

under

19/5

1 Peter 2:9

- 2 purposes
- ① offer up spiritual sacrifices
- ② show forth God's praises

γένος = generation

εκλεκτού - chosen out, selected

βασιλείων - a body of kings, royal

κεράτευμα - act or office of priesthood

ἔθνος - a race, people (usually outside the privileged Jewish people, but also sometimes in the singular for it); the nations outside Judaism, the Gentiles.

λαός - a people, characteristically of God's chosen people, first the Jews, then the Christians.

περιποίησιν - acquiring, obtaining, possessing, possession, ownership

ὅπως - in order that; That

ἀρετὰς - excellence, particularly moral excellence; manifestation of power. (Souther)

- properly denotes whatever procures pre-eminent estimation for a person or thing - 1 Pet 2:9: here the original & general sense

(4)
that of might fill out. The preposition gives
the sense of publishing forth the virtues,
i.e., gracious dealings, excellent & glorious
attributes.

Eds w/ called out gives more the aim of
the call, than its local result: to, i.e.
to attain unto & be partakers of; to walk
in & by His wonderful light (this
expression here can hardly mean the life
of our Xian life only; but must import
that life of O's own presence & Being,
after which our walking in life is to be
fashioned).

It is wonderful, just as to one
smiling out of long darkness the life of
day would be wonderful (we born
blind & then given sight -



Vs 21

ἕταθεν - an evil experience, evil treatment, suffering. Same word used for the sufferings destined for the messiah in 1 Pet. 1:11 - (Souter)
~~- Pathos~~

ὑπολιμπάνων - leave behind

ὑπογραμμον - (properly, a piece of calligraphy, a copy, for children to imitate) a model, a type, which has to be followed. (Souter)

Lit. an underwriting (from hypo-grapho, to write under, to trace letters for copying by scholars); a writing-copy, an example - 'tis what what I ~~copy~~ left believers. (Vine)

12 21

ἑπακολουθήσητε - follow close after,
accompany, dog; promote,
endorse - (Souter)

to follow after, close upon -
Epi = upon. (Vine)

ἵχνεσιν - a track footstep.

① Example = a copy of characters over which
the student is to trace the lines.

Follow = the compound verb implies
close following. From writers + painters,
the metaphor changes now to a guide
(Vine)

② you were called - by the call of Q - Q
calls us to the exercise of this patient
endurance of suffering that we have done
nothing to deserve. In this very respect,
X has given us a model of Xian conduct,
for He too was called to endure an
undeserved punishment.

21 Mark the Humility of Him, who being Lord
of all, stooped to be the servant of all,
to that class which Peter is here addressing.
to suffer scourging & the cross as a slave; ^{it was especially} exemplary to that class
which Peter is here addressing.

Suffered for you = the phrase is
applied first in the sense that belongs most
nearly to the context — He suffered "for us," in that
He showed us how to bear wrong, setting us an
example to follow. The manner of His conduct
under injustice is ~~also~~ developed in the
multiple suggestions of W. 22-23. Then in the
next two verses, he applies the phrase in the
redemption sense; He suffered for us in that
He sacrificed His life for our sins. W/ this,
the words go beyond the circle of slaves
immediately addressed, & are meant for all
Christian believers.

Example = in the literal sense, the model
of handwriting to be copied by the schoolboy
then, figuratively, of a model of conduct
for imitation, applied by the
epitaphic (i.e. clause)
(Beare)

1.21

(4)

(3) The surprising truth that God has appointed that the innocent should sometimes have to suffer here on earth as tho' they had done wrong, & the proper submissive spirit in which such suffering should consequently be endured, are both supremely illustrated in the passion of X.

X Himself had taught His disciples 3 things about suffering: 1- He must suffer because He was me X; 2- That His suffering was for others, to provide for the many a ransom & remission of sins. 3- all who follow Him must similarly be prepared to suffer.

These 3 points are all significantly summed up together in this verse:

- 1- The implication of the phrase because X also suffered is that suffering is a part of our calling only because it was first part of His.
- 2- His suffering was not on His own account, but for us, i.e. on behalf of, & for the benefit

of, others, to secure their redemption from sin. ⑤

3- He thus provided in principle a precedent & an example for His followers. Suffering is something in which all who would in this present world be associated w/ O's X, & be called "Xians," must expect to share.
(Lyndall)

④ "For this" we are called: to do good & to suffer for & while doing it. For this all of us are ~~called~~ called to suffer & to be abused while we as followers of X conscientiously do good to others.

