

Verse									
1	Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	Ἀποθέμενοι	1A	Mid	Ptc	M	P	N	ἀποτιθημι	Adv Ptc
	Translation:								
	Therefore, laying aside all wickedness and all deceit and hypocrisy and envy and all slander,								
	Notes								
	The conjunction οὖν establishes the inferential connection between the preceding section from 1:22-25 and 2:1-3. Recall that the main injunction in 1:22 was to “love one another earnestly”. In 2:1, we see the same injunction stated in a negative manner – “laying aside ALL wickedness and ALL deceit and hypocrisy and envy and ALL slander”. The repetition of the πας form indicates the comprehensiveness of this “laying aside”. Notably, it pertains to interpersonal treachery and duplicity. This kind of dissembling hypocrisy is inconsistent with them having purified their souls by “the obedience of the <b>TRUTH</b> ” and having been born again from the imperishable seed of God’s Word.								
	Wickedness, deceit, hypocrisy, envy and slander belong to the domain of the sinful flesh which is about to pass away. As elect exiles and a royal priesthood, such characteristics are inconsistent with our true identity as those who belong to the eternal kingdom established by Jesus Christ by his Word. Why would Peter’s addressees need to hear this? Because a context of external pressure and oppression does not necessarily lead to Christians growing in unity. It can easily be the occasion for infighting and backbiting – cf. the call for humility in 1 Peter 5:5-6. It can also be the occasion for a compromised witness to the world, as we return evil for evil instead of living as ambassadors of God’s grace in Christ. (cf. the need for Peter’s reminder of Christ’s example in 2:21-23.								
2	ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῇτε εἰς σωτηρίαν,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐπιποθήσατε	1A	Act	Impv	2	P		ἐπιποθεω	MV
	αὐξηθῇτε	1A	Dep	Subj	2	P		αὐξανω	MV
	Translation:								
Like newborn infants, greatly desire the pure spiritual milk, in order that by it you may grow up into salvation,									

	<p>Notes</p> <p>Note the language of desire cf. 1:12. This hunger for God's truth in his Word is what characterizes those who have been given new birth in Christ (cf. ἀρτιγέννητα βρέφη).</p> <p>In contrast to the "ignorance of your passions"...here, God's royal priesthood is to greatly desire the τὸ λογικὸν ἄδολον γάλα. Interesting that the adjective is not πνευματικόν but λογικόν. The added sense of a 'rational' element to the faith reinforces the contrast between this sort of holy desire for God's truth that gives new birth and sanctifies unto eternal life, and the fleshly, ignorant kind which is fleeting and inconsequential. The 'pure undecitfulness' of ἄδολον stands in contrast to the δολόν of the flesh.</p>								
3	εἰ ἐγεύσασθε ὅτι χρηστός ὁ κύριος.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐγεύσασθε	1A	Dep	Ind	2	P		γενομαι	MV
	<p>Translation:</p> <p>if you have tasted that the Lord is kind.</p>								
	<p>Notes</p> <p>Note the allusion to Ps 34:8 (Ps 33:8 LXX χρηστός, Ps 34:9 MT טוֹב). This psalm has much to say by way of consolation and encouragement to the righteous who have been afflicted, not least Ps 34:18 – "The Lord is near to the broken-hearted and saves the crushed in spirit." The exhortation of Ps 34:13-14 ("keep your tongue from evil and your lips from speaking <i>deceit</i>. Turn away from evil and do good; seek peace and pursue it) are also in keeping with 1 Peter 2:1-2, as well as the rest of the letter.</p> <p>It is significant that what is predicated of the Lord is that he is <i>χρηστός</i>. (cf. Ps 25:8, Matt 11:30). It is significant that an authentic experience of the kindness of the Lord is that which motivates the believer towards the undecitful way of life marked by a holy hunger for God's Word. Do we not experience that in smaller, less eternally significant ways? A kind teacher or caregiver often is the catalyst for our growth and interest in a certain topic. How much more does the immeasurable kindness of Christ motivate us to feed on his Word and grow up into the fullness of the salvation he has won for us?</p>								
4	πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ θεῷ ἐκλεκτὸν ἐντιμον,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function

