

1 Peter 1:1

THE ARGUMENT

Of the penman of this Epistle there is no doubt; and of the time of his writing it, no certainty, whether about the year of our Lord 45, or rather 65. The occasion of it may (not improbably) be thought to be the same that was of James's writing his, viz. the folly and perverseness of some in those times, and among the Jewish Christians to whom he wrote, in separating faith from holiness, and their doubting whether Peter and Paul taught the same doctrine. His scope therefore is, partly to confirm these saints in the belief of the gospel, and to testify that the doctrine of the grace of God through Jesus Christ, which they had embraced and did profess, was indeed infallibly true, 1Pe 5:12, being the same that had been preached by the prophets to the fathers of the Old Testament, 1Pe 1:10-12; fairly implying it to be the same that Paul preached, by his sending this Epistle to them that were of the circumcision, by Silvanus, a minister of the uncircumcision, and Paul's ordinary companion in the work of the gospel; as likewise he doth by that ample testimony he gives to Paul and his writings, 2Pe 3:15,16. And partly to exhort them to the practice of godliness, and a conversation suitable to the gospel: and that he doth, both as to the general duties incumbent on all believers, 1Pe 1:13-2:12; and as to the particular duties which concerned them in their several relations, subjects to magistrates, servants to masters, husbands and wives mutually to each other, ministers to people, younger people to their elders, and especially sufferers towards their oppressors and persecutors; but withal intermixing several general duties, and of concernment to all, and concluding all with prayer and salutation.

Chapter Summary

1Pe 1:1,2 The apostle's address to the strangers elect in Christ, dispersed throughout the Lesser Asia.

1Pe 1:3-9 He blesseth God for having raised them to the hope of a blessed immortality.

1Pe 1:10-12 He showeth that their salvation in Christ had been foretold by the prophets

of old,
1Pe 1:13-21 and exhorteth them to a vigilant and holy conversation, suitable to their calling and redemption by the blood of Christ,
1Pe 1:22-25 and to mutual love.

Ver. 1. *To the strangers;* not only metaphorically strangers, as all believers are in the world, 1Pe 2:11; but properly, as being out of their own land, and so really strangers in the places here mentioned.

Scattered; so Jas 1:1.

Throughout Pontus; a country of the Lesser Asia, bordering upon the Euxine sea, and reaching as far as Colchis.

Galatia; which borders upon Pontus, and lies southward of it. To the Gentile churches inhabiting here, Paul wrote his Epistle inscribed to the Galatians.

Cappadocia; this likewise borders upon Pontus, and is joined with it, Ac 2:9.

Asia; that part of Asia the Less, which was especially called Asia. viz. the whole country of Ionia, which contained in it Troas, Phrygia, Lydia, Carla, &c. See Ac 16:6,9 19:10,31.

And Bithynia; another province of the Lesser Asia, bordering upon Pontus and Galatia, and opposite to Thracia.

Question. Who were the strangers to whom this Epistle was written?

Answer. Chiefly the Christian Jews scattered in these countries, as appears by 1Pe 2:12, and 1Pe 1:18, where he mentions the *traditions* of their *fathers*, of which the Jews were so fond, Mt 15:2 Ga 1:14; but secondarily, to the converted Gentiles. As Paul, the apostle of the uncircumcision, wrote principally to the converted Gentiles, at Rome, Corinth, Ephesus, &c., but doth not exclude those Jews that were among them, who, being converted to the faith, were of the same mystical body with them; so Peter,

though he firstly wrote to the converted Jews, as being an apostle of the circumcision, yet includes the Gentiles that were mingled among them, and joined in faith and worship with them.

1 Peter 1:2

Ver. 2. By *elect* he means, either:

1. Singled out of the world, and separated unto God in their effectual calling, as 1Co 1:1; those that are said to be called, 1Co 1:26, are said to be chosen, 1Co 1:27,28; and so the word seems to be taken, Jas 2:5: or:
2. Chosen to salvation, and the means of it, in God's eternal decree, Eph 1:4 2Th 2:13.

According to the foreknowledge; either:

1. The Divine preordination, or decree of election, as the word is taken, 1Pe 1:20, and then we may take *elect* in the first sense; men are chosen out of the world, or called in time, according as they were chosen from eternity, Ro 8:30: or:
2. *Foreknowledge* here is as much as approbation or love, Mt 7:25 Ro 11:2; and so signifies the free favour and good will of God, which is the fountain from whence the decree of election proceeds; and then we are to take *elect* in the latter sense, and so *elect according to the foreknowledge of God*, is, eternally designed unto life, according to, or out of, that free grace and love God did from eternity bear to them, which was the only motive he had for his choosing them: or, (which comes to the same), by *foreknowledge* we may understand election itself, as it is in God; and by election, the same, as terminated in the creature, and executed in effectual calling.

Of God the Father; this doth not exclude the Son or Spirit from their interest in and concurrence to the Divine decree, but only notes the order of working among the three Persons in the affair of man's salvation; election is ascribed to the Father, reconciliation to the Son, and sanctification to the Spirit.

Through sanctification: sanctification seems to be taken in a

large sense, for the whole change of our spiritual state, both as to real grace in regeneration, and relative in justification; so that God may then be said to sanctify us, when in our effectual calling he justifies us from our sins, and renews us unto obedience: so it is taken, Heb 10:10.

Of the Spirit; this is to be understood rather of the Spirit of God, the efficient of sanctification, than the spirit or soul of man, the subject of it.

Unto obedience; either:

1. The obedience of Christ to God; and then the sense is, elect, or ordained to be, by the sanctification of the Spirit, made partakers of the benefits of Christ's obedience: or:
2. The obedience of believers to Christ, and that either in their believing, faith being a giving obedience to the great command of the gospel, Joh 6:29, and particularly called *obedience*, Ro 1:5; and then the sense runs thus, elect unto faith, which was to be wrought in you by the sanctification of the Spirit: or else in the exercise of holiness, which is the fruit of faith; and then it signifies the same as Eph 1:4, chosen, that you might be made, by the sanctification of the Spirit, holy and unblamable, and might accordingly demean yourselves.

And sprinkling of the blood of Jesus Christ; an allusion to the sprinkling of the blood of the sacrifices under the law, Heb 9:13,14,20-22 Heb 12:24; it signifies the application of the blood of Christ for the purging of the conscience, (which was typified by those legal sprinklings), especially from the guilt of sin; which sprinkling, or application of the blood of Christ to our consciences, is performed on our part by faith, on God's part by his Spirit working that faith in us (as well as enabling us unto obedience) in our effectual calling, as likewise by God's imputing Christ's righteousness to us; and so the sense of the whole is: Elect according to the foreknowledge of God, to be by the sanctification of the Spirit brought into the participation of all the benefits of Christ's redemption; the sum of which consists in the renovation of your natures unto gospel obedience, and the justification of your persons.

Grace unto you, and peace, be multiplied; there being several

kinds of grace, 1Pe 4:10, and several kinds of peace, outward and inward, he wisheth them all kinds of each; and there being several degrees and measures of both, he prays for an increase of these degrees in them, and so a multiplication of all good, both temporal and spiritual, to them.

1 Peter 1:3

Ver. 3. *Blessed be the God and Father of our Lord Jesus Christ;* either the conjunction *and* is here but an explicative particle, and so we render it, 2Co 1:3, *God, even the Father, &c.*; or if we take it for a copulative, as Eph 1:3: God is called the God of Jesus Christ, according to Christ's human nature, and his *Father* according to his Divine.

Which according to his abundant mercy; this shows the fountain from whence regeneration and all other spiritual blessings flow, and excludes all merit and dignity in us, as the cause of so great benefits.

Abundant mercy is the same with riches of mercy, Eph 2:4.

Hath begotten us again; translated us out of a state of sin and misery into a state of grace and life; and so begotten again here, is the same as sanctifying in the former verse.

Unto a lively hope; either *a lively hope*, for hope of life; or rather, a lively hope is a true and effectual hope, such as proceeds from a lively faith, and is itself productive of peace and purity, Ro 5:2 1Jo 3:3, in opposition to the vain hope of worldly men, which neither comes from faith nor tends to holiness.

By the resurrection of Jesus Christ from the dead: this may be referred either:

1. To God's begetting us again, and then it implies the resurrection of Christ to be the cause of our regeneration, we being raised to a spiritual life by the power of Christ's resurrection, and our vivification being often ascribed to it, 1Pe 3:21 Ro 4:25 6:4,5: see Eph 2:5. Or:
2. To the lively hope to which he begets us, which depends upon,

and ariseth from, the faith of Christ's resurrection, Ro 8:11 1Co 15:17,19 1Th 4:13,14. Christ's resurrection being the cause and pledge of ours, as the certainty of ours depends upon his, so the liveliness of our hope follows upon the faith of it. Possibly the apostle may have in these words some respect to the languishing condition of the hope of him, and the other disciples, Lu 24:21, which was then ready to expire, but was again revived by their being well assured of his resurrection, Lu 24:33,34.

1 Peter 1:4

Ver. 4. To an inheritance; so eternal life is called, Eph 1:18, and elsewhere, as being given not as wages to hirelings, but as an inheritance to children born of God, and adopted to him.

Incorruptible; immortal, everlasting, which being once possessed, cannot be taken away, nor pass over to others.

And undefiled; both as being pure in itself, and having nothing to offend them that enjoy it; and likewise as being incapable of any pollution or defilement, contrary to what is said of the land of Canaan, the earthly inheritance of the Israelites, Jer 2:7 Eze 36:17.

And that fadeth not away; always retains its vigour and gratefulness, never causes weariness or satiety in them that possess it. It seems to be a metaphor taken from flowers, probably the amaranthus, (the very word here used), which still keeps its freshness and verdure, without any decay or withering.

Reserved; laid up, Col 1:5 2Ti 4:8; secured for the heirs, though not yet possessed by them.

In heaven; and therefore safe, and out of the reach of enemies. This is opposed to the uncertain condition of earthly possessions, such as Canaan was.

For you; margin, for us, viz. whom God hath begotten again: or if we read it, as in the text, *for you*, the apostle may change the person in order to his exhortation.

1 Peter 1:5

Ver. 5. *Who are kept:* lest it should be objected, that though the inheritance be safe in heaven, yet the heirs are in danger here upon earth, by reason of the power and stratagems of enemies, and their own imprudence and weakness; he adds, that not only their inheritance is reserved for them, but they preserved unto it, kept securely and carefully, as with a garrison, (for so the word signifies), against all the assaults, incursions, and devices of the devil and the world.

By the power of God; which power is infinite and invincible, and therefore able to keep them, Joh 10:28,29 Ro 8:31,38,39 2Ti 1:12.

Through faith; which, resting on the power of God, overcomes all their enemies, the flesh, 1Jo 3:9, the devil, 1Pe 5:9 Eph 6:16, and the world, 1Jo 5:4. It implies, that not only they themselves are kept through faith, whereby they rely on the power of their Keeper, and his promises of keeping them, but that they and their faith too are kept by the power of God.

Unto salvation; viz. full and complete in glory, and not only begun and imperfect here.

Ready; as being already purchased, prepared, and laid up for them; and so he intimates, that their not as yet possessing it, is not because it is not ready for them, but because the time of their being put in possession of it is not yet come.

To be revealed: it was said to be *reserved in heaven*, 1Pe 1:4, kept safe, but close too, as a rich treasure, the greatness of it is not yet known, even to them that are the heirs of it, Col 3:3,4 1Jo 3:2; here he adds, that it is *to be revealed*, and made known to them, so soon as the time of its manifestation shall come.

In the last time; simply and absolutely the last, viz. the day of judgment, which is called *the last day*, Joh 6:39,40 11:24 12:48.

1 Peter 1:6

Ver. 6. *Wherein;* this refers to the whole foregoing sentence; Ye rejoice in your being kept by the power of God unto salvation.

Ye greatly rejoice: the Greek word signifies something more than a bare rejoicing, and therefore is added to a word that signifies to rejoice, Mt 5:12, and implies an outward expression of the inward gladness of the heart, by looks, words, gestures, &c. Some read the word in the imperative mood, by way of exhortation; but the indicative, according to our translation, seems most agreeable to the context, in which, as yet, he commends the saints, to whom he writes, for the grace of God in them; descending to his exhortation afterward, 1Pe 1:13.

Though now for a season; viz. while this life lasts, which is but a little time, 2Co 4:17.

If need be; if God see it fit, needful for your good, and conducing to his glory; intimating, that God doth not always afflict believers, but when he sees just cause, and never doth it without cause.

Ye are in heaviness:

Question. How could they be in heaviness, and yet rejoice?

Answer. Their grief and joy were about different objects; they might be in heaviness by reason of present afflictions, and rejoice in hope of future glory; they might grieve as men, and rejoice as saints; sense of suffering might affect them, and yet the faith of better things coming relieve them. If their heaviness did in any degree abate their joy, yet it did not wholly hinder it; and though their joy did overcome their heaviness, yet it did not wholly exclude it.

Through manifold temptations; he so calls afflictions, from the end and effect of them, the trial of their faith, Lu 22:28 Ac 20:19 Ga 4:14 Jas 1:2 2Pe 2:9; he calls them *manifold*, as being not only numerous, but various, and of divers kinds.

1 Peter 1:7

Ver. 7. *That the trial of your faith;* i.e. your faith when tried. He

compares the faith of the saints with gold, and argues from the less to the greater: q. d. If men do so far esteem their gold, that they will make the excellency and preciousness of it appear by trying it in the fire, which purgeth away the dross, and discovers the goodness of the metal; no wonder if God will have the faith of the saints (more precious to him than gold is to men) tried by afflictions, that the excellency of it may more fully be discovered.

Being much more precious than of gold; i.e. than the trial of gold; or gold tried, compared with faith tried.

That perisheth; is worn away, and consumed by use, as many particles of it likewise may be in the very trial of it, 1Pe 1:18; whereas faith is not consumed nor wasted, but increased by being used, and made more conspicuous by being tried.

Might be found unto praise and honour and glory; i.e. may be found to be, or to have turned, to praise, &c., the dignity of it being by that means evidenced. These several words show whither present trials tend, and in what they issue; they may be reproachful and ignominious now, Heb 12:2, but they end in glory. We need not be critical about the difference of these three words, *praise*, *honour*, and *glory*, which may be synonymous expressions (by way of amplification) of the same thing, yet they are mentioned distinctly with relation to believers elsewhere; *praise*, 1Co 4:5, *honour*, 1Sa 2:30 Joh 12:26, *glory*, as well as honour, Ro 2:10.

At the appearing of Jesus Christ; i.e. at the day of judgment, frequently so called, as 1Pe 1:13 5:4 Col 3:4 2Th 1:7. Christ's glory is at present hid and obscured, while he is instructing his elect, and training them up unto patience, and defers his judging of his enemies; but at last it will be fully manifested in the face of the world, when he cometh with clouds, and every eye shall see him, &c., Re 1:7.

1 Peter 1:8

Ver. 8. *Whom;* which Christ.

Having not seen; with your bodily eyes. Most of these Jews

lived out of their own country, and so had not seen Christ in the flesh; and this was the commendation of their love, that they loved him whom they had not seen, though sight doth ordinarily contribute toward the stirring up of affection.

Ye see him not; neither as others have done in the days of his flesh, nor as you yourselves hereafter shall in his glory; ye *walk by faith*, and *not by sight*, 2Co 5:7.

Ye rejoice, in hope of seeing and enjoying him.