From start to finish Peter presents Jesus, our example, as our Saviour, who, by becoming our example, also enables us to follow His example by ridding us of our sins by bearing them for us & thus placing us into a new life.

The reason we are called "for this," namely to suffer while doing good, is due to the fact that we are called to follow a Saviour, who, in order to save us & to do us the highest

21

(6)

good, suffered infinitely more for our sins.

Follow: The IVA clause explains (example)
by using another ~~figure~~ figure: "in order
that we may follow his tracks," - footprints
left in the soil. The verb means "actually
follow." we must go the way the Master
went. (Lentini)

(5) Suffering: The natural result of the
Xian's contact w/ the people of the world & their
reaction towards the Lord Jesus who is seen
in the lips of the saint.

They are suffering for Jesus in the sense
that by their patient endurance of unjust punishment
they are bearing a powerful testimony to His
saving grace. ~~They~~

They find comfort in knowing that
someone else, & that person the Lord Jesus Himself,
went thru a like experience, that of suffering
~~unjustly~~ unjustly.

Footprints - planting his feet in the footprints
left by X. ⑦

Just as a child slowly, w/ painstaking effort & close application, follows the shape of the letters of his teacher & thus learns to write, so saints should w/ like painstaking effort & by close application, endeavor to be like the Lord Jesus in their own personal lives. Or as a small child endeavors to walk in the footprints made by his father in the snow, so we are to follow in the path which our Lord took.

Follow means "it" to take the same road" as someone else takes. We should walk the same road that Jesus walked, in short, be X like. (Wuest.)

v. 21

(5)

(6) The things in which we are to imitate X are specified in the following verses,
(Barne)

(7) This enforces the duty (v. 18) by the example of X. X suffered for them w/out sin, patiently, & as their substitute.

Hereunto ... called - unto patience under suffering. not to mere suffering.

The Xian who believes suffering to be only the result of natural law, or man's wickedness, or the devil's malignity, surrenders himself to one of the most pestiferous principles of Paganism - "It has nothing to do with it" a very common saying - is not the teaching of the Bible. (American)

V. 22

(9)

V. 22.

(8)

① No Sin = the just part in the suffering Redeemer's case.

He had human appetites, but not one of them became His master. No man ever had greater reasons, greater opportunities, & greater power to indulge in revenge; yet he forgave the greatest personal insults & loved the wrong doer even until death.

Guile = Deceit - ~~to~~

was found = more expressive than was. No guile ~~can~~ could be detected in his words. (American)

② This verse provides noteworthy testimony to the complete sinlessness of Jesus by one who had been on the closest terms of intimacy w/ Him.

This means that X did not deserve to suffer.

Exegesis of 1 Peter 3:17-22

Verse 17.

ΚΡΕΪΤΤΟΝ - better (also κρείσσων)

ἀγαθοποιούντας - doing that which is good.

Θέλημα - an act of will, will, sometimes as a will to be recognized, sometimes as a will to be obeyed.

Θέλος - will, to fix one's will on, to stick resolutely to, wish, desire.

κακοποιούντας - doing evil.

① If the will of Θ should so will - a play upon the word ~~will~~ will. (Tinent)

② The statement is entirely general & thus serves to a succinct, axiomatic expression what has already been said in 2:15, 19, 20.

Peter does not need to say that if we do ill, it might be Θ's will that we suffer. But many are surprised to be made to suffer when they are doing good, yet that is precisely what Θ's will wills in some instances.

When a man growls & jumbles or accuses Θ of injustice for letting him suffer

of course, spoils it all. He no longer has ⁽²⁾
the glory of suffering innocently. This is gone, &
he should hang his head in shame.

(Lanski)

③ When evil-doers suffer they are simply
experiencing a consequence of their wrong-doing,
something they deserve, an outworking of judgment,
an expression in some measure of the divine
sovereignty & of the moral character of the created
order.

