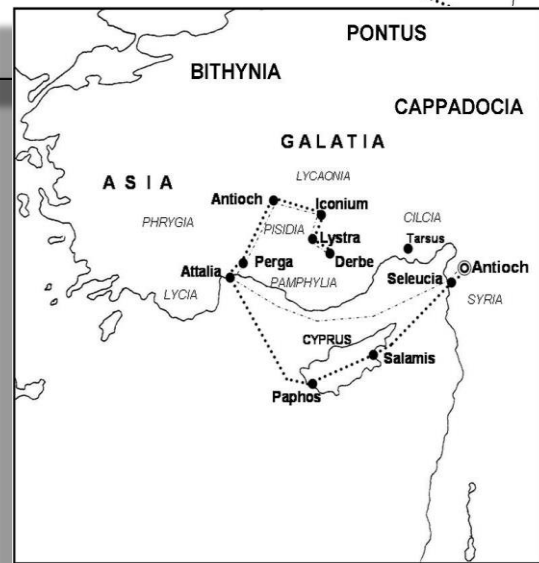
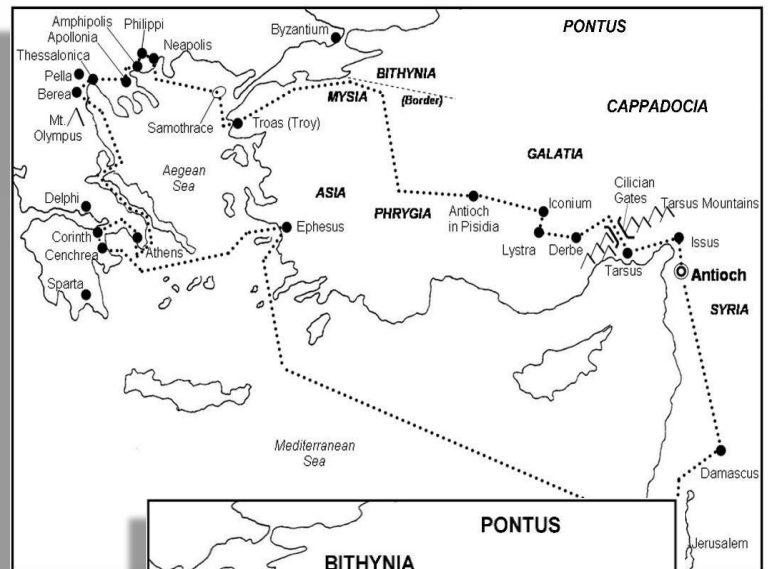


# First Peter 1:1-12

First Peter 1:1 – Peter, an apostle of Jesus Christ,  
 To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

4074 [e]	652 [e]	2424 [e]	5547 [e]	1588 [e]	3927 [e]	1290 [e]	4195 [e]	1053 [e]
Petros	apostolos	Iēsou	Christou	Eklektois	parepidēmois	Diasporas	Pontou	Galatias
1 Πέτρος ,	ἀπόστολος	Ἰησοῦ	Χριστοῦ ,	Ἐκλεκτοῖς	παρεπιδήμοις	Διασπορᾶς	Πόντου ,	Γαλατίας ,
Peter	an apostle	of Jesus	Christ	To [the] elect	sojourners	of [the] Dispersion	of Pontus	Galatia
N-NMS	N-NMS	N-GMS	N-GMS	Adj-DMP	Adj-DMP	N-GFS	N-GMS	N-GFS

2587 [e]	773 [e]	2532 [e]	978 [e]
Kappadokias	Asias	kai	Bithynias
Καππαδοκίας ,	Ἀσίας ,	καὶ	Βιθυνίας ,
Cappadocia	Asia	and	Bithynia
N-GFS	N-GFS	Conj	N-GFS



1. “apostle” (ἀποστολος) – an official representative who was appointed and authorized by the one doing the sending.
2. “elect” (εκλεκτος) – elect, is an adjective, from the verb form that means to pick out, to select.
  - a. This word was used in the papyri to mean “select” or “choice”
  - b. Deuteronomy 14:2
  - c. Verb form is used in Ephesians 1:4, “even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.”
3. “strangers” (παρεπιδημος) – one who lives alongside of. A sojourner. A person living temporarily as a foreigner, staying for a while in a strange place. They have settled down alongside others.
  - a. See 2:11
  - b. Also used in Hebrews 11:13, “even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.”
4. “scattered” (διασπορα) – means “dispersion, scattering, diaspora”
  - a. It is a word used of the Jewish diaspora that came from deportation and movement into foreign lands.

- b. Here Peter uses a term normally used for Israel and places the meaning on the believers in the church age.
- i. John 7:35 –  
*“The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the **Dispersion** among the Greeks and teach the Greeks?”*
  - ii. James 1:1 –  
*“James, a servant of God and of the Lord Jesus Christ. To the twelve tribes in the **Dispersion**: Greetings.*

1:2 – according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood:  
 May grace and peace be multiplied to you.