With joy unspeakable; which cannot be expressed with words. See the like phrase, Ro 8:26 2Co 9:15.

And full of glory; both in respect of the object about which this joy is conversant, the heavenly glory; the degree, it is the highest here in the world; the duration of it, it is most solid; as likewise in comparison of the joy of this world, which is vain and transitory, and whereof many times men are afterward ashamed.

1 Peter 1:9

Ver. 9. Receiving; either this word is to be taken improperly, and by an enallage, the future being put for the present tense; q. d. Being about to receive; or rather properly, in the present tense, and then it intimates the certainty of the thing spoken of.

The end of your faith; i.e. the scope to which faith tends, or the reward of faith.

The salvation; either:

1. Salvation more generally taken, which is begun in this life, Eph 2:8 Tit 3:5; or rather:
2. Complete final salvation in the other, as 1Pe 1:5: and then the sense is, either, ye rejoice that ye shall certainly receive the full salvation of your souls, or, ye rejoice that ye do receive that salvation, viz. in the promises of it, in those graces of the Spirit wrought in you, which begin this salvation, and are the pledges of it, and in the certain assurance of it.

Of your souls; i.e. by a usual synecdoche, the salvation of your persons.

1 Peter 1:10

Ver. 10. *Of which salvation;* either:

1. The more full and clear manifestation of salvation promised to be at the coming of Christ, when *life and immortality* should be brought to light through the gospel, 2Ti 1:10; and then this place is parallel to Lu 10:24: or:
2. The salvation of the dispersed Jews, i.e. their public conversion by the gospel, and eternal life following upon it; which (as well as the calling of the Gentiles) was reserved for the times and glory of the Messiah.

The prophets; viz. those under the Old Testament, out of whose writings the faith of New Testament believers is to be confirmed, Joh 5:39 Ac 17:11; and whom this apostle therefore mentions, that he might strengthen the faith of the Christian Jews, by assuring them that the doctrine he had delivered to them was no new invention, but the very truth of God revealed of old to the prophets.

Have inquired and searched diligently; the words imply their vehement desire of knowing, as well as great diligence in seeking.

Who prophesied of the grace that should come unto you: what he called *salvation* before, he calls *grace* here, to intimate their salvation to be merely of grace.

This grace revealed under the gospel, the prophets foretold, but in a more dark way; the Sun of righteousness not being yet risen, the shadows were not gone, and the light was but obscure.

1 Peter 1:11

Ver. 11. *Searching what?* Whether near or farther off, or what particular part of time. This may relate particularly to Daniel's

weeks, Da 9:1-27.

What manner of time; whether peaceable or troublesome, when the people were free or when in bondage; what were the qualities of the time, or signs by which it might be known, Jacob foretells Christ's coming, when the sceptre was departed from Judah, Ge 49:10; Isaiah, in a time of universal peace, Isa 2:4 11:6. This diligent inquiring after the time of Christ's coming showed their earnest longing for it.

The Spirit of Christ; so styled, as being of the Son, no less than of the Father, both by eternal procession and temporal mission, Joh 14:16,26 15:26. This shows, that not only Christ had a being under the Old Testament before his coming in the flesh, (for if Christ were not, there could be no Spirit of Christ), but likewise that Christ is God, because of his inspiring the prophets with the knowledge of future things, which none but God can do.

When it testified beforehand the sufferings of Christ; what the prophets did foretell concerning Christ, was not their own conjecture, but what the Spirit did dictate to them.

And the glory that should follow; Greek, glories, in the plural number, i.e. the manifold glory which was to follow upon his many sufferings, the glory of his resurrection, ascension, sitting at the right hand of God, sending the Spirit, &c. Christ's suffering and glory are often joined together, Ps 22:6 110:1-7 Isa 53:3,10-12 Lu 24:26 Php 2:8,9 Heb 2:9,10; to show that there is the same way (and no other) for the salvation of the members, as for the glory of the Head, viz. by sufferings.

1 Peter 1:12

Ver. 12. *Unto whom;* unto which prophets.

It was revealed; viz. by the Spirit of Christ that was in them.

That not unto themselves; who lived before Christ's coming in the flesh.

But unto us; not only apostles, but believers, who live since Christ came.

They did minister; declare and foretell. The preaching of the word is called a ministry, Ac 6:4 2Co 4:1 5:18.

The things; the whole doctrine of the gospel concerning Christ's person, offices, benefits, kingdom, and the whole New Testament state.

Which are now reported unto you; viz. as fulfilled, and actually exhibited now, which were only foretold by the prophets.

By them that have preached the gospel unto you; the apostles, and other gospel ministers assistant to them: the sense is: The prophets under the Old Testatment did, by the Spirit, foresee and foretell Christ's passion, resurrection, ascension, the effusion of the Spirit, the enlargement of the church by the calling of the Gentiles, &c.; but did not live to see their own prophecies, and God's promises, fulfilled, Heb 11:13, as you now do. They did spread the table that you might feed at it; they had but a taste by faith, and at a distance, of those things you feast upon in their accomplishment; yet they did not grudge to declare these things, being instructed by the Spirit, that what they spake of should not be fulfilled in their time, but in the generations to come; that so ye, by comparing what they said should come to pass with what you have now been assured is come to pass, may be confirmed and established in the belief of the truth, being the same held forth by the prophets formerly, and gospel ministers at present.

With the Holy Ghost sent down from heaven: Christ promised to send the Spirit, Lu 24:49 Joh 14:26 15:26 16:7; and actually sent him, Ac 2:1-47: the apostles, not of themselves, but acted by this Spirit, have declared unto you the fulfilling of those things, which the former prophets, by the instinct and power of the same Spirit, (the Spirit of Christ, which was in them), did foretell would in their proper season come to pass.

Which things; the things before said to be reported by them that preached the gospel.

The angels desire to look into: it seems to be an allusion to the cherubims that stood above the ark, with their faces toward the mercy-seat, which was a type of Christ. The word signifies a bowing down the head, and stooping to look iuto a thing. Lu

24:12 Joh 20:5; and implies a prying, or looking narrowly into it; which argues an earnest desire to know it. The angels thus look into the mysteries of the gospel, as desirous to see the accomplishment of them, admiring the manifold grace and wisdom of God in them, Eph 3:10, and rejoicing in the salvation of sinners, which is the end and effect of God's revealing them.

1 Peter 1:13

Ver. 13. *Wherefore*; the following exhortation may be connected, either with 1Pe 1:4, Being so glorious an inheritance is reserved in heaven for you, *gird up*, &c.; or with 1Pe 1:12: Seeing ye know those things, which the prophets that foretold them did not fully see, and the angels themselves desire to look into; the grace of God vouchsafed to you is so excellent and admirable, *gird up*, &c.

Gird up the loins of your mind; i.e. let your minds be attent, prompt, ready, prepared for your spiritual work, restrained from all those thoughts, cares, affections, and lusts, which may entangle, detain, hinder them, or make them unfit for it. It is a metaphor taken from the custom of the Oriental nations, who wearing long loose garments, were wont to gird them up about their loins, that they might not hinder them in their travelling or working, 1Ki 18:46 2Ki 4:29 Lu 17:8: See Poole on "Lu 12:35", See Poole on "Lu 12:37". Perhaps it may have a special respect to the like rite used at the Passover, Ex 12:11, when the Israelites were just ready to enter upon their journey, and go out of Egypt.

Be sober: this may relate, either:

1. To the body; and then the sense agrees with Lu 21:34, where *the cares of this life* seem to be opposed to the girding up the loins of the mind, and *surfeiting and drunkenness*, to sobriety here. Or rather:
2. To the soul; and then girding up the loins of the mind, may refer to the understanding, and thoughts, and sobriety, to the will and affections, and may signify that moderation which belongs to them, in opposition to their inordinateness, which is a sort of drunkenness. Or, it may be rendered, be watchful, as it is translated, 2Ti 4:5, and with which it is joined, 1Th

5:6,8; and so it agrees well with the former clause; they that have the loins of their mind girt up, being of a vigilant, present mind, and ready for any work they are to undertake.

And hope to the end; Greek, perfectly, as in the margin, i.e. sincerely, entirely, with a firm confidence; but the following words favour our translation, which signifies perseverance in hope. See Heb 3:6.

For the grace that is to be brought unto you; final salvation, which is the gift of grace, Ro 6:23, and is called *the grace of life*, 1Pe 3:7.

At the revelation of Jesus Christ; called the appearing of Jesus Christ, 1Pe 1:7.

1 Peter 1:14

Ver. 14. *As obedient children*; Greek, children of obedience, by a usual Hebraism, for obedient children. So *children of disobedience*, Eph 2:2 Col 3:6. And this we may understand either absolutely, children of obedience for obedient persons; or with relation to God, obedient children of God; and then the apostle persuades them to their duty by an argument taken from their adoption; being the children of God, he would have them behave themselves obediently, as becomes them in that relation.

Not fashioning yourselves; not accommodating, not conforming yourselves, not shaping or ordering your conversation. See the same word, Ro 12:2.

According to the former lusts; the lusts you formerly indulged yourselves in: see Eph 4:22.

In your ignorance; your ignorance of Christ and the gospel: q.d. Not fashioning yourselves according to those lusts you lived in when you were ignorant of Christ. He distinguisheth between the time of their ignorance, and of their illumination. Another age requires other manners. They formerly lived according to the dictates of their lusts, but now ought to live according to the will of Christ: see 1Pe 1:18 Ac 17:30 Eph 4:17,18.

1 Peter 1:15

Ver. 15. *But as he which hath called you;* God the Father, to whom, as the First Cause, our calling is frequently ascribed, Ro 9:11,24 1Co 7:15 Ga 1:6,15. It may be rendered: According to the Holy One that hath called you, i.e. according to his example; you are children, and should therefore imitate your Father, Eph 5:1.

Called you; viz. effectually, to the knowledge and faith of Christ.

Is holy; so God is often styled by Isaiah and other penmen of the Scripture, as the fountain and exemplar of holiness.

So be ye holy in all manner of conversation; either, through the whole course, and in the several parts, of your conversation; or, *in all manner of conversation,* as we read it, i.e. with whomsoever ye converse, believers or infidels, friends or enemies, relations or strangers; and in whatsoever condition ye are in, peace or trouble, prosperity or adversity.

1 Peter 1:16

Ver. 16. I am your Father, and therefore you ought to imitate and obey me: or, I that have severed you from other people, that you should be mine, Le 20:26, to which place particularly this seems to refer.

1 Peter 1:17

Ver. 17. *And if;* this particle is used here, and frequently elsewhere, not as a note of doubting, but by way of assertion, and supposition of a thing known.

Ye call on the Father; either this is to be meant of invocation, their calling on God in prayer; and then the sense is: If you be servants and worshippers of the Father; prayer being many times put for the whole worship of God, Isa 43:22 Ac 9:11: or, of their calling God, Father, as Mt 6:9; and then the sense is: If you

would be counted God's children, Jas 2:7.

Who, without respect of persons; and so will no more excuse you that are Jews, and descended from Abraham, than those that are born of Gentile parents, Job 34:19 Ac 10:34 Eph 6:9.

Judgeth; and so is not a Father only, but a Judge, and that a most righteous one.

According to every man's work; i.e. works, the singular number put for the plural, as Jas 1:25: see Ro 2:6 Job 34:11.

Pass the time of your sojourning here; the word signifies the temporary abode of a man in a place where he was not born, or doth not ordinarily reside; such being the condition of believers in the world, that they are sojourners, not citizens of it; they are travelling through it to their Father's house and heavenly country, Heb 11:9,10,13,16. They are here exhorted to a suitable carriage, expressed in the next words.

In fear; which is due to him as a Father and a Judge. It may imply the greatest reverence, and the deepest humility, Php 2:12 1Co 2:3 1Pe 3:2,15.

1 Peter 1:18

Ver. 18. *Forasmuch as ye know;* considering that ye were, &c.

That ye were not redeemed with corruptible things: see Tit 2:14. This implies them to have been in a servile condition, and in bondage to their own errors, till they were converted to Christ.

As silver and gold; the most precious things, of greatest esteem among men.

From your vain, because unprofitable to, and insufficient for, righteousness and salvation, *conversation,* viz. in your Judaism, wherein you were so much addicted to uncommanded rites and ceremonies, as to have little respect for God's law.

Received by tradition; and so not only by their example and practice, but by their doctrine and precepts, Mt 15:3, &c.; Mr

7:7, &c. See likewise Ga 1:14.

From your fathers; either your ancestors, as Eze 20:18, or doctors and instructors, who are sometimes called *fathers*, 1Co 4:15.

1 Peter 1:19

Ver. 19. *Precious*; because the blood not only of an innocent person, but of the Son of God, Ac 20:28.

As of a lamb; i.e. who was a Lamb.

A lamb; the Lamb of God, that taketh away the sin of the world, Joh 1:29; not only like a lamb, for his innocence and gentleness, Isa 53:7, but the Antitype of the lambs which under the law were offered in the daily sacrifices, and more especially of the paschal lamb; whatever was shadowed out in that, and those other sacrifices, having its accomplishment in Christ.

Without blemish; without fault, without defect, in which nothing was wanting that was requisite to its perfection; or, in which nothing could be blamed. The Greek word seems to be derived from the Hebrew *Mum*, so often used for a blemish; see Le 24:19,20.

And without spot; without any other deformity. The lamb might have no defect, but yet might have some spot; and it was to be perfect, Ex 12:5, which implied its having neither the one nor the other. Christ was such a Lamb, perfect in holiness, and free from all sin, Joh 8:29,46 Heb 7:26 1Pe 2:22.

1 Peter 1:20

Ver. 20. *Who verily was fore-ordained*; by God's decree appointed to the work of redemption, and to be that Lamb that should take away the sins of the world, Eph 1:9.

Before the foundation of the world; from eternity; there being nothing before the world began but what was eternal, Joh 17:24.

But was manifested; not only by his incarnation, 1Ti 3:16, but by the preaching of the gospel. See these Scriptures: Ga 4:4 Eph 1:10 Heb 1:2 9:26.

In these last times; last, in comparison of the times of the Old Testament; the same as *the fulness of time*, Ga 4:4.

For you; that you, with other believers, might partake of salvation by him. The fruit of Christ's redemption reacheth all ages, but much more abundantly the times after his coming in the flesh. The sum of the argument is, Christ was ordained from eternity, promised to the fathers, but manifested to you: your privilege therefore being greater than theirs, Mt 13:17 Heb 11:39,40, you should be the more holy.

1 Peter 1:21

Ver. 21. *Who by him do believe in God;* both as revealing God to you, Mt 11:27 Joh 1:14; and making way for you to God, who, out of Christ, is a consuming fire, so that there is no coming to him but by Christ, Joh 14:6 Eph 2:18 3:12 Heb 7:25.

Gave him glory; viz. in his resurrection, ascension, sitting at the right hand of God, &c., Php 2:9-11 Heb 2:9,10.

That your faith and hope might be in God; that seeing Christ raised and glorified, ye might be fully confirmed in the belief of a thorough satisfaction made to Divine justice for sin, and perfect reconciliation wrought (for had not Christ fully paid the price of redemption, his Father would never have let him out of the prison of the grave, in which his justice had shut him up); from which faith ariseth a hope, which looks to the resurrection of Christ your Head, as the certain pledge and earnest of your resurrection to life and glory. Christ's resurrection and glory are the great grounds of faith, 1Pe 3:21 Ac 2:32,33 5:31 10:40 Ro 4:24,25 1Co 15:14,17.