If the righteous G, who has established
a moral order in creation, not only allows well-
doers to suffer, but Himself wills that they
should, it must be for some good reason &
purpose. Far from such suffering being a
penal consequence of their own evil-doing, in
being thus ordered to happen to them, it must
be a creature cause of good. G must intend
that some profit or benefit should come out of
it - for His own glory, for others' good, or
the personal good of the sufferer himself. ~~Such~~
~~thinking~~ Such thinking brings Peter back in
thought to the supreme example of such
worthwhile suffering - X. (Lyndale)

④ He speaks of Xians of any & every condition, & of the penalties that may be imposed upon them by officers of the law. Let them (Xians) only make sure that they commit no offence to justify the penalty, that it may be inflicted not for cause which they have given, but in spite of their manifest goodness.

This return to the thought of suffering for well-doing is then related to the sufferings of X, & becomes the point of departure for a disquisition on the meaning of His Passion, & of our participation therein thru our incorporation into Him by baptism. The theme is developed, w/ intricate & difficult variations, thru the remainder of the chapter & the first 6 verses of the following Chapter.

(Pearl)

Verse 18

ἅπασι - once for all

ἠπέθανεν - died

προσαγωγή - lead to, bring to, bring a subject into the presence of a king, present to, introduce to.

[προσαγωγή - access, entree, or perhaps a metaphor from the concrete sense landing stage.]

θανάτωθεῖς - put to death.

ὁ ζωοποιήθεῖς - to make that which was dead to live.

① In flesh, the material form assumed in his incarnation.

In spirit - ~~was~~ not by the Spirit, meaning the Holy Ghost, but referring to his spiritual, incorporeal life. The words connect themselves w/ the death-cry on the cross: "Father into thy hands I commend my spirit."

I wish is that side of man's being by which he belongs to earth... & accordingly perishable like everything earthly. Spirit, on the other hand, is that side of his being

according to which he belongs to a supernal sphere of being; & is therefore not merely a creature of earth, & is destined to an immortal existence.

Thus we must be careful & not understand spirit here of the Spirit of G, as distinguished from the flesh of X, but of the spiritual nature of X — "the higher spiritual nature which belonged to the integrity of his humanity."

(Vincent)

② The advantage of suffering for well-doing is exemplified in the experience of X, who gained thereby quickening (v. 21), & glory (v. 22).

(E 67)

③ just for the unjust: he represented, he was offered for, the unjust, the unrighteous.

He might bring us near to G.

Being put to death: this participle clause conditions the in order to bring us..., giving the manner of that bringing us near to G.

He, the G-man, X Jesus, body & soul, ceased to live in the flesh, began to live in the Spirit; ceased to live a fleshly mortal life, began to live a spiritual resurrection life. His own Spirit never

died, as the next verse shows us. ~~It is~~
~~is the~~ "this is the meaning, that X by
 His sufferings was taken from the life
 which is flesh & blood, as a man on
 earth, living walking, & standing in
 flesh & blood.... & He is now placed in
 another life & mode alive according to
 the Spirit, has passed into a spiritual
 & supernatural life, which includes in
 itself the whole life which X now has
 in soul & body, so that He has no
 longer a fleshly but a spiritual body."

The life which fell under death was
 a fleshly life, that is, such a life as has
 its determination to the present condition
 of man's nature, to the externality of its
 mundane connection. The life which
 was won back is a spiritual life, that
 is, such a life as has its determination
 from the Spirit, in which consists our
 inner connection w/ O."

(Alford)

3:18

④ Once the fact of X's sufferings has been mentioned, he seizes the opportunity to stir them by the recollection of all that those sufferings have meant for their life towards O. ⑤

[The subject seems near to be far from his thoughts. Grasps at the slightest excuse to talk of his sufferings].

once for all = the Passing of X was final & sufficient. He probably has in mind Rom. 6:10. The sufferings have an end; the triumph is eternal.

Two aspects of X's death: His sufferings were vicarious — "the Sufferer for the unjust," & they were mediatorial — "that He might bring you into the presence of O."

In order to bring... The clause is best taken as epexegetic, in close connection w/ "covering sins." By suffering "for sins," X breaks down the barriers which sin has established between us & O; He brings forgiveness & reconciliation.

