



The First Letter of Peter
Bible Study Session 21
1 Peter 5:10-11
“God’s Promise”



Study By
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Greek NT

10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. 11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

La Biblia de las Américas

10 Y después de que hayáis sufrido un poco de tiempo, el Dios de toda gracia, que os llamó a su gloria eterna en Cristo, El mismo os perfeccionará, afirmará, fortalecerá y establecerá. 11 A El sea el dominio por los siglos de los siglos. Amén.

NRSV

10 And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. 11 To him be the power forever and ever. Amen.

NLT

10 In his kindness God called you to his eternal glory by means of Jesus Christ. After you have suffered a little while, he will restore, support, and strengthen you, and he will place you on a firm foundation. 11 All power is his forever and ever. Amen.

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Introduction to Study.

With this passage we come to the end of the discussion on persecution and unjust suffering that was begun in 3:13. And also we come to the end of the body proper of the letter itself (1:13-5:11). What a way Peter has for ending his letter: a beautiful promise of divine grace to help those believers suffering under the heavy load of persecution. This final idea of Peter’s letter to the believers in ancient Anatolia left them with hope and encouragement that God was standing with them during their difficult times.

We modern readers can find much encouragement in this divine promise from our God. This should prompt us to follow Peter’s example in verse eleven by bursting forth in a doxology of praise to the Lord.

Once we complete the analysis of these two verses, we will review the theme of unjust suffering and persecution that has occupied studies 15 through 21 that began in 3:13 of the letter. We must not leave this important study without attempting to pull it together in a wholistic summary.

I. Context and Background¹

First we need to take a look at the historical and literary setting of this passage.

a. Historical

External History. The original wording of these two verses is less certain than with most other passages in First Peter. The United Bible Societies 4th revised edition of *The Greek New Testament* contains five variations of wording in these two short Greek sentences. Also the Nestle-Aland 27th revised edition of *Novum Testamentum Graece* lists the same variations in its text apparatus.

First in v. 10, with the phrase ὁ καλέσας ὑμᾶς (*the One who called you*), some manuscripts read ὁ καλέσας ἡμᾶς

¹Serious study of the Bible requires careful analysis of the background and setting of the scripture passage. Failure to do this leads to interpretive garbage and possibly to heresy. Detailed study of the background doesn’t always answer all the questions, but it certainly gets us further along toward correct understanding of both the historical and contemporary meanings of a text. This serious examination of both the historical and literary background of every passage will be presented in summary form with each of the studies.

(the One who called us).² A large majority of manuscripts support the reading of ὑμᾶς (you), which suggests that it was the original reading.³

Second in v. 10, the prepositional phrase ἐν Χριστῷ [Ἰησοῦ] (in Christ Jesus) has variations of wording.⁴ Two alternative readings are found: a) ἐν Χριστῷ or b) the phrase completely omitted.⁵ The external support of manuscript evidence favors the longer reading, while internally the shorter reading (# a) is favored. The name Ἰησοῦ (Jesus) is included in brackets [-] because some important early manuscripts omit it, while other include it. Only one late manuscript omits the prepositional phrase completely. This leave us with some uncertainty about whether the original wording was “in Christ Jesus” or just “in Christ.” The meaning is essentially the same which ever direction one goes.

Third in v. 10, the series of verbs, καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει (he will restore, support, strengthen, establish...) has variations of wording in many different manuscripts.⁶ Despite several variations of wordings, most of these represent efforts at improving the style in writing Greek at a later period of time.⁷ The reading of καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει represents the original wording of the text.

Fourth in v. 11, some variation of wording, mainly the addition or omission of ἡ δόξα (the glory), surface here among the manuscripts.⁸ The influence of the wording in 4:11 (ὃ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν

²“The second person plural pronoun ὑμᾶς is supported by the overwhelming preponderance of evidence. The Textus Receptus, however, following later Greek manuscripts, reads ἡμᾶς (us). In later Greek, the vowels η and υ were pronounced alike, and it is altogether possible that some copyists who wrote ἡμᾶς intended to write ὑμᾶς.” [Roger L. Omanson and Bruce Manning Metzger, *A Textual Guide to the Greek New Testament : An Adaptation of Bruce M. Metzger’s Textual Commentary for the Needs of Translators* (Stuttgart: Deutsche Bibelgesellschaft, 2006), 491.]

³{A} ὑμᾶς P⁷² κ A B Ψ 33 81 322 323 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1852 2138 2298 2344 2464 Byz [K L P] Lect it^{h, q} vg^{mss} syr^h cop^{sa}, bo arm eth geo slav

// ἡμᾶς 0206 1881 / 422 / 592 / 809 / 921 / 938 / 1153 / 1364 / 1441 it^{ar, t, z} vg sy^{rp} cop^{bmss} Didymus^{dub}”

⁴“A majority of the Committee was impressed by the support of P⁷² and many other Greek, versional, and patristic witnesses reading Χριστῷ Ἰησοῦ, yet because Ἰησοῦ is absent from several important manuscripts (including κ B 614), it was decided to enclose the word within square brackets, indicating doubt that it belongs in the text.

“[In view of the tendency of scribes to add rather than omit sacred names, the shorter text is to be preferred. B.M.M.]”

[Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 627.]

⁵{C} ἐν Χριστῷ Ἰησοῦ P72 A Ψ 33 81 322 323 436 1067 1175 1241 1243 1409 1735 1739 1852 1881 2298 2344 2464 Byz [K L P] Lect it^{ar, h, q, t, z} vg syr^{(p), h with *} cop^{sams, bo} arm (eth) geo slav Didymus^{dub}

// ἐν Χριστῷ κ (B ἐν τῷ Χριστῷ) 1292 1505 1611 2138 cop^{sams}

// omit 945

⁶{B} καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει κ 33^{vid} 436 945 1067 1241 (1243 καταρτιεῖ) 1409 1739* 1852 1881 2344 2464

// καταρτίσει ὑμᾶς, στηρίξει, σθενώσει, θεμελιώσει 1739^c 2298 Lect

// καταρτίσει ὑμᾶς στηρίξει, σθενώσει, θεμελιώσει (322 323 omit ὑμᾶς) 1735 Byz [K L P] / 590 (/ 592 ὑμᾶς καὶ) / 593^{vid} / 1156 slav

// καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει 1292 1505 1611 2138 (/ 422 / 895 I^{AD} καταρτίσει ὑμᾶς) / 1159

// καταρτίσει, στηρίξει, θεμελιώσει P⁷² 81 1175 it^{q, t} vg^{mss} arm (geo)

// καταρτίσει, στηρίξει, σθενώσει A B (Ψ 0206 καταρτιεῖ) / 1298 / 1365 it^{ar, h, z} vg

[Kurt Aland, Matthew Black, Carlo M. Martini et al., *The Greek New Testament*, Fourth Revised Edition (With Apparatus); The Greek New Testament, 4th Revised Edition (With Apparatus) (Deutsche Bibelgesellschaft; Stuttgart, 2000; 2009).]

⁷“Similarity of ending of each of these four future tense verbs accounts for the accidental omission of the verb σθενώσει (he will strengthen) in some manuscripts and of θεμελιώσει in other manuscripts. The replacement of these future indicative verbs with verbs in the optative mood (καταρτίσει, στηρίξει, etc.) reflects modification by copyists or editors for reasons of style.” [Roger L. Omanson and Bruce Manning Metzger, *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger’s Textual Commentary for the Needs of Translators* (Stuttgart: Deutsche Bibelgesellschaft, 2006), 492.]

⁸{B} τὸ κράτος (P⁷² omit τό) A B Ψ it^{ar} vg^{ww, st} geo

// ἡ δόξα 915 it^t

// ἡ δόξα κράτος K (436 1067 omit ἡ) 1409 Lect (/ 884 / 921 omit ἡ)

// ἡ δόξα καὶ τὸ κράτος (see 4.11) κ 1735 Byz [L P] / 422 / 592 / 593 / 895 / 1159 I^{AD} it^z vg^{cl} cop^{sa} slav

// τὸ κράτος καὶ ἡ δόξα 33 81 322 323 945 1175 1241 1243 1292 1505 1611 1739 1852 1881 2138 2298 2344 2464 / 1298 / 1365 syr^h cop^{bo} arm

// virtus et potestas it^{h, q} vg^{mss}

αἰώνων, ἀμήν.) has been felt by different copyists over the centuries.⁹ Again the most likely original reading is αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν, based on greater mss evidence support.

Fifth in v. 11, the adverbial expression εἰς τοὺς αἰῶνας, ἀμήν (until the ages, amen) is often lengthened to the more common expression εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν (until the ages of the ages, amen).¹⁰ The shorter reading is considered original because of the overwhelming tendencies of copyists to lengthen, rather than shorten, doxologies found in the New Testament.¹¹ Many modern translations, however, assume the longer reading, e.g., NRSV, NIV, REB, NJB.

What we can conclude from this review is that the wording of the text is pretty stable, and that the essential meaning is unaltered even by the variations. Thus we can interpret these Greek sentences with confidence that they are the exact words dictated to Silas by Peter.

Internal History. The primary place / time indications in this passage surface with ὀλίγον παθόντας, “after you have suffered a little while.” The adverb ὀλίγον has a variety of meanings related to smallness or shortness.¹² Here the meaning is a short period of time and alludes to the same period of suffering as earlier

⁹“Some manuscripts add the words ἡ δόξα (the glory) before the word κράτος (the power), and other manuscripts add ἡ δόξα after κράτος. Still other manuscripts do not have the words ἡ δόξα at all. These different readings can be explained best on the assumption that ἡ δόξα is a later addition to the text, added under the influence of 4:11. Variants found in a few other manuscripts were added from traditional doxologies.” [Roger L. Omanson and Bruce Manning Metzger, *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger’s Textual Commentary for the Needs of Translators* (Stuttgart: Deutsche Bibelgesellschaft, 2006), 492.]

¹⁰{A} αἰῶνας P⁷² B / 1298 / 1365 cop^{bo} arm
// αἰῶνας τῶν αἰώνων (see 4.11) κ A Ψ 0206^{vid} 33 81 322 323 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1852 1881 2138 2298 2344 2464 Byz [K L P] Lect it^{ar, h, q, t, z} vg syr^{p, h} cop^{sa}, bo^{ms} eth geo slav

¹¹“Considering the almost universal tendency to expansion in doxologies, a majority of the Committee preferred the shorter reading, supported by P⁷² B 36 307 / 1365^m cop^{bo} arm.” [Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, Second Edition a Companion Volume to the United Bible Societies’ Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 628.]

¹²“ὀλίγος, η, ον (Hom.+.—For the NT the spelling ὀλίγος is not infrequently attested [exx. in B-D-F §14; Mlt-H., 98f; cp. Schwyzer I 226; II 201]; like ἐλπής, ἴδιος and a few others of this kind, this form is found in ins and pap as early as pre-Christian times, and is more freq. later [Crönert 148–53; Helbing 25f; Thackeray 126f; Hauser 60]).

1. pert. to being relatively small in number, few pl.

a. used w. a noun ἐργάται **Mt 9:37**; **Lk 10:2**. ἰχθῦδια *a few (small) fish* **Mt 15:34**; **Mk 8:7**. ἄφροστοι **6:5**. ἄφρονες *a few foolish persons* ITr 8:2. ὀνόματα **Rv 3:4**. πρόσωπα *persons* 1 Cl 1:1. W. κεράμια to be understood fr. the immediate context Hm 12, 5, 3. ἡμέραι ὀλίγαι (PFay 123, 10 [c. 100 A.D.]; Gen 29:20; cp. Ps 108:8; Philo, Somn. 1, 46; Jos., Ant. 1, 91): ἐν ἡμ. ὀλίγαις (Diod S 36, 4, 4) **Ac 15:30** D. πρὸς ὀλ. ἡμέρας *for a few days* **Hb 12:10**; μετὰ ἡμέρας ὀλ. *after a few days* Hs 7:1; 8, 4, 1. μετ’ ὀλ. ἡμέρας (Teles p. 19, 5; Diod S 13, 8, 1) 8, 11, 5; 9, 5, 5f. μετὰ ὀλ. ἡμέρας 5, 2, 9; 8, 2, 9. ὀλ. ῥήματα *a few words* m 4, 2, 1; 12, 5, 1. δι’ ὀλ. γραμμῶτων *in a few lines* (s. γράμμα 1) IRo 8:2; IPol 7:3.

b. abs. ὀλίγοι (a) **few** (opp. πολλοί as Menand., Mon. 670 Jäkel [443 Meineke]; Polyb. 18, 53, 1; Diod S 15, 37, 1; Plut., Mor. 188e; Porphyg., Vi. Pyth. 22; Tat. 3, 2) **Mt 7:14** (Cebes 15, 2f there are ὀλίγοι who travel the στενή ὁδός ... , ἡ ἄγουσα to the goal; TestAbr A 11 p. 90, 11 [Stone p. 28] ὀλίγοι ... οἱ σφρζόμενοι); **20:16** v.l.; **22:14=4:14**; **Lk 13:23**.—*a few* 1 Pt 3:20; MPol 5:1 (cp. Just., A I, 44, 13). Used w. the partitive gen. (Arrian, Anab. 5, 15, 4 ὀλίγοι τῶν ἐλεφάντων) and a neg. **not a few, a number** (of) (Jos., Bell. 7, 438) γυναικῶν **Ac 17:4**. γυναικῶν ... καὶ ἀνδρῶν vs. **12**.—ὀλ. ἐξ αὐτῶν Hs 9, 8, 6.—ὀλίγα (a) **few things** **Lk 10:42** v.l. (opp. πολλά as Menand., Mon. 311 Jäkel [226 Meineke]; Ath. 12, 3; s. ABaker, CBQ 27, ’65, 127–37); **Rv 2:14**; ὑποδείξω ὀλ. **I shall point out a few things** **1:8**. ὀλ. ἐπερωτῶν τινα *ask someone a few questions* Hm 4, 1, 4. ἐπὶ ὀλίγα ἧς πιστός *you were trustworthy in managing a few things* **Mt 25:21, 23**. δαρήσεται ὀλίγας *he will receive few lashes* **Lk 12:48** (s. δέρω). δι’ ὀλίγων γράφειν **1 Pt 5:12** (βραχέων P72, cp. Hb 13:22; s. διά A 3b).