1 Peter 1:22

Ver. 22. *Your souls;* i.e. yourselves; the whole person is implied, the soul being the principal part.

In obeying the truth; in subjecting yourselves to the truth of the gospel, by faith, to which the purification of the heart is ascribed, Ac 15:9, not only as to justification, and purging away the guilt of sin, but as to sanctification, and cleansing from the defilement of it: q.d. Seeing ye have begun to purify your hearts by faith in Christ, set forth in the gospel, and made sanctification to them that believe, 1Co 1:30.

Through the Spirit; by the operation of the Spirit working faith in you.

Unto unfeigned love of the brethren; without hypocrisy, and which is not in word only, but in deed and in truth, 1Jo 3:18. Love to the brethren in Christ, and for Christ's sake. This notes one great end of our sanctification, viz. the exercise of brotherly love, whereby our love to God is likewise manifested, when we love them upon his acconut. The whole clause may likewise be understood, as an exhortation to purify themselves more and more by faith, that so they might (being purged from carnal affections) be the better able, and more disposed, to love one another.

Love one another with a pure heart; as the source and fountain of your love to each other, and from whence it proceeds, 1Ti 1:5 2Ti 2:22.

Fervently; or, vehemently, and intensely, strongly. The word seems to be a metaphor taken from a bow, which the more it is bent, with the greater force it sends forth the arrow; so love, the more fervent and strong it is, the more abundantly it puts forth itself for the benefit of others.

1 Peter 1:23

Ver. 23. *Being born again:* this may refer either:

1. To the general exhortation to holiness, 1Pe 1:14,15, and then the argument runs thus: Ye are in your regeneration become the children of God, and therefore ought to walk holily as become his children. Or:

2. To the more particular exhortation to brotherly love, 1Pe 1:22:
q.d. You are by your regeneration become spiritual brethren,
and therefore ought to live like brethren.

Not of corruptible seed; which is itself corrupted ere any thing can be generated out of it, or out of which nothing is begotten but what is corruptible; so that all such generations tend but to a mortal life.

But of incorruptible; so the word is said to be, because containing still the same, and being immutable in itself, it changes and renews the hearts of those that by faith receive it. Or: it may be understood of its being incorruptible effectually, because it leads, or tends, to an immortal life.

The word of God; the same which he called incorruptible seed, which is the instrument in regeneration, as is implied in the preposition, *by*, going before it.

Which liveth; this and the following verb may be joined, either:

1. To God, the word of God, who liveth, &c.; or rather:
2. To *the word*, so our translation reads it, which word liveth, and abideth, &c.; and this agrees best with the testimony of Isaiah in the next verse.

The word of God is said to be a living word, because it enliveneth the hearts of those that entertain it.

1 Peter 1:24

Ver. 24. *All flesh;* all men as born of the flesh, and in their natural state, in opposition to regenerate men, 1Pe 1:23.

All the glory of man; whatever is most excellent in man naturally, and which they are most apt to glory in.

The grass withereth, and the flower thereof falleth away: see Jas 1:10.

1 Peter 1:25

Ver. 25. *But the word of the Lord endureth for ever;* not only absolutely in itself, and in respect of its perpetual verity, Ps 119:160 Mt 24:35; but relatively, as received by and dwelling in believers, 1Jo 3:9, who always experience the effects of it in themselves in their regeneration, receiving a solid and lasting being from it, (the new nature), which is likewise preserved by it, in opposition to that flux and mutable being they had by their first birth.

And this is the word which by the gospel is preached unto you; this word, of which Isaiah speaks, and which he so much magnifies, is the very same word of the gospel, which is preached unto you by us apostles.

1 Peter 2:1

Chapter Summary

1Pe 2:1-3 The apostle exhorteth the Christian converts to lay aside all uncharitableness.

1Pe 2:4-10 He showeth their privileges through Christ, the chief corner stone.

1Pe 2:11,12 He beseecheth them to abstain from fleshly lusts, and by their good conversation to promote God's glory among the Gentiles.

1Pe 2:13-17 He enforceth obedience to magistrates,

1Pe 2:18-25 and teacheth servants to obey their masters, and to suffer patiently for well-doing, after the example of Christ.

Ver. 1. Having in the former chapter mentioned the new birth, 1Pe 1:23, and exhorted to brotherly love, as agreeable to it, 1Pe 1:22, he begins this chapter with a dehoration, wherein he dissuades them from those vices which are contrary to the state of regenerate men in the general, and brotherly love in particular.

Laying aside; or, put off; a metaphor from an old over worn garment, fit only to be thrown away: see Eph 4:22 Col 3:8,9 Jas 1:21.

All malice; malignity, when men do evil to others voluntarily and industriously, or delight in other men's harms: see Ro 1:29 Eph 4:31.

All guile; all fraudulence and impostures, and circumventing of others in any kind.

Hypocrisies; all flattering, and counterfeiting friendship, and showing love in words and outward carriage, when the heart is otherwise affected. Christ calls them hypocrites that flattered him, Mt 22:16,18.

Envy; grieving at other men's welfare.

All evil speakings; all kind of detraction.

1 Peter 2:2

Ver. 2. Pursuant to his discourse, 1Pe 1:23, where he speaks of their new birth, he here calls them *new-born babes*; but that not in opposition to those that are adult, or *of full age*, as Heb 5:14 1Co 3:1, but in opposition to their former corrupt and unregenerate state, in which they were destitute of all spiritual life; and so this agrees, not only to young converts, but generally to all regenerate persons.

Desire; being new-born babes, act as such in earnestly desiring and longing for that spiritual nourishment, which is so needful for you, even as children, as soon as they come into the world, are lingering after the breast.

The sincere milk of the word: the Greek may be rendered (and is by some) reasonable milk, viz. such as is for the soul, not for the body; that whereby the mind is nourished and strengthened; or, wordy milk, the substantive from which it is derived properly and first signifying word, or speech, and being used for *the word of God*, Heb 4:12. But this not being proper English, our translation renders it best, the *milk of the word*, i.e. the word

which is milk. The apostle useth an adjective for a substantive, but that adjective doth not signify the quality of the subject, *milk*, as the other, *sincere*, doth, but the subject of itself. The like phrase we have, 1Pe 3:7; Greek, female, or wifeish, weaker vessel, which we turn by the substantive, *wife*, who is said there to be *the weaker vessel*. So that the doctrine of the gospel is here to be understood, as Isa 55:1, and believers are to be nourished by the same word, as their food, by which, as the seed, they are said to be begotten, 1Pe 1:23. This milk of the word is said to be *sincere*, i.e. pure, without mixture or adulteration, not blended, or diluted, (as vintners do by their wine, to whose practice Paul alludes, when he speaks of men's corrupting the word, 2Co 2:17 4:2), with human fictions or traditions. Infants love the sweetness of their mothers' milk, and desire it pure, as it is: believers should desire the word pure, as it is in itself, not mixed with any thing that may lessen its sweetness and hinder its efficacy.

That ye may grow thereby; that by the word, as your spiritual nourishment, ye may grow more in spiritual life and strength, till ye come to be perfect men, Eph 4:13.

1 Peter 2:3

Ver. 3, *If so be*; this doth not imply a doubting, but a supposition, as was before observed, 1Pe 1:17.

Ye have tasted; not lightly tasted by a bare ineffectual knowledge, as Heb 6:4; but experienced and perceived by the taste of your spiritual palate; your spiritual sense, and ability to judge of spiritual things, being restored to you, with your new birth. He refers to Ps 34:8, and possibly to Isa 66:11.

The Lord; the Lord Jesus Christ, as appears by the next verse.

Is gracious; good, kind, or rather, sweet: the same word is applied to wine, Lu 5:39. The sense of the whole is: If ye have by faith received the gospel as glad tidings, and worthy of all acceptation, 1Ti 1:15, and therein perceived and experienced the sweetness of those consolations which are in Christ Jesus, Php 2:1; or, which is the same, how sweet he is, who, in the

preaching of the gospel, exhibits himself to your spiritual senses, to be fed upon and tasted by you.

1 Peter 2:4

Ver. 4. *To whom;* to which Christ.

Coming; by faith: q. d. In whom believing, Joh 6:35,44,45. The word is in the present tense, the apostle describing here not their first conversion to Christ, but their present state, that they, being in Christ, were daily coming to him in the continued exercise of their faith.

As unto a living; not, only having life in himself, but enlivening those that by faith adhere to him.

Stone; viz. a corner-stone, as 1Pe 2:6. Being about to set forth the church as a spiritual building, he first mentions Christ as the foundation, and corner-stone.

Disallowed indeed of men; rejected, not only by the unbelieving Jews and their rulers formerly, but still by the unbelieving world.

But chosen of God; either chosen to be the foundation of the building, and then it is the same as foreordained, 1Pe 1:20; or *chosen* is the same as choice, excellent.

And precious: a different expression of the same thing. Here seems to be an allusion to those stones which men count precious, and have in great esteem; and Christ's being precious in the sight of God, is set in opposition to his being disallowed of men, to intimate, that their unbelief, and rejecting Christ, doth not make him less valuable in himself, when his Father so much honours him.

1 Peter 2:5

Ver. 5. *As lively;* viz. as being enlivened by Christ. The word here translated *lively*, and *living* in the former verse, is the same; but being there spoken of Christ, it is to be understood actively, and here being applied to believers, who receive their spiritual

life from Christ, it must be taken passively.

Stones; each particular believer is here called a stone, as all together a house or temple, 2Co 6:16 Eph 2:21, and in respect of their union among themselves, and with their foundation; though elsewhere, in respect of God's inhabitation, even particular believers are called his temple, 1Co 3:16,17 6:19.

Are built up; viz. upon Christ the principal Corner-stone, Eph 2:20. This may be understood, either:

1. Imperatively. q. d. Be ye built up; and then it is an exhortation, and relates not only to their continuing in Christ, but their being further built up on him by faith, and is of the same import as 1Pe 2:2, *that ye may grow*: or rather:
2. Indicatively; the apostle as yet being engaged in showing the dignity and privileges of believers, and not entering upon his exhortation till 1Pe 2:11. The words being in the present tense, implies the building to be still but going on, and not yet finished.

A spiritual house; in distinction from the material one, relating to those scriptures where the tabernacle or temple is called God's house, Ex 23:19 34:26 De 23:18. The material house built of dead stones, was but a type of the spiritual house made up of lively stones, and built upon Christ the living Stone; and this he brings (the truth being always more excellent than the type) to heighten the privileges of the gospel church.

An holy priesthood; either the abstract is put for the concrete, *an holy priesthood* for holy priests; or it may note the whole college or society of evangelical priests, consisting of all particular saints, to whom, in the New Testament, this title is given, but never appropriated to gospel ministers: Christ being a Priest for ever after the order of Melchisedec, had no partner with him in his priesthood, but was himself only to offer a propitiatory sacrifice to God for sin.

To offer up spiritual sacrifices; the immediate end of gospel priests, to offer, not bodily, but spiritual sacrifices; in general themselves, whom they are to consecrate to God, Ro 12:1; particularly prayer, thanksgivings, alms, and other duties of

religion, Php 4:18 Heb 13:15,16.

Acceptable to God by Jesus Christ: by, and through whom alone, as the persons, so the performances, of believers (though in themselves imperfect) are pleasing to God, Christ presenting them to his Father by his intercession, and covering their defects by his own most perfect righteousness, Some refer this clause, *by Jesus Christ,* to the foregoing verb, *to offer up;* and then the words run thus, to offer up spiritual sacrifices by Jesus Christ, acceptable to God; but the former seems most proper, and includes this latter: we are therefore to offer up spiritual sacrifices to God by Christ, because they are acceptable only by him, Heb 13:21, compared with Heb 13:15,16.

1 Peter 2:6

Ver. 6. *Wherefore also it is contained in the Scripture:* the Greek word being of an active form, makes great difference among expositors about these words; not to trouble the reader with variety, the plainest way of understanding them seems to be, either:

1. That God be understood here, and supplied out of the former verse: Wherefore God contains it in the Scripture: or:
2. That the word, though of an active termination, be yet taken in a passive signification, contains, for is contained; so our translators do, and this way of speaking is not unusual with other writers.

Behold, I; I the Lord, not man, Ps 118:23.

Lay in Sion; viz. by the preaching of the gospel, wherein Christ was declared to be the only foundation of the church, and whereby faith was wrought in the hearts of men, who were thereby actually built on Christ, as their foundation, and so the spiritual house, 1Pe 2:5, erected.

Sion; either by synecdoche, Jerusalem, (whereof Sion was a part), where by the preaching of Christ first, and the apostles after his ascension, and sending the Spirit, this foundation stone was first laid, and God's temple begun to be built, Ps 110:2 Isa

2:3 Mic 4:2 Lu 24:47. Or rather, Sion here is to be understood of the gospel church, whereof Sion was a type.

A chief corner-stone; or, Head of the corner, Ps 118:22; that which both supports the building, and unites the parts; Christ being the foundation not of a part only, but of the whole church; all the parts of which, Gentile, as well as Jew, are jointly built on him, and upheld by him, Eph 2:20.

Elect, precious: see 1Pe 2:5.

And he that believeth on him shall not be confounded; shall not be disappointed of his expected salvation, and so shall have no cause to be ashamed of his hope. This is according to the LXX., the Hebrew hath it, shall not make haste, i.e. he that believes in Christ shall not through haste, or distrust, or unwillingness to wait God's time and way, seek after any other way of salvation than by Christ; and so (as before) not being disappointed, shall have no cause to be ashamed; whereas they that do not believe, but make haste, coming short of their expectation, are at last filled with confusion. (See Isa 28:16 Ro 9:33).

1 Peter 2:7

Ver. 7. *Precious;* the margin reads it, according to the Greek, an honour; either the abstract is put for the concrete, an honour, for honourable, or *precious*, (as the text hath it), and then the sense is plain, that Christ, as he is precious in himself, and to his Father, so he is to them that believe. Or, honour may be put for the cause of honour, and when it is opposed to shame and confusion before mentioned, and the sense is: Ye that believe, shall be so far from being ashamed, or having your faith frustrated, that ye shall be honoured, and saved by Christ. And this agrees well with what follows in this and 1Pe 2:8.

Disobedient; unbelievers, who were disobedient to the great command of the gospel concerning faith in the Lord Jesus Christ.

The builders; the high priests, scribes, Pharisees, and rulers of the Jews, whose duty it was to build up the church, as having not only the name, but the power then residing in them.

Disallowed; rejected him, and would not acknowledge him for the promised Messiah, and the great foundation upon which the church of God was to be built.

The same is made the head of the corner:

Question. How is Christ to be *made the Head of the corner* to them that reject him?

Answer. Either:

1. Something is here to be understood, viz. this is said, or spoken, which follows, the stone which the builders, &c.: q. d. They despised him, but God hath honoured him; they would allow him no place in the building, but God hath given him the best, made him the Head-stone of the corner. Or:
2. Christ may be said to be made to the disobedient, in spite of their rejecting and opposing him, the Head of the corner; i.e. a King and a Judge to restrain and curb them in, seeing they would not be ruled by him.