The general thought is "that He might open the way for you, give you access to O." But the words depict this function of X in a

vivid imagery, which has its counterpart (8)
also in the mystery-cults, where the saviour-
to who has himself passed thru the gates of
death & risen to new life takes the initiate
by the hand & leads him into the presence
of the supreme D.

Flesh, spirit — of the spheres of existence in
which he undergoes these experiences.

His death took place in the sphere
of "the flesh," the earthly, temporal existence;
His Resurrection took place in the sphere of "the
spirit," the eternal, the indestructible, the
heavenly. This does not imply any rejection
of the thought of a bodily resurrection, but
rather that the body in which he is 'made
alive' is itself 'spiritual.' (Pearce)

(5) The sufferings which Peter here has in mind
is something unusual, something distinctively
Xian. Its most surprising characteristics
has has just explicitly defined (3:17). They
are, on the ~~other~~ one hand, that it should
be undeserved (cf. 2:19, 20), & on the other,
that it should be divinely ordained.
Such sufferings are distinctively Xian, first,

Because it is supremely illustrated in the
Suffering of X Himself, & second, because
it is a pattern of experience in which His
people are destined to share; for in thus
suffering, He left us an example, that
we should follow His steps. (2:21). (4)

In addition, as the prophets of O. T.
times were inspired by the Spirit to foresee (1:10, 11),
not only was such suffering foreordained for
the righteous X; it was also His predestined
road to glory. Once such suffering had
befallen X it was certain that corresponding
glories would follow, them. This meant that
His human & once-for-all earthly sufferings
were abundantly worthwhile; they were divinely
& eternally rewarded. This is the particular
theme to which Peter now returns & which
He develops both here & in a later paragraph
(4:12-19) in order to declare that such
sufferings, first, in the history of X, & second,
in the history of His people, is of far-reaching
heavenly ~~significance~~ consequence.

X's sufferings were unique both in
character & in consequence. — The suffering

which he bore was the penalty due to the (10)
sins of the unrighteous, & in consequence of
such suffering he achieved their reconciliation
to D.

His suffering issued in immediate &
complete triumph & exaltation.

Put to death = X suffered the extreme
limit.

For sins: His suffering was atoning or
propitiatory, it was also vicarious or
substitutory, just for unjust. ~~It was~~

It was the penalty due ~~to~~ to the
sins of the unrighteous that he bore in their
stead. This would give them the status of
those who cannot ~~to~~ again be exposed to
judgment for the sins which have thus been
punished, or for which propitiation has
already been made.

once for all - X's sacrifice did not have to
be repeated like the ~~was~~ unavailing animal
sacrifices of the Levitical ritual. The one
event achieved a complete & final settlement
of the issue raised by the sins of the unrighteous.

X's suffering decisively removed the (11)
excluding barrier, & ~~was~~ secured open access not
only for X to come to D. Himself, but also for Him
to bring us to D (cf. Mk. 15:38). This is the first &
final goal of all religious activity, to secure
reconciliation to D. for ourselves & the full,
free, permanent enjoyment by them of
unhindered access to D's presence & unbroken
abiding in His company.

Put to death - suggests violence or
execution

Flesh & spirit are each up out an article in
the Gospels & are best understood as references,
in strong contrast, to two constituent parts or
successive conditions of our Lords human
nature,

His earthly life was abruptly terminated
by penal execution, so that He were a sinner,
then, as a completely unexpected "anti-climax"
we are told, not that His human spirit went
to Hades, there to await penal judgment
& the second death, but that His human
spirit enjoyed the benefit of being
quicken'd, i.e. it entered into fuller life.

(12)

His physical death was the point at which the outworking of sin's judgment was once for all brought to a head & terminated. His physical death was not a death in sin, or under sin, but "to sin," & to sin once & for all. He immediately began to enjoy liberation; he was no longer straitened (Lk. 23:50).

The phraseology here stresses that positive benefits of his accomplished sacrifice, or "finished work," followed immediately upon his physical death. His subsequent resurrection from the tomb was one of these.

But even before that happened he was already able to move freely in the spiritual world as the victorious Man.

(6) The Supper of X in 2:21 are an example to us. Here they are reminded of his exaltation; this exaltation is presented at length & is made the main thought, we have the picture of X being infinitely exalted over the disobedient who are now in hell, who were made to see his triumph.