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TRANSLATION AND EXPOSITION
OF THE
FIRST EPISTLE
OF
THE APOSTLE PETER.

NEW YORK :
A. LLOYD, 115 NASSAU STREET.
1865.

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JOHN T. DEMAREST,
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A

TRANSLATION AND EXPOSITION

OF THE

F I R S T E P I S T L E

OF

THE APOSTLE PETER.

BY

JOHN T. DEMAREST,

MINISTER OF THE REFORMED DUTCH CHURCH, AT MONTAGUE, N. J.

The Bible is from God, and every one is interested in the *meaning* of it.—HORSLEY

NEW-YORK :

JOHN MOFFET, 311 BROADWAY

1851.

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JOHN R. M'GOWN, PRINTER,  
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## RECOMMENDATIONS.

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*From the Rev. Dr. CANNON, Professor of Ecclesiastical History and Church Government in the Theological Seminary at New Brunswick, N. J.*

I have read and examined, so far as my engagements and leisure would permit, the translation and exposition, by the Rev. John T. Demarest, of Peter's First Epistle; and consider the work to be, as a brief commentary on a precious portion of the New Testament Scriptures, replete with matter which will edify those persons who are solicitous "to know the truth as it is in Jesus," and to be built up in Christian faith and practice. Such a commentary ought to be in the possession of every family. Those who read it will profit by it. It exhibits divine truth, expressed by an inspired Apostle, in a clear light, and cannot fail to please, instruct, and confirm those who drink into the spirit of that Apostle of our Lord Jesus Christ: to whom be glory for ever.

JAS. S. CANNON.

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*From the Rev. Dr. VAN VRANKEN, Professor of Didactic and Polemic Theology in the Theological Seminary at New Brunswick.*

As far as I am enabled to form a judgment of Mr. Demarest's Commentary, from the reading of some of its parts, and those on the more difficult passages of the Epistle; I feel fully warranted in expressing my entire concurrence with the judgment given by my venerable colleague, Dr. Cannon.

S. A. VAN VRANKEN.

*New Brunswick, Jan. 13th, 1851.*

*From the Rev. Dr. McCLELLAND, Professor of Biblical Literature in the Theological Seminary at New Brunswick, N. J.*

I return the manuscript put into my hands, containing an Exposition of the First Epistle of Peter. My state of health, and the unspeakable weariness which always seizes me when I attempt to read manuscript, have prevented my examining it further than the middle of the second chapter. With what I read, I was pleased. The explanations given are clear, judicious, and accurate, and the style such as adapts it for usefulness with ordinary readers. Sound scholarship, and acquaintance with exegetical writings are also evinced; though there is no attempt at display.

A. McCLELLAND.

*New Brunswick, Jan., 1851.*

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*From the Rev. Dr. DE WITT, of the Ref. Dutch Collegiate Church of New-York.*

Having been favored with a perusal of part of "The Exposition of the First Epistle of Peter, by the Rev. J. T. Demarest," I fully and cordially unite in the recommendation by the Professors in our Theological Seminary at New Brunswick. I hope it may receive a liberal patronage through our Churches.

THOMAS DE WITT.

*April, 1851.*

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*From the Rev. Dr. VERMILYE, of the Ref. Dutch Collegiate Church of New-York.*

Having read portions of the Exposition of the First Epistle of Peter, by the Rev. J. T. Demarest, I fully concur in the opinion of Dr. Cannon.

T. E. VERMILYE.

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*From the Rev. Mr. GORDON, Pastor of the Ref. Dutch Church corner Green and Houston streets, New-York.*

I have read all the sheets of Rev. Mr. Demarest's Work on First Peter, as they came from the press; and am free to say, there is no

commentary, within my knowledge, on this portion of God's Word, combining all the excellencies of this performance. It learnedly elucidates the original, without the pomp of learning; sacrificing every thing to the great design of presenting the exact ideas of the Holy Spirit. The author screens himself behind the glass which he holds up, and which is a faithful mirror of solid evangelical truth. No man who wishes to have a clear understanding of the "glorious gospel of the blessed God," should fail to have a copy of this work.

WILLIAM R. GORDON.

*April, 1851*



## P R E F A C E .

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This preface is not an apology for publishing on the part of the author; "for if the work be good, it needs none; if bad, it deserves none." Besides, such apologies may too often be considered as a sort of silver trumpet through which men contrive to sound forth their own praise. We publish this work, the first of our exegetical contributions to the Church of God, simply because we think that the English reader, for whom the work is chiefly designed, may reap some good by studying it; and also because very few commentaries of an exegetical character have been published on this epistle in our language.

Our design has been especially to find out what the Apostle means; the statements of doctrinal truth, and the practical remarks being given, simply to help the unlearned reader as to meditation and prayer, after the meaning has been carefully drawn out. And in giving what we deem the true meaning of the inspired writer, we have not merely stated the results at which we have arrived; but, in most instances, and particularly in cases of difficulty, the very process by which they have been obtained: supposing that the thoughtful reader, at least, would thank us for it. Where this is not done, passages of Scripture which confirm the interpretation have been referred to: such passages must be carefully consulted, by those who are not familiar with them

in order to see the point and bearing of the explanation. This will be a little troublesome at first, but in such labor there is profit.

In citing texts of Scripture, we have often translated directly from the original; and that because some seem to think they understand the thought simply because they are familiar with the words of the common version. This is a sluggish habit, and we have done what we could to break it up. For the same reason we have given *a translation* of the Epistle, interspersed in the commentary. This differs but little from the version in common use, and is given, as we said, to fasten if possible, *the Apostle's thoughts* in the mind; to break up the sluggish habit before mentioned. At the same time, it may perhaps, be of use in showing more clearly the connection of thought, give a more accurate exhibition of some particular words, phrases, and particles, and thus help to lay bare the precise meaning. But if it only tends to effect the first named purpose, we shall be satisfied.

*The translation of this Epistle in common use*, is also given, but divided into paragraphs, as the more natural way. Thus the English reader will be enabled the more easily to refer to it, *and, we hope, will read it through repeatedly, at one sitting*. If we were in doubt as to the meaning of any part of a letter received from a friend, or were desirous of thoroughly understanding the mark he aimed at, this is precisely what we would do. (See Locke's "Essay for the understanding of Paul's Epistles.")

If any feel disposed to complain of our careful efforts to explain the particles, they will be pleased to remember that these little words are the hinges of thought; hinges on which those doors revolve that open into the inner sanctuary of the Word of God, where are arranged all sorts of precious treasure. They who think that they can enter herein in some other way, must not be disappointed when they find the

doors shut, and they themselves standing in the porch. Indeed, they who spend much time to discover the meaning of the giant-words, treating the particles as if they were comparatively unimportant, (or with marked contempt as an insignificant pigmy race,) take great pains to hang the door without hinges. It will not do: the best way is to pay strict attention to both.

While our principal design has been to give aid to the English reader as to the meaning of this part of Holy Writ, a subordinate one has been to throw out some hints to Theological students, and the younger class of divines. As the author himself is in this class, he hopes that this will not be deemed presumption on his part; especially since he has been engaged, in his leisure hours, more or less, for the last seven years in studying this Epistle. This our design is surely praiseworthy: it remains for those who are given to exegetical studies, and familiar with the Greek of the New Testament, to say what they honestly think of the *execution* of it. Whether our commentary on the *Second* Epistle of Peter will ever see the light, depends on the reception which the present work will meet with.

It would, of course, be great presumption in us to say, that we have in all instances discovered the true meaning of the Apostle. And therefore, any light which may be imparted by the fair, manly, and intelligent criticisms of others, if sent to us, shall be gratefully received, and made use of; if the work reaches a second edition. As it is, we pray that it may be owned of God in doing good to *some* of our brethren; enlarging or confirming their views in the best of all sciences, showing them more of "the excellency of the knowledge of Christ," comforting them in the midst of their trials, and setting their hearts on fire with more love to Him whose love to His own is eternal and unchangeable.

MONTAGUE, *Sussex Co., N. J., Jan. 1st, 1851.*



## INTRODUCTION.

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That this Epistle is *genuine*, or truly written by the Apostle Peter, admits of no intelligent doubt. The historical evidence of the fact is clear, abundant, and convincing; and we will not weaken it by trying to compress it here.

It would be well, however, for private Christians to become acquainted with the evidence for the canonical authority of the Scriptures. The Treatise of Dr. McClelland on the Canon and Interpretation of the Holy Scriptures, will be useful to this end; since it very clearly shows the nature of the evidence that must be used, the best mode of proof, and gives a vivid specimen of the argument. Also, the work of Dr. A. Alexander on the Canon of the Old and New Testament, which is full of citations from the ancient writers. They who are curious, and have leisure, should consult the works of Dr. N. Lardner—the great store-house from which all subsequent writers have taken most of their treasures. Dr. Chalmers on the Evidences of the Christian Revelation, &c., is also very valuable. *The canonical authority* of the Epistle flows from the well attested and conceded fact that it was written by Peter, an *Apostle*, or inspired Legate of Jesus Christ.

### § 1. *The persons addressed.*

These, we think, were both Jewish and Gentile converts, living in Asia Minor; the reasons for this opinion will be found in the notes on 1 Pet. i. 1. At the same time, we admit that this matter is not so easily settled as to still

every doubt. And hence the views of expositors have been so various; some contending that it was written to Jewish converts alone; others, to Gentile converts exclusively; while some maintain that it was addressed to both, with a special reference to the former. There are still other opinions, but not based on any plausible arguments.

§ 2. *The scope, or principal design of the Apostle.*

It is clear, from different parts of the letter, that those addressed were exposed to the lash of scoffing and slanderous tongues, and were either in the midst or on the eve of severe persecutions. See i. 6, 7: ii. 12: iii. 14, 16, 17: iv. 1, 13, 14, 16, 17: v. 8—10. The mark then which the Apostle aims at is this: to stir them up to behave in all the relations of life, and especially in their severe trials, in such a way as to adorn the doctrine of God their Saviour in all things. And this design he accomplished by giving them, in this Epistle, an inspired outline of the true gospel of God; and thus he beseeches them to go on in all holy living, by the greatest and best of motives. Or, his design (to state it more briefly) is to confirm them in the faith, and to encourage them to perseverance during their time of trial, by reminding them of their privileges, consolations, and duties, as God's beloved children. The truth of this is evident from the fact that it is stated by the Apostle himself. Compare 1 Pet. v. 12, with 2 Pet. iii. 1.

§ 3. *The place whence it was sent, or where it was written.*

1 Pet. v. 13. What place the Apostle intends here to designate by *Babylon*, has been greatly disputed. The Papists, with some Protestant writers, contend that Rome is meant; founding their opinion chiefly on the fact that some of the ancients so say. But it will be evident to those who consult the passages cited by Lardner,\* that the ancients

\* Works, Vol. VI, pp. 269, 270. London edition, 1837.

themselves were led to say so mainly, if not only, from this place of the Apostle. They give, not clearly defined historical proof, but their own interpretation of 1 Pet. v. 13. And therefore their say so, is not evidence: in what they have said on this matter, they are interpreters—not historians: they guessed at the meaning of the Apostle, and hence the question arises, Did they guess right?

Many learned and sensible men have not hesitated to reply in the negative, giving it as their opinion that Babylon in Assyria, is meant. The ancient writers before alluded to, state that by Babylon, is figuratively meant Rome. But the Apostles are not wont to hide under a figure the proper name of a place. The argument drawn from the use of the term Babylon in the Revelation of John, is not to the point. Whatever may be the meaning of the word there, certainly we have no right to give it the same here. “A symbolical book must be symbolically interpreted,” but this Epistle is not of that sort. Since, then, it is usual with the Apostles, when they mention the name of a place, to give it the then geographical name, we see no good reason to believe that Peter deviated from this custom here. Accordingly, we understand him to mean Babylon in Assyria; the city called *Babylon*, by way of eminence. (It may be well to state that the learned Romanist, Hug, is of this opinion.)

For aught that can be shown to the contrary, by any solid historical proof, our Apostle might have been there at the time of writing this letter, in order to recruit himself after his missionary journeys among the Israelites, that had been carried away captive in the neighboring provinces. Not that he neglected to preach to the heathen, but that he especially sought out the lost sheep of the house of Israel. Besides, it is clear from Gal. ii. 7—9, that there *was* an understanding or arrangement made by the Apostles as to their various fields of labor: James, Peter, and John, devoting

themselves more particularly to the Jews, while Paul (with Barnabas and his other helpers) devoted himself more particularly to the Gentiles. And if so, what is there strange in the fact of Peter's being in Babylon? (See Neander's "Planting and Training of the Christian Church," by Ryland.)

Other opinions, built on spider-webs, we pass by as unworthy of notice.

§ 4. *The bearer of the letter to the Churches.*

1 Pet. v. 12. This was Silvanus, or Silas; probably the same person who, at one time, was the companion and helper of Paul in Asia Minor. When and where Peter first met with him, we are not told; neither is it strange that such matters are omitted in so brief a letter. (Compare the note on this passage.)

§ 5. *The style, or general character of the composition.*

Peter was by nature of a sanguine temperament: he had a fervent, loving, and impetuous spirit. His character was marked by real sincerity and great simplicity, as also by strong natural affections; mingled, however, with the leaven of presumption or self-confidence. It is true, indeed, that this was purified by the grace of God that was in him; but it is not true that the Holy Spirit, "when he makes the Apostle or Christian, unmakes the man." And hence many traces of this his natural character, show themselves in the pages of the Gospels and Acts.

Now, when a man of such a temperament takes hold of the pen, *his style* will be like himself; the features of his very soul will be seen in it. Accordingly we find that the style of our Apostle is very animated; what he says seems almost to be alive, and to talk with us. He gives full vent to the swelling emotions within, and hence his words fly out

"Thick and fast

As lightnings from the mountain cloud."

The figures too, which our Apostle employs, are addressed chiefly to the eye. Thus, when he speaks of the final and complete salvation of the renewed, *he paints it* as an inheritance incorruptible, undefiled, and that cannot fade. When he wishes to impress on the mind that they shall most certainly attain this salvation, he tells them that the inheritance is watched in the heavens for them, and that they themselves are garrisoned in God's power, as in an impregnable fortress, for that very purpose. Compare 1 Pet. i. 7, 9: iv. 4: v. 4, 8.

It is because of this fullness of feeling, that Peter occasionally heaps up sentence upon sentence, dashing on in "thoughts that breathe, and words that burn," until the torrent of emotion within has spent itself for the time, and is followed by a sweet and holy calm; when (as a matter of course) the words move in a more regular and uniform flow. It is very certain then, that no cold and phlegmatic person, whatever may be his qualifications in other respects, is competent to explain the writings of one who in spirit is fervent, and in style bold, rapid, and impassioned.

§ 6. *The time when it was written, and the occasion of writing it.*

With regard to these topics, we know of nothing better, or more truth-like, than that which has been written by a learned and able writer of the Church of Rome. We extract from *Hug's* Introduction to the New Testament by Fosdick, Andover edition, 1836. (Part II., Chap. iii., §170.)

"We must close our eyes not to perceive that the whole of this Epistle is directed to one end, the preparation of the Churches of Asia Minor for severe suffering. Its moral instructions are only subsidiary. The exhortations to renounce evil, to acquire a pure conscience, to refute the calumnies of the time by their innocence, to abstain from violent disputes, to pay respect to the powers that were, etc., are merely di-

rections how to alleviate their fearful fate, or bear it better. In like manner, the repeated references to the example of Jesus in his sufferings and death, are designed to strengthen them for the endurance of calamitous occurrences. The exhortation to the slaves, too, has reference to the unhappy days in which, for real or imaginary wrongs and hardships, they frequently became the accusers and betrayers of their masters. We, therefore, with propriety inquire, what were the events in history for which the author of this Epistle wished to prepare the churches of the five provinces.

“1. He describes them in the following manner. It is not to be thought strange that a fiery trial awaits believers, to try their character; for in this respect they have only a common lot with the founder of their religion, iv. 12, 13. He declares the dreaded trial to be a judgment from God, which would be begun by him in his own household, and on that account would only be the more terrible in its final operation upon those who were not his followers, iv. 17; or, *a day of visitation*, such as God has appointed to decide the fate of whole nations, Isa. x. 3. Also, named a set time, or *season of visitation*, Jer. x. 15: Luke xix. 44. Such a day, *a day of visitation*, awaits them, ii. 12, and they should endure it to the glory of God. A comparison of the passages referred to may put the force of the figure in its full light. He further declares that the enemy of Christ and adversary of all good, is now going about like a ravenous lion seeking his prey, and that the sufferings which threatened them were to be experienced, not within a limited sphere, but among all their brethren in the faith, *the brotherhood*; not in the Roman Empire alone, but *in the whole world*, among the *socii* and *fœderati*, all who were desirous of being on good terms with the Romans, v. 8, 9.

“These traits, which go to make up the picture of the condition of Christians in the five provinces, denote no par-

ticular local disturbance on the part of the Jews, nor brief outrages here and there on the part of the populace; but they refer to a time of terror and calamity to the Christians generally, not only in all Asia Minor, but in the whole world. The magnitude and universality of the evil evince that it must have proceeded from the highest civil authority, which alone could occasion so wide-spread and simultaneous a result. Now there is no event which can have had such important and general effects, but the first persecutions of the Christians, in which Nero, with ingenious wantonness, set an example for others.

"2. A second criterion is contained in the passages, ii. 12: iii. 16: iv. 16. The accusation had gone abroad against the adherents to the new religion, that they were *evil doers*, or criminals; so that indeed the name *Christian* denoted a person deserving of punishment. Heretofore, all complaints had related to a difference in religious views, in reference to which the Jews were always the accusers, except in the case of the silver-smiths of Ephesus. At Corinth, Gallio drove them from his judgment-seat, and justly acknowledged that no crime or misdemeanor was apparent, Acts xviii. 14—16. Felix and Festus, together with king Agrippa, regarded the accusation made before them, although the high-priests were the complainants, as a dispute about doctrines, and could perceive no criminality, (Acts xxiv.—xxvii.) At Ephesus it was even the case that one of the officers of the city defended the Christians, and declared them guiltless of any crime against the goddess or the holy image, Acts xix. 37. The name *Christian*, so late as towards the end of the seventh year of Nero's reign, was so far from being an odious one, that Agrippa did not consider the adoption of it as degrading, or prejudicial to his royal dignity: "Almost thou persuadest me to become a Christian," Acts xxvi. 28.

"It was far from being thought of, even at this time, to

charge the whole body of Christians with criminal conduct; and no trace of such an accusation appears till three years later, when Nero charged upon the Christians his own crime, the monstrous conflagration in the capital, and punished them as the authors of the abominable deed. It is on this occasion that they first occur in Roman history as a new, peculiar sect, termed *Christians* from their founder *Christ*; and many severe accusations are heaped upon them. (Tacit. Annal. XV. 14.)

“3. It was necessary that they should be always ready to exculpate themselves, (iii. 15,) and to be led away to punishment; not merely exposed to revilings, but (as appears from the *tertium comparationis* which the Apostle uses) to suffer as thieves, murderers, and seditious persons, (though far from being such,) i. e., to meet death, or such punishments as were awarded to grievous crimes—and this because they were *Christians*, iv. 15, 16. Accordingly, he says that he who is appointed to suffer by the will of God, should commend his soul to his Creator, iv. 19; or, in other words, die a pious death, Luke xxiii. 46: Acts vii. 59. (Pott. Ep. Cath., Vol. II., Ed. secunda ad 1 Pet. iv. 19.) There is no ground of probability, much less any historical evidence, that Christians in the Roman Empire, out of Palestine, were punished with death for their religion before the time we have mentioned.

“According to the annals of Tacitus, the first examples of such cruelty were presented at Rome, under the Consuls Lecanius and M. Licinius Crassus, in the tenth consulate of Nero’s reign, A. D. 64.

“The conflagration, which was the cause or occasion of the persecution, began on the XIII. Kal. Sextiles, in the latter part of July; but the persecution did not begin immediately. (Lipsius, in Excurs. A. ad Tacit. Annal. lib. XV.) Devices of every kind were employed to quiet the indigna-

tion of those who had suffered by the fire ; days of expiation appointed to conciliate the gods ; and every method used to do away the odium excited against Nero. Finally, when all was in vain, persons were sought for who could be held up as the criminals, and the Christians were selected.

“ This Epistle cannot have been written before these terrible events, which must have occurred late in this year, and filled all who bore the name of Christian with consternation.

“ Nor can it have been written till a considerable later period. For we must suppose the lapse of several months before the news could reach the oriental provinces of the empire. An additional interval must also have elapsed before the Apostle could gain information respecting the condition and fearful apprehension of the churches.

“ Thus the Epistle was certainly not written in this year, but in the following consulate, or *the eleventh year of Nero's reign.* (A. .D 65.)

“ Whether the persecution extended beyond the walls of the city, or whether, on this occasion, they were only distressed with apprehensions, history does not inform us. Peter rather represents the calamity as to be apprehended than already in existence : *If need be, if the will of God be so,* i. 6. The fear, however, was well founded ; for what might not be apprehended, when in the centre of the empire, the source of all civil authority, such charges had been made against the brotherhood of Christians, and every former invention of cruelty had been exceeded in their punishment ?

“ The prospect was frightful, even if it was not then realized ; a mortal agony must have been upon them, even though the stroke was averted by a higher power. The dreadful event at Rome must have spread terror among all Christians. It was certainly the most momentous occurrence in regard to Christianity which had taken place since

its rise, and we should have had good reason for wonder, had it occasioned no letter of consolation, had it left no trace of itself in the apostolic writings."

Thus writes that learned and able man. *Steiger*, (with others,) however, thinks that the Epistle has no such special reference. But in our judgment the arguments of *Hug* on this matter weigh heavier. His opinion is probably the true one, and with the bright light it sheds on the Epistle, we hope the unlearned reader will now study it with fresh interest. And in order that he may put himself as much as possible into the state of mind in which those were to whom the Apostle wrote, we have added, at the close of the introduction, the description *Tacitus* gives of the persecution.

If the persecution under Nero did not reach Asia Minor, it is certain that the one under *Trajan* did; and therefore we have added, in the same place, the letters of *Pliny* and *Trajan* concerning it.

#### § 7. *The office of the writer.*

He was an Apostle of Jesus Christ, and also a Presbyter or Elder, 1 Pet. i. 1; v. 1. The Romanists, however, will have it that Peter was the Head of the Apostles, supreme in authority over all the rest; in short, *the first Pope*: and that our Lord himself gave him this authority, Matt. xvi. 18, 19. They seem to have forgotten, however, that the keys of God's kingdom were granted to *all* the Apostles, Matt. xviii. 18. And withal to have looked quite squintingly at Matt. xx. 25, 26; Mark x. 42, 43; which forbid any lordship or jurisdiction to be exercised by *any* of the Apostles. Peter himself seems to have no great liking for this pre-eminence, 1 Pet. v. 1, 3.

It is a little strange, to say the least, if our Lord made Peter the first Pope, that he himself seems to be so wholly ignorant of it, and never once mentions the fact in either of his epistles, though he so explicitly calls himself an Apostle

and an Elder. We do not imagine that Gregory VII. (supposing him to have lived then, and to have received the office from Christ) would have kept so very quiet about it. But the times then had sadly changed, and the bishops had sadly changed with them.

Besides, if our Lord made Peter the first Pope, the language of Paul to Peter at Antioch, where he withstood him to the face, was any thing but becoming. If there had been a Papist standing by, he would have rebuked Paul, saying, "*Answerest thou the Pope so?*" Paul then, who was taught the gospel by the revelation of Jesus Christ, knew nothing of this supremacy of Peter. Compare Gal. ii. 11-17 with i. 11, 12.

The subject is too copious to be discussed here; we only hint at some of the arguments against such a wild and baseless assumption; reminding the reader that the classic work "on the Supremacy of the Pope," in our tongue, is written by *Isaac Barrow*.

But if, as they say, Peter was the first Pope—what then? Has he not left two inspired epistles? They allow it: and since these, according to the testimony of Peter himself, contain the true grace of God in which Christians stand, and were written to remind them of duties, comfort them in trials, and warn them against errors; (1 Pet. v. 12, with 2 Pet. iii. 1;) pray why should not these epistles be given, in languages which the people can understand, to all Roman Catholic congregations on the face of the earth? Why should they not be read and explained in all such assemblies everywhere? Did Peter intend them for the *clergy alone*? Why then did he blunder so as to write especially to the *people*? What can be the reason why the Pope, the Bishops, and the Priests, all unite in trying to keep these epistles of the First Pope away from the eyes and ears of the peo-

ple? They treat the Rescripts of no other Pope so ill—there must be some reason for it.

“Woe be unto the shepherds of Israel that do feed themselves! *should not the shepherds feed the flocks?*” Ez. xxxiv. 2.

§ 8. *Commentators on the Epistle.*

Our design here is not to give an accurate account of these, but only to remind the English reader of a few expositors on this epistle, and to refer theological students to a work, in which they will find the principal foreign commentators on the seven Catholic Epistles mentioned.

1. *A Practical Commentary on the First Epistle of Peter, by Robert Leighton.*

This work is full of good English and sound Divinity; well fitted to stir up the graces of the Christian, and to show any young divines, who may be charmed by the glare of a Latinized style, the strength and beauty of our own pure, unmixed mother tongue. For these ends it well deserves careful study. But Leighton seems so much intent on finding pious thoughts to fill up his discourses, that he too often neglects to state and prove the exact meaning of the Apostle. They therefore who wish for *exegetical* help must look for it to other sources.

2. *Steiger's Exposition of 1st Peter, translated by Fairbairn.*

We read this work in 1848, through the kindness of our friend, Rev. Wm. R. Gordon, of N. Y. But, as we have it not at present by us, we cannot give the exact title page. Our references to this work are from memory.

Ministers and theological students, who consult *Steiger*, will find exegetical help truly valuable. Their minds will be *led to think* on what the Apostle does mean, even when they cannot agree with the interpretation he gives. *Steiger* was a friend of Neander, and is of the same school with

Tholuck and Hengstenberg. His commentary on this Epistle is critical, exegetical, and practical; but so thickly sown with Greek, that it is unintelligible to a mere English reader. This exposition of the Epistle is the *best* of the kind that we are acquainted with. It contains a list of the Commentaries before alluded to.

3. *Notes on the Epistles of James, Peter, John, and Jude, by Albert Barnes.* Harper & Brothers, 1848.

§ 9. *Testimonies of Heathen authors with regard to the first persecution of the Christians under Nero.*

(Compare § 6.)

These we take from Lardner :

“After a description of the terrible fire at Rome, in the tenth of Nero, and the sixty-fourth of our Lord, in which a large part of the city was consumed, and an account of the orders given for rebuilding and beautifying it, and the methods used to appease the anger of the gods, *Tacitus* adds: ‘But neither all human help, nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To suppress therefore, this common rumor, Nero procured others to be accused, and inflicted exquisite punishment upon those people who were in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from Christ, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread, not only over Judea, the source of this evil, but reached the city also; whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they only were apprehended who confessed themselves of that sect; afterwards a vast multitude, discovered by them: all which were condemned, not so much for the

crime of burning the city, as for their enmity to mankind. *Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs; some were crucified; others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death.* Nero made use of his own gardens as a theatre upon this occasion, and also exhibited the diversions of the Circus, sometimes standing in the crowd as a spectator, at other times driving a chariot himself: till at length, these men, though really criminal, and deserving exemplary punishment, began to be pitied as people who were destroyed, not out of a regard to the public welfare, but only to gratify the cruelty of one man.'”

The neglect by the Christians of the ordinary worship of the gods, will account for what Tacitus says of their guilt and enmity to mankind; as Lardner, Le Clerc, and Grotius have observed. In the eyes of this heathen, *this* was an unpardonable offence.

“*The troublesome coat, or shirt, (mentioned by Martial, l. X. Ep. 25,) a cruelty which, as we learn from Tacitus, the innocent Christians unjustly suffered, was made like a sack, of paper or coarse linen cloth; and having first been besmeared within and without with pitch, wax, rosin, sulphur, and such like combustible materials, or dipt all over in them, was put upon the person for whom it was appointed; and that he might be kept upright, the more to resemble a flaming torch, his chin was fastened to a stake fixed in the ground.*” (Comp. Seu. Ep. 14.)

To this mode of death *Juvenal* also alludes, who is our next witness. (Sat. I.)

Pone Tigellinam, tæda lucebis in illa,  
Qua stantes ardent, qui fixo gutture fumant,  
Et latum media sulcum deducit arena.

Which Dryden freely translates :

“But if that honest license now you take,  
 If into rogues omnipotent you rake,  
 Death is your doom, impal'd upon a stake,  
 Smear'd o'er with wax, and set on fire to light  
 The streets, and make a dreadful blaze by night.”

But Lardner, more literally: “Describe a great villain, such as was Tigellinus, (a corrupt minister under Nero,) and you shall suffer the same punishment with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to their chin, till they make a long stream (of blood and running sulphur) on the ground.” (Comp. Sat. 8, lin. 235.)

*Suetonius*, in his life of Nero, (Cap. 16,) says: “The Christians were punished; a sort of men of a new and magical superstition.” *Afflicti suppliciiis Christiani, genus hominum, superstitionis novæ et maleficæ.* Brief and surly in deed, but to the point, as a clear testimony to the *fact*.

*The persecution of the Christians in Pontus and Bithynia, in the time of Trajan.*

We are about, as we promised, to cite unexceptionable testimonies to this fact. Pliny's letter to Trajan, according to Lardner, was written in 107, and the emperor's rescript, or answer to it, in the same year. We cite from the author just named. It will show that our Apostle was not mistaken, when he *hinted* the coming sorrows of the Christians. iv. 17. (Plin. lib. x. ep. xvii.)

*Pliny's letter to Trajan.*

“Pliny to the emperor Trajan wisheth health and happiness.

“It is my constant custom, Sir, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me where I hesitate, or instruct me where

I am ignorant? I have never been present at any trials of Christians: so that I know not well what is the subject matter of punishment, or of inquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and the full-grown and robust, ought to be treated all alike: whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so: whether the name itself, although no crimes be detected, or crimes only belonging to the name ought to be punished. Concerning all these things I am in doubt.

“In the meantime I have taken this course with all who have been brought before me and have been accused as Christians. I have put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and third time, threatening also to punish them with death. Such as still persisted I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy, and inflexible obstinacy, ought to be punished. There were others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city.

“In a short time, the crime spreading itself, even while under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me without mentioning the author, containing the names of many persons, who upon examination denied that they were Christians, or had ever been so: who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which for that purpose I have caused to be brought and set before them, together with the

statues of the gods. Moreover, they reviled the name of Christ. None of which things, as is said, they who are really Christians can by any means be compelled to do. These therefore I thought proper to discharge.

“Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it. The rest said they had been Christians, but had left them; some three years ago, some longer, and one or more, above twenty years. They all worshipped your image, and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault, or error, lay in this, that they were wont to meet together on a stated day before it was light, and sing among themselves alternately to Christ, as a God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder: but this they had forborne, since the publication of my edict, by which, according to your commands, I prohibited assemblies.

“After receiving this account, I judged it the more needful to examine, and that by torture, two maid-servants, which were called ministers. But I have discovered nothing, beside a bad and excessive superstition. (See 1 Pet. ii. 15.)

“Suspending therefore all judicial proceedings, I have recourse to you for advice: for it has appeared unto me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering. For many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless I think it

may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented. And the sacred solemnities, after a long intermission, are revived. Victims likewise are everywhere bought up, whereas for some time there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent."

So writes Pliny, the Roman President of Pontus and Bithynia.

*The Emperor's rescript.*

"Trajan to Pliny wisheth health and happiness.

"You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case of any crime whatever, may a bill of information be received without being signed by him who presents it: for that would be a dangerous precedent, and unworthy of my government." (LARDNER, vol. VII.)

These are remarkable documents, unquestionably genuine, and more precious than a ship-load of the best California gold. They suggest many reflections, but they are now quoted in order to enable the unlearned reader, to have *a vivid idea* of what the persecution of the Christians means. They are valuable also in another particular: they let us see the views and feelings of heathen magistrates, supreme and subordinate, with regard to our religion and its disciples; *in this matter they take the veil off the heathen's heart*. "They spoke evil of what they understood not:" as our Apostle says of others. They

also show what an early and extensive spread, and firm hold Christianity had in Asia Minor.

§ 10. *The term General, as applied to this Epistle.*

This term originated from ecclesiastical usage. As at first applied to the seven epistles, it designated them as *the Epistles written by all the other apostles*, (who were authors,) except Paul. The Gospel and Acts were named *Gospel*; Paul's Epistles, *The Apostle*; and the epistles of the other apostles, *Catholic*, or *general*. (See Hug's Introd.) The term has reference to the *authors* of the letters, *not at all to their contents*, or to the *persons addressed*. This last was a thought of a later age, and as inaccurate as pointless. There never was an Epistle of any Apostle *more specific in its aim* than this, or *more particular in the topics discussed*, or *in the persons written to*; we have, therefore, *not* called this Epistle, "The First Epistle *General* of Peter;" for *that word* now calls up, in most minds, wrong thoughts; the many immediately think of a general letter on general topics to believers in mass; which is as different from the true design of this soul stirring Letter, as any thing can be.

§ 11. *Analysis of the Epistle.*

(FIRST CHAPTER.)

The great design of this Epistle—to prepare the minds of the Christians in the five provinces, to suffer, if need be, even unto death, as Christians—is never lost sight of by the Apostle; all the doctrinal statements and practical exhortations bear, more or less, on this point. Hence he begins by congratulating them, as the Chosen of God from eternity; declaring that God had shown this his choice of them in time, in making them holy by his Spirit; and that he intended them to become obedient, and to obtain cleansing or justification by Jesus's blood. The Salutation which follows, is a prayer for the continued divine favor and blessing which he wishes to be bestowed on them, i. 1, 2.

The Thanksgiving, which leaps from his heart, relates to the gracious ends which God had in view in regenerating them, the chosen; namely, to give them Eternal Life, and a lasting hope of the 'same, by the resurrection of Christ from the dead; also, to the absolute certainty of their obtaining in the last season this life, and to their perseverance in holiness to the end. The fountain of all which blessings is declared to be God's own much mercy: whilst the efficient cause of the perseverance of the renewed, is God's almightiness; the instrumental cause, faith; the final cause, complete salvation at Christ's second coming. 3—5 vs.

These precious truths, the Apostle then instantly uses, as cordials to cheer and encourage them in their then suffering state—fearing deaths the most dreadful; telling them that their present trials, however severe and shameful they might be, would all end in the greatest honor when their Lord should come; that blessed Lord, now the object of their faith, love, and exceeding joy, and hereafter to be the object of sight too, when, as conquerors, they carry off the prize—their own salvation. 6—9 vs.

He then gives them a splendid and deserved eulogy on the excellence and importance of this Salvation, and the gospel which unfolded it, for which they were called to suffer; thus tacitly hinting that they should not be ashamed of suffering in such a cause. Its excellence and importance is shown from the Divine Author of it—the Spirit of Christ; from the exalted character of its students, the angels of God, with the old prophets; and from the attestation God himself so signally gave to it, when fully preached to them by the Apostles. 10—12 vs.

I. The Apostle now begins more particularly with his main practical design, so far as relates to their becoming behavior as God's chosen and renewed children, in the midst of fierce and bloodthirsty wolves. Accordingly, he urges them

to maintain a *constant hope of eternal life*, with watchful energy in duty and suffering, since they have been begotten again for the same: and also, as is suitable to children destined for obedience, not to live as once they did; but to be *holy in all their conduct*, conformed to God their father, as the model they are to imitate, who himself demands such obedience. Also, he entreats them to *walk in fear* the rest of their time in the body, since God is an impartial judge; and because they well knew at what a great and awful price they had been redeemed; and that God's love in sending such a Redeemer to die for them, although shown in time, was in truth eternal; so that the fact, that they were now worshippers of God through Christ, was owing to the eternal love of God. 13—21 vs.

And since, in a season of anticipated persecution, nothing could be more suitable to the company of disciples than fervent, and unfeigned, and growing *Christian love*, he therefore very wisely urges them to abound in this grace; drawing his motives from the fact, that such love is an invariable effect of regeneration; that suitable aid was furnished them for the same, the seed of God in the renewed soul being imperishable in its effects; and that such friendship was not fleeting, but eternal. 22—25.

(SECOND CHAPTER.)

He next shows the way in which, and the end for which, Christian brethren should read or hear the word of God; namely, with the utmost sincerity, and with good will to one another, hating and abandoning the contrary sins: and that the earnest desire of all should be, thus to grow in holiness; the motive being drawn from their former experience of God's goodness in their regeneration. ii. 1—3.

To this Peter adds a description of the nature and effects of true piety, consisting of faith in Christ, and leading to spiritual worship; showing, also, how differently the Christ is

regarded by believers and obstinate unbelievers, together with God's appointment and election in the whole matter; also, their great duty as a part of God's chosen family, namely, to praise and glorify him as the author of their effectual calling. 4—10 vs.

II. The Apostle (having stated and enforced the duties binding on them as children of God, and brethren in Christ, in the midst of ungodly neighbors,) now goes on to teach them how they should behave in the various relations of life; as citizens, as slaves, and as husbands and wives. ii. 11—25: iii. 1—7.

Before he enters on this matter, however, he reminds them how needful it is for them, and how suitable to their professed character, to refrain from the inordinate indulgence of their bodily appetites, and to persevere in their lovely and becoming behavior, surrounded as they are by heathen, who are given to slander and to insult them. For by so doing, their conversion may be expected in the time of persecution. ii. 11, 12. He then insists on the duty of subjection to civil magistrates, as such, in the lawful exercise of their authority; and that without regard to their moral character; declaring that such conduct on their part is needful to glorify God; and that the office of magistrates is designed to protect the orderly, and punish the criminal; and that God himself commands obedience to be given to such persons. He also hints that no ideas of their spiritual freedom must interfere with this their subjection to civil authority. 13—16 vs. The next verse contains a summary of all the duties before stated from i. 13, to ii. 1—16.

In times of persecution, *slaves*, for real or imaginary wrongs, would be strongly tempted to become the betrayers and accusers of their masters before the heathen persecutors; and hence Peter tells them, that even when suffering unjustly, they must patiently endure it; obedience being due

even to crooked masters. To this he encourages them by the fact, that such behavior is a graceful exhibition of true virtue; that there can be no honor in disobeying God, who commands them to show such obedience; and that suffering, when submitted to, out of a regard to His authority, is highly approved by Him, being lovely in His eye. Besides, he reminds them that even Christ himself patiently submitted to suffer unto death for well-doing, when he consented to be punished on the cross, to set us free from condemnation, and to make us holy. He therefore bids them to imitate Him most carefully, and not to forget how crooked and obstinate they were once towards God, wandering in sin and folly. 18—25 vs.

## (THIRD CHAPTER.)

The duties of wives to their husbands, are stated to be obedience, purity, and reverence; and if some of their husbands were obstinate unbelievers, they should not suppose any debate or verbal argument on their part was needful to win them to the Saviour; their pure, submissive, and reverent behavior would be sufficient to that end. This must be carefully noticed, and would be deeply felt. 1, 2 vs.

To gain the favorable regard of their husbands, the outward decking of their bodies was of but little importance compared with the inward garnishing of their souls. They should, therefore, be the more careful to exhibit a meek and quiet spirit; in itself imperishable, and in God's sight very precious. This spirit, too, had been shown by holy wives formerly; even such as hoped in God hearkened to their husbands, and kept on in well-doing in the midst of frightful dangers. 3—6 vs.

Husbands should remember to live chastely in the married state, and as becomes intelligent beings; honoring and providing for the less robust helpers God had given them; esteeming them also as co-heirs with them of eternal life, so

that family worship might continue to be pleasant and uninterrupted. 7 v.

The Apostle then concludes his exhortation as to relative duties, by urging all the disciples, indiscriminately, to cultivate oneness of feeling and aim, sympathy and brotherly love; to cherish a forgiving spirit, and to give prayers for revilers; considering that God had chosen them so to suffer in order to reward them greatly. Besides, thus only could they take delight in life, or be truly prospered. He also reminds them that such behavior alone meets with the approbation of God, and generally tends to disarm the malice even of wicked men. 8—13 vs.

III. He now, to the end of the letter, encourages them to prepare themselves to die as martyrs of Jesus, if God should so will it. This animated exhortation is interspersed with statements of their peculiar duties as persecuted disciples, as also<sup>d</sup> with cautions and warnings; all, however, bearing on the main design.

So to die, he tells them is a blessed state or lot, because to die as a righteous man, is far better than to be punished as a criminal; and because even Christ suffered unto death for well-doing: when he took our place in law, and died for us, to bring us near to God; and also, because our Lord is well able to reward such blessed martyrs, being at God's right hand—the governor of the universe, for the welfare of his redeemed. 14, 17, 18, 22 vs.

In the midst of these motives, he throws in directions urging them not to be unduly influenced by the fear of man, who could only kill the body; but, on the contrary, to cherish in their inmost souls fear, trust, and reverence towards Jehovah-Jesus; at the same time warning them not to be ashamed of Christianity, but to be ready, in a mild and respectful way, to defend it to every heathen magistrate demanding of them an account of their hope; maintaining all the while

a conscience testifying to their upright behavior, so that they who spoke falsely of it, might become ashamed. 14—16 vs.

The portion from the nineteenth to the twenty-first verse inclusive, contains a *digression*, in which he tells them that Christ, as the Lord God, manifested himself to Noah by a special revelation; and through him, as his legate, preached to the spirits now in a place of punishment, that is, to them who were formerly rebellious in Noah's days; all of whom were drowned by the flood, and only eight persons saved in the ark. The design of this digression is to warn them not to follow an idolatrous multitude, but to persevere in the worship of God; since they who enter into the church of Christ, like Noah into the ark, will be saved, provided such confession is honest—the soul being washed as well as the body; provided their worship of God springs from an upright conscience.

(FOURTH CHAPTER.)

Here the Apostle comes back from his digression, and goes on with the arguments to suffer, if needful, as Martyrs: beseeching them to arm themselves with the same patient and determined spirit which our Lord exhibited; reminding them again that since Christ condescended to die for them, they should be ready to die for his sake; and also because of the blessed state of such martyrs in the spirit world, they being made perfect in holiness. Besides, they should remember that they had wasted too much time already in serving the devil and their own lusts; and hence it was highly proper for them to live as God requires, and to persevere in following holiness even unto death. Neither should the scoffs of their former ungodly companions at all hinder them in this way of living, since the reckoning of such would be fearful. They should also bring to mind what it was which upheld their brethren who fell in Nero's persecution; for one great design of the gospel's being preached to them, was to let

them know that they might indeed, be punished like criminals as to the body but that they should live, after all, holy and blessed like God, in the world of spirits. Let then the same hope of a blessed immortality, sustain you in the dreaded trial—this is the hidden motive. 1—6 vs.

But, whether the burning should reach them or not, the destiny of all in the separate state would soon be unchangeably fixed; it became them, therefore, to be serious and vigilant as to divine worship, and especially to hold fast the fervent brotherly love before urged upon them; for this love, like a cloak, would hide the failings of their brethren. In this trying time too, when the disciples were fleeing from danger, they should entertain those who came among them with the utmost cheerfulness; and all should use the various gifts God had bestowed on them for the benefit of their brethren. Especially should the teachers preach in conformity with divine revelation, and the deacons use their utmost efforts in supplying the wants of the sick and the poor. Thus God, worthy of eternal praise and dominion, would be honored by them all. 7—11 vs.

The Apostle now comes back again to the main topic; his design being especially to do away with the *despondency* and *terror* that might arise in their hearts from thinking that *they must suffer so strangely and severely as their brethren had lately done at Rome*. To give the death wound to such melancholy forebodings, or to take the sting out of them, he hints that *that* should not be considered strange which so many have suffered; they ought, on the contrary, to rejoice in the fact that their future bliss will be in proportion to their sufferings for the sake of Christ now. Even when most bitterly reviled for the sake of Christ and the gospel, they would be happy, because they would be remarkably sustained by the aid of the Almighty and Divine Spirit. Besides, though it was a disgrace to die as a criminal, yet to

die as a Christian was honor indeed. Neither should they forget that the time for such persecutions to begin, had come; or that the doom of the ungodly persecutors would be, beyond conception, dreadful. They should therefore go on in a persevering course of well-doing, committing their souls, when the crisis came, to him who was faithful; to him who had renewed their spirits, and was able to glorify them.

## (FIFTH CHAPTER.)

An animated exhortation to the Teachers and Rulers of the churches addressed follows, in which the Apostle—as a fellow-Elder and Witness of the sufferings of the Christ, and also as a fellow-believer sharing in the same spiritual life with them—beseeches the Elders to act as kind hearted shepherds to the flock of Christ, discharging the office of Bishops or overseers, not from a regard to their official station simply, but willingly; not from any avaricious motives, but with the zeal of love; not acting as Lords over God's possessions, but being models of every virtue to the people of Christ, assuring them that then, at Christ's appearing, they would be conquerors indeed, receiving a crown that cannot fade, even glory everlasting. 1—4 vs.

From a regard to the same great motive, he exhorts *the people* of the churches to be obedient to their Elders; and *all*, whether teachers or taught, to wrap themselves in a lowly mind, and show it by mutual deference and respect, because God is the enemy of the proud and scornful, but the friend of the lowly and contrite. 5 v.

He then reverts once more to the anticipated persecution, urging them to cultivate this lowly spirit if they would obtain the approbation of God; reminding them that this season of the chastisement of the disciples, particularly called for such a temper of mind, and that it was necessary, as a means, for their deliverance, honor, and prosperity. He also entreats them to throw off all undue anxiety with respect to

what they feared was coming, leaving the result in God's hands, who tenderly loves his children, even when severely punishing them. At the same time it behoved them to be very watchful over themselves, for the devil was now busy in tempting men to destroy the saints; but they should not give an inch of ground to him or his servants, by showing any improper fear of death. Besides such persecutions were not coming among them only, but among all the brethren on earth. Accordingly Peter, in the fittest manner, *concludes his Epistle* by begging the God of all grace to sanctify them wholly, and after a little suffering, to give them that Eternal Glory for which he hath renewed all his people. 6—11 vs. *A postscript* is added, in which he states the chief design of his writing to them, with the character of the bearer of the letter, followed by farewell greetings, and a final prayer. 12—14 vs. So specific is the aim, so clear the arrangement, and thus weighty and noble are the arguments and motives of this brief but wonderful letter. Well indeed did *Peter* remember Christ's charge to "*strengthen his brethren.*" Paul himself could not have obeyed the mandate better. (Luke xxii. 32.)

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Some few *abbreviations* have been used in the commentary which we will explain, so that the simplest reader may not be at all perplexed.

*Usus loquendi* means *custom of speech*; the meaning of a word or phrase, as determined by common usage.

The two parallel lines = are used to denote that the word or words that follow them are *equivalent to*, or of the same signification as the word that precedes them.

e. g. means *for the sake of example*; i. e., *that is*; LXX., *the Seventy*, or the Greek translation of the Old Testament, which is generally so called. (See PRIDEAUX'S *Connexions*, &c.)

# THE FIRST EPISTLE OF PETER.

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## CHAPTER FIRST.

1. Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia,
2. and Bithynia; elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
3. Blessed *be* the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection
4. of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed
5. in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through
6. manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:
7. whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls.
8. Of which salvation the prophets have inquired

- and searched diligently, who prophesied of the grace *that*
11. *should come* unto you : searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and
  12. the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven ; which things the angels desire to look into.
  13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be
  14. brought unto you at the revelation of Jesus Christ : as obedient children, not fashioning yourselves according to
  15. the former lusts in your ignorance : but as he which hath called you is holy, so be ye holy in all manner of
  16. conversation ; because it is written, Be ye holy ; for I am holy.
  17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass
  18. the time of your sojourning *here* in fear : forasmuch as ye know that ye were not redeemed with corruptible things, *as silver and gold*, from your vain conversation
  19. *received* by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish
  20. and without spot : who verily was fore-ordained before the foundation of the world, but was manifest in these
  21. last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.
  22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another* with a pure heart
  23. fervently : being born again, not of corruptible seed, but

of incorruptible, by the word of God which liveth and  
 24. abideth for ever. For all flesh *is* as grass, and all the  
 glory of man as the flower of grass. The grass with-  
 25. ereth, and the flower thereof falleth away: but the word  
 of the Lord endureth for ever. And this is the word  
 which by the gospel is preached unto you.

## CHAPTER SECOND.

1. Wherefore, laying aside all malice, and all guile,
2. and hypocrisies, and envies, and all evil-speakings, as  
 new-born babes, desire the sincere milk of the word, that
3. ye may grow thereby: if so be ye have tasted that the  
 Lord *is* gracious.
4. To whom coming *as unto* a living stone, (disal-  
 lowed indeed of men, but chosen of God, *and* precious,)
5. ye also as lively stones, are built up a spiritual house,  
 an holy priesthood, to offer up spiritual sacrifices, accep-  
 6. table to God by Jesus Christ. Wherefore also it is con-  
 tained in the Scripture, Behold, I lay in Sion a chief  
 corner-stone, elect, precious: and he that believeth on
7. him shall not be confounded. Unto you therefore which  
 believe, *he is* precious: but unto them which be disobe-  
 8. dient, the stone which the builders disallowed, the same  
 is made the head of the corner, and a stone of stumbling,  
 and a rock of offence, *even to them* which stumble at the  
 word, being disobedient: whereunto also they were ap-  
 9. pointed. But ye *are* a chosen generation, a royal priest-  
 hood, an holy nation, a peculiar people; that ye should  
 show forth the praises of him who hath called you out of
10. darkness into his marvellous light: which in time past  
*were* not a people, but *are* now the people of God: which  
 had not obtained merey, but now have obtained merey.
11. Dearly beloved, I beseech *you*, as strangers and  
 pilgrims, abstain from fleshly lusts, which war against
12. the soul; having your conversation honest among the

- Gentiles : that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall
13. behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake :
14. whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.
15. For so is the will of God, that with well-doing ye may
16. put to silence the ignorance of foolish men : as free, and not using *your* liberty for a cloak of maliciousness, but
17. as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king.
18. Servants, *be* subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward.
19. For this is thankworthy, if a man for conscience toward
20. God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.
21. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should
22. follow his steps : who did no sin, neither was guile found
23. in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously : who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness :
24. by whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of souls.

## CHAPTER THIRD.

1. Likewise, ye wives, *be* in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of

2. the wives; while they behold your chaste conversation  
 3. *coupled* with fear. Whose adorning let it not be that  
 outward *adorning* of plaiting the hair, and of wearing  
 4. of gold, or of putting on of apparel; but *let it be* the  
 hidden man of the heart, in that which is not corrupti-  
 ble, *even the ornament* of a meek and quiet spirit, which  
 5. is in the sight of God of great price. For after this  
 manner in the old time the holy women also, who trusted  
 in God, adorned themselves, being in subjection unto  
 6. their own husbands: even as Sarah obeyed Abraham,  
 calling him lord: whose daughters ye are, as long as ye  
 do well, and are not afraid with any amazement.

7. Likewise, ye husbands, dwell with *them* according  
 to knowledge, giving honour unto the wife, as unto the  
 weaker vessel, and as being heirs together of the grace  
 of life; that your prayers be not hindered.

8. Finally, *be ye* all of one mind, having compassion  
 one of another; love as brethren, *be pitiful, be courteous*:  
 9. not rendering evil for evil, or railing for railing: but  
 contrariwise, blessing; knowing that ye are thereunto  
 10. called, that ye should inherit a blessing. For he that  
 will love life, and see good days, let him refrain his  
 tongue from evil, and his lips that they speak no guile:  
 11. let him eschew evil, and do good: let him seek peace,  
 12. and ensue it. For the eyes of the Lord *are* over the  
 righteous, and his ears *are open* unto their prayers:  
 but the face of the Lord *is* against them that do evil.  
 13. And who *is* he that will harm you, if ye be followers of  
 that which is good?

14. But and if ye suffer for righteousness' sake, happy  
*are ye*; and be not afraid of their terror, neither be  
 15. troubled; but sanctify the Lord God in your hearts:  
 and *be* ready always to *give* an answer to every man  
 that asketh you a reason of the hope that is in you, with

16. meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.
17. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: [by which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:] who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

## CHAPTER FOURTH.

1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
2. that *he* no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, speaking
3. evil of *you*: who shall give account to him that is ready
4. to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that

they might be judged according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand : be ye therefore
8. sober, and watch unto prayer. And above all things have fervent charity among yourselves : for charity shall
9. cover the multitude of sins. Use hospitality one to
10. another without grudging. As every man has received the gift, *even so* minister the same one to another, as
11. good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God ; if any man minister, *let him do it* as of the ability which God giveth : that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. Amen.
12. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing
13. happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding
14. joy. If ye be reproached for the name of Christ, happy *are ye* ; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your
15. part he is glorified. But let none of you suffer as a murderer, or *as a thief*, or *as an evil-doer*, or as a busy-
16. body in other men's matters. Yet *if any man* suffer as a Christian, let him not be ashamed ; but let him glorify
17. God on this behalf. For the time *is come* that judgment must begin at the house of God : and if *it first begin* at us, what shall the end *be* of them that obey not the
18. gospel of God ? And if the righteous scarcely be saved,
19. where shall the ungodly and the sinner appear ? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

## CHAPTER FIFTH.

1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and
2. also a partaker of the glory that shall be revealed : feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for
3. filthy lucre, but of a ready mind ; neither as being lords over *God's* heritage, but being ensamples to the flock.
4. And when the chief Shepherd shall appear, ye shall
5. receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble.
6. Humble yourselves therefore under the mighty hand
7. of God, that he may exalt you in due time : casting all
8. your care upon him ; for he careth for you. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :
9. Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen,
11. settle *you*. To him *be* glory and dominion for ever and ever. Amen.
12. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.
13. The *church that is* at Babylon, elected together with
14. *you*, saluteth you ; and *so doth* Marcus my son. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

# FIRST EPISTLE OF PETER.

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## CHAPTER I.

### SYNOPSIS OF CONTENTS.

I. The Inscription and Apostolic Salutation, 1, 2 vs.

II. Thanksgiving for the gracious ends God had in view in their regeneration, 3-5 vs.

III. The duty and privilege, hence arising, to rejoice in the future results of their trials, 6-9 vs.

IV. The importance, and excellency of the salvation made known to them by the Apostles, 10-12 vs.

V. Duties flowing from their great privileges as before stated; the Apostle especially exhorting them to maintain watchful energy in duty with a constant hope of eternal life; to show childlike obedience and reverence towards God, and also love to one another; all which he enforces by various weighty motives, 13-25 vs.

Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen according to the foreknowledge of God the Father, shown by sanctification of the Spirit, unto listening, and *unto* sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you. 1, 2 vs.

The introduction of the epistle is contained in these verses. It embraces the *inscription* and *salutation*. In the inscription the writer mentions his name and office, and

describes the persons addressed by their outward condition, places of abode, and peculiar privileges. This is according to the ancient custom; the writer, and the person or persons written to, being then named in the beginning of the letter. (Compare Acts 23: 26. Introduction § 9.)

1. The original name of our Apostle was Simon or Simeon—in English, a hearing. Acts 15: 14; 2 Pet. 1: 1. Our Lord surnamed him Cephas or Peter, meaning a rock, when he called him to be his disciple and Apostle. Luke 6: 14; Jno. 1: 42. It was common in the East, as a mark of honor, to change the name of a person when elevated to a new office. Comp. Gen. 41: 45.

The word *Apostle* means *one sent*, i. e. with authority; same as Missionary, *Legate*, *Embassador*. When applied to the twelve, it has only this meaning—Embassadors of Jesus Christ. It belongs to them by way of eminence; for (1.) They received an immediate call from Christ himself to preach the gospel. Luke 6: 13. (2.) They received a certain and infallible knowledge of Divine truth by the immediate inspiration of the Holy Ghost. Comp. Jno. 16: 13, with 1 Jno. 4: 6; 1 Thess. 4: 8. (3.) God gave them power to confirm the truth of their doctrines by miracles. Mark 16: 20; 2 Cor. 12: 12. (4.) They were appointed also for the express purpose of giving their testimony to the fact of Christ's resurrection from the dead. Acts 3: 15; 1 Cor. 15: 15. Hence, to be an Apostle, it was necessary for one to have seen Jesus after his resurrection. 1 Cor. 9: 1. (5.) They held the highest office Christ ever gave to men, and were appointed by him to lay the foundations of the Christian Church by gathering and teaching disciples, by the appointment of officers, and the general ordering and government of its affairs. Tit. 1: 5; 1 Cor. 5: 4, 12, 13; Matt. 18: 18, 19. (See Davenant on Col. 1: 1, and Hodge on Rom. 1: 1.

These are the qualifications necessary to constitute one "an Apostle of Jesus Christ," and the modern claims to Apostolic Succession, when brought to these scriptural tests, "vanish into thin air." Have the gentlemen who boast so much of being the Successors of the Apostles been appointed by our Lord in person? Are they inspired by the Holy Ghost? Can they confirm their teaching by miracles? Are they competent witnesses of the resurrection of Jesus? Is their authority in the Church supreme? He who can believe all this may not be skeptical, but he is surely somewhat credulous.

