

arm yourselves likewise with the same mind:
weaponize intention

arm yourselves, ὀπλίσασθε, 2pl. aor. imper. mid. of ὀπλίζω, is only this once in the NT; the noun ὀπλόν, is tss. *weapon* (Jn.18.3; 2Co.6.7; 10.4), *instrument* (Ro.6.13, twice), *armour* (2Co.6.7).

mind, ἔννοιαν, acc. sing. of the noun ἔννοια, ἐν with + νοέω to understand, to perceive, to consider; ἔννοια, is tss. *mind* (1), *intent* (1).

Arm yourselves with the same mind concerning suffering in the flesh as was the mind of Christ when He suffered in our behalf. He suffered on our account: we should suffer on His account. The suffering which Christ endured was for doing right in the eyes of God and His Father. He identified with us in our weaknesses and suffered in the flesh. Let us also identify with Him in our weaknesses but living by the power of God.

2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

There is a difference in Christ's sufferings and ours. His were sufferings were vicarious, atoning, appeasing, satisfying to God for us. Our sufferings are only patterned after His. Our sufferings cannot satisfy God for sin, atone or cover wrong-doing before God. That is a work done by Christ alone. Salvation is monergistic (By God alone through Christ alone), not synergistic (a cooperative work of God and man; Christ's good and our good combined, which is a heretical teachings).

ὅτι
for he that hath suffered in the flesh hath ceased from sin;
because is refrained [a life of]

that hath suffered, παθών, nom. sing. masc. part. aor. of πάσχω.

hath ceased, πέπαυται, 3s. perf. ind. pass. of the verb παύω, tss. to cease, to leave, to refrain.

he that hath suffered – means that he is suffering for living justly, rightly before God, after the word of God, emulating the life of Jesus Christ.

hath ceased from sin – as a manner of life! This means that his manner of life is no longer *dominated* by the lusts of the flesh and the sins that follow as a result.

This does not mean that such a child of God is relieved of the conflict that there is between the flesh and spirit (cf. Ro.7.14-25), that he has become incapable of sins and has reached to the state of sinless perfection. But it does mean that his manner of life is no longer dominated by the old nature, that he is not living after the dictates of a carnal mind, that he is not regulated by the lusts of the flesh so that there is no difference between his manner of my life and the manner of the life of any other Christless person that lives in the world. The child of God that will suffer in the flesh, while he is living in this body of sin, in a body which has in it a nature bent to the world as well as spiritual nature turned upwardly after Christ, and continues under the sufferings of Christ as He suffered, Peter says, *he ... hath ceased from sin*. He is no longer living after the world. Such is the child of God that has ceased from a life characterized by sin. His life is patterned after Christ. His thoughts, his words, his actions are purposefully reigned in for the glory of Christ.

1 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε ὅτι ὁ παθὼν ἔν σαρκὶ πέπαυται ἁμαρτίας

εἰς

2 That he no longer should live the rest of his time in the flesh

To –

remaining

should live, βιώσαι, aor. infin. of the verb βιώω, only used this once in the NT; the noun βίος, *life* (5, v.3), *living* (5), *good* (1); the noun βίωσις, *life* (1); the adj. βιωτικός, *of this life, things that pertain to this life, things pertaining to this life*.

rest, επίλοιπον, acc. sing. masc. of the adj. ἐπίλοιπος, ἐπί at, upon + λείπω, to lack, to want, to be destitute.

time, χρόνον, acc. sing. of the noun χρόνος, tss. time, season, while, and sometimes untranslated; v.3.

- ἐπιθυμίας -
to **the lusts** **of men, but to the** **will** **of God.**
in, through, to, with pleasure

to the lusts, ἐπιθυμίας, dat. pl. of the noun ἐπιθυμία, ἐπί + θυμός, which is a strong passion tss. wrath, indignation, fierceness; ἐπιθυμία, tss. lust, desire, concupiscence; the verb ἐπιθυμέω, is tss. to lust, to lust after, to desire, to fain, to covet; as a dat. it is tss. through the lusts, in the lusts, to the lusts, and with the lusts; v.3.

to the will, θελήματι, dat. sing. of the noun θέλημα, tss. tss. will, desire, pleasure.