	<b>FATHER</b>		<b>SPIRIT</b>		<b>JESUS</b>
2596 [e] kata 2 κατά according to Prep	4268 [e] prognōsin [the] foreknowledge N-AFS	2316 [e] 3962 [e] Theou Patros Θεοῦ Πατρός , of God [the] Father N-GMS N-GMS	1722 [e] 38 [e] en ἐν [the] sanctification N-DMS	4151 [e] Pneumatos Πνεύματος , of [the] Spirit N-GNS	1519 [e] 5218 [e] 2532 [e] 4473 [e] eis ὑπακοῆν και ραντισμόν [the] obedience and sprinkling N-AFS Conj N-AMS
		<b>BELIEVER</b>			
129 [e] haimatos αἵματος of [the] blood N-GNS	2424 [e] 5547 [e] Iēsou Christou Ἰησοῦ Χριστοῦ of Jesus Christ N-GMS N-GMS	5485 [e] 4771 [e] 2532 [e] 1515 [e] 4129 [e] Charis hymin kai eirēnē plēθυνtheī Χάρις ὑμῖν και εἰρήνη πληθυνθείη Grace to you and peace may be multiplied N-NFS PPro-D2P Conj N-NFS V-AOP-3S			

1. “according to” – is *kata* (κατα) which means down and gives the impression of dominion.
  - a. The “election” is established by the authority or dominion of the “foreknowledge.”
2. “foreknowledge” – *prognosis* (προγνωσις) — knowing beforehand, foreknowledge.  
 Compound Greek word:
  - a. “pro” meaning “before” and “gnosis” meaning “knowledge
  - b. First used in Acts 2:23
  - c. A term used of Israel in the OT as being God’s client nation to reveal himself to the world with.
  - d. Calvinist change this word into “foreordination” just like they do in Romans 8:29 5. For example:
    - i. Pink says this foreknowledge is not God’s “prescience of all things, but signifies that the saints were all eternally present in Christ before the mind of God” since they were “chosen by Him as the special objects.”
    - ii. Calvin says “God knew before the world was created those whom he had elected for salvation.”
    - iii. Warfield calls it “the elective foreknowledge of God.”
  - e. Divine election is one thing, but foreknowledge is another.
3. Sequence:
  - a. God’s eternal plan
  - b. Sanctified by Spirit which means set apart (made holy) for a lifestyle.

- i. The connection with “election” and “sanctification” is made only one other place and that is by Paul in 2 Thes. 2:13-14:  
*“But we ought always to give thanks to God for you, brothers beloved by the Lord, because God **chose** you as the firstfruits to be saved, through **sanctification** by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.”*
- ii. The Spirit sanctifies us at the new birth, but our lives are an ongoing sanctification process by the power of the Holy Spirit conforming us into the image of the Son.
- c. Obedience and blood of the Son
  - i. This could refer to Jesus or the believer:
    - 1. Jesus’ obedience on the cross working the plan of salvation through his blood
    - 2. The believers’ obedience in response to this salvation (either initially in response to the message or in obedience in life) and being sprinkled by Jesus’ blood.
      - a. 1 Peter 1:14 – *“**As obedient children**, do not be conformed to the passions of your former ignorance.”*
      - b. 1 Peter 1:22 – *“Having purified your souls by your **obedience to the truth** for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God.”*
  - ii. Romans 10:16 (10:15-17)  
*“As it is written,  
**“How beautiful are the feet of those who preach the good news!”**  
 But they have not all obeyed the gospel. For Isaiah says,  
**“Lord, who has believed what he has heard from us?”**  
 So faith comes from hearing, and hearing through the word of Christ.”*
  - iii. 2 Cor. 10:5 (10:4-7)  
*“For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete.”*
  - iv. Romans 1:5 (1:1-6)  
*“Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the **obedience of faith** for the sake of his name among all the nations, including you who are called to belong to Jesus Christ.”*
  - v. Summary:
    - 1. Salvation was achieved by the Son’s obedience on the cross
    - 2. Salvation is attained by the believer when they obey the message and trust in the work of the Son

3. The true believer's life will be a demonstration of growing obedience to the character and plan of God
- d. "Sprinkled" is the sealing of the covenant as in:
  - i. Exodus 24:7-8 after the people pledged obedience in Ex. 24:3.
  - ii. These people are in a covenant.

**1:3-5** – focus is on God the Father

**1:6-9** – focus is on God the Son

**1:10-12** – focus is on God the Spirit

1. Peter begins, like secular pagan letters of his culture, with thanks to the gods, or in this case, the Trinity.
2. Peter's opening wording is identical to that of Paul's in:
  - a. 2 Corinth 1:3 – "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort..."
  - b. Eph. 1:3 – "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ..."
  - c. 1 Peter 1:3 – "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead..."
3. This is the Jewish blessing formula that has done two things to make it a Christian blessing:
  - a. Applied the title "Father" to God 2
  - b. Separated "Lord" from "Father" and applied "Lord" to Jesus
    - i. "Jesus" means "Jehovah-Savior"
    - ii. "Christ" means "the Anointed One"
  - c. This new formula gives deity and personality to God the Father and God the Son.