2. pert. to being relatively small on a scale of extent, little, small, short, sing.

a. of amount (3 Km 17:10 ὀλ. ὕδωρ) οἶνος ὀλ. *a little wine* (Artem. 1, 66 p. 59, 25) **1 Ti 5:23**; πῦρ ὀλ. *a little fire* **Js 3:5** v.l. οὐκ ὀλ. ἐργασία *no small profit* **Ac 19:24**; *of fruit little* Hs 2:4; *of a country small* 1 Cl 10:2.—Subst. τὸ ὀλίγον *a small amount* ὁ τὸ ὀλ. *one who gathered a small amount* (opp. ὁ τὸ πολὺ) **2 Cor 8:15** (cp. Num 11:32; Ex 16:18). ᾧ ὀλίγον ἀφίεται *the one to whom little is forgiven* **Lk 7:47a** (cp. the use in vs. 47b and s. 3 below).

b. of duration

a. (Musaeus vs. 291 ὀλίγον ἐπὶ χρόνον= *for a short time*; TestAbr B 2 p. 106, 5 [Stone p. 60] ὀλίγην ὄραν) ὀλ. καιρός *a short time* **Rv 12:12**. χρόνος οὐκ ὀλ. *a long time* (Jos., Bell. 2, 62) **Ac 14:28**. ὀλίγον χρόνον *for a short while* (Menand., Fgm. 567 Kö.) 2 Cl 19:3; Hs 7:6; ἐν καιρῷ ὀλ. *in a short time* 1 Cl 23:4.

β. The neut. ὀλίγον used adverbially (Hom. et al.; Pr 6:10; Sir 51:16, 27) w. preps. *in a short time, quickly* (Pind.; Pla., Apol. 22b; Jos., Ant. 18, 145; Lucian, Toxaris 24) **Ac 26:28** (s. πείθω 1b; 3a and reff. there). καὶ ἐν ὀλ. καὶ ἐν μεγάλῳ whether in a short

mentioned in 1:6, ἐν ᾧ ἀγαλλιᾶσθε, **ὀλίγον** ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς, (In this you rejoice, even if now for a little while you have had to suffer various trials). The duration of this suffering is left undefined precisely, in part because Peter’s use of ὀλίγον in 5:10 stands in contrast to τὴν αἰώνιον αὐτοῦ δόξαν (His eternal glory) in the sentence. Thus what ever suffering we endure in this world, no matter its duration, pales into insignificance compared to the eternal Presence of God that is ours in Heaven.

b. Literary

Literary Form (Genre). The literary forms here move from the broad genre to the small sub-genre with some distinction. At the broad level, this is the final pericope of the letter body, and as such it closes out the main part of Peter’s message to these congregations identified at the beginning of the letter. At this point, it is important to remember the occasional nature of ancient letters. That is, letters were prompted by a cluster of spiritual needs on the part of those addressed in the Adscriptio. As a substitute visit by the letter sender, the letter sought to address those perceived needs with spiritual insight and wisdom possessed by the sender. This setting provides the tone and shape of the advice offered by the letter sender. He is not sitting down to write some theological treatise largely abstract and detached from real needs and situations. Universal, timeless principles may very well be used in addressing specific problems in the lives of those receiving the letter. But the main focus is bringing spiritual truth to bare on specific issues being faced by those initial readers.



At the small genre level, our text contains a basic encouragement (v. 10) and is followed by a doxology (v. 11). It is the latter that has a distinctive literary form that needs some consideration.¹³ Three elements

or a long time vs. 29 (s. B-D-F §195; GWhitaker, *The Words of Agrippa to St. Paul*: JTS 15, 1914, 82f; AFridrichsen, *SymbOsl* 14, '35, 50; Field, *Notes* 141–43; s. Rob. 653).—μετ’ ὀλίγον *after a short while* (Diod S 14, 9, 6; 15, 6, 5; Appian, *Liby.* 98 §465; SIG 1170, 25f; PRyl 77, 41; Jdth 13:9; Wsd 15:8; TestAbr A 7 p. 84, 8 [Stone p. 16]; GrBar 9:3; Jos., *Vi.* 344; Just., *D.* 56, 18) MPol 11:2.—πρὸς ὀλίγον *for a short time* (Lucian, *Dial. Deor.* 18, 1; Aelian, *VH* 12, 63; POxy 67, 14; Jos., *Bell.* 4, 642, *Ant.* 4, 128; Just., *A I*, 12, 2) **Js 4:14**.—Without a prep. (Ps 36:10; TestJob 40:4; ParJer 5:2) **Mk 6:31; 1 Pt 1:6; 5:10; Rv 17:10**.

c. of distance, the neut. ὀλίγον used adverbially a little of distance, etc. (Pla., *Prot.* 26, 339d ὀλίγον προελθῶν; ApcMos 19 περιπατήσας ὀλίγον) **Mk 1:19; Lk 5:3**.

3. relatively low on a scale of extent or existing only to a small degree, little, slight οὐκ ὀλ. *great, severe*: τάραχο **Ac 12:18; 19:23**. στάσις κ. ζήτησις **15:2**. χειμῶν **27:20**.—Only a little (Ael. *Aristid.* 33, 6 K.=51 p. 573 D.) ὀλίγον ἀγαπᾷ *he loves only (to) a little (extent)* **Lk 7:47b**.—W. prep. ἐν ὀλίγῳ (cp. TestGad 4:6=‘slightly’) in brief (*Aristot., Rhet.* 3, 11 p. 1412b, 23; *Dionys. Byz.* §3) **Eph 3:3**. πρὸς ὀλίγον ὠφέλιμος *profitable for (a) little* (=has some value) **1 Ti 4:8**. GJs19, 2 (s. deStrycker 279).—B. 925f. DELG. M-M. EDNT. TW.”

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 702-03.]

¹³“DOXOLOGY [Gk doxología, from dóxa—‘praise, honor, glory’ and lógos—‘utterance’]. A brief expression of praise, primarily to God or to other members of the trinity.

“The basic form is the blessing formula ‘Blessed be the Lord’ or ‘Blessed be the God and Father ...’ (Heb *bārūk*; Gk *eulogētós*; Gen. 24:27; Ex. 18:10; 1 Ch. 16:36; Lk. 1:68; 2 Cor. 1:3f; Eph. 1:3; 1 Pet. 1:3; etc.), followed by a statement of the attributes motivating the utterance, primarily God’s activities in the lives of His people. Variants are ‘Worthy is the Lamb’ (Gk *áxios*, Rev. 4:11; 5:9, 12) and ‘Holy, holy, holy is the Lord God Almighty’ (Gk *hágios*, Rev. 4:8). See BLESS.

“Doxologies may begin with an imperative verb, exhorting the hearers to ‘ascribe to the Lord glory and strength’ or ‘the glory of his name’ (Heb *yāhab*; Ps. 29:1f par 96:7–9; 1 Ch. 16:28f; cf. Bar. 2:18) or ‘ascribe power’ (Ps. 68:34 [MT 35]), ‘praise the Lord’ (Heb *hālal*, (Ps. 150; cf. Gk *ainéō*, Rev. 19:5), ‘worship the Lord’ (hithpael of *šāhā*; Ps. 29:2), or ‘glory in his holy name’ (hithpalel of *hālal*; 1 Ch. 16:10). Among the qualities thus attributed to God (frequently using only the phrase ‘to him be’) are glory (Rom. 16:27; Gal. 1:5), honor, dominion (1 Tim. 6:16; 1 Pet. 4:11), salvation, power (Rev. 19:1), majesty, and authority (Jude 25; cf. 1Clem 61). Such blessings are ‘for ever’ (Rom. 11:36) or ‘for ever and ever’ (2 Tim. 4:18; **1 Pet. 5:11**; cf. 4 Macc. 18:24). In the NT doxologies may begin with exclamations of ‘Hallelujah’ (Rev. 19:1), ‘Glory to God in the highest’ (Lk. 2:14), or ‘Hosanna to the Son of David’ (Mt. 21:9, 15; Mk. 11:9f; Jn. 12:13; see HOSANNA).

“Although God is the primary focus of NT doxologies, other objects of praise include Christ (Mt. 21:9; Rev. 5:12) and the

ordinary make up an expression of praise in these forms: a) the subject of the praise; b) ascription of praise; c) duration of the praise. To be sure variations of each of these three elements is found among the various doxologies in both the Old and the New Testaments.¹⁴ Such ascriptions of praise to God can be found in

kingdom of God (Mk. 11:10). A frequent Christological doxology exclaims 'Blessed is he [or the King] who comes in the name of the Lord' (Mt. 21:9; 23:39; Mk. 11:9; Lk. 19:38; cf. Ps. 118:26). To Him are ascribed salvation and power (Rev. 19:1), blessing and might (Rev. 5:18), glory (He. 13:21), and dominion (Rev. 1:6) 'both now and to the day of eternity' (2 Pet. 3:18). Blessings are frequently offered to God 'through Jesus Christ' (Rom. 16:27; He. 13:21; Jude 25; cf. 1Clem 6:13) or "in Christ" (Eph. 1:3; 3:21).

"Only rarely are the doxologies expressed in the second person, as 'Blessed art thou' and 'thine' is the greatness, power, glory, victory, and majesty (1 Ch. 29:11f). Following this prayer of David, some NT MSS and the Didache add to the Lord's Prayer the doxology 'For thine is the kingdom and the power and the glory, for ever. Amen' (Mt. 6:13 mg; Did 8:2; 9–10. See LORD'S PRAYER). Cf. Pr. Man. 15, 'sings thy praise'; 1Clem 61:3, 'O Thou ..., glory and majesty to thee.'

"Originally doxologies were voiced by the congregation at the conclusion of hymns and prayers (1 Ch. 16:36; Rom. 11:33–36), in connection with the response 'Amen' (Mt. 6:13 mg; Rev. 1:6; cf. Rom. 9:5; 16:27; 1 Pet. 4:11; **5:11**; etc.). However, blessings do occur in the opening lines of prayers (1 Ch. 29:10–13; Dnl. 2:20–23; Lk. 1:67–79). As in Jewish ritual, they may have been uttered in response to each mention of God's name (cf. Rom. 1:25; 2 Cor. 11:31). It is generally held that doxologies were added editorially to mark the conclusion of the five sections of the Psalter (Pss. 41:13 [MT 14]; 72:18f; 89:52 [MT 53]; 106:48; 150).

"The doxology was commonly employed in the various parts of the NT epistle, including the salutation (Gal. 1:5), opening thanksgiving (2 Cor. 1:3f; Eph. 1:3; 1 Pet 1:3), final exhortations (1 Tim. 6:15f; **1 Pet. 5:11**; 2 Pet. 3:18), and closing (He. 13:20f; Jude 24f).

"Doxologies of the early Christian Church reflect the various interpretations of the trinity. To the forms ascribing praise 'through Christ' were added the phrases 'through Christ and the Holy Spirit' (Clement of Alexandria *Quis dives salvetur?* 42.2), 'through Christ in the Holy Spirit' (Origen *De oratione*, passim), and 'to the Father and Son with the Holy Spirit in your holy church' (Hippolytus *Traditio apostolica* 6.4). The Gloria Patri or 'Lesser Doxology,' used as a response to the Psalms since the 4th cent, equates the three members of the trinity (cf. Basil the Great *De Spiritu sancto* 29), a reaction against the Arian heresy. Other Christian doxologies include the Gloria in Excelsis, the 'Greater Doxology' or 'Angelic Hymn,' an expansion of Lk. 2:14 that begins 'Glory be to God on high.' Often emphasizing a particular aspect of Christ or of the ecclesiastical calendar, doxologies were added to various hymns; perhaps most familiar is the stanza beginning 'Praise God from whom all blessings flow,' written by the Anglican Bishop Thomas Ken (1637–1711).

"Bibliography.—L. G. Champion, *Benedictions and Doxologies in the Epistles of Paul* (1934); *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, IV, 1525–1536 (G. F. Moore); LTK, III, 534–36 (J. M. Neilen, J. A. Jungmann); RAC, IV, 210–226 (A. Stuiber)."

[A.C. Myers, "Doxology," *The International Standard Bible Encyclopedia*, Edited by Geoffrey W. Bromile, Revised (Wm. B. Eerdmans, 1988; 2002), 1: 989-90.]

¹⁴"Doxologies are short, spontaneous ascriptions of praise to God which frequently appear as concluding formulae to prayers, hymnic expressions (see Hymns) and sections of Paul's letters. Their basic structure is threefold. First, the person to whom praise is ascribed is mentioned ('to our God and Father,' Phil 4:20). Then follows the word of praise, usually *doxa* ('glory,' or an equivalent), and finally, the doxology concludes with a temporal description, normally an eternity formula ('for ever and ever'). In most cases the doxology is followed by 'amen.'

"The first element in these NT ascriptions of praise is the most variable: the one to whom glory is given may be expressed by a relative pronoun ('whom,' Gal 1:5; 'him,' Rom 11:36), a Greek participial expression ('God who is able to strengthen you,' Rom 16:25) or a simple noun ('the King of the ages,' 1 Tim 1:17). The ascription in Philippians 4:20 is particularly appropriate: Paul ascribes glory 'to our God and Father.' At Philippians 4:19 he used the intensely personal expression 'my God' to assure the Philippians that his God would act on his behalf to fulfill all their needs. Now he changes to the plural 'our' as he unites himself with his converts in this ascription of praise.

"The second element of the doxology is the ascription of 'glory' (honor, greatness or power) which properly belongs to God and is, therefore, rightly ascribed to him. In the OT *doxa* was primarily the brightness or radiance of God's presence. To give God glory is not to add something to him; rather, it is an active acknowledgment or extolling of what he is or has already done (Ps 29:2; 96:8). Although many doxologies contain no verb, the indicative 'is' or 'belongs' is presupposed: the doxology is an affirmation rather than a wish. So in Galatians 1:5 glory belongs to God for it was in accordance with his will that the 'Lord Jesus Christ ... gave himself for our sins to set us free from the present evil age.'

"The third feature of Paul's doxologies is the temporal expression 'for ever and ever' (literally, 'to the ages of the ages'). This eternity formula, which is unique to the NT (cf. Gal 1:5; 1 Tim 1:17; 2 Tim 4:18), is a more emphatic variation of the common LXX expression which means 'for all eternity' in an unlimited sense (cf. Ps 84:5). Paul's ascription of glory to God is not restricted to 'this age' but belongs to 'the age to come' as well. The spontaneous endorsement of the doxology in Philippians 4:20 is uttered in the 'amen' which follows, a response uttered on solemn occasions in the OT to confirm a curse or adjuration, to accept a blessing or to associate oneself with a doxology. Each of the doxologies which conclude the first four books of the OT psalter (Ps 41:13; 72:19; 89:52; 106:48) ends with an 'amen,' while prayers and doxologies in the NT are strengthened and endorsed by it (Rom 1:25; Gal

many of the letters in the New Testament, and in different places ranging from the initial elements of the *Prae-scriptio* and *Proem*, to the letter body, and then in the letter *Conclusio* at the end. With the Jewish heritage of doxological praise in worship of God with formal worship, the New Testament writers sometimes feel such emotion with an expression of spiritual reality that their response is simply to burst forth in an expression of doxological praise to God.¹⁵

1:5). The ‘amen’ makes it clear that Paul’s ascription of praise is not simply a matter of the lips, but is the spontaneous response of his whole being. Elsewhere he strikingly connects believers’ response of ‘amen’ to the faithfulness of God who has said yes to all his promises in Christ (2 Cor 1:20).”

[Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 69. S.V., “Benediction, Blessing, Doxology, Thanksgiving,” by P.T. O’Brien]

¹⁵Below is a listing of all the doxologies found in the New Testament. This listing provides helpful illustration of the variety of patterns that one encounters in the pages of the New Testament.

Doxologies in the New Testament

Romans:

11:36

For from him and through him and to him are all things. To him be the glory forever. Amen.

ὅτι ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

16:25-27

25 Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith — 27 to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

[25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ’ ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]

Galatians:

1:5

to whom be the glory forever and ever. Amen.

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Ephesians:

3:20-21

20 Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, 21 to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἵωνος τῶν αἰώνων, ἀμήν.

Philippians:

4:20

To our God and Father be glory forever and ever. Amen.

τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

First Timothy:

1:17

To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Second Timothy:

4:18

To him be the glory forever and ever. Amen.

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Hebrews:

13:21b

to whom be the glory forever and ever. Amen.

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

First Peter:

4:11

To him belong the glory and the power forever and ever. Amen.

ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

In First Peter, this happens twice:

4.11b. To him belong the glory and the power forever and ever. Amen.

ὃ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

5.11. To him be the power forever and ever. Amen.

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

In the first doxology of 4:11b, the antecedent of the relative pronoun ὃ (to whom) is either ὁ θεὸς (God) or Ἰησοῦ Χριστοῦ (Jesus Christ), with the evidence favoring God somewhat more. In 5:11, the antecedent of the personal pronoun αὐτῷ (to him) can refer back to either ὁ θεὸς (God) in 5:10 or to Χριστῷ [Ἰησοῦ] (Christ Jesus) also in 5:10. Greek grammar would normally suggest the closest possible antecedent should be taken as the intended reference, which in both examples would be Christ. But traditionally God is the subject reference who receives the praise in the majority of doxologies. The ambiguity of subject reference in both 4:11 and 5:11 has affinity with Gal. 1:5 and 2 Tim. 4:18.¹⁶

Beyond the spiritual meaning of the doxology, another issue that surfaces with 5:11 is the literary role the verse is playing. Does the doxology belong in the letter *Conclusio* or in the letter body? Opinions will differ here among scholars who address the question. Although a doxology can unquestionably come in the letter *Conclusio*, they are found in the letter body and often toward the end of the body proper of the letter as a signal of a transitional from the body to the *Conclusio* of the letter. Most likely this is the literary function of this doxology in contrast to the one in 4:11. The use of epistolary doxologies in such a literary role is not surprising since they often came at the close of liturgical worship in ancient Israel.¹⁷

5:11

To him be the power forever and ever. Amen.

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

Second Peter:

3:18

To him be the glory both now and to the day of eternity. Amen.

αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

Jude:

25:

To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντα τοὺς αἰῶνας, ἀμήν.

Revelation:

1:5b-6

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.

4:11

“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτίσας τὰ πάντα καὶ διὰ τὸ θέλημα σου ἦσαν καὶ ἐκτίσθησαν.

5:13

“To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!”

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

7:12

“Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

¹⁶Michaels (*WBC*) proposes Christ as the reference point in 4:11 but God in 5:11:

“αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν, ‘To him belongs the might forever. Amen.’ This is a shortened form of the doxology in 4:11, this time, directed to the ‘God of all grace’ (v 10) rather than to Jesus Christ (see Comment on 4:11).” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary : 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 303-04.]

¹⁷“Biblical doxologies are found in many contexts, but one of their chief functions seems to have been as a conclusion to songs
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**Outline of Contents
in First Peter:**

Praescriptio: 1:1-2

- *Superscriptio, 1:1a*
- *Adscriptio, 1:1b-2a*
- *Salutatio, 1:2b*

Proem: 1:3-12

- *Core, 1:3a*
- *Expansion, 1:3b-12*

Body: 1:13-5:11

- *Holy living 1:13-2:10*
 - *Ideals 1:13-25*
 - *Privileges 2:1-10*
- *Obligations 2:11-3:12*
 - *Civic 2:11-17*
 - *Haustafeln 2:18-3:7*
 - *Social 3:8-12*
- *Persecution 3:13-5:11*
 - *Encouragement 3:13-4:11*
 - *Explanation 4:12-19*
 - *Proper Conduct 5:1-11*

Conclusio: 5:12-14

- *Sender Verification, 5:12*
- *Greetings, 5:13-14a*
- *Benedictio, 5:14b*

The short rather distinctive wording of this doxology lies behind most of the variations in wording that have surfaced over the centuries of copying this text, as was discussed above under *External History*. Most copyists felt the expression was too short and needed expansion to “fit” the pattern of 4:11 and the longer expressions typically found elsewhere in the New Testament (cf. footnote 15).

Literary Context. The literary setting for 5:10-11 is reflected in the chart. It stands as the final statements of the unit on “Proper Conduct” in 5:1-11. As such it brings this emphasis on facing persecution with the right behavior to a climax. Additionally it signals the end of the discussion on persecution begun in 3:13, and, as well, functions to bring the letter body to a close (1:13-5:11). Thus Peter’s overarching message to his readers is a word of praise to God for taking care of His people during the times of their suffering under persecution. Such is indeed a fitting climax to this lengthy discussion.

Additionally, then the doxology in 5:11 in particular signals a transition into the letter *Conclusio* in 5:12-14. With this word of praise to God we sense, as did those first listeners to the reading of this letter, that the letter is almost concluded.

Literary Structure. The block diagram of the Greek text below in English highlights the unusual grammar constructions in the two sentences that complete the unit of 5:1-11.

```

5.10      And
          the God...
            of all grace
              who called you
                into His eternal glory
                  in Christ,
                    after you have suffered for a while
77      --- Himself will restore
78      --- ----- will support
79      --- ----- will strengthen
80      --- ----- will establish you.

81 5.11  To Him (be) power
          for ever and ever;
          Amen.
  
```

Clearly the text falls into two divisions with the two sentences in the Greek text. The first sentence in verse 10 contains a series of future tense verb expressions (#s 77-80) with God as the subject of all of them. The focus re-emphasizes the affirmations of vv. 6-7.¹⁸ The language here establishes a close link with the beginning exposition of Prov. 3:34 in vv. 6-7, as well as picks up key terminology in the proverb with the promise to

(Exod. 15:18), psalms (Ps. 146:10), and prayers (Matt. 6:13), where they possibly served as group responses to solo singing or recitation. Doxologies conclude four of the five divisions of the psalter (Ps. 41:13; 72:19; 89:52; 106:48), with Ps. 150 serving as a sort of doxology to the entire collection. Doxologies also occur at or near the end of several NT books (Rom. 16:27; Phil. 4:20; 1 Tim. 6:16; 2 Tim. 4:18; Heb. 13:21; **1 Pet. 5:11**; 2 Pet. 3:18; Jude 25) and figure prominently in the Revelation (1:6; 4:8; 5:13; 7:12).” [Chad Brand, Charles Draper, Archie England et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 441. S.V., “Doxology,” by David W. Music.]

¹⁸NRSV. “6 Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. 7 Cast all your anxiety on him, because he cares for you.”

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

ταπεινοῖς δὲ δίδωσιν χάριν (*but He gives grace to the humble*) in 5:5b.

The second division stands in v. 11 as a doxology of praise offered up to God in light of the marvelous promise of His help to those facing persecution.

II. Message

The natural twofold division of the text provides the first two points of exegesis. The third point will attempt to pull together a wholistic picture of persecution and suffering as discussed in 3:13-5:11.

a. God's promise, v. 10

And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

Notes:

This sentence in Greek is the most unusual one that we have come across in the entire letter. It is made up of four core verbs in the future tense expressed as divine promises and all linked to the common subject of God with extensive expansions and also contains a major temporal expansion of the verbs expressed by a Greek participle phrase. The Greek sentence is beautifully laid out, but is very difficult to translate into English.

The promises: αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει, *will himself restore, support, strengthen, and establish you.* The intensive pronoun αὐτὸς (*himself*) adds emphasis to God's personal involvement in these verbal actions. **Promise One:**

καταρτίσει.¹⁹ This Greek verb from καταρτίζω shows up some 13 times in the New Testament, mostly with the meanings of 'restore' or 'prepare.' In 5:10, the sense is to fully train or complete individuals.²⁰ The sense here is close to



^{19c} **καταρτίζω** fut. καταρτίσω; 1 aor. κατήρτισα, mid. κατηρτισάμην, 2 sg. κατηρτίσω. Pass.: aor. κατηρτίσθην LXX; pf. pass. κατήρτισμαι (ἀρτίζω, 'get ready, prepare', s. next entry; Hdt. et al.; ins, pap, LXX; TestSol 5:12 H).

1. to cause to be in a condition to function well, put in order, restore.

a. *restore to a former condition, put to rights* (since Hdt. 5, 28; 106; Dionys. Hal. 3, 10) *τι someth.* nets (by cleaning, mending, folding together) **Mt 4:21**; **Mk 1:19** (cp. GWynne, Exp. 7th ser., 8, 1909, 282–85). Fig. κ. τινά *restore someone ἐν πνεύματι πραύτητος in a spirit of gentleness*, i.e. in a gentle manner **Gal 6:1**. Pass. καταρτίξεσθε *mend your ways* **2 Cor 13:11**.

b. *put into proper condition* (cp. Epict. 3, 20, 10 of a trainer who adjusts parts of the body), *adjust, complete, make complete* *τι someth.* καταρτίσαι τὰ ὑστερήματα τ. πίστεως ὑμῶν *to fix up any deficiencies in your faith* or *to complete what is lacking in your faith* **1 Th 3:10**. τινά *someone*: ὑμᾶς ἐν παντὶ ἀγαθῷ *make you complete in every good thing* **Hb 13:21**. κατηρτισμένοι ἐν τῷ αὐτῷ νοί και ἐν τῇ αὐτῇ γνώμῃ *adjusted / made complete in the same mind and the same conviction* **1 Cor 1:10**. ἐν μιᾷ ὑποταγῇ **IEph 2:2**. ἐν ἀκινήτῳ πίστει **ISm 1:1**. Abs. **1 Pt 5:10**. κατηρτισμένος (fully) trained, practiced (Polyb. 5, 2, 11 τ. εἰρεσίαις κατηρτισμένοι) κ. πᾶς (μαθητῆς) ἔσται ὡς ὁ διδάσκαλος αὐτοῦ *when fully trained, the pupil will be like the teacher* **Lk 6:40**. S. Betz, Gal. 297 n. 43.

2. to prepare for a purpose, prepare, make, create, outfit.

a. act. and pass., of God (w. ποιεῖν) **B 16:6**. (W. κτίζειν) τὰ πάντα **Hm 1:1**. Pass. ὁ κόσμος κατηρτίσθη **Hv 2, 4, 1**; also οἱ αἰῶνες (s. αἰών 3) ῥήματι θεοῦ **Hb 11:3**. κατηρτισμένος εἰς τι **made, created for someth.**: σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν *vessels of wrath, designed for destruction* **Ro 9:22**. ἄνθρωπος εἰς ἔνωσιν κατηρτισμένος *a man set on* (lit. made for) *unity* **IPhld 8:1**.

b. mid. (PGM 4, 1147) καταρτίξεσθαι τί τι *prepare someth. for someone* σῶμα **Hb 10:5** (Ps 39:7 codd.: BSA). W. reflexive mng.: *for oneself* κατηρτίσω αἶνον *you prepared praise for yourself* **Mt 21:16** (Ps 8:3).—DELG s.v. ἀραρίσκω. M-M. TW. Spicq.”

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 526.]

^{20c} *Perfect* is literally 'restore,' denoting the idea of putting something in order, making something complete (compare JB 'will see that all is well again'; Phps 'will make you whole'); it is a very fitting promise for Christians whose bodies are broken down because of persecution and whose wills are ever put to the test. A literal rendering of will himself perfect you may be misunderstood as a reference to complete sanctification in the sense of 'make you perfect.' The focus here is upon restoration, not upon sanctification. An equivalent in some instances may be 'will do for you all that is necessary' or 'will fix everything up for you

its meaning in the Heb. 13:20-21 *Benedictio*.²¹ God's promise is to make believers complete and whole so that nothing is spiritually lacking in their lives. If their suffering has caused them to stumble, God will restore them to wholeness.

Promise Two: στηρίζει. This second promise from στηρίζω²² stresses the personal actions of God to firm up believers after their sufferings. **Promise Three:** σθενώσει.²³ This verb from σθενώ is found only here in the entire New Testament and means simply to make strong.²⁴ It is this unusual feature of the verb with a similar

again.” [Daniel C. Arichea and Eugene Albert Nida, *A Handbook on the First Letter from Peter*, UBS handbook series; Helps for translators (New York: United Bible Societies, 1994), 171.]

²¹**NRSV:** 20 Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, 21 **make you complete** in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

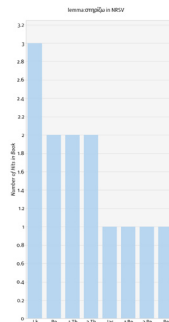
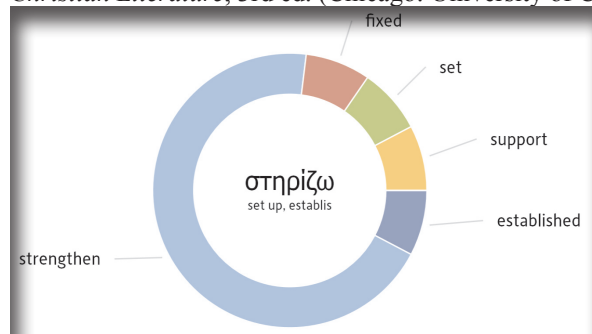
20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν, 21 **καταρτίσαι ὑμᾶς** ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

22 **στηρίζω** (Hom.+; also OGI 612, 8; 769, 11; InsGolanHeights no. 11* line 11; PSI 452, 3) fut. στηρίζω (beside στηρίσω—B-D-F §71; W-S. §13, 4; Mlt-H. 259; Rob. 1219—and στηριῶ [s. Ezk 14:8; Sir 6:37]); 1 aor. ἐστήριξα (t.r.) and ἐστήρισα (B-D-F §71; W-S. § 13, 4; Mlt-H.; and Rob. as above). Pass.: fut. 3 sg. στηριχθήσεται Sir 15:4 and στηρισθήσεται Sir 15:4 v.l.; 1 aor. ἐστηρίχθην; perf. ἐστήριγμα, inf. ἐστηρίχθαι (LXX, Just.) and ἐστηρίσθαι 1 Km 26:19.

1. to fix firmly in a place, set up, establish, support, lit. τὶ *someh*. τοὺς οὐρανοὺς 1 Cl 33:3 (στ. of the creation of the world: Arat., Phaen. 10; Orphica, Fgm. 170, 3; Mel.; s. Hippol., Ref. 6, 32, 2 [w. μορφῶ]). Pass., *of a city be well established* Ox 1, 17–18 (GTh 32). Of a chasm ἐστήρικται *has been fixed* Lk 16:26 (cp. Gen 28:12 κλίμαξ ἐστηριγμένη; En 24:2; ParJer 9:17 τὸ δένδρον τὸ στηριχθέν).