1 Peter 2:8

Ver. 8. *And a stone of stumbling, and a rock of offence;* i.e. a stone at which they stumble, a rock at which they are offended; and so it implies Christ not to be the cause of their stumbling, but the object of it; they of their own accord, and through the pravity of their nature, without any just occasion given by him, being offended, either because cause they find not that in him which they expected, viz. outward encouragements; or find that in him which they do not like, the holiness of his law, and purity of his doctrine, contrary to their corruptions and lusts, and especially his requiring of them faith in him for the justification of their persons, which was so contrary to the pride of their hearts, and which was one great reason of the Jews stumbling at him, as seeking to establish their own righteousness, and therefore not submitting to the righteousness of God, Ro 9:32,33, compared with Ro 10:3. This stumbling includes not only their falling into sin, but into destruction too, the punishment of sin, Isa 8:14,15; whereof Christ can be no more than the inculpable occasion, but

their own unbelief the proper cause.

Which stumble at the word, being disobedient; these words may have a double reading: one according to our translation; and then the sense is, that stumble at the word of the gospel, i.e. are disobedient to it, in rejecting Christ therein offered to them: or, that stumble, being disobedient to the word; i.e. stumble at Christ preached to them in the word, and therefore will not obey it; they show that they are offended at Christ, by their not receiving his doctrine, nor accepting his offers.

Whereunto also they were appointed; either this may refer:

1. To 1Pe 2:6, where Christ is said to be laid (the same word in the (greek with that which is here translated by *appointed*) in *Sion*, as a *chief corner-stone, elect and precious*, on whom whosoever *believeth, shall not be confounded*. The apostle then adds, that even these unbelievers were *appointed* (viz. in their external vocation, as being taken into covenant with God) to be built on Christ by faith but they stumbled, by their unbelief, at the word of the gospel, and consequently at this stumbling-stone. And then it is a high aggravating the unbelief of the Jews, that they, being God's peculiar people, should reject that salvation which was sent to them, and to the first offer of which they were designed, Ac 13:26,46,47. Or:
2. To the words immediately going before, *which stumble at the word, being disobedient;* and then the sense is, (speaking concerning the reprobate Jews), that God appointed them to this stumbling, in his decreeing not to give them faith in Christ, but to leave them to their unbelief, and to punish them justly for it: see Ro 9:17 1Th 5:9 Jude 1:4. The scope of the apostle in this whole verse seems to be, to keep weak Christians from being offended at the multitude of unbelievers, and especially at their seeing Christ rejected by the Jewish rulers and doctors; and this he doth by pointing them to the Scripture, where all this was long since foretold, and therefore not to be wondered at now, nor be any occasion of offence to them: see the like, Joh 16:1,4.

1 Peter 2:9

Ver. 9. *But ye;* ye believers, in opposition to those reprobates that are disobedient to the word. He shows that those dignities and privileges, which were mentioned by Moses as belonging to their forefathers, did much more belong to them; and that they had the real exhibition in Christ, of those good things whereof their fathers had but a taste, and which the rest of the Jews had lost by their unbelief.

Are a chosen generation; a people chosen of God, not only out of the world, but from among the rest of your own nation, and not only to an external adoption, and outward privileges, (as the whole body of the nation was), but to eternal salvation.

A royal priesthood; or, kingdom of priests. He called them *an holy priesthood*, 1Pe 2:5, now he calls them *a royal priesthood*, to show that they were made not only spiritual priests, but spiritual kings; which privilege they had not as Jews, but as believers, who are all of them as priests in respect of God, to whom they are consecrated, and to whom they offer up spiritual sacrifices; so kings in respect both of their enemies, over whom they are victorious, and of the kingdom they are hereafter to inherit.

An holy nation; Moses calls your fathers *an holy people*, De 7:6, in respect of their separation from the impurities of the Gentiles, their dedication to God, and the many laws God gave them, obliging them to external and ceremonial purity, whereby they were admonished of internal and real holiness; but ye are a holy nation in respect of that true and inward holiness itself, whereof that ceremonial holiness was but a signification. He seems particularly to allude to Isa 62:12.

A peculiar people: Ex 19:5, it is *a peculiar treasure*; so the same word is rendered, *a special people*, De 7:6, and, *a peculiar people*, De 14:2; the word used by the LXX. implying as much; but Mal 3:17, where we render it *jewels*, the LXX. use the same word which Peter doth here, which is as much as, a people of acquisition, or which God hath acquired to himself for his peculiar possession or treasure. God had rescued the Israelites from their Egyptian bondage, and taken them to be his peculiar people above all others, and claimed a right to them, and counted them precious, as having redeemed them with a strong hand, and got possession of them at the expense of so much power, and so

many miracles. This deliverance of theirs was the type of Christ's delivering the church from the tyranny of Satan, the spiritual Pharaoh, and the world, the spiritual Egypt, and a state of sin, the worst bondage; upon the account whereof God's people are called *a peculiar people*, or *a people thus acquired*, Tit 2:14, and *a purchased possession*, Eph 1:14, where the same word is likewise used. *That ye should show forth, &c.*: this notes the end of all these privileges vouchsafed them, viz. that they should glorify God in the enjoyment of them. He seems to refer to Isa 43:7,21: *This people have I formed for myself*, (or acquired, as the LXX. hath it), *they shall show forth my praise*.

Show forth; publish and declare, both in words and deeds, that others may be excited to glorify, God in the like manner. The praises of him; or virtues, that wisdom, power, goodness, righteousness, truth &c., which God hath manifested in his vouchsafements to you, and in the acknowledgment of which he may be glorified.

Who hath called you; by an effectual calling, according to his purpose, Ro 8:28.

Out of darkness; the darkness of ignorance, unbelief, sin, and misery. The time before the publication of the gospel, was a time of darkness, Mt 9:16 Lu 1:79.

Into his marvellous light; the light of knowledge, faith, holiness, comfort: see Eph 5:8. It is called *marvellous*, because men see what they never saw before, wonderful things out of God's law, Ps 119:18; and because it is a marvellous thing, that they who sat in so gross darkness should be translated into so glorious a light.

1 Peter 2:10

Ver. 10. *Which in time past were not a people*; either, *were not a people*, i.e. a formed state, or commonwealth, being dispersed in several countries, among other people, and not worth the name of a people: or, *were not the people of God*, (supplying *God* out of the opposite clause), since he had given them a bill of divorce, and said *Lo-ammi* and *Lo-ruhamah* to them, Hos 1:1-11. These were the Jews of the dispersion, and such as had not returned out of the Babylonish captivity, together with many of other tribes

mixed with them, who, before their conversion to Christ, seemed cut off from the body of that people, had no solemn worship of God among them, and were tainted with the corruptions of the heathen, with whom they conversed.

But are now the people of God; really God's people, restored to their old covenant state and church privileges, by their believing in Christ.

Which had not obtained mercy, but now have obtained mercy; the mercy of being God's people, and enjoying their privileges, being justified, at peace with God, &c. Lest they might any way abuse what he had said in the former verse concerning their great dignity and privileges, so as to ascribe any thing to themselves, the apostle intimates here, that all they enjoyed was merely out of God's mercy.

1 Peter 2:11

Ver. 11. *Strangers and pilgrims;* not only strangers in the several countries where ye inhabit, (being out of your own land), but strangers in the world, as all believers are, 1Ch 29:15 Ps 39:12 Ps 119:19 Heb 11:13,14.

Abstain from fleshly lusts; not only sensual desires, but all the works of the flesh, Ga 5:19-21, the carnal mind itself being enmity against God, Ro 8:7.

Which war; as enemies, oppose and fight against, Ro 7:23 Jas 4:1.

Against the soul; the inner man, or regenerate part, or Spirit, which is opposed to fleshly lusts: see Ga 5:17.

1 Peter 2:12

Ver. 12. *Having your conversation honest;* irreprehensible, fruitful, such as may gain men's love, and commend the religion you profess.

Among the Gentiles; who, by reason of their differing from your

religion, are the more likely to observe you. This proves this Epistle to be written to the Jews.

They may by your good works, which they shall behold, glorify God; not only think more favourably of you, but of your religion; acknowledge the grace of God in you, and more readily subject themselves to him, (the best way of glorifying him), it being usual with God to make way for the conversion of sinners by the holy conversation of saints.

In the day of visitation; viz. a gracious visitation, when God calls them by the gospel to the knowledge of Christ, Lu 1:68,78 7:16 Lu 19:44.

1 Peter 2:13

Ver. 13. *Every ordinance;* of all kinds, whether supreme or subordinate.

Ordinance of man; Greek, human creatures, which may be understood either, as Mr 16:15, every human creature for every man, only restraining it to the present subject whereof he treats, viz. magistrates, and the sense is, to every magistrate: or rather, (though to the same effect), to every human ordinance; or, as we translate it, *ordinance of man;* the word creature being taken for an ordinance, or constitution, and creating for ordaining, or appointing: so CECumenius will have the word to signify, Eph 2:15, *to make of twain one new man*. But this creature, or ordinance, here is to be understood of the magistrate; (as appears by the following words), which is called human, not as if magistracy were not an ordinance of God, (for, Ro 13:1, *the powers that are* are said to be *ordained of God*), but either because it is only among men, and proper to them; or because it is of man secondarily and instrumentally, though of God primarily and originally, God making use of the ministry of men in bringing them into the magistracy; as, though church offices are God's ordinance, yet he makes use of men to put them into office.

For the Lord's sake; for God's sake, who commands this obedience; and gave them the authority, and is represented by them, and honoured by that obedience which is yielded to them

in all things agreeable to his will. The phrase seems to be of the same import with that of being obedient *in the Lord*, Eph 6:1.

To the king; to Caesar, the then supreme magistrate, under whose jurisdiction the Jewish Christians were; and this being a general command extending to all Christians, it follows, that obedience is due from them to those chief magistrates whose subjects respectively they are.

As supreme; not only above the people, but above other magistrates.

1 Peter 2:14

Ver. 14. Or unto governors; he seems immediately to intend the governors of provinces under the Roman emperors, such as Pilate, Felix, Festus were in Judea, Sergius Paulus in Cyprus, Ac 13:7; and other places; see Lu 3:1; but so as to imply, under the name of governors, all inferior magistrates, as under the name of king he doth all supreme.

As unto them that are sent by him; either:

1. By the king, or supreme magistrate, and then the next words show what should be his end in sending, or appointing officers, or subordinate rulers under him: or rather:
2. Sent by God, from whom all rulers, subordinate as well as supreme, have their authority, and which is the great motive on which they are to be obeyed; and then the following words show what is God's end in appointing them, and another reason for yielding obedience to them, viz. their being set up for the common good of the societies which they rule.

For the praise of them that do well: praise is a kind of reward, and is here to be taken by a synecdoche for all sorts of rewards given to those that do well, and are obedient to the laws: see Ro 13:3,4.

1 Peter 2:15

Ver. 15. *For so is the will of God;* his command. *That with well-doing;* all manner of offices of humanity, whereof obedience to magistrates is a principal one.

Ye may put to silence; Greek, muzzle, stop the mouths, Tit 1:11; viz. by taking away all occasion of evil-speaking.

The ignorance; either their ignorance of the state and conversation of believers, which may be the occasion of their speaking evil of them; or their ignorance of God and his ways, to which Christ imputes the fury of persecutors, Joh 16:3. They that know not God themselves, are most ready to reproach and slander those that do.

Of foolish men; true wisdom consisting in the knowledge of God, they that are destitute of that knowledge, as unbelievers are, are called foolish.

1 Peter 2:16

Ver. 16. *As free;* he prevents an objection; they might pretend they were a free people, as Jews, and therefore were not to obey strangers, De 17:15 Joh 8:33; and made free by Christ. He answers: That they were free indeed, but it was from sin, and not from righteousness, not from obedience to God's law, which requires subjection to magistrates, for they were still the servants of God.

And not using your liberty for a cloak of maliciousness; not using your liberty to cover or palliate your wickedness, excusing yourselves from obedience to your superiors by a pretence of Christian liberty, when, though ye be free from sin, yet ye are not from duty.

But as the servants of God; and so still bound to obey him, and your rulers in him.

1 Peter 2:17

Ver. 17. *Honour all men;* viz. according as honour is due to them, according to their dignity, power, gifts, &c.: see Ro 12:10

Ro 13:7 Php 2:3.

Love the brotherhood; though all may challenge suitable respects, yet there is a more special affection owing to believers, 1Pe 1:22 Ga 6:10.

Fear God; with a filial fear or reverence. This command is interposed, either to show what is the true spring and fountain from which all the duties we perform to men are to proceed, viz. the fear of God, because where that doth not prevail no duty to men can be rightly performed; (they love the brotherhood best, and honour the king most, that truly fear God); or to show the due bounds of all the offices we perform to men, that nothing is to be done for them which is inconsistent with the fear of God. Honour the king; with that honour which is peculiarly due to him above all others.

1 Peter 2:18

Ver. 18. Servants; the word is not the same which Paul useth, Col 3:22, but may well comprehend the servants he speaks of, as implying not only slaves, but those that were made free, yet continued still in the family; and so signifies servants of whatsoever condition.

Be subject to your masters with all fear; not only reverence of masters, and fear of offending them, is to be understood, but fear of God, as appears by the parallel place, Col 3:22: see Eph 6:5-7.

Not only to the good and gentle; by *good* he means not gracious or holy, but, as the next word explains it, gentle, just, equal.

But also to the froward; morose, crabbed, unjust, unmerciful.

1 Peter 2:19

Ver. 19. For this is thank-worthy; in the Greek the substantive is put for the adjective: the sense is either, this is acceptable to God, and will be graciously rewarded by him; or, this is praise-worthy, and will be your glory, as 1Pe 2:20.

For conscience toward God; out of respect to God, and a desire of pleasing him.

1 Peter 2:20

Ver. 20. *For what glory is it?* What praise or glory do you get by it? Or, what great matter do you do? This interrogation hath the force of negation, but is to be understood comparatively; it is worthy of praise to suffer patiently, even when men suffer justly, but worthy of little in comparison of suffering patiently when unjustly.

This is acceptable with God: this shows what is meant by *thank-worthy*, 1Pe 2:19; and the apostle adds what kind of thanks or praise he intends, viz. not that which is of man, (which many times may fail, even when men patiently suffer injuries), but that which is of God, to which believers should especially have respect.

1 Peter 2:21

Ver. 21. *For even hereunto;* viz. to patient bearing of sufferings even for well-doing.

Were ye called; viz. to Christ and the fellowship of his kingdom; q.d. Your very calling and profession, as Christians, requires this of you.

Also; there is an emphasis in this particle, it is as much as if he had said: Even Christ our Lord and Head hath suffered for us, and therefore we that are but his servants and members must not think to escape sufferings.

For us; or, as in the margin, for you, which agrees with the beginning and end of the verse, where the second person is used; but most read it as we do, in the first person, and the sense is still the same; only the apostle from a general proposition draws a particular exhortation: Christ suffered for us, (therein he comprehends the saints to whom he writes), and left an example for us all; do ye therefore to whom, as well as to others, he left this example, follow his steps, Joh 13:15 1Jo 2:6.

Leaving us an example, as of other graces, so especially of patience.

1 Peter 2:22

Ver. 22. i.e. There was no guile in his mouth; it is a Hebraism; to be found is the same as to be, and not to be found the same as not to be, Ge 2:20 Isa 39:2: see Ro 7:10. This signifies Christ's absolute perfection, in that he did not offend so much as with his mouth, Jas 3:2. The sense is, Christ was free from all manner of sin, and yet he suffered patiently; and therefore well may ye be content to suffer too, though wrongfully; seeing, though ye may be innocent in your sufferings, yet you come so far short of Christ's perfection.

1 Peter 2:23

Ver. 23. By Christ's being *reviled*, we are to understand all those injurious words, reproaches, slanders, blasphemies, which his persecutors cast out against him.

