testament.**

There are admitted difficulties in this last interpretation, but on the whole, it seems to have the most in its favor. See further comments under 4:7.

IV. DUTIES TOWARD OTHERS

2:13 — 3:12

1. Toward Civil Government 2:13-17

2:13-14 Be subject to every ordinance of man for the Lord's sake: whether to the king as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

Expanded Translation

Be submissive to every ordinance (literally, *creation*) of man for the Lord's sake (that is, as a part of your service to Him): whether to the (Roman) King or emperor as the one who is supreme (in the civil realm), or unto (Roman provincial) governors as sent by him to punish those who practice evil (criminals) and to commend and praise those who live righteously.

Be subject to every ordinance of man for the Lord's sake:

BE SUBJECT—*hupotasso*. Primarily a military term meaning

*A *Manual of Church History*, Vol. I, p. 118. His whole account of the destruction of the city (pp. 116-119) is excellent.

**Isa. 10:3, Jer. 10:15.

to place or rank under (as when lower officers were placed under higher officers). Hence, subject, put in subjection, submit.

ORDINANCE—*ktisis*. In Greek writing, the act of founding, establishing, building, etc. In the New Testament, the act of creating, creation (Rom. 1:20), then an institution, ordinance. The idea of the latter definition is apparently that laws, governments, etc., are “created” or *formed by human minds*, namely, the rulers of a nation or state.

Notice that we are to be in subjection to every ordinance of man, **FOR THE LORD’S SAKE**. That is, for the good of, or as a part of our obedience to, the Lord. We are to act in this manner as a part of our service to Christ. Compare Rom. 13:4-5 and Eph. 6:7.

whether to the king as supreme; or unto governors,

The specific reference here is to the Roman Emperor.

AS SUPREME—*hypercho*, literally indicates to hold above; hence, to stand out above . . . to be higher, superior. Compare Rom. 13:1: “Let every soul be in subjection to the higher powers . . .”

Of course, it is understood here that the things “ordained” by those in authority are not in themselves contrary to the laws of God as He has revealed them in His Word. Notice Acts 4:19, 5:27-29, where we find the principle that God’s laws are to be obeyed first, should they come in conflict with laws or ordinances of men.

The commandment of Peter is particularly significant when we realize that these Christians were under a heathen government, and a wicked emperor (Nero?), yet were to heed this exhortation!

GOVERNORS—*hegemon*, a guide; a leader; a chieftain, prince (Matt. 2:6); a Roman provincial governor, under whatever title. Such was Pilate (Matt. 27-2).

Governors are sent for two reasons:

1. “Vengeance” on criminals. *Ekdikesis*, a revenging, vengeance, punishment, or the punishment by one. The word is from *ek*, meaning out of, and *dike*, meaning righteousness or justice. Hence, properly, the execution of right and justice, and then the *meting or giving out of justice* to those who violate the laws of the land.

2. For "praise" to those who are well behaved. *Epainos*, *epi*—on or upon, plus *ainos*—praise; hence, praise, commendation, approbation, applause.

2:15-16 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond-servants of God.

Expanded Translation

Because this is the will and wish of God, that by doing good and living right you should reduce to silence the ignorant accusations and charges of foolish and inconsiderate men: as free and unbound by restraint, and yet not using your freedom as a veil over (i.e., means of hiding) evil, but living as God's slaves.

that by well-doing ye should put to silence the ignorance of foolish men

PUT TO SILENCE—*phimoo*, "to close the mouth with a muzzle." Note I Cor. 9:9: "for it is written in the Law of Moses, thou shalt not *muzzle* the ox when he treadeth out the corn." Metaphorically, to stop the mouth, make speechless, reduce to silence. Here, the word modifies "ignorance." Hence, "put a muzzle on the ignorant charges of foolish men."