2. to cause to be inwardly firm or committed, confirm, establish, strengthen fig. ext. of 1 (Apollon. Rhod. 4, 816 hatred; Appian, Bell. Civ. 1, 98 τὴν ἀρχήν; Ps 50:14; Sir 3:9; 1 Macc 14:14) w. acc. οὐ τὰ ἐστῶτα στηρίζειν ἀλλὰ τὰ πίπτοντα 2 Cl 2:6 (s. Sir 13:21).—Lk 22:32; Ac 18:23; Ro 16:25; 1 Th 3:2; 2 Th 3:3; 1 Pt 5:10; Rv 3:2. Pass. (Iren. 1, 2, 4 [Harv. I 19, 1]) Ro 1:11. τὴν καρδίαν τινός (Judg 19:5, 8; Sir 6:37; 22:16) Js 5:8; w. a second acc. στ. ὑμῶν τὰς καρδίας ἀμέμπτους 1 Th 3:13 (s. Rtzst., Erlösungsmyst. 147, 3). τινὰ ἐν τινι *someone in someth*. 2 Th 2:17; IPHld ins. Pass. 2 Pt 1:12. τινά τινι *strengthen someone w. someth*. 1 Cl 18:12 (Ps 50:14). τινὶ στ. ἐαυτὸν εἰς τι *strengthen oneself w. someth. in order to do someth*. 13:3; στ. τινὶ *establish (somet.) by someth*. 8:5. ἐὰν ἐστηριγμένη ἦ ἡ διάνοια ἡμῶν πιστῶς πρὸς τὸν θεόν *if our mind is firmly fixed on God in faith* 35:5. ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐστηριγμένοι I am in danger, you are secure IEph 12:1.—In a related sense, but with more evident retention of the imagery of someth. that is fixed, to be determined to accomplish an objective, resolve: Hebraistically στηρίζειν τὸ πρόσωπον *set one's face* (Ezk 6:2; 13:17; 14:8; 15:7) *to denote firmness of purpose* (s. Jer 21:10; cp. our 'set one's jaw') foll. by gen. of inf. w. art. (B-D-F §400, 7; Rob. 1068) Lk 9:51 (s. πρόσωπον 1b and on 9:51–19:27 HConzelmann, *The Theology of St. Luke*, tr. GBuswell, '60, esp. 60–73).—DELG. M-M. TW. Spicq.”

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 945.]



²³**σθενώ** (σθένος 'strength') fut. σθενώσω (Herodian Gramm. 449, 21; Rhet. Gr. VII 260, 20; Hesych.) *strengthen, make strong* 1 Pt 5:10.—DELG s.v. σθένος. M-M.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 922.]

²⁴Third, God will 'strengthen' them. This is quite an unusual word meaning 'to make strong,' found only here in biblical Greek (a related term appears in 3 Macc. 3:8, but that only once) and rarely in secular Greek.³⁰⁷ [Peter H. Davids, *The First Epistle of Peter, The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 196.]

A related verb σθένω is fairly common in Greek literature and has the meaning of "to be strong." Verbs with the spelling ἴζω usually carry the sense of becoming what the stem specifies, as do omicron contract verbs e.g., ὄω. This probably accounts for the use of this rare verb as a part of a somewhat poetic expression of repetition for emphasis sake. Thus σθενόω continues the stress on

meaning to στηρίζει that causes it to be left out of several manuscript copies of this passage.²⁵ **Promise Four:** θεμελιώσει.²⁶ This verb from θεμελιώω shows up some five times in the New Testament and literally means to build a foundation underneath a building. The figurative meaning then alludes to God building a strong basis for one’s life based on a spiritual foundation. Again it is somewhat similar in meaning to the previous two verbs but with a slightly different perspective.²⁷

What Peter stresses here is the fourfold promise of God to get any believer through the time of suffering and to address any “wounds” that occurred during the trial. The repetition of the promise in four ways underscores the certainty and the intensity of God’s promise to help.

The subject: ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, **the God of all grace, who has called you to his eternal glory in Christ.** Who is this God who makes such an emphatic promise? Peter qualifies the designation ὁ θεὸς with two qualifiers: a genitive case noun and a participle phrase.

God of all grace: ὁ θεὸς πάσης χάριτος. Divine grace has been a frequent emphasis of Peter in this letter: 1:2, 10, 13, 2:19-20, 3:7, 4:10, 5:12. God’s favor comes to believers in this life and will come to them in final judgment. The two references most prominently in mind with the phrase here are in 4:10, “**the manifold grace of God**” (ποικίλης χάριτος θεοῦ), and in 5:5 He “**gives grace to the humble**” (ταπεινοῖς δὲ δίδωσιν χάριν). The adjective πάσης underscores every situation needing God’s favor. Thus the first trait of the God who makes the promises of support is His grace that is all encompassing.²⁸

God’s promise to strengthen believers having undergone suffering.

²⁵p⁷² 81 r t vg^{mss}

²⁶**Θεμελιώω** (s. θεμέλιος) fut. θεμελιώσω; 1 aor. ἐθεμελίωσα. Pass.: 1 aor. 3 sg. ἐθεμελιώθη LXX; pf. τεθεμελίωμαι; plpf. 3 sg. τεθεμελίωτο (on the missing augment s. B-D-F §66, 1; W-S. §12, 4; Mlt-H. 190) (X., Cyr. 7, 5, 11; SIG 1104, 15; synagogue ins fr. Jerus.: SEG VIII, 170, 9 [before 70 A.D.]; LXX; En; TestSol; JosAs 12:3 [cod. A ch. 19 p. 69, 18 Bat.]; Philo, Op. M. 102)

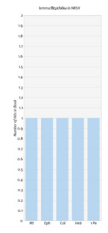
1. to provide a base for some material object or structure, lay a foundation, found, lit. τι *some*th. τὴν γῆν (Job 38:4; Pr 3:19; En 18:12; 21:2; JosAs 12:3) **Hb 1:10;** Hm 12, 4, 1 v.l. (Ps 101:26). θεμελιώσας τ. γῆν ἐπὶ ὑδάτων (who) *founded the earth upon the waters* Hv 1, 3, 4 (cp. Ps 23:2). In the same sense ἐπὶ w. acc. τεθεμελίωτο ἐπὶ τὴν πέτραν **Mt 7:25; Lk 6:48** v.l.

2. to provide a secure basis for the inner life and its resources, establish, strengthen, fig. ext. of mng. 1 (Diod S 11, 68, 7 βασιλεία καλῶς θεμελιωθεῖσα; 15, 1, 3).

a. *of believers, whom God establishes* **1 Pt 5:10**, or to whom he gives a secure place Hv 1, 3, 2. Pass. **Eph 3:17; Col 1:23;** Hv 3, 13, 4; 4, 1, 4.

b. *of revelations that H. receives:* πάντα τεθεμελιωμένα ἐστὶν they are all well-founded Hv 3, 4, 3.—Of the church viewed as a tower: τεθεμελιώται τῷ ῥήματι τοῦ παντοκράτορος καὶ ἐνδόξου ὀνόματος it has been established by the word of the almighty and glorious name (of God) Hv 3, 3, 5.—DELG s.v. θεμός. M-M. TW.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 449.]



²⁷“Peter is multiplying synonyms, perhaps to reinforce the key phrase, στερεοὶ τῇ πίστει, ‘firm in faith,’ in v 9 and to keep before his readers to the end of his epistle the implications of the three ‘stone’ quotations in 2:6–8. θεμελιώσει, ‘establish,’ recalls the saying of Jesus in Matt 7:25 (cf. Luke 6:48), where the phrase τεθεμελίωτο ἐπὶ τὴν πέτραν, ‘was established on the rock,’ corresponds to the initial reference to a wise man who ‘built’ (ᾠκοδόμησεν, 7:24) his house ‘on the rock.’ In a similar, although far less direct, way Peter’s concluding promise θεμελιώσει, ‘he will establish,’ corresponds to the οἰκοδομεῖσθε οἶκος πνευματικὸς, ‘you are being built as a spiritual house,’ in 2:5 (cf. also, of course, Matt 16:18–19. The verb θεμελιῶν (often perfect passive, as in Matt 7:25) finds its way into Christian moral instruction in Col 1:23; Eph 3:17; Herm Vis. 3.3.5; 3.13.4; 4.1.4; for the future indicative with God as subject, as here, cf. Herm Vis. 1.3.2).” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary: 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 303.]

²⁸“God is designated, accordingly, as ‘the God of all grace’ (cf. ‘God of all consolation’ in 2 Cor 1:3). ‘All grace’ corresponds in scope to the ‘diversified grace’ of 4:10, encompassing not only the grace to come at the ‘revelation of Jesus Christ’ (1:13; cf. 3:7), but the grace of ‘suffering for doing good’ (2:19, 20) and the grace of mutual ministries in the worshipping congregations (4:10).” [J. Ramsey Michaels, vol. 49, *Word Biblical Commentary: 1 Peter*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 302.]

God who called you: ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ. The language of divine calling into salvation here echoes what was stated in 1:15 (κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον) and 2:9 (τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς). Believers have been invited by God to experience His presence and His life. Earlier the emphasis was on this world, but here in 5:10 the focus is the eschatological. His glory (αὐτοῦ δόξαν) is His divine Presence that continues for all eternity.²⁹ This divine calling is defined as having coming “in Christ” (ἐν Χριστῷ). The absence of the article before Χριστῷ stresses connection of this prepositional phrase with the participle καλέσας rather than with the noun δόξαν.³⁰ The calling of God came in Christ and His work of redemption on the cross. Thus as Peter moves toward finishing up his letter he reaches back to the emphasis on divine grace and calling to encourage his readers to steadfastness in facing their trials.

The time qualifier: ὀλίγον παθόντας, after you have suffered for a little while. When do these promises of God take effect? The Aorist participle παθόντας together with the temporal adverb ὀλίγον signal that after a short period of suffering we can count on God’s renewal and strengthening presence. Peter has already asserted God’s help during the time of suffering: 1:6; 2:12, 19, 20; 3:9, 14, 16, 17; 4:1, 6, 12–16, 19; 5:9. Does God step away from believers after helping them through suffering? This climatic affirmation in 5:10 asserts that God stands with believers not just during their trials but afterwards as well, when He begins the recovery and healing process from the ‘wounds’ brought about by the suffering.

Peter gives to his readers a wonderful promise from God at the end of his letter: *God commits Himself to take care of you when you face persecution.* When you are ‘wounded’ by such suffering, He will restore you and put you back together again emotionally and spiritually. It’s not that He only helps you while you are suffering, He will also stand with you after you move through the trial to make sure that you are okay.

b. God’s praise, v. 11

To him be the power forever and ever. Amen.

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

Notes: In light of such a marvelous promise from the Heavenly Father, Peter understandably moves to offer up praise to God. The doxology is brief but pointed. Already he has concluded an eloquent encouragement to prepare for facing trials with a similar word of praise; cf. 4:11, αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν (To him belong the glory and the power forever and ever. Amen.).³¹ Two distinctives surface with this second doxology in 5:11. First, the term τὸ κράτος, power, is used rather than the most common terms ἡ δόξα, or ἡ δόξα καὶ τὸ κράτος. The latter is the pattern in 4:11. Second, the adverbial expression for “forever” is different: εἰς τοὺς αἰῶνας rather than εἰς τοὺς αἰῶνας τῶν αἰώνων.³² The essential meaning remains the

²⁹“The eschatological goal of the divinely-called reborn believers is once more expressed: sharing in the glory of God (1:7; 4:11, 13, 14, 16; 5:4), as does Jesus Christ (1:11; 5:1). 2 Thessalonians 2:13–14 expresses a similar sentiment: “God chose you ... he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ” (cf. also Rom 8:30; 9:23; 1 Thess 2:12).” [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 865.]

³⁰“Since, however, the expression is used also in 3:16 and 5:14 to designate those who are in union with Christ (5:14) or the conduct of those united with Christ (3:16), a trace of this sense may be present here as well. Christ has been glorified (1:11, 21; 4:13; 5:1) and shares in the glory of God (4:11d, 14, 16; 5:10b; cf. 2:12), so that all who are ‘in Christ’—that is, united with Christ—are called to share in both God’s glory and Christ’s (1:7; 4:13, 14; 5:1, 4). The glory of God manifest in Christ belongs to those in union with Christ. On the phrase ‘in Christ,’ see also the NOTES on 3:16 and 5:14.” [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 865.]

³¹“Having assured his beleaguered readers of God’s certain care and support, the author concludes these consolatory words and the letter as a whole with a celebratory doxology. Similar in form to the doxology of 4:11, where to *kratos* (‘the power’) also appears, this praise of God affirms in particular the power that is God’s to accomplish the actions enumerated in v 10. The pronoun *autōi* [‘him’], like the foregoing *autos* in v 10, has God (v 10a) as its antecedent. The implied verb of the ellipsis is *estin* (‘is’), as in 4:11, rather than *estō* (‘to Him be’). Similar doxological formulations appear in Pss. Sol. 17:3 (*to kratos tou theou hēmōn eis ton aiōna met’ eleous*, ‘the power of our God is forever with mercy’) and 1 Tim 6:16 (*hōi timē kai kratos aiōnion, amēn*, ‘His is honor and eternal power, amen’; cf. Shimada 1966, 396–421). The noun ‘the power’ (*to kratos*) recalls the ‘powerful (*krataian*) hand of God’ in v 6; the two related terms belong to the inclusion framing vv 5b/6–11.⁷⁶⁷ By contrast, *kratos* never appears in Pauline doxologies but is found in the doxologies of the Deutero-Pauline 1 Timothy (6:16) as well as Jude 25 and Rev 1:6 and 5:13.” [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 867–68.]

³²One should note this very Jewish way of referring to eternity, which literally means “ages of ages.” All the New Testament Bible Study: Page 12

same, but these variations from 4:11, and a common pattern generally in the New Testament (cf. footnote 15 on page 6 for listing), prompted considerable variation in the wording of the manuscript copies over the first eight centuries (cf. *External History* for details).

The word τὸ **κράτος** (**might**) echoes τὴν **κραταιὰν** χεῖρα τοῦ θεοῦ (**the mighty hand of God**) in 5:6, which probably accounts for its use by itself here.³³ The doxological praise setting signals that such a word of praise from the believer means that the believer is acknowledging in worship God's superior power. The praise affirms God's power for all eternity. Now that's something to sing about!

The ἀμήν at the end of the doxology signals a response to the listeners that they should affirm this praise by saying, "Amen."³⁴ What a way to bring his message of hope to his suffering readers!

c. Unjust Suffering: Review of 3:13-5:11

For quite some time we have been looking at the theme of unjust suffering in First Peter. The primary text is 3:13-5:11, but this theme has surfaced some prior to 3:13 as well.³⁵ Before leaving the letter body section of First Peter (1:13-5:11), we need to reflect on what Peter has said. This document of the New Testament goes into greater detail about persecution faced by Christians than any other single document in the NT. Therefore, some clear understanding of this theme from First Peter is important.