Sinners without Christ are addicted to the lusts of the flesh, but not so for the child of God. The child of God by the Spirit of God has the power to abstain from fleshly lusts which war against the soul (cf. 1Pe.2.11) and to do the will of God from heart. Jesus said, *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* (Joh 4:34) We should live to do the will of God.

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον

γὰρ
3 For **the time** **past** **of [our] life may suffice us**
Reason passed over

past, παρεληλυθώς, nom. sing. masc. part. perf. of παρέρχομαι, παρά beside, by, over, about, near + ἔρχομαι to come, to go;

παρέρχομαι, is tss. *to pass, to be past, to pass by, to pass over, to come forth, to transgress, to come.*

may suffice, ἀρκετός, adj. tss. *sufficient, enough, suffice*; the verb ἀρκέω, tss. *to be enough, to be content, to suffice, to be sufficient, sufficeth.*

to have wrought the will of the Gentiles, when we walked in lasciviousness,
demonstrated

to have wrought, κατεργάσασθαι, aor. infin. of the verb κατεργάζομαι, κατά after, as, out + ἐργάζομαι *to work, to trade, to minister, to labor*; κατεργάζομαι, is tss. *to work, to do, to perform, to cause, to work out.*

when ... walked, πεπορευμένους, acc. pl. masc. part. perf. of πορεύομαι, tss. *to go, to depart, to walk, to go ... way, to go forth, to journey.*

lasciviousness, ἀσελγείαις, dat. pl. of the noun ἀσελγεία, also tss. *wantonness, filthy*; Harold Moulton, '*outrageous.*'

LXXE, Wis.14.26, *shameless uncleanness.*

Liddell & Scott, for the adverb ἀσελγῶς, *extravagantly.*

lusts, excess of wine, revellings, banquetings, and abominable idolatries:
unlawful

excess of wine, οἰνοφλυγίαις, dat. pl. of the noun οἰνοφλυγία, οἶνος wine + φλύω; only this once in the NT.

LXXE, οἰνοφλύω is tss. *to be a drunkard.*

revellings, κώμοις, dat. pl. of κῶμος, tss. *rioting (1), reveling (2).*

banquetings, πότοις, dat. pl. of the noun πότος, and only this once in the NT, but see the verb πίνω, which is always tss. with the English *to drink*.

abominable, ἀθεμίτοις, dat. pl. fem. of the adj. ἀθεμιτός, ἄ negative particle + θεμιτός LXX, Tobit 2.13, *lawful*; ἀθεμιτός is twice in the NT, tss. *unlawful thing* (Ac.10.28), *abominable*.

idolatrics, εἰδωλολατρείαις, a noun always tss. *idolatry*.

3 ἀρκετός γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις ἐπιθυμίαις οἰνοφλυγίαις κώμοις πότοις καὶ ἀθεμίτοις εἰδωλολατρείαις·

4 ¶ Wherein **they think it strange that ye run not with them**
in which [practices]

they think it strange, 3pl. pres. ind. pass. of the verb ξενίζω, tss. *to lodge, to to be strange, to entertain, to be strange*.

that ... run with, συντρεχόντων, gen. pl. masc. part. pres. of the verb συντρέχω, σύν with, together, fellow, con- + τρέχω *to run, to have free course*; συντρέχω, tss. *to run, to run together, to run with*.

they think it strange that ye run not with them – It is strange to them that you no longer run together with the old crowd doing what you used to do. they resent this in you and it gives them a sense of condemnation.

εἰς

to the same excess of riot, speaking evil of you:

excess, ἀνάχυσιν, acc. sing. of the noun ἀναχυσίς, ἀνά again, + χέω *to pour*; ἀναχυσίς, is only this once in the NT.

riot, ἀσωτίας, gen. sing. of the noun ἀσωτία; Thayer, ἄ negative particle + σωτία, *to σώζω, to save*; ἀσωτία is tss. *excess* (1 [Eph.5.18]), *riot* (1 [Tit.1.6; 1Pe.4.4.]).

speaking evil, βλασφημοῦντες, nom. pl. masc. pt. pres. act. of βλασφημέω, tss. *to blaspheme, to revile, to rail, to slander, to speak evil, to defame.*

As a result of your refraining from that previous manner of life with them they turn to speak evil, blaspheme you; they resort to verbally abusing you.