The person from whom the Apostle received his commission was *Jesus Christ*; he who has all power in heaven and earth, and who governs the universe for the good of his people. Matt. 28: 18; Eph. 1: 22. *Jesus* means *The Saviour*; the reason of his being so called is stated in Matt. 1: 21. *Christ* or Messiah means *The Anointed*; and he was so named in reference to the abundant influences of the Spirit which he received in his human nature; and by which he was fitted to be the great Prophet, Priest and King of the Church. Comp. Isa. 61: 1, with Luke 4: 16-21; Jno. 3: 34. Both *Jesus* and *Christ* however are very often used as proper names in the Apostolic Epistles. An Apostle of *Jesus Christ*, then, is an Ambassador of the Anointed Saviour; and since Peter had all the qualifications of an Apostle, above mentioned, we must never forget that *Jesus Christ* speaks to us through him. 2 Pet. 3: 2.

We come now to *the persons addressed*. These are described by their outward condition as scattered strangers: *παρεπίδημοις διασπορᾶς* = *strangers of scattering*, or, *of the dispersion*; the latter noun is used as an adjective qualifying the former. By the phrase "strangers dispersed," Jewish converts are especially attended; for the noun *διασπορα* (*dispersion*) is used to denote Jews in the two other places where

it is found. Jno. 7 : 35. "Will he go to the dispersed among the Greeks, and teach the Greeks?" (την διασποραν των Ἑλληνων = the dispersion among the Greeks, i. e. those dispersed among them. Comp. LXX. Ps. 146 : 2 ; 2 Macc. 1 : 27.) "There is a sneer," as Tholuck well remarks, "in these words." The sense is : 'Is he bent on leaving his own country? Will he go to *the Jews scattered among the Gentiles*, and, if unsuccessful among them, will he teach the heathen? Well, if that be his purpose, we certainly shall not follow him.' Jas. 1 : 1. "To the twelve tribes scattered abroad:" ἐν τῇ διασπορᾷ = in the dispersion. That Jews are here meant is beyond a doubt. It is highly probable then, that those whom Peter here calls "strangers of the dispersion" were Jewish converts. Besides, what more natural than for the great Apostle of the Circumcision to write to his Jewish brethren in Christ? Gal. 2 : 7-9. We are also expressly told that Jews were living in the countries here mentioned. Acts 2 : 9.

But that Jewish converts are not exclusively intended, is evident from comparing 2 Pet. 3 : 1, with 2 Pet. 1 : 1. There we are clearly told that both epistles were addressed to the same persons, even to all who had obtained precious faith in the righteousness of our God and Saviour, Jesus Christ. Gentile converts then must be included. Converts from paganism in those times of fiery trial were often driven from friends and home, and thus they were scattered strangers as well as their Jewish brethren.

The persons addressed are next described by their places of abode. They lived in Asia Minor, or what is now called Turkey in Asia. The Asia mentioned by Peter is the Roman Proconsular Asia, in the western part of Asia Minor, in which were the seven churches that John speaks of. Rev. 1 : 4. Cicero says that Proconsular Asia contained the provinces of Phrygia, Mysia, Caria, and Lydia. (Pro Flacc. 27.)

2. Lastly, they are described by their peculiar privileges as the Chosen of God. *To the Chosen*, *εκλεκτοῖς*: to the picked out, elect or chosen. Chosen *according to*, &c. *κατὰ*. This preposition has reference to a rule or standard, according to which a thing is done. So that the sense is: 'Chosen in a manner suitable to God's foreknowledge.' The foreknowledge of God is *eternal*. Peter, in substance, tells us that if we judge otherwise of it, it will not be a thought at all suitable to God's nature. "Known from eternity to God are all his works." Aets 15: 18. (Gr.) The words foreknow and foreknowledge, when applied to God, do not mean pure knowledge only, but, by implication, purpose or previous design. See Aets 2: 23; Rom. 8: 29; 1 Pet. 1: 20. (See Tholuck on Rom. 8: 29.) "Chosen according to the foreknowledge of the Father," then, means: "Chosen by Him according to his eternal purpose.

*By sanctification of the Spirit*: *ἀγιασμοῦ* strictly means consecration, but is used in the New Testament to denote moral purity or holiness. (In the English Bible it is rightly rendered by *sanctification* and *holiness*.) See Rom. 6: 19, 20; 1 Cor 1: 30; Heb. 12: 14. Sanctification of the Spirit means Holiness which proceeds from him, or of which he is the author. So "the righteousness of God" means "the righteousness which is of God." Rom. 1: 17, with Phil. 3: 9; 2 Pet. 1: 1. *By sanctification of the Spirit*: *ἐν* = *in*, *by* or *through*, *shown by*. The preposition is used thus variously. The common interpretation here, '*Through* or *by means of* holiness of which the Spirit is the author,' is agreeable to the *usus loquendi*, and favored by the parallel passage, 2 Thess. 2: 13, where the same phrase is thus used. Or *ἐν* here may be equivalent to *shown by*. Thus our Apostle uses it, 1 Pet. 3: 4: "The hidden man of the heart, *shown by* (*ἐν*) the imperishable ornament of a meek and quiet spirit." Paul also in these passages: Eph. 5: 9. "The fruit of the

Spirit is *in* (*ἐν*) all goodness," &c., i. e. shown by all goodness. Heb. 3: 12. "An evil heart of unbelief *in* (*ἐν*) departing from the Living God;" shown by so doing. Or if any think that this preposition in the cited texts is used in a pregnant sense like our phrase "in and by," we will not dispute, since it seems to us quite likely. According to this view the sense is: 'Chosen by the Father according to his eternal purpose, and this choice is shown by, and, in its nature, consists in that Holiness which the Spirit imparts to the chosen.' We prefer, however, to take *ἐν* in the sense of *shown by*; 'Shown by that holiness which the Spirit gives:' but either way, the clause tells us that the Holy Ghost sanctifies those in time whom the Father had chosen from eternity. Peter then writes to "the called according to His purpose," or to those regenerated agreeably to the previous intention of God.

Chosen *unto listening and* (unto) *sprinkling of the blood of Jesus Christ*. The foregoing clause teaches us how the Father manifests his eternal purpose with regard to the chosen, and *this, for what ends* the choice has been made. The preposition *εἰς* = unto, or for, shows that the design of the election is designated. The same preposition is evidently understood before the word sprinkling, for the choice is to both listening and to sprinkling of Jesus' blood. The noun *ὑπακοή* = *listening*, submission or *obedience* includes faith, the great principle of obedience. So 1 Pet. 1: 22. "Having purified your hearts by listening to the truth," i. e. by believing and obeying the gospel. Comp. Rom. 10: 16. Chosen unto listening or obedience, then, means: 'Chosen to that obedience to Christ and his gospel which springs from faith.' Comp. Rom. 1: 5; 16: 26, with 2 Cor. 10: 5. They were chosen that they might listen to Jesus Christ, or believe his promises and obey his laws: this was *the end*, not the cause of their election. They were chosen, not because they *were*

obedient, but to *become* obedient. Comp. Eph. 1 : 4; and 2 : 8-10.

*The blood of Jesus Christ* : The blood was the chief part of a sin-offering, or that with which atonement was made, Lev. 17 : 11; and Heb. 9 : 22, and hence it is here put, by synecdoche, for the whole of such an offering : “the blood of Jesus Christ” for “the sacrifice of himself.” Heb. 9 : 26. *Sprinkling of the blood, &c.* : Sprinkling = cleansing, as in Heb. 12 : 24. Christ, by himself, made a cleansing of our sins, or cleansed us from the guilt of them by his expiatory sacrifice. Heb. 1 : 3. The sacrifice of Christ sets the believer free from condemnation. Rom. 5 : 9. It also gives peace to the conscience, delivering or cleansing from the dread of future misery. “The blood of Jesus Christ, his Son, cleanseth us from all sin.” 1 Jno. 1 : 7; Heb. 9 : 14; Rom. 5 : 1, 2. Now, when those addressed are said to be “Chosen—unto sprinkling of the blood of Jesus Christ,” the meaning evidently is, that God had selected them from eternity to be cleansed by the sacrifice of our Lord from the guilt of all their sins; or, to obtain all that cleansing which results from his sacrifice. This, we think, is the true interpretation. (Other explanations may be seen in Whitby or Steiger in loco.)

The Apostolic Salutation or Greeting follows : *Grace and Peace be multiplied to you.* In these salutations *peace* corresponds to the Hebrew term שָׁלוֹם, the radical idea of which is soundness or completeness, and hence it is equivalent to *all blessings*. So Luke 24 : 36. “Peace to you,” i. e. every good, all bliss or happiness : and often elsewhere. *Grace* means undeserved kindness or favor. The sense then is : ‘May God continue to remember you with the favor he bears unto his people, and bestow on you richly all that is truly good.’

## DOCTRINES.

1. The Apostles, from the very nature of their office, can have no successors as Apostles. They were the Embassadors extraordinary of Jesus Christ, appointed by him to organize the Christian Church, and to furnish it with an infallible rule of faith and practice till his second coming, and when these ends were accomplished, the office necessarily ceased. When the Apostles died, their office died with them. Christian ministers may and do succeed them as Elders, Bishops, Pastors, and Teachers of the Church; but not as Apostles. 1 v.; 1 Pet. 5: 1.

2. True Christians have been chosen by the Father from eternity; and this, his choice of them, is shown in time by giving them that holiness of which the Spirit is the author; and they have been chosen for this express purpose, that they should become obedient, and obtain all the cleansing which results from the sacrifice of Christ. And thus are we taught to ascribe our salvation to the Triune God. 2 v.

3. Love to the flock of Christ, is shown by constant prayers for their spiritual and eternal well-being. 2 v. A prayerless minister may boast of being a successor of the Apostles, but the omission of prayer for the people is not Apostle-like. Comp. Col. 1: 9.

## REMARKS.

1. If the dwelling-place of believers now, is among those who love not God, and attended with some things unpleasant,—still let their great spiritual privileges drown these little evils. The chosen of God should not fret themselves, because of some trifling inconveniences on the way to the Eternal City. 1 v.

2. The Divine Choice of men, as stated in Scripture, can not, and does not give the least encouragement to those who live in sin. For the Father manifests his eternal purpose in

giving the chosen a new and holy disposition by the Spirit. So their obedience is made certain. Their sanctification then, as well as their justification by the blood of sprinkling, is provided for, and will surely be exhibited in all well-doing. And hence they who are conscious of holy desires stirring within them, who long, strive, and pray to obey Christ, and who have faith in the blood of Jesus for the forgiveness of their sins, ought indeed to be glad; for so God shows that He has chosen them: these things prove that they are "His own elect." 2 v.

Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his own much mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that can not fade, secured in the heavens for you, who are guarded by God's power through faith for salvation, ready to be uncovered in the last set time, (or season.) 3-5.

The paragraph from the third to the twelfth verse inclusive is very closely connected, and here, once for all, we state that such paragraphs are separated only as a matter of convenience in the exposition.

These words contain a sublime burst of thanksgiving for the gracious ends God has in view in renewing the chosen. It seems as if the Apostle, the inscription and salutation being finished, paused for a moment thinking on the great love wherewith God hath loved us, which he had just expressed. While thus musing the fire of love kindled and flamed out, rising heaven-ward in these "thoughts that breathe and words that burn" in a Christian heart.

3. *Blessed* = praised, adored, or rather, worthy of all praise: *εὐλογητός* like *בְּרָךְ*. *The God and Father of Jesus Christ*, i. e. He who stands to Christ in the relations of God and Father. For the human nature of Christ, as Davenant says on Col. 1: 3, has, like other creatures, God for Creator and Preserver. Hence he said, "I ascend to my God and

your God." Jno. 20: 17. As to his Divine nature he is God's own or proper son: God over all, blessed for ever. Jno. 5: 18; Rom. 9: 5. And the Father is here called the God and Father of *our Lord* Jesus Christ, to teach us that he is also *our* God and Father in Christ.

*Who, according to his own much mercy, &c.* The motive which prompted Jehovah to give the chosen all the blessings here mentioned, is in this clause, brought to light—not any foreseen goodness in man, but his own much mercy. No cause, out of God, is assigned for our regeneration to eternal life, our hope of it, or our being kept for it. This is too clearly stated to admit of doubt, and yet many seek, in some way or other, to rob God of the honor which is His just due. *Hath begotten us again*, or regenerated us. Regeneration is the imparting of spiritual life or holiness to a soul, up to that moment, dead in sins. We then, believing in Christ, are adopted into the family of God. Jno. 1: 12, 13; 1 Jno. 3: 1. The pronoun *us* refers to the chosen mentioned in the second verse. *Unto or for a living hope*, i. e. lasting, one that never fails, and which is active or lively. Jno. 4: 10. There, "living water" means the perpetual, active influences of the Spirit, as Christ himself explains it. 14 v. And in 1 Pet. 1: 23, we read of "the word of God, living and abiding," where the last word is explanatory of the other. The permanency of the hope may be more especially intended, though its holy activity is also included: these two things make the hope of a regenerated person a *living* hope. Comp. 1 Jno. 3: 3. The object of this hope, eternal life, is not directly stated; though it is clear enough from what follows.

*By the resurrection of Jesus Christ from the dead.* When Christ was raised from the dead by the power of the Father, he, so to speak, stamped the seal of his own approbation on all that Jesus did and taught; and in the most striking and convincing manner, signified his acceptance of Christ's sacri-

fice in our stead, and that for all the purposes for which it was offered; thus giving the renewed a firm basis for hope to lean on, and especially a firm basis for the hope of their own resurrection to life and glory, in their complete nature. See Rom. 1: 4; 4: 25; 1 Cor. 15; 1 Pet. 1: 21. If the Father had not brought Jesus to life again, the Christian name and the Christian's hope would have been *dead*; but now, their hope (to follow the order of the original) is "a hope *LIVING* by the resurrection of Jesus Christ from the dead:" it is lasting, and spurs on to all holy living, since the foundation on which it leans is sure and steadfast.—Steiger thinks that the clause, 'By the resurrection of Jesus Christ,' &c., should be connected with, 'Who hath begotten us again to a living hope;' and that the sense is that the Father hath renewed us *by the Saviour who ever lives at God's right hand, and sends down his Spirit to renew the heart.* This is a true doctrine, but not taught in this place. (See 1 Pet. 3: 21; Col. 3: 3.)

Who hath begotten us again *unto an inheritance, &c.*: *eis* = *unto* or *for*, marking out the end in view. Here we are expressly told, that God hath begotten us again for eternal life; this is the purpose he had in view: and "the counsel of the Lord, that shall stand." Prov. 19: 21. The future glory, for the attainment of which men are renewed, is here beautifully described under the figure of an inheritance or patrimony; and as such, given only to those born of God: "If children, then heirs, heirs of God, and joint heirs with Christ." Rom. 8: 17. This inheritance is *incorruptible* or imperishable, i. e. everlasting in duration. It is *undefiled*, or unstained, i. e. pure and without defect; (Heb. 7: 26;) perfectly holy in its nature. It is an inheritance *that can not fade*, incapable of decay, and always fresh and green, as the Greek word signifies: i. e. the joys of the state are ever fresh and delightful.

*Secured in heaven for you, &c.*: strictly, *watched in the heavens for you*. The verb properly means, to watch or keep guard over. Matt. 27: 36. "And sitting down they watched him there." Hence it is used with the added idea of safety, to watch so as to hold fast or secure, as in Jno. 17, once and again. The passive participle here used, is found also in 2 Pet. 2: 4, and Jude 1. In the first passage, the lost angels are spoken of as "watched for judgment" = safely kept to be punished. "Jude—to the called, watched by Jesus Christ," = safely kept by him. When Peter then designates the inheritance as "watched for you," the meaning is, 'Safely kept or secured for you, the regenerated.' And when he says, "*Secured in the heavens for you*," he increases the idea of safety. It is as if he had said, This patrimony lies far out of the reach of your deadliest foes; they can never wrest it from you, for it is an inheritance *secured on high*—perfectly secured. His design is not to declare the place of future glory, but that the inheritance is safely kept for the renewed: the certainty of their obtaining eternal life is declared, not the place where it will be enjoyed. "In the heavens," then, is used in this clause to denote *on high*, by hyperbole. The phrase has the same meaning in Gen. 11: 4, "Its head in the heavens," i. e. on high. Comp. Deut. 1: 28. The same phrase is applied to the subject of which Peter here treats, and with the same meaning in Luke 12: 33; Col. 1: 5. Besides, if any contend that Heaven, (considered as the place where the souls of the pious go when out of the body,) be intended, we reply that the inheritance or salvation which the Apostle speaks of, will not be uncovered to the renewed until the last time, at the revelation of Jesus Christ. Comp. 5 with 7 vs. But separate souls which die in Christ enter into peace shortly after death. Luke 24: 43; 2 Cor. 5: 8. The former interpretation is therefore preferable.

5. *Who are guarded by God's power, &c.*: or, *garrisoned*

*in God's power.* The verb here rendered "kept," in the English Bible, means to keep with a military guard or with a garrison, and is so translated, 2 Cor. 11 : 32. Comp. Gal. 3 : 23 ; Phil. 4 : 7. (Gr.) The renewed then are here represented as being in a fortified place, guarded by Almighty power : which implies indeed that they are in themselves weak and have many foes ; but which directly teaches, (unless that thought can not be expressed by any form of speech) that they are secured from all danger and harm, so far as their final salvation is concerned. The inheritance is not only perfectly secured for them, but they themselves are thus safely kept for it. *Through, or by means of faith.* The former clause makes known the efficient cause of the final salvation of the renewed, to wit, God's power ; these words, the instrumental cause, or means of effecting it. The faith here meant, is faith in God and in Christ ; faith which lays hold of all divine truth, but especially of the Gospel, strictly so called ; that faith which is the main-spring of obedience, working by love, purifying the heart, overcoming the world ; and which is not only the gift, but of the operation of Almighty God. See Jno. 14 : 1 ; 2 Thess. 2 : 13 ; Col. 1 : 5 ; Gal. 5 : 6 ; Acts 15 : 9 ; 1 Jno. 5 : 4 ; Eph. 2 : 8 ; Col. 2 : 12. Comp. Eph. 3 : 20 ; 1 : 19. *For, or, unto salvation, &c. :* God certainly guards those begotten again for *some* end, and *what* that end is, we are not left to guess at—it is *Salvation, ready, &c.* Salvation here denotes complete deliverance from all evils, for it is yet future ; it will be fully disclosed to the renewed in the last set time. Indeed "salvation" is the same as the inheritance before mentioned : it is the Apostle's exposition of that figure. This final or complete salvation, consisting in the redemption and reunion of both soul and body, the renewed will obtain at the second coming of Christ. Comp. 1 Pet. 1 : 7, with Rom. 8 : 19, 23 ; Jno. 6 : 39. "Every thing is beautiful in its season."

## DOCTRINES.

1. God regenerates those whom he has chosen, to the end that they may obtain in this present world, a hope of future blessedness both lasting and purifying. 2, 3 vs. 1 Jno. 3: 3.

2. Another design of God in our regeneration, is to give us in the world to come, complete deliverance from all evils; or the possession of an inheritance everlasting in duration, pure and holy in its nature, perpetually new and fresh in its enjoyments. 4, 5 vs.

3. Although the children of God are weak in themselves, and exposed to many dangers from foes within and without, and, so far as these facts are concerned, are with difficulty saved, 1 Pet. 4: 18; yet their perseverance in faith and holiness, together with their final enjoyment of eternal life, is absolutely certain: for they are "guarded by God's power through faith unto salvation." (Comp. Jno. 6: 37-40; 10: 27-30; Rom. 8, throughout.) To say then, that any soul truly born of God will be finally lost and cast into hell, is to put faith in mere human teaching. Christ and his Apostles taught no such doctrine. What Arminius doubted of, and Wesley denied, of that very thing the inspired writers are confident. Phil. 1: 6. The renewed may perish when God ceases to be Almighty—but not till then. 5 v. But some tell us, the fault is not in God but in themselves. They become remiss and faith dies. Peter however clearly teaches that the faith of the renewed is imperishable. 7 v.

4. Our salvation, or redemption of both soul and body, will take place at Christ's second coming; in the last season, or concluding scene of the world as it now is. 5 with 7 vs.

5. The source of grace and glory is God's abundant mercy, and that alone. 3 v.; Eph. 2: 1-10; Tit. 3: 3-5.

6. The cordial belief of these truths has a holy tendency. Gratitude, the most lively, humble, and fervent, is thus awa-

kened. "We love him because he first loved us," and this love gives wings to obedience, so that his commandments are not grievous, but pleasant. 3-5 vs.

## REMARKS.

1. If we have good evidence of our regeneration, we not only may, but ought to be sure of our eternal salvation; for hath he purposed it, and will he not make it good? Will He forsake the work of his own hands? Did he renew us for an end which will never be obtained? 3, 4 vs.

2. If our hope of salvation be a good hope through grace, it will rest constantly on him who was delivered for our offences and raised again for our justification. It will also lead us to make daily and vigorous efforts to become like him now. Such a hope will never make ashamed, and we should never be ashamed of it. 3 v.; 1 Jno. 3: 3.

3. Those regenerated, need fear no combination of evils or enemies, inasmuch as their inheritance is perfectly secured for them, and they kept by Almighty power, by means of a living faith for salvation. "If God be for us, who can be against us?" If He guards us by his power for complete salvation, who is able to drag us down to hell? If our Advocate prays that all believers may be with him, and behold his glory, who dare say that the plea, based on his sacrifice, is unheeded? 4, 5 vs. Jno. 17: 20, 24.

Wherefore be very glad (although saddened a little just now—if need be—by many-colored trials,) that the proving of your faith (much more precious than of gold about to perish, though proved by fire,) shall be found ending in praise and honor and glory at the uncovering of Jesus Christ. 6, 7 vs.

Paranetical or thrust-in clauses, abound in the writings of all warm-hearted men, such as Peter and Paul. Attention to these, as has been well said by McClelland, enlightens

many of their dark sayings. And, that attention to this matter sheds light on the present passage, the reader can see at a glance. We will now justify the version given, explaining first the direct sense, and then the thrust-in thoughts.

6, 7. *Wherefore*, ἐν ᾧ: this corresponds to בְּאִשֶּׁר, and is equivalent to *in that, on which account, because, or wherefore*. So Gen. 39: 9, 23. The relative, here, with the prefixed preposition refers to the closely connected context, 3-5 vs. It often gives the reason of a statement going before or following it. (See *Nordheimer's Hebrew Grammar*, Vol. 2, § 906. Thus in the following texts: Heb. 2: 18. "For *in that* he suffered," &c. 6: 17. "*Wherefore* God being willing," &c. Rom. 8: 3. "For what the law could not do *in that* (or, because) it was weak," &c. 2 Tim. 2: 9. "*On which account* I suffer," &c., i. e. because of the gospel which I preach. 8 v. So also in 1 Pet. 4: 4, and perhaps 2: 12; and 3: 16. The kindred expression found in Rom. 5: 12, ἐν ᾧ (on, or for that) indicates that a reason is given, and hence can not be translated "in whom," as some have unwisely contended. The common version is correct. Compare Matt. 26: 50. (Gr.) Here, as was said, the reference is to 3-5 vs. So that the sense is: You have been renewed to obtain eternal life, and will certainly enjoy it in due season; *wherefore* be very glad that, &c. "Wherein," the rendering of the English Bible amounts to the same; for it seems to mean, in which circumstances. Barnes explains thus: "In which hope of salvation." Tindal translates—*in the which time*, supposing the reference to be to the last words of the fifth verse. But these explanations seem somewhat strained and forced.

*Wherefore be very glad that the proving of your faith shall be found*, &c. Be very glad, ἀγαλλιᾶσθε = *leap up*, i. e. for joy; leaping or dancing being a natural indication of

gladness. The second person plural of the present indicative, mid., and of the present imperative, mid., have the above form. We prefer the imperative, and think that Peter in the clause which follows, gives the reason why they should exult. Most expositors, with the translators of the English Bible, take the verb to be in the indicative, The version we have given, makes it the duty and privilege of those begotten again, to rejoice greatly in the future results of their trials; the common version asserts that they do. But the former version is more natural, inasmuch as the fervent Apostle, (after having, from the third to the fifth verse inclusive, poured out a torrent of thanksgiving to God for the gracious ends he had in view in their regeneration,) in the words before us, instantly makes an application of the truths contained in it, to those to whom he writes; bidding them to be very glad in the future results of their sufferings. However, it matters little, since the direct sense is the same, either way. "That," *ὡς*, is used to mark out the intention. Comp. 2: 24.

*The proving of your faith*, i. e. the putting it to the proof, as metals; testing it by fire like gold, so ascertaining its purity and worth, and freeing it from all dross. Comp. Jas. 1: 3. Faith, as the chief grace of the spiritual life, includes the rest, or the whole religious character, as in Jas. 2: 1; 1 Thess. 3: 10. Robinson here explains *δοκίμιον*, by *tried probity, sincerity*, taking it in a passive sense. Thus the meaning would be: Your sincere or tested faith. We think the other interpretation, however, is simpler; and it is confirmed by Jas. 1: 3, to which our Apostle seems to allude. *Shall be found*: the subjunctive here is like our future indicative, as in 4: 13; Matt. 23: 33. "How can ye escape the damnation of hell?" i. e. how shall ye? The question implies a strong negative, and the sense is: Ye shall by no means escape that punishment. Jno. 6: 37. "I will in no

wise cast out," where the Greek verb is *εξβάλλω*, in the subjunctive. To *be found* in any place or state means to be so discovered, as in Matt. 1: 18; Luke 17: 18; Gen. 19: 15. (Heb.) *Ending in praise*, &c. : *εἰς* here points to the result or effect,—as often elsewhere; and hence it is = *leading to*, or *ending in*. Thus 1 Pet. 1: 22. "Having purified your souls by listening to the truth—*leading to* (or, ending in) unfeigned brotherly love." Praise, honor, and glory, mean most distinguished honors; the repetition of synonymous terms simply strengthening the thought, as is very common in Scripture. See Rom. 2: 8-10. Some however, try to make distinctions between these words, but the diversity of explanation shows that they are mistaken. (See Steiger in loc.)

*At the uncovering of Jesus Christ*: i. e. when Christ shall be seen the second time; taking away the veil or covering which now hides him from our eyes. The English Bible has "appearing;" but although the sense is the same, yet the proper term for that is *ἐπιφάνεια*. The word "revelation," commonly used by the translators, should have been retained here also. The direct sense then is: 'You have been renewed for the certain possession of salvation, wherefore be very glad that God intends all your present sufferings to end in most distinguished honor when Christ shall unveil his glory.'

As to the thrust-in clauses, the Apostle, in them, admits that their trials were many-colored, or various; that they caused sadness; but he at the same time, reminds them of their momentary duration, and of their littleness when compared with their future results; entreating them not to forget that the testing of their faith was a thing very valuable, since faith would always last, whereas gold, though proved by fire, would perish.

The phrase *χρυσίου τῶν ἀπολλυμένων* must thus be under-

stood: *gold that is about to perish*; for the present participle, mid., with the article indicates futurity, and a near future too, at least, in the apprehension of the speaker or writer. Hence the Jews were wont to speak of their foretold Messiah by the terms *ὁ ἐρχόμενος*, (“he that cometh,” or, “he that should come” in the English Bible,) which mean he that will come; or, rather, *he who is on the point of coming*. So 1 Cor. 9: 25. “Every one *about to strive*,” &c. 2: 6. “We speak wisdom among the full grown, yet not the wisdom of this world, nor of the rulers of this world, *soon to be destroyed*: or on the point of perishing. 1: 18. “For the preaching of the cross is foolishness *to them about to perish*, but the power of God *to them about to be saved*.” (Comp. 2 Cor. 4: 3.) Our own popular idiom is also similar; for when a servant says, “*Coming, Sir*,” he means that he is on the point of doing it. When Peter tells them, then, that the proving of their faith is much more precious than that of gold about to perish, though proved by fire, he very clearly indicates that their faith is *imperishable*. The spiritual life in the renewed then, of which faith is the chief grace, is here described, by implication, as indestructible. Peter teaches the same truth in the twenty-third verse of this chapter. And this is the reason why we find faith and salvation represented in Scripture as inseparable; the one to be surely followed by the other. Jno. 3: 36. Mark 16: 16. Rom. 10: 13, 14. Now, if faith, like gold, may at last perish, where would be the superiority of a believer to an infidel? On that supposition, would not many of both classes lie down in eternal sorrow?

## DOCTRINES.

1. Christians are not Stoics—a professed insensibility to suffering forms no part of their character. As men we weep, as believers we leap. 6 v.

2. The trials of the renewed are needful, transient, and comparatively light. They are also very valuable to them, since they test the reality of their faith, and indicate its permanency. 6, 7 vs.

3. The fact that God has renewed us for eternal life, intending all our present sufferings to end in honor and glory, when Christ shall come again, should cause the heart of God's children to leap for joy. This is the main doctrine of this context. Believers often need the strong consolation it imparts, and God himself is willing that they should have it. 6, 7 vs. Heb. 6 : 17, 18.

## REMARKS.

1. The secret of joyfulness among many-colored trials, is simply this : take up the telescope of the Divine Word, and look through it with the eye of faith *more* at the future results of your trials, than with the eye of sense at their present unpleasantness. *While you thus look*, the fires of love and joy will both burn brightly. 6, 7 vs. 2 Cor. 4 : 17, 18.

2. At the uncovering of Jesus Christ, the present sorrows and disgrace of the renewed, will be drowned in a sea of glory. The commendation of Jesus, and of angels, will stir up no pride then. No, they will "bear their blushing honors thick upon them." 7 v.

Whom, not having known, ye love ; in whom, (just now not seeing, but believing,) be glad with a gladness that can not be outspoken and glorified, carrying off that prize of your faith, the salvation of yourselves. 8, 9 vs.

8. *Not having known*, εἰδότες : The Apostle would have used ἰδοῦτες if "seeing" were meant : see Acts 10 : 45 ; 14 : 11, though it amounts to the same thing. The sense is : You love Christ, although you have never been personally acquainted with him. (See Gen. 29 : 5.)

*In whom* (εἰς ὃν) designates Christ, as the object of their

faith, and the one in whom they should exult. Compare 21 v. *Just now not seeing* implies that they shall see him hereafter. The joy they are urged to cultivate, is a joy that may indeed be spoken of; but Peter wishes it to be so deep, full, and overflowing, that no form of speech may be able to do it justice—*gladness that can not be outspoken*. *Glorified* joy means gladness most excellent, akin to that felt in Glory. (See 2 Cor. 3 : 10 ; Rom. 8 : 30.) *Be glad* : The verb here in the original is the same as in the sixth verse. We take it here also in the imperative. Comp. the parallel passage, Matt. 5 : 12. It must not be forgotten, that those to whom the Apostle wrote, were on the eve of severe persecutions ; and hence he is so very desirous of strengthening them for the great fight of afflictions, urging them, once and again, to live in the near prospect of eternal glory. - Comp. 6, 7 vs. 4 : 12, 13. He knew full well, that a glad endurance of trials could be attained in no other way.

9. *Carrying off that prize of your faith, &c.* The verb in the active voice means to *bring* or *carry*, as with the hand. Luke 7 : 37. In the middle voice, as here, to bring or carry for oneself = receive, attain, Heb. 11 : 19, and also to receive, including the idea of recompense. 2 Cor. 5 : 10. 2 Pet. 2 : 13. Here, however, the Apostle describes, or paints them as warriors or successful competitors, who carry off a prize. We have been led to understand it thus, from what Peter says, 4 : 5. "And then, when the Chief Shepherd has appeared, ye shall carry off the unfading crown of glory." (Comp. the note on that place.) (See Iliad 2. 875. and 11. 738.) *That prize* : The Greek literally means *the end*. *Prize* is indeed a free translation of *τέλος*, but not the less exact on that account, since the figure here used, demands that rendering. Besides "the end" denotes the object, or final purpose, 1 Tim. 1 : 5, which, figuratively, is the same as the mark aimed at, or the prize sought. Phil. 3 : 14.—The arti-

cle here, as often elsewhere, has the force of the demonstrative pronoun: in such cases it may be called, the demonstrative article.—Peter then uses the present for the future, as is clear from a comparison with 5: 4; not so much to intimate the certainty of the event, (though that is implied,) as to describe it, or paint it before the mind's eye, as if actually taking place; thus giving great liveliness and beauty to the thought.

*The salvation of yourselves*: literally, *salvation of souls*. Now, Peter sometimes uses the word *soul* to denote *a person, one's self*, as here, and in 3: 20; 2 Pet. 2: 14. It must have this meaning in this place; because *the salvation* for which the chosen are begotten again, and for which they are kept, is no other than that which they will receive at Christ's second coming. 3-7 vs. And he here, as it were, puts those addressed right in the midst of that scene, describing the salvation as actually taking place. Now the salvation then to be attained is not simply the salvation of the soul, but also of the body, one's proper self. The version in common use then, imperfectly represents the meaning of the original.

The *sense* of these two verses may now be thus summed up: Exult in Christ, with a joy like that of your final triumph; for perfect deliverance of soul and body, your proper selves, is the reward you will obtain. Give full vent to your gladness, for you shall be more than conquerors through Him who hath loved you.

#### DOCTRINES.

1. To be glad in Christ, in what he has done and will yet do for his people, is both a privilege and a duty. 8, 9 vs.

2. Our rejoicing in Christ, ought to be deep and full, overflowing the heart—too big for utterance. It should be joy like that which we will feel when he unveils his glory. 8 v. 1 Jno. 1: 4.

3. Faith works by love to Christ, and is the spring of joy in him. 8 v.

4. The prize which the Christian conqueror will carry off is his own Salvation. 9 v.

## REMARKS.

1. If faith in the unseen Jesus, be not the duty of those who hear the gospel—evidences of his existence and trustworthiness being many and clear—then Atheism itself may be considered a virtue, for God has never been seen, nor can be. 8 v. 1 Jno. 3 : 23 ; Jno. 6 : 29.

2. Why are the truly renewed, so often destitute of that measure of joy of which the Apostle speaks? 8 v. It is because they are “of little faith,” and therefore doubts and uneasiness so often dwell within. “Lord, *increase* our faith,” should be a daily petition ; for thus love grows, and joy in Christ abounds.

3. What are the prizes of earthly conquerors worth, when compared with that which the good soldiers of Jesus Christ shall bear away! Let us then cheerfully endure hardness for His sake, and for our own. 9 v. 2 Tim. 2 : 3.

Of which salvation prophets (who prophesied of the grace relating to you,) earnestly sought and thoroughly searched ; searching when, or what sort of season, the Spirit of Christ that was in them showed, when he testified beforehand the sufferings of Christ, and the glories after these (sufferings.) To whom it was uncovered that not for themselves, but for us, they served the same things which now are declared to you by means of those who preached the gospel to you by the Holy Ghost sent down from heaven :—which things angels long to look into. 10–12 vs.

The salvation before mentioned, 2–9 vs., is here described as very important, and excellent. This matter is illustrated by examples—from the dignity of its angelic students ; from the deep interest which the inspired writers, who first foretold

it; and also, and chiefly, from the fact that God, in an extraordinary manner, confirmed its truth when fully preached by the Apostles.

10. *Prophets* = inspired persons, or those to whom God made known his will, whether relating to the past, present, or future. Jno. 4: 19. "Sir, I see that thou art a prophet." She thus judged because our Lord had shown that he was perfectly acquainted with her *past* life. 2 Kings 5: 26. Where Elisha shows himself to be a prophet by detecting the then villainy of his servant. The text which gives us the fundamental idea of a prophet is Ex. 7: 1. "Aaron thy brother shall be *thy prophet*" = thy spokesman, the declarer of thy thoughts. Comp. Ex. 4: 16. Now, God's prophets are his spokesmen; they who speak for him, declaring his thoughts and will to us: or those whom he teaches what to say, and by whom he says it. Comp. Heb. 1: 1. The *term prophet* literally means *fore-speaker*; before referring to place—one who stands before another, declaring the will of his master. It is a great mistake to narrow down the word so as to make it express a declarer of future events only; it indeed includes that, but it means much more.

That this is the right idea of the word Prophet, is clear also from what Peter here states; for in this context he uses "Prophets," and "those in whom the Spirit of Christ was," to express the same thought. An inspired person, God's spokesman—this is the fundamental or leading idea intended to be conveyed in Scripture by the term prophet. And hence, to *prophecy* means to speak or write, as a prophet, or under Divine influence. Luke 1: 67; Matt. 7: 22; 2 Pet. 1: 21.

*The grace relating to you: is* is here used in the sense of *as to, in respect to, concerning* or referring to; as in the 11th verse, "The sufferings *relating to* Christ," of, or concerning him. So also Acts 2: 25; Eph. 5: 32; Heb. 7: 14; and elsewhere. Or, as in the English Bible, "*which should*

come to you," may be understood. Some, as Doddridge and Benson, explain *grace* here to mean the same as the gospel. Thus *grace* is used, 1 Pet. 5: 12; Tit. 2: 11; 2 Cor. 6: 2; and elsewhere. But it is better to take it here of the gracious benefits, (embracing salvation in all its parts,) which flow from God's grace or kindness; the cause being put for the effect. This metonymical use of the word is common. Acts 11: 23; 1 Cor. 1: 4. This parenthetical clause then states, that the benefits, so often spoken of by the prophets of old, had reference principally to posterity; which is declared again in the twelfth verse.

Of the complete and eternal salvation Peter had spoken of—concerning this salvation the prophets *earnestly sought and thoroughly searched*. The Greek literally means, *sought out and searched out*; the preposition in each verb strengthening the meaning, so that the two verbs express the most thorough and careful study on their part. It should not seem strange to any, that the prophets were careful students of their own inspired writings. They spake indeed as they were borne along by the Holy Ghost, 2 Pet. 1: 21, but it does not follow from that fact, that they themselves in all instances fully understood what God said by them; and hence, study of the inspired word was as needful for them as for us.

11. *Searching when, &c.*: literally, *searching up to what* (i. e. season.) That *eis* here is equivalent to *up to*, or *when*, is clear from what follows—"or what sort of season;" the precise time, and the sort of time can not be more clearly expressed. This use of the preposition to denote time when, or time up to a certain precise limit, is also agreeable to usage: e. g. 1 Thess. 4: 15. "We who are alive *up to* the coming of the Lord," i. e. *when* he shall come. 2 Pet. 3: 7. "But the now heavens and earth by the same word are stored up, kept for fire *up to* the day of judgment, and perdition of

ungodly men ;" i. e. *when* they shall be destroyed. See also Phil. 1 : 10 ; 2 : 16. Barnes renders—searching *as to whom*, and thinks that the Prophets searched as to the *person* and *character* of the Messiah—who and *what* he should be. This no doubt they did, but we can not think that *that* thought is here expressed by the Apostle. The prophets sought *when* he should come, or the set time of his appearing.

Or *what sort of season*, i. e. what kind of a time it would be ; what the sort of age in which he would appear.

*The Spirit of Christ, &c.* Here Christ, as the sender, is distinguished from the Spirit as sent by him. Peter certainly takes it for granted, that Christ lived under the old economy—how else could *his* Spirit have been in the prophets? And he not only takes his pre-existence for granted before he was born of a woman, but his pre-existence as the Supreme God ; for everywhere in the Old Testament the Spirit that was in the prophets is said to be *the Spirit of Jehovah*. None knew this better than the Apostle himself, and yet he here declares that Spirit to be *the Spirit of Christ*. In this natural way the Apostles everywhere recognize the Godhead of our Lord. And they who deny this great, central truth of divine revelation, preach a very different gospel from that taught by Peter and Paul ; they make shipwreck of The Faith.

The Spirit of Christ that was *in them* : To be in the Spirit is to be filled with his influences, or to be inspired by him,—as in Rev. 1 : 10. To have Christ's Spirit in them means the same thing. Or *εν* here may be equivalent to *by* : 'The Spirit of Christ *by them* showed,' He using them as his organs or instruments. (See 2 Pet. 1 : 21.) Either way, the thought is the same. Comp. Hos. 1 : 2. The verb we have rendered *showed*, means to bring to light, make clear, show, or signify. Comp. 2 Pet. 1 : 14.

*When he testified beforehand the sufferings of Christ, &c.* : See Ps. 22 ; Isa. 52 : 13–15, and 53. The sufferings

*εις Χριστον* = of, or relating to Christ. That these sufferings were vicarious, Peter expressly teaches; 1: 18, 19; 2: 24; and 3: 18. *And the glories after these* (sufferings.) The translators of the English Bible seem to have taken *δόξαι*, glories, as a plural expressive of excellency; having as such the force of the singular, as in Heb. 9: 23. Others suppose the different steps or degrees of his exaltation are alluded to; such as his resurrection, ascension, &c. But the Apostle more particularly refers to the honors which believers will partake of, as joint heirs with Christ. The <sup>m</sup>glories both of the Head and of the members of his body are intended. Comp. Jno. 17: 24; Rom. 8: 17.

It is self-evident from this context, that Apostolic Divinity and German Neology are very different. Peter and the other Apostles found in the Old Testament, what these "minute philosophers" cannot discover—undoubted predictions of the Messiah's sufferings and subsequent honors. The Apostles, too, treated the Old Testament as inspired, believing that the Spirit of Christ spake by the prophets; but these gentlemen put the prophets on a level with Homer or Sophocles, and suppose that inspiration and genius mean the same thing. Surely, avowed infidels have more manliness and honesty than *baptized infidels*—they who, like Judas Iscariot, "betray the Son of Man with a kiss!" (It is scarcely needful to refer the theological student to Hengstenberg's Christology: the English reader, however, would do well to consult John McLaurin on "the Prophecies relating to the Messiah.")

12. *To whom it was uncovered, &c.* To *uncover* is to disclose, reveal, or make known.—The searching of the prophets as to the time when the Messiah should suffer and be glorified was not in vain. God revealed to them that these events were yet far off in the future; that they were laboring in their work, not so much for themselves, as for

posterity. The negative, here, although absolute in form, is comparative in meaning. See the note on 3: 3. It may be well for the reader to observe here, that all inquiries as to the time when foretold events shall take place, is not improper or childish; if so, why did God disclose to the prophets, that the Messiah was not to suffer in their day? If such inquiries interfere, in any way, with present duty, then they are, Acts 1: 6, 7—otherwise, not.

*That not for themselves, but for us they served, &c., i. e. they provided for us,* as those who provide for or wait on others. They were *servants*, spreading a finely loaded table for the Christian Church. (Comp. 2 Tim. 1: 18; 1 Pet. 4: 10.) What they provided, was more for our benefit than theirs. Their inspired teaching, or annunciations, as prophets, is meant; but the figure is taken from a feast, which Christians largely partake of, and which the prophets have served up, or provided. (Robinson refers to Jos. Ant. 6. 13. 6., and cites the following from Origen, Comm. on Ps. 48: 4; *οἱ διακονοῦντες τὸν λόγον.*)

*They served the same things which now, &c., i. e. the same things in kind—substantially the same.* Διὰ = through, or *by means of*; pointing out the instruments employed. “*By the Holy Ghost*;” ἐν, like ἐν, here, denotes the *agent* who employed them. In preaching the gospel in all its fullness, the Apostles, like the prophets, were the organs or instruments of the Holy Spirit. The Spirit of Christ inspired them both to teach, essentially, the same great truths. *Sent down from heaven*: The Apostle seems to allude to what took place on the day of Pentecost. Acts 2: 2-4. The Holy Spirit is here used for the gifts, both extraordinary and sanctifying, which proceed from him; the cause being put for the effects. Comp. Mark 16: 20; 1 Thess. 1: 5. When it is stated, then, that the Apostles preached the gospel by the Holy Ghost sent down from heaven, it indicates not only

their inspiration, but the Divine attestation to the truth, the importance, and excellency of the salvation made known by them. See Heb. 2: 4.—*The gospel*, here, seems to refer to the fulfilment of what the prophets had said—the glad tidings of the Messiah who had come, who had suffered, and who was glorified. See 1: 21.

*Which things angels long* (or earnestly desire) *to look into*: *Which things*—this refers to the foregoing context, where the salvation of the renewed is unfolded in its origin, source, agency, and ends, both present and future; the procuring cause of which is the sufferings of Christ. 2-12 vs. That God's own Son should condescend to be born of a woman, and die the death of the cross for enemies and rebels, may well excite the wonder of principalities and powers in heavenly places—and much more our own.

*Angels*: The original has not the article, and the meaning seems to be, All ranks and orders of them. The verb *ἐπιθυμῶ* means *to fix the desire on* a person or thing, *to desire earnestly, to long*; it expresses, not simple desire, but strong and earnest longing. See Acts 20: 33; Luke 15: 16; 16: 21.

The verb *παρακύπτω* means, literally, *to bend down near*, or by the side of a thing, especially for the purpose of careful examination, as in Luke 24: 12. *With εἰς*, as here, *to bend forward into*; as in Jno. 20: 11, "She bent forward into the sepulchre." (Comp. LXX.; 1 Chron. 15: 29; Prov. 7: 6.) Accordingly, when applied to the mind, it signifies to examine a subject closely, to look carefully into it. The sense then is: Our salvation, in all its parts, is a subject which angels, with eager desire, examine closely: they long to understand it fully. Comp. Eph. 3: 9-11.

The plan of our salvation was hidden from eternity in the Divine Mind; Tit. 1: 2; Eph. 3: 9; promised, in eternity, to the Son; and, in time, made known by his Spirit in the prophets: and the Apostle here declares, that from the

time such disclosures of it were made, angels have been studying it carefully; and this may be the reason why Peter combines the present with the aorist, namely, to show that they have been students of it during an undefined past period, and are so still.

Many think that the Apostle, by using the verb which literally means to bend down near, alludes to the posture of the cherubim, with their faces bent towards the ark, Ex. 25: 20; though we think otherwise, supposing him to have employed that verb as a strong visual image, so to speak, of fixed mental effort and attention. Certainly, nothing is more suitable to the make of Peter's mind. (See Introduction, § 5.)

#### DOCTRINES.

1. The religion made known by the Apostles is no new religion. It is as old as the first gospel promises. Gen. 3: 15; 22: 18. It is not, in substance or kind, different from the grace spoken of by the prophets. For the Spirit of Christ declared by the prophets the same things which the Apostles preached by the Holy Ghost sent down from heaven. 10-12 vs. The great difference between the two dispensations of the covenant of grace, consists in degree of light, and outward services. True Jews had to bear a heavy ritual yoke, but Christians are freed from that. Gal. 5: 1. True Christians are children of The Day; true Jews were children of The Dawn. Eph. 3: 5; 1 Thess. 5: 5.

2. The sufferings of Christ, and the glories that are to follow them, both to Himself and His People, are the great Bible-themes. 11 v.

3. The whole Bible is "the word of Christ," or a revelation from him, since the truths contained in it were taught by His Spirit to both Prophets and Apostles. 11, 12 vs. Col. 3: 16, with Jno. 14: 26; and 16: 13.

4. They who are careful students of Scripture, other

things being equal, will be the most successful interpreters of it; especially when such study is combined with prayer for divine illumination. (Comp. 10-12 vs. with Dan. 9: 22-27.) God will uncover to them things which are hidden from others. Luke 8: 9, 10; Matt. 11: 25.

5. In investigating the oracles of God, our aim should be, not to establish any preconceived theory or opinion of our own, (which may be either true or false,) but to discover the very thoughts of God—to find out what the Spirit, speaking by the inspired writers, means. 11 v.

6. The excellency of the salvation made known in Scripture, is shown from the fact of its inspiration by the Spirit of Christ; from the attestation God himself gave to it when preached by the Apostles; from the prayerful search which prophets of old gave to it, as well as from the deep interest and reverent attention it has awakened, and still awakens, among all the holy angels. 10-12 vs.

#### REMARKS.

1. They who reject the Gospel and sneer at it, reject that which has been abundantly confirmed, both by human and Divine testimony. 12 v. with Heb. 2: 1-4. It is a fearful thing to trifle with such an exhibition of the Glory of God shining in the face of Jesus Christ. And we respectfully request Infidels to do one of two things; either let them put something better in the place of the Bible, or cease snarling at it.

2. What a high conceit must they have of their own wisdom, who throw aside the Scriptures as unfit for their study! Did prophets carefully search into its meaning, and can we think that a heedless reading of it will make us wise unto salvation? Do angels fix their attention on worthless matters? 10, 12 vs.

3. The great subject of Scripture is indeed original. The

portrait of Christ, in suffering and glory, painted by the prophets, evangelists, and apostles, is truly unapproachable by any human art or skill. It almost persuaded Rosseau to become a Christian, and often has it made the hearts of the disciples to burn within them. 11 v. Luke 24: 32.

4. The servants of Christ have various callings; some being more useful while they live, others, after their death, to posterity. 12 v. Let us then be diligent in our Master's service, leaving the results of our labors in his hands. "Duty is ours, events belong to Him."

Wherefore, girding up the loins of your mind *and* being sober, hope to the end (or perfectly) for the grace that is to be brought to you at the uncovering of Jesus Christ. As children of obedience, not conforming yourselves to the former lusts in your ignorance, but as he that hath called you is holy, be ye also holy in *your* whole way of living: because it is written, Be ye holy, for I am holy. 13-16 vs.

Here the *practical* part of the Epistle *begins*; or the main design of the Apostle more clearly shows itself: which is to apply the truths before stated, 2-12 vs., to their then suffering state, in order to allay their apprehensions, calm their fears, and induce them by these, the noblest of motives, to behave in such a way as to adorn the true gospel of God, holding fast to it even in fiery trials. 5: 12. He keeps steadily to this point to the end of his letter, and with the same fervor and earnestness.

13. *Wherefore*, i. e. because of your election and regeneration for the ends stated, because of your certain possession of eternal life in due time, and because this salvation is so excellent in itself. 2-12 vs. *Girding up*, &c.: In these words, there is an allusion to the long, flowing robes worn at the East. For active exertion, the girdle or band was necessary, both to tuck up and tighten the dress. Hence, 'to gird up the loins,' became a significant phrase to express

readiness for any service. 1 Kings 18: 46; Job. 38: 3. "Gird up the loins *of the mind*." The genitive, here, (*of the mind*), seems to be the genitive of apposition, or explanation: so that the sense is, Have your mind ready. The word *διανοια* properly means what goes through the mind, thought or purpose, as in Luke 1: 51, but is used generally to denote the mind, including both the intellectual and moral faculties. Matt. 22: 37; Eph. 2: 3; 2 Pet. 3: 1. *The loins* are the seat of strength; hence, the full sense is, 'Hold yourselves ready to serve God, by doing or suffering, with all the energies of the mind.' The participles, *girding up* and *being sober*, show *the way* in which the hope enjoined is to be maintained. See note on 2: 1.

*Being sober*, i. e. not drunk, or intoxicated: it is used to denote *watchfulness* or circumspection. See 4: 7; 5: 8; 2 Tim. 4: 5. *Hope to the end*, or *hope perfectly*; *τελείως* here corresponds to *εις τέλος*. Luke 18: 5. "Lest she coming *to the end*," &c., i. e. lest by her *constant* coming. Thus also the kindred adjective, Jas. 1: 14, "Let patience have her *perfect work*," i. e. constant; let it always be in exercise. *Hope perfectly on*, *τελείως ἐλπίζατε ἐπὶ*, then means *Hope constantly*, or always *for*; equivalent to our popular phrase, "hope on and hope for ever."

Hope always for *the grace that is to be brought to you*, &c. *Grace* here is the same as salvation, 3-5 vs., the cause being put for the effect. 'Never despair of Eternal Life; keep your hope of it unto the end.' This is clear, because it is to be brought to us, or given to us, at the uncovering of Jesus Christ.—Some, as Whitby, explain the participle here used, as passive—'that is brought to you in the revelation of Jesus Christ,' or in the gospel. But this is exceedingly forced and unnatural; for the revelation of Christ here spoken of, refers to his second coming. Comp. 3, 5, 7 vs. Besides, Peter here describes the Grace he speaks of as the object of *hope*. But

hope has no reference to the past or present, but only to the future. The possession of present good is enjoyment, the anticipation of future good, hope. Rom. 8: 24. The common version is therefore right. The Apostle also had declared, that the Father had begotten them again for a living hope of salvation; and here he beseeches them to cling to that hope always. 3 with 13 vs.

14. *As children of obedience*, or listening. Comp. 2 v. This phrase may mean, as in the English Bible, *obedient children*; the latter noun qualifying the former, as an adjective with us: or, *children destined to obedience*, which we think more likely. For the Apostle had before declared that they were "chosen to obedience," and here he urges them to behave in a manner corresponding with that end of their election, just as in the verse preceding, he besought them to cultivate the living hope to which they had been begotten again. This close connection of the duties enjoined, with the foregoing doctrinal statements of the Apostle, has indeed been overlooked by most interpreters; but so it is, notwithstanding. This interpretation is also agreeable to a common Hebraism: e. g. "sheep of slaughter," Rom. 8: 36, means sheep destined for slaughter; and "son of perdition," means one doomed to destruction. Jno. 17: 12.

*Not conforming yourselves*, &c. Comp. Rom. 12: 2. 'Be moulded or influenced no longer by the strong and unholy desires which once mastered you.' Their unregenerate state is here called ignorance, not to extenuate their guilt, as Eph. 4: 18 shows, but to remind them how much they owed to Him, who had called them out of darkness into his wonderful light. 2: 9.

15. *But as he that hath called*, &c., or, who hath regenerated you, thus manifesting his eternal choice. Comp. 2 v.; Rom. 8: 30. To call, in the historical books of the New Testament, means to summon or invite; but, in the Epistles,

a summons or invitation that is complied with = to call effectually. (The same remark applies to the phrase, the called, Jude 1; Heb. 9 : 15; Rom. 8 : 28.) In other words, it embraces both the outward and inward call combined; the hearty inward reception of the outward truth set forth in the gospel. See 2 Thess. 2 : 14, with 13 v. "For which (i. e. for which holiness and faith) he hath called you by means of our gospel," i. e. renewed you by the gospel which we preach; parallel in sense to 1 Cor. 4 : 15, "In Christ Jesus I have begotten you through the gospel." 2 Tim. 1 : 9. "Who hath saved us, and *called* us with a holy calling." 1 Thess. 2 : 12. "That ye should walk worthy of God who hath *called* you for his kingdom and glory," who hath renewed you for that end. (Comp. 1 Pet. 1 : 3-5.) 1 Pet. 5 : 10. "The God of all grace who hath *called* us for his eternal glory." Comp. 1 Pet. 2 : 9; 2 Pet. 1 : 3; which passages teach us why regeneration is thus named; it being an effect of almighty power, as was the creation of light.

The *holiness of God* sometimes means the sum of his perfections; that by which he is set apart, or separated, from all creatures: e. g. "I have sworn by my holiness," is the same as, "I have sworn by myself." Isa. 45 : 23; Heb. 6 : 13; Gen. 22 : 16. It is also expressive of that love of the right, that hatred of sin, and determination to punish it, which are essential to the very idea of God. Isa. 1 : 4, with Ps. 5 : 4, 5. Here it refers to perfect moral purity. The moral perfections of Him who hath renewed them, is the *pattern* they are to imitate: this is intimated by the use of *κατὰ* = according to, *as*.

*In your whole way of living*, ἐν πάσῃ ἀναστροφῇ: *Conversation*, in the English Bible, means *way of living*, not speech or discourse; it is a Latinized word, answering to the original here used; ἀναστροφή = *a turning about*, and hence, *walk*,

or *mode of life*. Comp. 1: 18; 2: 12; 3: 1, 2, 16; 2 Pet. 2: 7; 3: 11.

16 v. The quotation is from Lev. 11: 44. Comp. 19: 2; 20: 7. Peter cites it to show that he is requiring no new duty, but one enjoined from the beginning.

## DOCTRINES.

1. To hope constantly for complete salvation at the revelation of Jesus Christ, is not only the privilege, but the *duty* of God's children. 13 v. 1 Thess. 5: 8, 9.

2. Habitual watchfulness over ourselves, together with energetic readiness to do or suffer all that our Father may require of us, must be combined with this constant hope of glory. 13 v.

3. Obedience to the Divine precepts is pressed on the renewed from the principle of gratitude. The command addresses them as *children*, and as children *destined to obedience*, and therefore sweetly bound to imitate God in his moral perfections. 14, 15 vs., with 2 v.

4. This obedience must be universal and impartial. 15 v.

5. The great doctrines of the gospel must be used as motives to incite the renewed in the way of holiness. Comp. 13 v. &c., with 2-12 vs.

## REMARKS.

1. Watchfulness over ourselves, readiness to do and suffer God's will, and hope of future glory, are twins—it must not be attempted to separate the one from the other. They are upheld, therefore, by a false hope, who expect to be saved, and yet live in sin. 13 v.

2. The depraved desires that influenced our behavior in our unregenerate state, must be rooted out; while, at the same time, our aim should be to please God, by striving to become imitators of him as dear children. A profession of

Christianity, not followed by such uniform obedience, is worthless. 14-16 vs. Eph. 5: 12.