	προσερχόμενοι	Pre	Dep	Ptc	M	P	N	προσερχομαι	Adv Ptc
	ζῶντα	Pre	Act	Ptc	M	S	A	Ζαω	Attr Ptc
	ἀποδοκιμασμένον	Per	Pss	Ptc	M	P	A	ἀποδοκιμαζω	Attr Ptc
	<p>Translation:</p> <p>As you approach him, a living stone which has been rejected as unworthy by men, but in the sight of God (is) chosen (and) precious.</p>								
	<p>Notes</p> <p>What is foregrounded about Jesus in this verse is man's fleshly assessment of Jesus as unworthy leading to his rejection, in contrast to God's view of Jesus as 'chosen' and 'precious'. Our status as the 'chosen', elect sojourners of God takes alignment from our union with the living stone who is chosen and precious.</p> <p>The participle προσερχόμενοι modifies the verb οἰκοδομεῖσθε in 2:5 as a temporal participle indicating contemporaneous action.</p>								
5	καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ζῶντες	Pre	Act	Ptc	M	P	N	ζαω	Attr Ptc
	οἰκοδομεῖσθε	Pre	Pss	Ind	2	P		Οἰκοδομεω	MV
	ἀνενέγκαι	1A	Act	Inf				ἀναφερω	Purp Inf
	<p>Translation:</p> <p>You also, like living stones, are being built up into a spiritual house as a holy priesthood in order to offer up spiritual sacrifices acceptable to God through Jesus Christ.</p>								
	<p>Notes</p> <p>Here there is a combination of temple and priestly imagery. In comparison to a similar passage in Ephesians 2:11-22 where the emphasis was on the temple image as a symbol of unity amongst God's reconstituted people, in 1 Pet 2:5, the emphasis indicated by the purpose infinitive ἀνενέγκαι falls on the <b>priestly duty</b> of the body of Christ to "offer up spiritual sacrifices acceptable to God through Jesus Christ." This sets up a contrast between the obedience of God's holy people and the disobedience of the unbelieving.</p> <p>What kind of sacrifices are in view here? In the context of the New Testament, we could go to verses like Romans 12:1-2. However, more immediately in this letter, this verse points forward to the entirety of the "will of the Lord" that we are to</p>								

	perform as God's servants – including the specifically highlighted deeds and attitudes which are favorable in his sight (e.g., 1 Pet 2:19-20).							
6	διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθῃμι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῇ.							
	Verb	T	V	M	G/P	N	C	Lexical Form
	περιέχει	Pre	Act	Ind	3	S		Περιεχω
	τίθῃμι	Pre	Act	Ind	1	S		Τιθῃμι
	πιστεύων	Pre	Act	Ptc	M	S	N	Πιστευω
	καταισχυθῇ	1A	Pss	Subj	3	S		καταισχυνω
Translation:  Because it stands in Scripture:  Behold, I am placing in Zion a stone, a cornerstone chosen and precious And the one who believes in it (him) will not be put to shame.								
Notes  Isaiah 28:16 is quoted here as the prophetic grounds for 1 Pet 2:4-5, the fulfilment of which has been seen in the person and work of Christ. This prophecy has eschatological significance pointing to final judgment (cf. Isaiah 28:22). The church is founded on Jesus Christ and must find its security in allegiance with him rather than in allegiance with the world.  Significantly, it is the LXX that has been quoted in 1 Pet 2:6. The MT version reads, the one who believes will not “be in haste” (חִיָּה). The context of Isaiah 28 is Judah's ill-conceived alliance with Egypt (a covenant with death, an agreement with Sheol cf. Isaiah 28:15). Grogan writes concerning the verb חִיָּה: “it can be applied figuratively to emotions, as, for example, in Job 20:2, where it is rendered ‘greatly disturbed.’ Alternatively, a literal rendering makes good sense because, as Mauchline (in loc.) says, it can suggest a contrast with waiting on God (cf. Isa 8:17; 25:9; 26:8; 30:18; 33:2; et al.).” <sup>1</sup>  Therefore, in a similar way, Peter exhorts his hearers to put their confidence in the precious chosen cornerstone Jesus Christ, rather than in the values, principles and false figureheads of the world.								

