

## ***2:18 Submit to Your Superiors Out of Respect***

### **Good Qualities for Those in Authority.**

Clement of Alexandria: Impartiality, patience and kindness are very appropriate qualities for a master to possess. The Teacher 3.11.74.<sup>24</sup>

### **Out of Respect.**

Andreas: The person who says that servants ought to obey their masters out of abject fear is mad and ought to be regarded as a dumb animal, for the fear which they ought to have is based on knowledge and reason and is properly known as respect. For the servant who fears his master for Christ's sake and because of his teaching will submit to him out of respect.... And there is another aspect to this, for Peter is also telling women to respect their husbands in godly fear, for that is fully consonant with the Holy Scriptures. Catena.<sup>25</sup>

### **Respect Based on Conscience.**

Oecumenius: The fear which is spoken of here is something which comes as the result of knowledge and conscience. It is not some wild emotion produced by the unknown. It is the same kind of fear by which we come into the presence of God, the perfect fear with which we approach Christ. Commentary on 1 Peter.<sup>26</sup>

## ***2:19 Enduring Unjust Suffering***

### **God Too Suffered Unjustly.**

Hilary of Arles: You will be approved by God if you suffer unjustly, because you know that that is exactly what he did. Introductory Commentary on 1 Peter.<sup>27</sup>

## ***2:20 Suffering for Doing Right***

### **Not for Doing Wrong.**

Hilary of Arles: Peter shows here that those who deserve punishment receive no mercy or grace from God if they perish. Introductory Commentary on 1 Peter.<sup>28</sup>

## **2:21a *Christ Suffered for You***

### **For Those Who Follow.**

Augustine: In this sentence the apostle Peter appears to have realized that Christ suffered for those who follow in his footsteps and that Christ's passion profits none but those who follow in his footsteps. Sermons 304.2.30

## **2:21b *Leaving You an Example***

### **His Goodness by Nature, Ours by Grace.**

Didymus the Blind: The praises referred to here are those of a person who is good, not by nature but by grace, and who invites us to join him in praising the One who is good by nature. Commentary on 1 Peter.31

### **By Suffering Himself.**

Augustine: Christ taught you to suffer, and he did so by suffering himself. Words would not be enough unless example were added. And how, precisely did he teach us, brothers and sisters? He was hanging on the cross, and the Jews were raging ... he was hanging there, yet at the same time he was healing them. Sermons 284.6.32

### **Behold His Example.**

Andreas: Having told servants to put up with unjust suffering, which was a bitter pill for them to swallow, Peter now comforts them by referring to Christ's longsuffering. It is as if he were saying: "I am not trying to persuade you to put up with injustice simply by arguments. Rather stand back and look at your master as freemen in Christ, and you will be comforted." Catena.33

## **2:22 *He Committed No Sin***

### **No Sin in Him.**

Augustine: Note that the apostle holds this statement that Christ did no sin sufficient to prove that there was no sin in him. He who did not sin could not have had sin in him.... Certainly the adult man would have committed sin if there had been sin in the infant. Apart from him there is no one who has not committed

sin after reaching his majority, and the reason for this is that there is no one who is without sin at the beginning of infancy. Against Julian 5.15.57.<sup>34</sup>

### **No Guile on His Lips.**

Cyril of Alexandria: Since human flesh became that of the Word of God, its subjection to corruption has come to an end. He put an end to the sickness of loving pleasure. The only-begotten Word of God has not done this for himself, for his motive is not his own pleasure, but obviously he has done it for us. Sermons 45.9.<sup>35</sup>

## ***2:23 When Reviled He Did Not Revile***

### **Christ Did Not Answer His Accusers.**

Didymus the Blind: Jesus did not curse those who insulted him but handed them over to God, who is a just judge. For although the divine union of God and man in Christ is holy and undivided, yet there is a distinction to be made between the mind of the man assumed and the mind of the person assuming him. <sup>37</sup> Commentary on 1 Peter.<sup>38</sup>

## ***2:24 He Bore Our Sins in His Body on the Tree***

### **Penal Substitutionary Atonement.**

Basil the Great: By the blood of Christ, through faith, we have been cleansed from all sin, and by water we were baptized into the death of our Lord. We have sworn in effect that we are dead to sin and to the world but alive unto righteousness. On Baptism 1.3.<sup>39</sup>

### **He Bore Our Transgressions.**

Severus of Antioch: The one who offered himself for our sins had no sin of his own. Instead he bore our transgressions in himself and was made a sacrifice for them. This principle is set out in the law, for what sin did the lamb or the goat have, which were sacrificed for sins and which were even called “sin” for this reason? Catena.<sup>40</sup>