FOOLISH—*aphron*. The word properly indicates without reason; hence, senseless, stupid, without reflection or intelligence, acting rashly. It is a stronger and more expressive word than would have been used if they had simply lacked information on a subject.

as free, and not using your freedom for a cloak of wickedness

FREE—*eleutheros* means free, exempt, unrestrained. The question here is, free from what? Some would say the Mosaic Law, as in Gal. 4:26. Others say it is from the bondage of sin, as in Jn. 8:36. It seems, from the context, that the last is the meaning in this passage.

CLOAK—*epikalumma*—a covering, veil. Metaphorically, a pretext, cloak. The "covering" here was used as a means of hiding or concealing one's sin. Their reasoning apparently was, "Are we not free? We are not bound by any restraint."

Freedom from sin, or the law, might be used to justify one's wicked ways; perhaps here even the breaking of civil law. But

though we are free from the bondage of sin (II Pet. 2:18-19, Rom. 6:6) this does not mean we have no duties, responsibilities, or obligations toward God and man. Rather, we are to be bond-servants voluntarily. (See Rom. 6:15-18; I Cor. 9:21, II Cor. 4:5.)

2:17 Honor all men. Love the brotherhood. Fear God. Honor the king.

Expanded Translation

Treat every person as a person of value, one to be honored. Love the band of brothers. Fear, reverence, and venerate God. Value and honor the king.

Honor all men.

HONOR—the word *timao*, means to estimate, fix the value, or price something; then, to have in honor, revere, venerate. The word is in the *aorist* imperative here, denoting a sharp, definite rule, to be adopted at once.

God tells us to venerate or hold in esteem all men. All men are God's creation or handiwork, made in His likeness, even though their lives may be sadly defaced and marred by sin. The "honor" would doubtless be shown in different ways to different people; but, in some sense, it is due *all* men. This is true even with regard to the worst harlot or backslider. Christians must learn to accept *people* (not their sin) where they are and strive to lead them from there to nobler things!

In the context here, Peter may have special reference to the Jews' attitude toward the idolatrous Gentiles around them.

Love the brotherhood.

LOVE—*agapao*. See notes on 1:22.

BROTHERHOOD—*adelphotes*, a band of brothers, i.e., of Christians. Peter is the only New Testament writer who employs this word and that only in this book. Compare 5:9.

Fear God.

Compare the use of "fear" (*phobeo*) in verse 18. The meaning here is: "to reverence, venerate, to treat with deference or reverential obedience." (Thayer). "It is the fear, not so much of punishment, as of his disapprobation; not so much the dread of suffering as the dread of doing wrong."—Barnes.

The fear of the *Judgment Day* and the agonies that follow in the punishment of the wicked, is cast out when a Christian is truly acting as he should toward God and his brother. See I Jn. 4:17-18 where we are told "perfect love casteth out fear." Fear

of what? In that passage it is of the *Judgment Day*, and not of God. A Christian surely need not fear the Judgment Day, but we certainly should have a reverential fear and veneration for God. Hence, there is no contradiction between these two passages. We *are* to fear God, but as Christians, we have no fear of the Judgment. We are not terrorized or in dread of that day. Solomon is still right: "the fear of Jehovah is the beginning of knowledge" (Prov. 1:7a).

Honor the King.

(See II Pet. 2:10-11.) How would this be done? It could be accomplished in a number of ways, but probably here he is particularly speaking of their obedience. (See vs. 13-14.) Another way, we might add, for us to honor him is to pray for him (II Tim. 2:1-2). Compare Rom. 13:7 with this passage.

2. Toward Masters 2:18-25

2:18 Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward."

Expanded Translation

You domestic servants (or household slaves), be subjecting yourselves to your master-owners, with all respect and deference; not only to the good (kind), and gentle (fair), but also to the perverse and ill-natured.

Servants, be in subjection to your masters

SERVANTS—*oiketes*, is equivalent to the Latin word *domesticus*, hence our word domestic, i.e., one who lives in the same house with another, spoken of all who are under the authority of one and the same householder, especially a servant. The word is more restricted in meaning than the normal word rendered "servant" (*doulos*), and designates one holding closer relations to the family than other slaves.