Reviled not again; therefore when he told the Jews they were of their father the devil, Joh 8:44, that was not a reviling them, but a just accusation of them, or reproof of their devilish behaviour.

When he suffered; when he was affected not only with verbal but real injuries, buffeted, spit upon, crowned with thorns, crucified.

He threatened not; he was so far from avenging himself, or recompensing evil for evil, that he did not so much as threaten what he would afterward do to them.

But committed himself; or his cause; neither is in the Greek, but either may be well supplied, and to the same purpose: the sense is, Christ did not retaliate, nor act any thing out of private revenge, but so referred himself, and the judgment of his cause, to his Father's good pleasure, as rather to desire pardon for his persecutors, than vengeance on them, Lu 23:34.

To him that judgeth righteously: the apostle adds this of God's judging righteously, for the comfort of servants to whom he speaks, as Eph 6:8,9 Col 3:24 4:1, and for the terror of masters, that the former might learn patience, and the latter moderation.

1 Peter 2:24

Ver. 24. *Who his own self;* not by offering any other sacrifice, (as the Levitical priests did), but by that of himself.

Bare our sins; or, took up, or lifted up, in allusion to the sacrifices of the Old Testament, the same word being used of them, Heb 7:27 Jas 2:21. As the sins of the offerer were typically laid upon the sacrifice, which, being substituted in his place, was likewise slain in his stead; so Christ standing in our room, took upon him the guilt of our sins, and bare their punishment, Isa 53:4, &c. The Lord laid on him our iniquities, and he willingly took them up; and by bearing their curse, took away our guilt. Or, it may have respect to the cross, on which Christ being lifted up, (Joh 3:14,15 Joh 12:32), took up our sins with him, and expiated their guilt by undergoing that death which was due to us for them.

In his own body; this doth not exclude his soul but is rather to be understood, by a synecdoche, of his whole human nature, and we have the sufferings of his soul mentioned, Isa 53:10,12 Joh 12:27; but mention is made of his body, because the sufferings of that were most visible.

On the tree; on the cross.

That we, being dead to sins, should live unto righteousness; another end of Christ's death, the mortification of sin, and our being freed from the dominion of it, Ro 6:2,6, and being reformed to a life of holiness.

By whose stripes ye were healed; viz. of the wound made in your souls by sin: this seems to relate to the blows that servants might receive of cruel masters, against which the apostle comforts them, and to the patient bearing of which he exhorts them, because Christ by bearing stripes, (a servile punishment), under which may be comprehended all the sufferings of his

death, had healed them of much worse wounds, and spiritual diseases, the guilt of their consciences, and the defilement of their souls.

1 Peter 2:25

Ver. 25. *For ye were,* while ye continued in your Judaism, and had not yet received the gospel, *as sheep going astray,* from Christ the great Shepherd, and the church of believers his flock, and the way of righteousness in which he leads them. Ye were alienated from the life of God, bewildered and lost in the way of sin, Isa 53:6.

But are now returned, in your conversion to the faith, *to the Shepherd;* Christ the good Shepherd, Joh 10:11,14,16, that takes care of souls, as a shepherd doth of his sheep.

And Bishop of your souls; superintendent, inspector, or, as the Hebrews phrase it, visitor, i.e. he that with care looks to, inspects, and visits the flock. This he adds for the comfort (as of all believers, so) particularly of servants, that even they, as mean as they were, and as much exposed to injuries, yet were under the care and tuition of Christ.

1 Peter 3:1

Chapter Summary

1Pe 3:1-7 The apostle teacheth the duty of wives and husbands,

1Pe 3:8-13 exhorting all men to unity and love, and to return good for evil,

1Pe 3:14-18 to suffer boldly for righteousness' sake, and to give a reason of their hope with meekness and fear ; taking especial care to suffer, as Christ did, for well-doing, and not for evil-doing.

1Pe 3:19,20 The preaching of Christ by his Spirit to the old world.

1Pe 3:21,22 After what manner Christian

baptism saveth us.

Ver. 1. *To your own husbands;* this he adds both to mitigate the difficulty of the duty, *subjection*, in that they were their *own* husbands to whom they were to be subject, and likewise to bound and circumscribe their obedience, that it was to be only to their own husbands, not to others; and so while he persuades them to subjection, he cautions them against unchastity.

That if any obey not the word; the word of the gospel. He exhorts not only them that had believing husbands, but unbelieving ones, to be in subjection to them.

They also may without the word: not that they could be converted to Christ without the knowledge of the word, when faith cometh by hearing, Ro 10:17, but that they who either would not endure their wives' instructing them, or who had before rejected the word, yet, by seeing the effects and fruits of it in their wives, might be brought to have good thoughts of it, and thereby be the more prepared for the hearing of it, whereby faith might be wrought in them.

Be won; or gained, viz. to Christ and his church: the same metaphor Paul useth, 1Co 9:19-21 Php 3:8.

1 Peter 3:2

Ver. 2. *Chaste conversation;* free from all manner of impurities, and any thing contrary to the marriage covenant.

Coupled with fear; such a fear or reverence of your husbands, whereby out of the fear of God, and conscience of his command, you give them all due respect, and do not willingly displease them. See Eph 5:1-33; subjection is required, Eph 5:22, and fear, Eph 5:33.

1 Peter 3:3

Ver. 3. *Let it not be;* let it not be chiefly, or not so much the adorning of the outward man as the inward; the negative here is

to be taken as a comparative, as Ex 16:8 Lu 14:12. The apostle doth not absolutely condemn all kind of ornaments, or rich attire, which we find used sometimes by the godly themselves in the Scripture, Ge 24:22,30 Es 5:1; compared with Ps 45:9,13, where the spiritual ornaments of Christ's spouse are set forth by terms taken from the external ornaments of Solomon's wife; and Eze 16:12, these things are spoken of as God's gifts. But he taxeth all vanity, levity, immoderate sumptuousness or luxury in apparel, and bodily ornaments in women, (or men), whatsoever is above their place and condition in the world, or above their estate and ability; such as proceeds from any lust, (pride, wantonness, &c.), or tends to the provoking or cherishing any, or is accompanied with the neglecting or slighting of inward beauty and spiritual ornaments.

1 Peter 3:4

Ver. 4. *The hidden man of the heart*; the inward man, Ro 7:22 2Co 4:16; either the soul in opposition to the body, or the image of God, and graces of his Spirit in the soul, called elsewhere *the new man*, and opposed to natural corruption, or the old man, Eph 4:24 Col 3:9,10.

In that which is not corruptible: this relates to what follows, *the ornament of a meek*, &c., and is opposed to those external ornaments before mentioned, which are of a fading, perishing nature, whereas this is constant and durable: and therefore women who are more apt to be overmuch pleased with external dresses, and bodily ornaments, are exhorted rather to enrich and beautify their souls with Divine graces, than their bodies with gaudy clothes.

Even the ornament of a meek and quiet spirit: this notes the particular grace or graces (parts of the new man) in which the spiritual beauty and adorning of women's souls consists; and either these two words, *meek* and *quiet*, are but indifferent expressions of the same grace; or, by meekness may be meant gentleness, easiness and sweetness of spirit, in opposition to moroseness, frowardness, pride, passion, &c.; and by quietness, a peaceable, still, modest temper, in opposition to pragmatcalness, talkativeness, clamorousness. These two usually go in conjunction together, and the latter is the effect of

the former: see 1Ti 2:9-12.

Which: either this refers to *spirit*, or to the whole sentence, *the ornament of a meek*, &c., but the sense is still the same.

Is in the sight of God; who can best judge, (as looking to the inner man, which is not obvious to the eyes of others), and whose judgment is most to be valued: here God's judgment is opposed to the judgment of vain women, who think to commend themselves to others by outward bravery, and of a vain world, which esteems such things.

Of great price: the excellency of grace and spiritual ornaments is set in opposition to gold and costly apparel: q.d. If women will be fine that they may appear beautiful, let them choose the best ornaments, those of the mind and heart, a meek and quiet spirit, which are precious in the sight of God himself, rather than these external ones, which serve only to draw men's eyes toward them.

1 Peter 3:5

Ver. 5. *Holy women;* and therefore worthy of imitation.

Who trusted in God; whose only hope was in God, and therefore their care to please him.

Adorned themselves; viz. with a meek and quiet spirit, counting that the best ornament.

1 Peter 3:6

Ver. 6. *Even as Sara;* after her name was changed from Sarai, my lady, to Sarah, simply a lady or princess, because kings were to come of her, Ge 17:15,16: yet even then she *obeyed Abraham*; and this is spoken in commendation of her obedience.

Calling him lord; not merely in compliment, but in reality, hereby acknowledging his authority and her own subjection.

Whose daughters ye are; not only according to the flesh, but spiritually, according to the promise.

Ye are; either ye are made or become, viz. by imitation of her faith and holiness, as well as ye are by kindred and succession; or, ye are declared and known to be, as the phrase is elsewhere used, Joh 15:8.

As long as ye do well; follow her in good works, 1Ti 2:10.

And are not afraid with any amazement; or, afraid of any amazement, any thing frightful, or which might terrify you, taking *amazement* for the object or cause or fear, as 1Pe 3:14 Ps 53:5 Pr 3:25; and the sense may be, either, so long as ye perform your duty with a resolute mind, and keep from that which is contrary to your faith; or, as long as you subject yourselves to your husbands willingly, cheerfully, and without slavish fear of being losers by your obedience, and faring the worse for your patience and submission.

1 Peter 3:7

Ver. 7. *Dwell with them;* perform all matrimonial duties to them; by a synecdoche, all the duties of that relation are contained under this one of cohabitation.

According to knowledge; either, according to that knowledge of the Divine will, which by the gospel ye have obtained; or, prudently and wisely, and as becomes those that understand their duty.

Giving honour unto the wife; not despising them because of their weakness, or using them as slaves, but respecting them, caring for them, (as Mt 15:6 1Ti 5:3), using them gently, covering their infirmities.

As unto the weaker vessel; weaker than the husbands, and that both in body and mind, as women usually are. In Scripture any instrument is called a vessel, and the wife is here called so, as being not only an ornament, but a help to the husband and family, Ge 2:18. This he adds as a reason why the husband should give honour to the wife, viz. her being *the weaker vessel*; weak vessels must be gently handled; the infirmities of children bespeak their pardon when they offend; and *those members of*

the body which we think less honourable, on them we bestow more abundant honour, 1Co 12:23. It is a part of that prudence according to which men should dwell with their wives, to have the more regard to them because of their infirmities, (in bearing with them and hiding them), lest they should be discouraged, if they find their weakness makes them contemptible.

And as being heirs together: another reason why husbands should give honour to their wives, viz. because though by nature they are weak and unequal to their husbands, yet they are equal to them in respect of their being called to the same grace and glory, there being neither male nor female in Christ, Ga 3:28.

Of the grace of life; i.e. eternal life, which is the gift of grace; or, is to be given out of grace.

That your prayers be not hindered; either, that ye be not diverted and hindered from praying; or, that the efficacy of your prayers be not hindered, viz. by those contentions and differences which are like to arise, if you do not dwell with your own wives according to knowledge, and give them the honour that belongs to them.

1 Peter 3:8

Ver. 8. *Be ye all of one mind;* either, be of one mind in the things of faith, and then this implies the consent of the understanding, and the next, that of the affections; or, be united both in faith and affection: see Ro 12:16 2Co 13:11 Php 4:2.

Having compassion one of another: mutually affected with each other's good or evil, Ro 12:15 Heb 10:34 13:3. This he joins with the other as the consequent of it; they that are united in faith and love are of the same body; and where one member suffers, the rest suffer, 1Co 12:26.

Love as brethren; viz. in Christ: see 1Pe 3:17.

Be pitiful; ready to show mercy, of a merciful disposition, Eph 4:32 Col 3:12.

Be courteous; kind, affable, humane, of a sweet conversation, in

opposition to sourness and moroseness: the same word is used, Ac 27:3.

1 Peter 3:9

Ver. 9. *Not rendering evil for evil, or railing for railing;* not recompensing evil either in words or deeds, Pr 24:29: See Poole on "1Pe 2:3", see Ro 12:14,17,19,21. *But contrariwise blessing;* praying for, and, as ye can, doing good to, those that do evil to you, or speak evil of you, Mt 5:39,44 Lu 16:27,28.

Knowing that ye are thereunto called; either:

1. To bless those that do evil to you, that so by patient bearing of injuries, forbearing private revenge, &c., ye might obtain a blessing. Or:
2. Ye are called hereunto, viz. to inherit a blessing.

Called; in your conversion to the faith of Christ.

That ye should inherit a blessing: this either shows how believers came to partake of the blessing, viz. by way of inheritance; or it implies the perpetuity of it, that, whereas they can exercise their patience in suffering injuries but a little while, their recompence shall be for ever.

A blessing; either:

1. Eternal life, as the greatest blessing: or:
2. The good things of both lives, temporal, spiritual, and eternal mercies, which are all promised to the godly, 1Ti 4:8, and which they have by right of inheritance, Ps 37:11 Mt 5:5: and this seems to agree with 1Pe 3:10-12.

1 Peter 3:10

Ver. 10. *He that will love life;* he that earnestly desires to lead a quiet and comfortable life here, and to enjoy eternal life hereafter.

And see good days; peaceable and prosperous; as evil days are such as are grievous and calamitous, Ge 47:9.

Let him refrain his tongue from evil: from evil-speaking, railing, reviling, open detraction.

*And his lips that they speak no guile; tell no lies of his neighbour: or, this may imply whispering, backbiting, or any way secretly and closely speaking evil of him. Under these two, all the vices of the tongue, whereby our neighbour may be wronged, are contained, and the contrary virtues commanded, under the name of *blessing*.*

1 Peter 3:11

Ver. 11. *Let him eschew evil, and do good; let him not only in general avoid all sin, and exercise himself in all well-doing, (as the prophet's meaning, cited in the margin, seems to be), but particularly, let him avoid all sin against his neighbour, not recompensing evil to him, and doing him all the good he can, and overcoming evil with good; and to this the apostle accommodates the prophet's words.*

Let him seek peace; not only with God and his own conscience, but with his neighbours, which is here especially meant.

And ensue it: either seeking and ensuing signify the same thing, viz. an earnest desire of peace, and use of all lawful means to obtain it; or, ensuing it may signify the difficulty of obtaining it; when we seek it, it may seem to fly from us, men may not let us have peace when we would have peace, Ps 120:7, and therefore we must follow it, Heb 12:14.

1 Peter 3:12

Ver. 12. *For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; God watcheth over them, looks favourably on them, and hears their prayers: see Ps 34:15. This he lays down as a motive to patience under injuries, and to keep us from tumultuating passions, and desires of revenge; that*

God sees all we suffer, hath a care of us, and is ready to hear, and in due time to help us.

But the face of the Lord is against them that do evil; his anger, or indignation; *face* being here taken not for God's favour, (as many times it is), but in the contrary sense, as Le 17:10 20:5 Ps 68:1,2. Men show by their countenances whether they be angry or pleased; and hence it is that God's face is sometimes taken for his favour, sometimes for his displeasure. A further argument to persuade us to patience, that God undertakes to plead our cause against our enemies, and avenge us on them; whereas if we think to secure ourselves against them by undue means, we make God an enemy to us.

1 Peter 3:13

Ver. 13. *And who is he that will harm you?* i.e. none or few will harm you, as being convinced and overcome by your good deeds, whereby even they are many times mollified and melted that are of themselves most wicked and hard-hearted, 1Sa 24:16,17.