Consideration of this discussion can perhaps be summarized most helpfully by asking some questions from a modern western cultural perspective on unjust suffering.

1. What was the persecution being experienced? In the history of interpretation of First Peter, esepewriters, except for Luke, studiously avoid the more common Greek designations for eternal or forever, e.g., ἀεὶ. The reason for this is the dramatically different conceptions of eternity. In Greek philosophy, eternity is a timeless, static vacuum where everything stops. In the Jewish apocalyptic thinking that is adopted by early Christianity, eternity is an endless progression of time that moves forward without ever stopping. The expression τοὺς αἰῶνας τῶν αἰῶνων is the most common way to express this idea, both in Jewish and early Christian writings.

^{33c}κράτος, οὐς, τό (Hom.+)

1. ability to exhibit or express resident strength, **might**

a. of God's power (Theognis 376 al.; Ael. Aristid. 37, 8 K.=2 p. 15D.; 2 Macc 3:34; 7:17; 11:4; s. also 3 below) 1 Cl 33:3; 61:1; 64; AcPl Ha 5, 26. *Of the power of Jesus* 2 Cl 17:5.—τὸ κ. τῆς δόξης αὐτοῦ *his glorious (divine) might* Col 1:11. κατὰ κράτος αὐξάνειν *grow mightily, wonderfully* Ac 19:20 (κατὰ κράτος like Menand., Per. 407; Dio Chrys. 26 [43], 11; IG XII/5, 444, 103 [264/263 B.C.]; PTebt 27, 83 [113 B.C.]; AArgyle, ET 75, '64, 151 connects κατὰ κ. with τ. κυρίου, by the might of the Lord).

b. of intensity in might (cp. Appian, Bell. Civ. 2, 35 §141 κατὰ κράτος=with all his might; Ps.-Callisth. 1, 8, 2 ἡλίου κ.; Ps 89:11) τὸ κ. τῆς ἰσχύος αὐτοῦ *the working of his strength = mighty strength* Eph 1:19; 6:10; 1 Cl 27:5 (cp. Is 40:26; Da 4:30 Theod.; s. IQS 11, 19f; 1QH 4, 32).

2. a specific product of resident strength, mighty deed ποιεῖν κ. (cp. עָשָׂה פִּלְאֵי Ps 118:15) *do mighty deeds* Lk 1:51.

a. exercise of ruling ability, power, rule, sovereignty (Arrian, Anab. 4, 20, 3 the ruling might of the great king; POxy 41 I, 2 εἰς αἰῶνα τὸ κράτος τῶν Ῥωμαίων; Mel., HE 4, 26, 7 τὸ Ῥωμαίων ... κράτος. Of deities: Apollon. Rhod. 4, 804 Zeus; UPZ 81 II, 17 [II B.C.] Isis: ἔλθέ μοι θεὰ θεῶν, κράτος ἔχουσα μέγιστον; PSI 29, 21 τὸ κ. τοῦ Ἀδωναῖ; POxy 1380, 238 ἀστραπῶν τὸ κ. ἔχεις; Philo, Spec. Leg. 1, 307 τ. ὄλων τὸ κ.; Jos., Ant. 10, 263 τὸ πάντων κ. ἔχων) τὸν τὸ κ. ἔχοντα τοῦ θανάτου the one who has power over death Hb 2:14 (τὸ κ. ἔχειν τινός since Hdt. 3, 69).—In a doxology (Mel., P. 105, 823): **1 Ti 6:16; 1 Pt 4:11; 5:11; Jd 25; Rv 1:6; 5:13**; 1 Cl 65:2; MPol 20:2.—DELG. M-M. TW.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 565.]

^{34c}The conclusion of the doxology with the word ἀμήν¹¹⁹ follows a practice attested in the OT and other Jewish literature, where the word can be used to affirm what has been said,¹²⁰ but is more commonly employed as a response, public or private, to a curse,¹²¹ to a prayer,¹²² to a blessing or praise of God, whether public¹²³ or private,¹²⁴ or to a doxology.¹²⁵ These uses are then carried over into the NT: affirmation,¹²⁶ praise,¹²⁷ prayer,¹²⁸ but the chief use of the word as response is, as in this verse, at the conclusion of doxologies.¹²⁹ The presence of the doxology here does not provide conclusive evidence that a document incorporated into our epistle ended at this point.¹³⁰ While in three instances a doxology does conclude a document in the NT,¹³¹ it is far more commonly found within the document itself.¹³² It is therefore best to understand it as concluding a section of the letter here, but not as an indication of the conclusion of a formerly independent source incorporated into 1 Peter by the author.¹³³ [Paul J. Achtemeier and Eldon Jay Epp, *1 Peter : A Commentary on First Peter*, Hermeneia--a critical and historical commentary on the Bible (Minneapolis, Minn.: Fortress Press, 1996), 300.]

³⁵These prior allusions to suffering come at two points before 3:13. In the letter *Proem* at 1:6-7 Peter signals the theme of suffering and rejoicing as something he is going to discuss further later on in the letter. Then at 2:13-25 the theme surfaces in connection with Christian slaves experiencing unjust suffering at the hands of non-christian owners who are abusive of their slaves.

cially during the past two centuries, efforts to understand this have played a major role in the dating of the letter, the authorship of the letter etc.³⁶ Thus a clear perspective of what Peter says on this subject is crucial to solid understanding of the document as a whole.

The section on persecution in 3:13-5:11 begins in 3:13 with a contrast between ὁ κακῶσων ὑμᾶς (the one harming you) and believers being τοῦ ἀγαθοῦ ζηλωταὶ (zealots for good). Then the possibility of πάσχοιτε διὰ δικαιοσύνην (you might suffer because of righteousness) is raised. In 3:15, believers are to be prepared to give an answer to τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος (to the one demanding an accounting about the hope you have). In 3:16, Peter speaks of ἐν ᾧ καταλαλεῖσθε (while you are being slandered) regarding his readers. Also he refers to οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν (those who abuse you for your good conduct in Christ). In 3:17, again he mentions ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν (suffering for doing good, if it may be God's will) as being far better than suffering for κακοποιοῦντας (for doing evil).

In 4:4, Peter mentions the surprise of Gentile friends over believers no longer being willing to join them in immoral living: ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν. Consequently these pagans are βλασφημοῦντες (slandering) the believers' God.

In 4:12, he cautions believers μὴ ξενίσεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος (don't be shocked at the fiery ordeal happening to you as a trial, as though something strange were happening to you). In 4:14, he mentions them being reviled because of the name of Christ: ὄνειδίζεσθε ἐν ὀνόματι Χριστοῦ. They may suffer as a Christian (4:16): πασχέτω... ὡς Χριστιανός, which he then labels in 4:19 as οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ (those suffering according to the will of God). In 5:10, he alludes to them as ὀλίγον παθόντας (having suffered a little while); also see ὀλίγον ἄρτι, a little while now, in 1:6. Peter did not see the suffering of his readers continuing on without interruption and/or termination.

From this survey, what do we notice? For the believers, the language of suffering (πάσχω) dominates.³⁷ This Greek verb is used 42 times in the New Testament, with the negative meaning of suffering in all but two instances.³⁸ Several qualifying words add understanding to what Peter is alluding to with this word. The initial

³⁶“The most prominent and repeatedly emphasized feature of the addressees' situation as portrayed in 1 Peter is the undeserved suffering that they were undergoing as a result of the disparagement and abuse to which they were subjected by hostile nonbelievers. While commentators agree on this point, only in more recent time has a consensus emerged regarding the nature, agents, and motives of this hostility. Positions on this issue are also related to positions taken on the author of the letter, its genre, integrity, and date.” [John H. Elliott, *1 Peter: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 97-98.]

³⁷Of the various meanings of the English verb ‘suffer’ the idea of πάσχω intersects the English verb at the intransitive verbs meanings of “1: to endure death, pain, or distress; 2: to sustain loss or damage.” [Merriam-Webster online Dictionary: <http://www.merriam-webster.com/dictionary/suffer>]

³⁸“πάσχω fut. 3 sg. παθεῖται (2 Cl 7:5; v.l. πείσεται; cp. Reinhold p. 74; B-D-F §74, 3), 3 pl. παθοῦνται Hs 8, 10, 4; 2 aor. ἔπαθον; pf. πέπονθα, ptc. πεπονθώς; plpf. 3 pl. ἐπεπόνθεισαν Wsd 18:1 (Hom.+ ‘to experience someth., be treated’ (π. expresses the passive idea corresponding to the active idea in ποιέω) of everything that befalls a person, whether good or ill. Yet its usage developed in such a way that π. came to be used less and less frequently in a good sense, and never thus without some clear indication, at least fr. the context, that the good sense is meant. In our lit. it is found...

3. In all other places, as always in LXX, in an unfavorable sense *suffer, endure*.

a. suffer

α. abs. (also in the sense suffer death, be killed, [have to] die: Appian, Bell. Civ. 1, 70 §321; 3, 87 §359; Arrian, Anab. 6, 10, 3; Paroem. Gr.: Zenob. 4, 60 the crow ἔπαθε from the scorpion's poison; Herodian 1, 17, 7; Just., D. 52, 3; Mel., P. 8, 65; sim. Callinus [VII B.C.], Fgm. 1, 17 G-B.[=D.3] ἦν τι πάθη=‘if he fell’; Demosth. 4, 11f; Straton of Lamps., Fgm. 10 [in Diog. L. 5, 61] εἰάν τι πάσχω=‘if anything happens to me’; Diod S 13, 98, 2; Lucian, Dial. Meretr. 8, 3; Iambl., Vi. Pyth. 33, 238; Jos., Ant. 15, 65; 18, 352; CB I/2, 391 no. 254; Iren. 1, 3, 3 [Harv. I, 27, 1]) πρὸ τοῦ με παθεῖν before I suffer Lk 22:15. Cp. 24:46; Ac 1:3; 3:18; 17:3; 1 Cor 12:26; Hb 2:18 (on ἐν ᾧ s. ἐν 7); 9:26; 1 Pt 2:20, 23; 3:17; B 7:2a; Hs 8, 10, 4. The expr. γῆ πάσχουσα B 6:9 seems to transfer the philosoph. concept of suffering matter to the γῆ (Hefele, Hilgenfeld, Veil): earth capable of suffering (Goodsp.), earth capable of being molded into a human being (Kleist, note ad loc.).

β. w. additions: ὑπό τινας at the hands of someone denotes the one who caused the suffering (Antiphon Orat., Fgm. 34; Ael. Aristid. 45 p. 134 D.; PAmh 78, 4; Jos., Bell. 5, 19, Ant. 10, 92; Mel., P. 75, 546ff; B-D-F §315) Mt 17:12 (s. also b below). Also ὑπό χειρός τινος B 5:5b (cp. Mel., Fgm. 7 ὑπό δεξιᾶ Ἰσραηλίδος). ὑπέρ τινος for someone or someth. (Appian, Bell. Civ. 1, 15 §63 π. ὑπέρ τινος=suffer for someone; Just., D. 121, 2 ὑπέρ τοῦ μὴ ἀρνεῖσθαι αὐτόν as military metaphor; EKrentz, in Origins and Method, JHurd Festschr. '93, 126) Phil 1:29; 2 Th 1:5; 1 Pt 2:21 (περὶ τινος v.l.), ὑπέρ τ. ὀνόματος τοῦ υἱοῦ τοῦ θεοῦ Hs 9, 28, 2a. ὑπέρ τοῦ νόμου 8, 3, 6. ὑπέρ τῆς σωτηρίας, ὑπέρ ἀμαρτωλῶν MPol 17:2. ὑπέρ τῶν ἀμαρτιῶν ἡμῶν ISm 7:1. Also περὶ τινος (Nicol. Dam.: 90 Fgm. 130, 29 p. 415, 29 Jac. περὶ τῶν διαδόχων αὐτοῦ ἅπαν ... παθεῖν) περὶ ἀμαρτιῶν 1 Pt 3:18 (v.l. ἀπέθανεν).

readers were suffering διὰ δικαιοσύνην (3:14; *because of righteousness*), for ἀγαθοποιούντας (*doing good*), κατὰ τὸ θέλημα τοῦ θεοῦ (*according to God's will*). Their suffering was to last ὀλίγον (*a little while*).

Prior to 3:13, Peter has also mentioned the suffering of his readers with this same verb πάσχω, although mainly in connection to his admonitions to Christian slaves with non-Christian masters (2:18-25). In 2:20, the Christian slaves were ἀγαθοποιούντες καὶ πάσχοντες (*doing good and suffering*). In 2:19, they were πάσχων ἀδίκως (*suffering unjustly*), which meant enduring pain (ὑποφέρει τις λύπας). The tone of these references is consistent with the more inclusive discussion in 3:13-5:11.