3. What a model we are required to imitate! How admirably fitted to awaken and keep alive the deepest and most unfeigned humility, in the now season, and to the day of eternity! 15, 16 vs. For *who is like unto Thee, Oh God!* and who, through eternity, will not be at an infinite moral distance from Thee, Oh Thou who dwellest in light inaccessible!

And since ye call on the Father, who impartially judges according to each one's work, live the time of your sojourning in fear: knowing that not with corruptible things, with silver or gold, have ye been redeemed from your vain way of living, handed down from your fathers, but with the precious blood of Christ, a lamb truly faultless and spotless; who was indeed foreknown before the foundation of the world, but manifested near the last times for you, who by him believing in God, who raised him from the dead, and gave him glory, so that your faith and hope are in God. 17-21 vs.

The Apostle had, in the four verses preceding, in view of their great privileges, urged them to cherish a constant hope of final glory, combined with an energetic and watchful discharge of present duty, and also to cultivate uniform obedience to God; and now he commands them to live in fear during their stay on earth, drawing his motives from the fact, that God is a just judge; and that the price of their redemption from foolish vanities, was a most precious and awful one; and that the Love which God had shown in sending such a Saviour to die for them, was not of yesterday, but eternal.

17. *And since ye call*, &c.: *εἰ* = if, or since; here, it is used in the latter sense, as in Heb. 7: 15; Acts 4: 9. Peter was not in doubt about their calling on the Father; but, taking the fact for granted, (comp. 3: 7,) he brings it in as

a motive to stir up the fear enjoined—though the rendering “if,” does not necessarily imply doubt, as it is often used in argument when no doubt at all is felt, as in 2 Pet. 2 : 4 ; 1 Pet. 4 : 18.—To call on the name of the Lord, as it is a chief exercise of piety, is often put for the whole, equivalent to—‘ worship and obey God.’ 1 Cor. 1 : 2 ; Rom. 10 : 12. God is here called The Father, with a special reference to the work of regeneration ; he who has begotten us again. 3 v.

*Who impartially judges according to each one's work :* ἀπροσωπολήπτως, “ without respect of persons,” or faces. Comp. Acts 10 : 34. *God judges impartially,* since he looks at the heart, to the manner and motive of a deed, and *not to the face,* or outward circumstances, of him who does it. “ God is no respecter of persons,” means simply, God is a just or impartial judge ; this, with other phrases like it, refers to him in that character only ; as these words of Peter teach. Comp. Lev. 19 : 5 ; Deut. 10 : 17 ; Rom. 2 : 11.

The *fear* they are commanded to cherish, is that fear which the children of God should feel towards him who is both their kind Father and impartial Judge ; a childlike yet holy dread of God, a trembling anxiety lest we displease him by our sins. This filial fear often stands for the whole of piety. Prov. 1 : 7 ; Jer. 32 : 40. *Live in fear,* or *spend in fear,* &c. : ἀνα στραφῆτε ἐν φόβῳ = let your way of living be in fear, i. e. be occupied all your life time in cultivating it. Comp. 2 Pet. 2 : 18—“ who *live in error.*” *The time of your sojourning,* i. e. of your transient stay in this present evil world. He is a sojourner who dwells but a while in a place ; a bye-resident, not a citizen. This figurative use of the terms is common. Acts 13 : 17 ; 7 : 29 ; 1 Pet. 2 : 11, “ *sojourners and strangers.*” (Gr.)

18. *Knowing that not with corruptible things,* &c. *Knowing,* i. e. since ye know, or, forasmuch as ye know ; the participle, here, as often elsewhere, assigning a reason,

as in 22 v. ; 4: 1. 'Fear God, for well ye know by whom, and by what a price, ye have been redeemed.' Comp. 1 Cor. 6: 20. The verb usually rendered *to redeem*, means to release, by the payment of a price, or ransom. See Matt. 20: 28; Tit. 2: 14. '*Vain way of living*,' means an empty or unprofitable way. See 1 Cor. 3: 20; 15: 17; Jas. 1: 26. Idolatrous may also, perhaps, be meant = fruitless and idolatrous. Comp. Acts 14: 15. *Handed down from your fathers*: *πατροπαράδοτος*, given, or delivered from one's fathers, hereditary, taught by tradition.

Jews and Gentiles were both addicted to this vain mode of life; both made void the law of God, as made known to them respectively, by their traditions; and hence, no argument can be drawn from this clause, to show that this Epistle was addressed exclusively to either. See Rom. 1: and 2: . ("Platonic Theology," by T. Lewis, Excur. V. and LXXIV.)

19. The price of our redemption from a sinful and useless life, is first described negatively, and then positively; not with money, in itself worthless and perishable, *but with the precious blood of Christ*. (See on 1: 2.) The blood of Christ may well be called *precious*, or valuable, since he who poured it out for us, was "God manifested in the flesh." (Acts 20: 28; 1 Jno. 1: 7; Heb. 1: 2, 3.) *A lamb truly faultless and spotless*. The particle *ὡς* is not here a particle of comparison, but it indicates quality, expressing the very image or beau ideal of a thing, like the kaph veritatis, in Hebrew. When thus used, it must not be rendered "as," but "truly," or "indeed," just as if it were *ὄντως*. (Comp. Jno. 8: 36, with 1 Pet. 12: 16. Gr.) So in the following passages: Gen. 19: 14. "And he was indeed a mocker in the eyes of his sons in law," i. e. they thought him a perfect jester; acting the part he had taken, true to the life. Num. 11: 1. "And the people were indeed com-

plainers of evil in the ears of Jehovah," i. e. they were perfect at fault-finding; truly accomplished in the ugly habit of fretting against the Lord. Neh. 7: 2. "For he was indeed a man of truth," i. e. perfectly faithful, or trustworthy. (See Nordheimer's Heb. Gram., § 1055.) Precisely so, Jno. 1: 14, is to be explained—"The glory of the truly only-begotten of the Father."

A *lamb* = a victim, atoning sacrifice. Jno. 1: 29; 1 Cor. 5: 7. A lamb truly faultless and spotless, then, describes Christ as a sacrifice for us, in every respect perfect. In him was no sin, and he did no sin. 1 Pet. 2: 22, 24; 1 Jno. 3: 5; 1 Pet. 3: 18. And this was necessary to effect our redemption, since he who is himself a sinner, can not satisfy for others. Heb. 7: 26-28; 2 Cor. 5: 21.

20. *Foreknown indeed before the foundation of the world*, &c. The particles, "indeed," and "but," ( $\mu\epsilon\acute{\nu}$  and  $\delta\epsilon$ ), show the opposition between the two clauses. *Foreknown*, by implication, is equivalent to *foreordained*. See on 1: 2. *Before the foundation of the world* = from eternity. Eph. 1: 4. *But manifested*, that is, publicly appeared as our sacrifice. Comp. 18, 19 vs. *Near the last times*, i. e. at the close of the Old Testament dispensation, as is put beyond intelligent doubt, from a comparison with Heb. 9: 26. "But now once for all near the completion of the ages has he been manifested for the putting away of sin by the sacrifice of himself." *For you, or for your sakes*. He who was perfectly spotless as to his human nature, and "in whom the fullness of the Godhead dwelt," must have suffered, not for himself, but for others.

21. Those for whom he offered himself as a sacrifice, are here described as those *who by him believe in God*, &c., i. e. in the Father, who proved his acceptance of our Redeemer's sacrifice, by raising his Son, and honoring him, as God-Man Mediator, to share with him in the throne of the Universe.

See note on 1: 3, and comp. 3: 22; Eph. 1: 20-23. "Who *by him* believe in God:" Worship, to be acceptable to the Father, must be offered in the name of the Son, Jesus Christ; or, with reliance on his work as our Great High Priest. "Through Him, by one Spirit, we have an introduction to the Father." Eph. 2: 18. Comp. 1 Pet. 2: 5; Jno. 14: 6. The attempt to draw near to God in any other way is not worship, but presumption.

*So that your faith and hope are in God*; that is, rest ultimately on the Divine Being, as such. (See "Person of Christ," by Owen. Chap. X.) They however, who dream from this, that Christ is a naked human being, are mistaken; and therefore we refer them to his own words. Jno. 5: 23; 14: 1.

## DOCTRINES.

1. The renewed worship God with a childlike confidence, mingled with a trembling anxiety not to displease Him by their sins. 17 v.

2. God is a just judge; hence, when his people return unto folly, be the season ever so brief, he lays the paternal rod on their backs. 17 v., with Ps. 89: 30-33.

3. The price paid to "the one Lawgiver," for our deliverance from sin, was the precious blood of Christ; a victim and substitute every way perfect. 18, 19 vs.

4. This wonderful sacrifice in our stead, was offered near the close of the Old Testament dispensation, in consequence of the eternal knowledge of God, (foreseeing our sins and need of redemption,) and because of his eternal, gracious purpose. 20 v. Comp. Acts 2: 23.

5. They for whom Christ died, sooner or later, become the true worshippers of God, and by Christ draw near to the Father. 20, 21 vs. He can not, therefore, have died for those who live and die unbelievers.

## REMARKS.

1. They who are destitute of a childlike fear of God, who take delight in doing iniquity, are of their father, the devil; for his works they do. The true children of God dread his frown more than any earthly evil; they fear sin more than suffering. 17 v.

2. Motives addressed to fear, as well as hope, ought constantly to be presented to the Christian. He needs to be reminded, that God judges impartially, as well as loves kindly. 17 v.

3. Reflection on the price paid for our redemption, is the best means of weaning the heart from the love of sin, and of producing a healthy fear of God. 17-19 vs.

"Talk they of morals! Oh thou Bleeding Love,  
The true morality is love of Thee."

4. Who can take in the dimensions of God's love to his people? It is as old as eternity, it has been gloriously proved in time, and it is as unchangeable as the divine nature. Well may the believer's faith and hope rest on God. 20, 21 vs. Rom. 8: 35-39.

5. What an encouragement to reflect that we have a Great High Priest over the House of God, able and willing to save unto the uttermost all who come unto God *by him!* 21 v. Heb. 7: 25.

Having purified your souls by listening to (or obeying) the truth, through the Spirit, leading to brotherly love unfeigned, out of (or from) a clean heart love ye one another fervently; having been begotten again, not from seed corruptible, but incorruptible, by means of God's word, living and abiding for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withers, and its flower falls off; but the word of the Lord abides for ever. Now this is the word which by the gospel is preached unto you. 22-25 vs.

The duty of abounding in love to the brethren is here enforced. The motives are drawn from the mutual relations of believers to one another, as truly spiritual brethren; they having been begotten to a holy life in the same way, by the Spirit as the agent, and the gospel as the instrument; as also from the great value and lasting effects of that word on the minds of the renewed, as contrasted with the frail and fleeting glory of all human favor, and worldly distinctions.

22. *The truth*, here, means the Gospel; or the truth with respect to the way of salvation, as in 2 Pet. 1: 12, and 2: 2; Col. 1: 5; 2 Thess. 2: 10. The opposite of the gospel, or grand corruption of it, is called *The Lie*. 2 Thess. 2: 11. Comp. Eph. 1: 13.

*Listening to the truth*, means believing and obeying the gospel; for *επακουση*, listening, does not simply signify *obedience*, but *faith and obedience*, or *obedience springing from faith*. See on 1: 2. The following passages are parallel in sense. Acts 6: 7. "A great crowd of the priests listened to the faith," i. e. believed and obeyed the gospel. Rom. 10: 16. "But they have not all listened to the gospel; for Isaiah says, Who hath believed?" &c. Here, faith, as the principle of obedience, is chiefly meant.

*Having purified*, i. e. since ye have purified. See on 18 v. So also in 23 v., "having been begotten again," i. e. since ye have been begotten again. In Acts 15: 9, Peter says that *God* purifies the heart by faith, but here *believers* are said to do it. In the former passage, however, the purification is attributed to God as the agent; here, to themselves, as instruments acted on by him; for Peter speaks thus: "having purified your souls *through the Spirit*," that is, by his agency: *διε* here denoting the efficient cause, as in Jno. 1: 3; Rom. 11: 36. Besides, we should remember that our Apostle, in the Apostolic Synod, is speaking of heathen who had lately been led to embrace the gospel; and he there

declares that God effects the *first* purification of the heart by means of faith, or that it is altogether filthy in God's sight till faith is given; but here he declares, that after it is given us by God, it is active, as an instrumental cause, or means, in promoting the *continued* purification of the soul: and yet, that this growth in moral purity by its means, is caused by the Holy Ghost. So careful are the Apostles in ascribing the first rise and after growth of holiness in the soul to its right author! Happy would it have been for the Church, if subsequent teachers had adhered to this infallible model! Comp. Phil. 2: 12, 13.

*Leading to, or ending in brotherly love unfeigned*: that is, the purification of the soul, in listening to the gospel by the Spirit, leads to this love. This effect invariably follows regeneration. The preposition *εἰς* then, must here have the meaning just given; as in the seventh verse. Comp. Col. 1: 4. *Out of a clean heart*, that is, from an upright mind, or with the utmost sincerity. Comp. Matt. 5: 8. "The clean in heart" = the pure, or right-hearted—upright. 1 Tim. 1: 5. "Now the end of the charge is love out of a clean heart." 2 Tim. 2: 22. "Be in the chase after righteousness, &c., with them that call on the Lord out of a clean heart," or unfeignedly. *Love one another fervently*: *ἐκτενῶς* = *outstretchedly*, or fervently, i. e. with the utmost bent of your affections; they stretching themselves out towards the excellent of the earth. Thus he paints to the eye that deep, whole-souled, and most intense love, by which he wishes them to embrace one another.

23. Peter has just enforced the duty of brotherly love, intense, sincere, and fervent, from the fact that such love is a constant effect of regeneration; and, accordingly, nothing could be more becoming for them than this family affection as children of God's house: or more descriptive of their unregenerate state, if any of them were destitute of it. To

put the same probe in the conscience, is as needful *now* as then. 22 v.

Here the same duty is enforced, from the fact that they are children of God, or brethren begotten again in the same manner. The Holy Ghost is the Author of regeneration; but the truth, word of God, or gospel, is the instrument he uses in imparting this spiritual life. 22 v.; 1: 2; Jno. 3: 6; Jas. 1: 18. *Begotten again, not from seed corruptible, but incorruptible, &c.*, i. e. not from perishable, but from imperishable seed. (See on 1: 4.) This is explained by adding, "*living and abiding for ever*;" or lasting and eternal in its effects on the renewed soul; for this alone is the subject Peter speaks of. (So even *Whitby* on 25 v.)

The instrument the Spirit uses in regenerating the soul is here called *seed*; the figure being drawn from natural generation. This is common with the Apostles. See Jno. 1: 13; Jas. 1: 18; 1 Jno. 3: 9. *By means of God's word, living and abiding for ever.* The Apostle adds this to drive away all doubt as to the meaning of the figurative terms before used: it is his exposition of the foregoing clause.—Griesbach, Hahn, and others, leave out in this clause the words—"for ever." They are retained, however, by Bloomfield. But even if they form no part of the text, still the truth taught remains the same. "Living and abiding," can mean nothing but *eternal*.—It is as clear as light then, from this verse, that the doctrine of the extinction of spiritual life, so zealously taught by many, is *not* Apostolic Divinity, but of human invention. On that wild and cheerless conjecture, the seed here spoken of is corruptible, *not* incorruptible; which is a flat and irreverent contradiction of Christ's Ambassador.

24, 25. Here is a citation from Isaiah, 40: 6–8. The prophet, in substance says, that the favor and word of man is uncertain and useless, but whatever God declares may be

depended on, and will take effect, or be permanent. Now this, says Peter, is emphatically true of the Gospel; His Word, the seed of regeneration, in its effects on the soul, will last for ever.  $\Delta^{\iota}$  is, here, a resumptive particle, like our *now*. "Now this is the word," &c., points us back to what is said in 22, 23 vs., especially the latter. So in 5: 10, where, by using it, the Apostle directs us back to all he had previously written, with a more particular reference, perhaps, to 1: 3-9. Comp. Matt. 26: 17, with 2 v.; Mark 13: 32, with 4 v.; Luke 4: 1, with 3: 21, 22. *Which by the gospel is preached unto you, or which has been proclaimed to you*, i. e. as gospel, or glad tidings: τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

## DOCTRINES.

1. Spiritual life is active in its tendency. It works through faith as the instrument, and by the Spirit as the agent; and one invariable effect of this life, is love to the brethren. 22 v.

2. This life is imperishable; because the effects of the word on the renewed soul, by the Spirit's agency, are not corruptible, but incorruptible. 23 v. 1 Jno. 3: 9. "Who-soever is begotten of God, sinneth not," (i. e. not wilfully, or habitually; he does not make a business of it—*ἁμαρτίαν ὄν ποιεῖ*; comp. 8 v.,) "because His seed stays in him; neither can he sin," (as before stated,) "because he is begotten of God." Holiness in the inner man is indestructible. This is the truth taught by both Apostles.

3. Brotherly love is a sure proof of regeneration. 1 Jno. 3: 14. But this love, as described by the Apostles, is *unfeigned*. It must be truly felt, and not be a hypocritical pretence. It is *fervent*; constantly growing in intensity. It is *impartial*; not a party love, or mere denominational fervor, but it embraces a Christian as such, or because he is

a Christian. Col. 1: 4. *It will, if genuine, be shown by deeds*, as we have opportunity. (Heb. 6: 10.) 22 v.

4. We should *abound* in this love more and more. And that, because we are truly brethren of the household of God, born of the Spirit through the word. Besides, suitable aid is furnished us for the same, the seed of God being everlasting in its effects. And how is it possible for us to forget, that this friendship will indeed be eternal, ever fresh and green; while the favor of man, and all the honors the unrenewed may bestow, are fleeting and fading as a field-flower. 22-25 vs.

## REMARKS.

1. Have *we* purified our souls, by listening to the truth, through the Spirit? If not, we are dead while we live; and our profession of Christianity will avail us nothing. 22 v.

2. Are we begotten again by the incorruptible seed of God? Then, let us be glad, leaping; for God's word is Living and Abiding.

3. Do we *grow* in love to our brethren? If we love not our brethren, whom we have seen, how can we love the Master, whom we have not seen? If we do not fervently love *Christians*, how can we love *Christ*? How can any despise any of those, who exhibit somewhat of Christ's image, and yet pretend to love Christ himself! Are such *brethren*? 22, 23 vs. Jno. 13: 34, 35.

## CHAPTER II.

## SYNOPSIS OF CONTENTS.

I. The manner in which, and the end for which, we should long for instruction from the word of God, with the motive. 1-3.

II. A description of the nature and effects of true piety, consisting of faith in Christ and spiritual worship, 4, 5; the truth of which is confirmed by a citation from the Old Testament. 6 v.

III. A statement of the different judgment which believers and unbelievers have, regarding the Christ; the different way he is treated by each, together with God's appointment and election in the matter. 7-10.

IV. An exhortation to live becomingly among their idolatrous neighbors; and, to this end, the duties of subjects and slaves are particularly stated and enforced. 11-25.

Throwing off, then, (or flinging away) all malice and all guile, and hypocrisies, and envies, and all hurtful speaking, as new born babes long for the unmixed mental milk, that ye may grow thereby [unto salvation;] since ye have tasted that THE LORD is gracious. 1-3 vs.

The Apostle having, in the close of the last chapter, spoken of the blessed and permanent effects of the word of God on the minds of the renewed, here beseeches them to use it in the right manner. The reference to 1: 22-25, is marked by *then*, or *wherefore*, *οὕτως*. 'The word of God being followed by such results, throw off *then* all that would hinder its influence in the inner man; open your hearts to its life-sustaining influence.' The *right* way of receiving this word is described, first, by showing what sins must be abandoned, as tending to choke its growth; and then, by stating for what purpose we must be eager for divine instruction.

1. *Throwing off*, &c., i. e. *throw off*; for Peter often uses the participle for the imperative mood, that lively way of speaking being congenial to the natural make of his mind. See 1 : 13, Gr.; (“girding”—“being sober;”) 1 : 14; 2 : 12, 16; 3 : 1, 9, 16, &c. But when the participle is thus used by him, the imperative also precedes, or follows it soon after; as any one can see for himself, by carefully looking at the texts referred to. It will also be evident from such examination, that the participles, in such cases, express in an emphatic way, *how* the duty enjoined is to be done; our Apostle not being content to tell plainly what a duty is, without at the same time, *marking out* the *manner* in which it is to be done. (See Steiger.) Thus, in this paragraph, the duty enjoined, is to long for divine instruction, in order to grow in holiness; and the *manner* of preparation is by *flinging away* the sins of our unregenerate life, just as we would a soiled, torn, or infected garment. Comp. Eph. 4 : 25; Col. 3 : 8.

*All malice and all guile*, i. e. all forms and degrees of these sins. No desire of doing harm to others, and no fraud or deceit must be cherished. *And hypocrisies* = *play-actings*, feignings; as the Greek word, transferred into our tongue, means. So that the performing of any part on the stage of the Church, which is not truly our own, is forbidden; or dissimulations of every kind and name. *And envies*, or those sicknesses of the heart that are caused by another’s prosperity :

—“Sick of a strange disease, his neighbor’s health !”

*All hurtful speaking*; literally, *contradiction*, that is, *speaking against*, or to the injury of others; which includes insulting as well as slanderous talk. (See 12 v.; 2 Cor. 12 : 20; Jas. 4 : 11.) “Evil speaking,” therefore, is a better version than “backbiting.”

2. *As new born babes, &c.* : as is suitable to God's children. Thus Paul says, "walk as children of light," as such children should. Eph. 5: 8. 1 Pet. 1: 14. "As children destined to obedience," i. e. as is suitable to such. *Long for*; the Greek verb means, not simple desire, but eager and earnest longing. Comp. Rom. 1: 11; 2 Cor. 5: 2; Phil. 1: 8, &c. *Paul* uses the word *milk* to denote the elements of gospel instruction, 1 Cor. 3: 2; Heb. 5: 12, 13; but *Peter* employs it here, as a figurative expression for gospel instruction in general, or spiritual nourishment arising from the word. *The unmixed mental milk*: ἄδολον = *guileless, unmixed* or pure; not adulterated, or drugged with vain and deceitful philosophy, or any thrust-in human deceits. Col. 2: 8. *Mental milk*, λογικὸν γάλα = *milk belonging to the mind, or reason*.\* The word is found elsewhere only in Rom. 12: 1. "Your mental (or spiritual) service," i. e. a service belonging to the mind, and suited to its nature, as here. The version in the English Bible, "milk of the word," is an explanation rather than a translation, though it gives the sense correctly.

*That ye may grow thereby*, or by the same, ἐν ἁυτῷ. *That*, (ἵνα) indicates the design that must be had in view; not to gratify curiosity, but to advance in holiness. "*Unto salvation*," is inserted into the common text here by Griesbach, and Hahn. (Bloomfield retains the common text.) If it be the full reading of the Apostle, the sense is—That ye may increase in holiness, until you attain complete salvation: "pointing to the result, and salvation meaning full deliverance from all evil, as in 1: 5. Certainly, the thought is important; and in the Apostle's usual style. (The Vulgate has the same: ut in eo crescatis *in salutem*.)

3. *Since ye have tasted, &c.* Here the motive is pre-

\* Tindal renders—"Desire that reasonable milk which is without corruption."

sented. "If," is an incorrect rendering of *εἰπερ*, in this place. It means *since*, as in 2 Thess. 1 : 6. "Since it is a righteous thing," &c. Rom. 8 : 17. "Since we suffer together to be glorified together." To *taste*, is to know by one's own experience, as in Heb. 2 : 9. 'Since ye have had experimental proof of his kindness in renewing you.' Comp. 1 : 3. THE LORD, here, is equivalent to *Jehovah*; the word in Ps. 34 : 8, which the Apostle makes use of, without directly citing it. (The LXX. use *ὁ Κύριος* for *Jehovah*. It may not be needful to translate it, in instances like this, *Jehovah*; though it would be well if, when thus used, it were printed in capitals, to remind the English reader of it, as is constantly done by the translators, in the Old Testament.)

## DOCTRINES.

1. Feeding on the Divine Word, is necessary to the support and growth of spiritual life in the soul. 2 v. Ps. 1 : 2, 3.

2. The pure word of God, unmixed with the traditions or commandments of men, is sufficient, and fitted for such growth, and we should be very careful to receive that word in its simplicity and purity. 2 v. Col. 2 : 8.

3. A believer should always long for increasing holiness, and God's Word should be read or heard for that express purpose. God has given this word to be a means of producing, not philosophers, but saints. 1, 2 vs.

4. In order to promote spiritual growth, by inwardly digesting God's word, the filthy garments of "the old man" must be thrown off; such as all malice and guile, feignings, envies, and hurtful speeches. 1 v.

## REMARKS.

1. Are not Christians of the present day, more eager in circulating the Word of God, than in meditating on it themselves? By all means, give the Bible wings, and let it fly

into all lands ; but by no means leave the fountain untasted yourselves. If we do, we will become dwarfs in knowledge and holiness. No out-door, bustling piety will do, without drinking of the wells of salvation. The fire at the heart must be kept burning ; daily must it be rekindled by the torch of heavenly truth. 2 v.

2. What would the warm-hearted Apostle say, if he were to come among some who call themselves Christians, and witness the effects of their malice, guile, hypocrisies, and hurtful speeches? What contentions among individual professors! what disputes in whole societies! What will the Master who commissioned him say, in the day that will try men's souls? 1 v. See Gal. 5: 20, 21; Rev. 2: 23. "All the churches shall know that I am he who searcheth the reins and hearts: and I will give unto every one of you according to your works."

To whom coming, a living stone, (by men indeed set at naught, but with God, chosen—precious;) ye yourselves also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Wherefore it is contained in Scripture, Behold, I lay in Zion a stone, a chief corner-stone, chosen, precious; and the believer on him shall not at all be made ashamed. 4-6 vs.

Here, the Apostle either gives a description of the nature and effects of true piety, as consisting of faith in Christ, followed by spiritual worship; or exhorts them to cultivate such faith and worship. We, in common with most, prefer the former, and accordingly have so rendered. (*οἰκοδομηθήσεθε*, pres. or imp.)

4. *To whom coming*; that is, coming to The Lord, or Jehovah, mentioned in the third verse. *Coming* to Him, means believing on or worshipping him; thus 'to draw near to God,' is constantly used in the Old Testament. Comp. Jno. 5: 40; 6: 35; Heb. 11: 6. It is worthy of special

notice, in what a striking and forcible, while, at the same time, in what an artless and natural way, Peter recognizes the Godhead of Christ. (Comp. 1 : 11.) He hesitates not a whit to apply the name Jehovah to Christ, and to consider the trusting in Jehovah, mentioned in Ps. 34 : 8, the same as believing in Christ. Coming to Christ, in his view, is coming to Jehovah ; and it is the *right* view, for he speaks with the authority of one in whom the Spirit of Christ is. Comp. 1 Jno. 5 : 20 ; Rom. 9 : 5.

Christ is here described as *a living stone*, i. e. not inactive and dead, but efficient and permanent. (See on 1 : 3.) Or, living, here, may be equivalent to *life-giving*, as in Jno. 6 : 51. As the author of Eternal life to his people, Jesus is considered justly as the True God. 1 Jno. 5 : 20 ; Jno. 5 : 21. According to this view, "living" is equivalent also to *eternal*. Matt. 16 : 16 ; Rom. 9 : 26 ; Rev. 1 : 18. Comp. Col. 1 : 17. A foundation stone is referred to, as is clear from what follows. 6 v.

The parenthetical clause contains an allusion to Ps. 118 : 22, (comp. Matt. 21 : 42,) and expresses the different estimation in which the foundation stone of the spiritual house is held, by men and by God. A stone *by men indeed set at naught* ; rejected, disapproved, considered worthless.  $\piαρα\ δ\epsilon\ \Theta\epsilon\acute{\omicron}\tilde{\varphi}$  = with God, in his sight or judgment. So it is commonly used—God standing by, as judge in the matter. Comp. 1 Pet. 2 : 20 ; 2 Pet. 2 : 11, and 3 : 8. Also Rom. 12 : 16. "Become not wise  $\piαρα\ \epsilon\alpha\upsilon\tau\acute{\omicron}\iota\varsigma$ , *with, or by yourselves*, i. e. in your own sight or judgment. Acts 26 : 8 ; 1 Cor. 3 : 19 ; "foolishness *with God*," i. e. in his judgment. Gal. 3 : 11 ; Jas. 1 : 27 ; Rom. 2 : 13. The version in the English Bible, "*of God*," is not sustained by usage : in that case,  $\piαρα$  would have been followed by the genitive, not the dative. (See Winer's Idioms, and Robinson's Lexicon.)

*Chosen*, here, by implication, is equivalent to *choice*,

excellent. Accordingly, the sense is: 'Considered worthless by men, but in God's judgment choice and valuable.'

5. *Ye yourselves also as living stones, &c.* Here the figure begun in the fourth verse is continued. As *living stones*, that is, active and permanent, like the foundation on which ye rest, and from whom your spiritual life is derived and sustained. Col. 3: 3. *Are built up*, i. e. by coming to Christ. 4 v. Ye are built up on Christ by faith, *a spiritual house*, or a temple in which He dwells by his Spirit. The bonds of the Spiritual oneness of Christ and his people are two; faith, on our part; and the Spirit, on his part. Eph. 2: 21, 22; Rom. 8: 9, 10; Gal. 2: 20; Eph. 3: 17.

*A holy priesthood*: that is, a company of priests set apart to God's service; consecrated, set apart, is the radical meaning of the word translated holy. Comp. 9 v. The design of this consecration is next declared, namely, *to offer up spiritual sacrifices*. These include ourselves, with all we have and are; as voluntary oblations, to God. Rom. 12: 1. Prayer and Praise, and practical kindness to poor saints are often particularly intended, Heb. 13: 15, 16; Phil. 4: 18. Such services are *acceptable to God through Jesus Christ*; or well received, approved by him, by virtue of the sacrifice our true and great High Priest has offered to God; as we are taught most fully and clearly in the Epistle to the Hebrews.

6. The Apostle now brings in a quotation from Isa. 28: 16, intending by it to show that he taught no new doctrine; but, on the contrary, that the Christ had always been set forth as the only sure foundation of faith and hope to the Church.

The prophet, in substance, says that God appointed the Messiah to be a foundation stone; and as such, of tried worth, able to uphold the whole weight of the Spiritual House; while no believer, trusting in him, would ever be

disappointed. There is some difference of opinion, however, as to the last clause: "He that believeth *shall not make haste*;" that is, as most interpret, shall not run hither and thither, like one at his wit's end, when danger is hanging over him, and he knows not whither to run for shelter, or on what to lean for safety. In other words, His faith and hope, founded on Christ, shall not at all be made ashamed, or disappointed, in the language of the LXX. and Peter. Comp. Rom. 9: 33.

Alexander explains thus: "The believer shall not be impatient, but trust the promise though its execution be delayed." But this amounts to the same thing; since no true believer gives up his hope, founded on God's word, because the fulfilment of it is delayed. Herein they follow in the footsteps of Abraham. Rom. 4: 18-21. The version of Peter then, is a sound one; it is based on the fundamental thought of the prophet, or on the general truth which underlies the particular expression.

The verb *περιεχει* is here used in a passive sense. Most refer to Joseph. Ant. XI. 4, 7, where it is thus used. Or *περιεχθη*, section, may be omitted. (See Buttman's Gr. Gram. by Robinson, § 129. 8, 9.)

## DOCTRINES.

1. Christ, inasmuch as he is Jehovah, is the proper object of faith and worship; and true piety especially consists in thus daily drawing near to Him. 3, 4 vs.

2. Our Lord is the life-giving and permanent foundation of the spiritual house, and they who lean on him shall never be disappointed; but all hopes not so founded, will. 4-6 vs.

3. All who are built on Christ, make up a spiritual temple, "the habitation of God through the Spirit;" and they are a company of priests, set apart to serve God in spirit

and in truth. Their services are well approved by Him for Jesus' sake. 5 v.

4. The foundation stone of this temple is of infinite worth, as is evident from the fact that the Father so esteems him. 4 v. Matt. 3: 17. His judgment is according to truth: and that of men, when opposed to his, worthless.

#### REMARKS.

1. If we are built on this foundation stone, and are among those "who worship God in the spirit, and rejoice in Christ Jesus, putting no confidence in the flesh," then we are "priests to God." None have a right to come between us and God, and block up the way of approach to the throne of grace. Christ is the only Mediator and Priest, in the strict sense, by whom we must come to God. Let nothing, then, prevent us from offering up spiritual sacrifices. 5 v.

2. Let us rejoice in the fact, that no true believer in Christ will ever be made ashamed; that his hopes of salvation, founded on His word, will never be disappointed. What an anchor to the soul, sure and steadfast, on all the stormy seas of this vain life! 6 v.

To you then this honor, to the believers; but to the rebels—the stone which the builders set at naught, this is become the head of the corner—both a stone of stumbling and a rock of tripping.

These rebels stumble against The Word, to which also they were appointed. But ye, a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye should tell abroad the excellencies of him who hath called you out of darkness into his wonderful light;—who once not a people, but now God's people, who had not obtained mercy, but now have obtained mercy. 7-10 vs.

Here we have a statement of the various judgment which believers and obstinate unbelievers entertain of the Christ; how differently he is treated by each, together with God's

appointment and election in the matter. Much fierce debate has arisen from this context of our Apostle; so much so, that one celebrated commentator has denominated this paragraph itself, a stumbling stone. But we think the general meaning very clear; although there may be some ground of doubt, perhaps, as to the precise connection of one or two words, or phrases. But this does not darken at all the main thought, which is set forth with all the vividness, so natural to the writer.

7. *To you then this honor, to the believers.* Here the Apostle has so arranged the words as to make his general thought very clear; *to believers only*, belongs what he speaks of; it is true of them alone. The word *believers* is put at the end, to render the thought more prominent. This rhetorical order obtains elsewhere. Thus 1 Pet. 2: 16. "Indeed free; and yet not holding fast as a covering of malice *that freedom.*" Comp. 1 Jno. 5: 16; Jno. 13: 14; 1 Cor. 5: 7. (Winer's Idioms, p. 416.)

*This honor*, ἡ τιμὴ, literally, *the honor*, i. e. the honor just spoken of, 4-6 vs. = this honor; ἡ being the demonstrative article, or having the force and meaning of the demonstrative pronoun; as in 2: 16, just cited. The substantive verb is understood. So that the sense is: 'You have the honor of being built on Christ, and forming a part of God's spiritual house and holy priesthood. This honor belongs to you Believers only.' Thus Whitby, Bloomfield, McKnight, and others.

The translators of the English Bible have supplied *he is*, and taken ἡ τιμὴ for ἔντιμος, *honor* for *honored*, or *precious*. Christ is no doubt habitually and inexpressibly precious to the believer; but Peter does not, as it seems to us, express that thought here. If such had been his meaning, he would have used ἔντιμος, as he had done before, 5, 6 vs.

Alexander, on Isa. 8: 14, considers ἡ τιμὴ as equivalent to

מִקְדָּשׁ, a holy thing, i. e. an object to be sanctified or revered, and explains thus: "To others he is a stone of stumbling, but to you who believe, he is ἅγιον, something precious, honored, or looked upon as holy." In other words, 'You recognize Christ as the Jehovah Isaiah speaks of, and treat him as the object of honor or reverence.' Peter, according to this view, uses *honor* for the object of it: "He is to you an object of worship." This agrees well with 4 v., "To whom coming;" and is consistent enough, perhaps, with usage. Thus Christ is called "our hope," i. e. the object of it. Still, we can not assent to this interpretation; for if that had been his meaning, how easy would it have been for Peter to have written τὸ ἀγαθόν, Luke 1: 35, which would have settled the meaning precisely in that way. Besides, "honor" is not used elsewhere in the New Testament for the *object* of honor; and to say that it is thus used here, is somewhat strained and forced. Neither does it follow that Peter in this clause, alludes to Isa. 8: 14, because he in what follows refers to it. He rather expresses the thought in his own language. The first interpretation, therefore, is we think the true one.

*But to the rebels, &c.* The direct sense is, To them he is both a stone of stumbling, &c. The other clause is parenthetical, thrust in by Peter to show that all opposition to the Christ by the Jewish rulers, those remarkably obstinate unbelievers, was vain and useless. God had made him the foundation stone, notwithstanding. In this clause, the allusion is to Ps. 118: 22. Peter is wont to use this passage of the prophet thus parenthetically. See Acts 4: 10-12, where the 11th verse, as here, is parenthetical.

The phrase ὁ ἀπειθεῖς, is rendered in the English Bible, "he that believeth not," "unbelieving," and "disobedient;" as in Jno. 3: 36; Acts 14: 2; Rom. 10: 21; 1 Pet. 2: 7, 8. But this version gives quite imperfectly the meaning of the

original. It denotes, not a simple unbeliever, but *an obstinate unbeliever*; since it expresses the mental state of one who will not attend to, or who will not be influenced by sufficient evidence. It means one refusing to believe, doggedly rejecting the clearest proof, and hence, refusing to obey; unwilling to believe or obey. It is hard to give its full sense by one English word; perhaps, *unpersuadable*, *rebellious*, or *rebel*, comes nearest to it.

8. To the rebels *both a stone of stumbling*, &c., i. e. he is one against whom they stumble, trip, or fall. Thus *dishonor* is to them, while honor is to you, believers. So the clauses seem to be connected in the mind of the Apostle. The person against whom they stumble is not mentioned in this verse; *that* is clear enough from what precedes and follows it. 4-6 vs. The clause, "both a stone of stumbling and a rock of tripping," should have been joined with the *seventh* verse, as we have done. A period also ought to be put after "offence," in the English Bible, and "even to them," the words which follow in italics, omitted. The word we have rendered *tripping*, means literally a trap, snare, and hence, occasion of falling, impediment, stumbling block, or *offence*; that which occasions one to sin, or fall. 'The stone God has laid in Zion is one which they dislike and oppose, or strike against: the projecting corner stone also is the occasion of their sinning, they trip thereby and fall.'

*These rebels stumble (or strike) against The Word, to which also they were appointed.* The interpreter's screw has often been applied to these words. Many expositors themselves stumble here into grammatical absurdity; twisting the evident meaning of the words to suit their own preconceived views of God's moral administration. But certainly they who speak for God, and by his Spirit, are the best judges in the matter. Besides, it is a dangerous busi-

ness to “wrest the Scriptures.” 2 Pet. 3: 16. The only *fair* question here, is this: *What do the words mean?*

There is no difficulty in answering this question; for the Apostle uses well known terms, and terms whose meaning is well established by the *usus loquendi*. “*The rebels stumble against The Word,*” i. e. they set themselves against Christ; strike against, or violently oppose him. Comp. Rom. 9: 32. (See the verb as it is used, Matt. 4: 6; 7: 27.)

*The Word* here means, not the gospel—for that is not the subject spoken of—but *Christ*, ὁ λόγος, as it is used by John; it is the same as the stumbling stone, before mentioned. We know of no objection to this interpretation, but the alleged fact, that *The Word*, as a title of Christ, is peculiar to the writings of John. But this is a mere begging of the question. Besides, the passage, Isa. 8: 13, 14, to which Peter alludes, demands this interpretation. Alexander translates thus: “Jehovah of Hosts, him shall ye sanctify, and he shall be your fear, and he your dread. *And he* (Jehovah) shall be for a holy thing, and for a stone of stumbling and rock of offence to the two houses of Israel, for a gin (or trap) and for a snare to the inhabitants of Jerusalem.” He whom Isaiah calls *Jehovah*, Peter calls *The Word*; thus making it clear as light, that the Sent-Jehovah, *The Word*, or the Son, is meant. (This was seen by McKnight.) Our Apostle uses *The Word* in the same way, 3: 1—“If any rebel against *The Word* :” and as Tholuck seems to think, 2 Pet. 3: 5, 7. *The Word* then, in this place, must mean Christ; *first*, because he is the chief Person spoken of in the whole context, 4–8 vs. *Secondly*, because otherwise Peter’s pointed allusion to Isaiah is stripped of all meaning. Rom. 9: 32, is exactly parallel in sense. “They stumbled (or struck) against the stone of stumbling.” Who ever thought here of explaining the stumbling stone of the *gospel*? But surely the reference to Christ is just as clear, if not clearer, in this

context of Peter. Both Apostles refer to the same passage; both mean precisely the same thing. The only wonder is, how Peter *could* have been *made to say* that he means the gospel, when in this whole context, he holds Christ up so prominently.

*To which also they were appointed:* εἰς ὃ = *to which, or for which*; “whereunto,” is of the same meaning. “To which,” is expressive of purpose, design, or intention; and the noun “stumbling,” is evidently understood. ‘They stumble against The Word, to which stumbling,’ &c. ‘To which also *they were appointed*,’ that is, that they thus violently rejected and opposed the Christ, was not an accidental thing. On the contrary, God had determined not to give them faith in the Messiah; which he showed beforehand, by plainly declaring that He would be a stumbling stone to both houses of Israel, and a trap and snare to the dwellers in Jerusalem. (Isa. 8.) Peter here takes it for granted, that divine prediction is a declaration and proof of the divine purpose. Paul, in Heb. 6: 11, &c.; bases his argument on the same assumption. The fore-ordination of God, then, has as many proofs as there are predictions in Holy Writ. (Edwards on the Will, Part II., Sect. XI.)

The verb rendered *appoint*, means literally *to set*, put or place; and hence, it is used precisely as our word *ordain*, or *appoint*. See Matt. 24: 51; Acts 13: 47; 19: 21; 20: 28. “Set, or appointed you, bishops.” 1 Cor. 12: 28; 1 Thess. 5: 9; 2 Tim. 1: 11; Heb. 1: 2; 2 Pet. 2: 6. “Setting, or appointing an example.” The true meaning of the Apostle, then, can not be misunderstood by any teachable and reverent mind. “To which (stumbling) they were appointed.”

This passage ought to be thus pointed: ‘Οἱ προσκόπτουσι τῷ λόγῳ ἀπειθῶντες, εἰς ὃ. . . .’ “These rebels stumble against The Word, to which,” &c. The common punctuation greatly darkens the sense. We also think that εἰ (as usually pointed)

should be *ὁ*, the article (demonstrative) instead of the relative; though this last makes no difference as to the sense, for if it be the relative, the version runs—"Who being rebellious stumble against the Word," &c.

9. *But ye, a chosen race*, &c. How striking the contrast! How encouraging to all the renewed, and at the same time, how humbling! Their differing from obstinate unbelievers, is attributed to God's election and mercy alone, and their consequent duty, to glorify God, is clearly stated. 9, 10 vs. *A chosen race*; generation, people, or family, *γένος*. LXX., Isa. 43: 20. *A kingly priesthood*: (Ex. 19: 6, "a kingdom of priests;" [Heb.] but the LXX. as the Apostle, "a kingly priesthood:") that is, both kings and priests unto God. Comp. 5 v., and Rev. 1: 6. 'Nobles in God's sight, and a company of priests, set apart to his spiritual service.' *An holy nation*, i. e. a people set apart to his service. There is here an implied or tacit contrast with the unholy nations, or tribes among whom they lived. 2: 12. (Comp. also 1: 2.) *A people for a possession*; that is, special, peculiar, God's own—his private property, or treasure. The LXX., Ex. 19: 5, have *λαὸς περιούδιος* for *נְבִיאִים* (Segullah). Comp. Tit. 2: 4. Now, Segullah denotes private property, one's own, and especially considered as valuable; 1 Chron. 29: 3; Ecel. 2: 8; and God's people are so called, because they are His own People in a special manner, by right of redemption. So those for whom Christ died, are called *his own* people, for that is the meaning of *peculiar*, in Tit. 2: 14. It is derived from the Latin *peculiaris* = belonging to one's private property, or *peculium*. "A people for a possession," then, as here used, denotes a people who belong to God, or *His own people*, dear to him above all others; his peculiar treasure, as the word is rendered. Ex. 19: 5. (Comp. LXX. in Mal. 3: 17.)

*That ye should tell abroad*, &c.: *ὅπως* is a particle marking out the intention, or final case—in order that. Matt.

6: 2; Heb. 9: 15. Εξαγγέλλω means to tell abroad, or with-out, = make widely known, celebrate. LXX., Ps. 9: 14. *The excellencies of him*, &c.: ἀρετή, literally, means goodness, excellency of any kind. Peter however uses it to denote *power*, 2 Pet. 1: 3; and hence, *boldness*, or courage, 2 Pet. 1: 5. Paul also uses it in this *last* sense; showing that he also attached to it, as its basis, power. "If any boldness, and if any praise," &c.; (Phil. 4: 8;) that is, 'If ye have any Christian courage, and any desire to gain the approbation of the wise and holy, consider these things.' Here Peter employs it to denote the perfections of God; the powers of his mind, or the excellencies of his nature. The version "praises," amounts to the same thing. (See LXX., with Heb., Is. 43: 21.) To glorify God they were chosen; and hence, their duty was clear.

*Who hath called you out of darkness into his wonderful light:* that is, who hath effectually called, or regenerated you. See on 1: 15. That this is Peter's meaning, is clear also from 2 Pet. 1: 3. "His Divine Power has given us all things pertaining to life and godliness." "Who hath called us by means of Glory and Power." The reader should carefully compare 2 Cor. 4: 6, where effectually calling is illustrated by an allusion to Gen. 1: 3. Our Apostle alludes to the same; comparing their hearts, when unrenewed, to a world covered with darkness; and their regeneration, to the calling of light out of darkness. (Comp. Eph. 1: 19.) *Darkness*, in passages like this, means ignorance, sin, and wretchedness; *light*, knowledge, holiness, and blessedness. Comp. Eph. 5: 8. 'Who hath called you from a state of ignorance, sin and misery, into a state of knowledge, holiness and bliss; a wonderful effect of his almightiness.'

10. Here, Peter makes use of Hosea 1: 9, 10, and 2: 23, to remind them how different their state was *before* their effectual calling, as contrasted with their present honorable

relation to God as *his people who had obtained mercy*; or to whom his mercy had flown out, in their regeneration. Comp. 1 Tim. 1: 16. *Formerly*, they were *not God's people*, i. e. by regeneration and adoption into his family, they were once in darkness, Jno. 1: 12, 13; but they had always been his people, i. e. by eternal designation; they were of that "chosen race," who had been picked out by him from eternity. Comp. 1 Pet. 1: 2, 3, with Acts 18: 10; Eph. 1: 4, 5.

The prophet Hosea, in the passages above referred to, certainly alludes to Israel, or the ten tribes. But Peter quotes it as a general truth, applicable to their former and present state. The general truth, which lies beneath the prophet's expressions as to Israel, our Apostle rightly applies to those whom he addresses. (See Hodge on Rom. 9: 24-26, and Calvin's *Prælect. in loc.*)

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Many suppose, from such passages as 1 Pet. 2: 9, and from the inscriptions of the Apostolic letters, as 1 Pet. 1: 1, 2, (they being addressed to whole societies of Christians,) that the Election spoken of in the New Testament, relates only to visible Christian societies; or, that it is an election to mere Church privileges—the use of the outward means of grace.

As to the inscriptions of the Apostolic letters, all that is necessary to say is, that the *Apostles use the language of brotherly love*. They suppose those whom they address to be what they *profess* to be, until they show the contrary; and what they *ought* to be, as those professing godliness. But to conclude from this, that they held only to Election of communities, is not reasoning, but sophistry. The inscription of this letter, for example, 1: 1, 2, (compared with 3-5 vs., and 5: 10,) proves just the contrary.

Besides, we never could understand why men should be such sticklers for an election of Communities to Church

privileges simply; since Paul expressly declares, that the vessels of mercy are before prepared *for Glory*; which must mean Eternal Life, for it is the opposite of *Destruction*, or damnation. Rom. 9: 22, 23. Now, visible churches, as such, are not prepared beforehand *unto Glory*, but only *individuals* from among them, (comp. 1 Pet. 5: 10; 1: 2-5,) as Paul expressly teaches, Rom. 9: 24; and then he goes on to prove that this agrees with the Old Testament doctrine. Rom. 9: 25-33 vs.

But even if it could be proved, that communities alone are meant, what would be gained? Nothing at all; for the same principle, God's sovereignty, is involved in both opinions, as is admitted by Expositors of every class and name. See Deut. 7: 7, 8. They, too, who have the means of grace in gospel-lands, are not indeed all renewed and saved; but many individuals in visible Christian churches are: so that it amounts to an *individual* election after all.

Let those then, who desire to be teachers of Christianity, have a care how they try to smooth down what God has left rough in his word; let them be careful how they try to dress up unwelcome truths, so as to please the fastidious taste of depraved men. Unitarians, so called, have tried it—and what of the Gospel have they left? Both facts and Scripture declare, that God *is* the Righteous Sovereign, and when our arm strikes against His—it must be shivered.

#### DOCTRINES.

1. True Believers have the distinguished honor of being built on Christ as living stones in the Spiritual House; but obstinate unbelievers stumble against the Word, the projecting corner stone, to their own undoing. 7, 8 vs.

2. Rejection of Christ and obstinate opposition to him, are vain and useless: it is but dashing the head against the Eternal Rock. 7, 8 vs.

3. God has determined not to give faith in Christ to all hearers of the gospel. This is evident from the fact, that the obstinate unbelief, and consequent disobedience, of the Jews, was foretold. 7, 8 vs., with Isa. 8 : 14, 15 ; Ps. 118 : 22. This stumbles many ; and therefore let them consider *that God is under no moral obligation to do so.* For He is bound to do for sinful rebels nothing but what he has promised. But where has he promised to give faith in Christ to all who hear the gospel ? *Moreover, let them consider, that it is just in God to punish obstinate unbelievers ;* and that, because it is the great sin. Jno. 16 : 9. And it is the great sin, because God himself confirmed the truth of all that Christ did and taught, both by prophecy and miracles, and especially by raising him from the dead. But this evidence, though sufficient and convincing, such unbelievers will not listen to with candor ; neither will they act as such evidence rightly demands of intelligent beings ; they are *οἱ ἀπειθουντες, the unpersuadable.* The justice of such punishment appears also from the fact, that the purpose of God makes no one a sinner. God is not, can not be, the infuser of sinful dispositions into any mind ; he has no such dispositions. Jas. 1 : 13-15. Unbelief, then, springs from man's own evil heart ; and since God has so clearly and variously testified, that Christ is the only foundation, it follows, that rejection of, and opposition to Christ in such circumstances, proceed from an exceedingly depraved mind ; and hence, if it be not right in God to punish them who commit this sin, then no sin can be shown to be worthy of punishment.—But we need not say more in this matter, “to assert eternal Providence, and justify the ways of God to men ;” for he has appointed a day in which he will vindicate himself.

4. While unbelievers and rebels have no good reason to find fault with God, believers and obedient children have no ground of boasting before him ; since they have been chosen

to be God's own people, holy and beloved, not because they were, by nature or life, better than others, but because God, of his own much mercy, selected them from eternity to be renewed in time. And hence they are doubly bound, both by authority and gratitude, as intelligent creatures and as renewed, to tell abroad the excellencies of Him who hath called them out of darkness into his wonderful light. 9, 10 vs., with 1 : 2, 3 ; Eph. 2 : 4-10.

## REMARKS.

1. What an honor it is to be built on the Corner Stone of the spiritual house! But "such honor have all the saints." Well, then, it becomes them to say, To Thy Name be all the glory. 7 v.

2. God hath not appointed his people to wrath, or punishment deserved by their sins. He might have done it, as he did to the rebel angels, and to those of men whom he has not chosen, and on whom he bestows no saving mercy. This, as Augustine truly said, is a Great Deep. Stand by the ocean, Christian brother, with all lowliness of mind. Be astonished and wonder—love and praise. 7, 8 vs., with 2 Pet. 2 : 4 ; 1 Thess. 5 : 9 ; Rom. 9 : 15 ; 11 : 33-36.

Beloved, I beseech *you*, as sojourners and strangers, to abstain from those fleshly lusts which war against the soul ; holding fast among the heathen your fair way of living to the end that (since they speak against you as evil-doers,) they, attentively beholding *some* of these fair works, may glorify The *true* God in a day of visitation. 11, 12 vs.

Before the Apostle speaks directly of relative duties, he lays down a general principle and motive ; reminding them how needful it is for them to *continue* living in a holy manner, as thus they may be instrumental, by their consistent and uniform deportment, in leading their revilers to glorify God, even in a time of persecution.

11. *Ἐπιθυμία* = earnest desire, longing, or lust. "Fleshly," or carnal (as the word is commonly rendered,) means *of, or belonging to the flesh*. Now flesh often denotes, not only the body, but the evil disposition in man, which must of course show itself by means of the body and its members. See Gal. 5: 19–21; where the works or doings of the flesh, include sins of the mind as well as bodily appetites. Comp. Rom. 7: 14; 1 Cor. 3: 1, 3, 4. Our Apostle here, however, has special reference to those desires which are directed towards, and fastened on the objects of sense, such as unbecoming pleasures. This seems clear from a comparison with 4: 2, 3, where "the lusts of men," and "the will of the heathen" mean, the lusts of the unrenewed and the will of those ignorant of God, who take delight in the sins there named. Now, says the Apostle, *Abstain from these fleshly lusts*, i. e., *hold yourselves away from*, (*ἀπέχεσθε*) or have nothing to do with your old sins. Master your bodily appetites. The mastery over all their bodily appetites is enjoined—not unchastity simply; though that is included. (Comp. 2 Pet. 1: 4.)

The motives by which this duty is enforced are drawn from the fact that such desires are unsuitable to sojourners and strangers going homeward; and also destructive to the mind's well-being—fighting against the soul.

12. *Holding fast among the heathen your fair way of living*: "holding fast" and "fair," in the original, are at the end of this clause; in order to hold up more prominently the thought that they must *persevere in their virtuous behavior*. This is another specimen of the rhetorical order before alluded to: see on 7 v.—The infinitive in the eleventh verse has the force of the imperative: 'I beseech you to abstain from,' is a gentler form of expression for, 'Abstain from;' and hence the participle *holding fast*, refers to the *manner* of performing the duty. (See on 2: 1.)

*Holding fast,* ἔχοντες: now ἔχω not only means to have, but to *hold*, and hence to *hold fast*, cling to, persevere in; as here, and in the sixteenth verse. See also 3: 16; 4: 8; 1 Tim. 1: 19; 1 Cor. 11: 16.  *Among the heathen* : that is, in the midst of your idolatrous countrymen. “Gentiles,” “heathen,” and “nations,” in the English Bible are different versions of the same word; nations is the strict, literal meaning. And because the great mass knew not God, (1 Thess. 4: 5.) It is often used as here, to denote those sinful and idolatrous.  *Way of living,*  or conversation, has been before explained, 1: 15.  *Fair* ; καλόν, = fair, beautiful, (Acts 27: 8;) and hence, when applied to behavior,  *virtuous, right, or becoming* . This is the meaning of  *honest* , in the common version: virtue (τὸ καλόν, honestum,) being that temper of mind which prompts one to act  *fairly* , or in a way becoming our relations to God and men. Comp. Heb. 13: 8. (Our translators generally render it  *good* ; sometimes,  *honest* ; once,  *meet* , Matt. 15: 26; and once,  *worthy* , Jas. 2: 7.)

*To the end that (ἵνα) they, &c.*  The direct sense is that your revilers themselves, by beholding your good works, may become converted, and so be led to worship and honor the true God. Comp. Matt. 5: 16.  *Since* : ἐν ᾧ = in that, because or since, wherefore: this was before proved; see on 1: 6.  *To speak against* , is to revile and slander; (see on 2: 1.) Comp. 3: 16; Jas. 4: 11.  *As evil doers* , that is, as if criminals. (Comp. the Introduction, § 6. 2.) This thrust-in clause hints at the necessity of great vigilance in duty; they being encompassed by scoffing and slanderous tongues.

*They, attentively beholding some of these fair works, may, &c.*  The verb ἐποπτεύω means to  *look over, overlook, watch, behold attentively* . (Od. 16. 140.)  *Fair words* , i. e., good deeds, as before—“fair way of living.” Ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες, which Doddridge renders, “They being eye witnesses of (your) good work;” but the version above given

seems more natural and proper; "They, attentively beholding some of the fair works," (viz. those mentioned just before in general,) "may glorify," &c. So McKnight. Or it may be rendered thus: 'That by means of these good works, they attentively beholding (the same,) may,' &c. So Bloomfield: comp. 3: 2. In this version  $\epsilon\kappa$  is considered as equivalent to *by means of*; which is hardly to be justified from its use in Rom. 3: 30. Either way, however, the sense is unchanged. To behold of the works, is to behold *some of* them; as in Matt. 23: 34; 25: 8; Luke 21: 16.