If ye be followers of that which is good; either followers of God, who doth good to the evil and unkind; but then it should be rendered, followers of him who is good, or rather, followers of those things that are good: q. d. If you be diligent in doing good to others, none will have the heart to do you hurt.

1 Peter 3:14

Ver. 14. *But and if ye suffer for righteousness' sake;* if ye suffer unjustly, whether it be for the true profession of the gospel, or in the exercise of righteousness, being followers of that which is good, and walking in the practice of the duties before mentioned.

Happy are ye; both in the spiritual benefit you gain by sufferings, viz. your edification in faith, patience, humility, &c.; the glory which redounds to God, who supports you under and carries you through them; and the reward you yourselves expect after them, Mt 5:10, &c.

And be not afraid of their terror; either be not afraid after the manner of carnal men, (as the prophet's meaning is, Isa 8:12,13), or rather, (the apostle accommodating the words of the prophet to his present purpose), be not afraid of those formidable things wherewith they threaten you; or, be not afraid of themselves and their threatenings, whereby they would strike terror into you: and so here is a metonymy in the words; fear, the effect, being put for the cause; thus fear is taken, Ps 64:1 91:5 Pr 1:26.

Neither be troubled; viz. inordinately, with such a fear as is contrary to faith, and hinders you from doing your duty, Joh 14:1.

1 Peter 3:15

Ver. 15. *But sanctify the Lord God in your hearts;* exalt him in your hearts, and give him the honour of all his glorious perfections, power, wisdom, goodness, faithfulness, &c., by believing them, and depending upon his promises for defence and assistance against all the evils your enemies may threaten you with.

And be ready always; prepared to answer when duly called to it.

To give an answer; or, to make an apology or defence, viz. of the faith ye profess; the word is used, Ac 22:1 1Co 9:3.

To every man that asketh you; either that hath authority to examine you, and take an account of your religion; or, that asks with modesty, and a desire to be satisfied, and learn of you.

A reason of the hope that is in you; i.e. faith, for which hope is frequently used in Scripture, which is built upon faith: the sense is: Whereas unbelievers, your persecutors especially, may scoff at your hope of future glory, as vain and groundless, and at yourselves, as mad or foolish, for venturing the loss of all in this world, and exposing yourselves to so many sufferings, in expectation of ye know not what uncertainties in the other; do ye therefore be always ready to defend and justify your faith against all objectors, and to show how reasonable your hope of salvation is, and on how sure a foundation it is built.

With meekness and fear; either with meekness in relation to men, in opposition to passion and intemperate zeal, (your confession of the faith must be with courage, but yet with a spirit of meekness and modesty), and fear or reverence in relation to God, which, where it prevails, overcomes the fierceness of men's spirits, and makes them speak modestly of the things of God, and give due respect to men; or, *fear* may be set in opposition to pride, and presumption of a man's own wisdom or strength; q.d. Make confession of your faith humbly, with fear and trembling, not in confidence of your own strength, or gifts, or abilities.

1 Peter 3:16

Ver. 16. *Having a good conscience;* this may be read either:

1. Indicatively, and joined (as by some it is) to the former verse; and then the sense is: If ye be always ready to answer every one that asketh you a reason of the hope that is in you, ye shall have a good conscience: or rather:
2. Imperatively (which our translation favours); q.d. Not only be ready to make confession of your faith, but let your life and practice be correspondent to it, in keeping yourselves pure from sin, and exercising yourselves unto godliness, from whence a good conscience proceeds; here therefore the effect is put for the cause, a good conscience for a good life, Ac 23:1.

That whereas they speak evil of you, &c.; the sense is, that whereas they speak evil of you, as of evil-doers, your good conversation may bear witness for you, confute their calumnies, and make them ashamed, when it appears that their accusations are false, and that they have nothing to charge upon you but your being followers of Christ.

Your good conversation in Christ; i.e. that good conversation which ye lead as being in Christ; viz. according to his doctrine and example, and by the influence of his Spirit.

1 Peter 3:17

Ver. 17. *If the will of God be so;* viz. that ye must suffer; intimating that this is an argument for their patience and submission in their sufferings, and a ground of comfort to them, that they are led into them by the providence of God, (not by their own folly or rashness), and have him for a witness and judge both of their cause and deportment.

1 Peter 3:18

Ver. 18. *For Christ also hath once suffered;* in opposition to the legal sacrifices which were offered from day to day, and from year to year, Heb 7:27 9:25; and Heb 10:12; and this shows, as the perfection of Christ's sufferings, (in that they needed not be repeated), so our conformity to him in deliverance from ours; that as Christ underwent death (the principal part of his sufferings) not often, but once only, and then his glory followed; so likewise, if in this life we suffer for righteousness' sake, according to Christ's example, there remains no more suffering for us, but we shall be glorified with him, 2Ti 2:12.

For sins; i.e. for the expiation of sin. This is another argument for patience under sufferings, that Christ by his sufferings hath taken away the guilt, and freed us from the punishment, of sin; so that our sufferings, though they may be not only by way of trial, but of correction, yet are not properly penal or vindictive.

The just for the unjust; and therefore well may we, who are in ourselves unrighteous, be content to suffer, especially for his cause and truth.

That he might bring us to God; i.e. reconcile us to God, and procure for us access to him with freedom and boldness, Ro 5:2 Eph 3:12.

Being put to death in the flesh; his human nature, frequently in Scripture called *flesh*, as 1Pe 4:8 Joh 1:14; and though his soul, as being immortal, did not die, yet he suffered most grievous torments in it, and his body died by the real separation of his soul from it.

But quickened by the Spirit; i.e. his own Godhead, Joh 2:19 Joh 10:17,18. The former member of this sentence speaks of the

subject of his death, his *flesh*, which was likewise the subject of his life in his resurrection; this latter speaks of the efficient cause of his life, his own eternal *Spirit*.

1 Peter 3:19

Ver. 19. *By which also;* by which Spirit, mentioned in the end of the former verse, i.e. by, or in, his Divine nature, the same by which he was quickened.

He; Christ. This notes the person that went and preached, as the former doth the nature in which, and so shows that what is here spoken of the person of Christ, is to be understood of him according to his Divine nature.

Went; or, came, viz. from heaven, by all anthropopathy, by which figure God is often in Scripture said to go forth, Isa 26:21, to *come down*, Mic 1:3, and *go down*, Ge 18:21 Ex 3:8; which two latter places are best understood of the Second Person. This therefore here notes in Christ not a change of place, but a special operation, and testification of his presence.

And preached; viz. by Noah, inspired by him, that he might be a preacher of righteousness, to warn a wicked generation of approaching judgment, and exhort them to repentance.

Unto the spirits; souls of men departed, which are frequently called spirits, Ec 12:7 Ac 7:59 Heb 12:23.

In prison; i.e. in hell, so it is taken, Pr 27:20; compare with Mt 5:25 Lu 12:58, where *prison* is mentioned as a type or representation of hell; and the Syriac renders the word by *Sheol*, which signifies sometimes the grave and sometimes hell. See the like expression, 2Pe 2:4,5 Jude 1:6.

1 Peter 3:20

Ver. 20. *Which;* which spirits in prison.

Question. When were these spirits, to whom Christ preached by Noah, in prison?

Answer. Then when Peter wrote this Epistle. The Greek participle of the present tense is here to be supplied, and the word thus read, preached to the spirits which are in prison, viz. now at this time; and so the time of their being in prison is opposed to the time of their being disobedient; their disobedience going before their imprisonment; q.d. They were disobedient then, they are in prison now.

Sometime; viz. in the days of Noah, when they were upon earth.

Were disobedient; would not believe what Noah told them in God's name, nor be brought to repentance by his preaching.

When once; not always, but for a determinate time, viz. one hundred and twenty years; which term being expired, there was no hope left for them that they should be spared.

The long-suffering of God; i.e. God in his patience and long-suffering.

Waited; for the repentance and reformation of that rebellious generation.

In the days of Noah; till the one hundred and twenty years were run out, and the ark, which was preparing for the security of him and his family, were finished.

Eight souls; i.e. eight persons, Noah, and his wife, his three sons, and their wives.

Were saved by water; either:

1. *By water* is here put for in, as Ro 4:11, *that believe, though they be not circumcised*: the same Greek preposition is used as here, and the words may be read, by, or through, or rather in uncircumcision; for uncircumcision was not the cause or means of their believing. See the like use of this particle, 2Pe 3:5. Thus, saved in the water, is as much as, notwithstanding the water, or the water not hindering; so 1Ti 2:15, *saved in childbearing*, where the same preposition is used. Or:
2. *By water;* the water which drowned the world, lifting up the

ark and saving Noah and his household.

Question. Doth not this place countenance the papists' limbus, or the place where the souls of the Old Testament fathers were reserved (as they pretend) till Christ's coming in the flesh?

Answer. No: for:

1. The spirits here mentioned were disobedient, which cannot be said of the fathers of the Old Testament, who were true believers.
2. The spirits here mentioned are not said to be delivered out of prison, but only that Christ by his Spirit preached to them, and to his preaching to them their disobedience is opposed.
3. According to the papists, Noah and his family must be in their limbus, whereas they are opposed to those disobedient spirits to whom Christ is said to preach.

1 Peter 3:21

Ver. 21. *The like figure;* Greek, the antitype. Twice this word occurs in Scripture; once Heb 9:24, where it signifies simply a type, or exemplar, or representation; and here, where it implies either the likeness or correspondence of one type with another in signifying the same thing: so that here may be two types, the deliverance of Noah and his household in the flood, and baptism, whereof the former was a type of the latter, yet so as both represent the salvation of the church; in that as the waters of the flood lifting up the ark, and saving Noah's family shut up in it, signified the salvation of the church; so likewise baptism signifies the salvation of those that are in the church (as in an ark) from that common destruction which involves the rest of the world: or, it signifies the truth itself, as answering the type or figure; and thus the temporal salvation of Noah, &c. from the flood, in the ark, was the type, and the eternal salvation of believers by baptism is the antitype, or truth figured by it. Our translation seems to favour the former.

Whereunto; i.e. the saving eight persons by water; q. d. The salvation of believers now by baptism, answers to the

deliverance of Noah then; and so this relative, *whereunto*, answers to the foregoing sentence, as its antecedent.

Even baptism doth also now save us; viz. with an eternal salvation, in answer to the temporal deliverance of Noah by water; and that not only as it is a sign, but a seal whereby the Spirit of God confirms in the hearts of believers the faith of their justification purchased by Christ's death, and witnessed by his resurrection, Ro 4:25.

Not the putting away of the filth of the flesh; not merely the washing of the body with water, or the external part of baptism, which can of itself have no further effect than other bodily washings have, viz. to cleanse the flesh. And so he answers an objection which might be made: How baptism can be said to save us, when so many perish who are baptized, by declaring, as follows, what it is in baptism which is so effectual.

But the answer of a good conscience: the Greek word here used is several ways rendered, and so this place differently interpreted: the best translation seems to be, either:

1. The petition of a good conscience, and then it notes the effect of baptism, viz. that holy confidence and security wherewith a conscience, sprinkled with the blood of Christ, addresses itself to God in prayer, as a Father. Thus the word is taken, Mt 15:23 16:2 Ro 10:20. Or rather:
2. The stipulation, which by a metonymy is taken for the answer, promise, or restipulation required; and this agrees with our translation.

In baptism there is a solemn covenant, or mutual agreement, between God and the party baptized, wherein God offers, applies, and seals his grace, stipulating or requiring the party's acceptance of that grace, and devoting himself to his service; and when he out of a good conscience doth engage and promise this, which is to come up to the terms of covenant, that may properly be called *the answer of a good conscience*. It seems to be an allusion to the manner of baptizing, where the minister asked the party to be baptized concerning his faith in Christ, and he accordingly answered him; Dost thou believe? I believe. Dost thou renounce the devil, &c.? I renounce. See Ac 8:37.

A good conscience; a conscience purified by faith from internal and spiritual defilements, (in opposition to putting away the filth of the flesh), which only sincerely answers to what God requires in baptism.

Toward God; i.e. in the presence of God, with whom conscience hath to do in baptism, and who alone is the Judge of conscience, and knows whether it be good and sincere, or not: or, *toward God,* is to God; and then it relates to *answer,* and implies the answer or engagement of conscience to be made to God.

By the resurrection of Jesus Christ: either these words are to be joined to the verb *save,* and the rest of the verse to be read in a parenthesis, according to our translation; and then the sense is, that baptism saves us by the faith of Christ's resurrection, or by virtue derived from Christ's resurrection, under which is comprehended his death and sufferings: or they are to be joined to *answer,* supplying which is; and then, without a parenthesis, the text runs thus, the answer of a good conscience, which is by the resurrection of Christ; and the meaning is, that the answer of a good conscience toward God is by the resurrection of Christ, as the foundation of our believing the promise of forgiveness and free grace, inasmuch as it testifies God to be fully satisfied for sin, and Christ to have fully overcome sin, the devil, &c. For where this faith is not, there can be no good conscience, nor any sincere answering what God requires of us in baptism: if men do not believe the satisfaction of Divine justice by Christ's death, which is evidenced by his resurrection, they will not close with the offers of his grace, nor engage themselves to be the Lord's. See 1Pe 1:3 1Co 15:17.

1 Peter 3:22

Ver. 22. *Who is gone into heaven, and is on the right hand of God:* see Ro 8:34 Heb 1:3. This is added as another ground of faith and a good conscience.

Angels and authorities and powers: see Ro 8:38 Eph 1:20,21 Col 1:16 Col 2:10.

Being made subject unto him; viz. by his Father, to whom this

subjecting all things to Christ is elsewhere ascribed, 1Co 15:27
Eph 1:22 Heb 2:8.

1 Peter 4:1

Chapter Summary

1Pe 4:1-6 The apostle exhorteth to cease from sin, in regard of Christ's having suffered for it, and of a future judgment.

1Pe 4:7 From the approaching end of all things, he urgeth to sobriety, watchfulness, a prayer,

1Pe 4:8 to charity,

1Pe 4:9 hospitality,

1Pe 4:10,11 and a right use of spiritual gifts.

1Pe 4:12-19 Sundry motives of comfort under persecution.

Ver. 1. The apostle having in the former chapter exhorted believers to patient bearing of afflictions by the example of Christ, 1Pe 4:18, proceeds in this to persuade them to improve the crosses they bore outwardly to inward mortification. Christ's death is proposed to us in Scripture as an exemplar both of external mortification in bearing reproaches, persecutions, &c., (this the apostle prosecutes in the former chapter), and of internal, in the destroying the body of sin; this he exhorts to in this chapter, and indeed draws his argument from Christ's death, not only as the exemplary, but efficient and meritorious, cause of our mortification, and which hath a real influence upon it, in that Christ by his death did not only merit the pardon of sin, but the giving the Spirit, whereby corruption might be destroyed, and our natures renewed.

Forasmuch then as Christ hath suffered for us; viz. not only as an exemplar of patience and submission to the will of God, but for the taking away of sin, both in the guilt and power of it, and that he might be the procurer as well as pattern of our mortification.

In the flesh; in his human nature, as 1Pe 3:18.