In the letter *Proem* (cf. 1:6-7), Peter signaled his awareness of their sufferings: ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι εἰ δέον **λυπηθέντες**³⁹ ἐν ποικίλοις πειρασμοῖς. ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ περι τῆς ψυχῆς ἡμῶν B 5:5a. διὰ w. acc. *for the sake of*: διὰ δικαιοσύνην **1 Pt 3:14**. διὰ τὸ ὄνομα (αὐτοῦ) Pol 8:2; Hv 3, 2, 1; Hs 9, 28, 3. δι' ἡμᾶς B 7:2b. διὰ τὸν θεόν Hs 9, 28, 6a. εἵνεκα or ἔνεκεν τοῦ ὀνόματος v 3, 1, 9; 3, 5, 2; Hs 9, 28, 5; 6b. κατὰ τὸ θέλημα τοῦ θεοῦ **1 Pt 4:19**. ἔξω τῆς πύλης Hb 13:12. ἐπὶ ξύλου on the tree B 5:13b.—Used w. an instrumental (?) dat.: αἰκίαις καὶ βασάνοις π. 1 Cl 6:1 v.l. πολλαῖς πράξεσι Hs 6, 3, 4. W. dat. to denote manner (B-D-F §198) π. σαρκί *suffer in the body* **1 Pt 4:1ab** (in b v.l. ἐν σαρκί).—Used w. an adverb: ἀδίκως **1 Pt 2:19**. ἀληθῶς I Sm 2b. δικαίως (TestSim 4:3; Just., D. 110, 6) Hs 6, 3, 6a. ἡδέως 8, 10, 4. προθύμως 9, 28, 2b and 4. οὕτω GPt 4:13; B 5:13a. ὀλίγον (s. ὀλίγος 2bβ) **1 Pt 5:10**. τὸ δοκεῖν (δοκέω 2αα) in semblance, seemingly ITr 10; I Sm 2c.—ὡς φονεύς undergo punishment (cp. SIG 1016, 7 π. ὡς ἱερόσυλος) *as a murderer* **1 Pt 4:15**.

b. endure, undergo τί someth. (Orig., C. Cels. 7, 13, 7; π. καταστροφῆν; Did., Gen. 232, 11; Theoph. Ant. 2, 23 [p. 156, 6]) παθήματα π. *endure sufferings* **2 Cor 1:6** (ὧν by attraction of the rel. fr. ἄ; sim. Iren. 1, 8, 2 [Harv. I 70, 4]). αἰκίσματα 1 Cl 6:2. πολλὰ π. (Jos., Ant. 13, 268; 403) **Mt 27:19; Mk 8:31; 9:12; Lk 9:22** (s. further below); **17:25**; B 7:11; AcPl Ha 8, 19. τὰ ὁμοία τι *the same things as someone* Ox 840, 3. οὐδὲν κακὸν *suffer no harm* **Ac 28:5**. οὐδὲν τῶν πονηρῶν Hs 6, 3, 6b. ὡς οὐδὲν πεπονηθῶς *as if nothing had happened to him* MPol 8:3 (cp. TestJob 47:7 ὡς οὐδὲν ὅλως πεπονηθῶς). ταῦτα **Lk 13:2; 24:26; 2 Ti 1:12**; 1 Cl 45:5. τί παθεῖται; *what will he have to endure?* 2 Cl 7:5 (πάσχειν τι=endure punishment, as Pla., Leg. 10, 1, 885ab). μὴ φοβοῦ ἃ μελλεῖς πάσχειν *do not be afraid of what you are about to undergo* **Rv 2:10**. W. attraction ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν= ἔμαθεν τὴν ὑπακοήν ἀπὸ τούτων ἃ ἔπαθεν *he learned obedience from what he endured* (i.e. despite his being God's son, Jesus experienced suffering as the medium for exhibiting the ultimate extent of his obedience) **Hb 5:8** (for the consonance or wordplay s. the reff. cited s.v. μανθάνω 3). π. τι ὑπὸ τινος *endure someth. at someone's hands* (X., Hiero 7, 8, Symp. 1, 9; Jos., Ant. 7, 209; 12, 401; s. 3αβ above) **Mk 5:26; 1 Th 2:14**; B 7:5. Also π. τι ἀπὸ τινος (Dio Chrys. 67 [17], 11; Lucian, D. Deor. 6, 4; Orig., C. Cels. 8, 27, 5) **Mt 16:21**; perh. **Lk 9:22**. π. τι ἕνεκά τινος *endure someth. for someone's sake* 2 Cl 1:2. Also π. τι διὰ τινα I Sm 2a (Just., D. 117, 3; Mel., P. 59, 435). ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν **Ac 9:16** (π. τι ὑπὲρ τινος as Jos., Ant. 13, 199).—WWichmann, D. Leidenstheologie, e. Form der Leidensdeutung im Spätjudentum 1930; HVondran, D. Leidensgedanke im Spiegel d. Selbstbewusstseins Jesu: NKZ 43, '32, 257–75; RLiechtenhan, D. Überwindung d. Leidens b. Pls. u. in d. zeitgen. Stoa: ZTK n.s. 3, 1922, 368–99; WMichaelis, Herkunft u. Bed. des Ausdrucks 'Leiden u. Sterben J. Chr.' '45; HRiesenfeld, Jésus Transfiguré, '47, 314–17 (Le Messie Souffrant ...); ELohse, Märtyrer u. Gottesknecht (Sühntod Jesu Christi), '55; EGüttgemanns, D. leidende Apostel, '66.—K Schelkle, Die Passion Jesu etc., '49; JGreen, The Death of Jesus '88; RBrown, The Death of the Messiah, 2 vols. '94; ACollins, From Noble Death to Crucified Messiah, NTS 40, '94, 481–503; on alleged anti-Judaism in Luke's passion narrative, s. HMerkel, NTS 40, '94, 394–95 (lit.).—Schmidt, Syn. I 424–441. DELG. M-M. EDNT. DLNT. TW. Sv." [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 785–86.]

^{39c} **λυπέω** 1 aor. ἐλύπησα; pf. λελύπηκα. Pass.: 1 fut. λυπηθήσομαι; 1 aor. ἐλυπήθην; pf. λελύπημαι (fr. λύπη 'pain, grief'; Hes.+) gener. 'grieve, pain'.

1. to cause severe mental or emotional distress, vex, irritate, offend, insult, act. τινά someone (Test Abr A 8 p. 86, 9 [Stone p. 20]; Dio Chrys. 28 [45], 3; BGU 531 II, 18 [I A.D.], freq. in the sense *vex, irritate, offend* TestSol 2:3 D; Herodas 5, 7, 3; Ar. 15:7) **2 Cor 2:2a; 7:8ab**. The object of λυπεῖν can also be a deity (Diod S 1, 65, 7; 8 τὸν θεόν; schol. on Apollon. Rhod. 2, 313 λ. τὸν Δία; cp. τοῦ ἀγγέλου μου ArcSed 14:10) μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ **Eph 4:30**; Hm 10, 2, 2; 10, 3, 2ab; cp. 10, 2, 4. χάριν Dg 11:7. In εἰ τις λελύπηκεν **2 Cor 2:5** λ. used abs. is certainly more than cause pain or vexation. In Polyaeus 8, 47 it is used of the severe humiliation or outrage experienced by a king who has been deposed by his subjects.

2. to experience sadness or distress, pass.

a. aor. λυπηθῆναι *become sad, sorrowful, distressed* (BGU 1079, 9 [41 A.D.]; Esth 2:21; Ps 54:3; 2 Esdr 15:6; TestJob, Test12Patr, GrBar; Jos., Ant. 8, 356) **Mt 14:9**; AcPl Ha 7, 17; **J 16:20; 2 Cor 2:4; 7:9a; 1 Pt 1:6**; Dg 1. W. σφόδρα (Da 6:15 LXX; 1 Macc 10:68; JosAs 8:8 al.) **Mt 17:23; 18:31**; GJs 1:3; 2:4; AcPl Ha 7, 15; w. λῖαν 1 Cl 4:3 (Gen 4:5 Cain took offense). W. ὅτι foll. become distressed because (cp. En 102:5) **J 21:17**. λυπηθῆναι εἰς μετάνοιαν become sorry enough to repent **2 Cor 7:9b**. λ. κατὰ θεόν as God would have it vss. **9c, 11**.

b. pres. λυπεῖσθαι *be sad, be distressed, grieve* (La 1:22) **1 Th 4:13**. λυπῆ; *are you grieved or hurt?* Hv 3, 1, 9b. λυπούμενος (*being*) *sad, sorrowful* **Mt 19:22; 26:22; Mk 10:22**; Hv 1, 2, 2; 3, 13, 2 (TestAbr A 7 p. 84, 9 [Stone p. 16]; Jos., Vi. 208). (Opp. χαίρων as Dio Chrys. 50 [67], 5; Philo, Virt. 103) **2 Cor 6:10**. λυπούμενου (μου) ὅτι because Hv 3, 1, 9a. ἡμην λυπούμενος 1, 2, 1. ὁ λυπούμενος the mournful man (Ael. Aristid. 46 p. 404 D.) m 10, 3, 3. ὁ λ. ἐξ ἐμοῦ **2 Cor 2:2b** gives the source of the pain or sadness. ἤρξατο λυπεῖσθαι *he began to be sorrowful* **Mt 26:37**; cp. **Mk 14:19**. λ. διὰ τι because of someth. (schol. on Apollon. Rhod.

τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.⁴⁰ Here he labeled them ποικίλοις πειρασμοῖς, *different kinds of trials*, and indicated that believers were λυπηθέντες, *being caused grief*, by them.

Clearly from both sections (2:18-25 & 3:13-5:11) as well as in the *Proem* (1:6-7), Peter stresses the very real experience of believers facing opposition and persecution based upon their religious commitment to Christ. The verb πάσχω implies experiencing pain and discomfort both physically and emotionally. What the believers experienced that caused such pain is not spelled out in specific detail.

From what were they suffering? In 3:13, the possibility of κακώσων (*harming, injuring*) the believers is raised. The verb κακῶω, although it can refer to making a person angry (cf. Acts 14:2), overwhelmingly means in the New Testament the doing of physical harm to another person.⁴¹ In Acts 7:6 this referred to the enslavement of the Israelites in Egypt from Gen. 15:13. In Acts 18:10, God promises Paul that “no one will lay a hand on you to harm you” (οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε) in Corinth. Clearly the verb can refer to violent action of some kind taken against another person. In 3:16, Peter alludes to believers being slandered, καταλαλεῖσθε,⁴² and abused, ἐπηρεάζοντες.⁴³ The first verb καταλαλέω implies verbal abuse largely by deliberation misrepresentation of the truth about another person. The second verb ἐπηρεάζω moves the same direction of verbal abuse but with threatening tones of anger expressed in the lies about another person. In 4:4, Gentile friends of believers are said to be βλασφημοῦντες⁴⁴ (*slandering*) the believers. While implying verbal abuse, βλασφημέω 4, 1090; JosAs 24:19 δι’ Ἀσενέθ; ParJer 4:11 διὰ σέ): εἰ διὰ βρῶμα ὁ ἀδελφὸς λυπεῖται *if a member’s feelings are hurt because of food* **Ro 14:15** (but λ. can also mean injure, damage: X., Mem. 1, 6, 6, Cyr. 6, 3, 13). μὴ λυπεῖσθω ὁ εὐσεβὴς *ἐάν the godly man is not to grieve if* 2 Cl 19:4. λ. ἐπὶ τινι at someth. (X., Mem. 3, 9, 8; Lucian, Dial. Mort. 13, 5, Tox. 24; Artem. 2, 60; PGrenf II, 36, 9 [95 B.C.]; Jon 4:9; ApcMos 39 p. 21, 1 Tdf.; Philo, Abr. 22; Just., D. 107, 3) Hm 10, 2, 3; cp. Hs 6, 3, 1. ἐλυπεῖτο περὶ τῆς γυναίκος οὐ μικρῶς (Hieronymus) *was quite upset with his wife, who had displayed interest in Paul’s message* AcPl Ha 4, 16f (w. περὶ as Da 6:18 LXX; ApcMos 18 p. 9, 13 Tdf.).—Impf. ἐλυπούμην I was sad GPt 7:26; cp. 14:59 (TestSol 2:2 D; TestSim 4:3; ParJer 7:30); w. σφόδρα (JosAs 24:1) GJs 1:4 (aor. v.l.).—DELG s.v. λύπη. M-M. TW. Spicq.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 604.]

⁴⁰NRSV: *In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith — being more precious than gold that, though perishable, is tested by fire — may be found to result in praise and glory and honor when Jesus Christ is revealed.*

⁴¹κακῶω fut. κακῶσω; 1 aor. ἐκάκωσα; pf. 2 sg. κεκάκωκας 3 Km 17:20. Pass.: 1 aor. ἐκακώθη LXX; pf. inf. κεκακῶσθαι. **1. to cause harm to, harm, mistreat** w. acc. (Hom.+; PTebt 407, 9 [II A.D.]; LXX; TestSol 8:11; Test12Patr; Philo, Spec. Leg. 2, 135; Jos., Vi. 121; Just., D. 109, 3 [s. Mi 4:6]) **Ac 7:6** (Gen 15:13), **19; 12:1; 18:10; 1 Pt 3:13**. Pass. 1 Cl 16:7 (Is 53:7).

2. to cause someone to think badly about another, make angry, embitter τὰς ψυχὰς τινῶν κατὰ τινος *poison the minds of some persons against another* **Ac 14:2** (cp. Jos., Ant. 16, 10; pass., 16, 205; 262; Ps 105:32).—DELG s.v. κακό. M-M. TW.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 502.]

⁴²καταλαλέω fut. 3 pl. καταλαλήσουσιν Mi 3:7; 1 aor. κατελάλησα LXX (s. two next entries and λαλέω; Aristoph.+; Polyb.; Stoic. III 237, 6 al.; SIG 593, 6 [II B.C.]; PHib 151 [c. 250 B.C.]; LXX, En; TestAbr B 12 p. 116, 20 [Stone p. 80]; Test12Patr; Philo [only in connection w. the OT: Leg. All. 2, 66f=Num 12:8 and Leg. All. 2, 78=Num 21:7]) **speaking ill of, speaking degradingly of, speak evil of, defame, slander** τινός *someone* (Ps 77:19 τοῦ θεοῦ; 100:5 τοῦ πλησίον αὐτοῦ; TestIss 3:4, Gad 5:4; cp. Diod S 11, 44, 6; τῆς τοῦ θεοῦ δόξης Theoph. Ant. 3, 30 [p. 268, 28]) **Js 4:11ab**; 2 Cl 4:3; Hm 2:2a. ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν **1 Pt 2:12** (cp. SIG loc. cit. ἵνα μηδ’ ἐν τούτοις ἔχωσιν ἡμᾶς καταλαλεῖν οἱ ...). Also κατὰ τινος (so mostly LXX, En) 1 Cl 35:8 (Ps 49:20). Pass. **1 Pt 3:16**.—Fig. (Ps.-Lucian, As. 12 τοῦ λύχνου) νόμου *speaking against the law* **Js 4:11c**.—Abs. ὁ καταλαλῶν one who speaks evil Hm 2:2 (three times).—M-M. TW.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 519.]

⁴³ἐπηρεάζω (s. next entry; Hdt.+; ins, pap; Philo, Mos. 2, 199, De Jos. 71; Just. A I, 1, 1) **to treat someone in a despicable manner, threaten, mistreat, abuse** usu. w. dat. (as Ael. Aristid. 23, 28 K.=42 p. 777 D.; PFlor 99, 10 [I/II A.D.]; Jos., Bell. 1, 13); τινά (OGI 484, 26 [II A.D.]): περὶ τῶν ἐπηρεαζόντων ὑμᾶς *for those who mistreat you* (in something they do, as PFay 123, 7; PLond II, 157, 4f p. 255 [II A.D.]) **Lk 6:28**, cp. **Mt 5:44** v.l. (Just., A I, 15, 9). τὴν ἀγαθὴν ἀναστροφὴν *disparage/malign (your) good conduct* **1 Pt 3:16**.—Schmidt, Syn. IV 275–78. DELG s.v. ἐπήρεια. M-M. TW.” [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 362.]