<sup>1</sup> Grogan, G. W. (2008). [Isaiah](#). In T. Longman III, Garland David E. (Eds.), *The Expositor's Bible Commentary: Proverbs–Isaiah (Revised Edition)* (Vol. 6, p. 651). Grand Rapids, MI: Zondervan.

7

ὕμῃν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

Verb	T	V	M	G/P	N	C	Lexical Form	Function
πιστεύουσιν	Pre	Act	Ptc	M	P	D	πιστευω	Attr Ptc
ἀπιστοῦσιν	Pre	Act	Ptc	M	P	D	ἀπιστεω	Subst Ptc
ἀπεδοκίμασαν	1A	Act	Ind	3	P		ἀποδοκιμαζω	MV
οἰκοδομοῦντες	Pre	Act	Ptc	M	P	N	Οἰκοδομεω	Subst Ptc
ἐγενήθη	1A	Dep	Ind	3	S		Γινομαι	MVs

Translation:

Therefore, the honor is for you who believe, but to the unbelieving: “The stone that the builders rejected, this has become the cornerstone.”

Notes

Ps 118:22 is quoted as further OT grounds to cling to Jesus, the rock. Again, there is an emphasis on Jesus’ worldly rejection, but his supremacy in God’s salvation plan. Rather than being put to ultimate shame, those who believe in Jesus are destined for honor. This is an important reminder because the experience of worldly shame owing to persecution, rejection, etc can be so devastating that our eyes can be turned away from what is of eternal value.

8

καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

Verb	T	V	M	G/P	N	C	Lexical Form	Function
προσκόπτουσιν	Pre	Act	Ind	3	P		προσκοπτω	MV
ἀπειθοῦντες	Pre	Act	Ptc	M	P	N	ἀπειθω	Adv Ptc
ἐτέθησαν	1A	Pss	Ind	3	P		τιθημι	MV

Translation:

And “a stone of stumbling and rock of incitement to sin”,

They stumble due to being disobedient to the word, to which they have also been consigned.

Notes

Isaiah 8:14 is quoted here. The original context is for God’s people to trust him in view of the impending Assyrian invasion. For those who trust him, he is a rock of sanctuary, but for those who disbelieve he is a stone of stumbling and offense.

	There is a strong note of God’s sovereignty in his choice of the elect and the reprobate. Τιθημι is used in relation to the “chosen” and precious cornerstone cf. 1 Pet 2:6. The same root is also used in relation to the disobedient, those who have been ‘consigned’ (ἐτέθησαν, from τιθημι) to their disobedience.								
9	ὤμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐξαγγείλητε	1A	Act	Subj	2	P		ἐξαγγελλω	Purp Subj
	καλέσαντος	1A	Act	Ptc	M	S	G	καλεω	Subst Ptc
	Translation:  But you are a chosen race, a royal priesthood, a holy nation, a people for (God’s) possession, so that you may proclaim the excellencies of him who called you from darkness into his wonderful light.								
Notes  Verses 9 and 10 spell out the contrast between God’s chosen race (γένος ἐκλεκτόν) and the reprobate. Our mission flows from our identity. The purpose of God’s election is seen in the ὅπως clause – in order that we may proclaim his excellencies. While much of 1 Peter is about how we represent God through our conduct, we must not ignore the force of the purpose subjunctive ἐξαγγείλητε – to ‘proclaim’. We are not meant to be silent witnesses but must testify with the Word that God has given us.  These verses allude strongly to Exod 19:4-6. They point both to how we are God’s treasured possession, as well as the holy obligation that arises from such a covenant relationship. We belong to a holy God, and must therefore live as a holy nation (ἔθνος ἅγιον). The language of royal priesthood, following the biblical-theological thrust of the Sinai narrative, projects us forward into the end-time temple of the New Creation. In the better Eden, we will serve God forever. That eschatological reality, having broken into the present (cf. Heb 12:18-29), informs the way we live in relation to God at this very moment.									
10	οἱ ποτε οὐ λαός, νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἠλεημένοι	Per	Pss	Ptc	M	P	N	έλεεω	Peri Ptc
	ἐλεηθέντες	1A	Pss	Ptc	M	P	N	έλεεω	Peri Ptc
Translation:  Once, you were not a people, but now (you are) the people of God.									