Arm yourselves likewise with the same mind; strengthen and fortify yourselves against all temptations, and unto the mortification of your lusts, with the consideration of these ends, and the mighty efficacy of Christ's death, he suffering in his flesh, i.e. in his human nature, that you might suffer in your flesh, i.e. in your sinful, corrupt nature; or, (which comes to the same), *with the same mind* which Christ had, who, in his death, aimed not only at the pardon of your sin, but the destruction of it, and the renovation of your natures: or, *arm yourselves with the same mind*, viz. a purpose of suffering in the flesh, i.e. of dying spiritually with Christ in the mortification of your flesh, Ro 6:6,7; as Christ died, and suffered in the flesh, so reckon that you, by the virtue of his death, must die to sin. and crucify your flesh, with its affections and lusts, Ga 5:24: or else, what *the same mind* is, he declares in the following clause.

For; or rather, that, the Greek word here seems rather to be explicative than causal.

He that hath suffered in the flesh; i.e. the old man, his corrupt flesh, (*flesh* being taken here in a different sense from what it was in the former part of the verse), he that is spiritually dead with Christ, whose old man is crucified with him.

Hath ceased from sin; from sinning willingly and delightfully, and yielding himself up to the power of sin; compare Ro 6:1-23, which explains this: what Peter here calls suffering in the flesh, Paul there calls a being dead to sin, Ro 6:2,11; and what Peter calls a ceasing from sin, Paul calls a living no longer in sin, Ro 6:2, and a being freed from it, Ro 6:7. And this may be the *mind*, or thought, with which they were to be armed, that they being dead with Christ to sin, should not live any longer in it; having their flesh crucified, should not indulge its affections and lusts.

1 Peter 4:2

Ver. 2. *In the flesh*; i.e. in the body, meaning his natural life: *flesh* is here taken in a third sense, different from the two former: so Ga 2:20 Php 1:22. By *the lusts of men*, he means the corrupt desires and sinful ways of carnal men, to which they were not to

conform themselves, or make them the rule of their living, Ro 12:2 1Co 3:3 Col 2:8 Tit 1:14.

But to the will of God; the holy will of God revealed to us in his law, (which is the rule by which we are to walk), in opposition to the lusts of men; we are to live not as men would have us, but as God commands us.

1 Peter 4:3

Ver. 3. *For the time past of our be may see:* the apostle doth not mean by this expression merely that they should forbear their former lusts out of a satiety and weariness, as having had their fill of them, but to stir them up to holiness by minding them of their former sinful life; q.d. Ye are concerned to run well now, when ye have for so great a part of your time run wrong. It is a figure whereby he mitigates and lenifies the sharpness of his reproof for their former sinful life: see the like, Eze 44:6 45:9 Mr 14:41.

Us; some copies read, ye, and that agrees with the following verse, where the second person is made use of: or if we read, according to our translation, *us*, it is a figure called anacoenosis, whereby Peter assumes to himself in common with them what yet, in his own person, he was never guilty of, as Isa 64:6,7 Da 9:5, &c.; or else it may be an analogy of the person, whereby the first is put for the second.

To have wrought the will of the Gentiles; viz. those that were profane and ignorant of God and Christ, and so it is the same as the lusts of men, 1Pe 4:2.

When we walked; had our conversation, as Eph 2:3, walking being taken for the course of man's life; and sometimes in an evil way, as 2Pe 2:10 3:3 Jude 1:16,18; and sometimes in a good, as Lu 1:6.

In lasciviousness; especially outward acts, here set in distinction from *lusts*, which implies those inward motions from which those outward defilements proceed.

Excess of wine, revellings; unseasonable and luxurious feasting, Ro 13:13 Ga 5:21.

Banquetings: compotations, or meetings for drinking, Pr 23:30 Isa 5:11,12.

And abominable idolatries:

Question. Why doth Peter charge the Jews with idolatry, who generally kept themselves from it after the Babylonish captivity?

Answer.

1. Though most did, yet all might not.
2. It is a sort of idolatry to eat things sacrificed to idols, which many of the Jews, being dispersed among the idolatrous Gentiles, and being invited by them to their idol feasts, might possibly do; and, being under the temptation of poverty, might too far conform themselves to the customs of the nations among which they were.
3. Probably this idolatry might be the worship of angels, frequent among the Gentiles, particularly the Colossians, inhabiting a city of Phrygia, which was a part of Asia where many Jews were, 1Pe 1:1.
4. The churches to which he wrote might be made up of Jews and Gentiles, and the apostle may, by a synecdoche, ascribe that to all in common, which yet is to be understood only of a part.

1 Peter 4:4

Ver. 4. *Wherein they think it strange:* Greek, are strangers, i.e. carry themselves as strangers, wondering (as at some new thing) at the change the gospel hath made in you, and your no more conforming yourselves to their wicked courses; they seem to be in another world when among you.

That ye run not with them: this seems to signify the eagerness and vehemency of these Gentiles in pursuing their lusts, and may

perhaps have some respect to the feasts of Bacchus, to which they were wont madly to run, and there commit the abominations mentioned 1Pe 4:3.

To the same excess of riot; or, profuseness, or confusion, of riot or luxury, and then it suits well with that heap of sins before mentioned, whereof this seems to be comprehensive.

Speaking evil; Greek, blaspheming, or speaking evil; *of you* is added by the translators: this may therefore be understood not only of their speaking evil of believers, as void of humanity and enemies to civil society, but of God and the Christian religion, as a dull, morose, sour way, and which they could not embrace without renouncing all mirth and cheerfulness.

1 Peter 4:5

Ver. 5. *Who shall give account to him;* of their evil speaking as well as of other sins, Jude 1:15; it is a metaphor taken from stewards giving account to their masters, Mt 18:23 Lu 16:2.

That is ready; not only prepared for it, but at hand to do it, Jas 5:9.

To judge the quick and the dead; those that shall be alive at Christ's coming, and those that died before, but then shall be raised, and brought to judgment. Hereby he intimates, for their comfort, that though their enemies and ill-willers might outlive them, yet they shall not escape God's judgment.

1 Peter 4:6

Ver. 6. *To them that are dead;* either:

1. Spiritually dead, i.e. dead in sin, viz. then when the gospel was preached to them; or:
2. Naturally dead, viz. when the apostle wrote this Epistle. The verb *are* not being in the Greek, the words may be understood either way, by supplying *were*, according to the former exposition, or *are*, according to the latter, which our

translators favour. See the like, Ru 1:8.

That they might be judged according to men in the flesh: either:

1. That they might be judged or condemned in the flesh, i.e. that their old man and carnal conversation, according to men walking in their carnal lusts, might be destroyed and abolished; and then, to be judged in the flesh, is of the same import as to suffer in the flesh, 1Pe 4:1; to be dead to sin, Ro 6:2: or:
2. That they might be judged or condemned in the flesh, according to men, and so far as they could reach, not only by censures, reproaches, and evil speeches, but even death itself, as it had fallen out already to Stephen, James, &c.

But live according to God in the spirit; that they might live a spiritual life in their souls according to the will of God, and an eternal life with him. To *live in the spirit, to the will of God, to walk in newness of life, &c.*, are phrases of a like import in the language of the apostles. According to the latter exposition of the former clause, the apostle seems in the whole to remove the scandal of these Christians, being reproached and condemned by unbelievers for their strictness in religion, and nonconformity to the world, by telling them, that their condition was not singular, but so it had fared with others before them, (though now dead), to whom the gospel was preached, with the same event as to the judgment of worldly men who censured and condemned them, and yet with the same hope of fruit and benefit, viz. that though they were condemned by men in the flesh, or as to their outward man, yet as to their souls, (meant here by spirits), they might live a holy, spiritual life, a life to God in this world, ending in a life with him in the other.

1 Peter 4:7

Ver. 7. *But the end of all things:* the last judgment, which will put an end to all the evils as well as good things of this world.

Is at hand: see Jas 5:8,9.

Be ye therefore sober; both in mind, prudent, moderate, 2Co

5:13 Tit 2:6; and in body, temperate in meats and drinks, &c.

And watch: the word signifies both sobriety, in opposition to drunkenness, 1Th 5:6,8, and watchfulness, 2Ti 4:5, and this signification agrees best with this place, the former being implied in the word *sober*.

Unto prayer; the end for which they should be sober and vigilant, viz. that they might observe every season fit for prayer, and might still keep themselves in a praying frame.

1 Peter 4:8

Ver. 8. *And above all things*: see the like expression, Jas 5:12, and on the same occasion, Col 3:14.

Have fervent charity; not only labour after charity diligently and carefully, but let it be fervent, intense, strong.

For charity shall cover the multitude of sins; partly by preventing anger, railings, revilings, contentions, that they break not out, and partly by repressing, concealing, pardoning them when they do break out, 1Co 13:7: see Jas 5:20.

1 Peter 4:9

Ver. 9. *Use hospitality*; Christian hospitality in entertaining strangers, those especially that are brought to need your kindness by suffering for the gospel.

Without grudging; or murmuring, either at the expense you make, or the carriage of those ye entertain; q.d. Use hospitality willingly, freely, cheerfully, Ro 12:8 2Co 9:7.

1 Peter 4:10

Ver. 10. *As every man hath received the gift*; any gift, office, faculty, or ability, whereby he may be serviceable to the good of others, all which are received of God, 1Co 12:11 Eph 4:7.

Minister the same one to another; dispense and communicate modestly and humbly, not lifting himself up above others upon the account of his gifts, but remembering he hath received them, and is a steward to dispense them.

As good stewards; and therefore faithful in distributing his Lord's goods.

Of the manifold grace of God: by grace he means the same as by gift before; and so by manifold grace, the various gifts given to them of God, 1Co 12:4-6.

1 Peter 4:11

Ver. 11. *If any man speak;* viz. authoritatively, and by way of office, as a public teacher in the church; though this may be accommodated to private Christians in their charitable instructions of others, yet it seems especially meant of teaching officers.

Let him speak as the oracles of God: this relates not only to the manner of speaking, that it be with faith in that word the preacher speaketh, and a due reverence of it, but to the matter likewise, that he preach nothing but the pure word of God, and do not obtrude upon the hearers the fancies, figments, or traditions of men, instead of the oracles of God.

If any man minister: this may be understood either:

1. More particularly of the work of deacons, Ac 6:1-15, who were to *serve tables*, Ac 6:2, distribute the alms of the church, and take care of the poor; or:
2. More generally of any ministry in the church, distinct from that of teaching, (of which he spake before), as the dispensing of sacraments, exercise of discipline, &c.

Let him do it as of the ability which God giveth; i.e. not remissly and coldly, but diligently and strenuously, and with his might, as far as God enables him; this being to do it faithfully, which is especially required in a steward, 1Co 4:2.

That God in all things may be glorified; in all your gifts, and the communications of them: q.d. God doth not adorn you with his gifts so as to bereave himself of his glory, but that you should give him the honour of them.

Through Jesus Christ; from whom ye have received the gifts, Eph 4:8, and by whom you are enabled to glorify God; and by whom alone what ye do can be accepted of God. See Eph 3:21.

1 Peter 4:12

Ver. 12. *Think it not strange;* be not offended or troubled at persecution, as at a thing unusual or never heard of; it implies that they should reckon upon it beforehand, that they might not be surprised with it when it comes. The same word is used, 1Pe 4:4.

Concerning the fiery trial; the heat or burning, whereby he means great afflictions, especially those that are for righteousness' sake, as appears, 1Pe 4:14, which are often compared to fire, as being alike painful and grievous to them as fire is to men's bodies; and because men are tried by them as metals are by fire, Ps 66:10 Isa 48:10.

Which is to try you: this he adds as the reason why they should not think strange of persecutions, viz. because they were sent by God, not for their destruction, but for the trial and exercise of their graces.

1 Peter 4:13

Ver. 13. *But rejoice;* be so far from being offended at your sufferings, as rather to reckon that there is great matter of rejoicing in them; their being trials makes them tolerable, but your being in them partakers of Christ's sufferings makes them comfortable.

Inasmuch as ye are partakers of Christ's sufferings; i.e. ye suffer:

1. As Christ did, for the confession of the truth, and so ye are

such kind of sufferers as Christ was.

2. As members of Christ, ye suffer those evils which are laid out for those that belong to Christ, 1Th 3:3.
3. Ye are hereby conformed to Christ your Head.
4. Ye partake of the influence of what Christ suffered, for the sanctification of your sufferings: see Php 3:10.

That, when his glory shall be revealed; viz. at his second coming, 1Pe 1:7 Col 3:4 2Th 1:7.

Ye may be glad also with exceeding joy; a joy without any the least mixture of pain or grief. The rejoicing of the saints here is mixed with pain and heaviness, but shall be pure hereafter; they rejoice in hope now, but in enjoyment then.

1 Peter 4:14

Ver. 14. *Happy are ye; viz. because of the Spirit's dwelling in you, which is both the means and evidence of your happiness.*

The spirit of glory and of God; i.e. the glorious Spirit of God, or that Spirit of God which is likewise a Spirit of glory, as being not only glorious in himself, but a glory to them in whom he dwells, and the cause of their future glorification. This he adds in counterbalance to the reproaches they suffered for the name of Christ; q.d. It is a greater glory to you to have the Spirit of Christ dwelling in you, (whereof your patient bearing reproaches and persecutions is an argument), than all the calumnies and obloquies wherewith your enemies load you can be a shame to you.

Resteth upon you: in allusion to Isa 11:2; dwells in you, and shall abide with you for ever, Joh 14:16, not leaving you in your sufferings.

On their part he; either Christ, or rather the Spirit.

Is evil spoken of; the reproaches your enemies cast upon you, reach that Spirit himself that dwells in you, when they revile that

good confession into which the Spirit led you, deride the consolations he gives you, and speak evil of your persons, who are the temples in which he dwells.

But on your part he is glorified; viz. by your patience and constancy in your sufferings, which shows forth the power of that Spirit which resteth upon you, in that he works so mightily in you, as to enable you to bear what without the assistance of his grace were intolerable.

1 Peter 4:15

Ver. 15. *But let noise of you suffer as a murderer, or as a thief:* keep clear of those crimes which may expose you to suffering by the hand of justice, and carry yourselves so innocently, that you may never suffer from men but unjustly.

Or as an evil-doer; either this is a general term, denoting them that offend against any public law; or, it may signify those that are guilty of any offence against the laws, though less than murder or theft.

Or as a busy-body in other men's matters; either a covetous person, that looks with an evil eye upon what others have, and is ready to catch it as he can; or rather, one that goes beyond the bounds of his own calling, and invades the callings of others, pragmatically intruding into their business, and making himself a judge of those things which belong not to him. Some nations are said to have punished those that were busy through idleness, impertinently diligent in other men's matters, and negligent of their own. However, if this pragmatcalness did not expose the Christians to the laws of the Gentiles, yet it might make them odious, and expose them to their reproaches.

1 Peter 4:16

Ver. 16. *Yet if any man suffer as a Christian;* if his Christianity be his only crime, and the cause of his sufferings.

Let him not be ashamed: see 2Ti 2:12.

But let him glorify God on this behalf; i.e. on the account of his sufferings; let him bless God for keeping him from suffering as an evil-doer, and for counting him worthy to suffer for Christ's sake, Ac 5:41, as well as for giving him patience, and courage under sufferings.

1 Peter 4:17

Ver. 17. *For the time is come;* or season, viz. that which is fixed by God: the afflictions that befall God's people come in the time appointed, and so are never unseasonable. Or this may imply, that what the prophets spoke in their time, Isa 10:12 Jer 25:29, doth especially agree to gospel times, viz. that judgment begins at the house of God.

Judgment; viz. temporary, and for good, in opposition to the destructive judgment he implies in the latter part of the verse; he means all those afflictions God brings upon his children for their correction, trial, instruction, mortification, 1Co 11:31,32.