⁴⁴βλασφημέω impf. ἐβλασφήμουν; 1 aor. ἐβλασφήμησα. Pass.: 1 fut. βλασφημηθήσομαι; 1 aor. ἐβλασφημήθην (s. next two entries; Pla. et al.; PSI 298, 14; LXX; Alex., Ep. XVI 2f; TestJob 16:7; AssMos Fgm. j p. 67 Denis; Philo, Joseph., Just.) prim. ‘to demean through speech’, an esp. sensitive matter in an honor-shame oriented society. **to speak in a disrespectful way that demeans, denigrates, maligns**

carries a religious tone and suggests that the misrepresentation about the believers was in connection to Christ and God. In 4:14-16, Peter assumes his readers are being reviled because of Christ (ὀνειδίζεσθε⁴⁵ ἐν ὀνόματι Χριστοῦ), and are suffering ὡς Χριστιανός (as Christians). Intense verbal abuse was directed at believers because they were identified with Christ.

a. in relation to humans *slander, revile, defame* (Isocr. 10, 45 w. λοιδορεῖν) τινά someone (Socrat., Ep. 22, 2; Chion, Ep. 7, 1 ἡμᾶς) μηδένα (Philo, Spec. Leg. 4, 197; Jos., Vi. 232; Hippol., Ref. 7, 32, 6) *speak evil of* **Tit 3:2**. Pass. **Ro 3:8**; **1 Cor 4:13** v.l.; **10:30** (ὕπερ οὗ = ὑπ. τούτου ὑπ. οὗ); Dg 5:14. Abs. **Ac 13:45**; **18:6**.

b. in relation to transcendent or associated entities *slander, revile, defame, speak irreverently/impiously/disrespectfully of or about*

α. a Gr-Rom. deity (for Gr-Rom. attitudes respecting deities Ps.-Pla., Alc. II 149c; Diod S 2, 21, 7; Philo, Spec. Leg. 1, 53; Jos., Ant. 4, 207, C. Apion 2, 237 [s. βλασφημία by]; Orig., C. Cels. 8, 43, 27; s. be below and at the very end of the entry) τὴν θεὸν ἡμῶν **Ac 19:37**.

β. God in Israelite/Christian tradition (4 Km 19:4) τὸν θεόν (cp. Philo, Fuga 84b; Jos., Ant. 4, 202; 6, 183; Hippol., Ref. 7, 11) **Rv 16:11, 21**. Abs. (2 Macc 10:34; 12:14; Orig., C. Cels. 8, 43, 31; Hippol., Ref. 1, Pr. 2) Mt 9:3; 26:65 (JKennard, Jr., ZNW 53, '62, 25–51); **Mk 2:7**; **J 10:36**; **Ac 26:11**; **1 Ti 1:20**; **1 Pt 4:4** (the last 3 passages may be interpr. as not referring exclusively to God). βλασφημῖαι, ὅσα ἐὰν βλασφημήσωσιν *whatever impious slanders they utter* **Mk 3:28** (cp. Pla., Leg. 7, 800c βλ. βλασφημίαν; Tob 1:18 S).

γ. God's name **Ro 2:24** (contrast the approval expressed OGI 339, 30); 2 Cl 13:2a; ITr 8:2b (all three Is 52:5); **1 Ti 6:1**; **Rv 13:6**; **16:9**; 2 Cl 13:1, 2b (quot. of unknown orig.), 4; Hs 6, 2, 3 v.l.

δ. God's Spirit εἰς τὸ πνεῦμα τὸ ἅγιον **Mk 3:29**; **Lk 12:10**. On impious slander of the Holy Spirit s. WWeber, ZWT 52, 1910, 320–41; HWindisch, in Porter-Bacon Festschr. 1928, 218–21; EBuonaiuti, Ricerche Religiose 6, 1930, 481–91; OEvans, ET 68, '57, 240–44; GFitzer, TZ 13, '57, 161–82; JWilliams, NTS 12, '65, 75–77; CColpe, JJeremias Festschr., '70, 63–79.

ε. Christ **Mt 27:39**; **Mk 15:29**; **Lk 23:39**; ἕτερα πολλὰ β. **22:65** (cp. Vett. Val. 67, 20 πολλὰ βλασφημήσει θεοῦς). τὸν κύριον Hs 8, 6, 4; 8, 8, 2; 9, 19, 3; ISm 5:2; εἰς τ. κύριον Hv 2, 2, 2; Hs 6, 2, 4; τὸν βασιλέα μου MPol 9:3.—The name of Christ **Js 2:7**.

ζ. angels δόξας β. **2 Pt 2:10**; **Jd 8**. Angels are also meant in ὅσα οὐκ οἶδασιν β. **Jd 10** and ἐν οἷς ἀγνοοῦσιν β. defaming where they have no knowledge **2 Pt 2:12** (B-D-F §152, 1; Rob. 473). S. δόξα 4.

η. things that constitute the significant possessions of Christians τὴν ὁδὸν τ. δικαιοσύνης ApcPt 7:22; cp. **2 Pt 2:2**. Here and elsewh. pass. ὁ λόγος τ. θεοῦ **Tit 2:5**; ὑμῶν τὸ ἀγαθόν **Ro 14:16**; τὸ ἐν θεῷ πλήθος ITr 8:2a; τὸ ὄνομα ὑμῶν μεγάλως β. 1 Cl 1:1; τὸν νόμον τοῦ κυρίου Hs 8, 6, 2.—In our lit. β. is used w. the acc. of the pers. or thing (Plut.; Appian [Nägeli 44]; Vett. Val. [s. be above]; Philo [s. ba and bβ above]; Joseph. [s. ba and bβ above]; 4 Km 19:22) or w. εἰς and acc. (Demosth. 51, 3; Philo, Mos. 2, 206; Jos., Bell. 2, 406. Specif. εἰς θεοῦς and the like, Pla., Rep. 2 p. 381e; Vett. Val. 44, 4; 58, 12; Philo, Fuga 84a; Jos., Ant. 8, 392; Da 3:96; Bel 8 Theod.).—S. βλασφημία end. DELG. M-M. s.v.-ος. TW."

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 178.]

^{45c} **ὀνειδίζω** impf. ὀνειδίζον; fut. 3 sg. ὀνειδίει Sir 18:8; Ps 73, 10 and ὀνειδίσει Sir 20:15; 1 aor. ὀνειδίσα. Pass: fut. 3 pl. ὀνειδισθήσονται Sir 41:7; 1 aor. ὀνειδίσθην LXX (ὀνειδο; Hom.; Pla. [on contrast w. λοιδορεῖν s. Pla., Ap. 38c] +; BGU 1024 VII, 21; PGiss 40 II, 5; LXX; PsSol 2:19; Test12Patr; GrBar 1:2; Philo, Joseph., Just.).

1. to find fault in a way that demeans the other, reproach, revile, mock, heap insults upon as a way of shaming; w. acc. of the pers. affected (Trag.; Pla., Apol. 30e; Lucian, Tox. 61; Ps 41:11; 54:13 al. LXX; Jos., Ant. 14, 430; 18, 360) *of the reviling/mocking of Jesus* **Mk 15:32**; cp. **Ro 15:3** (Ps 68:10) *and of Jesus' disciples* **Mt 5:11**; **Lk 6:22**. W. double acc. (Soph., Oed. Col. 1002 ὄν. τινά τοιαῦτα; Ael. Aristid. 28, 155 K.=49 p. 542 D.; Heliod. 7, 27, 5) τὸ αὐτὸ καὶ οἱ ληστὰι ὀνειδίζον αὐτὸν *the robbers also reviled/mockd him in the same way* **Mt 27:44**.—Pass. εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ *if you are (being) reviled for the name of Christ* **1 Pt 4:14**.—Only as v.l. in the two foll. pass.: εἰς τοῦτο κοπιῶμεν καὶ ὀνειδίζομεθα *it is for this (i.e., what precedes) that we toil and suffer reproach* **1 Ti 4:10** v.l. (for ἀγωνιζόμεθα). εἰς τί ὀνειδίσάς με; *why have you reproached me? or what have you reproached me for?* (ὄν. τινά εἰς τι as Appian, Bell. Civ. 2, 104 §430 ὀνειδίσειεν ἐς δειλίαν=he reproached him for cowardice; 5, 54 §224; 5, 96 §400; Jos., Bell. 1, 237) Mk 15:34 D and Macarius Magnes 1, 12 (the text has ἐγκατέλιπες. S. Harnack, SBBerlAk 1901, 262ff=Studien I '31, 98ff; JSundwall, D. Zusammensetzung des Mk '34, 83).—A special kind of reproach is the suggestion of reluctance that too often accompanies the giving of a gift (Sextus 339 ὁ διδοὺς μετ' ὀνειδίους ὑβρίζει; diff. Plut., Mor. 64a; s. also Sir 20:15; 41:25.—ὄν. can also mean charge or reproach someone with someth., a kind of verbal extortion, with the purpose of obtaining someth. from a pers., e.g., Maximus Tyr. 5, 7h τῷ θεῷ τὸ building of a temple); *God does not do this* **Js 1:5**.

2. to find justifiable fault with someone, reproach, reprimand, w. acc. of pers. (Pr 25:8; Philo, Fuga 30; Jos., Ant. 4, 189; Just., D. 37, 2 ὀνειδίξει ὑμᾶς τὸ πνεῦμα ἅγιον al.) and ὄντι foll. *to give the reason for the reproach* **Mt 11:20**. W. acc. of pers. and λέγων foll. w. dir. discourse (cp. BGU 1141, 23 [14 B.C.] ὀνειδίξει με λέγων) GPt 4:13. W. acc. of the thing censured (Isocr., Or. 15, 318, 345a; Herodian 3, 8, 6; Wsd 2:12; Jos., Ant. 10, 139) τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν **Mk 16:14**.—Schmidt, Syn. I 136–49. DELG s.v. ὀνειδο. M-M. TW. Spicq." [William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 710.]

Most likely this connection to Christ implied little if any understanding of who Christ actually was. In the opponents' minds, Christ represented a new religious movement that they were suspicious of and thus were hostile to. The continual squabbling internally by the Jews about their religion created negative feelings about anything religious connected to Jewish people.⁴⁶ Christianity was perceived as a Jewish religious movement by Gentiles in that world, even though many non-Jews were coming into Christianity. Added to that was the insistence on the existence of only one God in a world of polytheism affirming the existence of many gods.

In 5:9, Peter alludes to believers elsewhere in that world experiencing τὰ αὐτὰ τῶν παθημάτων (*the same sufferings*) as those of his readers. In this same passage, vv. 6-11, these sufferings are the product of the activity of the διάβολος, *Devil*, working through humans who oppose believers and their God. Their experience of suffering is compared to τῆ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν (*the fiery ordeal among you for testing*) in 4:12. See also 1:7 where the testing of faith in suffering is compared to the refining of gold by fire. For the believers, what they were experiencing was like walking through a hot furnace with fire blasting them.

The picture that emerges here dominantly is that the opposition being leveled at Peter's initial readers was primarily verbal in nature. This does imply the possibility of formal legal charges being made against them through the Roman court systems in place throughout these provinces, but nothing explicitly states this. More likely, the picture that Peter is painting here implies verbal abuse made by people living around them in the towns and villages where believers were found. This could easily have taken place in the market places and perhaps in the Jewish synagogues, as well as on the streets. Much of it was spoken face to face with believers, but a lot of it was spoken behind their backs as gossip and rumor. First Peter 3:9 strongly implies this: μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τούναντίον δὲ εὐλογοῦντες, "*Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing.*"

The picture painted by Peter is that the communities, where the believers were, did not accept the new religious devotion of their neighbors. The dramatically different and changed lifestyle of the believers created suspicion and distrust. When believers refused to continue participating in the immoral living of their neighbors, suspicion turned into slander and misrepresentation of the new religion of these folks: βλασφημοῦντες (*slandering*). At some point that could have spilled over into formal charges made against them, but the tone of Peter's description does not suggest that such had happened at the time of the writing of his letter to them. Not even mob violence against Christians is hinted at by Peter.

2. Did Peter link physical persecution and suffering? It is not clear whether physical acts of violence took place or not. A couple of the verbs used, κακῶν and πάσχω, are certainly broad enough in their scope

⁴⁶Historically the fussing between the Hebraists and the Hellenists had sometimes led to physical combat between these two groups. See γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους in Acts 6:1 where this tension spilled over into the early church in Jerusalem. These conflicts existed where ever Jews lived throughout the Roman empire. Certainly in the province of Asia in western Anatolia with its very large Jewish populations the surrounding communities would have been familiar with these debates and squabbles. And probably it was known well in the other provinces mentioned in 1:2.

Extensive literature on this issue exists:

Oscar Cullmann, "The Significance of the Qumran Texts for Research into the Beginnings of Christianity," JBL 74 (1955) 213–26, reprinted in *The Scrolls and the New Testament* (ed. Krister Stendahl; New York: Harper, 1957) 18–32. He argues that converted members of the Qumran community were among the Hellenists.

Nils Alstrup Dahl, *Das Volk Gottes: Eine Untersuchung zum Kirchenbewusstsein des Urchristentums* (Skrifter utgitt av det Norske Videnskaps-Akademi i Oslo, 2 hist.-filos. Klasse 1941:2; Oslo; Dybwad, 1941; reprinted Darmstadt; Wissenschaftliche Buchgesellschaft, 1963) 193–98.

Werner Georg Kümmel, "Das Urchristentum," ThR n.s. 14 (1942) 91.

Werner Georg Kümmel, "Das Urchristentum: III: Die Geschichte der Urkirche," ThR n.s. 17 (1948–49) 23–26.

Johannes Munck, *Paul and the Salvation of Mankind* (Richmond: John Knox, 1959) 218–28. He has a completely different conception.

C. F. D. Moule, "Once More, Who Were the Hellenists?" ExpTim 70 (1958–59) 100–102.

Albrecht Oepke, *Das Neue Gottesvolk in Schrifttum, Schauspiel, bildender Kunst und Weltgestaltung* (Gütersloh: Bertelsmann, 1950) 188–90. Simon, St Stephen

Ceslas Spicq, "L'Épître aux Hébreux, Apollos, Jean-Baptiste, les Hellénistes et Qumran," RevQ 1 (1958–59) 365–90.

Hans Windisch, "Ἑλλην," TDNT 2 (1964) 511–12.

[from Hans Conzelmann, Eldon Jay Epp and Christopher R. Matthews, *Acts of the Apostles: A Commentary on the Acts of the Apostles* (Philadelphia: Fortress Press, 1987).]

of meaning to include such. Much less likely is that actions against the believers in this letter were motivated and driven by governmental authorities. While within the range of possibility, Peter's depiction of the suffering of his initial readers clearly does not point this direction.

One must be cautious about the way Peter links up the suffering of his readers to the example of Christ both in 2:21-25 and in 3:18-22. Both for Christian slaves with abusive masters (2:21-25) and for believers in general (3:18-22), Peter finds in Christ an ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ, *an example that you should follow in His steps* (2:21). Jesus as a role model is not meant to suggest that believers were dying for their faith; rather it strongly urges that they *be willing* to die, if called upon,⁴⁷ as was Jesus. Christ becomes the inspiring example for believers to follow in large measure because Peter sees good emerging from the suffering of believers just as it did from Christ.