*May glorify the God in a day of visitation.* To glorify God, is to praise, honor and worship him. *The God*, ( $\tau\acute{o}\nu \theta\epsilon\acute{o}\nu$ ) i. e. he who is only God = the true God; in contrast with the dead vanities of heathen worship. Compare Gal 4: 8; 1 Kings, 18: 39, "Jehovah, he is The God." *Day of visitation*: comp. the Introduction, § 6. God visits either in wrath to inflict deserved punishment, Jer. 10: 15; Isa. 10: 3; or in mercy to bestow good, Ps. 106: 4; Job. 10: 12; Gen. 21: 1. Accordingly this phrase has been explained by some as relating to a *time of mercy*, when men are converted by the Spirit through the word; by others, as relating to a *time of judgment*, persecution, or calamity. We think that this last view agrees best with the whole aim of the Apostle in this epistle, and especially with 4: 12-17, where he represents that the time had come for God to act as judge in his own house, and hence fiery trials had come, and were to come. So McKnight, Hug, and Whitby.

#### DOCTRINES.

1. Christians are bound wholly to refrain from the inordinate indulgence of all bodily appetites; to keep under their bodies and bring them in subjection to their souls. The desires for worldly honors, riches, or display, are all fleshly

desires, and as such also to be avoided, as becomes those who are sojourners and strangers, who wish to reach home blameless and spotless. 11 v.

2. A fair way of living, among the unrenewed and prejudiced, is our bounden duty. Such a holy and consistent life is moreover through God's grace, greatly conducive to lead them to Christ, and thus to glorify the true God. 12 v.

3. The best way to silence revilers and slanderers, is to hold fast to a fair way of living. This logic of the life, hits the conscience in the sorest place, and is unanswerable. 12 v.

## REMARKS.

1. If bodily appetites and sensual desires have dominion over us, we are not Israelites indeed. 11 v., with Rom. 6: 14.

2. They who are careless with respect to what others say of them, and are not led thereby to more vigilance in duty, act perversely. Such, instead of being guides to others in conducting them to God, become stumbling blocks in the way of their approach to him. 12 v.

3. How much better is it to live down slanderous speeches, than to send back railing for defamation! In the former way, God is glorified and man humbled; in the other way, we only throw kindlings on a fire already blazing. 12 v.

Submit yourselves, then, to every human creature for the Lord's sake; whether to the king as supreme, or to governors, as sent by him for the punishment of evil-doers, but *for* the praise of well-doers. (For so is the will of God that ye, doing well, muzzle the ignorance of these foolish men.) Free indeed, and yet not holding fast as a covering of malice this freedom, but as God's bondmen. Honor all. The brotherhood, love. The *true* God, fear. The king, honor. 13-17 vs.

Here, and in what follows, the Apostle applies the general directions he had just given, 11, 12 vs., to their various conditions in life, political and social; the duty of obedience to evil rulers being first stated and enforced.

13. *Submit yourselves*: ὑποτάγητε, (the pass. in a midd. signification,) *arrange yourselves under*: the term is a military one, and hence, is the same as submit yourselves, be subordinate, obey. Submit yourselves *then*, i. e. to glorify God by a fair life, 11, 12 vs. This particle is left out in the English Bible, but it ought to be restored, so that every one might see the connection.

*To every human creature*: some render, To every human creation. This, in the English Bible, and by most Commentators, is considered the same as human ordinance, civil constitution, or government. The word κτίσις, in Rom. 1: 20, means *creation*, the act of creating; and *creature*, that which is created, Rom. 1: 25. Also the intelligent portion of the creation, *men*; as in Mark 16: 15. And in this last sense we take it here; because the meaning, ordinance, is not sustained by the usage of the word in the New Testament. It is not enough to say, as McKnight does, that the Greeks and Romans thus use the word. That may be true; but it helps not to settle its signification, as used by the Apostles. Bloomfield, indeed, says that בָּרָא, to create, is so employed; but if so, it would have been well for him to have referred to one or more passages which establish that meaning. The sense then is: 'Be subject to all sorts of men.' The particular kind of men meant, is immediately stated: "whether to the king," &c. So the full sense is: 'No matter what the characters of the men are, obey them as rulers.' *For the Lord's sake*, i. e. out of regard to his authority, who gives you the command. *Whether to the king*, &c. *The king* is equivalent to *supreme ruler, chief magistrate*. The one held as pre-eminent. This is Peter's own explanation.

14. *Or to governors, as sent by him*: to subordinate rulers, acting by his authority. *For the punishment*, &c. Here the design of civil government is pointed out, the punishment of the criminals, and the protection of orderly citi-

zens. This is the avowed aim of all governments, and ought always to be adhered to. The Apostle, however, speaks of governors as they should be, or of their avowed intention; not of them as they sometimes are. He is prescribing their duty, not stating facts as to the way they discharge it. He knew full well that Nero and his minions were not the best specimens of such governors. But for all that, he orders the Christians of Asia Minor to obey the chief ruler, and subordinate ones, as rulers, or in the lawful exercise of civil authority. *Praise* = reward, protection, as in Rom. 13: 3.

15. *The will of God* here refers to his will as Lawgiver, and hence, it is the same as *the command of God*. *That ye, doing well, &c.* *Doing well*, refers particularly to obedience to the laws. The only exception relates to "freedom to worship God." When civil or church rulers interfere with that, and pretend to have a right to legislate as to the great object of religious worship, then they are out of their parish. God needs no such helpers; and it is impious effrontery in men to usurp his throne, and say how he shall be worshipped. Let the conscience be free, as to this matter, from human enactments, and bound herein only by the written word of God, and then a Christian must obey rulers everywhere. No *true* Christian will try to overturn Church and State simply because of some deeply felt and acknowledged evils; such are "busy bodies," not Christians. They have little regard for Apostolic authority—or any other. And, certainly, they who keep up a perpetual agitation on the subject of *slavery*, "sweating over one idea," are disobedient to the Apostolic, nay Divine Command, with regard to the obedience that is due to rulers. Slavery existed in the Roman Empire in the Apostles' day, and *they treated the subject only by defining the specific duties of each*—masters and slaves. (See 1 Pet. 2: 18, &c., and especially 1 Tim. 6: 1-5.) It would be well for all who claim to be Christians,

to follow in their footsteps; frowning indignantly on all who dare even hint that the glorious union of the United States must be destroyed: *Esto perpetua*—God grant that it may last, and continue to *tell* on the nations of the old world.

*Muzzle these foolish men's ignorance*; so it is in the original; and this rhetorical arrangement is to fix the attention on their *ignorance*—their ignorance of Christianity, and the prejudices necessarily arising from that ignorance. Or, it may, by implication, be equivalent to wilful ignorance, contempt; as in 1 Cor. 15: 34; LXX, Job 35: 16. The former thought, however, seems to be the prominent one. *Muzzle*, means to stop, put to silence; the figure is taken from the custom of covering the mouths of beasts, to keep them from biting or devouring, 1 Cor. 9: 9. *The foolish men*, literally; that is, the revilers and slanderers before named. 12 v. *Foolish* = wicked, as often in the Proverbs.

16. *Free indeed, &c.* ὄντως ἐλεύθεροι = ὄντως ἐλεύθεροι, Jno. 8: 36. (Comp. the note on 1: 19.) The freedom Peter refers to, is freedom from the bondage of sin, freedom to worship God, in spite of all enactments to the contrary: comp. 1 Cor. 7: 22, 23. Acts 4: 18, 19. Rather than give up their inalienable right to worship God, he commands them to prepare patiently and firmly for martyrdom. 1 Pet. 4: 1, 19.

*And yet not holding fast as a covering of malice this freedom, &c.* In these words he warns them not to make this spiritual freedom a pretext to hide rebellious designs against the existing government. The noun κακία means either *wickedness* in general, or *malice* in particular. Peter has before used it in this last signification, 2: 1; and here the context and subject-matter *restrict* it to rebellious designs, or that temper of mind which breeds *rebellion*, or opposition by force to magistrates in the lawful exercise of their authority. *But as God's bondmen*, or slaves; i. e. acting as becomes his faithful servants. The full sense then is, 'Ye

are indeed free, the freedmen of the Lord Jesus, and are not bound to obey human laws when they interfere with your right to worship God; and yet be careful that ye maintain this freedom rightly: for ye are not to think that this spiritual freedom delivers you from the obligation to obey magistrates. Cherish then no hurtful and malicious designs against them, but act, in this particular, as becomes God's devoted servants.

17. *Honor all*, that is, *all rulers*. The English Bible here and elsewhere supplies *men*. This addition often spoils the sense, and always enfeebles it; the nervous brevity of the original ought to have been strictly followed. The Translators seem to have thought, that men in private life are meant; but this is unnatural, since Peter is speaking of *rulers*. We rather think that this command is parallel to Rom. 13 : 7, and that the verb *honor*, includes both *respect* and *maintenance*. Comp. 1 Tim. 5 : 3, 17, with 18 v. Matt. 15 ; 4, 5. Mark. 7 : 10-12.

*Love the brotherhood*, or company of your brethren in Christ. The repetition of the precept shows its importance. *The True God fear*: literally, *The God*, as in the twelfth verse. This fear or reverence is the principal part of Wisdom, and well does it appertain to that Great and Awful Name, Jehovah, our God. *The king honor*. This tends to confirm the interpretation given of the precept, "honor all." 'Respect and maintain all sorts of magistrates, and the chief ruler as such, no matter what their moral characters may be.' (Comp. 13 v.) It must be borne in mind that Nero, that monster in villainy, was then supreme in office.

## DOCTRINES.

1. Christians should obey civil rulers from regard to the authority of God, and to honor him by their peaceable and quiet life; and also because of the beneficial design of such

overnment, to punish the bad and protect the good. The civil ruler, however, has no right to enact and enforce laws prescribing how we shall worship God. In this matter a Christian is free indeed. 13-16 vs.

2. The highest and best reason that can be given for obeying civil rulers, or for any other duty, is the will of God. For his will is perfectly holy and right. The fitnesses of things, expediency, and such like grounds of moral obligation, devised of men, are cold as the snow on the top of the Andes—they freeze the heart. 15 v.

3. They who put on the outward garb of piety the more conveniently to hide their rebellious designs against civil rulers are hypocrites. 16 v.

4. Magistrates, as such, are entitled to suitable respect and maintenance, Christians to peculiar love, but God alone is the great object of reverence and worship. 17 v.

#### REMARKS.

1. What an honor it is to Christianity, that in every age and under all forms of government, no class of men have been better citizens than true Christians! Even in the fires of persecution they have not plotted insurrection or rebellion against the civil powers; though multitudes of them have been like sheep appointed for the slaughter. 13-15 vs.

2. The worst form of civil government is better than anarchy or mobocracy. No despots are more lawless than wild, infuriated mobs. One tyrant is better than a million. Those citizens of our own government, (for the blessings of which we can not be too grateful,) therefore, who are given to speak evil of dignities, would do well to bridle their tongues. 13-17 vs.

3. If God is, he ought to be worshipped; why then do so many live as if there was no God? *Fear God.* 17 v.

Domestics, submitting yourselves with all fear to *your* sovereigns ; not only to the good and gentle, but also to the crooked. For this is grace, if on account of conscience towards God one bears up under griefs, suffering unjustly. For what sort of glory *is it*, if sinning and then being buffeted ye shall hold out ? but, if doing well and then\* suffering, ye shall hold out—this is grace with God, (or, grace in God's sight.) 18-20 vs.

The duties of slaves to their masters are here enforced by powerful motives ; and the same doctrines, in substance, apply to all hired servants, so long as they see fit to serve their employers. Comp. Eph. 6 : 5-8. Col. 3 : 22-25.

18. *Domestics*, οἰκέται = of, or *belonging to the house*, or family ; *house-slaves*. LXX, Gen. 9 : 25. πάντες, οἰκέτης “a servant, a *domestic* shall he be to his brethren.” “And Canaan shall be his servant,” *domestic*, 26 v. In these texts two Greek words for servant or slave are used to express the thought, *a most abject slave* ; corresponding to the Hebrew, “a slave of slaves.” Here, certainly, οἰκέτης, *domestic*, means a slave in the strict sense, and nothing else. So also Luke 16 : 13. “No *domestic* can serve (or, act as a slave) to two masters.” Acts 10 : 7. “He called two of his *domestics*, and a godly soldier, of them that waited on him continually.” Here house-slaves are certainly intended. Rom. 14 : 4. “Who art thou that judgest *a domestic* belonging to another ?” i. e. another man's slave. That *Peter here* uses it in the same sense, is clear from the opposite word, δεσπότης = (whence our word despot,) *sovereign*, master, or owner. Besides, Asia Minor was a part of the Roman Empire, and slavery, it is well known, prevailed in it. In this empire there were “masters as to the flesh,” or body, as Paul expresses it, Col. 3 : 22. To say then, as Barnes does, that the word here *may* mean hired servants, is not to the point. The question is not, what the word *may* mean, but what it *must* mean, all

\* Or, and yet.

the circumstances of the context being considered. Besides, Luke 16: 13; Acts 10: 7; Rom. 14: 4, are the only passages (except the present one,) where the word is found in the New Testament, and in them it undoubtedly means *slave*; why then should it not be taken in the same sense here? The persons addressed then, by the Apostle are not hired servants, but slaves.

And in this verse, the nature and extent of their duty is unfolded. They are required to obey their masters, and that *with all fear*; i. e. with the greatest deference and respect—with respectful reverence. Peter uses the participle, *submitting yourselves*, (arranging yourselves under,) because he is busy describing the *manner* in which they are to obey; the participle depends on the imperatives in the seventeenth verse; and especially on the clause, ‘*Honor all,*’ (i. e. all superiors, or rulers,) ‘and ye domestics, submitting yourselves to your sovereigns,’ &c. (See on 2: 1.) And this respectful obedience is to be shown *not only to the good and gentle, but also to the crooked*. The wicked, wayward, and peevish master, is thus to be obeyed, as well as the kind and sweet-tempered one. The word *σκολιός* = crooked, bent; and hence, *perverse, obstinate, wicked*. Comp. Acts 2: 40; Phil. 2: 15. Of *masters* in particular, as here, it means *unjust, wayward, peevish*. (LXX., Prov. 16: 28.) This is clear; for “crooked” is the opposite of “good and gentle;” and also because Peter goes on the supposition that Christian slaves might suffer unjustly; which could only take place when they had bad masters—wayward and peevish ones.

Slaves, of course, are to be thus submissive in all orders which it is right and proper for a master to give; everything, in short, which does not interfere with freedom of religious belief and worship. In these matters, *God* is The Master, and the Bible the rule. The case is the same with all relative duties. See Col. 3: 18, 20, 22.

Barnes seems to think, that because Peter uses *δεσπότης*, (sovereign,) and not *κυριος*, lord, or master; that therefore we can not be certain that slaves are meant. But *certainly*, *sovereign* is a word that expresses ownership and authority as much as *lord*. Neither does the fact, that the term *sovereign* is applied to *God*, alter the matter any. (Luke 2: 29; Acts 4: 24.) For the word *here* is applied to men, and to such men as are the opposite of *household-slaves*; *sovereigns*, masters, or owners. *Try any other signification of the word δεσποτης* in the following passages, and see if they will not thus be stripped of all their meaning. 1 Tim. 6: 1. "Let as many *bondmen* (*δούλοι*) as are under the yoke esteem their own *sovereigns* worthy of all honor." So 1 Tim. 6: 2. "But they who have believing *sovereigns*, let them not despise them," &c. "*These things teach and exhort.*" Are not *masters* the opposite of *bondmen* under the yoke? Tit. 2: 9. "Bondmen, submit yourselves to your own *sovereigns*." It is clear as light, then, that the opposite of slaves, *masters*, is meant by *sovereigns*, or *δεσπότες*, in this place.

19. *For this is grace, &c.* *This*, i. e. the conduct described right after. Some explain this clause thus: 'This is the effect of divine grace;' grace, by metonymy, for the effects of it. Others, as in the English Bible, take grace for thanks. Luke 6: 32-34. 'This is thankworthy—praiseworthy.' Both these explanations, however, are too limited to take in the full meaning of the Apostle. For, in Biblical usage, grace refers not only to the inward disposition, but to that combined with the outward manifestation of it. Thus, Luke 4: 22, "words of grace," mean—words welling from a kind heart. Col. 4: 6; "Let your speech be always with grace;" that is, manifest the kindness of your disposition with corresponding words. Grace, sometimes, is the same as gracefulness, as in Prov. 31: 30. "Grace is deceitful;"

where grace means a graceful form and mien. And Prov. 5: 19; "The roe of grace," = the graceful roe.

Now, our Apostle does not mean simply, that the conduct described in this verse is the effect of divine grace, or that it deserves commendation; but he refers to the outward manifestation of grace in the heart, and to this as done in a becoming manner. *For this is grace*, i. e. kindness shown to the unworthy, gracefully; or *a graceful exhibition of true kindness*.

*If one, on account of conscience towards God, &c. Conscience of God*, (Gr.,) that is, conscience toward God; a conscientious regard to God in the matter. Thus, "zeal of God," = zeal towards God; zeal relating to him as the object: and "prayer of God," means, prayer to God. Luke 6: 12; Rom. 10: 2. Comp. 1 Pet. 3: 21. So also Robinson explains 1 Tim. 4: 5, and rightly: *διὰ λόγου θεοῦ* = by means of talk of God, i. e. "by talking to God." This is also the Apostle's explanation, for he adds—"that is, prayer." (He using *καί* like  $\gamma$  exegetical, or explanatory "and." Since *waw* is a fragment of the substantive verb, this use of "and" is quite natural. At least, this is Nordheimer's solution of the matter; and we know of no other equal to it.)

*If one bears up under griefs, &c.*: *ὑπιφέρει*. To bear up under, is to submit to a load put on one; and hence, to endure patiently. (See 1 Cor. 10: 13; 2 Tim. 3: 11; and here only.) *Suffering unjustly*, i. e. by being exposed to the whims and fault-finding of crooked masters. Such masters would punish even slaves who obeyed respectfully, when in their surly moods, and then, of course, the slaves would suffer unjustly.

20. *For what sort of glory, &c.* Here is an additional motive. 'Obey masters good and bad, for there is no sort of honor to be gained by disobedience to their lawful orders. Other slaves, themselves disobedient, may indeed commend

you; but what sort of honor can that be, which consists in disobeying those, to whom God commands you to submit with reverence?' *If sinning, and then being buffeted*, or smitten with the fist. *Sinning*, here refers to transgressing a master's rightful orders. And it is self-evident, that if the most respectful obedience is their duty, disobedience must be sin. *And then*, or, and hence: *και*, here is thus used; denoting a consequence. So also in the following passages. Matt. 6: 33. "Seek ye first, &c., *and then* all these things shall be added to you." Matt. 9: 18. "Lay thy hand on her, *and then* she shall be healed." Comp. 2 Cor. 13: 11; 1 Pet. 5: 4. *Ye shall hold out*, ὑπομενεῖτε, literally, ye shall stay, or abide, under. Now, to *stay under*, when thus employed, is the same as to *hold out*, persevere, endure patiently. So Matt. 10: 22. "He that holds out to the end," &c. Rom. 12: 12. "Holding out in affliction." 2 Tim. 2: 12. "If we hold out, then we shall reign with him."

*But if doing well, and then*, &c. That is, if your suffering is the effect of good behaviour. Or *και*, here, may be equivalent to *and yet*. Then the sense is, If ye suffer, *notwithstanding* your correct deportment. This use of the particle is also common, and perhaps the more correct version here. See Mark 7: 28; 1 Cor. 5: 10. *This is grace with God*, or in his judgment. (See on 2: 4.) *Grace* is used as in the nineteenth verse. 'God esteems such conduct to be what it is—a lovely and dignified exhibition of true kindness.'

Some interpret the being buffeted, as equivalent to suffering. But it is rather a sample or specimen of unjust suffering in general; it being common for the sacred writers to individualize a general thought; to give it vividness. And the Apostle might well mention this here; since crooked sovereigns would be very likely to *buffet* even good slaves in their sulky moods; and because it is so hard for patience to hold out, when we are thus treated. This is apt to "stir a

fever in the blood of age." We can scarcely write about it calmly, yet they are commanded to bear it patiently. (See Matt. 26: 67.)

## DOCTRINES.

1. It is the duty of slaves to obey most respectfully their masters, in all their lawful orders, and that not only the good and gentle, but also the perverse. 18-20 vs. The Gospel does not require the relations of master and slave to be instantly broken up, when one or the other becomes a Christian; or when both are so. On the contrary, it regulates the duties of both, enforcing them with motives weighty and noble. Now, if the mere holding of a slave is, in all instances, a sin in itself; then the Apostles wrote much to countenance iniquity. But this can not be maintained by those who believe they were inspired by the Spirit of Christ. The Abolitionists then, are wrong in their fundamental position; and wrong too, in their doings. *They* would delight in securing civil freedom to a runaway slave; *Paul*, if he were living among us, would send him back, with a touching letter, to his master. (See the Epistle to Philemon.)

2. High rank and station are not necessary to the exhibition of shining virtues. The lowliest slave, who, from regard to the authority of God, suffers patiently for well-doing, acts a noble and dignified part in the great drama of life. 19 v.

## REMARKS.

1. The Colonization Society, as it has acted hitherto, has shown that it is based on the principles of the Gospel. For it recognizes the relations of master and slave, as the Apostles do. 18-20 vs. It never hints to the slave, that spiritual freedom may be a good cloak to cover malicious designs, but acts on the wise and kind direction which Paul gives:

“*Art thou called, being a slave? care not for it; but if thou mayest become free, use it rather.*” 1 Cor. 7 : 21.

2. Instead of reproaching the civil government for the existence of slavery among us, let us rather, *as Christians*, bless God that there are so many Christian slaves at the South, “fellow heirs with us of the grace of life;” whose reverent and cheerful obedience is pleasant to men, and graceful in the sight of God. 18–20 vs. Slavery, no doubt, is a great evil. Yet it does not follow, that those persons who seem to think that all political wisdom will die with them, are fit to be entrusted with the delicate and difficult business of its removal. Leviathan is not to be tamed by blustering, neither heeds he the vials of abuse that are flung at his head. Truth and Kindness—not error and abuse—are the great conquerors. Besides, *as citizens*, what right have any to agitate perpetually on this subject, so long as the Constitution of the United States, as to this matter, remains as it is? And who can be better judges herein than the several States themselves. Let us leave it *where* our fathers left it—surely, as wise as their descendants.

For to this have ye been called; for even Christ suffered for us,\* leaving behind a pattern for us\* that ye should follow closely his footsteps. Who did no sin, neither was guile found in his mouth; who being reviled, reviled not again; suffering, he threatened not, but delivered *himself* to Him who judgeth righteously. Who himself bore our sins in his own body on the tree, that we, being away from those sins, might live in righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are turned back now to the Shepherd and Bishop of your souls. 21–25 vs.

The Apostle is still presenting motives to the slaves to encourage them in the right discharge of their duty; but since all whom he addressed were exposed to evil treatment

\* Or—for you.

for well-doing, he speaks in the greater part of the paragraph in general terms suitable to them all.

21. *For to this have ye been called*; that is, for this end have ye been chosen; namely, to suffer for well-doing. 19, 20 vs. *To this* = to this end, or purpose; as in 3: 9; 4: 6. *To call*, means to *choose*, also in 1 Pet. 3: 9; 5: 10; Rom. 9: 11, 24. 'Obey your masters even when suffering unjustly; for you must not think that your station in life, with the sorrows to which it exposes you, is an accidental thing; you have been appointed thereunto.' The same motive, in like circumstances, Paul presents, 1 Thess. 3: 3.

*For* (or, because, ὅτι) *even Christ suffered for us*, &c.: καὶ here is equivalent to *even*, as elsewhere. See 3: 18; Rom. 5: 7; Heb. 11: 19; Matt. 8: 27. The design of Peter in using this particle is to point, not at our obligation to imitate Christ; that he does in the clause that follows, "leaving behind," &c.: but to the dignity of Him who suffered, *even* Christ, "God manifested in the flesh." *For us*, ἐπὶ ἡμῶν, *over us*, literally: bending over us to shield us from danger and destruction. What precisely Peter means by Christ's suffering for us, he explains, 24 v. *Leaving*, &c. *An example for us*: the word means, strictly, a writing-copy; and hence an example, pattern, specimen. *That ye should follow closely his footsteps*: the example he set is designed for your careful imitation. There is a difference here in the reading. "For even Christ suffered *for you*, leaving a copy *for you*: ὑμῶν for ἡμῶν, and ὑμῶν for ἡμῶν. These words because of their similarity, are often interchanged in Greek manuscripts. This reading seems to be the more correct; for the Apostle begins by directly addressing the slaves, and it seems more natural to suppose him to have kept on doing so in this verse. Either way, however, the main thought is the same.

22. Here the *perfection* of the model, Christians are to copy

after, is declared. Christ was sinless; neither did any one ever discover him speaking deceitfully. See Isa. 53: 9.

23. Here we have a description of the wonderful patience and calmness of Christ; of his utter freedom from all malice or revenge, together with his unshaken confidence in God, when, hanging on the cross, they flung their reproaches at his head. As we read these words, well may we exclaim with Milton:

Ill wast thou shrouded then,  
O patient Son of God, yet only stood'st  
Unshaken.

And let us listen to the caution given by another:

"Behold the awful portrait, and admire,  
Nor stop at wonder; imitate and live."

*Suffering*, &c. Peter refers to his dying on the cross. This mode of expression he often uses. Thus, "he suffered for us" means, he died for us. 21 v. (Comp. 24 v.) See, also, 3: 18; 4: 1, 15, 19. *But delivered himself*: (παρεδίδου—this passive verb may be used with a middle signification; and if so, then *himself* need not be considered as an addition,) that is, gave himself over, committed himself to the care of the Father, the righteous judge. Others supply thus: committed *his cause*; but the sense is unaltered. The Vulgate strangely reads: "But delivered himself to him who judgeth *unrighteously*—judicanti se injuste—but this is an evident error. God is the judge referred to, not Pilate. Comp. Isa. 53: 7; with Matt. 27: 39-44.

24. The disposition which our Lord showed in his sufferings having been exhibited as the perfect model for careful imitation; the Apostle now goes on, more particularly, to speak of him *as a sacrifice for us*. In other words, in this verse he explicitly explains what he before incidentally mentioned, 21 v.; he tells us here very clearly what he means by Christ's suffering for us. So 4: 1. "Christ then having suffered for

us in consequence of flesh," is a brief expression of what is particularly stated. 3: 18.

*Who himself bore our sins, &c., or, who himself bore up our sins with his own body to the tree.* Both these versions express the same thought, but the former is more accurate. Now, *to bear one's own sins* is, *to be punished as those sins deserve.* Lev. 24: 15. "Whosoever curseth his God shall bear his sins." Num. 14: 34. "Forty years shall ye bear your iniquities." See also Lev. 5: 1, 17; 19: 8; 20: 17; and elsewhere. But Christ did no sin, 22 v.; he could not be punished then for his own sins, for there "was no sin in him." Yet he did in fact suffer—but not for a nonentity. It was *our sins he bore*, that is, *he was punished for them.* This is the true meaning. No thought can be expressed clearer. But how could he be *justly* punished for our sins, except, by divine appointment, with his own free consent, he took our law-place, and thus laid bare his human nature to the sword of Justice? And so indeed it was. Comp. 3: 18; Heb. 9: 28; 10: 5-10; Rom. 5: 6-8.

The Apostle takes the phrase, "he bore our sins," from Isa. 53: 11, and every one familiar with the Old Testament would instantly understand him to mean, that he was punished for our sins. Indeed, most of the principal terms used in the New Testament, to describe the vicarious sufferings of Christ, are drawn from and founded on the phrases contained in Isa. 53. And one might as well deny that Cæsar in his Commentaries says any thing about Gaul, as to deny that vicarious punishment is taught in the Old and New Testament.

*In his own body:* The term *body* was, probably, used by Peter, because our sins are compared to a heavy burden which Christ bore. His design is not to exclude the sufferings of Christ's human soul; but he uses the term *body*, by synecdoche, to express his whole human nature. So it is

used also, Rom. 12 : 1 ; Heb. 10 : 5. 'He himself suffered the punishment due to our sins in his human nature.' The divine nature cannot suffer ; and hence, (since the justice of God requires that the very nature that sinned should be punished for it,) the Son of God became incarnate. Heb. 2 : 17.

*On the tree* : or cross, as in Acts 5 : 30 ; 10 : 39. The full phrase is—hanging on the tree. Gal. 3 : 13. The text just referred to, is parallel to this : "Christ hath redeemed (bought us off) us from the curse of the law, (from the punishment which the law threatens,) being made a curse for us," i. e. being punished in our place.

The Apostle next states *the design* of Christ in so suffering for us. *That we, being away from those sins, &c.* The verb ἀπογίνωμαι means, *to be away from*, to be absent, have nothing to do with : e. g. To be away from τῆς μάχης, the battle. (Herod. 9 : 69 ; Josep. Antiq. 5. 1.) To be absent from (this life), die. To be away from, is its radical meaning ; the connection in each instance, must determine *from what*. Here *that* is clearly decided, namely, ταῖς ἁμαρτίαις, (literally, *the sins*,) that is, those just mentioned, our sins which Christ bore. The sense is : "Christ was punished for our sins, in order that we might never be punished for them—to set us wholly free from all obligation to suffer everlasting condemnation." That Christ bore our sins *to set us free from being punished for them*, is the thought. This clause has no reference to sanctification, though the following one has ; on the contrary, it teaches that Christ died, to render our *justification* in the sight of the Great Judge perfect and complete. Doddridge explains the clause as we have done. Most, however, understand it of sanctification, or renouncing the service of sin.

But this opinion is untenable ; *first*, because the verb here used, means *to be away from*, be far off, have no con-

nection with. (This verb occurs not elsewhere in the New Testament, but the passages from Herodotus and Josephus show that *that* is its meaning.) Now, it is *not* true that the renewed in this life are sinless; on the contrary, they sin daily: "evil is present with them," Rom. 7: 20, not wholly absent. But it is true that *the guilt* of their sins is wholly blotted out; they are no longer exposed to the curse of the law, Christ having become a curse for them. Gal. 3: 13. And to effect this acquittal from damnation, was the *design* of Christ in bearing our sins, as Peter here teaches. *Again*: Neither does Rom. 6: 2, "Shall we who are *dead as to sin?*" &c., countenance their view who refer what Peter says in the phrase, "being away from those sins," to sanctification. For Paul's phrase, "we who are dead as to sin," does not refer to sanctification, but to *justification*. It means *dead*, or *wholly delivered as to its guilt*, or exposedness to punishment on account of sin. That this is Paul's meaning, is clear from the objection which he is answering. (Comp. Rom. 6: 1, with 5: 9, 15, 20.) The very point of that objection is: 'If by God's grace, through the sacrifice of Christ, we are justified from many offences, would it not be well for us to continue sinning, that so the grace of God might more conspicuously appear in our justification?'

To which Paul replies in his wonted manner: 'By no means;' *μη γένοιτο* = *let it not be*, i. e. abominable, do not for a moment cherish such a thought. After this positive and solemn denial, he gives a direct answer, which is this—for "Paul delights in pregnant expressions:"—"How is it possible for a justified person to live in sin? Think you, that a cordial belief of our deliverance from wrath by the blood of Christ, has this tendency? Far from it: it awakens gratitude to our great Deliverer—the well-spring of our cheerful obedience to him; "the love of Christ presses us on."' Comp. 2 Cor. 5: 14, 15. (The interpretation which

Hodge gives to the phrase on which we are commenting, enfeebles the sense: it is, however, but a mole on a work of very great exegetical beauty; a work which should be in the hands of all young divines.)

That Paul refers to the guilt of sin, is evident, also, *from his own explanation of the phrase*, "dead as to sin." Rom. 6: 7. "For he that is dead," (dead with Christ; the body and the Head are considered one in law; 6, 8 vs.,) *is justified from sin*: i. e. acquitted legally from punishment. (This is the marginal reading of the English Bible, and is the right version.)

Lastly, the same appears from the tenth verse: "For in that he died, he *died as to sin* once," i. e. with reference to its guilt, charged to his account who, as our Surety, became legally answerable for us. Hence he adds, 11 v.: "So then consider yourselves *dead* indeed *as to sin*,"—that is, wholly freed from its guilt, or liability to punishment on account of it. Peter and Paul then, mean precisely the same thing.

"That we, being away from those sins, *might live in righteousness*. This last clause refers to *sanctification*. The article in the original is by no means meaningless, although it can not well be expressed in English without circumlocution. The sense is, 'That we, being delivered from all condemnation on their account, might live in such a manner as agrees *with that which is right*;' or what the law of God requires. Comp. Rom. 6: 11; Gal. 2: 19. "For I by means of law am dead to law, that I might live to God." This text has given much trouble to Expositors; but we consider it to be parallel to this place of Peter. It expresses the same thought, only in different words. "I am dead to law" = am wholly delivered from its condemning power; freed from its curse. "I am dead to law *by means of law*;" that is, I am thus delivered *legally*, or in a legal way, namely, by Christ's obedience unto death in my stead. Comp. 16, 17, 20.

vs. ; Rom. 8 : 4. (See Hodges on this place.) The *design* there of Christ's dying was to make our justification complete, and our sanctification certain.

Peter, it is well to note, takes it for granted that deliverance from punishment is necessary for the production of holiness, and perseverance in the same. This thought is rolled up in the form of speech employed : "*that we, BEING AWAY FROM THOSE SINS, might live in righteousness.* Nothing can be truer, and more needful to be remembered by those who hunger and thirst after righteousness. "By the law is the knowledge of sin," and "when the commandment comes, sin revives"; the conscience is painfully stung with the dread of wrath, or punishment, and begets as a consequence, in a depraved mind, dislike of God as a Moral Governor or Judge. But when by faith we see Christ bearing our sins in his own body on the tree, that we might be far away from those sins, or never punished for them, *then* Gratitude leaps up always in the heart, and we live in righteousness. *Then* the natural language of the heart is: "Lord, I am thy servant; thou hast loosed my bonds." "Lord what wilt thou have me to do?" And hence justification by Grace through faith in the blood of Christ is a doctrine that *can not* lead to sin; unless it can be shown that Gratitude for such a mercy, bought at such a price, must needs be a grovelling and wicked principle.

*By whose stripes ye were healed.* Isa: 52 : 5. *Stripes*; literally stripe, or the mark of a blow, bruise. Used as a collective noun, and hence the same as, 'By whose bruises.' Christ's sufferings for us are meant, with a special allusion to his scourging before crucifixion. Sins are here compared to sicknesses of the mind; sicknesses which render us liable to stripes, or punishment. And it is declared, that it is by the stripes or punishment inflicted on Him that healing, or forgiveness, takes place. The reference is to *freedom from punishment, owing to the fact that Christ was punished in our*

*stead.* (The phrase is certainly thus employed by the prophet.) And the Apostle *repeats this*, because *he* applies it particularly to believing slaves suffering unjustly—who were not only buffeted, but, perhaps, often scourged by their crooked masters. The Apostle thus shows that he had not forgotten the charge of His Master, Jno. 21 : 15. For with great delicacy and exquisite sympathy he personally addresses the slaves, reminding them how *they* were freed from suffering stripes to all eternity : “by whose stripes *ye* were healed.”—If any, however, think it better to refer this clause to both justification and sanctification, we will not dispute. The Apostle may, perhaps, in this clause be *summing up* the whole design of Christ’s death for us ; (Comp. Jer. 17 : 14.) Still, the strict meaning of the words in themselves considered, (as well as the way Isaiah uses them,) leads us to think that the former interpretation is the more accurate.

25. *For ye were as sheep, &c.* These words state *the necessity* of our Lord’s sacrifice for us, arising from our former sinful and miserable estate. The figure, common in Scripture, is exceedingly appropriate. Like lost sheep, wandering from the shepherd’s eye, in a cloudy day, on the dark mountains, drawing nearer and nearer to “the blackness of darkness forever,” the Good Shepherd came, and brought us back to himself, by laying down his life for, and giving his Spirit to the sheep. The contrast between their former estate as wanderers from Christ, and their present blessedness as being under his kind care as their Shepherd, and his watchful inspection as their Bishop, is indeed striking.

But are now *turned back*, &c. i. e., converted, become believers, 2 ; 4. Ἐπίσκοπος (*episcopos*)= overseer, inspector, or bishop. Bishop of *your souls* : the Apostle is especially (though not only) addressing the slaves ; and by using this phrase he comforts them with the thought of the kindness of Him who took and still takes such care of *their souls*, even

though men, for a little while, might maltreat their bodies. Conversion or Turning to Christ, here, is the same as Turning to Jehovah, elsewhere : another of those incidental, but impressive proofs of our Lord's true and proper Divinity.

## DOCTRINES.

1. The ill-treatment which any Christian receives at the hands of men is not the effect of chance, but springs from the wise and kind appointment of God. Disciples of Christ therefore, should bear up under such griefs, and not be discouraged on account of them. 21 v. This destination, however, on the part of God furnishes no good excuse for the persecutor of the righteous ; for what *God* means, plans, and overrules for good to his people ; *they* mean, plan, and execute for evil. Gen. 50 : 20.

2. The disposition which Christ showed when suffering for us, must be cultivated by us, especially when suffering for well-doing. The moral perfections he exhibited were designed as a pattern for our most careful imitation ; and particularly his unruffled calmness, unwavering patience and good will, and unshaken faith in God who judgeth righteously. 21, 23 vs.

3. Christ was sinless, as to his life ; and in his teaching, perfectly truthful. 22 v.

4. Christ (the sinless, the guileless, the patient,) suffered the punishment which our sins had deserved in his human nature on the cross. And this he did that we might never be punished for those sins, and that so, out of a grateful heart, we might be inclined and enabled to live in righteousness. 24 v

5. Redemption from guilt and pollution were both necessary for our Salvation ; for we were once wanderers from Christ and duty, and guilt treads closely on the heels of sin. 25 v..

## REMARKS.

1. What a faultless and sublime model is presented for our imitation in the Gospel! Alas, our life is but poor scribbling when compared with that copy Jesus has set before us. Yet faint not, for they who use constant and vigorous efforts to purify themselves even as he is pure, shall become faultless too. 21-23 vs. ; 1 Jno. 3 : 2, 3.

2. "The weight of our sins pressed out of Christ's body the bloody sweat in the garden;" and yet he bore up that load to the cross; and all for us—once guilty wanderers! 24, 25 vs. If he suffered so for us, shall we repine at a little suffering endured because of our attachment to him?

## CHAPTER III.

## SYNOPSIS OF CONTENTS.

I. The duties of wives and husbands stated and enforced. 1-7.

II. Various special virtues enjoined, proper and ornamental for Christians in all the relations of life; with the motives and reasons why we should abstain from revenge and reviling of any. 8-13.

III. Their duty under unjust sufferings, namely, to *die*, if needful as Martyrs; with the very great encouragements they have for so suffering. 14-18, with 22 v.

IV. A digression, containing a warning and encouragement, drawn from the destruction which befell the rebel Antediluvians, and from the deliverance granted to Noah and his family; the design of which digression is to induce them

to hold fast their profession, and not follow the great multitude in doing evil. 19-21 vs.

Likewise, ye wives, submitting yourselves to your own husbands, to the end that, (even if some rebel against THE WORD,) by means of the behavior of the wives, without a word, they may be won; they attentively beholding your pure way of living in fear. 1, 2 vs.

1. *Likewise*; in like manner, from like motives, the allusion being to 2:18, 25. *Submitting yourselves*: the participle depends on the imperative in the clause, "Honor all," 17 v. (See note on 2:1.) *To the end that, ἵνα*: The direct sense is, 'That they may be won by means,' &c. *Even if*, (or although,) *some rebel against The Word*, i. e. against Christ. Here is a case supposed, or a fact allowed, in reply to a latent objection; and the motive for the discharge of the obedience commanded is founded on it. 'Well, even if, (as you say,) they rebel against Christ, what then? Suppose they will hear from you nothing to his honor: that need not lead to despair of their conversion at last. Do you, by submitting to them, show the excellency of your religion.'

The heart of the Apostle has just been burning with the wonderful greatness of Christ's love to his people, 2:18-25, and the flame is still burning in the words before us; he therefore very naturally mentions him again, when commanding wives to obey their husbands, from like motives with domestics, namely, Christ's love to them. If he had meant divine revelation he would, in all probability, have said—'If some rebel against *the gospel*,' as he does 4:17; or else so defined it by the connection that there could be no mistaking his meaning, as he does 1:23. Comp. 2:2. We, therefore, understand it of *The Son*, as in 2:8.

*To rebel against The Word*, is to reject him obstinately, even when having sufficient evidence of his claims as the only Saviour. (See note on 2:8.) It is *the persisting in*

this obstinate unbelief that plunges one in perdition, of which Peter speaks in the passage just referred to; but many of the chief of sinners have been, by God's grace, induced to believe in and obey Him whom before they rebelled against, like Saul of Tarsus: and with this thought he is busy here. His design is to warn Christian wives not to despair hastily of their husbands' salvation, even if great sinners; but, on the contrary, to labor for it in hope.

The way or means of attaining this great end, gaining them over to Christ, is by the careful performance of their duties as wives; "*submitting yourselves,*" &c. "*By means of the behavior of the wives.*" Behavior, or way of living, as in the second verse. 'Let your actions speak for Christ.' *Without a word, ἀνευλόγου*: the word *λόγος* means either *word* or *reason*, and hence the Greek phrase, in itself considered, may mean either "without reasoning," or *without talk*. The difference here would be of little consequence; still, we prefer the latter, *without a word*, (or *without talk*,) because it is the opposite of *behavior*, or way of living. This signification is sanctioned by usage. See Matt. 22: 15; 1 Cor. 4: 20; Jas. 3: 2. (Comp. 1 Pet. 2: 12.) "Without a word," here, can not mean the gospel; for men can not be begotten again without the seed of God's word. 1: 22. 'No talk or debate is necessary to gain them to Christ; let your consistent life speak for him.' In this way they would be led to think better of the gospel; and hence, be induced to study and hear it.

2. *They attentively beholding your pure way of living in fear.* *They attentively beholding*: See on 2: 12, where the same verb occurs. *Your pure, &c.*: ἀγνὴν means either *pure*, or *chaste*. In the first sense it is found, 2 Cor. 7: 11, where it is rendered 'clear.' Phil. 4: 8; 1 Tim. 5: 22; Jas. 3: 17; 1 Jno. 3: 3. It means *chaste*, 2 Cor. 11: 2; Tit. 2: 5; and here, no doubt, the Apostle has a particular reference.

to chastity. In this, a chief part of a wife's duty consists. At the same time, since the word is used to denote moral purity in general, we can not but think that *that* also is meant. *In fear*, i. e. with constant reverence shown to the husband. Comp. Eph. 5 : 33.

## DOCTRINES.

1. Obedience, chastity, and reverence, are due from the wife to the husband. He is the chief ruler of the family, and as such, submission and reverence must be shown to him. All this is, however, compatible with the tenderest love to each other, and even necessary for its healthy growth. These duties of the wife may be called a burden, if one please, provided we add (in Jay's happy phrase) that "they are like the burden of wings to a bird,"—necessary to its activity and well-being. 1, 2 vs. Eph. 5 : 25.

2. If the husband of a Christian woman is an obstinate unbeliever, she ought to try to win him over to her Saviour. To this end, let her attend most carefully to her peculiar duties as a wife. Let her show all faithfulness to him, and purity; let her obedience be cheerful as a singing bird, and constant as the day. Let her treat him with reverence, such as she shows to no other human being. Then she will have every reason to believe that he will be won; won for Christ, won for herself, as a friend to all eternity. What a recompense! But she must not forget that *talk*, or disputation, will not do in the case supposed. But a holy, consistent, uniform life, is that sort of Eloquence which is of all kinds the best—it goes straight to the heart. 1, 2 vs.

## REMARKS.

1. They who make light of their peculiar duties as wives, may profess that they know God, but in works they deny him. 1, 2 vs.

2. Much talking, we fear, is often had with those who show by deeds that they will not embrace Christianity—no matter by what historical and internal evidence it is confirmed. A great evil this. Unlearned Christians, in general, had better request Scorners to write an answer to Watson, Paley, Leslie, Jenyns, Chalmers, and others; and if all of us were more careful to let them see our good works, the logic of the life, it would *tell* far better. “I can not talk for Christ,” said a primitive Christian to his reviler, “but I can die for him.” There is a volume in the sublime reply. Whether Paley himself would have done as well (supposing him to have been there) is doubtful. 1, 2 vs.

Whose adorning let it not be the outward, of plaiting of hair, and of wearing of gold, or of putting on of garments; but the hidden man of the heart, shown by the incorruptible *ornament* of that meek and quiet spirit, which is in the sight of God very costly. For so also, once, the holy women (or wives) who hoped in God adorned themselves, being submissive to their own husbands, (as Sarah listened to Abraham, calling him lord, whose children ye are;) doing well, and yet by no means frightened for any shadow.\* 3-6 vs.

3. The most becoming way in which a Christian wife can dress herself is here admirably stated and enforced. The monthly fashions, so minutely described in prints called literary, are but chaff to it. The Apostle, it is clear, takes it for granted that women are particularly anxious about the decking of their persons; neither does he say that all such desire and attention on their part is sinful. He simply forbids an excessive attachment to it, and shows them a more excellent way. The negative particle is indeed absolute in form, but it is comparative in meaning; as in 1: 12. “*Not* for themselves, but for us,” that is, not so much for themselves as for us: or, more for us than for them. So also 1 Cor. 1: 17. “Christ sent me *not* to baptize, but to preach

\* Or—and yet not afraid of even one fright.

the gospel," i. e. to give more attention to preaching than to baptizing. (This text we commend to the special notice of our Baptist brethren.) Hos. 6: 6. "I desired mercy, and *not* sacrifice," that is, as explained in the next clause, "the knowledge of God *more than* burnt offerings." The sense thus is, give your chief attention, not to the outward adorning of the body, but to the inward garnishing of the heart. Those then who consider the wearing of golden ornaments, and the like, a sin in itself are mistaken. For if they will adhere to the strict meaning of "not" here, then to be consistent, they should teach also that there must be no putting on of garments; for the "not" refers to *all* the particular things mentioned in the verse. Besides, (to say the least,) there is often as much pride shown by a starched preciseness in dress as by the opposite, or gay and flaunting attire.

*Putting on of garments*: some think that the adjective "costly" must be supplied; putting on of costly garments. Comp. 1 Tim. 2: 9. This may be his meaning, since it is clear from what precedes that he is striking against foolish pride in dress; but still that word is not of necessity understood. We therefore think, that he refers to the common vanity of appearing often in a different dress. This many do, whose income will not admit of it; it is too costly for them, and not seldom ridiculous in those whose means are more abundant.

4. *The hidden man of the heart*: "of the heart," is the genitive of apposition or explanation, as in 1: 13, so that the sense is, 'The hidden man, the heart.' This phrase, however, does not mean the mind only, but the mind renewed; the new heart or holy disposition given by the Good Spirit. It is the same as "the new man," or "the inner man" in the Epistles of Paul. See Rom. 7: 22; 2 Cor. 4: 16; Eph. 4: 24; Col. 3: 10.

*Shown by*, &c. : *ev* here may be equal to *in and by*; thus

teaching that the disposition spoken of consists in, and is shown by the meek and quiet spirit; but we think it more natural to render it *shown by*,—because the Apostle speaks of it just before as *hidden*; and under the figure of an ornament, orders them to show that lovely and attractive jewel.

*The meek and quiet spirit* here meant, is that becoming wives; a gentle and undisputing submission to their husbands: *quiet*, being opposed to noisy, that is, fretful and contentious. Prov. 21: 19. The whole may be summed up in the words of the poet—“modest stillness and humility.” *Which is in the sight of God*, &c. i. e. which in his judgment is worth a good deal; and *his* judgment is according to truth. *Incorruptible* = imperishable, of everlasting duration. (See on 1: 4.)

5. The Apostle has just urged them to cultivate and exhibit the meek and quiet spirit, drawing the motives from the fact that it is everlasting, and that God himself esteems it highly. Here another motive is presented taken from the example of the pious in former ages. These holy wives decked themselves with this spirit. And the *manner* in which they manifested it was by *submitting themselves to their own husbands*, by *doing well*, and by *a bold perseverance in well doing*. 5, 6 vs. *Once*  $\pi\omicron\tau\epsilon$ ; i. e. sometime or other; and hence it is used with reference either to the future, as in 2 Pet. 1: 10, or to the past, as here and in the twentieth verse. It is equivalent then, to *formerly*, “in the old time,” or in past ages. Thus also Jno. 9: 13, “the *once* blind;” Rom. 7: 9; 11: 30: “For as ye *once* rebelled against God;” Gal. 1: 13: “For ye have heard of my way of living *once* in Judaism;” and often elsewhere. In the English Bible, when referring to the past, it is translated, “aforetime,” “in the old time,” “in time past,” “once,” and “sometime,” 3: 20. But the version *once*, would have been

better: such needless variety in translation, perplexes an English reader without conferring on him any real benefit.

The noun *γυνή*, means both *woman* and *wife*, as here and in Matt. 5: 31, 32, etc., and *ἀνθρώπος*, means both *man* and *husband*; precisely as in common English. “The holy wives *who hoped in God* :” this phrase is a description of what is meant by holy wives; they are such as put faith in God’s word, and accordingly look for the accomplishment of what he has promised.

6. Peter now incidentally mentions Sarah as an example of what he means by a holy wife, and one obeying her husband. The clause we have marked as parenthetical is clearly so, and by attending to it, the construction of the latter part of the verse runs regularly with what goes before, 5 v. : ‘For so formerly they adorned themselves, *submitting to their own husbands, doing well,*’ &c. It besides does away with the necessity of the conditional version of the English Bible, “as long as ye do well”—which certainly cannot be justified by usage. (See Winer’s Idioms, &c., Part III., chap. iv., § 46.) Peter uses the participle to express a reason, 1: 18, 22, and often, as here, to paint *the way* or manner in which a thing is to be done, as before noticed: see on 2: 1, and comp. 1: 13, 14; 2: 12, 16, 18; 3: 1. The participles here may depend on the imperative. “*Let it not be,*” &c., or they may simply describe the manner. ‘For so the holy wives adorned themselves, (viz.,) *submitting, doing good,*’ &c.—which last, in this instance, we prefer.

*As*, *ὡς*, is here used to denote manner, implying that she behaved precisely as he commanded them to do. Compare Matt. 1: 24; Col. 2: 6; 4: 4. *Calling him lord*, that is, constantly addressing him by this title of respect: equivalent to our *Sir*, as in Gen. 48: 20, where the original word is the same as in Gen. 18: 12. Comp. Acts 16: 30, &c. Its strict meaning is *master*, lord, or sovereign. *Whose children ye*

*have become, or ye are*; i. e. her true descendants, sharers of her meek and quiet spirit. Comp. Jno. 8: 39. *Doing well, and yet by no means frightened for any shadow.* Tindal has: "and be not afraid of every shadow;"\* which, with the corrections made, we think, expresses the thought correctly; though there is no need of considering the participle, strictly as an imperative. The sense is, 'Never giving way to needless fear; or never, by any real or supposed frightful danger, being driven away from doing well.' The Apostle here alludes to the natural fearfulness of the woman; her shyness and fancying of danger in the way, often hurrying her into sin, just as man's natural boldness often plunges him into a wild course of folly. Peter also, here cautions those addressed, not to imitate Sarah in sinning, or refraining from well-doing through fear. The Apostle kept steadily before his mind, (what seems to have been overlooked by most,) that in the narrative to which he alluded, (Gen. 18,) Sarah is represented as disobedient in a remarkable instance to the Sent-Jehovah, although respectful to her husband. Gen. 18: 12-15. In a word, she lied to Him through sudden fear: "Sarah denied, saying, I laughed not; for she was afraid." Accordingly, Peter avails himself of this painful circumstance, to remind them to persevere in faithful obedience to God, as well as in submission to their husbands, and never to think that even one sudden slip in the path of righteousness, occasioned by improper fear, as Sarah's was, is allowable.

Perhaps, the more accurate version (it is certainly more literal) of *καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν*, is the following: *and yet not afraid of even one fright*; that is, of no frightful thing, whatever it may be. *Πτόησις* = *fright*, dread, by metonymy, for the thing dreaded. (See LXX., Prov. 3: 25.)

\* We use the word to denote any dark or frightful object.

‘Do well, but let no object of dread, whatever it may be, hurry you into sin. Sarah must not be imitated in this particular.’—The words, “*not one fright*,” are connected with *not* preceding, thus strengthening the negation; so that the full sense is, *not even one fright*. 2 Cor. 13: 7, is parallel in sense: “I pray to God that ye do not one evil thing.” The like usage obtains elsewhere: thus Mark 1: 44; *μηδενι μηδεν ειπης* = *say nothing to nobody*, (just as in common English,) that is, speak not even one word to any, no matter who he may be. Mark 11: 14. “Let no one any longer (or, not even one) eat fruit off thee for ever.” Comp. Acts 4: 17; 2 Cor. 6: 3.

## DOCTRINES.

1. All care and attention to dress, on the part of women, is not forbidden. The gospel law to such is—“with well ordered apparel;” that is, put in order according to the character of one professing godliness—neat and modest. 1 Tim. 2: 9. Slovenliness is no virtue in any, much less in woman. 3 v.

3. The chief care of Christians, however, should be to cultivate and exhibit the graces of the holy disposition; manifesting its loveliness by virtues corresponding to the various relations they sustain in life. Hence, meekness and quiet submission are jewels which especially adorn a wife; though humility and mildness become all. These ornaments we should the more eagerly cultivate, since they are in themselves imperishable; meet with the approbation of The Best Judge, and have been gracefully worn by the pious of all past ages. 3–5 vs.

3. Holy wives are such as put their hope and trust in God; who study principally to exhibit the graces of the Spirit; who habitually and with meekness regard the lawful

authority of their husbands, and who boldly persevere in well-doing. These are the true children of Sarah. 3-6 vs.

4. The true character of a person is to be determined, not by occasional acts at variance with the general deportment, but by habitual and uniform doings. Otherwise it would not be right to class Sarah among the holy women. 5, 6 vs.

5. The good deeds of the pious are recorded in Scripture for our imitation, their failings for our warning. And hence, we must not plead their sins to extenuate so much as one of ours, nor ever take the least encouragement therefrom. Indulgences to commit sin should be left to those who are strongly deluded: our aim should be to go on in well-doing. 6 v., with Gen. 18: 12-15.

#### REMARKS.

1. They who love to make a display of garments and jewels, "hang out signs to tell that a vain mind lodges within;" while they who exhibit a studied carelessness in this matter show a vitiated taste; determining to be gazed at, if not respected. The dress of the pious, on the contrary, will be neat and modest, as well as suitable to the station which they occupy. 3 v.

2. The beauty of holiness is superior to all other beauty. It is eternal; being that on which the eye of God himself rests with pleasure, and which Jesus showed on earth, for he was meek and lowly in heart. If, therefore, we learn not from him herein, we can not be his disciples. 3, 4 vs.

3. They who search the Scriptures to pick out the weaknesses of the good, and so encourage themselves in sin, do not seem to understand (or, at least, have no desire to be influenced by) the general principle or the particular reference, contained in the sixth verse. Such are (so to speak)

ignoble flies, "sure to run over the sound parts of the body, and fasten on the sores."

Likewise, ye husbands, dwelling with them according to knowledge; assigning honor to the wife as to the weaker vessel; also, as joint heirs of the grace of life, that your prayers be not hindered. 7 v.

By using the particle *likewise*, the Apostle intimates that they should be led to discharge their specific duties from the same great motive—Christ's love to them. (Comp. 3: 1, with 2: 18–25.) *Dwelling with them*: The participle here points to the manner of discharging their duty; and it depends on, "*Honor all*." 2: 17. 'Likewise, husbands, giving honor to your wives.' Some consider the clause, "dwelling with them according to knowledge," to be a general statement of their duties, of which the honor mentioned is only a particular exemplification. 'Live with them intelligently; or as your superior knowledge of the gospel teaches you.' So Leighton, Barnes, and Bloomfield.

We think, however, that more than this is intended by the Apostle; in fact, that the command is rather specific than general. The main design of the Apostle seems to be to inculcate chastity, or connubial fidelity, on the part of the husband. He is ordered to cohabit with his own wife only. Comp. Prov. 5: 15–21. The verb *συνοικίζω*, *to dwell with*, is found only here in the New Testament; but the signification of the word, when applied to husbands and wives, as used by the LXX., is plain: it is restricted in such instances to what Paul calls "due benevolence." 1 Cor. 7: 3, 4. (See Gen. 20: 3; Deut. 24: 3; [English Bible, 24: 1;] Deut. 22: 13; Isa. 62: 5; Ex. 21: 10; Deut. 25: 5.) The sense then is: 'Husbands, live chastely with your wives; cohabit with them alone.' Violence is done to the usus loquendi, by adopting any other signification.

Dwell with them *according to knowledge*, i. e. *as prudence*

*dictates.* The former part of the clause defines the nature of the duty, *this* warns against any impropriety or excess. It puts bounds to the natural appetite; reminding the husbands to behave, not as brute beasts, but as intelligent beings. Some take *knowledge* here, to mean superior knowledge of the gospel; as in 1 Cor. 13: 2, 8. But it is not certain that *Peter* thus uses the word, although he certainly employs it in the sense of *prudence*, 2 Pet. 1: 5, 6. "According to knowledge," then, is the same as *prudently*. So, "according to reason," is the same as *reasonably*. Acts 18: 14. "I might reasonably bear with you." To judge one according to the law, is to judge as the law dictates, legally. Acts 23: 3.