Must begin at the house of God; the church of God, and the members of it, called here his *house*, as 1Ti 3:15 Heb 3:6, and typified by the material house or temple of God under the Old Testament.

What shall the end be of them that obey not the gospel of God? How miserable, how dreadful will be the end of all those that would not obey the gospel! Implying, that they shall be in a much worse condition if God take them in hand. If he spare not his children, much less will he his enemies. If the one sip of the cup of God's wrath, the other *shall wring out the dregs, and drink them*, Ps 75:8.

1 Peter 4:18

Ver. 18. *Scarcely be saved;* with much labour and difficulty, through many tribulations, Ac 14:22, as going in the narrow way, and entering in at the strait gate, Mt 7:13,14.

The ungodly and the sinner; unbelievers and impenitent sinners of all sorts; both words signify the same, in opposition to *the*

righteous before mentioned.

Appear; he shall not be able to stand in God's judgment against the sentence of condemnation then to be pronounced, Ps 1:5: q. d. If the righteous scarcely be saved, the wicked shall certainly perish.

1 Peter 4:19

Ver. 19. *Let them that suffer;* viz. any manner of affliction or persecution for righteousness' sake.

According to the will of God; according to that will of God, whereby he hath appointed them to suffer such things, 1Pe 3:17 1Th 3:3.

Commit; commend into his hands, or lay up, or intrust with him as a depositum, Ps 31:5 2Ti 1:12.

The keeping of their souls; as the most precious things while they live, and most to be cared for when they die; that they may be kept from sin under afflictions, and from perishing in death: or rather, *their souls* here includes their bodies, and so committing their souls is committing their whole selves to God.

In well-doing; not being deterred from well-doing by the evils they suffer, but by persevering in holiness notwithstanding their afflictions, making it appear to the last, that they do not suffer as evil-doers.

As unto a faithful Creator; one who, as Creator, is able to keep what they commit to him; and being faithful to his promises, certainly will do it.

1 Peter 5:1

Chapter Summary

1Pe 5:1-4 The elders are exhorted to feed the flock of Christ conscientiously, looking to the chief Shepherd for a reward.

1Pe 5:5 The younger are required to submit to the elder, and all to practise humility toward each other, 1Pe 5:6,7 with resignation to God, 1Pe 5:8,9 to be sober, watchful, and stedfast in the faith, resisting the devil. 1Pe 5:10-14 The Epistle is concluded with a prayer and benediction.

Ver. 1. *The elders which are among you I exhort;* viz. those that were such, not so much by age as by office, as appears by his exhorting them to *feed the flock*, 1Pe 5:2; he means the ordinary ministers of the churches among the believing Jews.

Who am also an elder: elder is a general name, comprehending under it even apostles themselves, who were elders, though every elder were not an apostle.

And a witness; either:

1. In his doctrine, in which he held forth Christ's sufferings, whereof he had been an eye-witness, in which respect the apostles are often called *witnesses*, Lu 24:48 Ac 1:8,22 2:32.
Or:
2. In his example, in that he in suffering so much for Christ, did give an ample testimony to the reality of Christ's sufferings, and that Christ had indeed suffered: or, both may well be comprehended.

The glory that shall be revealed; viz. at Christ's last coming, 1Pe 1:5 4:13 Ro 8:17,18.

1 Peter 5:2

Ver. 2. *Feed;* teach and rule, Mt 2:6 Joh 21:15-17 Ac 20:28.

The flock of God; the church.

Which is among you; which is with you, or committed to your charge; intimating that the flock not being their own, they were

to give an account of it to him that had set them over it.

Taking the oversight thereof; or, being bishops, or acting as bishops over it, i.e. superintending, inspecting, and watching over it with all care, Ac 20:28,29.

Not by constraint; not merely because ye must: what men do out of compulsion, they do more slightly and perfunctorily, as those that would not do it if they could help it: see the like expression, 2Co 9:7.

But willingly; cheerfully and freely, as Ex 36:2 Ps 54:6: compare 1Co 9:17.

Not for filthy lucre; not out of covetousness, or a design of making a gain of the work; it being a shameful thing for a shepherd to feed the sheep out of love to the fleece: see Tit 1:7 1Ti 3:3,8.

But of a ready mind; out of a good affection to the welfare of the flock, in opposition to the private gain before mentioned. He doth not do his work freely, and of a ready mind, who is either driven to it by necessity, or drawn by covetousness.

1 Peter 5:3

Ver. 3. *Neither as being lords;* not exercising any such lordship or dominion over the people, as temporal lords and magistrates exercise over their subjects, Mt 20:25,26, &c.; Lu 22:25: compare 2Co 1:24.

Over God's heritage; the Lord's clergy, the same as *flock* before; the Greek word is plural, and so it signifies the several churches or flocks which were under the charge of the several elders or pastors. The church of Israel is often called God's inheritance, which as it were fell to him by lot, (as the Greek word signifies), and which was as dear to him as men's inheritances are to them: see De 4:20 9:29 32:9 Ps 33:12 74:2 78:71. Accordingly now the Christian church, succeeding it, is called God's inheritance, and the word *clerus* is no where in the New Testament peculiarly ascribed to ministers of the gospel. This title given here to the Lord's people, implies a reason why

the elders should not lord it over them, viz. because they are still the Lord's inheritance, and not their own; God having not given them a kingdom but a care, and still retaining his right to his people.

But being ensamples to the flock; in holiness of life, practising before their eyes what you preach to their ears, Php 3:17 2Th 3:9 Tit 2:7.

1 Peter 5:4

Ver. 4. *And when the chief Shepherd;* the Lord Jesus Christ, the only Prince of pastors, called the *great Shepherd of the sheep*, Heb 13:20, as here *the chief Shepherd*, not only for his supereminent dignity over all other pastors, but because of the power he hath over them, they being all subject to his authority, receiving their charge from him, and exercising their office in his name, and being accountable to him for their administrations.

Shall appear: see 1Pe 1:7,13 4:13.

Ye shall receive; or, carry away, viz. from Christ, who, as the Judge, shall award it to you.

A crown of glory; either, a glorious crown; or, that glory which shall be as a crown to you. It is called *a crown of righteousness*, 2Ti 4:8; *a crown of life*, Jas 1:12.

That fadeth not away; in opposition to those crowns which were given to conquerors in war, and in public games, which were made of perishable flowers or herbs: see 1Pe 1:4 1Co 9:25.

1 Peter 5:5

Ver. 5. *Ye younger;* either he means those that were inferior to the church officers, and then he here prescribes the people their duty, as he had done the ministers; or rather, those that were younger in years, and then he passeth from the more special to the general.

Submit yourselves: under subjection, he comprehends all those

offices which the younger owe to the elder; as, to reverence them, take their advice, be guided by them, &c. Or, if younger be taken in the former sense, this precept falls in with that of the apostle, Heb 13:17.

To the elder: either elders by office, who were likewise usually elders in years, the younger sort being more rarely chosen to be officers; or rather, elder in age.

Yea, all of you be subject one to another; viz. in those mutual duties which they owe to each other, as husbands to wives, parents to children, &c. Those that are superior to others, yet are not so exempt from subjection as not to owe some duty: see Php 2:3.

And be clothed with humility; or, wrapt up, or covered, with humility, as with a garment which is put on over other garments; q.d. Adorn yourselves with humility as with a beautiful garment or robe. The metaphor of putting on is frequent, where mention is made of any grace or virtue, Ro 13:12 Eph 4:24 Col 3:10,12.

1 Peter 5:6

Ver. 6. *The mighty hand of God;* by this he means God's omnipotence, which sometimes is called *a strong hand*, Ex 3:19, *a mighty hand*, Ex 32:11 De 3:24, *the right hand of power*, Mt 26:64; by which he is able to beat down those that are proud and high, and to defend or exalt those that are humble and lowly.

In due time; Greek, in season, viz. that which God sees most fit and conducing to his own glory and your real welfare.

1 Peter 5:7

Ver. 7. *Casting, as a burden, ally our care upon him;* your care for all sorts of things, even which concern this life, that care which will otherwise cut and divide your hearts, (as the Greek word in Matthew imports), and be grievous and tormenting to you.

For he careth for you; God concerns himself in the affairs of his

servants, and in whatsoever befalls them, and takes diligent care that no good thing be wanting to them, Ps 84:11 Php 4:6.

1 Peter 5:8

Ver. 8. Be sober: see 1Pe 1:13 4:7: q. d. Ye have to do with a mad enemy, a raging devil; ye had need yourselves be sober; not only in meats and drinks, &c., but as to the cares of this life, and whatsoever it is that is apt to intoxicate your minds, and expose you to him.

Be vigilant; spiritually watchful and circumspect, careful of your salvation, and aware of Satan's snares and temptations, Mt 24:42 Mt 25:13 26:41 1Th 5:6.

Because your adversary; or, that adversary of yours; he that contends with you, is plaintiff against you, Mt 5:25 Lu 12:58. It answers to the Hebrew word *Satan*, Zec 3:1.

The devil; your accuser, he that maligns you, calumniates you, informs against you: he is so called, Mt 4:1 13:39, and elsewhere, because of his accusing God to men, Ge 3:4,5, and men to God, Job 1:7 2:2 Re 12:10, as well as each to other, Joh 8:44.

As a roaring lion; i.e. strong, fierce, cruel, especially when hungry, and seeking his prey and roaring after it.

Walketh about; is diligent and restless in his attempts, either by circumventing or assaulting you: see Job 1:7.

Seeking whom he may devour; not lightly hurt, but swallow up and utterly destroy, by himself or his instruments.

1 Peter 5:9

Ver. 9. Whom resist; by not yielding to his temptations, Eph 4:27, and by employing your spiritual armour against him, Eph 6:11-13, &c.: see Jas 4:7.

Stedfast in the faith; either:

1. Hold your faith, persevering in it, which the devil would fain bereave you of, (as soldiers used in war to look to their shields, it being dishonourable to lose them), and without which ye will never be able to stand out against the devil: or:
2. Stedfast or strong by faith; intimating, that faith is a Christian's greatest strength, it being by faith that he engageth the power of God and grace of Christ on his side, whereby he comes to be victorious over all his enemies, 1Jo 5:4.

Knowing that the same afflictions; either:

1. The devil's temptations, which here he calls *afflictions*, because believers are passive in them, and count them the greatest afflictions; or rather:
2. Persecutions, which though they come upon them immediately from the men of the world, yet it is by the instigation of the devil, the prince of the world, who hath a principal hand in them, and acts by men as his instruments: so that when men oppress them, they are to resist the devil, who thereby tempts them. They have a spiritual enemy to deal with even in temporal afflictions.

Are accomplished in your brethren; or, fulfilled, or perfected: either:

1. Others of your brethren are filling up the measure of sufferings God hath allotted them, for the mortifying of the flesh, and conforming them to Christ their Head, as well as you are filling up yours, Col 1:24; or:
2. He speaks of the community of their sufferings: q.d. What afflictions ye endure, others endure too, and therefore ye should not grudge to suffer, when ye have so good company in your sufferings.

That are in the world; either this notes the sufferings of the saints to be universal, so as to reach them all, wheresoever they are dispersed throughout the world; or, to be short, as being confined to the time only of their abode in the world.

1 Peter 5:10

Ver. 10. *But the God of all grace;* i.e. the author and giver of all grace, from whom ye have received what you have, and expect what you want.

Who hath called us unto his eternal glory; that eternal glory whereof believers at the last day shall be made partakers, which is called God's glory, because it is that which he hath promised to them, and will at last put them in possession of: see 1Pe 5:1 Ro 5:2; and because they shall after a sort partake of the Divine glory which they behold.

By Christ Jesus; for Christ's sake, as the meritorious cause of our effectual calling, and by him as the great Apostle of our profession, Heb 3:1. Or, *by Christ Jesus* may refer to *glory*, Christ being the cause of their glorification as well as calling.

After that ye have suffered a while; this he adds for their encouragement, that whatsoever they suffered would be but short, as 1Pe 1:6 2Co 4:17.

Make you perfect, stablish, strengthen, settle you; either:

1. *Perfect* that which is begun, Heb 13:20,21, *stablish* that which is right, 2Th 2:16, *strengthen* that which is weak, *settle* or found (by a firm union and conjunction unto Christ) that which is already built, Eph 3:17,18 Col 1:23: or:
2. These four words may be but different expressions whereby the apostle sets forth the same thing, viz. God's confirming and establishing those saints unto their final perseverance; and his using so much variety of expressions may imply, that it is a matter of very great difficulty to hold on our Christian course, without failing or coming short of the goal, and therefore we need singular assistance from God to enable us to it.

1 Peter 5:11

Ver. 11. *To him;* to God.

Be glory and dominion; see 1Pe 4:11. The verb *be* in the text is not in the Greek, and so it may be read with a supply of a verb either of the imperative mood, and then it is a doxology, as we render it; or of the indicative, he hath glory and dominion; or, to him belongs glory and dominion, or glorious dominion or power; and then it tends to encourage these saints, in that he, whom the apostle prays to stablish and strengthen them, is of power sufficient to do it.

1 Peter 5:12

Ver. 12. *By Silvanus;* either Silas, Ac 15:1-41 16:1-40, whom Peter therefore here calls *a faithful brother* to them, that they might the more readily receive him, though a minister of the uncircumcision; or else this *Silvanus* was some other that had preached to them, and is therefore said to be *a faithful brother* to them: the former is more probable.

As I suppose; this doth not signify any doubt, but rather a firm persuasion, of Silvanus's faithfulness; q. d. I reckon him faithful, having hitherto found him so: or, it may relate to the briefness of the Epistle; q.d. I suppose it will seem brief to you, as being from one that loves you, and about matters that so much concern you.

Exhorting; viz. to constancy in the faith, and diligence in duty.

And testifying; bearing my testimony to the truth ye have received; this the apostle witnesseth, that being more fully convinced of it, they might more constantly adhere to it. See the like phrase, Ne 9:29,30 13:15.

That this is the true grace of God wherein ye stand; the true doctrine of God, wherein he sets forth the grace of Christ: q.d. Ye are in the right way; the doctrine ye have embraced is indeed the truth of God.

1 Peter 5:13

Ver. 13. *The church that is at Babylon;* Babylon in Chaldea, where it is most probable the apostle was at the writing of this

Epistle; the Jews being very numerous in those parts, as having settled themselves there ever since the captivity, and Peter being an apostle of the circumcision, his work lay much thereabout. The papists would have Babylon here to be Rome, as Re 17:1-18, and that

Peter gives it that name rather than its own, because, being escaped out of prison at Jerusalem, Ac 12:12,25, he would not have it known where he was. But how comes he, that had been so bold before, to be so timorous now? Did this become the head of the church, the vicar of Christ, and prince of the apostles? And is it probable he should live twenty-five years at Rome, (as they pretend he did), and yet not be known to be there? Wherever he was, he had Mark now with him, who is said to have died at Alexandria the eighth year of Nero, and Peter not till six years after. If Mark then did first constitute the church of Alexandria, and govern it (as they say he did) for many years, it will be hard to find him and Peter at Rome together. But if they will needs have Rome be meant by Babylon, let them enjoy their zeal, who rather than not find Peter's chair, would go to hell to seek it; and are more concerned to have Rome be the seat of Peter than the church of Christ.

1 Peter 5:14

Ver. 14. *Greet ye one another with a kiss of charity:* see Ro 16:16 1Co 16:20 2Co 13:12.

In Christ Jesus; united to him by faith, and members of him.