Once you had not received mercy, but now you have received mercy.									
Notes									
Tasting that the Lord is <i>χρηστος</i> , becoming his people, being recipients of his mercy ( <i>ἐλεηθέντες</i> ), these are the grounds for our lives of worship. The fact of our past wretchedness and the contrasting state of blessedness we now find ourselves in should motivate us towards the holiness which the Lord describes in greater detail in the coming sections.									
11	Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	παρακαλῶ	Pre	Act	Ind	1	S		Παρακαλεω	MV
	ἀπέχεσθαι	Pre	Mid	Inf				ἀπεχω	Comp Inf
	στρατεύονται	Pre	Dep	Ind	3	P		Στρατευομαι	MV
Translation:									
Beloved, I exhort you as strangers and sojourners to abstain from the fleshly passions which wage war against the soul.									
Notes									
ἀπεχω – when in the middle voice with genitive, it means “to keep away, abstain, refrain from” (“ἀπεχω”, BDAG, Accordance 13)									
παρακαλῶ ὡς παροίκους – again we see that our conduct is to take alignment from our fundamental identity as strangers and sojourners in this world. The injunction is clear – we are to keep away from fleshly passions (which specifically wage war against the soul.) One error that we can fall into is to overextend this command and end up as gnostic neo-platonists who disparage the corporeal and overspiritualize our earthly lives. The other error we can make is to underplay the force of this command by making peace with our sin. We cannot sign a truce with the sinful flesh because of the spiritual reality that this verse uncovers – our fleshly passions wage war against our souls.									
12	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.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἔχοντες	Pre	Act	Ptc	M	P	N	έχω	Adv Ptc
	καταλαλοῦσιν	Pre	Act	Ind	3	P		Καταλαλεω	MV
	ἐποπτεύοντες	Pre	Act	Ptc	M	P	N	έποπτευω	Adv Ptc

	δοξάσωσιν	1A	Act	Subj	3	P		δοξαζω	Purp Subj
	<p>Translation:</p> <p>by keeping your conduct among the gentiles honorable, so that though they slander you as evildoers, because they observe your (from the) good deeds, they may glorify God in the day of visitation.</p>								
	<p>Notes</p> <p>This verse serves as an umbrella statement for the way we are to live in the midst of an unbelieving culture. The ultimate purpose is an eschatological one, that the unbelievers may glorify God in the day of visitation. This is where the ἵνα clause ultimately lands. Our good deeds are meant to adorn the gospel we preach, that unbelievers may be won over not just by our words but by our lives. There is a corresponding implication that unbelievers can also be turned off by hypocritical conduct from Christians.</p> <p>However, the other content within the clause is significant in that it spells out the reality of what believers should expect. The expression ἐν ᾧ καταλαλοῦσιν depicts the reality that unbelievers who do not apprehend the gospel will see Christian piety as strange or even reprehensible. Our perseverance in godly conduct does not take place in the context of comfortable seclusion, but under the fire of spiritual warfare from within and without that takes place when we live in society with unbelievers. In light of COVID restrictions and an increasingly digitized world, how can we maintain this sort of witness? How should we practically apply these injunctions in a society that functions in rather different ways from Peter's, e.g. it is now much easier to be scrutinized by the world (e.g. through social media). Do we retreat (the greater temptation, in my opinion, is to do this) or engage? If we engage, how do we do so when the platforms for engagement can easily engender misunderstandings and foster entrenched echo chambers? The central principles of engagement remain the same, but the church must adapt their engagement practices in keeping with the times.</p>								
13	ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ὑποτάγητε	2A	Pss	Impv	2	P		ὑποτασσω	Comd
	ὑπερέχοντι	Pre	Act	Ptc	M	S	D	ὑπερεχω	Adj Ptc
	<p>Translation:</p> <p>Be subject to every human authority on account of the Lord, whether to the Emperor as in authority,</p>								