*Assigning honor to the wife, &c., ἀπονέμοντες τιμὴν:* The verb means to allot, divide, assign, as property; and hence, to bestow, give. This certainly means that she must be treated with esteem and respect: but this is not the full sense. *Honor* is used here for a special mark of honor; the cause being put, by metonymy, for the effect, as in Acts 28: 10. "They honored us with many honors," with many tokens of their esteem. Peter here refers especially to an honorable maintenance or support. Thus 1 Tim. 5: 17. "Let the elders that rule well be counted worthy of double honor," i. e. maintenance; as is clear from 18 v. So also the verb is used, Mark 7: 10-12. 1 Tim. 5: 3, with 4 v.; 1 Pet. 2: 17. (This interpretation is given by McKnight and Doddridge.)

*As to the weaker vessel:* as is suitable to one whose physical frame is weaker—less able to bear exposure and hardships. Strictly it is, 'To the female vessel as weaker.' The noun *σκεύος*, like *כֵּל*, = *a vessel*; in usage it is equivalent to a help or instrument of any kind. Hence it denotes household stuff, Matt. 3: 27; sails or masts, Acts 27: 17, ("helps," in the English Bible;) *men*, Acts 9: 15; Rom. 9: 22, 23; 2 Cor. 4: 7; the human body, 1 Thess. 4: 4. We

take it here to mean *man*: 'to the female man (or woman) as less robust.' Usage sustains this view, as may be seen by consulting the passages above referred to. Man is a *vessel*, i. e. weak and fragile; but *woman* is *still more so*. Mankind are thus called with a special allusion to the body in which the spirit at present dwells; and because the body is a means, help, or instrument, by which the soul acts, the word comes to mean, when applied to men, an intelligent help or instrument. So Acts 9: 15. "This one is a chosen vessel for me," i. e. a chosen human instrument for my use. Hence the full meaning of the Apostle is: Show your esteem for her by providing for her, as ought to be done for the less robust helper God has provided for you. (See Gen. 2: 18; 5: 2; 1 Cor. 11: 9.)

*Also, as joint heirs of the grace of life*, (assigning them honor.) This ellipsis must be taken from the foregoing clause, to make the sense palpable. *Grace of life*: Some take the latter noun as an adjective—'living grace.' But we think it better to take "of life," as the genitive of explanation, as in 1: 13; 3: 4. '*Grace*, i. e. *Life*.' So 1: 13. "Hope for the *grace* to be brought to you at the uncovering of Jesus Christ;" where, by *grace* the future glory is denoted. (Comp. 5: 1.) *Life* is used to denote a holy, blessed, and everlasting existence; as in Matt. 7: 14; Jno. 5: 40; 6: 53; Rom. 5: 17. *Grace* = favor shown, a gift wholly undeserved, springing from God's much merey alone. 1: 3, 4. The sense then is: Show your esteem for your wives also, as Christians; as heirs with you of eternal life: in which they are your equals. Gal. 3: 28.

The motive is, *That your prayers be not hindered*: the common reading is ἐκκόπτεσθαι: *cut off*, as a tree, Matt. 3: 10. Comp. 2 Cor. 11: 12. 'That your prayers be not cut off,' i. e. fall to the ground, become fruitless, or be hindered. The other reading is (now generally received) ἐγκόπτεσθαι: this verb

means *to cut in*; the figure, Bloomfield thinks, is taken from hindering one's course, by digging trenches in his way. (See Rom. 15 : 22 ; 1 Thess. 2 : 18 ; Gal. 5 : 7 ; Acts 24 : 4.) Both readings however, convey the same thought : "Attend to these duties ; otherwise strifes will arise, and family prayer be either prevented, or if offered, be useless."

In this paragraph then, the Apostle has, with wonderful brevity and clearness, commanded husbands to live chastely and yet prudently with their wives ; to maintain them respectably, as is suitable to the weaker companion and helper ; and to esteem them as fellow heirs with themselves of immortal glory. Chastity is due to her, he tells them, as a wife ; honorable maintenance, as a woman ; and honorable regard also as a Christian ; equal as such to the husband.

## DOCTRINES.

1. The Christian husband must live chastely in holy wedlock. 7 v. It is a great error to suppose that fidelity is required of the wife only. Heb. 13 : 4 ; Prov. 5 : 15-21.

2. The husband should show his esteem for his wife, by giving her a respectable maintenance, as ought to be done to one whom God has appointed for his helper ; and as the superior bodily strength of the man intimates. Honor ought also to be shown her as a Christian ; a sharer of the hidden man of the heart, and a fellow heir of Glory. 7 v.

3. The Apostle takes it for granted that there is family worship in the houses of Christians. He considers that duty as one self-evident to the renewed mind. Hence he urges husbands to attend to what he commands, "that their prayers be not hindered." 7 v.

## REMARKS.

1. Those husbands who are careless about providing for the wants of their households, and bitter against their wives,

act more like greedy and snarling mastiffs than intelligent men. God never commissioned them to be selfish tyrants, but kind-hearted and provident rulers. 7 v. Col. 3: 19.

2. What sort of Christians are they who do not honor God in the presence of their families! How do they expect to escape the curse denounced on those who call not on the name of the Lord? 7 v. Jer. 10: 25.

3. "Prayer will either make one leave off sinning, or sinning will make one leave off praying." So says Bunyan, and Peter is evidently of the same mind. 7 v.

But, in conclusion, *be* ye all likeminded, sympathetic, loving the brethren, tender-hearted, courteous,\* not paying off evil for evil, or reviling for reviling, but, on the contrary, *be* blessing; knowing that ye have been called to this, to inherit blessing. For he that wisheth to love life, and see good days, let him make his tongue to cease from evil, and his lips to speak no guile: let him turn away from evil, and do good: let him seek peace and be in the chase after it. Because the eyes of the Lord *are* over the righteous, and his ears to their prayer: but the face of the Lord *is* against evil-doers. Besides, who *is* he that will harm you, if ye are imitators of the good? 8-13 vs.

Our Apostle now gives commands, obedience to which, in any relation of life, will cause disciples of Christ "to adorn the doctrine of God, their Saviour." From his full heart they leap out swiftly, abundantly, and clearly as water from a boiling spring. The precepts come to us with all the authority of an Ambassador of Christ, and in the spirit of "an old disciple." He therefore who despiseth, despiseth not the Apostle, but Jesus who gave him The Spirit. 1 Thess. 4: 8.

8. τὸ δὲ τέλος, but the end, = but to conclude, lastly. *All*, that is, persons of all conditions; whether masters or slaves, rulers or citizens, married or unmarried. *Likeminded*; same as "minding the one thing." Phil. 2: 2. Or, "minding the

\* Others read, *lowly-minded*.

same thing." Rom. 12 : 16 ; 15 : 5. The reference is *chiefly* to oneness of love and aim ; it being the opposite of that discord and strife which arises from thinking too highly of ourselves, and despising others. This must be cherished in order that God may be honored. Rom. 15 : 6. Oneness of sentiment, or opinion as to the foundation—truths of Scripture, is also included. Rom. 15 : 5, 6. For the words rendered *mind*, to *mind*, or set the affections on, ( $\phi\rho\nu\acute{\nu}$  and  $\phi\rho\nu\acute{\nu}\epsilon\omega$ ) relate both to the intellect and disposition. Acts 28 : 22 ; Col. 3 : 2 ; 1 Cor. 14 : 20. Yet, not such an agreement in doctrinal belief is meant, as relates to each particular truth of divine revelation : if believers agree on the main things, or essential truths, this is and should be enough to make them unite in oneness of love and aim. Rom. 15 : 5, 6 ; Phil. 3 : 15. "With one mind and heart aim to glorify God, and do good." Still, all Christians should be always going on to a more thorough understanding of the Gospel. Heb. 6 : 1 ; 1 Cor. 14 : 20.

*Sympathetic* : i. e. *feeling with others* ; by implication, showing mercy to each other, or mutually compassionate. The kindred verb is found, Heb. 4 : 15 ; 10 : 34. Comp. Rom. 12 : 15. *Loving the brethren*. Comp. 1 : 22 ; 2 Pet. 1 : 7. *Tender-hearted* : Comp. Eph. 4 : 32 ; literally, good-boweled ; the bowels in Scripture being often used to denote tender pity, as in Luke 1 : 78 ; Phil. 2 : 1 ; Col. 3 : 2 ; 1 Jno. 3 : 17. *Courteous* :  $\phi\iota\lambda\acute{o}\phi\rho\nu\epsilon\varsigma$  = *friendly-minded*, polite or courteous. Acts 28 : 7. "He entertained us three days *courteously*:" that is, like a friend, or in a whole-souled manner. The politeness of the school of Chesterfield is very different from that taught in the school of Christ. The former is rotten and hollow-hearted ; the lips often uttering what the heart by no means agrees with : the latter is the outward manifestation of a disposition truly kind and friendly. And *this* is what the Apostle means.

The other reading, *ταπεινόφρονες*, *lowly-minded*, is approved by most critical editors of the Greek Testament, except Bloomfield, who adheres to the common reading as correct. We look upon the reading, *lowly-minded*, as a correction of a critic of a past age, who, (like some critics now,) because he did not understand the Apostle—not seeing why Peter should be anxious to recommend courtesy, or friendly-mindedness—attempted to correct him—blunderingly. Christian courtesy is a virtue more noble and dignified than is commonly thought. (See Bloomfield in loc.)

9. *Not paying off evil for evil, &c.* The verb is used of giving in full to one his wages—paying him off; Matt. 20 : 8 ; Luke 10 : 35 ; and hence, to reward, requite : pay as one deserves, whether good or evil. Matt. 16 : 27 ; 6 : 4, 6 ; 1 Pet. 4 : 5 ; 1 Thess. 5 : 15. (Comp. LXX., Deut. 24 : 15 ; Num. 31 : 3 ; Ex. 20 : 5.) Do not pay off evil in the place of (*ἀντι*) evil, means then, ‘avenge not yourselves.’ *Reviling* or railing, means insolent and abusive language. Comp. 1 Cor. 5 : 11 ; 6 : 10.

*But, on the contrary, be blessing :* that is, invoke God’s blessing on them constantly. Matt. 5 : 44 ; Luke 6 : 28 ; Rom. 12 : 14 ; 1 Cor. 4 : 12. *Knowing that ye have been called to this ;* that is, appointed to this ; as in 2 : 21. *To inherit a blessing.* Inherit is to obtain ; the idea of grace being included in the term. *Blessing* is a collective noun, used in a pregnant sense to denote favors of the choicest kind ; such as God bestows on his persecuted children. 14 v. ; Matt. 5 : 12 ; 1 Pet. 1 : 7 ; 4 : 13, 14. Comp. Rom. 15 : 29 ; Eph. 1 : 3. There is an elegant paronomasia here : ‘Your revilers be *blessing*, or pray for ; for well you know that God intends to give you *a blessing* in deed, or favors very precious.’

10. The Apostle has just urged them to refrain from revenge and reviling of any, even if their persecutors were

reproachful and malicious towards them; drawing his motives from the fact that God had appointed them to endure such trials, and would richly reward them hereafter. 9 v. From this verse to the end of the thirteenth, other motives are presented to cheer them on in the same difficult course. They are the following: (a.) It is the only way to enjoy life, or be truly happy. 10, 11 vs. (b.) This temper and conduct God approves, but the opposite he frowns on. 12 v. (c.) It commonly bridles the malice of men. 13 v. The two former arguments are drawn from the Divine testimony, Ps. 34; the latter from human observation and experience.

*For he that wisheth to love life, &c. To love life*, is here the same as to enjoy life, or take delight in living. See Ps. 34: 12. *To see good days*, is to experience and enjoy prosperity—live happily. Job 7: 7; 9: 25. *To see*, is the same as to experience, Ps. 34: 8; Luke 2: 26; and accordingly, when relating to good, it means to *enjoy*. Matt. 5: 8; Jno. 3: 3. *Let him make his tongue, &c. Comp. 2: 1; Jas. 2.* The tongue is either the glory or the shame of man—according as it is used; and no little part of our happiness and usefulness, and even salvation depends on the right government of it. (Ps. 16: 9; Jas. 1: 26.)

11. *To turn away from evil*, is to avoid or shun it altogether. *And do good*: It is astonishing how many miss the road to happiness, so plainly marked out in this context! It is *speaking well*—with truth and kindness; and *doing well*, even to our bitterest enemies and persecutors. In this there are hindrances, as Peter intimates in the clause, *seek peace, and be in the chase after it*. To live in peace with some men is almost impossible; they are gruff and snappish as a polar bear. Rom. 12: 18. When such cross our path, we are to try to conciliate them, by doing them good whenever an opportunity occurs, and by praying for their welfare, Matt. 5: 44; and, also, by giving soft words with weighty

arguments, in reply to their sarcastic and insulting speeches. *So we are to seek peace.* But if they still stand aloof with suspicious eye; if peace, after such efforts, still dashes away from us as a hunted deer, then we must *chase it*, or follow after it perseveringly. We must not, after a few efforts, suppose the object unattainable, but be patient and industrious as hunters in the chase. *Then, if nothing else follows, there will be a blessed and holy calm within; a sweet consciousness that we have indeed the mind of Christ.—Speak well, do well, and try perseveringly to overcome evil with good, and then you will be as happy as may be in this present evil world.* Comp. Rom. 12: 18–21.

The verb διώκω, commonly rendered *persecute*, or *follow after*, strictly means to *chase* or hunt, as wild beasts. Matt. 23: 34. “And *chase* from city to city.” Comp. Acts 26: 11.

12. The sense is: “God kindly notices the righteous; hearing their prayers; especially when oppressed and persecuted: he approves of such steady perseverance in good; but he frowns on persecutors.” The preposition ἐνί, (strictly, *on, upon* or *over*,) in the latter clause, must be rendered *against*; otherwise, the true meaning would be lost to the English reader. [In Ps. 34: 15, the prepositions in the two clauses are different. “The eyes of Jehovah are *towards* the righteous, and his ears are *towards* their prayer: but the face (Heb. *looks*, i. e. expression, countenance) of Jehovah (frowns) *on* evil-doers.”] *On, over*, and *against* are near of kin; for what is *on* a thing is, at the same time, *over* it; and what is pressed violently on a thing may be *against* it, or to its harm. Peter, in the former part of the verse, takes ἐνί in the sense of *over*, because he speaks of God’s kind and favorable notice; his eyes express approbation: but, in the latter part of the verse, he takes it in the sense of *against*, because he speaks of God’s countenance as showing displeasure—a frowning *on* evil-doers.

13. *Besides, who is he that will harm you, &c.* Here is the argument or motive, drawn from human observation and experience. The question implies a strong negative, as often elsewhere. See Rom. 8 : 31-34. Comp. 1 Pet. 4 : 17, 18. This general truth admits of exceptions, as the Apostle hints in the next verse. *καὶ* = *also, besides, or moreover*; as in 2 Pet. 1 : 19. The sense is, 'Such a way of living generally disarms the malice of men.' Comp. Prov. 16 : 7. *The good* is the same as *righteousness*. 14 v. McKnight and Doddridge have—"him who is good." Matt. 19 : 17.

## DOCTRINES.

1. Christians should with one mind and heart seek to glorify God, and do good to men; they should throw off icy selfishness, and share warmly in each others' griefs and sorrows. They ought to love as brethren; cherishing the most kind and tender feelings towards one another, and manifesting the same in a friendly-minded manner. They must cultivate, not the spirit of revenge, but of good will; overcoming evil with good, and praying for those who revile and curse them. Neither should they think all this strange, since "the only wise God" has appointed them thereunto; nor will such behavior on their part fail to obtain a rich reward of grace. 8, 9 vs.

2. "A man's life consisteth not in the multitude of the things which he possesseth;" but true blessedness springs from a kind, loving, and forgiving spirit. And this disposition will lead one to bridle his tongue, to turn away from evil speaking and doing, to seek peace and chase it. 8-11 vs.

3. This temper of mind God approves, and they who exhibit it are the righteous; but they who manifest a cruel and revengeful spirit he frowns upon as evil-doers. 12 v.

4. Often the manifestation of persevering love and kindness, the steady pursuit of the good amidst all opposition,

will so shame the persecutor that he will lay aside his poisoned arrows. This hot fire of love has melted down many a rocky heart. 18 v.

## REMARKS.

1. What a lovely group of virtues! graces which if carefully cherished, will cause the face to be unruffled "as the brow of Jesus, and keep the heart still, as the heart of God." Let us then cultivate unity of sentiment, love, and aim; sympathy and brotherly love, tender-heartedness and courtesy. Never let us suppose that a rough way of speaking and acting is allowable. Above all, let us throw revenge to the winds, and treat our enemies as Jesus treated his. 8, 9 vs.

2. The motives are weighty and soul-stirring. For how can he be at ease, whose soul is filled with hatred and revenge? But love calms the troubled waters, making the waves that foam out their own shame to be still. Such only can take delight in living, or see good days on earth. Besides, God himself smiles on the tender-hearted and meek. Let us abide by his judgment then, and leave it to his providence to disarm the malicious, if He see fit, while we go on following the good. 10-13 vs.

But even if ye should suffer for righteousness' sake—blessed! Yet their fear fear not ye, neither be troubled; but sanctify THE LORD *God* in your hearts. Moreover, *be* ready always with a defence to every one that asketh you a reason (or account) of the hope in you, with meekness and fear; holding fast a good conscience, that (since they speak against you as evil-doers) they may be ashamed who falsely accuse your good way of living in Christ. For *it is* better that ye suffer doing well, (if the will of God should will *it*,) than doing evil. 14-17 vs.

The portion from the fourteenth to the eighteenth verse, together with the twenty-second verse, (which is to be con-

needed with the last clause of the eighteenth,) treats of the motives for the right endurance of persecution for the sake of righteousness, and the duties of the persecuted. The nineteenth, twentieth, and twenty-first verses contain a digression, bearing on the same topic. A careful attention to this logical order, will shed light on the whole of the remaining part of this chapter; showing clearly the chief aim of the Apostle.

14. The Apostle has just said, that the steady pursuit of the good generally disarmed the persecutor. 13 v. He knew full well, however, that this is not always so, and hence he adds: *but even if ye should suffer, &c.* Granting that, what then? give way to despondency? Not at all; on the contrary, consider yourselves blessed. Comp. Matt. 5: 10-12; 1 Pet. 4: 13, 14. *Ei kai* = *even if*, or although, as in the first verse of this chapter. To *suffer*, is used here as a softening expression: *dying* for righteousness' sake, is meant, as is clear from the seventeenth verse, when compared with the following one. (Comp. also 4: 1, 19, with 3: 14, and note on 2: 21.) 'Even if ye should die for righteousness' sake—happy beyond expression will ye be.' Comp. 4: 6.

*Yet their-fear, &c.*: *their fear*, *φίβου ἀντ' αὐτῶν*. These words, considered by themselves, are susceptible of two explanations. (1.) *Their fear*, i. e. the object they fear. (2.) *Their fear*, i. e. the fear they feel. Leighton thinks that both are intended. 'Fear not what they can do, nor fear as they do.' The other interpretation, however, is preferable, since it agrees with Isa. 8: 12, 13, to which Peter alludes. 'Fear not what *man* can do, be not alarmed by their threatenings; but fear *God*. Your persecutors dread to be suspected by their superiors of conspiracy—men they fear, not God.' (See Alexander on Isa. 8: 12, 13.) So Barnes and McKnight correctly. *Neither be troubled*: i. e. agitated, or disturbed

with gloomy forebodings by such fear. The verb means to be stirred, troubled, as water, Jno. 5 : 4, 7 ; and hence, to be agitated through fear. Matt. 2 : 3 ; Mark 6 : 50.—The noun *fear*, then stands for the object dreaded ; just as in Isa. 8, and in Pet. 3 : 6, where *fright* stands for the object of it, or a frightful thing : *here* that object is *men*, especially those in places of authority, as is clear from the fact that it is opposed to *the Lord God* in the next verse. Comp. Matt. 10 : 28.

15. *But sanctify the Lord God in your hearts* : ἁγιάσατε = sanctify, hallow, make or treat as holy. LORD, here should be printed in capital letters, since it is the same as “*JEHOVAH*.” Isa. 8 : 13. The phrase here used by Peter is, literally, *But sanctify LORD* (i. e. *Jehovah*) *the God* = the Lord God, he who is only such. (Comp. 2 : 12, 17.) Now to *sanctify* or hallow Him, is to treat Him as The Holy One ; with all that fear or reverence, trust and awe, and with all other affections which are due to his infinite perfections. Here the context restricts the sense especially to fear and confidence. ‘Instead of dreading men, and trembling at their power, fear and trust in the Living God, the great object of awe and reverence.’

And this hallowing of God must be done, not simply by the lips, but the feeling of reverence (and all others due to Jehovah) must be and abide *in* the inmost soul : or, it must be truly felt, and cultivated to the highest degree. This it is to *hallow him in our hearts*. (See Luke 11 : 2.)

The Vulgate and Syriac read—“*But sanctify the Lord Christ.*” (McKnight.) We are ignorant of the Syriac tongue—but that version being very old and very valuable, (as those best able to judge testify ;) if such be its reading, then it shows very clearly that the translator understood the phrase of Christ ; thus recognizing him as God, truly so called. *The Vulgate* (based on Jerome’s ver-

sion) certainly reads as above: "Dominum autem Christum sanctificate in cordibus vestris."—But even if this reference to Christ had not been allowed by these old and venerable translations, still the pointed application of Isa. 8: 13, here to Christ, is undeniable. At least, no honest man can deny it. For the Apostle makes use of Isaiah's language, (or, what amounts to the same,) to show that the Divine Person he mentions, must be hallowed with all that heartfelt and supreme reverence which is due only to Him who is "*Lord, the God.*" He thus speaks of him as Jehovah. But the Divine Person whom Peter refers to, is *The Son*, Jesus Christ, our Lord. For it must not be forgotten, that Peter has before made use of this portion of Isaiah, namely, 1 Pet. 2: 8, where he declares that *THE WORD* was the Jehovah of Hosts stumbled against by the rebellious. Isa. 8: 14. And *here* the Apostle uses Isa. 8: 13, where Jehovah of Hosts is represented as the one to be feared and sanctified. Peter having, 2: 8, so clearly shown that he applies Isa. 8: 13, 14, to the Son, as the Jehovah, the stumbling stone to Israel, no solid reason can be given why he does not *here* apply Isa. 8: 13, to the same person, *The Lord God*, even *Christ*. And so indeed it is: *another* of those indirect, but natural and weighty proofs, of our Lord's true and proper Godhead. (Comp. 1: 11; 2: 3, 4, 8, 25; 3: 1.)

*Moreover, be ready always with a defence, &c.* Here a new direction is added, to intimate which the Apostle uses  $\delta\epsilon$  = *but*, now, besides, or moreover. This is usual elsewhere. Matt. 28: 5; Mark 15: 25, &c. (Winer's Idioms, § 57. 4.) The Apostle, having urged them to drive away improper fear of man by sanctifying *The Lord God*, he now reminds them that they have an important duty to discharge even to their persecutors; viz., to be prepared to defend Christianity when such persecutors demand of them a reason of their hope.

That this is the meaning, is clear from the fact, that Peter goes on the supposition that they may be called to suffer, or die, for righteousness' sake. 14 v. Then to drive away dread of dying, or killing of the body—which is all that man can do—he warns them to fear God who is able to do far more. 14, 15 vs. And here he commands them to be ready to show those who thirsted for their blood, that they had followed no cunningly-devised fable. (See Mark 13: 9; Luke 21: 12.)

Be *ready* always: This implies, as Leighton truly says, knowledge, love, and boldness. ‘Since you know that Christianity rests on solid evidence, and you love The Truth, be ready to defend it from false and malicious charges.’ 16 v. *Πρὸς ἀπολογίαν* = *for an answer, or with a defence*. The Greek word *apologia*, (whence our word *apology*,) does not mean an excuse, but *an answer to a charge, or a defence*. So Acts 22: 1; 25: 16; 1 Cor. 9: 3; Phil. 1: 7, 17; 2 Tim. 4: 16; 2 Cor. 7: 11; (“clearing of yourselves,”—defence.) These are the only places where it is found in the New Testament. The version, *with a defence*, is justified by the use of *πρὸς* with the accusative, in the following passages: Luke 23: 12; Rom. 5: 1; Acts 2: 47.

*To every one that asketh*, i. e. *demands*, referring to men in authority. So Luke 12: 48; Acts 3: 14. ‘If they are disposed to listen, as the requiring of proof pre-supposes, you must be ready with your defence.’ *A reason of the hope in you*, i. e. of your hope as Christians, Eternal Life. 1: 3, 4. The Apostle calls this “the hope *in you*,” because such hope is a *living* hope; when regeneration takes place it begins, but it always *abides in* the renewed. 1: 3. The clause, “every one that asketh you,” &c., may in itself considered, denote any one disposed to listen to the proofs of the divine origin of Christianity; yet the other interpretation agrees better with the foregoing context, and also with what follows.

16, 17 vs. *With meekness and fear*, or in a mild and respectful manner. (Comp. 2 Tim. 1 : 25.)—The noun λογος, here is the same as *reason, ground*; or, rather, *account*, a statement with reasons; as in 4 : 5 : Matt. 12 : 36 ; Rom. 14 : 12.

16. *Holding fast, &c.*: ἔχοντες, as in 2 : 12, 16 ; 4 : 8. *A good conscience*, i. e. an *upright* or *approving* conscience ; mens sibi conscia recti, the consciousness which the mind has of purity of motive in any act, or course of action : a conscience in search of the right and good, and determined to follow them. Comp. 21 v. ; Acts 23 : 1, with 24 : 16 ; 1 Tim. 1 : 5, 19. The opposite is an evil, or *bad conscience*, one *accusing* and *condemning*, Heb. 10 : 22, testifying to impurity of motive, or lawless living. A good conscience, then, is an approving conscience ; one testifying to conduct regulated according to the will of God, or what one supposes to be so ; an evil conscience is a disapproving one, testifying to conduct at variance with the commands of God. Peace is the attendant of the one ; remorse, of the other. Rom. 2 : 15. The sense then is : ‘Habitually maintain a conscience that will testify to the purity of your motives and deeds ; or live as you ought towards God and men.’ It is parallel in sense to 2 : 12. “Holding fast your fair way of living among the heathen ;” and to—“your good way of living,” in the latter part of this verse ; for there can not be a good conscience without a good life. *Paul* himself thus explains it, Heb. 13 : 18 ; “Pray for us ; for we trust that we hold fast a good conscience, *willing*” (i. e. desirous and determined) “*in all things to live fairly* ;” i. e. in a way becoming our relations to God and men. (See note on 2 : 12.) *Holding fast*, depends on the imperative implied in 15 v., viz., *be ready, &c.* They who *speak for Christ*, must at the same time *live for him* ; else the life will nullify the arguments. So the thoughts are connected in the Apostle’s mind.

*That, (since they speak against, &c.)* See on 2: 12, where these words are explained; and compare the Introduction, § 6. It was not before the persecution by Nero, that Christians were considered as political offenders, criminals, or evil-doers; and this tends farther to show, that the *defence* spoken of in the preceding verse, relates to one to be given before civil rulers. The verb rendered “falsely accuse,” *ἰπηρεάζω*, means strictly to *threaten*, (Herod. 6. 9.) and hence, to *deal spitefully with, insult*, (Xen. Mem. 1, 2, 31,) as in Matt. 5: 44; Luke 6: 28. The verb is also forensic, a law term = to accuse falsely. (Herodi. II. 4. 16. See Kuinoel on Matt. 5: 44.) In times of persecution, wicked men would be very apt to show their spite against those they hated, by accusing them falsely before magistrates. Or, the verb may be taken to mean, to *tell lies* of one, to *slander*, whether to those in private or public life; and that in an insolent and threatening manner.

“Your good way of living *in Christ*.” The preposition *ἐν* may have reference here to a rule, law, or standard *in* or *on* which a thing is measured; by, or according to which, conduct is to be regulated. Matt. 7: 2. “*In* what judgment ye judge, ye shall be judged;” i. e. *with* what, &c. The same rule of judgment you apply to others, they will apply to you. “Lest any one should fall *in* the same example of rebellion,” Heb. 4: 11; i. e. in the way they did: or sin according to the same pattern of rebellion. Luke 1: 6. “Walking *in* all the commandments,” &c., i. e. according to them, as they require. (Winer, § 52.) According to this view, the sense is: ‘Your good conduct agreeing with Christ’s law.’

We think however, that Peter refers to the spiritual union of Christ with the believer, Jno. 14: 4, 5; since the fruits of holy living can be produced in no other way. He adds, *in Christ*, to remind them of that fact. The sense

then is: 'Who falsely accuse your good way of living—good in Christ; or because of your oneness with him.' (Gal. 2: 20.) Comp. Rom. 6: 11. "Alive to God *in Christ Jesus*." Rom. 8: 1, 9, 10, vs., and often elsewhere.

17. *For it is better that ye suffer, &c.* Peter now presents motives to encourage them, (if God should so will it,) to die for righteousness' sake. The *first* is drawn from the fact that it is better to die for well doing, than for evil doing; better in itself considered. 17 v. The *second*, from the fact that *even Christ* so suffered, when he took their place in law, and died in that way to bring them near to God. 18 v. The *third*, from the exaltation of Christ, as associated with God in the government of the universe; and therefore well able to give them the crown of life.

*For*, depends on *blessed*. 14 v. "If ye should suffer for righteousness sake—blessed! *For* it is better," &c. The words which follow "blessed," down to the end of the sixteenth verse, are a sort of parenthesis, in which he states the duties especially to be observed, should the fiery trial reach them.

*If the will of God should will it*: The Apostle represents this dying for doing good, as a thing which had not yet been known among them; though it might well have been dreaded then by those to whom he wrote, since the awful persecution of their brethren in Rome, by Nero's orders, was fresh in their memory. *The will of God* here referred to, does not mean his will as lawgiver; for no persecutor can quote any Divine precept to justify his doings; his will, then, as the sovereign of the universe is denoted—his previous determination or purpose. Eph. 1: 11. God's permission, or determination not to hinder the execution of such monstrous deeds, is not an approval of them, as is evident from the fact, that such will hereafter pay off the reckoning. 4: 5; Acts 17: 13. Otherwise, too, it would follow that God himself *likes* sin;

than which nothing can be more nefarious and absurd. Ps. 5: 4, 5.

## DOCTRINES.

1. The best and most lovely deportment will not always set us free from persecution, yet such sufferers are indeed blessed: since their peace of mind is abundant on earth, and their reward will be great in heaven. 14 v; Matt. 5: 10-12.

2. The way to overcome the improper fear of man, is to be heartily influenced by all that trust and reverence which is due only to Him who deserves such homage, the Holy One of Israel. 14, 15 vs.; Is. 8; 12, 13.

3. Knowledge and love of the truth must be united with a bold confession of it, when necessary, even before magistrates—with a shameful and painful death looking us full in the face. 14, 15 vs. If they will listen to the grounds on which our hope is built, they must be regarded; such arguments, however, must be offered to them in a way fitted to conciliate their good-will, and quietly to disarm them of their prejudices; that is, in a mild and respectful manner. But that we are bound to give a reason of our faith and hope to every pert and puffed-up witling, to every scorner, wise in his own conceit, and on the look out for sophistical triumphs, not truth, can not be proved. Such are, in general, to be treated very differently; *they* should be made to feel the point and edge of their favorite sword, ridicule: that they may not fancy themselves to be giants in the earth. Prov. 26: 5.

4. It is our duty so to live that we may always have the testimony of our conscience to our simplicity and godly sincerity. 16 v.

5. Such a good way of living in Christ will sting the conscience of the slanderer, making him ashamed; since he will

then have no evil thing to say of us with any regard to truth or decency. 16 v.

6. Suffering for well doing, is far better than suffering for evil doing; and such suffering is not accidental, but pre-determined. 17 v.

## REMARKS.

1. If Christians now or hereafter should be called to suffer even unto death for the sake of Christ and righteousness, they are then to consider themselves blessed. They must not be discouraged, but be exceedingly glad; sanctifying the Lord God in their hearts, and thus "turning the fear of man out of doors." So they will become not only meek and respectful, but also firm as a rock, and bold as a lion. 14, 15 vs.

2. What a comfort it is, when persecuted, to have always a good conscience as an inward witness of our unfeigned piety and benevolence! 2 Cor. 1: 12. Let us so live then, that this approving companion may never be able to slip away from us: let us hold him fast by an uniform, holy way of living, begging always to this end "a supply of the spirit of Christ Jesus." 16 v.

3. What daggers must be thrust into the conscience of those who suffer for evil doing! When their slanderous speeches are unravelled, and they stand with the live coals of shame on their head; in the loneliness of the prison, and on the scaffold, when there is but "a step between them and death"—what a tormentor must a bad conscience be! "Hell is of both worlds," and such are in the porch of the dark prison-house already! But when an unfeigned disciple of Christ is called to die for righteousness' sake, he has in the good conscience with which he is blessed, an earnest—not only a pledge, but a part of the very peace of those in heaven. Julius Cæsar, when stabbed in the

Roman Senate, as he reproached Brutus, wrapped his toga around him that he might fall with dignity; but Stephen, as the stones were flung at his head, said, "Lord Jesus, lay not this sin to their charge." So peacefully, and with such a dignified and forgiving spirit the first Christian martyr fell asleep. How much better is it to suffer for well doing than for evil doing! 17 v.

Because even Christ once for all suffered about sins, the just over the unjust, to bring us near to God; put to death indeed in consequence of Flesh, but made alive in consequence of Spirit (or, the Spirit;) in which *Spirit* also he went and preached to the spirits *now* in prison, to those rebellious once, when the long-suffering of God waited out, in Noah's days, while the ark was being prepared; *entering* into which a few (that is, eight) souls were brought safely through the waters. 18-20 vs.

We need scarcely remind any that a portion of this paragraph is thought to be difficult of interpretation. 2 Pet. 3: 16. If so, the interpreter must be the more careful to keep in his proper place; aiming honestly to give, not what he can make the Apostle say, but what in fact he does mean, and only that. There *is* some difficulty in understanding the Apostle here, especially in the latter part of the eighteenth and the nineteenth verses; but even that place contains not such "dark sayings" as many think. Its obscurity has been unduly magnified; the fog that has settled there has come chiefly from the brains of interpreters: certainly, the true meaning of Peter, after all, shines not dimly through it. It is very proper, however, for both the expositor and his readers to pray, saying. The Lord Jesus open to us the meaning of this part of his Word, treating of his sufferings, preaching, and glory.

18. The connection of this verse with the foregoing context must be accurately determined, to drive away some of the learned obscurity before alluded to. Because, ( $\delta\tau\iota$ ) or

for even Christ once for all suffered, &c. This must be connected with 14 v. as before stated. 'Even if ye should suffer for righteousness' sake—blessed. For even Christ,' &c. It contains *the second motive* to encourage them, if they should so suffer, or die. The first is contained in the 17th v. 'Blessed will ye be, for thus you will be conformed to your Lord.' Christ suffered for well doing in the strictest sense, since "he did no sin," and was indeed "righteous," as well as for us, as our legal substitute and surety.

For *even Christ*: καὶ here is the same as *even*; as often elsewhere. See Matt. 8: 27; Luke 12: 7; Acts 5: 39; Rom. 5: 7, where it is so translated. The version *also*, in the English Bible, here darkens the sense; for Peter does not by using καὶ point to the likeness between our sufferings and that of Christ, but to the *dignity* of the sufferer: because *even Christ*, God-Man, suffered. Peter never loses sight of this great mystery of godliness. 1: 11, 18, 19, 20; 2: 8, with 21, 24, 25 vs.; 3: 18, with 15 v.; "even Christ, the Lord God." His reference to our *conformity with Christ in suffering* is indicated by the *connection* of this whole clause with the former part of the fourteenth verse. 'Even if ye should so suffer, it would be nothing strange, nor a ground of dejection; for even Christ, the Lord God suffered, *the just*,' &c. He thus indicates the *dignity* of the sufferer, as well as the *likeness* which exists between him and those who die for the sake of righteousness. (This has been overlooked even by Steiger, who insists that καὶ must refer to the conformity mentioned, and to that only; but—pardon the expression—he is mistaken.)

*Once for all*: ἅπαξ: it is a different word from that rendered *once*, ("in the old time.") 5 v. It means *but once*, *once for all*; intimating that there was need of suffering *but once* on his part; and showing thus the infinite worth of his sacrifice to expiate sins. Comp. Heb. 10: 1–10. *Suffered*,

that is, *died*, as before said : See on 14 v ; 2 : 23 ; 4 : 1. Suffered *about sins*, *περὶ ἁμαρτιῶν*. This is the literal version : it means concerning, or for them ; thus designating *the object*,\* or that about, or for which he suffered. Comp. 2 : 24. But since Christ was sinless, and yet “suffered for sins,” the sins meant must be those of *others* ; that is, this suffering is vicarious : it was “*our sins* he bore.” (*Lachman* has this reading—“he died about our sins.” So, also, the Vulgate.) Others (see *Whitby*) consider the phrase “*about sins*,” to be elliptical, equivalent to—‘a sacrifice about (or, for) sins.’ This sort of ellipsis in sacrificial phrases is common. (See *Tholuck* and *Hodge* on Rom. 3 : 25.) Yet this interpretation seems to us not to be advocated in this place ; and that because the LXX. use the phrase “*about sin*,” in the singular, and not “*about sins*,” in the plural,† as here, when they mean to convey the thought—“a sacrifice about sin.” See Lev. 5 : 8 ; Num. 8 : 8 ; Ps. 40 : 6, with Heb. 10 : 6, 8 ; Rom. 8 : 3. The other interpretation, therefore, is the right one. ‘He suffered about sins—the sins of others was *that* about or for which he died.’

*The just* (or righteous) *over the unjust* (or unrighteous.) *Over* the unrighteous, i. e., in *the stead* of the unrighteous. ‘Even Christ suffered for sins, the righteous in the place of the unrighteous :’ this is precisely what the Apostle means. It denotes a legally personal exchange, the substitution of Christ the sinless in the room of us the guilty. If any form of speech can express that thought, it is *here* expressed. They who deny this are too dishonest to deserve a long refutation ; but a *brief* one may not be unsuitable.

We observe, then, that the preposition *over*, *ὑπερ*, is happily fitted to express this thought. *Truth* has declared

\* See *Winer*, §51. e.

† *Whitby* says that the LXX. use the plural thus : it may be so, but he has referred to no passages in proof of it.

“the soul that sinneth, it shall die.” *Justice* draws her glittering sword, and stands ready to put the sentence into execution; but the Son of God, clothed with Mercy, steps between the uplifted sword of Justice and the condemned criminal, and says, Strike me. Hence he came in flesh, *bending over* the miserable objects of his love, and receiving the sword into his own bosom; that is, he took their place in law, and suffered in their stead. (Mark 14: 27, with Zech. 13: 7.)

But this preposition is not only happily fitted to express this thought, but is used by *Paul*, as well as Peter, for that very purpose. Rom. 5: 6-8. “For while we were yet helpless, (or, sick,) Christ, in the set time, *died over the ungodly*. For hardly *over* a righteous one, will one die; indeed *over* one that is good, one may, perhaps, even venture to die. But God commendeth his own love towards us, because, while we were yet sinners, *Christ died over us*.” Here the preposition *over*, when connected (as it must be) with *dying over* one, is used four times to express the idea of legal substitution—of one dying in the place of another; and thus Christ is said, *twice*, to die for us. He who *can* deny this, can deny anything, and must be consigned to the hospital of the incurable. Comp. 1 Pet. 2: 21; 4: 1; Eph. 5: 2; Gal. 3: 13; 1 Cor. 5: 21; 1 Cor. 1: 13. “Was Paul crucified *over* you?” did he suffer on the cross in your stead? Jno. 10: 11, 15; 11: 50-52; 13: 37, 38; Rom. 8: 32. In all these passages *over* (in the English Bible, “for”= instead of,) is used; let the reader carefully weigh them, with prayer, and in one hour he will gain a clear idea of what is meant by Christ’s dying *over*, or for us. He will see then, that legal substitution is beyond all doubt involved in that phrase.

The nature of Christ’s suffering unto death being thus clearly stated by our Apostle, he now goes on to show the

final cause, or *design of Christ* in dying thus for us. *To the end that (ἵνα) he might bring us near to God* = in our idiom, *to bring us near to God*. The phrase is *forensic*: having just spoken of Christ as taking our place in law, and dying in our stead, he now shows that he did this to introduce us into the gracious presence of "the One Lawgiver." The judge of all the earth, and our lawgiver, was justly displeased because of our transgressions of his laws; but His own Son in the likeness of sinful flesh dying for us, He therefore grants peace to the rebels, with an introduction to himself—the Judge and Lawgiver himself being reconciled to us, or receiving us again into his favor. Acts 10: 36; Rom. 5: 1. (Comp. Acts 16: 20, where the same verb is used. The noun *introduction*, a bringing near to, is found Rom. 5: 2; Eph. 2: 18; 3: 12.) Hence the worship of God becomes a delightful employment, and the anticipation of final glory naturally follows. Rom. 5: 1, 2; Eph. 2: 18. For when we know that Christ suffered for sins, the just instead of the unjust, *to bring us near to God*, or to present us before the very lawgiver himself that he might pronounce our acquittal—what more can be needed to inspire confidence in worship together with a hope of immortal glory? (Comp. 2: 24.)

But this phrase not only declares that God as the judge is reconciled to us, that we are brought into his gracious presence here; but Christ died for us to introduce us also into his glorious presence hereafter. In *both ways, his design was to bring us near to God*. Comp. Ps. 16: 11, with Col. 1: 22; Heb. 9: 12. But the former is more especially intended.

*Put to death indeed in consequence of Flesh, but made alive in consequence of Spirit.*—(or, *the Spirit*.) *Put to death, θανατωθῆς*: the reference is to a violent death. See Matt. 10: 21; 26: 29; Mark 14: 55; Rom. 8: 36. "For thy sake

are we put to death," &c. 2 Cor. 6 : 9. "As chastened, and yet not put to death." The particles *indeed* and *but* point to the opposition between the two clauses of this sentence—*μὲν* and *δὲ*. *In consequence of flesh, σαρκί*. The noun *flesh* is in the dative case, without article or preposition. What this means we will look into presently. *But made alive*, not simply, *kept alive*, as some will have it; for it is the opposite of "put to death." Besides, the verb is used in the New Testament in the sense of *quicken, make alive*; and in that only. This will be clear to any one by consulting the following passages, where only it is found. Jno. 5 : 21 ; 6 : 63 ; Rom. 4 : 17 ; 8 : 11 ; 1 Cor. 15 : 22, 36, 45 ; 2 Cor. 3 : 6 ; Gal. 3 : 21 ; 1 Tim. 6 : 13, and here.

*In consequence of Spirit*, or, *in consequence of the Spirit* : (*πνεύματι*, or *τῷ πνεύματι*, according to the different reading. Griesbach, Hahn, and others, read *Spirit*, without the article. The Translators of the English Bible take the reading with the article, *the Spirit*. So, too, Lachman.) The noun *spirit*, like *flesh*, is in the dative; and without the article—which we, with most, reject as spurious.

The dative case in Greek is used to denote the cause or reason, the manner, and the instrument; like the ablative in Latin. (See Buttman's Gr. Grammar by Robinson, § 133.) The dative is also used when one wishes to limit somehow a general proposition, like our phrase, *with regard to*. (Thes. 4 : 6.)

We have now reached the *borders* of the place where the fog, before mentioned, has settled. The reader is requested therefore to be patient, and weigh calmly and fairly what is to be said. *The question now is: What does the Apostle mean by the words Flesh and Spirit; and, why are they in the dative?* To the first question *three* answers have been given by interpreters; three, at least, plausible ones. Other opinions we consign to the oblivion they deserve. *Some* have

contended that the Apostle uses the word *flesh* to denote the *body* of Christ, and *spirit* to denote his human soul. Thus Horsley, Steiger, and many other divines. *Others*, have maintained that *flesh* is employed by Peter to denote our Lord's human nature, and *spirit*, his divine nature. Thus the Annotators of the Dutch Bible, Barnes, and others. *Some* understand *flesh* of Christ's human nature, and *the Spirit* (for they seem to adhere to that reading as correct) of The Holy Spirit, the third person of the blessed Trinity. Thus the Translators of the English Bible, Whitby and Doddridge. And the *dative* is, of course, explained in agreement with the sense interpreters put on these words. Let us examine these opinions in the order we have stated them.

I. Knapp, (in his *Theology* by Woods,) says that Peter uses *flesh* and *spirit* *always* to denote the human body and soul. That the Apostle, like Paul, *often* uses *flesh* for body is beyond all doubt; as in 4 : 6 ; 3 : 21 ; 2 Pet. 2 : 10, 18. In 4 : 6, he uses *spirit* to denote the *separate* human soul, and 3 : 4, the disposition ; 3 : 19, again, of the soul of man, absent from the body. But *oftener* to denote the human spirit he uses ψυχή = *soul*, as in 1 : 22 ; 2 : 11, 25 ; 4 : 19 ; 2 Pet. 2 : 8. These texts refer to the soul of man in the body on earth. There are, then, in Peter's epistles only (if we accept the present passage) *three* places in which he applies the word *spirit* to man ; *two* of them certainly refer to the soul out of the body, or in its separate state, 3 : 19 ; 4 : 6, and *one* as certainly refers to the soul in the body, 3 : 4. Now, if Peter, when he applied the term *spirit* to man, had *in each instance* used it to denote the *separate* soul, and if Horsley's main arguments could be justified, then, in our judgment, Horsley's view would be the only correct interpretation of this place. But since these things are *not* so,—it is doubtful.

ἐπιζῶν Horsley renders ζῶσπονηθείς, *quick*, i. e. *kept alive, preserved*. But this is clean contrary to usage : see the texts before re-

ferred to. An *incorrect* version can give no countenance to *any* opinion; much less to *his*, viz., that Christ in his human soul went to preach, in the interval between his death and resurrection, to the souls of the pious dead in the spirit-world. To support this translation, however, he says: "If the word spirit denote the active cause by which Christ was restored to life, the word flesh must equally denote the active cause by which he was put to death"—an interpretation, which we agree with him in considering absurd, and hence manifestly wrong. But here we think that able man makes a mistake. For the dative is not only used to denote *an active cause*, but it also gives *the cause, or reason of a fact stated*: in which last way Peter here uses it. For example, it is good Greek to say—τίθνηκεν ἀποπληξία, he died *by apoplexy*: here the dative assigns the proximate *active cause* of his death. But it is equally good Greek to say—χρημασιν ἐπαιρόμενος, "lifted up *in consequence of* (or, because of) *riches*;" here the dative assigns *the reason* of the pride mentioned: ἀσθενεια σωμάτων ὑπεχώρου, "they gave way *in consequence of the weakness of their bodies*." (Bullion's Gr. Gram. § 158.) Here, physical *weakness* is assigned as *the reason* of the fact mentioned. (See also Matthiac's Gr. Gram. by Blomfield, § 403, 4.) The foundation, then, on which Horsley builds his most ingenious argument is not quite so firm as some have imagined.

Besides, to carry out his view, he wrongly translates another word. For "the spirits *in prison*," he has "the spirits *in safekeeping*," or custody. 19 v. But φυλακή is rightly rendered *prison*. The reference here is certainly to *a place*; now, when the word is elsewhere applied to a place in the New Testament, it means not simply a place of confinement or safe keeping; but a place of confinement for *criminals*, (real or supposed;) that is, a place of punishment, a prison. See in proof of this, Matt. 5: 25; 14: 3, 10; 18: 30; 25: 36; Luke 21: 12; 21: 33; 23: 19, 25; Acts 12: 4, 5; Rev.

20 : 7, etc. An interpretation needing such props to uphold it is (with all respect—but the truth must be told) worthless.

They who agree in the opinion, that Christ in his human soul went to preach to souls in the spirit-world, *differ* as to the *nature* and *design* of this preaching, and also as to the *moral character of the souls preached to*. And well they may : for wrong premises can not but lead to various and conflicting conclusions. From the phrase *disobedient* or *rebellious once*, Horsley concludes that they *afterwards* repented, and were therefore in that part of the spirit-world, when Christ preached to them, where the pious go at death ! But, surely, this is a strange blunder for such a man to make. Peter makes no such contrast as Horsley supposes. The *Apostle's* contrast relates to their *present state* as “spirits *in prison*,” or their doleful condition as prisoners of the divine justice—opposed to their state *formerly* (in Noah's days) as *rebels*, (obstinately disobedient to God,) when on earth. They were *once rebels on earth*—they are *now punished in hell*. Let any one carefully consider what Peter says in the 20th verse, and this contrast between it and the 19th verse will be evident. Light itself is not clearer. Even granting, then, that Christ in his human soul preached personally to human souls ; yet it is certain that, if he did so, they were the souls of those who were disobedient to God in the time of Noah. The sixth chapter of Genesis will also show what sort of *saints* they were. Horsley's fancy, then, that Christ preached to *pious* souls, telling them that he had finished his sacrifice on the cross, and was going to intercede for them at God's right hand, must, like other fancies, based on nothing—perish. There never was a purer guess—“the baseless fabric of a vision,” exegetical.

Knapp and Steiger, not having so much of the poetic temperament as Horsley, proceed more cautiously in this

matter. *Knapp* thinks that "the soul of Christ actually went to *the place of the damned (prison)* in Hades, (the spirit-world,) and there preached to the disembodied spirits." He adds: "The object and use of this preaching we can not see, since those who are in Hades are always represented by Jesus, the Apostles, and Peter himself, as fixed in their destiny, and reserved to the day of judgment. Comp. Luke 16." No wonder he could not see the object and use of preaching to souls in the place of the damned, *whose destiny is unalterably fixed!* Which, of itself, is a sufficient refutation of that wild opinion. *Steiger* thinks that Christ preached only to the souls that were in the body in Noah's days. But, if our memory is exact in recollection, there was considerable darkness thrown over the whole matter; at least, we got into the fog, and could not find out *precisely* what his views were as to the *design*, or "the object and use," of such preaching. We were, however, much struck with the difference between the modern German and Anglo-Saxon mind, and could not help wishing that Paley, or Locke, or Butler, had given us an exegesis of the passage; for then we would have had precision in statement, and clearness in exposition. They would not have left us in the dark as to their view, whether true or false. But this is a digression.

We return from it by repeating the fact that the New Testament represents the souls of men, when out of the body, as fixed in an unalterable state for weal or woe to all eternity. Gal. 6: 7, 8. Here we sow, there we reap; and the reaping is "according to the deeds done in the body." Why, then, will any contend, like *Knapp*, that Christ went and preached to the disembodied spirits in the place of the damned? *For what end* could he in his human soul have gone thither? *To preach*, or publish? *To preach what?* *Not* their deliverance or restoration at some future indefinite period; for the Scriptures give no where even a *hint* of any

such deliverance and restoration. Did he go thither as a triumphant conqueror to publish his victory to the Devil and his rebel gang, to make an oration to devils and lost souls about his victory on the cross? Far, very far be it from us to think that of him who wept over lost souls on Mount Olivet.

But the circumstance of *the time* of Christ's preaching, seems to have been strangely overlooked by those who contend that he himself, in his human soul, preached to the spirits in prison. Never was the time of any preaching, as to the age of the world in which it took place, more definitely fixed. The preaching of Christ which Peter speaks of, was "in Noah's days, while the ark was being prepared," in which he and his family were saved. The preaching meant, then, was in the Antediluvian age of the world, for one hundred and twenty years before The Flood. 20 v. with Gen. 6: 3. But Christ's human soul had no existence until he was born of a woman; and a non-entity can neither go, nor preach—personally or otherwise. The first interpretation, therefore, is altogether baseless, and wholly incorrect.

Neither does Acts 2: 31, at all establish the view of these divines. For there Peter tells us that David, speaking from divine influence, treats "of the resurrection of Christ." This resurrection took place when his soul and body, after a brief separation, were again united. His soul was not left in *hell*, i. e., in *Hades* or *Sheol* = the hidden, or invisible world. Now this hidden world has two great apartments, between which there is a great gulf fixed. *One is Paradise*; a most delightful place. Thither go the souls of the pious at death. The other is *Gehenna* or *Tartarus*; whither the souls of rebels go at death. This is a doleful prison-house. The word *hell*, as *now* commonly used, denotes the place of punishment for the wicked; but it is well fitted to

convey the idea intended by the Hebrew word, Sheol; namely, *the spirit world*. For "hell" is derived from "helan," to hide or conceal, and hence happily expresses the idea of *the invisible world*. Now, when Christ died on the tree, his human soul went to *that part* of the spirit-world, where all the souls of the righteous go; and which is hidden as yet to us on earth—*Paradise*. Luke 24: 43, with 1 Cor. 12: 4. But it was *not left there*; it stayed there in its naked or disembodied state but a little while; it was soon united to his body again. Neither did his body, while in the tomb, undergo putrefaction. This is the true meaning of Acts 2: 31. And how this text can give any countenance to the opinion of Horsley or Knapp, we can not see.

II. We come now to examine the opinion of those who think that *Flesh* denotes the human nature of Christ, and *Spirit* his divine nature. They argue thus. (1.) This is agreeable to Hebrew usage; and the Apostles, being Jews, wrote Greek with many Hebrew idioms. *Their* Greek is Hebraistic. Just as a native German, when he speaks or writes English, uses many idioms of his own mother tongue. Hence the phrase *all flesh* means *all mankind*—not soulless bodies. *No flesh* means *no man*. See Gen. 6: 12, 13; Mark 13: 20. (2.) Again, they say that the word *flesh*, when applied to *Christ*, means his human nature; or states the fact, that he was *a man* like us, having a true body and a rational soul. It does not refer to his body only. They appeal to the *usus loquendi* in proof of this: e. g. Jno. 1: 14. "The Word became *flesh*," i. e., *a man*. 1 Tim. 3: 16. "God was manifested in *flesh*" = God was seen (or, appeared) in *human nature*. Col. 1: 22. "The body of his *flesh*" = the body of his *human nature*. Comp. 1 Jno. 2: 3, 4; 2 Jno. 7; Rom. 1: 3; Eph. 2: 15; Heb. 5: 17; 10: 20; 1 Pet. 4: 1, etc. It is common, then, to use *flesh* to denote Christ's hu-

man nature ; and no mode of expression could be more natural to a Jew, and none more easy to be understood.

To show that Spirit means his divine nature, they argue thus. (a.) *This appears from the law of contrast.* It is allowed on all sides, that there is a perfect antithesis between the two clauses of this sentence. And indeed, so perfect seems the contrast to be, that each word in each clause *appears*, to say the least, to convey the opposite idea of the other. Now, if *flesh* means his human nature, which is perfectly agreeable with usage, then *Spirit* must mean his *divine nature*—the opposite of his human. It cannot mean, say they, the Holy Spirit ; for then the contrast would be destroyed. Besides, they ask, *where* is the resurrection of Christ, in the New Testament, attributed to the third person of the Godhead ? (b.) Again, they say, that *Spirit* is a word suited to express his divine nature ; for “ God is a spirit.” Jno. 4 : 24. (c.) This exposition, they think to be not only demanded by the law of contrast, and that the word spirit is fitted to express that thought ; but, also, that it is agreeable to usage, being thus employed in parallel passages : as in the following. Rom. 1 : 4. “ The Son of God, as to *Spirit* of holiness ;” i. e., as to his holy *Divine nature*. *Holiness* is here used as an adjective with us—which is common. 2 Pet. 2 : 1 ; Rom. 8 : 3. (See Hodge.) That this is the *right* interpretation is clear from the law of contrast. “ The Son of God as to *Spirit* of holiness” is the opposite of, “ Born of the seed of David, as to *flesh*.” 3 v. The sense is— ‘ The son of David, as to his human nature ; the Son of God, as to his Divine nature.’ Here, then, is one clear instance of this use of the term *Spirit*.

Heb. 9 : 14, is another. “ How much more shall the blood of Christ who by (his) eternal *Spirit* offered himself—without spot unto God,” &c. The argument of Paul in this context, 13, 14 vs. is:—‘ If the sacrifice of animals has

any efficacy; how much more efficacious must the blood of Christ be, who offered himself (his human nature) to God; and who did this, by the agency of his eternal (or divine) nature?

To which we add another, overlooked by many, but equally clear. Mark 2: 8. (The reader must be reminded, that we have good historical evidence to establish the fact, that *Peter* gave his sanction, as an Apostle, to Mark's gospel. For this proof we must refer to Lardner.) "And instantly Jesus having known by his *Spirit* (τῷ πνεύματι αὐτοῦ) that they so reasoned in themselves, said to them, (i. e. replied to their thoughts,) Why reason ye these things in your hearts?" Comp. 6, 7 vs. Jesus instantly knew the thoughts of these men by his *spirit*. Now, the human soul of Christ has no such attributes. Neither is it a perfection belonging to any created intelligence. None can *see* directly what passes through the mind, but God himself. 1 Kings 8: 39; Ps. 139: 2, with Jno. 2: 24, 25; Rev. 2: 23. But this Christ did by his *Spirit*, or divine nature. Nothing can be plainer.