MASTER—*despotes*, meaning "a lord, master, especially of slaves." ". . . denotes absolute ownership and uncontrolled power" (Thayer). See discussion under "lord" in 3:6.

BE IN SUBJECTION—The phrase is here in the middle voice, indicating action with regard to one's self. Thus Young's literal translation: "be subjecting yourselves . . ."

with all fear;

Phobos, as we have seen in the verb of the previous verse, though *customarily* meaning fear, terror, or fright, is *here* used in

the sense of respect or deference. The latter word Webster defines: "a yielding of judgment or preference from respect to the wishes or opinions of another; courteous or complaisant regard for another's wishes."

Two types of masters are now described. We are to be in subjection to either type.

not only to the good and gentle,

GOOD—*agathos*. Benevolent, kind, generous, etc.

GENTLE—*epieikes*, equitable, fair mild. It expresses that considerateness that looks humanly and reasonably at the facts of a case. We all appreciate such men, and it is usually not difficult to submit to their oversight.

but also to the froward.

Skolios (whence the name of our disease, scoliosis), meaning crooked, curved; metaphorically, perverse, wicked, unfair, surly. It is when we must subject ourselves to *this type* of man that our real Christian character (or lack of it) is revealed. How blessed we are in the present age to have rulers who, as a rule, do not openly oppose and antagonize us as we pursue the Christ-like life.

2:19-20 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God.

Expanded Translation

For this is what causes God to regard you with favor, if, because of consciousness of God, a man bears up under griefs and sorrows, suffering unjustly (undeservedly). For what credit is it to you to bear up patiently under it, if, being a sinner, you are punished (literally, beaten with the fist) for it?

For this is acceptable,

Acceptable—*charis*, so many times rendered "grace" in the Scriptures. Abbott-Smith says its basic meaning is "that which causes favorable regard," here, of course, in the eyes of God.

if for conscience toward God

Conscience—*suneidesis*. The normal definition is the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one and condemning the other. However, in this case our definition may be more simple. The phrase, "for conscience toward God," also may be read "because you are conscious of God," that is, His presence, His all-seeing eye, etc. Literally, the phrase reads "because of consciousness of God." Most modern translators have adopted the latter rendering.

a man endureth griefs, suffering wrongfully.

Wrongfully—*adikos*, is an adverb meaning unjustly, undeservedly, without fault.

For what glory is it,

Glory—*kleos*, properly rumour, report; then good report, praise, credit.

if, when ye sin,

Sin—is here a present participle, hence the meaning "when (as) you are sinning," or "being a sinful one," or "being a sinner." The word, *hamartano*, means literally "to miss the mark," hence to be guilty of wrong.

and are buffeted for it,

Buffeted—*kolaphidzo*, derived from *kolaphos* (a blow with the fist), hence to beat with the fist, buffet. See especially Matt. 26: 67 for a familiar example. It is likely here, however, that the specific term is used for the general meaning of *harsh treatment*.

ye shall take it patiently,

Patiently—literally, to stay or remain behind (when others have departed). Then to bear up under, endure, persevere.

On the whole passage, compare Matt. 5:10-12. See also Eph. 6:5, Col. 3:22-25.

2:21-22 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth.

Expanded Translation

For into this state (of suffering and bearing up under it properly) you have been called: Because Christ also suffered for you (and He Himself was *faultless*), leaving you an example to be copied, that you might tread in His footsteps; who did not commit an act of sin, neither was guile or deceit found in his mouth.

For hereunto were ye called

Or, "to such experience you have been called," or "that is the life to which you have been called"—that is, bearing up and enduring under trial and persecution. When accepting the call to follow Christ, we also accepted the call of a life of suffering and enduring, As Christ suffered and endured. (See Jn. 15:20.)

because Christ also suffered for you

This was prophesied and Christ knew it would be so, for it was necessary in God's plan of redeeming the world. But in another sense it was "wrongfully"—see v. 22. Christ was given an unfair trial, wrongfully accused, etc. Thus He was a perfect illustration of the type of suffering that is *virtuous*, that type of suffering of which Peter just spoke (v. 20).

leaving you an example,

EXAMPLE—*hupogrammos*, means basically a writing-copy, including all the letters of the alphabet, given to beginners as an aid while learning to draw them. Hence, an example that is set before one.