	<p>Notes</p> <p>διὰ τὸν κύριον – is probably the most critical phrase in this verse. It grounds our subjection to human authorities in the Lord’s supreme authority.</p>								
14	εἴτε ἡγεμόσιν ὡς δι’ αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	πεμπομένοις	Pre	Pss	Ptc	M	P	D	πεμπω	Attr Ptc
	<p>Translation:</p> <p>Whether governors as being sent through God for punishment of evildoers and praise of doers of good.</p>								
	<p>Notes</p> <p>δι’ αὐτοῦ πεμπομένοις – similarly, we note that earthly authorities are ultimately sovereignly appointed by God for the purposes of ordering civil society – punishing evil and rewarding deeds of civic goodness.</p>								
	15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιῶντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀγαθοποιῶντας	Pre	Act	Ptc	M	P	A	ἀγαθοποιεω	Adv Ptc
	φιμοῦν	Pre	Act	Inf				Φιμω	Purp Inf
	<p>Translation:</p> <p>Because thus is the will of the Lord, doing good in order to silence the ignorance of foolish people,</p>								
	<p>Notes</p> <p>φιμοῦν is a purpose infinitive. We are not to return evil with evil but to put slanderers to shamed silence with good deeds. This kind of counter-cultural witness that distinguishes the authentic Christian from the unbeliever is elaborated on in 2:18-25.</p>								
	16	ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ’ ὡς θεοῦ δοῦλοι.							
Verb		T	V	M	G/P	N	C	Lexical Form	Function
ἔχοντες		Pre	Act	Ptc	M	P	N	ἔχω	Adv Ptc
<p>Translation:</p>									

	(living) as free people and not as those who use freedom as a cover-up for evil but as servants of God								
	<p>Notes</p> <p>We are not to use our identities as those who now belong to God to indulge in fleshly behaviors and attitudes. Rather, how we must live in public and private is as servants of God. ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν – reminds us of the injunction in 2:1 to “lay aside... all deceit and hypocrisy.” Also cf. Gal 5:13.</p>								
17	πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	τιμήσατε	1A	Act	Impv	2	P		τιμαω	Comd
	ἀγαπᾶτε	Pre	Act	Impv	2	P		ἀγαπαω	Comd
	φοβεῖσθε	Pre	Dep	Impv	2	P		Φοβειομαι	Comd
	τιμᾶτε	Pre	Act	Impv	2	P		τιμαω	Comd
	<p>Translation:</p> <p>Honor all, love the brotherhood, fear God, honor the Emperor.</p>								
	<p>Notes</p> <p>While different commentators have expressed different perspectives on how to structure these commands, what they all have in common is the overarching command to live as servants of God in all spheres of life and to conduct oneself honorably in relation to believers and unbelievers alike.</p>								
18	Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ὑποτασσόμενοι	Pre	Pss	Ptc	M	P	N	ὑποτασσω	Adv Ptc
	<p>Translation:</p> <p>The servants being subject in all fear towards the masters, not only to the benevolent and gentle ones but also to the crooked.</p>								
	<p>Notes</p> <p>The qualification that servants are not simply to be subject to good masters but crooked ones rings of Matt 5:46. This seems like a specific application of the general teaching of Christ in the sermon on the mount to “love your enemies and pray for those who persecute you.” The common themes of reward, persecution</p>								