Bloomfield, however, (on Mark 2: 8,) says, that to explain spirit of the divine nature of Christ, is destitute of proof. Strange then that he himself, (with great inconsistency, we admit,) explains it thus! 1 Pet. 3: 18.

Kuinoel, on this place of Mark, and the parallel passages, labors hard to prove, that they who explain spirit, of Christ's divine nature, err. He cites Luke 5: 21. "And the Scribes and Pharisees began to reason, *saying*"—from which word, saying, he infers that Jesus, by their motions and nods, owing to his superior mental sagacity, soon discovered the probable drift of the private talk they had among themselves. But the error is altogether on the side of the Arian; and Kuinoel, owing to his doctrinal views, there twists and tortures both the words and the context. For in Luke 5: 21,

the word *saying*, is equivalent to *as follows*, or *thus*: it is used, in instances too numerous to refer to, to denote that the sacred writer *quotes accurately*; corresponding therefore precisely, to inverted commas in a modern book. Comp. Luke 1: 67; Gen. 44: 18; Lev. 8: 1; 12: 1; 13: 1, &c. Besides, Luke himself declares that this reasoning was not vocal, nor signified by any outward signs, but *mental*. He does *not* simply say that they ‘reasoned *in themselves*,’ which might certainly mean—*among themselves*; but thus. “Now Jesus knew their reasonings, and he answered and said to them, (i. e. replied to their thoughts,) Why *reason ye in your hearts?*” 22 v. It was *reasoning in the mind*, not guessing at mental reasoning, which Jesus answered. To say the contrary, is not to interpret, but to contradict Luke. *Matthew* agrees herein with Mark and Luke. “And Jesus *seeing their thoughts*, said, Why *think ye evil in your hearts?*” Matt. 9: 4. All the three Evangelists agree in the fact that it was mental reasoning; but Mark farther tells us, *how it was* that Jesus instantly detected it, namely, “by his Spirit,” or divine nature.

In the cure of this palsied man, Jesus both claimed and exercised the right to forgive sins. The Jews were astonished beyond all measure. They thought (and rightly too) that this was a divine prerogative; that no mere creature, however wise or exalted, could pretend to do so without blasphemy. Jesus *proved* that he was truly God: first, by replying to their thoughts, or mental reasoning; by which he showed *omniscience*: and secondly, by his own power, healing the diseased sufferer; by which he showed *almightiness*.—We have no wish to say more, but could hardly have said less. In Mark 2: 8, then, the word *Spirit*, beyond all intelligent doubt, denotes Christ’s *divine nature*—and nothing else.

So too, we understand 1 Cor. 15: 45. “The last Adam,

a life-making Spirit." That "the last Adam" means Christ, none dispute. That *that phrase* designates him *as man* is certain. That Christ is spoken of in his *representative* character, is equally manifest; for in no other sense could he be justly called "the *last Adam*," or "the *second man*." 47 v. That he was not a man *only*, is clear from the last words, "a life-making Spirit." *Spirit*, here, denotes his divine nature, and the epithet, *life-making*, is descriptive of a particular manifestation of his Godhead, namely, Almighty Power, to be shown in raising the dead bodies of his people—as is abundantly evident from the whole context. (Comp. Jno. 5: 21: 6: 39, 40, 54; Phil. 3: 21.) Certainty, however, is made doubly sure by what Paul says, 47 v.: "The second man, *The Lord* from heaven."—*Usage*, then, will certainly sanction the interpretation of the word Spirit, in 1 Pet. 3: 18, which is given by those who say that it means Christ's divine nature.

III. No well-informed advocate of the third opinion mentioned, would lay any stress on the article before "Spirit," in 3: 18. For it is not certain that *Peter* put the article before that word. It is, on the contrary, quite evident that he did not. Neither is it needful for them who think that Spirit, here, means the Holy Spirit, to resort to such a slippery foothold; and that because Peter, once and again, uses the word Spirit without the article, to denote the Holy Spirit. Thus it is in the original. 1: 2, 22. Comp. 1: 12; 2 Pet. 1: 21. The fact, then, that the word Spirit has *not* the article, is no objection to the view of those who think that the Holy Ghost is intended. Such usage is Petrine. It is also Pauline. Rom. 8: 9, *twice*; 1 Cor. 2: 4, &c. (Gr.)

Their chief argument is drawn from 1 Pet. 1: 11, where "the Spirit of Christ" is said to have been in the prophets; and since Christ is said (19, 20 vs.) to have preached in or by the same spirit who is mentioned, 18 v., they conclude

that the Holy Spirit only is meant. (See Doddridge, McKnight, and Whitby.) Comp. Gen. 6 : 3, with 2 Pet. 2 : 5.

Either *this*, or the *second* interpretation, is the true one. We agree, however, with those who explain flesh to denote Christ's human nature, and Spirit, his divine nature; considering the arguments for that interpretation to weigh much heavier than the others. The great objection to the third view is, that by that interpretation, *the contrast* between the two clauses of the sentence *is destroyed*. The *Divine nature* of Christ—not the Holy Spirit—is the opposite of his human nature. We assent to this interpretation then, *first*, because the word Spirit is well fitted to express the idea of Godhead. Jno. 4 : 24. *Secondly*, because this interpretation is demanded by the law of contrast. For if *flesh* means Christ's human nature, as it certainly does, then *Spirit must* mean his divine nature. *Thirdly*, because it is agreeable to the *usus loquendi* in parallel passages; as has been proved.

And our Apostle puts the words "flesh" and "Spirit" in the *dative*, because in both clauses he is giving the *reason* of a fact stated. 'How is it possible that The Word, The Lord God, could die, or be put to death?' some might say in their hearts. 'Why, *even* Christ, was put to death, owing to the fact that he had the human nature: it was *in consequence of flesh*, σαρκι. (Comp. 3 : 18, with 15 v.) And that he was *made alive*, (or rose from the dead, in his complete human nature,) was owing to the fact that he had the divine nature: it was *in consequence of Spirit*, πνεύματι. Thus lucidly speaks this text for the union of the human and divine natures in the person of our Lord Jesus Christ. *The sense* then is: 'Put to death indeed, because he had the human nature; but made alive, because he had the Divine nature.'

↓ Precisely *parallel in sense* is 2 Cor. 13 : 4, of which this is the exact version: "For though he was crucified because

of weakness, yet he liveth because of divine power." The preposition ἐκ is equal to *because of*; see Winer, § 51. And ἐκ δυνάμεως Θεοῦ, strictly, 'because of *power of God*,' is the same as *divine power*, in our idiom; the latter noun, God, qualifying the former adjectively. Thus 2 Pet. 2: 1, "heresies of destruction" is equivalent to "destructive heresies;" and, 14 v. "children of curse," to "cursed children." Rom. 8: 3. "In the likeness of *flesh of sin*" = 'in the likeness of *sinful flesh*.' This form of speech is very common in Scripture.

19. *In which Spirit also he went and preached to the spirits now in prison.* The meaning of the word Spirit having been settled in the preceding verse, the way is now prepared for farther exposition. *In which (Spirit)*—for that this word is to be supplied here all grant—then means, 'In which divine nature,' or 'By which divine nature.' "In which spirit *having gone he preached*; (Gr.) = in our idiom, "he went and preached." "*He went*," however, is not a pleonasm, as McKnight and Barnes suppose, but is employed to denote a peculiar *manifestation* of Christ's presence. Christ's divine nature is everywhere in the same instant of time; but the form of speech, "he went," is derived from human custom, and must be understood in a manner worthy of Him "who is God over all." Rom. 9: 5. Or, whose Spirit is Eternal. Heb. 9: 14. Now, when Jehovah is said to *go* to a particular place or person, some special *manifestation* of his presence is meant. Thus, Gen. 11: 5, 7. 'His coming down' refers to the fact that God was well acquainted with their projects, and ready to discomfit them; he was there exercising his omniscience, power, and justice, or *manifesting* those perfections. There is no pleonasm or redundancy in the expression whatever. Gen. 18: 21, teaches us that Jehovah never punishes at random—that his knowledge and justice *are shown* at the same time with his power. (Comp. also, Ex.

3: 8, with Jno. 1: 18.) “In which spirit *he went*,” then, means that *he, in his divine nature, manifested himself*—to some one. Peter does not here say to whom, but in the next verse (which is very closely connected with this, and should not have been divided from it,) he very clearly hints that it was to *Noah*. And he manifested himself to Noah by giving him a revelation of the coming flood, the way of deliverance for himself and family, with the doom of an ungodly world. Gen. 6. It is to *this* Peter alludes. Christ thus *manifested* himself to him in his divine nature; showing in the prophecy, omniscience; in the command to build the ark, goodness; and, in the flood which swept away the rebellious, justice. ‘In which divine nature he manifested himself to Noah.’ This is the genuine meaning of the Apostle. (Comp. Gen. 6, with Jno. 1: 18.)

*And preached*, i. e. through “Noah, a preacher of righteousness.” What one does through his legate he does by himself. (See how the Apostle uses *preacher* in 1 Tim. 2: 7;) 2 Pet. 2: 5. And hence Paul says that *Christ preached* to both *Gentiles* and Jews. Ep. 2: 17. But he only preached to *Gentiles* by his Apostles. Just so he preached by Noah.

“And preached *to the spirits in prison*,” &c. Here those *to whom* he preached are described. *Spirits*, here, means souls of men out of the body, separate spirits; as in 4: 6; Heb. 12: 23; Luke 24: 37, 39. But it by no means follows from this that they were naked spirits *at the time when* they were preached to. Just the contrary is evident from the contrast the Apostle employs. “And preached to the spirits in prison, to them who were rebellious *once*,” i. e., *formerly*, in Noah’s days, when living in bodies. And accordingly, either *now*, or *that are*, (οὗτοι) must be supplied in thought to make the meaning clearer. This ellipsis is frequent: e. g. 1 Pet. 5: 15. “The co-elect (that is) in Babylon.” Rom. 15: 26. = “The poor saints, they (who are) in Jerusalem.” Just so

here—"to the spirits (who are) in prison." *Prison* means a place of punishment: See the texts before referred to. (18 v. I.)

20. And preached to the spirits (that are) in prison, to *them who were rebellious once*; to those who *formerly* rebelled against Christ; who obstinately refused to believe or obey him, when speaking by Noah to them. (See note on 2: 8.) The Apostle by using the word *rebellious* (ἀπειθήσασι) clearly shows that Noah gave good and sufficient evidence of his being the legate of The Word. *Once* = *formerly*; referring here, beyond all doubt, to *past* time, as in Jno. 9: 13; Rom. 7: 9; 11: 30; and 1 Pet. 3: 5,—where see the note. The version of the English Bible means the same. 'Timothy Dwight, *sometime* President of Yale College,' could not easily be misunderstood. Every one would take it to mean, '*once, or formerly* President of that College.' But since (ποτε) *once* is an indefinite particle, as capable of referring to *future*, (2 Pet. 1: 10;) as to *past* time; Peter, in order not to leave a hook whereon to hang a doubt as to his real meaning, adds: He preached to those rebellious *once, when the long-suffering of God, &c.* 'The time I refer to, is that remarkable period when God showed his patience to the Antediluvians—when Noah lived—while the Ark was being prepared, in which he and his family passed safely through the flood.' How could *the time* of Christ's preaching be more clearly determined? It was in the Antediluvian age: "in Noah's days," *not* in the time of the Apostles. This of itself, is a wind which scatters and annihilates the first opinion, before mentioned. We are right glad that the Apostle has, in this verse, heaped up expression upon expression to fix *the time* of the preaching spoken of by him. We do not consider such expressions at all pleonastic; rather, they are mirrors to make his thoughts perspicuous—we had liked to have said—visible; so clear they are.

When the long suffering of God *waited out* (ἀπεξέδεχεται) i. e. held out the full time of the reprieve granted, one hundred and twenty years. “Waiting very patiently” is the idea. (See ἀπο in composition, as used in Rom. 8 : 19 ; Phil. 1 : 20.) Thus Bloomfield, and others, correctly. God is very patient even to the most obstinate sinners. Rom. 9 : 22. The English Bible has—“when *once*,” i. e. *once for all*. But ἀπαξ, is probably spurious. (See Bloomfield, in loc.) We have, therefore, not translated it. Though the Apostle may, perhaps, (if it be indeed genuine,) have intended by it to express the fact that the preaching of Christ, in his divine nature, through his heralds was made *once for all to the heathen world before* “*The Word became flesh* ;” and that was in Noah’s days. Comp. Acts 14 : 16. If so—the thought is a weighty one.

*Entering into which* (ark,) &c: εἰς = into ; and hence we have supplied *entering*. Gen. 7 : 1, 7. *Souls*, here, mean *persons*, as in 2 Pet. 2 : 14. This is also an Englishism : e. g. ‘Every soul on board perished’—when speaking of a shipwreck. “*A few souls* :” the Apostle (in this digression contained in 19, 20, 21 vs.,) mentions *the small number* saved from the Flood in order to encourage them “to hold fast their good way of living ;” at the same time, by it, he warns them not to follow the great multitude in doing evil. Comp. 2 Pet. 2 : 5, with 9 v.

“*Eight souls were brought safely through the waters* :” that is, passed safely through the flood. *Water* here is the same as *Waters* ; it being a collective noun, like *stripe* = *stripes*, in 2 : 24. The verb, in the passive voice, means *to be thoroughly saved*, or delivered from any danger. Acts 27 : 43, 44. “But the centurion determining *to keep Paul safe and sound* (διασῶσαι = to save him thoroughly) restrained them,” &c. “And so it was, that they all were *brought safely through* to the land :” strictly “*on the land* :” that is,

'all were brought safely through the waters, and stood on shore.' So also Acts 28 : 1, 4. It denotes not deliverance simply, but *complete deliverance*. (Comp. LXX. ; Num. 10 : 9 ; Deut. 20 : 4 ; Job 29 : 12 ; Dan. 11 : 41.) See also Matt. 14 : 36 ; Luke 7 : 3 ; Acts 23 : 24. "And as many as touched (the hem of his garment) *were brought safely through* : i. e., were thoroughly healed. "Begging him to *bring safely through* his bondman ;" i. e., to make him safe and sound, or cure him completely. "To bring Paul safe and sound (or, to bring him safely through) to Felix, the governor." It was a *complete deliverance* which God granted to these eight souls ; and wonderful as true—" *Jehovah shut up* (the ark) *around him*." Gen. 7 : 16. Here is the secret of their being brought safely through the waters. (See how the Hebrew preposition is used. 1 Sam. 1 : 6 ; Ps. 139 : 11 ; Job 1 : 10.) The English Bible has, "were saved by water ;" but this very imperfectly represents the meaning of the original.

The *verb* (we have quoted or referred to all the places where it is found in the New Testament,) is here in the passive voice, and means, "were safely brought through," or completely delivered. Neither was this complete deliverance effected "*by water*," or, by means of water, as the translators evidently supposed, judging from their version. On the contrary, *Peter* says that the instrumental cause, or means of their complete deliverance from the overwhelming flood, was *entering into the ark*. Gen. 7 : 7. (And the efficient cause of it was God's kind and almighty protection. Gen. 7 : 16.) The preposition *διὰ* is here used in its radical signification, *through* ;\* to denote, not the means of deliverance, but the element or *medium through which* the ark dashed along—plunged safely through. 'Going into that ark, they were brought safely *through* the wild and awful

\* Comp. Rom. 15 : 28. "Through you"—through your city. 2 Cor. 1 : 16 ; Mark 11 : 16.

waste of waters.' *This* we consider more likely to be the true meaning of the Apostle than to make him say, that the water, which upheld the ark, was the means of deliverance. (See Barnes and McKnight.) *That* is forced and far-fetched. Much more natural is it to explain, with Doddridge; 'were carried safely through the water, in which the rest of mankind perished? Bloomfield explains thus: "Into which a few persons embarked, and were saved *through the water*;" which last expression, he says, is to be understood like *through the fire* at 1 Cor. 3: 15. When *Paul* says, "But he himself shall be saved, *yet so as through fire*," i. e., like one going through the flames; his design is to show that the teachers there spoken of shall *hardly*, or with difficulty be saved. And this he illustrates by a comparison. *Peter*, however, is *not* making any comparison here, but stating a fact. 'The ark, into which they entered, brought them safely through the waters.' This was the means of their complete deliverance. Besides, these eight souls were not saved with difficulty, but with the greatest ease; since nothing is too hard for Jehovah who shut up the ark around them. Gen. 7: 16. This interpretation of Bloomfield, then, is untenable.

It may be well now to sum up, in a paraphrase, the sense of this whole paragraph, 18-20 vs. 'Even if ye should suffer for righteousness' sake—blessed! (14 v.) *For* even Christ, God-Man, died, once for all for our sins; the one perfectly righteous, in the room of us the unrighteous, to bring us near into God's gracious presence: put to death indeed, because he had the human nature; but made alive, because he had the divine nature. [In which divine nature he manifested himself to Noah, and by him, as his legate, preached to the spirits now in a place of punishment; to them, I mean, who were rebellious formerly, when the patience of God was signally shown, namely, in Noah's

time ; while the ark was being prepared ; going into which ark a few persons (only eight) passed safely through the wild and awful waters.]’ *This* we believe to be the *true* meaning of the Apostle ; and we cannot but flatter ourselves that we have done somewhat to drive away the fog which so many have thrown around this place ; and to give the unlearned reader a *clear and consistent*, if not *exact*, interpretation of the passage. But of this, let others judge.

## DOCTRINES.

1. Legal substitution is essential to the very idea of the atonement. To deny this, is to contradict the Apostle, who expressly declares that Christ died for our sins, the righteous one instead of the unrighteous. 18 v.

2. The intention of Christ in thus dying for us, was to give us freedom in approaching to God in all acts of worship ; and thus to lead us also to look for his final acceptance of our persons and services. 18 v., with Rom. 5 : 1, 2 ; Eph. 2 : 17, 18.

3. The sacrifice of Christ was *but once* offered ; *the Romish mass* then can not be that sacrifice, for the mass is daily repeated. This repetition, of itself, shows that it avails nothing to take away sins. Heb. 10 : 1-10. The Mass, in fact, is a denial of the true and only sacrifice, and is as idolatrous as any heathen offering. 18 v.

4. The human and divine natures are united in the person of Jesus Christ. He was capable of dying, because he was man ; he was able to rise again in his complete human nature, because he was God. *The infinite worth* of his suffering in our stead, is owing to the union of these two natures in his one person. 18 v., with 1 Jno. 1 : 7 ; Heb. 9 : 14 ; Rom. 8 : 32.

5. The Jehovah who was seen by the patriarchs, and who gave them revelations of his mind and will, was The

Son, or The Word of God. As such, He commissioned Noah to be "a preacher of righteousness;" to proclaim duty, and warn them, if persisting in rebellion, of their coming doom. 19 v., with 2 Pet. 2: 5; Jno. 1: 18, with 1, 14 vs.; Gen. vi.; Ex. iii.

6. The spirits of those who rebelled against Jehovah, the Son, when he preached to them by Noah, are in a doleful place of punishment—the prison-house of despair,—Tartarus. 2 Pet. 2: 4, 5. Their sufferings are *penal*; not for their restoration to a better state. 19 v. 2 Pet. 2: 9.

7. Obstinate unbelief of and disobedience to the divine teachings and warnings, is the proximate cause of damnation. 20 v. Rom. 6: 23.

8. God, the Son, is *very patient*; but also *very just*. Hence, though his patience may awhile keep back the bolt of his justice, yet when it does come, it is sure and most dreadful in its aim—hitting the right persons, the rebellious; and consigning them to that prison, of which He only has the keys, and from which there is *no outlet*. 19, 20 vs. 2 Pet. 2: 9; Rev. 1: 18; Prov. 29: 1.

9. The number of the obstinately unbelieving, is no hindrance to God in the way of exercising his justice: neither will the small number of the pious ever be overlooked by him, in his tender mercy. 20 v. Prov. 11: 21; 2 Pet. 2: 9.

#### REMARKS.

1. Herein is Love, not that we loved God, but that He loved us, and sent His own Son to die in our place! The manifestation of such love to us, may well make us patient, when suffering, even dying, for righteousness' sake. 18 v., with 14 v.

2. If the spirits of those, who, when in the body on earth, gave no heed to Christ's warnings by Noah, are now in a place of punishment, and expecting greater torment; what

will be the last state of those who reject the full light of his gospel? 19 v. Matt. 10: 15. Let none, then, be deceived with vain dreams of universal salvation, or restoration; for *that* is, pre-eminently, a made-up doctrine of man; taught by false teachers for selfish ends. Eph. 5: 6; 2 Pet. 2: 1-9.

3. Much has been said about *Public Opinion* in this age of the world. But, as a rule of faith, or life, it is very slippery, and worthless. And what was it worth in Noah's days? He believed and obeyed Jehovah; but they joined hand in hand in doing that which was right in their own eyes. He was right, and they were wrong; and so it is now with respect both to those who believe or reject God's written word. 19, 20 vs.

Corresponding to which *fact*, Baptism also now saves us (not the putting off of the filth of the flesh, but the asking of a good conscience after God;) by the resurrection of Jesus Christ: who has gone into heaven, and is on the right hand of God; angels, and authorities, and powers being submissive to him, (or, arranged under him.) 21, 22 vs.

21. Here the design of the Apostle is to show the *likeness* which subsists between the deliverance granted to Noah, and the salvation of a believer in Christ. It consists in this. Jehovah-Christ delivered Noah and his family by their going into the ark; he saves believers now by their going into the Church—"baptism." But the entering into the Church of which Peter speaks is not a bare outward admission by the external rite, but that, with something much more important. 'The ark was the *means* of Noah's deliverance: baptism, of ours;' this is the thought: thus they correspond.

*Corresponding to which* (facts,) &c.: ὡς ἀντίτυπον, which we might have rendered (as Doddridge does) 'the antitype to which;' but such a version would convey a wrong idea to most minds. For the Apostle does not mean that the deliverance in the ark was a *type* (in theological language) of

Baptism ; but simply that there was a *likeness* between them. And the likeness consists in this, that both were a *means* of salvation. He makes a comparison : he does not declare the ark to be a shadow, or dim prophetic intimation, of *baptism*. It is *like* it—not a *type* of it. The word ἀντίτυπον is an *adjective* ; (not a noun, as it is in Heb. 9 : 24, where it is synonymous with *copies*, models or patterns. 23 v.) And this word is compounded of τυπον, type, i. e. print, stamp, impression. Jno. 20 : 25. “The *print* of the nails.” Hence, *figure*, *form*. Acts 7 : 43, and *model* or *pattern*. Acts 7 : 44. The preposition ἀντι, which strictly means *over against*, in this compound word indicates *likeness* ; so that the word is the same as *corresponding to*, *like*—for ‘formed after a type’ or model, (as it is literally to be rendered,) can mean nothing but *like*, or *corresponding to*. So Hesychius explains the word ; and thus it is used in, what is called, the Apostolic Constitutions, cited by Robinson : τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ ἁίματος τοῦ χριστοῦ, “the *corresponding* mysteries of the body and blood of Christ.” We said above, that ἀντι in this word denotes likeness. So, too, we understand the same preposition. Jno. 1 : 16—“even grace (over against) *like* grace,” i. e. gracious dispositions in us corresponding to those in him. One thing may be set *over against* another for the sake of *comparison*, as well as for other purposes ; and hence this signification of the preposition is perfectly natural, e. g. ἀντικρίνω. *I compare*, e. g. *I judge* of two things by putting one *over against* the other. (Valpy’s Gr. Gram. by Anthon.)

*Like which*—like what? The saving of Noah and his family in the ark. Baptism is like *that*, since it *saves* us. It does not at all correspond to the waters of the Flood ; for they were *deadly*. Yet McKnight and Barnes will have it that the Apostle alludes to water ; but he certainly refers to the deliverance in the ark : otherwise the likeness of which he speaks vanishes altogether. This was seen by Doddridge

and Whitby : and must be so, for the *water* which *drowned* an ungodly world is, surely, very *unlike* that baptism which *saves* believers.

Corresponding to which fact, *Baptism also now saves us*, &c. *Saves*, i. e. as before explained, saves as a *means* or instrument. Thus the verb is used. 1 Tim. 4 : 16 ; James 1 : 21 ; 5 : 15, 20 ; Luke 7 : 50. *Baptism* : the Greek word is βάπτισμα, Baptisma, referring to the *rite* ; not to the *act*, or performing of the rite ; which last is more properly expressed by βαπτισμός, Baptismos. See Mark 7 : 4, 8 ; Heb. 9 : 10 ; 6 : 2. *Baptismos* is rendered *washing*, except in Heb. 6 : 2. *Baptisma*, (strictly, *what is washed* or *dipped*) the word here used by Peter, refers to the *rite* of Christian Baptism, properly so called ; not at all to the *act* of being baptized. So it is *always* used. Rom. 6 : 4 ; Eph. 4 : 5 ; Col. 2 : 12 ; and here : the only places in the New Testament where it refers to Christian Baptism. And every one of these passages, like the present one, relates to the *rite in connection with the cleansing of the inner man*. The Apostle, then, refers to the *rite* of Christian baptism—not to the mode of baptism ; and he evidently speaks of it as *the rite by which one is brought into the Church of Christ ; by which one goes into that Church as Noah entered into the ark*. (Comp. Mark 16 : 16 ; Matt. 28 : 19. “ Make disciples of all nations, baptizing them,” &c. Rom. 10 : 9, 10.) “ Baptism,” therefore, is the same as Confession of Christ, and the sense is : ‘ As going into the ark was the means of Noah’s deliverance, so confessing Christ is the means of our salvation.’

But—to make his true meaning obvious, leaving no foothold for a pharasaic religion to stand on,—he instantly flings in a parenthetical, or explanatory clause. *Not the putting off the filth*, &c. ‘ The Baptism I speak of is not the mere rite alone, but that rite as connected with a proper disposition on the part of those who receive it.’ This is the general

truth which lies beneath the particular expressions in the clause.

The *asking* (or *inquiry*) of a good conscience after God (or towards God.) *Ἐπερωτημα* = the thing asked, a question, inquiry or asking. (Here only, though the verb often occurs.) The phrase, a good conscience, has been before explained. See on 3 : 16. It means an upright or approving conscience, one in search of the right, and determined to follow it. The asking towards or after God (*εἰς θεόν*) is the same as 'seeking after God,' רָדַשׁ אֶל־אֱלֹהִים Isa. 8 : 19. Comp. 2 Sam. 11 : 7. Turning to God, seeking him is meant. And the seeking of God *proceeding from* a good conscience (for this is the force of the genitive—it is a seeking which comes out of such a conscience ; ) means that it is *unfeigned*, arising from the depths of a heart bent on finding out and doing the will of God. So the sense is 'Not the rite in itself considered, but that seeking of God which springs from an upright conscience.' The Apostle thus shows that the regeneration of the soul is meant, the washing of the mind by the Holy Spirit, in connexion with the body washed, or the outward rite—the baptism of water and the Holy Ghost ; for this unfeigned seeking after God is the effect of regeneration. Comp. Rom. 10 : 11, 13, with 9, 10 vs. ; Tit. 3 : 5. The full sense then is : 'The Baptism which, like the ark, now saves us, is not the cleansing of the body only, but the cleansing of the soul ; leading one to seek God with the utmost sincerity.'

Others explain *Ἐπερωτημα* to mean, by implication, question and answer ; a process of examination = confession or profession. 'An upright profession, or one that has reference to God.' So Doddridge, Robinson, Whitby, and others. *That*, however, is rather rolled up in the word *Baptism*. 'Baptism, (or entering into the Church, confessing Christ,) saves ; but then it must be the baptism of a true worshipper of God ; or one truly renewed.'

This baptism saves *by the resurrection of Jesus Christ*. For “*Christ ever liveth to make intercession for those who come unto God by him.*” Heb. 7 : 25, and “*hence is able to save them to the uttermost.*” It is in consequence of this intercession of our Lord that the true believer who confesses his name, or is baptized, receives constantly “a supply of the Spirit of Christ Jesus.” Comp. Rom. 5 : 9, 10. Thus baptism saves us. “We are *saved by his life,*” as our Priest in the upper temple. And thus in the Church on earth, God’s unfeigned worshippers are “made meet to share in the lot of the holy in light.” Col. 1 : 12, 13.

In the clause, “by the resurrection of Jesus Christ,” Peter also signifies that *he is coming back from his digression*, contained in 19, 20, 21 vs. ; Comp. the latter part of the eighteenth verse. Accordingly, in 22 v. he presents the *third* great motive to encourage them, if needful, to die for righteousness’ sake. 14 v.

22. And this motive is drawn from the fact that Christ is associated with God in the government of the universe ; and therefore is well able to reward such blessed martyrs. (Comp. Rev. 2 : 10.)

*Who has gone into heaven, &c.* Christ entered heaven, after his resurrection, *as a triumphant conqueror ; also as a public person ;* as our forerunner to prepare for the reception of his people, in whose law place he had died to bring them near to God, 18 v. ; Heb. 6 : 19, 20 ; and as our Advocate with the Father. 1 Jno. 2 : 1. And it is in consequence of *this legal oneness* that Paul describes his people as dying, rising, and sitting with him in the heavenly places. Eph. 11. The *body* is considered to be where the *Head* is.

*And is on the right hand of God ; &c.* Strictly, *in God’s right hand,*” i. e. *right in the midst of* the most glorious manifestations of the Almighty’s perfections ; *near Him—at His side.* And hence to *be, or sit,* at God’s right hand is to

be associated with the Almighty in the government of the universe ; to share in the throne with him, " whose kingdom ruleth over all." It is the place of the greatest possible honor. 1 Kings 2 : 19 ; also of the greatest possible enjoyment. Ps. 16 : 11 ; and of the highest kingly dignity, rule and power. Ps. 110 : 1. This *last thought is more particularly intended*, when Christ is said to be, or sit, at God's right hand ; though not to the exclusion of the others. This is clear from what Christ himself says. Luke 20 : 41-44. Also, from what Peter says. Acts 2 : 33-36, where the Apostle explains sitting at God's right hand, or his being exalted there, to mean that God had appointed him *Lord*, governor or ruler. Comp. Rom. 8 : 34 ; Heb. 1 : 3, 8, 13. " But to the Son, he saith, *Thy Throne, O God*, is forever and ever," &c. Surely, a *mere man* would be very incompetent to be Secretary of State (pardon the expression) to the Almighty in governing this vast universe ! But Jesus is *God-man* in one person : The Father himself so addresses him. Heb. 1 : 8, with Ps. 45 : 6.

*Angels and authorities and powers being arranged under him*, or submissive, obedient to him. ' The highest and holiest creatures, however exalted in station, are under him, as " The Prince of Jehovah's hosts," " the Head of all principality and power." ' Josh. 5 : 14 ; Col. 2 : 10. Peter refers here especially to the holy angels, because it is connected with the preceding words, " who has gone into heaven ; angels," &c. These blessed spirits most cheerfully acknowledge and obey Him as their Leader and Lord ; willingly are these authorities subject to his authority. Or, if the last clause is connected with " and is in God's right hand," then angels, good and bad, with all authorities whatsoever in every part of the universe, *here* and elsewhere, are denoted. (Comp. Rom. 8 : 38 ; Col. 1 : 16.) Either way, this clause shows that the interpretation given of the words, " he is on God's

right hand," is correct. And both convey in substance the same thought, For (according to the former way of connecting the clauses) the Apostle employs the figure synecdoche, putting the most excellent of creatures for them all. So that the sense is: 'All the authorities in the universe are made subject to Him who is in God's right hand.' (Comp. Eph. 1 : 21 ; Rev. 19 : 16 ; Heb. 1 : 2 ; Acts 10 : 36. Here Peter says, that Christ is "*Lord of all.*" Rom. 14 : 9 ; Phil. 2 : 9-11.) And the Apostle, as we said, mentions this fact, to encourage them to die for Christ, if necessary ; thus assuring them that he was well able to give them the crown of life. The inference is so obvious that he does not state it, but that such is his design in mentioning Christ's exaltation, is evident from the preceding context ; 14 v. with 17, 18 vs. These verses must be read in connection with the twenty-second verse, (leaving out for a moment, 19-21 vs.) in order to make his main aim evident. The nineteenth, twentieth, and twenty-first verses, *a modern writer*, in this cold part of the world, would have put in a note at the bottom of the page. But *eastern writers* when they make a digression, or illustrate a collateral topic, *fling it right in the midst of the main subject*—without troubling themselves about *foot-notes* ; at least, Paul and Peter do.

## DOCTRINES.

1. The Baptism, which (like the ark) now saves instrumentally believers, is not the mere outward rite ; it is not simple admission into the visible Church, but regeneration, or the cleansing of the inner man, shown by constant and upright desires to find out and do God's will ; it is the outward and inward baptism combined. This is the means of Salvation to us, as the Ark was to Noah. And this begun-salvation is carried on by the Spirit, whom the risen Saviour sends into the heart for that purpose. 21 v.

2. Grace is *not* imparted by the mere reception of the sacraments. 21 v.

3. Christ, God-Man, has gone into heaven, and is associated with God in the government of the universe, for the special benefit of his people ; and hence he is ready and willing to reward all who suffer for righteousness sake. 22, with 14 v.

#### REMARKS.

1. Let us see to it, that we do not rest on a mere outward confession of Christ, without a new heart and a right spirit. For they who cling to such a spider's web must perish. 21 v. ; Matt. 7 : 23 ; Tit. 1 : 16.

2. What a Redeemer is our Beloved ! God manifested in Flesh takes our place in law, and dies for us ; he rises for our complete deliverance, takes possession of heaven in our name : he sits down on the right hand of God, governing the universe for our present and eternal well-being—and all to the glory of the Father. 18-22 vs. with Phil. 2 : 9-11.

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## CHAPTER IV.

### SYNOPSIS OF CONTENTS.

I. An exhortation to a bold perseverance in duty, even unto death, if needful ; the motives being drawn of Christ ; from the blessedness of martyrs in the separate state ; from the death, and from the long time already spent in serving divers lusts. 1-3 v.

II. A caution and warning, thrown in to remind them that the sneers of their formerly ungodly companions should

spur them on, and not retard them, in their Christian course ; since the judgment of such scoffers shall be fearful. 4, 5 vs.

III. The Apostle then comes back to the main subject,— and *hints* that the gospel was preached to them who lately died for Christ at Rome, to let them know that immortal life awaited their souls, although death seized their bodies. This Hope sustained *them*, and should sustain *you* ; being the hidden motive employed to cheer the hearts of the trembling disciples addressed. 6 v.

IV. Various special duties stated and enforced : namely, a serious and prayerful spirit, fervent brotherly love, and hospitality ; together with the duties of the teacher and deacon. 7–11 vs.

V. Farther encouragements to those who were reviled for the sake of Christ, or who might be called to die as martyrs ; especially designed to do away with the thought of the *strangeness* or *severity* of Persecution. 12–14 v.

VI. A Caution and warning, showing to whom these encouragements rightly belong, and to whom they do not. 15, 16 vs.

VII. Other motives, to suffer cheerfully as Christians, drawn from the fact that such sufferings are not accidental, and that the last state of ungodly persecutors will be, beyond expression, dreadful.

VIII. Conclusion of the argument, containing a brief summary of their duty in the dreaded crisis. 19 v.

Christ, then, having suffered over us in consequence of flesh, arm yourselves also with the same mind, (for he that hath suffered in the flesh hath ceased from sin,) that *ye* no longer live the remaining time in the flesh according to the lusts of men, but according to the will of God. For the by-gone time of life *is* enough for us to have wrought out the will of the heathen, when we walked in excesses, lusts ; wine-tippings, revellings, banquetings, and lawless idolatries. 1–3 vs.

1. The Apostle now *continues* the arguments why they should die, if God should so will it, for righteousness' sake. These had been interrupted for a moment, by his digression relative to Christ's preaching by Noah; though that digression is well fitted to excite to perseverance, and warn against obstinate unbelief; and for these ends it was employed by Peter.

*Christ, then, having suffered over us in consequence of flesh, &c.* Here the same form of speech is used as in 3: 18, and the particle *then* (ὲν) is *resumptive*; directing us back to that place. So that the Apostle himself considers, 19-21 vs, a digression.

*Arm yourselves with the same mind*; i. e., with the same *purpose* or determination. So ἐννοια is used. Heb. 4: 15. "*Intents of the heart,*" its purposes or resolutions. The word strictly means 'what is in the mind'; hence, idea or notion, and *mind*, that is, either purpose or disposition; but since in Heb. 4: 15, (the only other place where it is found in the New Testament,) it means *purpose*, we take it in *that* sense here. "*The same mind:*" i. e., a purpose to die, if needful; meek, yet bold; cheerful, and unshaken as his was. *Arm yourselves* with, &c.; i. e., as good soldiers of Jesus Christ put on the same armor with which he equipped himself in his conflict with the powers of darkness. Luke 22: 53. 'Since Christ died in your stead, most willingly and patiently: do you as willingly and patiently die for his sake.' This is the *first* motive here used; drawn from Christ's love shown to them; or rather it is an *exposition* of the one before implied. 3: 18. The disciple should not think it strange to be conformed to His Master in suffering, and he should arm himself to die with the same bold and patient courage.

Another motive to the same end is contained in the parenthetical clause, "*for he that hath suffered in the flesh hath ceased from sin.*" What the motive is, depends on the

true sense of the clause—which has been variously explained. The words are all easy to be understood, yet the learned, for some cause or other, have thrown a thick fog around them: this fog must first be driven away. Bloomfield, for example, makes it to mean that affliction usually, by its healthy discipline, strengthens our virtuous inclinations? As if the *suffering* meant did not relate to dying as a martyr for Jesus! The whole context, preceding and subsequent, blazes with this thought—and yet he gives the above shallow guess at the meaning.

Whitby, Doddridge, Scott, Barnes, and others, explain it to mean, ‘He that hath mortified his sinful inclinations hath ceased habitually from sinning:’ but we deny that the phrase, “he that hath suffered in the flesh,” means any such thing. Neither have they *proved it*, but taken it for granted. *Flesh*, certainly, often means the depraved disposition in man. Gal. 5: 19–21. *But it can not be shown that Peter thus uses the word.* Such usage is Pauline, but not Petrine. (1 Pet. 2: 12, is no exception; for there “the fleshly lusts” mean bodily appetites. Comp. 2 Pet. 2: 10, where the sin of sodomy is denoted; and 18 v. “lusts of the flesh” = “fleshly lusts.” 1 Pet. 2: 12.) The common interpretation of this clause, then, *does violence* to usage—*Peter’s usage*. It is, besides, very forced and far-fetched, not to say, absurd. For how, if *flesh* in this clause means our corrupt nature, can the idea of *mortifying* our corrupt inclinations be got out of it? On that supposition it would rather seem to run thus. ‘*He that hath suffered, or died, in his corrupt nature, hath ceased from sin,*’ i. e., *he that is done sinning, is done sinning!* which, of course, none will dispute.

McKnight, here, does far better. He explains thus: ‘He who hath *resolved* to die for Christ is freed from the *solicitations* to sin.’ The Apostle, he says,<sup>3</sup> having] com-

manded them to prepare themselves for dying as martyrs ; in this parenthetical clause speaks of this determination as if it had already been put into execution. This is an ingenious effort, but still he misses the mark. It is a *good guess* at the Apostle's meaning, but still it is only a guess. For Peter says—"hath ceased from sin ;" which certainly means much more than to be steeled against temptations to Apostacy by a holy resolution. And, although *verbs* often denote, not so much the action, as *the desire and endeavor* to perform such action ; yet it has yet to be proved that *a participle with the article* (as it is in the original here) is so employed.

What then is the meaning of the clause ? Simply this : 'He who hath undergone a shameful and painful bodily death (for righteousness' sake, 3 : 14,) is made perfect in holiness.' In other words, 'He that has suffered, meekly and patiently as Christ did, sins no more : he is with "the spirits of the just made perfect."' (Heb. 12 : 23.) Men may, indeed, be of such an obstinate make of mind as even to die, rather than give up their own darling and often advocated opinions. 1 Cor. 13 : 3. And yet all the while be destitute of true love to God or man ; yet no one *armed with the mind of Christ* can be persecuted unto death without an introduction into that place where no unholy soul enters. And of such a true martyr of Christ, Peter speaks in this place. The sense then is : 'Prepare yourselves to suffer a painful death meekly and boldly for well doing, as Christ did ; for the reward of such is great—they sin no more, as we do who live in the body on earth.' This is the genuine meaning of the Apostle, and so obvious is it, that it seems strange that it should have been overlooked by so many sensible men. To *suffer in the flesh*, or body, is a phrase well fitted to express the idea of *dying by bodily torture*, or suffering a painful death : it is agreeable to *Petrine usage*, too. 3 : 14.

“ But even if ye should *suffer* for righteousness’ sake ;” i. e., *even if ye should die with pain and shame* (as your brethren in Nero’s persecution lately did.) See Introduction §9. Compare 3 : 17, 18 ; 4 : 15, 19 ; 2 : 21, 23. See also Luke 22 : 15 ; 24 : 46 ; Acts 1 : 3 ; 3 : 18 ; Heb. 9 : 26 ; 13 : 12. Luke, Paul, and Peter, then, all use the verb *to suffer*, to mean *to die with pain* a shameful mode of death. And hence *to suffer in the flesh*, is to be tortured in the body—to die painfully : this is the full phrase of which the other is an abridgement.

2. *That ye no longer live, &c.* Here the reason is given why they should arm themselves with the mind of Christ, namely, that they may be enabled to live the remaining time of their life on earth, not according to the desires which control the unrenewed, but as God requires. He thus shows them that holy boldness, a readiness to serve God at all hazards, is needful as a means to perseverance in holy living.

We have supplied *ye*, since the clause must be connected with “ arm yourselves with the same mind ;” it does not at all relate to a believer struggling against sin, as the translators of the English Bible, with most, have supposed ; and accordingly they have supplied *he*—but wrongly ; throwing, by this mistake, thick darkness on the parenthetical clause. When this mistake is seen, the thought runs clearly as the waters of Lake George. ‘ Arm yourselves with the same bold and patient purpose, in order to your living no longer,’ &c., i. e. so that your future life on earth may be a holy and consistent one.

*To live in the flesh*,\* or body, is here tacitly contrasted with *the life of a believer out of the body* : and we can not but think, that Peter by this form of speech alludes to what

\* See Gal. 2 : 20 ; Phil. 1 : 22-24.

he had said in the parenthetical clause. 1 v. He there says, that he who has died for Christ's sake, sins no more; or that he lives out of the body, as to his soul, holy and blessed like God. (Comp. 6 v.) And here he urges them to prepare for the worst, so that *while they do live in the body, they may live as holily as possible*. If this allusion is the Apostle's, as seems quite likely, *then* we have his own authority for the exposition we have given of the parenthetical clause. 1 v.

*Not according to the lusts of men, &c.* "To live according to the lusts of men," is to acknowledge no rule of life but such lusts; to live as they prompt; or according to them, as the rule or standard. *Lusts* is here in the *dative*, and Peter uses that case to express *the law or rule* according to which a thing is done; as in 2 Pet. 1: 21; Acts 15: 1. (Winer, § 31.) *But according to the will of God*, according to his law, or divine revelation, as the rule or standard. 'No longer live as the unrenewed wish, but as God commands.'

The *lusts of men*, i. e. the *lusts of the unrenewed*; of those who are only men, not begotten again. That the phrase, "lusts of men," here means the evil desires of the unrenewed, is evident from the fact that it is synonymous with "the will of *the heathen*," in the next verse. And the heathen are they who know not God; for so *Paul* defines it, 1 Thess. 4: 5. (See note on 6th v.)

3. *For the bye-gone time of life is enough, &c.* When Peter says that it is *enough*—he means that they have lived *too long, far too long already* as men do. For he employs the figure *meiosis*, (a lessening,) by which one says a little, but means a great deal. For example, 1 Cor. 11: 22; "Shall I praise you in this? *I praise you not*;" i. e. your behavior in this matter admits of no excuse, much less commendation. Comp. Matt. 6: 34. This is also an Englishism, for when a patient man tells an insolent witling, "You have said *enough*;" we all know what he *means*.

*To work out the will of the heathen*, is to put such desires into action; acting out their desires in the life, or living according to the lusts of men. 2 v. This is clear from what follows: *when we walked in*, &c. *To walk in any sin*, is the same as habitually to commit it. He mentions uncleanness, drunkenness, and idolatry, as specimens of what he means by working out the will of the heathen. Ἀσελγείαις = *excesses*; the noun denotes the state and character of an ἀσελγής, or one given to excess in any matter. Hence, in Mark 7: 22, it seems to mean *insolence*, in words. It is generally used, however, to signify lasciviousness, or uncleanness. 2 Pet. 2: 7, 18. But *Peter* employs the word so as to let us know that he looks on the sin as an *inordinate indulgence* of an appetite, right and proper when kept within the bounds prescribed by God. (See 3: 7.) It is *the excess*, the going beyond these limits, which he speaks of. Hence he adds an explanatory term, “Excesses, *lusts*,” = lustful excesses. (For here the last noun qualifies the other as an adjective, as in Jude 13—“*stars, wanderers*,” = planets, or wandering stars.) Just so, also, 2 Pet. 2: 18—“They entice by the lusts of the flesh, excesses.” The *modern* heathen are no better than the ancient heathen, in this and the following particulars; and hence, stand in great need of the gospel of Christ.

*Wine-tippings*, strictly, *overflowings of wine*. It means *gross drunkenness*. The Apostle considers a drunkard as a sort of *human sponge*, full of wine, and overflowing with it; which is the Hebrew notion of the same: for סָבֵט, a drunkard, literally means “one sucking up;” one who makes a business of wine-drinking. Deut. 20: 21. And, certainly, they who live to gulp wine down, poison even the natural affections, sear the conscience, and live more like brutes than men. *Wine*, by synecdoche, is put for all sorts of strong drink.

*Revellings*, frolics or speers; the allusion is to the night carousals which followed drunkenness. For such persons, among the heathen, went out of doors, and, with singing, dancing, screaming and shouting, "made night hideous." And this was often done in honor of Bacchus—as the learned say; that is, in common-sense speech, to the disgrace of that scurvy god. And we are sorry to add, that this generation of pagans, even among us, is not yet extinct. Compare Rom. 13: 13; Gal. 5: 21.

*Banquetings*: *πίτοις*, drinking together, and hence, a *feast*. (See Gen. 19: 3; 40: 2; LXX. and Heb.) In these three words, now explained, Peter speaks first of drunkenness in general, whether secret or not; then of noisy, outdoor drunkenness; and then of those feasts at which the same beastly sin prevails.

*And lawless idolatries, or unlawful worshipping of idols.* *Unlawful*, i. e. contrary to law, lawless, unrestrained, mad, or abominable. (Comp. 2 Pet. 2: 7, and 3: 17.) The heathen often committed the sins above named, as acts of devotion to their so-called gods—Venus and Bacchus—the wildest and most abominable excesses forming an integral part of their misnamed worship. (See Num. xxv.; Herod. passim.) The Apostle might well say, then, that they had served the devil and their own lusts too long already; and that now it was high time for them to live as God willed, and if needful, die for well-doing.

#### DOCTRINES. \*

1. A Christian must prepare himself, if needful, to die for Christ's sake, boldly and patiently. And to this he should be animated by the greatness of Christ's love to him, shown by dying in his stead; by the blessed state of such martyrs when out of the body; and also by the fact, that but little time remains to glorify him on earth. 1-3 vs.

2. A true believer in Christ is, at death, made perfect in holiness. 1 v.

3. An unshaken resolution to serve God at all hazards, must be cultivated, in order to perseverance in holiness. 1, 2 vs.

4. God sometimes shows the greatness and freeness of his mercy, by changing the hearts of the vilest sinners; "grafting his grace on crab-apple trees." 3 v.

5. Uncleanness, drunkenness, and idolatry, if persisted in, are sins which lead directly to hell. 3 v; Gal. 5: 19-21.

## REMARKS.

1. They who urge to the performance of duty by motives drawn chiefly from the expediency of certain actions; paying little or no regard to the Will of God, and the Example of Christ, have yet to learn the alphabet of the Gospel. 1, 2 vs.

2. Time is principally valuable as affording us opportunities for the service of God, and all the years not so spent are worse than lost. 3 v.

3. We should make haste in the paths of righteousness; for much precious time has been wasted: and we ought to be ashamed, confounded, and never more open our mouth, in self-extenuation, now that God is reconciled to us in Christ, even after all that we have done in our unregenerate state. 3 v; Ezek. 16: 23.

On which account they stand astonished—you not running with them into the same profligate outlet—mocking *you*: who shall pay off the reckoning to him that is ready to judge the living and the dead.

For to this end the gospel was preached also to the dead, *to let them know* that they might indeed be judged like men as to the flesh, yet they should live like God as to the spirit. 4-6 vs.

4. The fourth and fifth verses are a sort of parenthesis, thrown in to remind them that the taunts and ridicule of their former ungodly companions must not make them move a hair's breadth from the path of duty laid down in the first and second verses; since the reckoning of such would be fearful. It is of great importance to note this fact; otherwise, the connection of the *sixth* verse, with the foregoing context can not be understood; and hence *one reason* of the Egyptian darkness which has so long rested on that verse.

*On which account, or wherefore, &c.,* (ἐν ᾧ: see on 1: 6,) i. e., 'They stand in utter astonishment at the fact that you no longer plunge headlong with them into uncleanness, drunkenness, and idolatry, to which you were formerly addicted; and hence they revile you.' The verb *ξενίζονται* means *to act like a stranger* among objects new and unusual; witnessing much which awakens surprise and astonishment. And hence it is the same as *to stand astonished*; be amazed, or think strange. Comp. Acts 17: 20; 1 Pet. 4: 12. *Mocking* should be connected in thought with—"they stand astonished—mocking or reviling you." The original verb means *to hurt one's good name*, to mock, revile, scoff at. (In the English Bible it is generally rendered "blaspheme." Comp. Matt. 27: 39, with 41, 44 vs.)

*Profligate outlet, or dissolute slough:* ἀσωτίας ἀνάχυσιν, strictly, *outpouring of profligacy*; but here the latter noun is used as an adjective with us, qualifying the former, and hence it should be rendered *profligate outlet*; ἀνάχυσιν being here equivalent to ἀνάχυσμα, *outlet*, mouth of a river, or frith. The noun ἀσωτία, *profligacy*, dissoluteness; the state and character of an ἀσωτος, or abandoned wretch. Eph. 5: 18; Tit. 1: 6.

*You not running, &c.,* i. e., because, or seeing ye run not; for the participle is here used to express a reason, as in 1:

18, 22, 23. But we have retained in the version the form of the original in order to let the English reader see the striking figure employed by the Apostle. He compares them to the waters of a river or strait, *running together* to pour out the filthiness of their hearts *into the same outlet*; or, as Jude expresses a like thought—"wild waves, of the sea, foaming up (i. e., to the shore) their own indecencies." 13 v. Doddridge, Barnes, and others, who think there may be an allusion to the orgies of Bacchus (in which his votaries *ran* as mad fellows, serving the drunkard's god) have mistaken altogether the figure used by the Apostle. If they had paid attention to the word "*outpouring*," such a mistake would not have been made.

5. *Who shall pay off the reckoning, or give an account*; see on 3: 9. The figure is taken from debtors unable to pay, who, when the time of reckoning comes, are punished for their deficiencies. So the sense is, 'Who shall be punished severely for their wild misdeeds.' 3 v. Comp. Matt. 5: 26; 16: 27. Let none of their scoffs move you then. *To him, &c.*, i. e., who holds himself in readiness to judge; ready and willing at all times. Acts 21: 13; 2 Cor. 12: 14.

6. Here the thickest darkness, as to Peter's genuine meaning, has for a great while settled. We have bestowed on this place long and careful thought, and will now, as quickly as possible, let the daylight in upon it.

Much of the darkness has resulted from the slavishly literal version of the particle *κατα* by the translators of the English Bible. The version they have given of it here, "according to," has misled many. No book, considered as a whole, was ever better translated than the English Bible in common use. Yet the translators were not inspired, and hence they sometimes make mistakes; not affecting any great leading truth, it is true—but still all mistakes need

correction. The preposition here should be translated *like*, *as*, or *after the manner of*; which last *Tindal* uses.

Another reason why the true meaning of the Apostle's words in this place have not been laid hold of by readers in general, and many expositors in particular, is this: they have not been careful in searching out *his main design* in this context, nor *the arguments* he employs to rivet the duty enjoined in the understanding and conscience of those whom he addressed. Words, when looked at separate from the context, are not capable of being fairly understood. Now, the Apostle's *aim* in this context is, (as Scott, Barnes, and others, have seen,) to prepare them to die as martyrs for Jesus—to urge them to persevere in holiness even unto death. 1, 2 vs. Comp. 3: 14–22. And *the arguments* used down to this verse are *four*; hinted at, severally, by the particles *then*, *for* or *because* (ὅτι) in the first verse; by *for* in the third, and by *for* also in the sixth. 'Arm yourselves to die boldly and patiently, if God should so will it. (3: 17.) Christ having died for you; and also *because* a true martyr, when out of the body, sins no more. 1 v. Cherish this resolution, *for* you have served your own lusts too long already—be eager then to serve Christ even unto death. 3 v. Arm yourselves with the same mind, *for* to this end,' &c. 6 v. Thus *the connection* of this verse with the foregoing context is as evident as any thing can be. And hence, also, the interpretation of those who explain this verse of the preaching of the gospel to the dead in sins must be thrown aside as not all to the point. Such an explanation does violence to the whole context, preceding and subsequent. Comp. 3: 14–22 vs.; 4: 1–3, with 12–19 vs.

There is yet another reason why these words of our Apostle have been so often not *fully* understood, even by those who have perceived his principal design. And that is because they have *wrongly* supposed that *the time* when the

epistle was written, and *the occasion* which led the Apostle to write it, could not be discovered. But *Hug* has clearly shown that such are mistaken; see Introduction, § 6. Surely, no one should be shy of historical and chronological facts, because a Papist has discovered them. A diamond loses none of its value when it is plucked from the mud which surrounds it; nor truth any of its importance—no matter *who* utters it. (Comp. note on 4 v.)

We have made these remarks to show that the *Apostle* is not responsible for obscurity of others' making; on the contrary, he has expressed himself quite clearly. That is, *The main thought* is expressed as lucidly as any thought can be; though *his special allusion* to the Christians who died in Nero's persecution is *designedly* wrapped up under the general expressions, or main thought. He knew full well that the saints in Asia Minor would take the *hint*: neither did he wish to expose them to danger by a direct assertion of his meaning; naming the Emperor and his desperate gang—as a fanatic would have done. Wisdom and kindness are characteristics of the Apostles of Jesus Christ; cunning and fierceness, of the legates of the Devil.

*For to this end, &c.* *For* depends on the first verse, as before said: 'Arm yourselves with the same mind, *for,*' &c. *To this end*, strictly, *to this*, i. e. for this purpose, or to this end; as in 2: 21; 3: 9. *Was the gospel preached also to the dead, &c.*: καὶ νεκροῖς εὐγγελισθη, i. e. to your brethren, now dead, the gospel was also preached, before the persecution. The verb which is translated—"the gospel was preached," is in the first aorist passive, and *in itself considered*, relates to the preaching of the gospel *in past time indefinitely*; for this is the force of the aorist tense. Yet we have no right to understand it *here* of the preaching of the gospel to those who had been dead for many ages; and that because the aorist, (since it relates to past time *indefinitely*,) can as well ex-

press preaching that was uttered one, two, or three years back from the time of writing, as preaching uttered for a thousand years before the time of writing. And also, because it is certain that Peter refers to Nero's persecution of the Christians in *the twelfth verse*, and onwards; as is evident from the word there used. "Beloved, do not stand astonished because of *The Burning*," &c. (See Introduction, § 9.) Why, then, should we think it strange that Peter here alludes to the martyrs who then "*suffered in the flesh*?" See 12-19 vs. with 1 v. *No words can correspond better with the description Tacitus gives of that Persecution.*

In proof of this we quote from him: "Their execution, were so contrived as *to expose them to derision and contempt.*" Comp. 14 v. Nero "inflicted exquisite punishments upon those people, who were in abhorrence for their crimes, commonly known by the name of Christians." Comp. 15, 16 vs., where the Apostle hints that although Christians were unjustly considered as synonymous with criminals in Nero's persecution; yet *they* must live so carefully as not to deserve the suspicion of suffering death justly: adding that to die as a Christian is honorable, and a ground of thanksgiving. Tacitus adds—"Others, having been daubed over with combustible materials, were set up as lights in the night time, and thus BURNED to death." *This is The Burning* alluded to. 12 v.

The dead, then, to whom the gospel was preached, mean those Christians who were killed in Nero's persecution. And the Apostle uses the word *dead* to denote these blessed martyrs, because *when he wrote they were dead*, i. e. out of the body, or in the spirit world. (See Luke 16 : 30 ; Acts 10 : 42 ; Rom. 14 : 19.)