All this leads to one clear conclusion. The older interpretive view that the suffering described in First Peter was the massacring of believers by the Roman government authorities -- either under Nero in the mid 60s or much later under Domitian or one of the later second century Roman emperors -- is completely unfounded by the text of First Peter. To draw such conclusions of systematic government persecution from the text that we have surveyed above represents a hidden agenda by the interpreter who superficially attaches false meaning to the language of Peter in order to make his preconceived conclusions sound plausible. Historically in the last two centuries this 'hidden' agenda revolved around contending that this document was a second century product that Peter had nothing to do with, or, in rebuttal the agenda was to defend Petrine authorship of First Peter at all costs based on an unwise acceptance of the systematic persecution scenario. This is *eisegesis* of scripture texts in a deplorable manner!

3. What spiritual insights about facing persecution does Peter offer? Two basic perspectives need consideration in answer to this question. What was God's view of their suffering? And, what did Peter encourage them to do so they would be prepared to face suffering?

What was God's view of their suffering? At the beginning of the letter in 1:6, Peter portrays suffering as possible within the framework of God's will: εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς, *if it is necessary for you to suffer in different kinds of trials*.⁴⁸ This lays the foundation for some statements later on in the letter.

⁴⁷This idea is presented clearly as an unexpected possibility in 1:6, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς. The fourth class conditional clause εἰ δέον presents the experience only as a remote possibility and one that would come from God. Similarity in 2:19 εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχω ἀδίκως, *if because of conscience one experiences grief by suffering unjustly*, presents this as likely possibility but not inevitably. The same stance is adopted with εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, *if while doing good and suffering you endure...*, in 2:20. The concessive clause εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, *even if you might suffer because of righteousness*, in 3:14 sets up a remote possibility of suffering. The ἐν ᾧ καταλαλεῖσθε, *while you are being slandered*, in 3:17 does assume this is taking place. The εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, *if God's will might desire*, in 3:17 also sees this as remote possibility rather than inevitability.

This language of 'possibility of suffering' clearly excludes any conclusion of a massive universal persecution of a systematic nature being in place at the time of the writing of First Peter.

⁴⁸δεῖ inf. (τὸ) δεῖν Lk 18:1, Ac 25:24; AcPICor 1:9, subj. δέη, impf. ἔδει (B-D-F §358, 1; Rob. 885f), fut. δεήσει Josh 18:4; impers. verb from δέω; for Attic ins forms s. Thraette II 634f (Hom.+). Strict classification of usage is not possible because of the multifunctional adaptability of this verb, esp. in colloquial discourse.

1. to be under necessity of happening, it is necessary, one must, one has to, denoting compulsion of any kind.

a. of that which takes place because of circumstances or inner necessity, with the context determining the cause (Hdt. [8, 53 ἔδεε κατὰ τὸ θεοπρόπιον]; Appian, Liby. 122 §578 ἀλῶναι ἔδει Καρχηδόνα=it was necessary that Carthage be captured, i.e. it could not escape being captured [Appian's theological perspective surfaces, s. e.g. 7, 53; 8, 51; 57; 61; 62; 92]; Da 2:28f, 45 Theod; Wsd 16:4; Just., D. 6, 2; 32, 4) Mt 17:10; 24:6 (δεῖ γενέσθαι as Jos., Ant. 10, 142); 26:54; Mk 9:11; 13:7, 10; Lk 4:43; 21:9; 24:46 v.l.; J 3:14, 30; 9:4; 10:16; 20:9; Ac 1:16; 3:21; 4:12; Ro 1:27; 1 Cor 15:53; 2 Cor 5:10; Rv 1:1; 4:1; 22:6; 2 Cl 2:5.

b. of the compulsion of law or custom ἧ ἔδει θύεσθαι τὸ πάσχα when the paschal lamb had to be sacrificed Lk 22:7.—Mt 23:23; Lk 11:42; 13:14; J 4:20, 24; Ac 15:5; 18:21 v.l. Of the compulsion of Roman law 25:10.

c. of an inner necessity growing out of a given situation, Mt 26:35 (Jos., Ant. 6, 108 κὰν ἀποθανεῖν δέη; PFay 109, 5 ἐάν σε δῆ [=δέη] τὸ εἰμάτιόν σου θεῖναι ἐνέχυρον; Ath. 24, 1 τί δὲ δεῖ πρὸς ὑμᾶς ... μνημονεῖν;), Mk 14:31; J 4:4; Ac 14:22; 21:22 v.l.; 27:21; 2 Cor 11:30.—ὥστε ... [τὴν Ἀρτεμύλλαν] μικροῦ δεῖν ἀπόπληκτον γενέσθαι so that Artemilla was on the point of fainting AcPI Ha 3, 33–35 (Demosth. 27, 29; Jos., C. Ap. 2, 119 al.).

d. of compulsion caused by the necessity of attaining a certain result Lk 12:12; 19:5; Ac 9:6; 1 Cor 11:19; 2 Cl 1:1; B 4:1; IEph 7:1.—τὰ δέοντα (PPetr II, 11 [1], 6; BGU 251, 5 al.; pap; Pr 30:8; 2 Macc 13:20) the needs Hs 2, 5 and 8.

2. to be someth. that should happen because of being fitting,

The pronouncing of a beatitude of blessing on sufferers in 3:14 εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, *μακάριοι, even if you might suffer because of righteousness, you are blessed*, affirms a divine acceptance of such suffering. Additionally, the second beatitude in 4:14 makes the same basic point with greater detail: εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, *μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται, if you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you*. Suffering for doing good can be God’s will: εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, in 3:17. Similarly in 4:19, suffering within God’s will prompts one to entrust himself to a faithful Creator: καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

What Peter understood about suffering is that, when it occurs because of religious opposition, God looks upon it favorably. Central to this divine approval is the experience and example of Christ’s suffering. This occupies a substantial role in Peter’s discussion, first in regard to Christian slaves (2:21-25) and then generally in 3:18-22. Christ’s suffering had the distinctive objective of redemption for sinful humanity (3:18; 2:21-25). But in the exemplary aspect, this suffering becomes a divinely approved role model for believers because, just as God produced good from the evil inflicted upon Christ, He can do something similar when believers suffer unjustly: τοῦτο χάρις παρὰ θεῶ. εἰς τοῦτο γὰρ ἐκλήθητε, *this is praiseworthy before God, for unto this you were called* (2:20c-21a). In the language of 3:22, ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων, Jesus’ exaltation in Heaven affirms the potential good that God can work out of the suffering of His people.

It would be contrary to Peter’s view to claim that God causes unjust suffering on His people. This clearly comes from the Devil (5:8-9) and from evil people (3:14-15). But God will stand with His people during their time of suffering (3:12; 4:14, 19; 5:7) and will openly reward suffering believers in final judgement (1:7, 9; 3:9; 5:6, 10). Even after the experience of suffering God is committed to restoring us from any harm that suffering may have inflicted on us (5:10). For the initial readers who were considered as inferior people by their pagan neighbors afflicting suffering on them, these affirmations underscore their value to God as His own special people (2:1-10) despite the rejection of friends and neighbors.

How were the believers to prepare themselves for suffering? Preparation to face suffering has several aspects in Peter’s teachings. These focus inwardly; spiritually on God, outwardly toward both fellow believers and to non-Christian neighbors. It takes all of these angles being strengthened before the believer is fully ready to endure opposition because of his/her religious commitment.

Inwardly, believers are to do several things: σωφρονήσατε καὶ νήψατε εἰς προσευχάς, *be sober and awake for prayers* (4:7); μὴ ξενίζεσθε, *not be shocked by suffering* (4:12); χαίρετε, *rejoice* (4:13; 1:6-7); μὴ φοβηθῆτε μηδὲ παραχθῆτε, *don’t be afraid or intimidated* (3:14); μὴ αἰσχυνέσθω, *don’t be embarrassed* (4:16). These admonitions call for an inner strengthening of oneself mentally, volitionally, and emotionally in order to face the pressure

a. gener. (Epict. 2, 22, 20 φίλος ἔσομαι οἷος δεῖ; 3, 23, 21 ὡς δεῖ, as Just., D. 114, 1; 2 Macc 6:20; 4 Macc 7:8) **2 Ti 2:6, 24**. καθὸ δεῖ *as is proper* **Ro 8:26**.—δέον ἐστὶν *it is necessary, one must* (Polyb.; POxy 727, 19f; 1061, 13; BGU 981 II, 6; Sir. Prol. In. 3; 1 Macc 12:11; EpArist) **Ac 19:36**; 1 Cl 34:2; without ἐστὶν (POxy 899, 40; EpArist 227; 242; Philo, Aet. M. 107; Jos., Bell. 2, 296; Just., A I, 4, 6; A II, 2, 7; D. 11, 2) ITr 2:3; Pol 5:3. εἰ δέον ἐστὶν *if it must be* **1 Pt 1:6** (s. εἰμί 11d); οὐ δέον v.l. for οὐδέν Papias (4).—On the constr. of δεῖ, note that as a rule the acc. and inf. follow it (Jos., C. Ap. 2, 254; Lucian, Charon 13, Pisc. 17; Just., D. 11, 2 al.; B-D-F §408), occasionally the inf. alone **Mt 23:23** (Jos., C. Ap. 1, 53a; Just., A I, 4, 6 al.—B-D-F §407); **26:54; Ac 5:29**.—To convey the idea that someth. should not happen, δεῖ is used w. the negative οὐ **Lk 13:16; 2 Tim 2:24; 2 Cl 1:1; AcPCor 1:10** or μή. **Tit 1:11** (ἃ μὴ δεῖ what is not proper [also Ael. Aristid. 54 p. 687 D.] is prob. a mixture of τὰ μὴ δέοντα **1 Ti 5:13** and ἃ οὐ δεῖ [Job 19:4]; s. B-D-F §428, 4; Rob. 1169); **Ac 15:24**. εἰ δὲ δεῖ ἡμᾶς ... μὴ ποιῆσθαι τὴν παραβολὴν AcPCor 2:28.

b. of that which one should do (Wsd 12:19; 16:28; EpJer 5; Tob 12:1): **one ought or should** οὐκ ἔδει σε ἐλεῆσαι; *should you not have had mercy?* **Mt 18:33**.—**Lk 2:49; 15:32; 18:1; Ac 5:29; 1 Th 4:1; Tit 1:11; 1 Cl 62:2**.—In τί με δεῖ ποιῆν; *what shall I do?* **Ac 16:30**, δ. stands for the deliberative subj. (B-D-F §366, 4).

c. to indicate that something that happened should by all means have happened, expressed w. the impf. ἔδει (Jos., Bell. 4, 232; Just., D. 88, 6; 141, 1 al.) *had to* **Lk 15:32; 22:7; 24:26; J 4:4; Ac 1:16; 17:3**.

d. to indicate that someth. that did not take place really should have happened, also expressed w. the impf. ἔδει *should have, ought to have* **Mt 18:33; 23:23; Ac 24:19** (Ath. 21, 1; ὄν ἔδει w. inf. TestJos 14:3; οὐκ ἔδει w. inf.: Isocr. 3, 40, 35a; Lysias 14, 29; Lucian, Philops. 21); **27:21; 2 Cor 2:3**. Cp. B-D-F. §358.—EFascher, Theol. Beobachtungen zu δεῖ im AT: ZNW 45, ’54, 244–52, Theol. Beobachtungen zu δεῖ: RBultmann Festschr., ’54, 228–54; CCosgrove, NovT 26, ’84, 168–90 (Luke-Acts).—JKube, TEXNH und APETH ’69, 46. Cp. γρή. B. 640f. Schmidt, Syn. III 702–5. DELG s.v. δέω 2. EDNT. M-M. TW. Sv.

[William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 213-14.]

of suffering unjustly.

Spiritually, believers are first to focus on commitment to God and Christ. This is expressed in a variety of ways: κύριον τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, *sanctify Christ as Lord in your hearts* (3:15); καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, *you also arm yourselves with the same mind-set of Christ* (4:1); θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον, *live out the remainder of your lives by God's will* (4:2); δοξαζέτω τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ, *praise God because of this name* (4:16); πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ, *entrust your lives to a faithful Creator while doing good* (4:19); ταπεινώθητε ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, *become humble under the mighty hand of God* (5:6); πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, *cast all your anxieties on Him* (5:7); στερεοὶ τῇ πίστει, *be steadfast in your faith commitment* (5:9). Unless our spiritual commitment to Christ becomes the stack pole around which our entire life revolves, we will not be ready to face unjust suffering.

Closely linked to this is resisting the devil: ὃ ἀντίστητε, *resist him* (5:9). This comes out of understanding who he is as ὁ ἀντίδικος ὑμῶν, *your adversary*, διάβολος, *Devil*, λέων ὠρυόμενος, *roaring lion* (5:8). His supernatural power cannot be resisted except by God's superior power.

Outwardly to the world, believers are to ἔτοιμοι ἀεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, *be ready always to give an answer to everyone demanding a reason from you for the hope that you have* (3:15); εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, *not live out your lives by human passions as the pagans do* (4:2-3); μὴ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος, *don't suffer as a murderer, or a thief, or as a criminal, nor especially as a mischief maker* (4:15).

Earlier Peter had set forth a generalized principle: τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς, *Conduct yourselves honorably among the Gentiles, so that, though they malign you as evildoers, they may see your honorable deeds and glorify God when he comes to judge* (2:12). This becomes something of a general foundational concept providing a basis for the other admonitions listed above in relationships with non-Christians.

Outwardly to the believing community, believers have particular responsibilities to their own spiritual family as a part of preparing to face suffering. They must πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, *above all show love eagerly to one another* (4:8). Out of this comes φιλόξενοι εἰς ἀλλήλους ἀνευ γογγυσμοῦ, *being hospitable to one another without complaining* (4:9) and εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ, *serving one another as good stewards of the manifold grace of God* (4:10-11). Leaders in the community must minister as good examples (5:1-4), and young men must respect the leaders (5:5a). Everyone must be humble in your dealings with others in the community: πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε (5:5b).

The heart of outward relationships with others, both inside and outside the community of faith, is captured in the oft repeated phrase of doing good: πάντες ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε (2:12); ἀγαθοποιοῦντες (2:20); διὰ δικαιοσύνην (3:14); τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν (3:16); ἀγαθοποιοῦντας (3:17); ἐν ἀγαθοποιίᾳ (4:19). What Peter defines here is not 'doing good' apart from a relationship with Christ. Rather it is through a noble lifestyle in Christ (τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν, 3:16) that we do good things for other people.

Wow! He has communicated a lot to his readers about facing suffering in 3:13-5:11. And we have a lot yet to learn about this profound insight. What a different person we are encountering in Peter toward the end of his life in this letter. The young Peter walking the countryside of Galilee with Jesus had not yet learned these lessons. But nearly three decades of service to Christ and a deepening spiritual union with the Lord open a level of understanding to Peter that continues to profit and inspire believers two thousand years later.

My prayer for you and for myself is that our walk with the Lord can open up to us these kinds of deeper spiritual understandings about life and especially about facing hostility to our Christian faith.