	and ethical alignment to God in 1 Peter 2:18-25 also square with the aforementioned passage in the Sermon on the Mount.								
19	τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ὑποφέρει	Pre	Act	Ind	3	S		ὑποφερω	MV
	πάσχων	Pre	Act	Ptc	M	S	N	πασχω	Adv Ptc
	Translation:								
For this is that which brings favor, if through consciousness of God, one endures sorrows while suffering unjustly,									
Notes									
χάρις – can be translated as “that which brings favor”. I find this to be a clearer translation than ‘gracious thing’.									
εἰ διὰ συνείδησιν θεοῦ - the motivation here is not dissimilar from that in v13 – “on account of the Lord”. We are to be constantly aware that we walk coram Deo. Our endurance of unjust sorrow is not to be done as an act of stoic self-repression or grudging fatalistic acceptance, but out of a deep awareness of who God is and who we are in relation to him.									
20	ποῖον γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφίζόμενοι ὑπομενεῖτε; ἀλλ’ εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀμαρτάνοντες	Pre	Act	Ptc	M	P	N	ἀμαρτανω	Adv Ptc
	κολαφίζόμενοι	Pre	Pss	Ptc	M	P	N	κολαφιζω	Adv Ptc
	ὑπομενεῖτε	Pre	Act	Ind	2	P		ὑπομενω	MV
	ἀγαθοποιοῦντες	Pre	Act	Ptc	M	P	N	ἀγαθοποιεω	Adv Ptc
	πάσχοντες	Pre	Act	Ptc	M	P	N	πασχω	Adv Ptc
	ὑπομενεῖτε	Pre	Act	Ind	2	P		ὑπομενω	MV
Translation:									
For what credit is it, if when you sin and are beaten, you endure? But if when you do good and suffer, you endure, this is that which brings favor in the sight of God.									
Notes									
V20 repeats the injunction towards enduring unjust suffering but contrasts it with suffering for being a sinner, which is not something we should can be credited for. This is not a pointless distinction, because we can sometimes feel like our suffering in and of itself entitles us to some kind of benefit. We feel sorry for									

	ourselves when really we have brought our troubles upon ourselves. While we should not callously assume this is the case, we should make a note in our pastoral toolkit that it is entirely possible for people to suffer for being foolish rather than for being faithful. Discerning the one from the other and helping people to see their own folly requires not just pastoral wisdom but more critically the work of the Spirit.								
21	εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐκλήθητε	1A	Pss	Ind	2	P		Καλεω	MV
	ἔπαθεν	2A	Act	Ind	3	S		Πασχω	MV
	ὑπολιμπάνων	Pre	Act	Ptc	M	S	N	ὑπολιμπανω	Adv Ptc
	ἐπακολουθήσητε	1A	Act	Subj	2	P		ἐπακολουθεω	Purp Subj
	Translation:								
	For unto this you have been called For Christ also suffered on your behalf Leaving for you an example, So that you might follow in his footsteps								
	Notes								
	Cf 2:9 – we have been “called” from darkness into his wonderful light. What does walking in his wonderful light entail? Walking in the footsteps of Christ and following his example. While Christ is first and foremost our Savior, he is also our example. The accent of the following verses lands on Christ as example. As the last Adam, he shows us what true humanity looks like. This section gives us a deeper sense of what it means to follow the suffering-then-glory dynamic of the Christian life exemplified by Jesus.								
22	ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐποίησεν	1A	Act	Ind	3	S		ποιεω	MV
	εὐρέθη	1A	Pss	Ind	3	S		Εύρισκω	MV
	Translation:								
He did not commit sin Nor was deceit found in his mouth									