Peter begins this verse with the phrase, *to this end*, designed to bring in a declaration of one great end of preaching the gospel to those dead ones; but he, in the first clause of

the verse, only designates the persons lately preached to; hence he adds *ἵνα, that, or, to the end that*. This interrupted construction must be noticed, and also the way he gathers it up again and signifies the real design of the preaching, which is by using *that, &c.* Hence, to make this evident to the English reader, we have supplied—*to let them know*. ‘The preaching of the gospel was *to this end, (to let them know,) that,*’ &c. And surely this is not strained, but easy and natural; the idiom is indeed English, but the sense of the original is faithfully retained.

To let them know *that they might indeed be judged like men as to the flesh, &c.*, i. e. ‘to let them know that they might indeed be punished as the wicked so far as the body was concerned. The verb *κρίνω* means to *judge*, i. e. in one’s mind, *think*. Acts 3 : 13 ; 15 : 9. Also, to judge harshly or unfavorably, *condemn*. Matt. 7 : 1 ; Rom. 2 : 1, 3. Also to *sit in judgment* on one, to try him. Jno. 18 : 31 ; Acts 23 : 3. In this legal sense it is used here with the added idea, by implication, of condemnation or punishment. 1 Cor. 11 : 31 ; Jno. 7 : 51 ; Acts 13 : 27. So the sense is : ‘That they might indeed be condemned and punished.’ *Like men* : ‘like the wicked,’ unrenewed, or evil doers. Comp. 3 : 16 ; 4 : 15, 16 ; 2 : 12. The preposition *κατα* means here *as, like, or after the manner of*. Its primitive meaning with the accusative, as here, is *down towards*. And hence it sets forth tropically, as Robinson rightly says, *the relation which one thing bears down upon or towards another*; thus signifying, in all such cases, *manner or likeness*; or a *standard of comparison, according to which a thing is measured*. But the version “according to” in this place darkens the sense: *Tindal’s* version (or one like it) should have been retained, as equally faithful, and much more perspicuous.

That this is so the following passages will prove. Gal. 4 : 28. “But we brethren, *like* Isaac, are children of promise.”

Render—*according to* Isaac—and it is just as awkward and clumsy as the version given by the Translators here. “I speak *according to* man,”= “*as* men do,” after their manner. Rom. 3 : 5 ; Gal. 3 : 15 ; 1 Cor. 3 : 3. “David—a man *according to* my heart,” *like-minded* with myself. Acts 13 : 22. “Do not *according to* their works,” act not *as* they do. Mark 7 : 5. ‘To be judged *according to* men,’ then, means to be judged *as* they are. (The LXX. use *κατα* for *כ*, as in Ps. 7 : 9 ; Lam. 1 : 12 ; Deut. 4 : 23.)

Like *men* : i. e. the *wicked*, (see the text before referred to,) mere men, those not begotten again ; whose passions often lead them to shameful deaths. 15, 16 vs. This Petrine usage of the word *men* in this verse should not startle any—it is even so. Truth can not be altered by real or affected astonishment. Besides, Peter has before in this very context so employed it. 2 with 3 v. There the words, “lusts of *men*,” mean the same thing as “the will of *the heathen*,” even of the vilest and most ungodly sinners ; the unclean, the drunkard, and the idolatrous. Comp. 1 Cor. 3 : 3. “Are ye not carnal, and walk as *men*” ? i. e. like the wicked or unrenewed. Gen. 6 : 1–4 is the source or *fountain* whence such usage has arisen ; as is clear from the explanation Moses gives of the word *flesh* as there used. Gen. 6 : 3. “*Because of their wandering* (or, sinning) *he* (that is *man*, mentioned just before) is *Flesh*.” From this spring, have spread in Scripture the words “*carnal*” or *fleshly*, and *flesh*, to denote man as sinful and helpless ; (*Paul* preferring the words just named,) and also *man* or *men* to express the same, which *Peter* prefers. The use of one or the other is a matter of taste. Comp. Gen. 6 : 1. “And it was when *men* began to be many on the earth,” i. e. when the unrenewed, or ungodly sinners were very numerous. Paul also so uses the word, as we have seen, 1 Cor. 3 : 3 ; Rom. 3 : 5. It is clear as light, then, that Peter refers to the *pious* dead. The con-

trast between this and the next clause also shows the same thing.

“That they might indeed be judged like men *as to the flesh* :” The noun *flesh* is in the dative, and that case is employed here, to *limit* the general proposition contained in the clause ; (see note on 3 : 18 ; ) like our *as to*, or *with respect to* ; as is common in Greek. ‘The gospel was preached to them to let them know that they might indeed be punished, so far as related to the body, just as the wicked ;’ or to let them know that such an event was likely to happen to the pious. Comp. Matt. 10 : 22 ; Mark 13 : 12, 13 ; Jno. 17 : 14 ; 16 : 2.

*Yet they should live like God as to the Spirit.* Yet, δὲ, i. e. notwithstanding such punishment relating to the body. This particle is *adversative* = *but*, *yet*, or *on the other hand*. ‘The gospel was preached to them to let them know that they might, on the one hand, (indeed, μὲν,) be punished like criminals, as to the body ; *but on the other hand* (to let them know that) they should live like God as to the spirit, absent from the body.’ Men might indeed kill their bodies, but their souls would instantly be blessed ; *for this end* the gospel was preached to them, before the persecution. This is Peter’s true meaning. To *live*, here is used, in a pregnant sense, to denote a holy and blessed life = to live most happily. This is evidently so ; for to *live like God*, is a phrase admitting of no other signification. *As to the spirit* ; i. e. so far as relates to the soul, when out of the body, in the separate state. So the word *spirit* is used, 3 : 19 ; Luke 24 : 37, 39 ; Acts 23 : 8, 9 ; Heb. 12 : 23. God is bodiless—a pure spirit, Jno. 4 : 24, and lives most holily and blessedly. And they who “live like God as to the spirit,” means, ‘They who live, so far as their souls are concerned, holily and blessedly like God.’—Thus have we *thrown open the shutters* by which learned men have darkened the sense of the passage, and

let the daylight fairly in upon it. The thought of the Apostle now shines before us brightly :

“ Fair as a star, §  
When only one is shining in the sky.”

They, then, who (like Scott, Bloomfield, and Barnes,) explain this verse, of the preaching of the Gospel to *the martyrs*, are right; but they have overlooked the Apostle's *hint* or *allusion* in the words to those who “suffered in the flesh,” or died by bodily torture, by Nero's orders at Rome; and also *his more pointed allusion to that persecution in 12-19 vs.*

Those commentators who (like Whitby, Doddridge, and McKnight) explain this verse, of the preaching of the gospel to the dead in sins, are altogether mistaken. Such an interpretation deserves not the name; because they pay no attention to the foregoing and following context. 3: 14-22; 4: 1-3; 12-19 vs. They seem to have adopted this view, because they thought that this verse depended on the fifth, but that is an error; and has arisen from neglecting to find out the Apostle's chief aim, and the arguments used to enforce it, as we have before proved.

*The sense then is:* ‘Arm yourselves with the same mind; and remember what it was that upheld your brethren now dead, *for* to this end was the gospel preached to them before the persecution, to let them know that they might indeed be condemned and punished like criminals as to the body; but that they should notwithstanding live a holy and blessed life like God, as to the spirit.’ What can be more evident? —For some cause or other, we have *entirely forgotten Steiger's* views on this passage: but this will be no loss to the ministry, who will (if they wish to “*compare notes*”) be furnished with that excellent work.

## DOCTRINES.

1. The amazement of profligate men at the change which sometimes takes place in the life of those who were once like themselves, results from witnessing the effects of spiritual life in the soul. This they have never experienced, and therefore such effects they can neither understand, nor account for. 4 with 4 v.

2. To deem the hatred of sin in others, even when shown by a holy life, to be a mere pretence, because we may be strangers to such hatred ourselves, is no proof of a sound mind. But to scoff at those who live blamelessly manifests an insanity of heart which none but The Spirit of God can cure. 4 v.

3. The souls of true believers in Christ, when absent from the body, live holily and blessedly like God. 6 v. A chariot of fire will lead to heaven, as well as a fever or consumption.

4. The unrenewed often show great eagerness and zeal in serving the devil—like wild waves running together to the same profligate outlet; and reviling the pious as over strict, precise and fanatical; for all which they must give an account to Him who is always ready to decide on the destiny of both the living and the dead. 4, 5 vs.

## REMARKS.

1. No one likes to be thought precise or singular. Yet to follow a multitude in doing evil is folly. The chosen whom Peter addressed, were accounted by the heathen as very odd men—but it was in reference to the law of their God. Why they should so firmly (the heathen said, obstinately) die for their religion, and separate themselves from an unclean and drunken worship, they could not understand; and many are yet in the dark as to this matter. But such holy singularity, such separation from the unholy and un-

clean, is doubly blessed—in this life, and in the world of spirits. 4, 6 vs.

2. It is far better to meet with temporary revilings, than with “everlasting shame and contempt.” And let the men of the world remember, that “a poet of their own hath said,”

“An Atheist’s laugh  
’s a poor exchange for Deity offended.”

4 v.

3. Men may kill the body, but the Soul they can not touch. Let this holy life of the Spirit, so near and so glorious, animate us in the darkest hour, even when men thirst for our blood. 6 v.

Now the end of all is nigh; be soundminded then, and watch unto prayers. But above all, holding fast the *before mentioned* fervent love to each other; for this love will cover a multitude of sins. Hospitable *also* to one another without grumblings. In proportion as each one hath received a gift, *be ye* ministering the same to each other, as fair stewards of God’s many-colored grace. If one speaks—as God’s oracles; if one discharges the deacon’s office—with the utmost strength which God supplies, that God in all may be glorified through Jesus Christ; whose is the glory and the dominion for ever and ever. Amen. 7–11 vs.

In this paragraph various special duties are enjoined, fitting to be obeyed at all times; but especially so when on the eve, or in the midst, of persecution for well doing. The disciples are here urged to band together as brothers in the service of God, and in mutual love and good offices; they being “as sheep in the midst of wolves.”

7. *Now the end of all is nigh*: These words, whatever is the fact alluded to, certainly show that it is near. The interpreter’s screw must be applied to them to make them speak otherwise. Many think that the Apostle alludes to the end, or concluding scene of the world as it now is. We do not think *that* to be his true meaning. But *if he did mean that*, it can not be shown that he was mistaken as to

the time. And that for two reasons. First, because as God's spokesman, he did not look on time as men in general do. Time is as nothing to the Eternal. 2 Pet. 3: 8. Secondly, because God never gave any information, as to the precise time our Lord is to come again, to either prophets or apostles—not even to Christ, as the Great Prophet. That secret God keeps locked up in his own mind, and will himself declare it by the event taking place. Peter then, could not make a mistake as to that of which he, in common with other inspired persons, knew nothing. (See Matt. 24: 36; Mark 13: 32; where the verb *to know*, is the same as *make known*; it being taken in a declarative sense, as in 1 Cor. 2: 2; Acts 8: 13; Gen. 22: 12.) Neither Prophets nor Apostles, nor even the Son, was commissioned to make the day and the hour known.

But if God keeps the precise time of this event a secret, if he has commissioned no inspired person, not even the Son in flesh, to declare, or make it known; then, why do the Apostles speak of it as nigh? We reply, *the fact* of his second coming to punish the wicked, and honor the righteous, was clearly revealed to them; *the precise time, was not*. They therefore wisely, and under God's direction too, spoke of it as at hand. It might be so, for aught they knew to the contrary; and hence it was, (and is still,) to all practical purposes, the same. Besides, the Great Teacher had, in this, set them an example. Mark 13: 33–37.

Others account for such forms of speech thus: "The end of all things is at hand," i. e. 'a series of events are now *beginning* to take place which will go on until they end in his personal arrival.' (See Newton and Lord on Rev. 1: 3. We take this opportunity to say, that *Lord* on the Revelation is well worth careful study.) The sense then, according to that view, is: 'The end of all things *begins to draw near*.' Comp. Matt. 24: 34, "till all these things *be fulfilled*," with

Luke 21: 28, "and when these things *begin to come to pass.*"—Either way, it is clear that our Apostle has made no mistake as to the time, even if he does refer to our Lord's second coming.

But he does *not* refer to Christ's second coming in the words, "*The End of all is nigh.*" For this form of speech, to denote his second coming, *is not agreeable to Peter's usage*, when referring to that event. He uses much clearer phrases to describe it: namely, "the last set time,"—"in the uncovering of Jesus Christ." 1: 5, 7, 13. Also, "in the uncovering of his glory." 4: 13. Again, "when the Chief Shepherd has appeared." 5: 4. "His personal arrival," or coming. 2 Pet. 3: 4. Usage so precise and definite should not be disregarded.

But such an explanation not only does violence to Petrine usage, but is also *unsuitable to the foregoing context*. In this context, Peter aims to prepare them to die, if needful, as martyrs. He draws his arguments or motives from the example of Christ, from the sinless state of faithful martyrs when out of the body, and especially from the hope of Glory which upheld the Christians who endured "the Burning" Nero kindled; and also from the long time already spent in serving the devil and their own lusts. 1-3 vs. and 6 v. He adds here: "*Now the end of all is nigh,*" i. e. 'the last state, or final destiny, of all has drawn nigh; the final state of all will be soon unchangeably fixed.' The souls then living in bodies would soon be in the world of Spirits, and be judged according to their works by Him who holds himself ready to judge the living and the dead. 5th verso. *This is Peter's genuine meaning; and he makes use of it as a motive to enforce the serious and reverent spirit enjoined; than which no motive can be more suitable. This interpretation can be sustained by Peter's usage, in this very chapter and context. 17th v. "What the end (last state) of them who rebel against*

the gospel of God?" what will *their final destiny* be? *where*, in the spirit world will they appear? 18 v. The *result* of one's present doings, that in which they will *end* in the spirit world, is meant. Comp. Rom. 6: 21, 22; 2 Cor. 11: 15; Phil. 3: 19; Heb. 6: 8.

Besides, *πάντων* is either masculine or neuter; *all men* or *all things*. But the *former* version is here correct—for the reasons above given.

*Be soundminded then, &c.*, i. e. 'since the destiny of all in the spirit-world will be soon fixed, cultivate a *serious spirit*.' The verb, to *be soundminded*, or of a sound mind, is the opposite of to be mad, or beside one's self. Mark 5: 15; Luke 8: 35; 2 Cor. 5: 13. It is here used to denote *seriousness*, the opposite of that light, heedless and trifling spirit, which is madness in those who, every moment, walk so close by the shore of Eternity. The precise shade of thought conveyed by the verb, depends on the context and subject matter. Accordingly, in Rom. 12: 3, it means modest humility, or a sound-minded estimation of one's self; the opposite of overweening pride and self-conceited greatness.

*And watch unto prayers: strictly, and be sober unto prayers*; which may, in itself considered, mean—'be watchful (going) unto prayer-houses.' *Prayer* is equivalent to prayer-house, or place of worship. Acts 16: 16. Comp. 13 v., and, perhaps, in Acts 2: 42. The verb translated watch, means to be sober, i. e. not drunk; and hence, to be circumspect, watchful, as in 1: 13; 5: 8; 2 Tim. 4: 5. Hence we take the sense to be, 'Be circumspect as to divine worship, whether public or private.' The preposition *eis* is here used somewhat loosely; equivalent to *as to*, or *relating to*, as elsewhere. "The sufferings *relating to* Christ," 1: 11; and "the grace *relating to* you," 1: 10. The sense then is: 'All are near Eternity; be serious therefore, and circumspect as to Divine worship.'

8. *But above all holding fast the* (before mentioned) *fer-vent love to each other, &c.* Here Peter refers to what he had before said. 1: 22. As is evident from the form of speech used—*that* (the article demonstrative) *outstretched (or fer-vent) love.* (See note on 1: 22.) *Above all*; strictly, *before all*, i. e., especially; intimating thus its very great importance, *especially* when anticipating persecution unto death. We have added the phrase, “before mentioned,” to make the Apostle’s reference to his own words evident at once. *Holding fast.* (See note on 2: 12.) The participle depends on the imperatives, “be sound-minded and sober;” and describes *how* the duty is to be discharged. (See on 2: 1.) ‘Be serious and watchful in divine worship, *holding fast,*’ &c. With this worship of God, always join love to your brethren. This Petrine usage of the participle, has been overlooked by many commentators; but careful attention to it sheds great light and beauty on our Apostle’s thoughts. The sense then is: ‘But, especially in this trying season, never let go your hold of fervent love to your brethren in Christ, because of any imperfections in them.’

*For this love will cover, &c.* Peter (without directly citing,) here makes use of Prov. 10: 12. ‘This love if unfeigned, will, like a cloak, hide many failings.’

*Hospitable* (also) *to one another, &c.*: i. e., entertain as guests your brethren in Christ, though personally strangers to you. And this, *without grumblings.* The noun means private talk in a low voice, *whispering.* Jno. 7: 12. Also, the low, suppressed talk, or muttering of a selfish and narrow-minded spirit, *grumbling.* Acts 6: 1; Phil. 2: 14, and here. So the sense is: ‘Be hospitable, and this with right good-will.’

10. *In proportion as each one has received a gift, &c.* The translators of the English Bible here add *man,* to which there is nothing corresponding in the original; and that

without printing the word in *Italics*, as they should have done, according to their own rule. They violate the same good rule, Heb. 2: 9; 1 Cor. 12: 7, and often elsewhere; though, perhaps, such carelessness may have been owing to former printers, who have been followed by others. This inaccuracy in all places where it is found ought to be corrected, we think, by committees appointed by the British and American Bible Societies; and the nervous brevity of the original retained.

*In proportion as*, καθὼς: this particle means, strictly, *according as*, = in proportion as. So it is used. Mark 4: 33. "He spake the word to them, *in proportion as* they were able to hear," i. e., in that measure and proportion which was adapted to their understandings: (a good model for his ministers still.) 'The disciples in proportion as any one was prospered,' &c., i. e., in proportion to his pecuniary resources. So here: 'In proportion to the gift each has received.'

(Be ye) *ministering the same* (gift,) &c. The *gift* (charism) here meant, we think, refers to one or other of those "spiritual gifts," or extraordinary endowments of the Holy Spirit, then given to many believers. See 1 Cor. xii. These extraordinary gifts were, so to speak, the call and ordination of God; *his* setting apart persons so endowed, to use such gifts for the good of their brethren. The Apostolic churches, (we mean those founded and gathered by them,) owing to this remarkable display of the divine wisdom and goodness, were, no doubt, differently constituted, especially, as to their occasional teachers, from any Christian Church, or visible society of believers, now in existence. 1 Cor. 11: 5. The gifts more particularly alluded to by Peter are mentioned in the next verse. The sense here is: 'Whatever gift any of you have received, employ it for your mutual benefit.'

*As fair stewards of God's many-colored grace* : i. e., as is becoming honest stewards of God's various grace. *Fair* = virtuous, honest. See on 2 : 12. Stewards are *distributors to the house*, or family, *εικονόμοι* ; they to whom the Master of the house entrusts his goods to be dealt out to the inmates. Gen. 16 : 1 ; Luke 12 : 42. The allusion here is to stewards in God's house, or church. 4 : 17. Servants or ministers in his family, who are to deal out to their brethren what God has, of his kindness, variously granted them for that purpose. 1 Cor. 4 : 2. *ποικίλος* = many colored ; hence, changing color, various or diversified, as in 1 : 6 ; Jas. 1 : 2 ; Heb. 2 : 4. (In the English Bible, "divers" or "manifold.") Comp. Eph. 3 : 10, Gr. "The much many-colored wisdom of God," i. e., his greatly diversified wisdom, the wonderful and various manifestations of it.

11. Here the Apostle shows what the gifts are to which he more particularly alludes ; or rather, he here *picks out two* of these extraordinary gifts ; namely, those which qualified the recipients of them to act as *teachers* and *deacons* in God's house. *If one speaks*, (let him speak) *as the oracles of God*. To *speak* is the same as to *teach*, as in Luke 5 : 4, with 3 v. ; 1 Cor. 14 : 34, 35 ; 2 Cor. 2 : 17. And "to speak *as the oracles of God*," is to teach in conformity with Divine revelation, as the rule or standard of faith and practice. Isa. 8 : 20. Oracles of God mean Divine revelation ; especially that contained in the Old Testament Scriptures : as is clear from Acts 7 : 38 ; Rom. 3 : 2 ; Heb. 5 : 12. Hence it appears how highly the Apostle esteemed the Old Testament Scriptures, directing the teachers in the churches of the Lesser Asia to speak as they do. Comp. 2 Tim. 3 : 15-17. The New Testament is built upon the Old : and they who neglect the latter, and yet expect to obtain a clear understanding of the former, are mistaken. Both must be studied in connection—the one will thus shed light upon the

other. *Otherwise*, our knowledge will be stunted, and our piety dwarfish.

The Apostle may, however, intend also, to include under this phrase, the Scriptures of the New Testament then extant. Comp. 2 Pet. 3 : 2, 16. Where Peter shows that he considers *both* to be of the same divine authority. But this view is not sustained by the use of the phrase, "Oracles of God," in the other passages where it is found. The former interpretation, therefore, is preferable.

*If one discharges the deacon's office, or If one ministers, or serves* : ἔτι τις διακονῆι, if one *deacons* it. The *verb to deacon* (διακονεω) and the *noun deacon* (διάκονος) are applied to various persons in the New Testament. The noun strictly means *a servant, waiter, or attendant, in general*. Matt. 20 : 26 ; 22 : 13 ; Jno. 2 : 5. Hence it is applied to *civil magistrates*. Rom. 13 : 4. To *Christ*, as teacher of the Jews. Rom. 15 : 8, and to *his ministers* of all kinds in the Church, *even the highest and most distinguished*. 1 Cor. 3 : 5 ; 2 Cor. 3 : 6 ; 6 : 4, etc. Also, to *deacons*, strictly so called. Phil. 1 : 1 ; 1 Tim. 3 : 8, 12. And to *evangelists*. 1 Thess. 3 : 2 ; 1 Tim. 4 : 6. And to *pastors and teachers*. Col. 1 : 7 ; 4 : 7. These persons are all God's deacons or *servants* in state or church ; and are designated by the same general term. And the Devil has his deacons, or servants, too. 2 Cor. 11 : 15.

The verb to deacon means to *minister, or serve* ; to discharge the duties of a servant. Acts 19 : 22 ; Matt. 4 : 11 ; 8 : 15, etc. Hence to *serve, act as servants* in God's house. 1 Pet. 1 : 12 ; 4 : 10. Without designating by that word the precise nature of the service ; which must be settled by the connection and subject matter : also, to *serve or act as a deacon, in the technical sense* ; as *here*, and 1 Tim. 3 : 10, 13.

The interpretation just given of the verb here is considered untenable by many. But it is as certainly the true

translation as it is in 1 Tim. 3: 10, 13. *There* and *here* the verb is used absolutely; without being followed by a word pointing to the object, i. e., person or thing served. Neither is it needful when the deacon's office is meant; since the verb itself, thus absolutely used of a church officer, implies it.

This is confirmed by the fact that when the verb to deacon or serve is applied to those who are not deacons in the strict sense, the *object* is always stated. Thus, Matt. 4: 11. "Angels came and *deaconed to Him*, (served Him.) Luke 8: 3. "Who deaconed *to Him* from their substance" (ministered to his wants, &c.) Rom. 15: 25. "But now I am going to Jerusalem, deaconing *to the saints*." Comp. Heb. 6: 10. And our Apostle does not deviate a whit from this usage; for when he refers to servants in the Church, not servants to the poor and sick or deacons, he always states the *object*. Thus 1: 12. "*Not for themselves, but for us* they (the prophets) deaconed the *same things*." This is very precise and exact; for the object, or both persons and things, are designated. So too, 4: 10. "According as each has received a gift, be ye deaconing *the same* (gift) *to each other*. It is clear then that (when the duties of servants in God's house are meant) the verb to deacon or serve absolutely used, (or without the object of the service stated,) means to discharge the deacon's office. 1 Tim. 3: 10, 13, and 1 Pet. 4: 11, will admit therefore, of no other sound or accurate exposition. To deny this is to break the ranks of a usage clear and well defined; and the tendency of it will be, to strip the whole visible Church of all deacons, technically so called, whether Episcopal or Presbyterian, that is, provided men are found bold enough to carry out the principle to its full logical issue—and *such* men are not yet all dead and buried. We will adhere then to this version, until some one proves that the usage we have pointed out—exists not. "*If one dis-*

*charges the deacon's office,"* is the *right* version: and we have noticed the other only to prove its inaccuracy.

If one discharges the deacon's office—*with the utmost strength which God supplies*: i. e. let him do it thus, The literal version is: *as from* (or, *as out of*) *the strength which God furnishes*. The particle *as* (ὡς) before *from* (ἐξ) with a noun in the genitive case, is not pleonastic. (More than half of the pleonasms, so called, are the offspring of the brains of unskilful or ignorant interpreters. The Apostles heap up words— always for some good reason; while they leave the “overflowings of nothingness” to false teachers. 2 Pet. 2: 18.) We said that this form of speech is not pleonastic, that is, not meaningless; but it is used to make the thought more distinct, specific and emphatic. So in the following passages: Rom. 9: 32. “Why? because they (were in the chase after the law of righteousness, 31 v.) not from faith, but on the contrary *as from* deeds of law:” i. e. ‘Israel did not obtain what they so eagerly sought, Justification, 30, 31 vs.; because the motive, or that from which the eager chase arose, was not faith; but on the contrary, a perfectly legal or self-righteous spirit.’ They thought that they could do the deeds required by the law, and *indeed from* this motive they sought justification. Surely, *as from* is here emphatic. ‘They sought justification, not from faith, but truly *from* obedience to the law: *exactly as if from* obedience to law it could be obtained:’ ὡς ἐξ ἔργων νόμου. (See Wiener's Idioms, § 67. 6.)

Also, 2 Cor. 2: 17. “For we are not like the many, huckstering with the word of God; but on the contrary, *as from* sincerity—we speak:” i. e. we do not corrupt the word (like cheating hucksters or petty retailers with most) but on the contrary, we teach *with the utmost sincerity*: our teaching springs *indeed out from* an honest purpose, or sincere motive.

Here is no pleonasm; but a heaping up of words to make the thought visible—to make it strike and tell.

Again, 2 Cor. 3 : 5. “Not that we are sufficient of ourselves, to think out any thing *as from* ourselves; but on the contrary, our sufficiency, from God :” i. e. Not that our sufficiency as Christ’s minister, 2 : 16, in thinking *out* or reasoning any matter is self-derived; such sufficiency does not *indeed* come *from ourselves*, as the source or fountain; but on the contrary, from God, the author or originator of all good. Neither is there any superfluous word here: every one is *meaningfull*, instead of *meaningless*.

We are now ready to fix an intelligent look on Peter’s words: this pleonastic film having been taken out of the mind’s eye, it will see clearly. “If one discharges the deacon’s office, (let him do it) *as from* the strength which God supplies :” i. e. *with the utmost strength* so furnished him. *God* is here considered as the fountain of the strength—he supplies it; but the deacon, as the canal, *from which* it is to flow out in the Church to the poor, sick, and persecuted brethren. *As* (ὡς) then is used in this idiom, like the kaph veritatis; and *from*, before the noun in the genitive, indicates sometimes the *source*, or *motive*; and also, as here, the *manner*, or that from which in the mind an act should truly originate: *the way of doing a thing*, as considered with respect to the inward source *from* which it springs. Mark 10 : 30. This use of ἐκ before ὡς with a noun in the genitive, *Winer* seems slightly to glance at, § 67. 6. We would have felt more confident in our view, if we could have fully established it by his authority and proofs; but still truth is truth—by whomsoever found. *Ek* (from out of) certainly, with the genitive, is used very often to indicate source; also manner from motive: (*Winer*, § 51.) besides, we have *Nordheimer’s* authority and proofs for the use of *as* as a particle expressive of truth. (See on 1 : 19.) Neither do we think the passages

above cited can fairly mean any thing else—and if they are interpreted rightly, our opinion is sustained by the *usus loquendi*.

*As from strength*, then, means *with the utmost strength*. Some may, perhaps, be reluctant to admit that *from* with the genitive, is used to denote *manner*; or the way of doing a thing, considered as coming out *from* the inward source, or motive: for this only, is what we insist on as true. To such we recommend again, 2 Cor. 2: 17, “as *from sincerity* we speak,” i. e. *with the utmost sincerity*. Here certainly the *manner*, in the sense explained, is denoted: the *way* of his teaching is considered with respect to the inward source, or motive, *from* which he is prompted to teach—‘*my teaching wells out from a pure heart*,’ is the exact thought; but the many huckster with the word of God.’ (We heartily wish that all teachers in the Church now could as honestly say the same thing; and that the corrupted goods of the many theological hucksters were utterly depreciated—men who turn churches into market places! Comp. 2 Pet. 2: 3.)

Such also we refer to Mark 12: 30, 33. (We quote *Mark* in preference to the other Evangelists, because *Peter* stamped *that* gospel as unadulterated by his own approval of it; and therefore must have *known* what was in it.) ‘And thou shalt love the Lord thy God *from* thy whole heart, and *from* thy whole soul, and *from* thy whole mind, and *from* thy whole *might*.’ (So also 33d v.) Which certainly means, *with* all the faculties of the mind, and *with* all the affections of the heart; and *with* all the *might* or strength, (as here) i. e. with the full stretch of these faculties and affections; exercising all their strength to the full, giving them fair play. (We beg pardon for this prolix dissertation: but finding ourselves standing alone, we thought it best to show that our foothold was something better than shifting sand.)

*With the utmost strength which God supplies*, &c. Having now justified this version, the exposition will be obvious.

‘Let him discharge the duties of that office with the utmost exercise of that mental and moral power which God has bestowed on him.’ The noun *ισχυος* = *strength*, might or power, is used of power mental and moral; as in Mark 12: 30; Luke 10: 27; Rev. 5: 12, etc. Also of *physical* power, or bodily strength; as in Rev. 18: 2, *once only*. All strength indeed has its dwelling place in the mind, there strength lies; the body, in man, is only the organ which it uses to show itself. (2 Pet. 2: 11; Eph. 1: 19; Mark 10: 30.) Peter may, however, intend to include this organ too: ‘With the utmost strength of mind and body which God furnishes.’ It is not at all likely that the deacon’s office *then* was a sinecure; the heathen in Asia Minor, after the Burning of Christians had been begun at Rome, would not treat Christians among them very kindly; and hence to visit comfort and supply the wants of poor sick and reviled saints, was and is a weighty matter; demanding, surely, the full exercise of all the strength of body and mind which God bestows on any deacons.

The version in the English Bible, “as of the *ability* which God giveth,” is *ambiguous*. It is hard to tell precisely what it does mean; whether mental power or pecuniary resources. Besides the rendering *ability*, is not accurate; it should have been strength, might or power, as in every other passage where the word occurs. *Which*, ἧς for ἧ, the relative being attracted to the case of its antecedent.

*That God in all may be glorified, &c.* Here the great end to be had in view is declared, viz., to praise and honor God. *In all*, ἐν παντι,—either in all his stewards, 10 v., or in all gifts imparted; the sense either way being the same. *Through Jesus Christ*; as the High Priest over the house of God, through whom all our services must be offered to the Father. (Comp. 1: 21; 2: 5; 3: 18.)

*Whose is the glory and the dominion, &c., or, to whom*

*belongs* (ὃς ἐστὶ) the glory," &c., i. e. who has eternal dominion and praise. The relative *whose*, refers not to Christ simply, the nearest antecedent, but to "God through Jesus Christ." *For ever and ever*—to the ages of ages; a strengthened form to express everlasting duration in the strictest sense. This phrase is used of God's or Christ's eternal praises. Gal. 1: 5; Phil. 4: 20; 1 Tim. 1: 17; 1 Pet. 5: 11; Rev. 5: 13. Also, of the everlasting blessedness of the saints, Rev. 22: 5; and of the everlasting punishment of the wicked, Rev. 14: 11; 19: 3; 20: 10. (They, then, who listen favorably to preachers of universal salvation, hang their souls over the mouth of hell on a spider's web, spun from the brains of ignorant or designing men. When it is proved from Scripture that God will cease to be adored, Christ to be praised, and that the blessedness of saints will come to an end, then it can be shown that the punishment of the finally impenitent will cease—but not till then.)

*Amen* is a Hebrew word, signifying *truth*. When put at the end of a prayer, or ascription of praise to God, it is expressive of the desire of the heart answering to the words uttered; same as—*So be it*, I indeed wish this.

## DOCTRINES.

1. Our nearness to the world of spirits, that world in which our destiny will be soon fixed for weal or woe, ought to make us serious and vigilant in divine worship, whether public or private. 7 v.

2. The cultivation of fervent brotherly love, is a matter of very great importance, and ought especially to be shown to persecuted brethren. The natural tendency of such love is to hide, as much as possible, the failings of our brethren in Christ. 8 v.

3. Hospitality to our brethren must be cheerfully performed. 9 v.

4. The Gifts of the Spirit must be used, not for selfish purposes, but for the good of others. 10 v.

5. A teacher of God's house must conform his teachings, not to the changing opinions of his hearers, but to the oracles of God. 11 v. 2 Pet. 3 : 2, 16.

6. A deacon should discharge the duties of his office with the utmost power both of mind and body with which God has furnished him. And the poor, sick, and persecuted, are his special charge. 11 v. Rom. 12 : 7, 8 ; Acts 6 : 1-4.

7. The Glory of God through Jesus Christ, should be the great end of all our actions. 11 v.

#### REMARKS.

1. Those professors of religion whose hearts seem wholly taken up with the gay, light and childish pleasures of this vain world, are not of a sound mind. Whether such pleasures prompt to serious thought, or to vigilance in worship, none know better than themselves. "If the Lord be God, follow him ; but if Baal—then follow him." 7 v.

2. They who deal in slander, or spend time and ingenuity in exhibiting the real or supposed defects of one accounted a brother, prove their hatred to be intense, and their love to be worthless. If fervent Christian affection were more common, bickerings and hard speeches would be rare. 8 v.

Any thing done grudgingly, or of necessity, is hateful both to God and man. And if love to the brethren be truly felt, the mutterings of sullen discontent and penuriousness will be suppressed with inward shame and self-loathing. Poor, sick, and persecuted saints are in an especial manner Christ's representatives in the world. And if we refuse them our hospitality, we would (if that were possible) turn Christ himself away from our doors. 9 v. Matt. 25.

4. If the instructions of any calling themselves teachers of the gospel, do not agree with, but contradict the word of

God, they should not be at all listened to. But if they are as the Oracles of God, we reject them at our peril. 11 v. Isa. 8 : 20.

5. They who desire principally to be seen, praised and honored by men, are hypocrites. The true Christian, like Christ, seeks to honor the Father. 11 v. Matt. 6 : 1-18.

Beloved, do not stand astonished because of The Burning to be among you for proving you, as if a strange thing were befalling you ; but on the contrary, so far as ye share in the sufferings of Christ, be glad that also at the uncovering of his glory ye shall be glad, leaping. If ye are reviled in Christ's name—blessed ! (because the Spirit of Glory and of God rests upon you :) on their part indeed he is scoffed at, but on your part he is glorified. 12-14 vs.

12. From the 12th verse to the end of the chapter, there is, as we have before shown, a pointed allusion to the Persecution under Nero. (See on 1 and 6 vs.) *Do not stand astonished*: See on 4th v. The dative assigns a reason in τῆ πύρωσει, *because of, or in consequence of the burning*; as in 3 : 18. *The Burning*, i. e. 'the recent one, the one well known to you.' This hint, with respect to the dreadful persecution which the disciples had lately endured at Rome, was enough ; and the hint is a very significant one. For the burning of the city was followed by the burning of innocent men ; men first reviled and slandered, 14 v., 3 : 16, and then burned to death, as torches in the night time, to please an incarnate demon. One is ready to stand astonished, that *such* a hint has been so often overlooked by interpreters ; and that they should have considered *the burning* as a figurative expression to denote some severe affliction. Whereas, alas ! there is no figure about it. Peter is alluding to a fact—a burning in very deed, a true and proper bodily suffering even unto death by fire. There is no figure of speech in the allusion to the well established fact, that the Christians, A. D. 64, were burned to death at Rome : it was a *literal*

“fiery trial,” or *burning*. They were set up as torches, and, amid such scenes, Nero, with others, looked on with fiendish pleasure. *Peter* alludes to this fact, and to nothing else: *this is The Burning* meant. In the *first* verse he alludes to *their dying by bodily torture*, or to them who had suffered in the flesh. The expression is general, but Tacitus tells us that some of the Christians were *crucified*; others, having been covered over with the skins of wild beasts, were *torn to pieces by dogs*. Never, then, was there a more pointed allusion to any Persecution. The intention of the Apostle could not be more certain, even, if he had mentioned the name of the Emperor himself. (The word *burning* is found also, Rev. 18: 9, 18.)

The Burning to be among you for proving you, &c. The order in our idiom would be this: τῆ πύρασαι γινόμενη ἐν ὑμῖν πρὸς πειρασμὸν ὑμῖν. So the sense is—‘The burning that is to come among you for putting your faith, or religious character, to the severest test.’ It does *not* mean, as many suppose, that the burning was already among them; but on the point of coming. Those addressed were on the look out for it every day—the sheep were, in thought, in the midst of the wolves. The Burning had broken out at Rome, and was coming among them: so they thought and felt. This is the state of mind to which Peter has respect; and his design is to hold them up, by doing away with the thought of the strangeness and severity of the persecution. (See on the 6th verse.)

It cannot be shown from these words that *Peter* thought that Nero’s persecution of the Christians would reach to the Lesser Asia; for, in them, he puts himself in their place, and, *allowing for a moment all they dreaded*, he tells them that there is nothing so very strange and unaccountable in such hatred shown to Christ’s true disciples. Melancholy surprise and dejection would be poor weapons in such an

anticipated persecution ; hence he plucks such weapons out of their hands, tells them *that* can not be strange which so many have suffered, and bids them arm themselves with Christ's patient, yet determined mind. 4 : 1, 6. (See on 17th v. Or, *beginning to be among you*, may mean, *among you, Christians*. 'Do not be amazed because such a Persecution has begun among you who are disciples of Jesus.' Comp. 17 v. If this be the Apostle's meaning, then he refers to that persecution under Nero, as the *first* one by the heathen ; which is certainly true. *Tertullian* appeals to this, as an undisputed fact, once and again. (Comp. Introduction, § 6.) We prefer the other interpretation, however, because elsewhere the Persecution is spoken of, not as arrived among them, but as depending on God's will. 1 : 6 ; 3 : 14, 17.

*For proving you* : strictly, *for trial to you* ; i. e., for testing your true character, putting it to the proof. (See on 1 : 7.) *As if*, or, *as though a strange thing were befalling you*, i. e., as if you were meeting with some unaccountable and unheard of trial ; as if death in a strange form had set out and was on the way to meet you—*συμβαίνοντος*. *As (ὡς)* is here used absolutely with the genitive ; as in 1 Cor. 4 : 18. "Some are puffed up, *as though* I were not coming to you." 2 Cor. 5 : 20. "As if God were beseeching through us."

13. *But on the contrary*, (*ἀλλὰ*), *so far as ye share in*, &c. *So far as* ; *καθὸ*, same as *καθ' ὃ*, = *according to what*, so far as, in proportion to ; as in 2 Cor. 8 : 12. "For if the ready mind is present, it is acceptable, *according to what* one may have, not *according to what* he has not." Here the particle is twice used in the sense above given. 'If there is a willing mind, it is acceptable, in proportion to, or so far as, one has, not in proportion to what he has not.' Rom. 8 : 26. "For we know not what to pray for *according to that which* we ought"—or, according to that which is becoming : i. e.

with that measure of earnestness which it behoves us to feel. And hence Paul adds—"the same Spirit pleads for us with groanings not to be outspoken;" i. e., he imparts that measure of holy fervor and intense earnestness in supplication, so that language is too poor to give it utterance. In *all* the places, then, where this particle is found, it indicates *measure*, or *proportion*. And hence the version "inasmuch as," in the English Bible, is inaccurate. *Peter* does not mean that their future gladness will be great *because* they now suffer as Christians; but that their blissful state then will be *in proportion* to such sufferings now: it will be *according to that which* they now suffer.

*Ye share in the sufferings of Christ, &c.* To share in, or partake of the sufferings of Christ, is not simply to suffer *for his sake*, or to endure sufferings *like his*, for well doing, as most explain; but this form of speech is based on *the oneness*, legal and spiritual, which subsists between Christ and believers. When the members of the body suffer, the Head feels it; he that touches them touches the apple of his eye. Zech. 2: 8. Hence he said to Saul of Tarsus, when persecuting the saints. "Why persecutest thou *Me*? It is *chiefly* because of this union and consequent sympathy that the sufferings of Christians are called the sufferings of Christ. (See *Davenant* on Col. 1: 24. This work of *Davenant* has been translated by Josiah Allport; and an excellent commentary it is. It will compare favorably with the best modern exegetical works.)

*Be glad that also at the uncovering, &c.:* rejoice even now at the anticipation of that very blissful state which you will have when Christ unveils his glory; or, when he comes again. (See on 7th v.) *Peter here* refers to their complete salvation in body and soul; passing over the joys of the separate state to which he had before, *twice*, alluded; 1st, and 6th verses. (Comp. 1 Thess. 4: 13-18. *Ye shall be glad,*

*leaping*: which Tindal translates, "Ye may be merry and glad;" exact as to the sense. But we have retained the form of the original—*leaping*: which can not be misunderstood, it being a natural indication of gladness. See on 1: 6.) The verb  $\chi\alpha\epsilon\tilde{\eta}\tau\epsilon$ , dor. sub. like our fut. indic. as in 1: 7.

14. *If ye are reviled in Christ's name—blessed!* If such is your condition it is a most blessed one. See on 3: 14; Mark 13: 32; Matt. 5: 11, 12. *To be reviled*, upbraided, or insulted, *in Christ's name*, is to be reviled because of Him and his gospel. *Christ*, in phrases like this, is considered as the Head of the gospel dispensation; and *name* is expressive of the manifestation of his perfections in the gospel. 'If ye are reproached because of your love to Christ, or, in consequence of the manifestation he has made of himself in his gospel.' The *name* of God or Christ, often denotes the *manifestation* which they make of their perfections. Matt. 6: 9; Jno. 17: 6; Phil. 2: 10. ("In the name of Jesus," &c., i. e., because of the *manifestation* of his perfections as *God* in flesh, all in the universe shall acknowledge his authority; where the common version is faulty—conveying to most a wrong idea of the sense.) 2 Thess. 1: 12, and elsewhere. "In the name of Christ," i. e., in consequence of, or because. Acts 7: 29. "Moses fled *in* this saying;" *because* of it: Matt. 6: 7. "In their much speaking," or *because* of it. So that *in* in this phrase is equivalent to  $\delta\iota\alpha$  with the accusative, as in Mark 13: 13. "And ye shall be hated of all *on account of* my name."

*Because the Spirit of Glory and of God*, &c. This clause gives the *reason* of their *blessed* state as those reviled in Christ's name. It is a sort of parenthesis; or a thought thrust in for that purpose. *The Spirit of Glory and of God* means, 'The Almighty, even the Divine Spirit.' We prove this thus. "The Spirit of *the* *Glory* and of God" is the literal and strictest rendering; which, in our idiom is as

above. And that because the words, *The Glory*, often denotes the Divine Perfections, or the manifestation God makes of himself. See Ps. 19: 1; 148: 13; Isa. 48: 11; 42: 8. This is also a New Testament usage. So, Eph. 1: 17. "The Father of *the glory*;" i. e., the owner of infinite perfections. Heb. 1: 3. "Who, being the outshining of *the glory*" (or, of his glory)—i. e., the one in whom the Father most clearly exhibits his infinite perfections. 1 Cor. 2: 8. "if they had known, they would not have crucified the Lord of *the glory*;" the owner of infinite perfections, 'God manifested in flesh.' Comp. Jas. 2: 1.

*The glory*, also, relates to the exercise or manifestation of some particular divine perfection: for example, of *Almightiness*. Jno. 11: 40. "Did I not tell thee, that, if thou shouldst believe, thou wouldest see *the glory* of God?" Rom. 6: 4.—"Christ was raised from the dead by *the glory* of the Father." Comp. 2 Pet. 1: 3; Col. 1: 11. So we take it here, because it is more suitable to the context. 'Ye are blessed, because the Almighty Spirit will strengthen and uphold you.' And, indeed, *this* is the best account ever given of that wonderful patience and fortitude which the early martyrs showed; it is here traced up to the right source: they were strengthened with might by the Almighty Spirit in the inner man, Eph. 3: 16. 'The Spirit of the Glory,' then, is equivalent to The Glorious, or Almighty Spirit. (Winer, § 19.)

The Spirit of the Glory, (the Spirit possessing almightiness) and hence *the Spirit of God*, or the Divine Spirit—very God. Thus Peter shows his view of the Third Person of the Godhead. He has before told us that Christ is the Word, or Jehovah stumbled against by the rebellious, 2: 8; and hence nothing can be more certain than this: he believed in the Trinity. He was no Arian, nor Socinian. But if *he* believed in and taught that doctrine—it must be *true*. If *καὶ* here is exegetical, *even* the Divine Spirit, the sense remains the

same. For he who is Almighty must be the True God—not a mere name for power or influence from the Father.

This Spirit *rests upon you*, or *abides on you*: ἐφ' ἡμῶν ἀναπαύεται—see LXX. Prov. 21 : 16; Isa. 32 : 16. We agree with Barnes in thinking that Peter alludes to Matt. 3 : 16, or rather to Mark 1 : 10. “The Spirit, dove-like, coming down upon him.” ‘Ye are blessed, because this Spirit comes down and rests upon you : because you are constantly strengthened and sustained by his Almighty aid.’ Comp. 2 Cor. 12 : 9—“for *my power* (δύναμις μου = power proceeding from me ; the strength given by my Spirit,) is made perfect in weakness.” Paul there adds : “that the power of Christ may pitch (its) tent upon me :” where the figure is different, but the sense the same : i. e. may always abide upon me.

*On their part indeed he is scoffed at*, or mocked, &c. (See on 4th verse.) *On their part*, κατὰ αὐτοῦς = as to them, on their part, or by them : and so of the corresponding phrase, *on your part*. *Glorified* = honored, adored, or praised : Comp. 11, 16 vs. ; 2 : 12. The Divine Person spoken of as the object of impious railing by their persecutors, and of adoration by the persecuted disciples, *is Christ*, not the Spirit. ‘If ye are reviled in *Christ's* name, blessed ! on their part indeed *he* is scoffed at, but on your part *he* is glorified’—is the direct sense : they who understand it of the Spirit have overlooked the parenthetical character of that clause which gives the reason of the blessedness mentioned. (This was seen by Whitby and McKnight. Scott makes it relate to both Christ and the Spirit ; but that is forced and unnatural.)

## DOCTRINES.

1. If Christians should be called in God's providence, to die even in the fire, they should not deem it strange ; but rejoice in the fact that their future gladness will be in pro-

portion to their sufferings for Christ and righteousness here, 12, 13 vs; 1 Pet. 1 : 6, 7.

2. This way of dying, with all severe trials, is designed to put our religious character to the proof. If it can not bear up under such a fiery trial—it is not genuine, 12, 13 vs. ; Mark 8 : 34–38.

3. They who are reviled because of their love to Christ and his gospel, are highly favored of the Lord ; since they enjoy the aid of the Almighty Spirit in a remarkable manner and measure. 14 v.

4. The Holy Spirit is Almighty, and hence truly God. 14 v.

5. While the basely wicked treat Christ with contempt and irreverence, the chosen, on the other hand, adore and praise him as their God and Saviour. 14 v. ; 2 Pet. 1 : 1.

#### REMARKS.

1. Those Christians who deem their trials new and unheard of, should, besides reflecting on this whole context, consult Heb. xi.

2. What love and condescension the Divine Spirit shows in abiding upon the persecuted ! If the lash of ungodly tongues hits us in a tender place, let us look up for and expect his Almighty aid. 14 v.

3. There will be leaping indeed when Christ uncovers his glory—a holy dance of exultation among the Israel of God ! May he who writes, and they who read this work partake of it. 13 v.

For let not any of you suffer as a murderer, or a thief, or an evil-doer, or as a busybody in other men's matters ; but if as a Christian, let him not feel ashamed, but glorify God on this very account. Because *it is* the set time of the beginning of this judgment from the house of God ; now if first from us, what *shall be* the end of them that rebel against the Gospel of God. And if the righteous hardly is saved, where

shall the ungodly and vile sinner show himself? Wherefore, let even them who suffer according to the will of God, commit their souls in well doing to the truly faithful Creator. 15-19 vs.

Christians, in Nero's persecution, were considered the same as criminals, or evil doers; but unjustly so. 2: 12; 3: 16. Tacitus says that they were hated for their crimes; that is, for refusing to join in idolatrous worship and unholy living. 4: 3, 4. Thus he shows his *ignorance* of that Religion which he speaks against, 2: 15; for it appears from his own account of the persecution, that the Emperor was the evil-doer, and the Christians the innocent victims of his fury. The Apostle here alludes to this malicious charge then fastened to them, and urges the Christians in Asia Minor, so to live as to give the heathen not the least solid ground for such a slanderous imputation; but if God should see fit to let them die as Christians, even under such a lying charge, they ought to be grateful—not deeming it strange.

15. *For let not any of you suffer, &c.* For, *γάρ*: this particle is not translated by Tindal; perhaps, because the connection of this verse with the foregoing context was not evident to him; or because he looked upon the little word as redundant: but there *is* a connection; *neither* is the word an expletive. The particle *for*, depends either on the 12th and 13th, or on the 14th verse. 'Do not stand astonished because of the burning, but be *glad*, &c., *for*, even if unjustly condemned as criminals, it will be an honor and a ground of thanksgiving to God to die as Christians.' Or on the 14th verse: 'If ye are reviled in Christ's name—blessed! because the Almighty Spirit will sustain you; *for*, although it is a disgrace to die as an evil-doer, yet it is a distinguished honor to die as a Christian.' Either way, the sense is the same; and the connection certain and evident. It is, besides, altogether in Peter's usual manner of arguing the matter.

Comp. 3: 14, with 17 v. 'Even if ye should die for righteousness' sake—blessed! *for* it is better to die as a well-doer than as an evil-doer.'

Robinson, in his lexicon, considers *γάρ* here, as an affirmative particle; same as *then*, or indeed: "Let none *then* suffer," &c. The word is often so used, but such an exposition of it *here* is needless; for its most common meaning, for, as a causal particle, is altogether appropriate, and to the point in hand. McKnight looks upon it as an illative particle, *wherefore*; but this is equally needless, for the same reason. Doddridge, Whitby, and Scott, with the translators of the English Bible, consider *γάρ* as used for *δέ*, (*for*, *for but*;) but this is altogether wrong; neither can such a mistaken view be justified in the least by the New Testament usage. (Winer, § 57. 6.) In this way, every thing might be made out of any thing. Barnes explains the sense correctly, but slips over the particle—*sicissimis pedibus*. Bloomfield does better; since he rightly considers *γάρ* as a causal particle. He says: "The full sense is: (I speak not of suffering in a bad cause,) *for* let none," &c. But even this mode of explanation is needless; besides, he overlooks the precise way in which Peter connects his thoughts—as above shown. Interpreters should be *very sure* that they understand fully the context before they depart from the usual signification of a word: a thing may be very ingenious in conception, and skilful in execution, and yet, after all, be but an exegetical vision: a remarkable instance of which has been before noticed.

*A busy body in other men's matters*; ἄλλοτιοεπίσκοπος. This is a remarkably significant word: either in common use in the later spoken language, or coined by the lively mind of the Apostle himself. The version of the English Bible here followed, is adopted from Tindal; and a very happy translation it is. The word is made up of *επίσκοπος* (*episcopos*) *bishop*

or overseer, and *αλλοτριον*, *belonging to another*; so that the strict version is, *A bishop of another's charge, or church*. Hence, a meddler into what does not concern one, an inspector of another's business, superintendent of another's work, *a busy body in other men's matters*. The Apostle alludes to those who are over busy in things not belonging to them; *especially in political affairs*—like our modern abolitionists, who are

“Sae good themsel’,  
Sae pious and sae holy,  
They ’ve naught to do, but mark and tell  
Their neighbors’ fauts and folly.”

That there is a special allusion to such *political busy bodies*, seems clear from the fact that the word is joined with *murderer, thief, and criminal*; certainly—in bad company!

God has appointed bishops or overseers both in state and church, and they who meddle with political or church matters, when not lawfully called thereto, and in a fault-finding and impudent way, imagining that the wheels of *either* of these government cars creak simply because *they*, or their clique, have not the oiling of them; and who for that, or other frivolous reasons, try to stir up strifes, tumults, and revolutions; *these men* are surely out of their own parish, and had better go back to it, as soon as may be—the quicker, the better. And we respectfully request their numerous kinsfolk to take the same hint. (See 3d Jno. 9, 10 vs.)

Those busy bodies, too, who pry into private families, meddling with things over which God has not made *them* bishops; whose impudent curiosity, like a bird of prey, searches for a thing of ill savor; and who, withal, are quite liberal with their unasked advice as to the right mode of family government; *these, too*, are out of their parish, and had better pull *the beam out of their own eye* before they put on their spectacles, and, with pharasaical holiness, take the

splinter out of the eye of their neighbors. Such sanctimonious reformers can be likened to nothing as well as to frogs; for they are as impudent and as troublesome, as the frogs that crept into Pharaoh's ovens and kneading troughs. Ex. 8: 3. May the *influence* of all the household of all these "wrong-headed" and wrong-hearted upstarts, be "like snow flakes on a river—a moment white, then *lost forever*." To which all who have had any dealings with them; will heartily respond—Amen.

The last named division of this over-busy family certainly existed in the Apostolic churches; and not only men, but *women*, were found among the household! 2 Thess. 3: 11. "For we hear that some walk about disorderly among you, not busy in work, but busy bodies;" strictly, doing nothing, but *over-doing*. 1 Tim. 5: 13, (where *women* are spoken of.)—"And withal they learn to be idle, wandering about the houses;—also tattlers, and *busy bodies*, (over-busy ones,) speaking what they ought not." We wish it was time to write the *epitaph* of such—but the time has *not yet* come; and hence we hope that none will consider this practical exposition pleonastic.

16. *But if as a Christian, let him not feel ashamed, &c.* That is, if he suffer or die truly bearing that character, no matter if wrongly accounted an evil-doer, let him be encouraged; since so to die is no disgrace, but an honor. Comp. 3: 17. *The term Christian*, although now the common name of Christ's followers, *is found, in the Apostolic Epistles, only here*. There seems to be an allusion made to it, however, by the Apostle James, 2: 7. "Do they not scoff at *the fair name by which ye are named?*" We are told that the disciples were called Christians first at Antioch in Syria. Acts 11: 26. Agrippa also uses the word, addressing Paul: "Almost thou persuadest me to become a Christian." *He* used it as an historic term, as the name by which

the disciples began to be known among the heathen : it may be, also, with something of contempt struggling with his better feelings—though this last is not certain. Acts 26 : 28.

The question now naturally arises, Why did *Peter* give the saints this name, a name appropriated to them by no other Apostle ; a name which originated from the heathen way of speaking ? There *must* be some good reason for it, and *that* Hug has clearly pointed out. (See Introduction, § 6.) It was because they were persecuted unto death by Nero's orders ; falsely branded as infamous criminals ; because Christian and Evil-doer were then considered as synonyms by the bigoted idolaters. To show to what precisely he alludes, Peter uses the *very name* which was so odious to the heathen, and for which, they who bore it were crucified, torn to pieces by dogs, impaled, and set on fire to give light to the hellish sports of those who were mad worshippers—of every thing worthless and abominable—Peter hints that it is a fair or lovely name, and that he who truly bears it, or is a genuine imitator of Christ, has no reason to feel ashamed, even though the heathen put him to death because of it ; as was done at Rome, and afterwards in Asia Minor.

*But glorify God (the God = the true God, as in 2 : 12 ; 3 : 17) in this, his lot, or, on this<sup>\*</sup>very account.* ἐν τῷ μέρει τούτῳ. The noun μέρος, means strictly *a part*. Jno. 19 : 23. Hence, of a part of a general subject, *particular* ; as in Col. 2 : 16,—“in the *part* of a festival,” i. e. in the matter of a festival, in that particular. 2 Cor. 3 : 10. “For even that which was made glorious had no glory *in this respect*,”—(same words as here, though the arrangement of them is different,)—*in this very part*, ἐν τούτῳ τῷ μέρει. 2 Cor. 9 : 3, we have the same words as here, in the same order. We consider “on this very account,” therefore, to be the more accurate version. Steiger, however, prefers the other ; but if it had been the design of the Apostle to intimate by this

phrase the lot appointed them in suffering as Christians, he would have written, ἐν τῷ μέρει αὐτοῦ; which will be clear from consulting Matt. 24: 51; Luke 12: 46; Rev. 21: 8; 22: 19.