4 ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες

	λόγον	ἑτοίμως ἔχοντι
5 Who shall give account to him that is ready		
[they]	render	the one holds readily (cf. Ac.21.13; 2Co.12.14)

shall give, ἀποδώσουσιν, 3pl. fut. ind. act. of the verb ἀποδίδωμι, ἀπό forth, of + δίδωμι to give; ἀποδίδωμι, *to pay, to perform, to reward, to give, to make payment, to render, to deliver to restore, to sell, to yield.*

is, ἔχοντι, dat. sing. masc. part. pres. of the verb ἔχω, *to have, to possess.*

that ... ready, ἑτοίμως, adv. always tss. with the English *ready* (3).

ζῶντας καὶ νεκρούς
to judge the quick and the dead.
living
(meaning the ones presently alive and those that have died)

to judge, κρῖναι, aor. infin. of the verb κρίνω, *to judge, to condemn.*

quick, ζῶντας, acc. pl. masc. part. pres. of the verb ζάω, *to live*; and so the believing are the living.

2Ti 4:1 ... *who* (the Lord Jesus Christ) *shall judge the quick and the dead at his appearing and his kingdom ...*

dead, νεκρούς, acc. pl. masc. of the adj. νεκρός, always tss. with the English *dead*; the dead apart from Christ.

Both shall come into judgment by Jesus Christ for the things they have ever done in this life, in this body.

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Re 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς

γὰρ

6 For *for this cause* **was the gospel preached also to them that are dead,**
(Explain) unto this [end] [aorist, as a matter of fact to some that have died]

was ... preached, εὐηγγελίσθη, 3s. aor. pass. of εὐαγγελίζω.

dead, νεκροῖς, dat. pl. masc. of the adj. νεκρός, always tss. with the English *dead*.

them that are dead – does this mean, dead physically or dead spiritually? If we interpret *dead* as it means in verse 5 it would refer to the ones that had suffered physical death, dying in the body. I think that is the correct sense of *are dead* here in this verse.

I think Peter is explaining that the purpose for the gospel was to turn some after Christ, which was seen in some that had since died. There was a marked change in their lives.

that **they might be judged** **according to** **men in the flesh,**
(purpose) sentenced as, after
condemned

might be judged, κριθῶσιν, 3pl. aor. subj. pass. of the verb κρίνω, tss. to judge, to condemn, to esteem, to determine, to sentence, etc.

The gospel worked to bring them into judgment while they were living.

but **live according to God in the spirit.**
might after (being quickened, regenerated, born again)

live, ζῶσιν, 3pl. pres. subj. of the verb ζάω.

And so the gospel turned them, working inwardly [their spirit] to live after God.

What purpose does the gospel serve but to convert them to Christ, turning them to Christ? So, first, in one sense of the word the gospel does not condemn anyone. Sinners that have never heard the gospel of Jesus Christ have died and come into eternal torment. Sinners are condemned already apart from any knowledge whatsoever of the gospel.

Men descended from Adam stand condemned for their sin Adam. ... *in Adam all die. (1Co.15.22)* Man is born in sin. He is conceived in sin and condemned at birth.

Job 17:14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

Ps 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Ps 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Mt 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. (cf. Ec.6.3)

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

But perhaps there is a sense in this text, that the gospel was preached to condemn men in the flesh, living after the present course of the darkness of this world, men while they are still living so that they turn from their previous manner of life to Christ. Only by means of the gospel can sinners know their need of Christ and perceive the terrible nature of their offense for sins against God by Christ's sufferings to know the love of God for them in Christ. So, in this the gospel could be said to *judge men, condemn according to the flesh*, living after sin and commends them to live after God in their spirit.

The gospel proves those upon whom God has bestowed the gift of the grace of life. (cf. 1Jn.3.1, *Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God ...*; 2Ti.1.9, 10, [Our Savior Jesus Christ] ... *hath brought life and immortality to light through the gospel ...*)

Peter says that the gospel was preached to them that are dead to condemn their continued living after the flesh and to turn them to live in their spirit after God. That's what the gospel does, it turns sinners to Christ, away from the former manner of life to a life that will be patterned after Christ's.

6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσιν μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσιν δὲ κατὰ θεὸν πνεύματι