Who has not, in his younger days, experienced the difficulty of following the perfect examples of written letters in his copy-book? However, if we would have continually striven to copy the letters after the perfect example in our book, we would surely have improved with time. The fault in most of our writing is that we do not continually pattern it after a perfect model. This is also the frequent fault of Christian people. Instead of copying Christ, their perfect "copy-book," they are following the poor example of their fellow man or their own lives.

that ye should follow his steps

FOLLOW—*epakoloutheo*, means to follow close upon, to follow after. Metaphorically it is used here of treading in another's footsteps, that is, imitating another's example, for we have here the phrase, "that ye should follow his steps." There is a picture here of one walking, whose steps as he proceeds are visible (as when one walks in the dust or snow). Following such a person, we are not to follow his trail carelessly, but rather, place our footsteps in His.

The particular way that we are to follow in the very steps of Christ is in suffering wrongfully and yet being obedient—in spite of the harshest persecution.

Notice who says this! Perhaps, as he wrote, it was with reflection upon his own life, when he (Peter) did *not* follow this very exhortation.

neither was guile found in his mouth.

GUILE—see definition under 2:1, and its opposite “without guile”—under 2:2.

FOUND—*heurisko* generally indicates to find or discover after searching, to find a thing sought after.

Notice especially that Jesus suffered though He was sinless, and thus suffered “wrongfully.” The inference is that you as a Christian may be called upon to suffer *even though you are living as Christ lived*. We should not be alarmed, therefore, if we suffer, even though we *know* of no particular reason for it. Christ was *perfect*, but He still suffered. Verse 22 shows His perfection in both deed and word.

Concerning Christ’s sufferings we may say:

1. He *did* suffer, and we will also if we are living as He did.
2. He suffered *unjustly*, no real crime being proven against Him. So should it be with us.
3. He suffered for the good and benefit of others.
4. His manner of conduct in suffering provides a Divine copy for us to follow.

2:23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously:

Expanded Translation

Who being reviled did not revile back (did not return the same type of abusive speech); Suffering, was not threatening, but was committing himself to him who judges righteously and justly:

who, when he was reviled,

REVILED—*loidoreo* means to reproach, rail at, heap abuse upon. See its usage in Jn. 9:28, Acts 23:4, I Cor. 4:12.

reviled not again

Literally, did not revile back; that is, Jesus did not retaliate with the same type of abuse that was given Him. He lived what He taught: Matt. 5:38-48.

when he suffered, threatened not;

THREATENED—*apeileo*, to threaten, menace, rebuke. Compare Acts 4:17.

Our Saviour knew He was in the safe hands of His Father. He also knew His Father would render justice to those who had *unjustly* treated Him. But that was the Father’s duty, not His

(Rom. 12:17-21).

2:24-25 who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Expanded Translation

who himself carried the burden of our sins in his own body upon the cross, in order that we, after having died (ceased from) sin, might live for righteousness; by whose bloody wounds ye were healed, (restored from a state of sin and condemnation). For you were misled and wandering about like lost sheep, but are now returned (brought back) unto the Shepherd and Overseer of your souls.

who his own self bare our sins in his body

The first part of v. 24 emphasizes the part of Christ in our redemption. It was *Christ Himself* who underwent such affliction for us. Why? That: (1) We might die to sin and (2) *Having died that death*, live for righteousness.

having died unto sins

The words "having died" carries the basic idea of being removed from. When we die physically, the spirit is removed from the body. When we die to sin, we should be alienated from its influence and practice in our lives.

by whose stripes

Stripes, *molops*. Literally, the mark of a blow, then, a wound, a wound that bleeds. By enduring such suffering, involving both mental and physical agony, we were made spiritually whole. By His *wounds* on the *cross*, our *spiritual* wounds were healed.

ye were healed

The Bible in several places refers to our spiritual restoration as "healing" from our previous state of sickness: Isa. 1:5, 6, Matt. 13:15, Heb. 12:12-13.

shepherd and bishop of your souls

"Bishop" would be better rendered overseer or watcher. Christ is our guide, protector, guardian, and provider. Such care is ours, if we will only commit ourselves into His hands. (See comments, 5:2-3.)