We are here reminded of Pliny's remarkable words. He inquires of the Emperor, Trajan, "whether *the Name itself*, although no crimes be detected, or crimes only belonging to the name, ought to be punished." This is one of the things about which he was in doubt, and sought direction from the Emperōr! The meaning of which is: 'whether a person should be punished with death *simply because he is a Christian, and will not join in the prevailing idol-worship, although his political conduct be unexceptionable*'! This very thing took place in Pontus and Bithynia; and it is likely that some of those to whom Peter wrote, with others, suffered thus. 'When this takes place,' says our Apostle, 'praise God on this very account.' Comp. Dan. 3: 1-18; 6: 4, 5. (See Introduction, § 9.)

17. *Because (it is) the set time of the beginning of this judgment, &c.* We must not lose sight of the Apostle's main design, from the twelfth verse to the end of the chapter; which is to do away with the thought of the *strangeness* and *severity* of the persecution. *One* motive to this end is drawn from their future very blissful state. 13th v. *Another*, from the special support that will be given them by the Almighty and the Divine Spirit. 14th v. *Another*, from the fact that it is no disgrace to die as a Christian, but an honor; notwithstanding the opinion of the heathen to the contrary. 15th and 16th vs. And here are *two motives* to the same purpose; one taken from the fact that the time appointed for such persecutions to begin, had come; the other from the awful doom of persecutors. 17, 18 vs.

*The set time, or season, ὁ καιρὸς*: i. e. the time appointed by God, the season for these persecutions, fixed by him.

Comp. 2: 21; 3: 9. The season of the beginning, τοῦ ἀρχαίου. The infinitive is here used precisely as a noun in the genitive, which is common. See 1 Cor. 9: 6; Acts 14: 9, &c. (Winer, § 45. 4.) The season of the beginning of *this judgment*: strictly, *the judgment*, i. e. the one all along alluded to, 12–16 vs.: suffering even unto death as Christians. And *judgment*, κρίμα, means either *previous decision*, or *purpose*; as in Rom. 11: 33; Ps. 119: 75; or, by implication, *punishment*, or severe chastisement; as in 1 Cor. 11: 34; Gal. 5: 10; Jas. 3: 1. It is difficult to say which view is correct; we prefer the latter, however, because the purpose of God, or his determination to allow such trials to take place, is included in the word *season*, or *set time*; whereas the word *judgment* seems to allude to the reason of such permission on his part, namely, as a severe chastisement to his own people. Barnes takes κρίμα to mean *trial*, to test character; but this signification of the term is not established by the usus loquendi; neither does he refer to any passage as proof.

When our Apostle says that it is the season of the *beginning* of this judgment, he intimates that he alludes to the persecution under Nero, as *the first*; (see on 12th v.;) and also hints that *others of a like sort were to follow*, which we know, from Pliny's letter to Trajan, took place, not very long after, in two of these provinces at least—Pontus and Bithynia. (Introduction, § 9.) *From the house of God*; that is, God's family, Christians; as is clear from the pronoun *us* in the next clause. Comp. 1 Tim. 3: 15; Heb. 3: 6; 1 Pet. 2: 5.

*But if first from us*: δὲ, *but*, or *now*; which last we commonly use when arguing from a fact stated; as Peter does here. *First*, πρῶτον, *first of all*; expressive both of order and of time. Rom. 1: 8; 1 Cor. 11: 18. *The end*, i. e. last state, the result, or that in which their present doings shall end in,

in the spirit world. (See on 7th v.) 2 Cor. 11: 15; Phil. 3: 19. *That rebel against the gospel of God*: The meaning of the verb rebel has been before explained. 2: 8; 3: 1. By using it here, Peter forcibly suggests that the gospel is abundantly confirmed by various testimony; and hence, the great guilt of those who persecuted others unto death for embracing it; while, at the same time, the persecutors themselves either would not examine such testimony, or would not be properly influenced by it. The gospel of God, i. e. of which he is the author; the gospel which proceeds from him, as in Jno. 12: 43. 'If such terrible punishment starts from God's house here, where will it reach at last? What shall their doom be who obstinately refuse to believe and obey the gospel which comes from God, and is so well attested?' The bold and animated question, used here and in the next verse, implies that their state, as separate spirits, will be doleful indeed; beyond the power of human speech to express.

18. *And if the righteous, &c.* Here the fearful doom of the obstinate unbeliever and mad persecutor is, if possible, still more strikingly shown. 'If the righteous are with difficulty saved; if his salvation is obtained only by a bold perseverance, in holiness (if necessary,) even unto a shameful and painful death; where, in the world of spirits, will the ungodly and vile sinner show himself? Where will they be seen who not only obstinately reject the gospel themselves, but also persecute believers in it unto death? Can they be safe or happy hereafter who now throw the reins on the neck of their lusts?' It is not possible for human language to imply more clearly the certain and awful damnation of the ungodly and vile sinner—and especially of vile persecutors. *Such* will be "among the damned, *most* damned," holding "a bad eminence in hell."

*Hardly*, *μῶλις*, scarcely, or with difficulty; see Acts 14: 18; Rom. 5: 7. *Not* with regard to God, for nothing is too

hard for the Almighty. Gen. 18 : 14 ; but with respect to themselves : much grace and patient effort being needful, as means on our part, so to live here as to live well hereafter. Ἀσεβής, irreverent, one who does not worship God, *ungodly* : ἄμαρτωλός, often same as sinner, but occasionally it means great or *vile sinner* : when these two words are combined, as here, they denote sinners before the Lord exceedingly ; which is the character of all persecutors, and of all the finally impenitent and unbelieving. This verse is taken from Prov. 11 : 31 ; according to the LXX. The Hebrew is : “ Behold, the righteous *on earth* shall be fully paid off ; how much more the ungodly and sinner : ” i. e. ‘ the punishment of the righteous shall be *finished in this world*. Comp. 1 Cor. 11 : 32. But how much more dreadful punishment may not the wicked, generally prospered on earth, expect *in hell* ! ” It is clear then that the version of the Greek Translator is based on the fundamental thought of Solomon ; on the general truth which underlies the particular expressions ; and therefore is an accurate though free translation. (Comp. note on 2 : 6.) Peter means precisely the same thing ; he and Solomon shake hands in this matter. ‘ If the righteous are punished with such a dreadful fire of persecution on earth, where, in the unseen world, will the ungodly and sinner or persecutor show himself ? ’ (See Bridges on Prov. 11 : 31.) We should have said before that φαίνεται strictly means, *shall be seen* : “ where shall he be seen ? ” But the passive is here used in a middle signification, and hence it is the same as : “ where *shall he show himself* ? ” he, whose head is blackened with everlasting shame and contempt ! *Peter* has before so used verbs in the passive voice, 2 : 13, 18 ; 3 : 1.

19. Here we have *the conclusion of the whole argument*, continued (with some slight breaks, containing, however, specific directions and warnings suited to the main subject)

from 3 : 14 ; or a practical summary of their duty in the dreaded crisis.

*Wherefore*, or *therefore*, *ὧστε* : this is a strong illative particle, followed by the imperative : “ wherefore let them commit,” &c. Comp. 1 Cor. 3 : 21 ; Jas. 1 : 19, and elsewhere. The strict version is—*and so*, or *so then*. The Apostle by using it refers us to the whole foregoing argument ; though there seems to be a special reference to 4 : 12–18. *Wherefore let even them who suffer*, &c. : *καὶ* here is equivalent to *even* ; as in 2 : 21 ; 3 : 18. *To suffer*, according to Petrine usage in this context, means to die a painful and shameful death : see note on 3 : 14 ; 4 : 1. *According to the will of God*, agreeably to his previous intention or purpose : see note on 3 : 17. *To commit* the soul to the Creator, is to trust him with its safe keeping, to give it up as a deposit to him for security ; to *lay it by*, as the original means, in his hands. Luke 12 : 48 ; 23 : 46. Comp. 2 Tim. 1 : 12. (Gr.) And also the apocryphal writer, (Wisdom of Solomon, 3 : 1.) who truly says : “ But the souls of the righteous are in the hands of God : and torment shall not at all touch them.” (We have sometimes thought that *Peter* alludes to “ Wisdom of Solomon,” 3 : 1–6. *Here* to the first verse ; and in 1 Pet. 4 : 6, to the fourth verse of the same ; we would like to have the thoughts of others on this conjecture, together with an exegesis of the passage. In truth, these uninspired productions are too much neglected by divines ; and some American scholar should give us an edition of the Apocrypha in the original, with an exhaustive introduction of an *historical* kind, as also exegetical notes on the *tough* places.)

Commit their souls *in well doing* : that is, in connection with this giving up of the soul to God, keep on in well doing ; let the two go together. ‘ Persist in well doing even unto death, and at the same time trust your souls to God for safe keeping, especially when suffering in the last agonies.’ Comp.

Luke 23 : 46 ; Acts 7 : 59, 60. *To the truly faithful Creator.* God is here called *the Creator* in a pregnant sense, as the author both of the natural and spiritual life of Christians ; their Creator *as men*, and *as Christians*." Comp. Eph. 2 : 10. " For we are *his workmanship, created*," &c. 1 Pet. 1 : 3, 23 ; Jas. 1 : 18. This we look upon as the true meaning of the Apostle. *Some* of the remarks of Barnes on this expression of Peter are altogether uncalled for, not at all rolled up in this phrase of the Apostle, and, to say the least, of very doubtful disputation. Compare what Peter so bluntly says, 2 : 8. When ministers of Christ have so much solid rock to stand on, they should be careful not to put their feet in quicksand. God is here called the *faithful* Creator, because all that he has promised to his people will, in the fittest season, be bestowed on them, 5 : 10. He is not at all spoken of here as the Creator of men in general, but only of the righteous, and especially of the persecuted righteous, 12-19 vs. And hence the remarks of Barnes, based on that mistaken assumption, miss the mark at which our Apostle aims. The *truly* faithful Creator : the one perfectly faithful—" to the faithful Creator, *exactly as he is* : " the *as* here is expressive of the beau ideal of the faithfulness mentioned—of truth and perfection, not of likeness or comparison. (See note on 1 : 19 ; 4 : 11.)

## DOCTRINES.

1. The promise of eternal life is not meant to be applied to any and every sufferer in this world, but to the righteous only, and especially they who are persecuted for being so. 15, 16, 19 vs.

2. They who suffer even unto death as Christians, should adore and praise God on this very account ; banishing all shame, and rejoicing that they are counted worthy to suffer in Christ's name. 16 v.

3. However severe the sufferings of believers may be, yet

they are richly deserved because of sin; and such heavy chastisement comes in the season which God has fixed on. 17 v.

4. We may infer with unerring certainty, from the great troubles which God permits to befall his people on earth, that the last state of those who rebel against the gospel of God, and who are very ungodly and vile sinners, will be exceedingly severe and without remedy. 17, 18 vs; Prov. 11: 31.

5. However thick and frightful a believer's troubles may be, it is his duty and privilege to entrust his soul, in a steady course of well-doing, to the kind and faithful care of Him who is the author both of his natural and spiritual life. 19 v.

#### REMARKS.

1. Let us not forget that hatred is heart-murder, and that coveting another's goods is heart-theft. If then we wish our conduct to be as becometh saints, if we would not fall into gross and open transgression, we must "keep our hearts with all diligence." 15 v.; 1 Jno. 3: 15; Ex. 20: 17.

2. A busybody in other men's matters, whether in the state, the Church, or the family, is an abomination in the eye of God, and a nuisance in the sight of men. Let us fly from the least appearance of this evil. 15 v.

3. What a refuge in all troubles have they who combine perseverance in righteousness with an unshaken trust in God! "His name is a strong tower; they run into it, and are safe." 19 v. This is the secret of the joyfulness in tribulation of the primitive disciples, and of such men as Luther, Zuingli, and Calvin. Hence Luther called the forty-sixth Psalm, *his* psalm; and was wont to read and sing it in his severe trials until his mighty soul, before storm-

lost, became calm and still. Let us cultivate the same graces, and then, if God should see fit to let us be thrown into the burning, the flames will not hurt us.

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## CHAPTER V.

### SYNOPSIS OF CONTENTS.

I. The duties of ministers of Christ stated and enforced. 1-4.

II. Various duties of private Christians. 5-9.

III. Conclusion of the Epistle; embracing a prayer and doxology, 10, 11, stating also the bearer of the letter, and the chief design of it, 12—together with greetings, and a final prayer. 13, 14.

The Elders that are among you I beseech, the fellow-elder, and witness of the sufferings of Christ, and the partaker of the glory about to be uncovered; act the part of shepherds to the flock of God among you, discharging the bishop's office, not by constraint, but willingly; not for the sake of base gain, but of a ready mind: neither as lording it over the heritages, but being models to the flock; and then, when the Chief Shepherd has shown himself, ye shall carry off a crown of glory that can not fade. 1-4 vs.

This epistle has almost as many thoughts as words; and here are words of fatherly entreaty, of authoritative command, of intense earnestness, which ought to fall on the ears of the Christian ministry like the voice of the last trumpet; for Christ himself here beseeches such through his aged and warm-hearted Apostle.

1. The persons addressed are the Presbyters or *Elders* of the churches in Asia Minor. 1: 1. There are in the New Testament only *hints* as to the government of the churches founded by the Apostles. There is no precise or detailed account of the complete constitution of any one of these churches. Very different it is when we open the books of Moses and read therein. In them everything is definitely fixed, and the *modus operandi*—the precise way of arranging every person and thing is described with almost mathematical precision. Why are not laws equally clear and definite, as to the constitution of the visible Church of our Redeemer, laid down in the New Testament? We suppose one reason to be, that the Great Head of the Church did not deem one uniform and unvariable mode at all needful either to the being, or well being of his Church; if he had so thought, we would have had explicit laws relative to the matter; not mere hints, or passing allusions only.

Besides, if we could accurately discover the precise form of government of any particular church founded by the Apostles, say that of Jerusalem, it would *not follow* that Christian churches now, either *should* or *could* be conformed to it in all particulars. Where are *prophets* or inspired teachers in Christian churches now? Yet there were such in the churches in question. 1 Cor. xii. Where are workers of miracles? Where are they who speak with tongues, or interpreters of them? Have the Apostles lived for ever?

In these matters, those churches *can not* be followed now. Besides, supposing the precise form of government of the church mentioned to be indisputably ascertained, the question would start up in a reflecting mind: Were all other churches founded by them *built exactly* after the model of the one in Jerusalem? Certainly, *this* can not be shown from the New Testament; and if they were *not*, who has a right to say that all other churches must conform to the

model of any particular visible church of Christ now? On this topic much ink has been wasted, and it is quite time that all the churches of our Lord cease disputing on this matter; or if there is any debate on the subject, let it be by a few well-informed men, and that in order to strike Bigotry and Pharasaical Arrogance right in the heart. Certainly, the flock of Christ should have *teachers* of the word; *rulers*, to restrain and discipline, if needful, the disorderly and obstinate, with *deacons* to attend to the wants of the poor, sick, and persecuted. These seem to be the officers that are essential to a rightly constituted church of Christ; officers to remain till Christ comes again. All the other niceties are very doubtful.

The word *Elders*, as here used, is the same as *Aldermen*, or *Senators*; and is a term, not of age, but of office. Peter here distinguishes *the flock* from *the elders* of it, or the officers of the churches from private Christians. Comp. Acts 11: 30, with 29 v.; 14: 23; 15: 4; 20: 7; 1 Tim. 5: 17; Jas. 5: 14; 1 Tim. 5: 19; 2d John 1, and 3d John 1. *What sort of officers the elders were, must be determined from the nature of the duties enjoined on them.* 2, 3 vs. *I beseech*: παρακαλῶ. The verb means *to call to one's side*, and hence to *warn, comfort, or beseech*. Sometimes one of these significations is the more prominent, sometimes another. But they are all included in the term itself. See 1 Thess. 2: 11. *Here*, beseeching or earnest entreaty is especially denoted, as in Matt. 8: 5; 18: 29; 1 Pet. 2: 11; 5: 12. I, the *fellow-elder*, beseech; or the co-elder, elder with you. Peter so calls himself, not to deny that he was an Apostle of Jesus Christ, 1: 1, neither as an over-modest term of no meaning, (for his words, like Paul's, well from a pure heart, 2 Cor. 2: 17,) but to show that he was an Elder as well as an Apostle; that the higher office included the lower. (Comp. 2d and 3d Jno.)

*Witness of the sufferings of Christ, or the Christ*; as also in 13th verse. The word *witness* is applied especially to those who witnessed the life and death of Jesus, and who bore testimony to his resurrection; and who also preached the gospel in all its parts as made known to them by his Spirit. See Luke 24 : 46-48; Acts 2 : 32; 10 : 39-42; 22 : 15. It designates one then abundantly qualified for his office; an eye and ear witness of facts, an inspired teacher. Peter mentions that he was a witness of the sufferings of the Christ in order to give weight and authority to what he had before said on this subject. 2 : 24; 3 : 18. (See Mark 14 : 33, 34.)

*Partaker of the glory, &c.* : sharer in eternal life; having this life already begun in my soul; possessing a part already, and expecting the whole hereafter. Comp. Jno. 3 : 36; 2 Cor. 5 : 5. Grace, or the work of the Spirit in the inner man, is here called *glory*, because it is the same in kind; the purifying influences of the Spirit constituting the temper of the glorified in the regenerated soul. These official titles, together with this description of his character as a believer, 3 : 7, are skillfully brought in as *motives*, to engage the careful attention of the Elders.

2. *Act the part of shepherds, &c.* : ποιμάνετε, *tend*. The verb does not mean simply to *feed*, but to *feed, guide and control; to tend* a flock, *act as a shepherd* or pastor. Luke 17 : 7. "Who of you, having a slave—*acting as a shepherd,*" &c., i. e., *tending a flock*, or leading it to pasture, watching and defending it. So also, 1 Cor. 9 : 7. "Who acts as a shepherd to a flock," i. e., who tends a flock. Hence the term is here applied to the ordinary teaching and ruling Elder, the shepherd, or bishop (overseer) of any particular flock of Christ. "*Tend the flock of God among you,*" i. e., act as shepherds to the particular churches of God in Lesser Asia. Here Peter shows that he considers *Elders* and *Pas-*

tors or shepherds to be words denoting one and the same church officer; and their specific duties are to *teach* and *govern kindly* the churches. Comp. Jno. 21: 16; Acts 20: 28; Tit. 1: 5, 7. *The flock of God*, ποιμνιον. *God's little flock*, strictly. It is a diminutive term, expressive of endearment = *God's beloved flock*: as in 3d v.; Luke 12: 32; Acts 20: 28, 29.

*Discharging the bishop's office*; ἐπισκοποῦντες; acting as overseers of it, or its bishops. It does not mean any kind of inspection, but the oversight of an overseer. *Episcopos*, usually rendered *bishop*, means *overseer* or inspector, superintendent of a particular church; not an overseer over other teachers and rulers in the churches. See Acts 20: 28; (where only it is rendered *overseers*; it should be *bishops*.) Phil. 1: 1; 1 Tim. 3: 2; Tit. 1: 7; 1 Pet. 2: 25, to Christ. In these four places only is the word *episcopos* applied to church officers in the New Testament; and it is of the same meaning as *Shepherd* and *Teacher*. Eph. 4: 11; 1 Cor. 12: 28, 29. *Bishop*, *Pastor*, and *Elder* then are *synonyms* in the New Testament; denoting one and the same church officer; viz., the ordinary teacher and governor of a church, or congregation of Christians. And here Peter tells the *Elders* to *act as Pastors and as Bishops*; just as Paul does. Acts 20: 28. The word *Elder*, however, more particularly denotes ministers *as rulers*; *Shepherd* and *Overseer*, as *teachers* and *inspectors*. A *diocesan* bishop, or one superior in office and authority to other bishops or ministers, is an office no where recognized in the New Testament. Such an office is of human institution: it may at times, for aught we know, be salutary to the church; but to say that it is of *divine* institution, is to say what never has been proved; nor can be.

*Not by constraint, but willingly, &c.* Here the Apostle describes *the manner* in which they are to *teach* and *govern*

the churches. Literally, *not necessarily*, i. e., *not of necessity*; ἀναγκαστῶς = ἐξ ἀνάγκης. Heb. 7 : 12. He alludes to the necessity imposed by the nature and circumstances of the case. ‘Do not attend outwardly and mechanically to this matter, simply because you have been set apart to this office, and the people expect it of you ; or because your official station says *you must*, but with right good will.’ Heb. 7 : 12. “The priesthood being changed, there is made, *of necessity*, a change also of the law ;” i. e., such a change is evident from the very nature and circumstances of the case. *Not for the sake of base gain, but of a ready mind.* Comp. Tit 1 : 11. To preach *for the sake of* money, and to *receive* money for preaching, are very different things ; a distinction *with* a difference, though some seem slow to understand it. 1 Cor. ix ; Gal. 6 : 6 ; 1 Tim. 5 : 17. ‘Not from motives of avarice, but with prompt and hearty love or earnestness :’ the mind *going before* the gold, περιθύμως.

3. *Neither as lording it over the heritages, &c.* The verb means *to master*, overpower. Acts 19 : 16. Hence, to *exercise civil authority* ; to be lords or governors of the people. Matt. 20 : 25 ; Mark 10 : 42. Comp. 2 Cor. 1 : 24 ; Luke 22 : 25. *The heritages* : The word properly means *lots* ; and hence, *portion, inheritance, or possession* ; as here, and in Acts 8 : 21 ; 26 : 18 ; Col. 1 : 12. The flock of God, or churches in the Lesser Asia, are called *the lots*, or possessions ; perhaps, in allusion to the division of Canaan by lot. Ps. 94 : 5 ; Mic. 7 : 14. *But being models to the flock*, or patterns for imitation ; as the word is used in Phil. 3 : 17 ; 1 Tim. 4 : 12 ; Tit. 2 : 7. ‘Not acting as lords over God’s possessions, but setting an example in every good word and work.’

4. *And then, when the Chief Shepherd, &c.* *And then :* καὶ is here used to denote a consequence, the result of the right discharge of their duties. Thus elsewhere, e. g. Matt.

11: 18, 19. “*And therefore* they say, He has a demon.” “*And therefore* they say, See a glutton.” Jno. 7: 22. Rom. 11: 35. “Who has first given unto him; *and then* it shall be given unto him again?” *The Chief Shepherd* or pastor: Christ alone is Archbishop of the churches, by divine right.

*Has shown himself*, or appeared. See on 4: 18. Comp. 1: 7, 13; 4: 13. *Ye shall carry off a crown*, &c. See on 1: 9. The allusion seems to be to the crowns or wreaths given to the successful competitor in the heathen games. These wreaths were generally of parsley, olive, and the like, and hence were fading in their nature; while the shouts of —“well done,” that burst from the approving crowd, were noisy indeed, but transient. (Comp. Heb. 12: 1.) And comparatively worthless too; since many such conquerors outlived their honors, and died—banished in a strange land. But the honors of the faithful Minister of Christ *can not fade*; the crown Christ will put on his head at his second coming will be everlasting; for His approbation, and that of the holy creation, will never cease. And *the glory* of which the crown is made up, consists, besides, of a life holy and blessed to all eternity, by the side of the Chief Shepherd himself. Rev. 2: 10; 1 Cor. 9: 25. “The unfadeable crown of glory,”—strictly, *the glory*, i. e. eternal life. “Glory” is the genitive of explanation: ‘The Crown that can not fade, Glory.’ (See on 1: 13; 3: 7.) Comp. 1 Cor. 2: 7; Rom. 8: 18; 9: 23, last clause; 1 Pet. 5: 10, with 1 v.

## DOCTRINES.

1. The Apostles can have no successors, as Apostles; but as *Elders*, Bishops or Pastors, they have. 1 v., with 1: 1; Matt. 28: 20.

2. Spiritual life is the temper of the glorified begun in

the soul; not only a pledge, but a part of future glory. 1 v. Jno. 3: 36.

3. The Ministers of Christ are Elders, Pastors or Bishops, equal in authority and jurisdiction under the Chief Shepherd; who alone is Head and Master. 2, 4 vs.

4. To preach the word, inspect and govern kindly the flock of Christ, are their specific duties. They are not to exercise despotic rule and dominion, but be models of every virtue to the people of God. 2, 3 vs.

5. These duties must be performed, not from a regard merely to outward decencies of rank and station, but willingly; not from a principle of avarice, but with the prompt zeal of love. 2 v.

6. The great motive to encourage them in so doing, is the future reward of grace. The faithful Shepherds of Christ's flock must not look for their chief recompense here. But when the Chief Shepherd shows himself—all will be well. Then the dazzling crown of Glory shall glitter on their heads: the sun of their honors shall never set. 4 v.

#### REMARKS.

1. "No man was ever scolded out of his sins." Let then the Christian Ministry not speak roughly, but, like the venerable Apostle, use entreaties. 1 v. 2: 11; 5: 12.

2. It becomes the teachers of the Church to ask themselves whether *they* are partakers of the glory to be uncovered? For how can Shepherds tend the flock, if destitute of love to the Chief Shepherd and the sheep? 1, 2 vs. Jno. 21: 16.

3. Avarice and the lust of power have been but too fearfully exhibited by men calling themselves pastors of the flock of God,—but who, in reality, were servants of the Devil. And no church has so signally disregarded Peter's injunc-

tions as that church which pretends to be founded on him. 2, 3 vs.

4. When any of the Elders of the churches of Christ are tempted to become discouraged in the self-denying work of the ministry, let them remember that it is a good work; and the reward unutterably precious. If this will not animate them in duty, then they have mistaken their calling. The Chief Shepherd needs no half-hearted overseers of his flock; and he who died for the Sheep, expects the Shepherds he has appointed, to serve him and them warmly—with their eye fixed on the crown of Life. 4 v.

Likewise, ye younger, be submissive to the elders, (or aged.) But do ye all, submissive to one another, wrap yourselves in humility; for God arrays himself against the proud, but to the lowly he gives grace. Lie low, then, under the mighty hand of God, that he may lift you up in the set time; casting off all your carefulness upon him, because he tenderly cares for you. Be sober, keep awake; your adversary the devil, as a roaring lion goes about, seeking whom he may devour. Whom withstand, firm in the faith; knowing that the same kind of sufferings must be endured to the end by your brotherhood in the world. 5-9 vs.

5. The *younger* are either *the people*, or private Christians, who are required to obey the Elders of the churches, (see Heb. 13 : 7, 17;) or else the younger disciples as opposed to aged disciples, who were in Christ before them. Rom. 16 : 7; Acts 21 : 16. We agree, however, with those who think that private Christians are meant. If their teachers and rulers are called Elders, there is nothing strange in the fact, that they who are subject to their authority, under Christ, should be named *the younger*, or *youth*. Besides, in the Apostolic churches, men considerably advanced in years, seem usually to have been set apart to watch over the flock of Christ. Hence, Paul is so careful to admonish Timothy : "Let no one despise *thy youth*." 1 Tim. 4 : 12. (And we

think it strange, that churches now should so often prefer a young soldier of Christ to a veteran in arms. Surely, neither should be lightly esteemed by the brethren; but experience or practical wisdom must, except in some few rare instances, be with those who have been longer battling with the power of darkness.) The Apostle, too, has just been addressing the Elders of the churches, and it seems most natural to understand him of the same officers here. *Likewise*: i. e. from the like motive, namely, the crown of Glory that cannot fade. 4 v. (See on 3: 1.) Hence the sense is: 'From a like regard to the future reward of grace, do ye, the people of the churches, arrange yourselves under your leaders; being submissive and obedient to them, as teachers of Christ's laws.'

*But do ye all, submissive* (or submitting yourselves) *to one another, wrap, &c.* Ye *all*; i. e. all of you, whether *people* or *elders*; for *here* the Apostle addresses both. He enjoins the cultivation of a lowly mind or humility, and mutual deference and respect. *All*, whether ministers or people, are required to help one another in good offices, and to cherish mutual esteem. The participle here, as usual with Peter, denotes the *manner*; manner in which the humility is to be shown. 'Show, all of you, a lowly mind, by cherishing respect and deference to each other.' *Wrap yourselves in humility*, or with a lowly mind: ἐγκομβώσασθε be clothed with humility as with an *encomboma*; or large *outer* garment,—usually worn by slaves. So the sense is: Throw this cloak over all your other virtues; let a lowly mind be especially conspicuous.' This allusion in the verb to an outer garment or cloak, we have expressed by translating *wrap yourselves in*.

*For God arrays himself against, &c.*: comp. Jas. 4: 6; 5: 6. The term is a military one: God is, indeed, in himself a Host; a host, compared with which the intelligent creation is less than nothing. If He sets himself against one, who

can be for him? But this he does to all *the proud*, the *super-cilious*, or *scorners*.<sup>17</sup> The word here used, the LXX. employ for the Hebrew word *scorner*; one regardless both of God and man. It strictly means *appearing above* another, very conspicuous—in one's own sight. Hence arrogant, haughty, scornful. It is found elsewhere. Luke 1: 51; Rom. 1: 30; 2 Tim. 3: 2; Jas. 4: 6.

*But to the lowly he gives grace*: i. e. he bestows on them many tokens of his favor, which is life. He is the friend of the humble, but the enemy of the proud. The motive here used is taken from Prov. 3: 34, according to the LXX. which agrees in sense with the Hebrew. For, "he *scorneth* the scorners," is the same as, "he *arrays himself* against them;" he derides their vain opposition to Him, or utterly discomfits them. Comp. Ps. 2: 4.

*Lie low, then, (or be humbled) under the mighty hand,* &c. *Then*, i. e. because God is the foe of the proud, but the friend of the lowly, 5 v. *The mighty hand of God*; i. e. the particular manifestation of his just power before mentioned, 4: 17. It is the same as the judgment on the house of God; the severe chastisement, or persecution allowed to overtake the disciples of Christ. The burning kindled by them being under his management and control. While bad men act out their own bad passions most freely, God directs the fierce whirlwind hither and thither, as it seems good in his sight. Hence the remarks of Doddridge on this phrase are correct; only he should have left out the doubtful words. "Perhaps by this expression, the Apostle may intend to remind them that the hand of a righteous providence was concerned in those events which were owing to the wickedness of men; so far concerned as to overrule them, and render them instrumental and subservient to the accomplishment of his own wise designs." See Prov. 21: 1; Ps. 17: 14. "From men, *thy hand*, Jehovah" i. e. instruments employed by thee; as here Isa. 10: 5. When

God suffers his people to be greatly persecuted, there is great need of their humbling themselves before him, bewailing their sins.

*That he may lift you up*, or deliver, honor, and prosper you. Luke 1 : 59 ; Acts 13 : 17 ; 2 Cor. 11 : 7 ; Jas. 4 : 10. *In the set time* : literally,—*in season* or *a set time*. It does not mean simply a *fit time*, though that is implied, but also a fixed or definite time, or season = in due season, the right set time. Peter alludes chiefly to the time of deliverance as settled and fixed by God, for he had before told them that *the season* of the *beginning* of the Judgment had come, 4 : 17 ; here they are reminded that there is *a season* for its continuance, recommending a lowly prostration of soul before God as a means to hasten its removal.

7.  *Casting off, &c.* This participle depends on the imperative, *be humbled*, in the foregoing verse, ‘ Lie low then under this judgment, bewailing your sins ; and yet confiding in the Father who chastises you :  *casting off, &c.* *All your carefulness* : strictly, *all the carefulness of yours* = all this your anxiety ; alluding particularly to their dread of the burning, coming among them ; and the consequent cares that seized them respecting themselves, their families, and their fellow disciples. Now, says the Apostle, all this your carefulness cast off upon God ; it is a load too heavy for you to bear. Trust God, leaving events in His hands. See Ps. 55 : 22 ; to which Peter alludes. The construction is also a pregnant one : ‘ Cast off all this your anxiety, *and lean on God.*’ Comp. Phil. 4 : 6, 7. The noun *μείριμνη* means *distracting care, undue anxiety, carefulness* ; Matt. 13 : 22 ; Mark 4 : 19 ; Luke 8 : 14 ; 21 : 34. Once of the pressing and painful anxiety resulting from watching over the churches ; the cares of the Apostolic office ; “ care about all the churches,” 2 Cor. 11 : 28.

*Because he tenderly cares for you* : ὅτι αὐτῷ μέλει περὶ ὑμῶν,

strictly, *because there is a care to him about you*. The sense is, He himself is concerned about you; or he tenderly cares for you. God is here represented as a kind-hearted father, who, (although he chastises severely, and *while* he does it) is bent on their welfare. The necessity of such chastisement grieves him to the heart, and his feelings yearn *towards* the chastised. The dative, *to him*, relates to this tenderness, this careful love on his part. (See Buttman's Gr. Gr. by Robinson, § 133. Note 2.) Hence we have translated, he *tenderly* cares for you. This, with other anthropopathic expressions common in Scripture, is exceedingly beautiful and energetic. What a dark book the Bible would have been if God had not condescended to speak as men do; clothing himself, for our instruction, with human affections! But now it sheds a warm, bright light in this benighted world.

8. *Be sober, keep awake*: &c. Confidence in God in trying scenes must be combined with watchfulness over ourselves. *Be sober*, not intoxicated: see on 1: 13. *Keep awake*: comp. 1 Thess. 5: 6; Matt. 26: 38, 40, 41. 'Like sober sentinels, keep awake; be very watchful.' Verbs alike in meaning are repeated because the Apostle feels warmly, and wishes to impress on their minds the importance of the duty. *Your adversary, the devil*, &c. Here the reason is given why they should be exceedingly vigilant. *Because* here (ὅτι) is omitted by most critical editors of the New Testament, although it is retained by Bloomfield. It certainly is more lively and emphatic without this particle: "Be sober, keep awake; your adversary goes about," &c.—thus describing him in the very act of prowling about the camp of the saints, intent on seizing the sheep. *The devil*, διάβολος = *slanderer, accuser*, by way of eminence. A lion roars when, roused by hunger, he goes about in search of food. Jud. 14: 5; Ps. 22: 13. The devil is here spoken of as the chief author and instigator of the persecution of the righteous;

the subordinate officers and privates of his army being, not only bad spirits, but wicked men. Eph. 2 : 2 ; 6 : 12 ; 2 Cor. 4 : 4 ; 1 Thess. 2 : 18. The *head* lion is put, by synecdoche, for all who follow him. The devil and his agents have tried various methods to drive true religion out of the world ; when the Apostle wrote he had begun to terrify by deaths, most cruel and shameful. Nero lighted the burning at his suggestion, and others followed the example he gave ; but the fear of God, and the love of Christ, when once truly implanted can not be uprooted by any created powers. *Seeking whom he may devour*, that is, bent on killing you.

We may remark here, that a number of foreign divines, with others nearer home, (anxious, it seems, to be seen in company with such celebrated characters,) appear to be alarmed somewhat at the *personal existence* of the devil and his angels, and hence deny his existence altogether ; supposing the devil to be a personification for the evil principle or sin. Rare, learned, and *honest* interpreters indeed ! By going on in the same way, they will land on the bogs of perfect absurdity ; for thus it can be proved that *Paul* had no personal existence, that word only meaning benevolent perseverance ; and that *Peter* was but a figure of speech when he delivered the sermon on the day of Pentecost, his name being only a personification for fiery zeal. Nay, that the Great and Dreadful Name of Jehovah himself—means Nothing. And into this black Atheism some have already rushed. But the *fool* only has said in his heart, *God—nothing*. Ps. 14 : 1. Surely such men are *ἀλλοτριεπίσκοποι*, bishops of a charge not properly belonging to them ; they are out of their parish, when they attempt to treat of holy things. Their irreverent spirit may do well enough to comment on those pagan poets, “ who love to box the ears of all the gods at once,” but they should let The Holy Book alone : *procul, procul este profani*.

9. *Whom withstand, &c.*: i. e. stand against—give no place to him by your fears. *Firm*, fixed or unwavering, *in the faith*: The faith here means the gospel, the truths believed; and also the principle which lays hold of them. ‘Be unwavering in your belief of the gospel.’ An unshaken Hope of eternal life is the helmet to be worn, especially in persecution. See 10th v.; 1: 7, 13; 4: 1, 6, 13. As to this use of the words, *the faith*, see Eph. 6: 16; 2 Cor. 4: 13; Phil. 1: 25; in each of which passages the original has the article. *Knowing that the same kind of sufferings, &c.*: Clear indeed was our Apostle’s prophetic foresight of the coming sorrows of the brethren, to be inflicted by the heathen! The verb ἐπιτελεῖσθαι, may mean, either *to be endured to the end*, or *to be paid in full*; the former is more likely the true meaning. “By your brotherhood *in the world* :” i. e. *on earth*, opposed to those *in heaven*. Comp. 4: 1, 6. God’s family is, as yet, in different rooms of his great house, the universe. Jno. 14: 2; Eph. 2: 15. Those in the lower room are subject to suffering,—and they only; but all at last will meet, perfectly blessed, in the same room—at home for ever. 10th verse.

## DOCTRINES.

1. Private Christians should give all proper deference and submission to their leaders in the Lord. 5 v.

2. Mutual esteem is the duty of all, whether ministers or people; thus we should always be throwing humility over all other Christian graces. 5 v.

3. The proud and scornful will be punished severely by God, but on the lowly he will heap up his favors. 6 v.

4. Penitent humility is especially becoming us when suffering under the pressure of the Almighty’s hand; no matter what instruments he directs and governs in chastising us. 6 v.

5. God lifts his children out of the fire at the fittest season; in wisdom and love he appoints the beginning and end of all our trials. 6 v., with 4: 17.

6. Childlike trust in God will set us free from all distracting care about the future. 7 v.

7. Times of persecution especially demand, on the part of Christians, great watchfulness, unwavering faith in the gospel, and holy boldness. 8, 9 vs.

8. The devil is the prime mover and chief instigator in all persecutions of the righteous. 8 v.

#### REMARKS.

1. The insubordination too often manifested in Christian societies, shows disregard to a plain divine command. 5 v. Heb. 13: 17.

2. What an enemy is God! what a friend and shield! If he be for us, who can be against us? If he be against us, who can be for us? 5 v.

3. "They who recognize no other providence but their own foresight, are always burdened with the care of their own happiness;" but they who lean on God, have peace indeed. 7 v.

4. The moment slothfulness begins, that moment dangers stand thick about us. Let us then be sober and keep awake. 8 v.

5. The first and constant lesson to be learned in the school of Christ, both by the teachers and the taught, is Humility. This mantle hangs gracefully on the shoulders of every disciple, and they who have it not, belong to the school of Satan. 5 v. 1 Tim. 3: 6.

Now the God of all grace, who hath called us to his eternal glory in Christ Jesus, after ye have suffered a little, himself thoroughly restore, establish, strengthen, found you.

To him *be* the glory and the dominion for ever and ever. Amen. 10, 11 vs.

By Silvanus, (the faithful brother, as I am persuaded,) I have written briefly to you, beseeching and testifying this to be the true grace of God, in which ye stand. The *church* fellow-chosen in Babylon—greet you, and Mark, my son. Greet one another with a kiss of love. Peace to you all that are in Christ Jesus. Amen. 12–14 vs.

10. The Apostle, (having alluded to their anxiety about the anticipated persecution, and urged them to cultivate humility and trust in God, with watchfulness over themselves, and boldness in conquering the fear of death, 6–9 vs.,) now concludes with an excellent and comprehensive prayer for them; a prayer suited to their then state, and summing up in a few words the great and blessed results of the trials of God's children. *The God of all grace*, or from whom all grace comes; the author of every good and perfect gift. Jas. 1 : 17. *Who hath called us to his eternal glory*, or who hath renewed us to obtain the eternal glory, which he imparts to his children. Comp. 1 : 3–7; 4 : 13; 2 : 9; 2 Pet. 1 : 3. *In, or by Christ Jesus*; i. e. in consequence of our oneness with him, legal and spiritual. Comp. 14th v. *By Christ Jesus*, would mean, by his obedience unto death as our Priest and Surety. We prefer the *first* interpretation; if the other had been Peter's thought, he would very likely have used *διὰ* with the genitive—*through*; as in 1 : 3, 21; 2 : 5. *ὀλίγον παθόντας*, you having suffered a little, i. e. *after you have suffered a little*. *A little* relates both to the comparative shortness of the time and of the sufferings: a little suffering for a little while: as he uses *ὀλίγον ἄρτι*, *just now a little*. 1 : 6. Or, he may allude to time only, *a little while*. Perhaps, this is the more exact view, since thus *a little while* of suffering contrasts well with *the eternal glory* following it. Comp. Rom. 8 : 18.

*Himself thoroughly restore, mend, cure, or bring to a*

sound and healthy state; make perfect—as once before sin entered into the heart, *καταργήσαι*. See Mark 1: 19; 1 Cor. 1: 10; Gal. 6: 1; Heb. 13: 21. *Establish*, fix permanently, *confirm* in all holy thoughts and deeds. Luke 22: 32; Rom. 1: 11; 2 Pet. 1: 12. *Found you*: the verb means to lay a foundation; hence to make immovable. Eph. 3: 18; Col. 1: 23. So the sense is: ‘May God make you in every respect as you should be, abundantly strengthen you, and make you immovable in the way of holiness.’ The repetition of the synonymous verbs here strengthens the thought. Another reading has the verbs in the future: “himself will make perfect,” &c.; though the use of the imperative seems more natural and appropriate in a prayer. The certainty of the thing prayed for is the same either way; for inspired prayers show what God intends to do for the children he has chosen and begotten again; such prayers being, in a peculiar sense, agreeable to his will. 1 Jno. 5: 14, 15.

11. This doxology has been explained, 4: 11, where it is also found. It is worthy of special attention that this prayer and doxology is, in fact, addressed to the Triune God. *The Father* is addressed as the *fountain* from whom all grace comes; *The Son*, as the one *in whom* we have Eternal Glory; and *the Spirit*, though not directly named, is yet clearly addressed as the one who effectually calls, makes perfect, strengthens and renders immovable the regenerated; for *his* peculiar work is to make holy, and hence he is called *The Holy Spirit*.

12. See the Introduction. The pronoun *ὑμῖν*, *to you*, can be connected either with “the faithful brother *to you*,” or with “I have written briefly *to you*.” The latter we think more natural; for the relation of Silas, (Paul’s fellow-laborer,) to them was a fact well known by them; but the fact that Silas was now with Peter, and about to bear his letter to them was one they could not know without being told. *By*

*Silvanus*, through or by means of *Silvanus*, *I have written to you*, in itself considered, may mean either by *Silas* as his amanuensis or penman, or by him as the bearer of the letter. We prefer the latter; because there is no clear and undoubted proof of any *Apostle* having employed an amanuensis but *Paul*; and he did, for the same reason that President Dwight did—a painful disease of the eyes, being “the thorn in the flesh” of them both. See 2 Cor. 12: 7; Gal. 4: 13–15; Gal. 6: 11, Gr. (As this opinion is a matter more curious than important, we simply refer to the passages which seem very clearly to hint at its truth.) *Hug* makes this clause refer to a lost letter of the *Apostle*, delivered to them formerly by *Silas*; but this opinion rests on no good foundation, because the aorist tense which *Peter* here employs can relate as well to what was done five minutes before the time in which *Peter* was writing this postscript, 12–14 vs.—as to any other past duration. *The conclusion* of our *Apostle’s* letter is contained in the 10th and 11th vs. What follows is a *postscript*; in which he states the fact that the letter which he had just written, (referring to all the epistle, except the three last verses,) was to be carried to them by *Silas*: thus giving them clear proof of its genuineness.

*The faithful brother*; i. e., brother to *Peter*, brother in the eldership, or ministry. Comp. 2 Cor. 1: 19; 1 Thess. 1: 1. *As I am persuaded*; not, “as I suppose.” The verb means to *reason* or *think out*. Mark 11: 31; 2 Cor. 3: 5, and hence to *conclude*, or to come to a satisfactory opinion after reasoning = to be persuaded, hold as certainly true; as in Rom. 3: 28; 6: 11; 8: 18. There is no doubt then implied; on the contrary, the *Apostle* tells them that he had satisfactory evidence of the fact of the fidelity of *Silas* as a minister of *Christ*. I have written to you *briefly*, δι’ ἐλίγων,

with few words. (Comp. Eph. 3 : 3, where Paul refers to the two preceding chapters.)

*Beseeching* and *testifying*: on the first word, see note on the first versc. *Επίμαρτυρῶν*, *giving testimony upon*, that is, *testifying to*, or *giving additional testimony*. There may have been Judaizers among the churches, trying to undermine Paul's Apostolic authority, and hence one design of Peter, in writing this epistle, may have been to give *his* testimony to Paul's teaching as agreeing with his; though we prefer the former interpretation. *That this is the true grace of God*; or *this to be the true grace of God*. *This* (ταύτην, sc. ἐπιστολήν) *letter*, for this noun must be supplied in thought. That this (letter) *is*, contains, or *exhibits*. Mark 14 : 22, 24. The Apostle, as it were, points with his finger to this letter, and says, *This is the true grace of God*, i. e., the true gospel, of which God is the author. Comp. 4 : 17. The Gospel is called *Grace*, because the great truth it discovers, is Salvation by grace. This is Paul's explanation of the phrase, 'grace of God,' as thus used. Acts 20 : 24. "The gospel of the grace of God;" i. e., the gospel *treating of God's grace*. In this phrase, "of the grace," is the genitive of the object; as often elsewhere; e. g. "Conscience of God," concerning, or relating to him. 1 Pet. 2 : 19. "The gospel of the kingdom," i. e., treating of that kingdom. Matt. 4 : 23. The word *of the cross*, i. e., the doctrine concerning the atonement of Christ. So "the gospel of the grace of God" means, the glad tidings concerning our salvation by God's grace. It is because of this leading truth contained in it, that it is named, *Grace*, and *Grace of God*.

That *Grace* and the *Grace of God* are used to denote the gospel the following passages will prove; Acts : 13 : 43; "who persuaded them to continue in *the grace of God*," or adhere to the gospel; teaching salvation by *Grace*: comp. 42 v.; Tit. 2 : 11. "For *the grace of God*, bringing salvation, (an-

nouncing or declaring it) hath appeared to all men ; *teaching us,*” &c. 12 v. ; Gal. 5 : 4,—“ whoever are justified by law, ye have fallen off from *Grace*, or *the Grace*,” τῆς χάριτος. The meaning of which is : “ Whoever desire and endeavor to be justified by obeying the Law, ye have utterly renounced *the Gospel.*” *Grace* here is the opposite of *Law*, and hence must mean the gospel, and nothing else. Men may fall off from the gospel, renouncing the doctrine of Salvation by Grace ; but the spiritual life in the souls of those begotten again, is imperishable. (1 Pet. 1 : 7, 23) ; Hcb. 13 : 9. “ Be not carried away by many colored and strange doctrines ; for it is good that the heart be confirmed by *Grace*, not with meats,” &c. Here *Grace* means the Gospel, truly so called, in opposition to false doctrines in general, and Judaism in particular. See, also, 2 Cor. 6 : 1 ; Gal. 2 : 21 ; Col. 1 : 6, with 5 v. ; 2 Pet. 3 : 18,—“ grow in grace, even in the knowledge,” &c. ; Jude 4 v. When Peter calls this Epistle the *true* grace of God, he hints that they who taught otherwise among them were declaring a false gospel, and that they would now have the means of detecting such teachers : which, if Barnes had carefully considered, he would not have said that Peter, in his first Epistle, makes *no allusion* to the false teachers, so graphically described in the second. The *hint* here given is certainly full of meaning, and directed right to this point.

*In which (grace) ye stand* : ἐστῆκατε, (the perfect, denoting permanent state,)—ye have stood and still stand ; equivalent to *stand fast, persevere*. So, Acts 26 : 22 ; Jno. 8 : 44 ; 2 Cor. 1 : 24, “ for by *the faith ye stand* :” i. e. ye persevere by clinging to the gospel. *In which* : strictly, *into which*, (as in 3 : 20) which we have, sometimes, thought meant, ‘ going into which grace, ye stand,’ i. e. as we say, ‘ entering into the spirit of a work,’ so here, entering into the very soul of the Gospel ; thoroughly imbued with the intense freeness or *grace*, which gives the gospel one of its most striking names.

Thoroughly understanding this, ye persevere. If so, Peter then teaches that gratitude for such grace is one great means of perseverance in truth and holiness. Be this as it may, the general thought is clear.

13. *The (church) fellow-chosen in Babylon greets you, &c.* "Church" is supplied with most, as being the correct meaning of the Apostle. At least, this is more likely than the view of those who consider that the wife and proper son of our Apostle are meant. Yet this last opinion is not so worthless as many think. For, without any force being applied to the original, we might render thus: "Syneclecta, who is in Babylon," &c. Neander considers Syneclecta (the Greek word for 'fellow-chosen,') to be the name of Peter's wife. And *Peter* was wont to be accompanied by his wife in his travels, 1 Cor. 9: 5. (The *Popes* have an odd way of copying his example; neither marrying, nor preaching the gospel!) And hence there would be nothing strange that his wife was in Babylon. But this name of a female is unusual; and it seems very probable that a Church was gathered in Babylon, and this Church, chosen of God as well as those addressed, sends salutations to the disciples in Asia Minor: for our Apostle's labors among the Jews were remarkably blessed, Gal. 2: 8. Besides, if Peter here meant to allude to his wife *the article* would have been omitted; (see Rom. 13, *passim*) as he does before the word, *Mark*. To this it may be replied, that the article is used as the relative pronoun, according to Neander's view; but still the other interpretation is more natural and less strained. For, on the supposition that the word *Church* is understood, the article is absolutely necessary; but on the other supposition, it is needless. We adhere, then, to the ancient interpretation as correct. *Mark* is, perhaps, the same as John Mark, and Peter calls him *his son*, either because he was instrumental in his conversion, or as a son he served with him in the gospel; or for both rea-

sons. Acts 12 : 12 ; 15 : 37 ; Col. 4 : 10. (See 1 Cor. 4 : 15 ; 1 Tim. 1 : 2 ; Philemon 10 v. ; Phil. 2 : 22.) The same John Mark seems to have been the writer of one of the gospels ; the gospel which we now have, and which Peter approved ; thus stamping it with the seal of Apostolic authority.

14. *A kiss of love*, is one proceeding from love ; a token of Christian affection. Rom. 16 : 16 ; 1 Thess. 5 : 26. *Peace* means, in the Apostolic salutations, all blessings of a spiritual kind, perhaps, with a special allusion to "peace with God." Rom. 5 : 1 ; Eph. 1 : 3 ; (comp. note on 1 Pet. 1 : 2.) *To you all that are in Christ Jesus*. The bonds of this spiritual oneness, on the part of Christ, is the Spirit of grace ; on our part faith. See Gal. 2 : 20 ; Rom. 8 : 9, 10 ; Eph. 3 : 17.

## DOCTRINES.

1. The Father is especially to be considered as the source from whom all spiritual blessings flow ; the Son as he *in whom* we obtain Eternal Glory, and the Spirit as the one who renews, strengthens and makes perfect the holy life in the soul. This one God is worthy of all praise and dominion for ever and ever, 10, 11 vs.

2. The design of God in regenerating men is to give them Eternal Glory, 10 v. 1 : 3-5.

3. Sufferings in this life are necessary, as a part of our discipline, before we obtain life everlasting, 10 v. 1 : 6.

4. Hereafter, the called will be every way perfect, holy and unblameable even in the eye of God himself ; and their holy vigor will increase to all eternity, 10 v.

5. Those Churches who have the services of *faithful* ministers should esteem them very highly in love for their work's sake," 12 v.

6. This epistle of the Apostle Peter ought to be carefully and prayerfully studied ; its doctrines believed, its precepts

obeyed, its threatenings feared, its promises so full of Glory, embraced with a glad heart; for it is an inspired outline of the True Gospel of God; that gospel which so fully teaches us that by *grace* we are saved. Especially should they who are persecuted for righteousness' sake take it as their manual, for by thoroughly entering into the spirit of it they will be enabled to persevere even unto death, 12 v.

7. The tokens of love vary with the usages of society. A shaking of the hand now, prompted by Christian love, has the same meaning as the kiss of the primitive disciples, 14 v.

8. Blessings of every kind and degree will hereafter be the portion of all who are in Christ Jesus, 14 v.

#### REMARKS.

1. We should look upon effectual calling as the preparation for eternal glory. How delightful and animating this truth! 10 v.; 5: 1.

2. *That* is a false doctrine, the natural tendency of which is to tempt us to take any praise to ourselves, either for our regeneration or final glorification, 10, 11 vs.

3. True modesty does not consist in undervaluing the gifts God has bestowed on us. Peter was conscious that he had an affectionate and zealous spirit; that his *writings*, as well as his life, proved it. He therefore mentions the fact gratefully, 12 v.

4. Let us bring the instructions of all, whether oral or written to the touchstone of the Divine word, and to this Epistle, as a part of that Word; before we receive them, let us be sure that they exhibit the *true* grace of God, 12 v.

5. How lovely is the family affection of Christianity, the universal badge of discipleship! May this fervent love, wel-ling from an unfeigned heart, increase and abound! 13, 14 vs.; 1: 22.

6. Mark the sound-minded man, and behold the upright, even all who are in Christ Jesus; for the end of such is Peace—fullness of joy, and pleasures eternal. 14 v. ; Ps. 16: 11. “After life’s fitful fever, they sleep well” who sleep in Jesus, 4: 6.

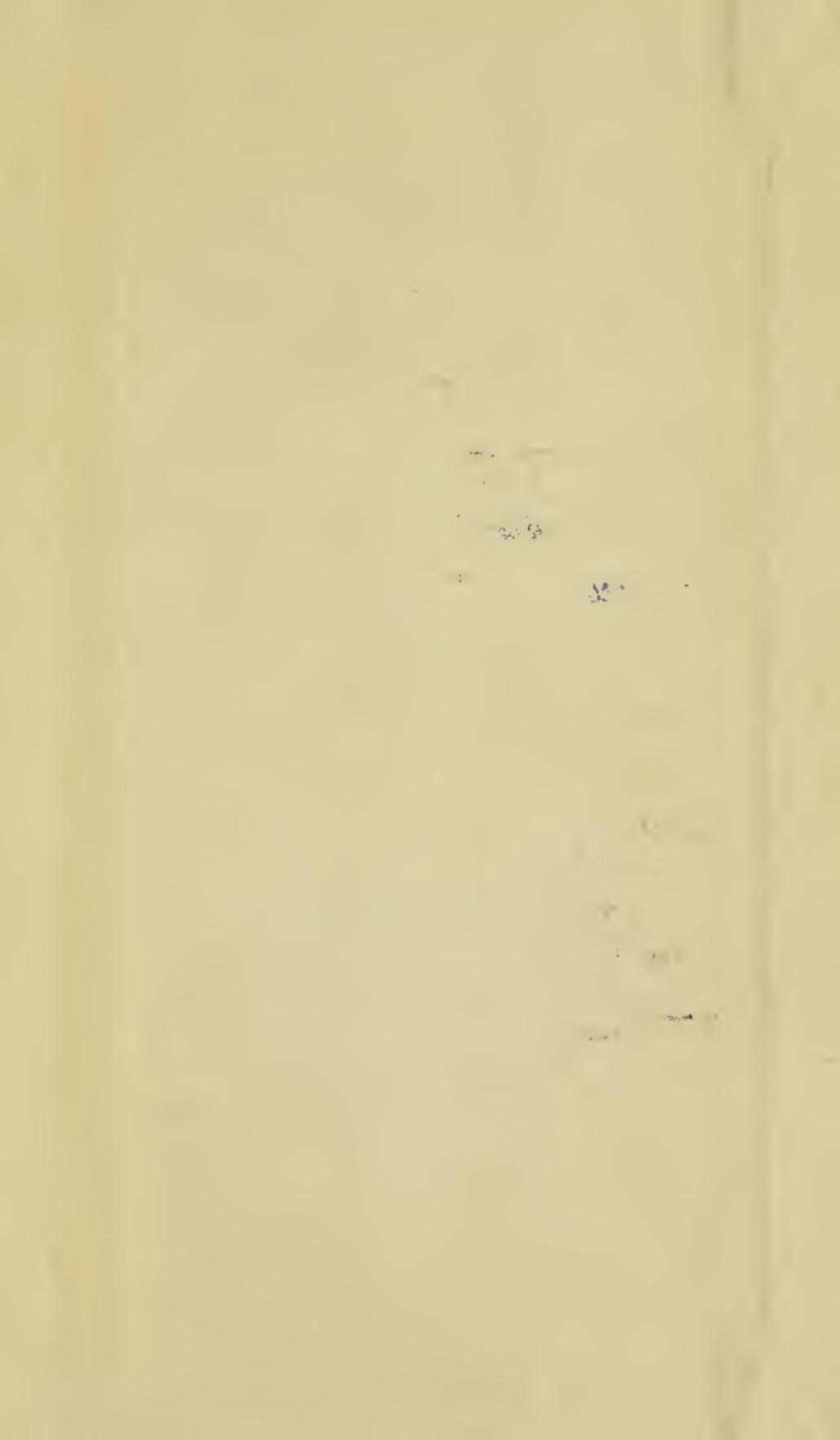
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