## ***2:24b By His Wounds You Have Been Healed***

## ***2:25 The Lost Sheep Have Returned***

### **The Guardian of Your Souls.**

Hilary of Arles: Error has three causes—darkness, loneliness and ignorance. The Gentile sheep were wandering among idols because of their foolish ignorance, and they found themselves lost in the darkness of sin and in the loneliness of a strange nation. Peter goes on to add that now they have turned to the guardian [bishop] of their souls, because although there are many guardians around who care about the things of the flesh, there are few who can look deep into the soul and take care of it. Introductory Commentary on 1 Peter.<sup>44</sup>

## ***3:1 Wives Must Win Over Their Husbands***

### **Show Husbands the Path of Virtue.**

Hilary of Arles: The husband is the head of the wife, and so she must be subject to him just as the other members of the body must be subject to the head. Peter wants wives to show their husbands the path of virtue with just the same vitality as so many of them lead their husbands in the opposite direction. Introductory Commentary on 1 Peter.<sup>1</sup>

## ***3:2 When They See Your Reverent Behavior***

### **Through Actions.**

Hilary of Arles: Actions speak louder than words, and the husbands will be persuaded by what they see, not by what they hear from their wives. Introductory Commentary on 1 Peter.<sup>2</sup>

### **3:3 *Outward Adornment***

#### **Ornamentation Unnecessary.**

Hilary of Arles: There is nothing wrong with these ornaments in themselves, but they are unnecessary extras for the believer and should therefore be avoided. Most of them were invented by the daughters of Ham, which explains why the prohibition is directed to women rather than to men. Introductory Commentary on 1 Peter.<sup>6</sup>

### **3:4 *The Quiet Spirit Is Precious in God's Sight***

#### **Inward Adornment.**

Clement of Alexandria: Women should not indulge in the outward adornment of braiding the hair or of wearing gold, or of putting on robes. Their adornment should be in the inner life of the heart, in the imperishableness of a quiet and gentle spirit, which is of great price in the sight of God. The Teacher 3.11.66.<sup>7</sup>

#### **Women and Men.**

Ambrose of Milan: When reading the apostle Peter I noticed that every wise man is rich. Note that Peter does not exclude women from this. Neither the wise man nor the rich one needs to hoard riches for himself. Peter has mentioned very beautifully the inner life of the heart, because the whole man of wisdom is invisible, just as wisdom itself is invisible, though understood. No one before the time of Peter used such an expression in speaking of the inner man. Letters to Priests 55.<sup>8</sup>

#### **Invisible Riches.**

Augustine: God would not give riches to the outer man and leave the inner man in need; he has given invisible riches to the invisible self and invisibly adorned it. Sermons 161.11.<sup>9</sup>

### ***3:5 Holy Women Adorned with Piety***

#### **Remain Holy.**

Hilary of Arles: Women must remain holy in every state of life, whether they are married, single or celibate. Introductory Commentary on 1 Peter.<sup>12</sup>

### ***3:6 You Are Sarah's Children***

#### **The Daughters of Sarah.**

Didymus the Blind: Peter commands women to imitate their holy forebears, and in particular Sarah. He urges them to submit to their husbands just as she submitted to Abraham and says that they have become her children by their good behavior. For just as a man who does the works of Abraham and has his faith becomes his child, so also believing women who do good have Sarah as their mother. Catena.<sup>13</sup>

### ***3:7 Husbands, Live Considerately with Your Wives***

#### **Bestow Honor upon the Woman.**

Augustine: Is it true that such spouses do not think about the things of the Lord, how they might please him? They are very rare. Who denies this? On the Good of Marriage 12.14. <sup>16</sup>

#### **Domestic Trouble Hinders God's Work.**

Severus of Antioch: The pure and united marriage of a man and woman speeds on toward the gates of heaven. For if they bear the image of conjunction by which the church is mystically conjoined to Christ as his bride, they can pray that they will be elevated to a position equal to that of the church. Peter enjoins obedience on wives and tells husbands to bear patiently with them.... He also shows that there is another reason for being patient, which is so that their prayers will not be hindered. For nothing hinders the work of God like trouble in the home. Catena.<sup>17</sup>

#### **The Husband's Duty to Protect the Wife.**

Hilary of Arles: The head can easily corrupt the members of the body, but Peter addresses himself to the latter first, lest it be thought that the lesser might somehow despise the greater. But then he goes on to exhort the greater to treat the lesser members properly. This means, first, husbands must respect the

times set aside for prayer and fasting and not demand their marital rights if these are going to be a distraction from other things. Second, men must accept that they are stronger than their wives and therefore have a duty to protect them. Third, both parties are heirs of eternal life which God gives by grace, not by any merit which we may possess, and we do well to remember that “It depends not on man’s will or exertion, but on God’s mercy.”<sup>18</sup> Introductory Commentary on 1 Peter.<sup>19</sup>