QUESTIONS OVER CHAPTER TWO

1. Of what significance is the "therefore" of 2:1?
2. To what *particular* evil does the word "wickedness" most likely refer? (2:1)

LETTERS FROM PETER

3. What is *guile*?
4. What did *hypocrite* mean before the word took on a religious significance?
5. How many times does *all* occur in v. 1?
6. Are we to be like newborn babies in every way possible? Explain.
7. In what sense *does* Peter specify we are to imitate the newborn babe?
8. The term "long for" (v. 2) is usually translated _____ in the Bible?
9. What is necessary if we are to grow into salvation, according to Peter?
10. How does one "taste" the graciousness of the Lord?
11. What kind of stones are Christians to be?
12. They are "built up a _____ house."
13. Explain how Christians are "a holy priesthood."
14. What *kind* of sacrifices do these priests offer? Illustrate.
15. Give two basic ways in which our sacrifices differ from those of the Old Testament Priests.
16. What is the significance of Christ being called the chief cornerstone?
17. Who are "the builders" of v. 7?
18. How do God's actions contrast with theirs?
19. Why was Jesus a "stone of stumbling" to the Jews?
20. Why, specifically, did they "stumble at the word"?
21. Do you remember another rendering of the term "were appointed"? (v. 8)
22. Explain, simply and briefly, the expression "Whereunto also they were appointed." (v.8.)
23. To what does v. 9 stand in contrast?
24. Name at least three ways in which Christians (the church) are pictured here as "the Israel of God."
25. For what *purpose* do we occupy this exalted position?
26. Of what is "darkness" and "light" a picture? (v. 9.)
27. In what way are un-Christian people "no people"?
28. How is a sojourner and a pilgrim different from a tramp?
29. Against what do the lusts of the flesh make war?
30. In the phrase, "having your behavior seemly among the Gentiles," what does "seemly" mean? Who are the "Gentiles" here?

31. Give three possible periods of time which may be referred to in the expression "day of visitation." Which seems most correct to you?
32. *Why* are we to be subject to "every ordinance of man"?
33. Are there any limitations on this? Explain.
34. Peter gives two reasons God ordained civil authority. Can you name them?
35. How should Christians *not* use their freedom?
36. Please complete v. 17 without the use of your Bible: "Honor _____, Love _____, Fear _____, Honor _____."
37. In what sense are Christians to "fear" God?
38. Who are the "froward" masters? Should they be feared and obeyed?
39. What should always be the reason behind the suffering and persecution one receives from the world?
40. In what *particular* way did Christ leave an example for *these* Christians?
41. In this example, how closely should He be followed?
42. In what two areas of life was Christ found sinless? (v. 22.)
43. Into whose hands did He commit Himself?
44. Christ gave His life on the cross "that we, having _____ unto sin, might _____ unto righteousness."
45. ". . . by whose stripes ye are healed" is spoken of Christ. What Old Testament prophet spoke this? Where?
46. Christ is the _____ and _____ of the Christian's soul.

CHAPTER THREE

3. *Toward Husbands 3:1-6*

3:1-2 In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear.

Expanded Translation

In the same way you wives be subjecting yourselves to and obeying your own husbands, in order that (for this purpose:) even if any (of the husbands) refuse to yield and comply to the word (teachings of Scripture) they may be won over (to Christ) without a word (talking, speech), but rather by means of the behavior and conduct of their wives, when they behold your pure and chaste behavior joined with reverence and respect (of your husband).