	<p>Notes</p> <p>Note the allusion to Isaiah 53:9, identifying Jesus with the Suffering Servant of Isaiah.</p> <p>δόλος has appeared a number of times in different forms (cf. 2:1,2), reinforcing the centrality of truthfulness to Christ-likeness.</p>								
23	<p>ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπειλεί, παρεδίδου δὲ τῷ κρίνοντι δικαίως</p>								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	λοιδορούμενος	Pre	Pss	Ptc	M	S	N	λοιδορεω	Adv Ptc
	ἀντελοιδόρει	Impf	Act	Ind	3	S		ἀντιλοιδορεω	MV
	πάσχων	Pre	Act	Ptc	M	S	N	πασχω	Adv Ptc
	ἠπειλεί	Impf	Act	Ind	3	S		ἀπειλεω	MV
	παρεδίδου	Impf	Act	Ind	3	S		Παραδιδωμι	MV
	κρίνοντι	Pre	Act	Ptc	M	S	D	κρινω	Subst Ptc
	<p>Translation:</p> <p>When reviled, he was (continually) not reviling in return When he suffered he was (continually) not threatening, But he was (continually) entrusting (himself) to the one who judges righteously</p>								
	<p>Notes</p> <p>The repetition of verbs in the imperfect tense marking Jesus' response to mistreatment accentuates his endurance. He <i>continually</i> did not revile, did not threaten and entrusted himself to the Father.</p>								
24	<p>ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μάλωπι ἰάθητε.</p>								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀνήνεγκεν	1A	Act	Ind	3	S		ἀναφερω	MV
	ἀπογενόμενοι	1A	Dep	Ptc	M	P	N	ἀπογινομαι	Adv Ptc
	ζήσωμεν	1A	Act	Subj	1	P		ζαω	Purp Subj
	ἰάθητε	1A	Pss	Ind	2	P		ιαομαι	MV
	<p>Translation:</p>								

	<p>Who himself our sins he bore In his body on the tree So that in having no part in sins we might be alive to righteousness By his wounds you have been healed.</p>																																				
	<p>Notes</p> <p>Our basis for following Christ as example is because Christ is first and foremost our Savior. The allusion to Isaiah 53:5-6 reinforces Christ’s identity as the Suffering Servant. ἀπογενόμενοι is an adverbial participle of means modifying the purpose subjunctive ζήσωμεν. By dying to/having no part in sins we might be alive to righteousness (cf. Gal 2:20).</p>																																				
25	<p>ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλ’ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.</p> <table><tr><td>Verb</td><td>T</td><td>V</td><td>M</td><td>G/P</td><td>N</td><td>C</td><td>Lexical Form</td><td>Function</td></tr><tr><td>ἦτε</td><td>Impf</td><td>Act</td><td>Ind</td><td>2</td><td>P</td><td></td><td>Εἶμι</td><td>Eq Verb</td></tr><tr><td>πλανώμενοι</td><td>Pre</td><td>Dep</td><td>Ptc</td><td>M</td><td>P</td><td>N</td><td>Πλαναω</td><td>Peri Ptc</td></tr><tr><td>ἐπεστράφητε</td><td>2A</td><td>Dep</td><td>Ind</td><td>2</td><td>P</td><td></td><td>επιστρεφω</td><td>MV</td></tr></table> <p>Translation:</p> <p>For you were going astray like sheep But you have now returned to the shepherd and overseer of your souls.</p> <p>Notes</p> <p>Cf. Isaiah 53:6 – all we like sheep have gone astray. Compare with 1 Pet 2:11 – the fleshly passions wage war against the soul. However, we have returned to the shepherd and overseer of our souls. Our union with Christ is the ultimate bulwark against assimilation with the world and capitulation to the flesh and devil.</p>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	ἦτε	Impf	Act	Ind	2	P		Εἶμι	Eq Verb	πλανώμενοι	Pre	Dep	Ptc	M	P	N	Πλαναω	Peri Ptc	ἐπεστράφητε	2A	Dep	Ind	2	P		επιστρεφω	MV
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