**1:3 – Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,**

2128 [e]	3588 [e]	2316 [e]	2532 [e]	3962 [e]	3588 [e]	2962 [e]	1473 [e]	2424 [e]	5547 [e]	3588 [e]	2596 [e]	3588 [e]	4183 [e]
Eulogetos	ho	Theos	kai	Pater	to	Kyriou	hēmōn	Iēsou	Christou	ho	kata	to	poly
3 Εὐλογητός	ὁ	Θεός	καὶ	Πατήρ	τοῦ	Κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ	, ὁ	κατὰ	τὸ	πολὺ
Blessed [be]	the	God	and	Father	of the	Lord	of us	Jesus	Christ	the [One]	according to	the	great
Adj-NMS	Art-NMS	N-NMS	Conj	N-NMS	Art-GMS	N-GMS	PPro-G1P	N-GMS	N-GMS	Art-NMS	Prep	Art-ANS	Adj-ANS

846 [e]	1656 [e]	313 [e]	1473 [e]	1519 [e]	1680 [e]	2198 [e]	1223 [e]	386 [e]	2424 [e]	5547 [e]	1537 [e]	3498 [e]
autou	eleos	anagennēsas	hēmas	eis	elpida	zōsan	di'	anastaseōs	Iēsou	Christou	ek	nekron
αὐτοῦ	ἔλεος	ἀναγεννήσας	ἡμᾶς	εἰς	ἐλπίδα	ζῶσαν	, δι'	ἀναστάσεως	Ἰησοῦ	Χριστοῦ	ἐκ	νεκρῶν
of Him	mercy	having begotten again	us	to	a hope	living	through	[the] resurrection	of Jesus	Christ	out from	[the] dead
PPro-GM3S	N-ANS	V-APA-NMS	PPro-A1P	Prep	N-AFS	V-PPA-AFS	Prep	N-GFS	N-GMS	N-GMS	Prep	Adj-GMP

1. "**Blessed**" or "**Praise**" is *eulogetos*
  - a. made with two Greek words:
    - i. *eu-* meaning "well" and "well done"
    - ii. *legeo* – from *logos* meaning "word" and *lego* meaning "to speak"
  - b. (English word "eulogy" comes from this which means "to speak well")

- c. To “**ble**ss” someone or to “**pr**aise” God means to speak well of them
- d. Peter’s reason to “**spe**ak well” or to “**pr**aise” the Father is for “**new birth**” or **re**generation which originates in God’s great “**mer**cy”
- e. “**Mer**cy” is the Greek word used to translate the Hebrew word *hesed* in Ex. 20:6 and 34:7
  - i. “**mer**cy” is a reference to God’s covenant love
  - ii. The Greek word for “**mer**cy” is used to translate *hesed* which is the Hebrew word used to identify God’s covenant love (not emotional love).
    - 1. Ex. 20:6 – “showing love (*hesed*) to a thousand generations of those who love me and keep my commandments.
    - 2. Ex. 34:7 – “maintaining love (*hesed*) to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”
- f. So, because of God’s “**mer**cy” we have been given “**new birth**”....and, this “new birth” puts us:
  - i. “into a living hope” (currently active today)
  - ii. gives us an eternal “inheritance” (guaranteed for our eternal future).
- g. “**In his**” or “**Acc**ording to” is *kata* which means “down” and carries the idea of domination.
  - i. So, instead of “according to his great mercy” it has a more forceful or determinative meaning such as:0
    - 1. “impelled by his great mercy”, or
    - 2. “caused by his great mercy.”
- h. “**New Birth**” or “**Re**generation” is from the Greek word αναγεννήσας from:
  - i. the prefixed preposition *ana-* meaning “re-” or “again”
  - ii. to the participle *gennao* meaning “generation”
  - iii. together the word is “*ana-gennao*” or “re-generation” and “again-birth”
  - iv. This word is only used by Peter here and in 1:23.
  - v. This word is not used by anyone else in the NT.
  - vi. The concept that believers have new life or have been born again is also found in:
    - 1. James 1:18 – “He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created.”
    - 2. John 1:13 – “...children born not of natural descent, nor of human decision or a husband’s will, but born of God.”
    - 3. But, in 1 Peter 2:2 a different word is used for the same concept.
- i. “**into**” or “**unto**” is from *eis* which is a Greek preposition speaking of result.
  - i. This says, “so that we have.”
  - ii. We have been given a new birth “so that we have” **hope**
- j. “**Hope**” is living and alive energizing the believer.
  - i. “Living Hope” means the focus is not on the past when the believer was born again, but on where that new life is going to take the believer.



- ii. The birth of a child is celebrated because the parents are anticipating what that child will become in that child’s future.
- iii. Likewise, the new life of a believer is celebrated because of the anticipation of the child’s future.
- iv. The Holy Spirit makes us alive so we have hope:
  - 1. Expectantly in time
  - 2. Expectantly in eternity
- k. **“through the resurrection of Jesus Christ from the dead”**
  - i. Consider the hope of the resurrection:
    - 1. Romans 6:4-5
    - 2. 1 Cor. 15
  - ii. Our identification and union with Christ’s death and resurrection gives us:
    - 1. Regeneration
    - 2. Living hope inheritance
- l. **“From”** in “from the dead” is *ek* or “out from within”
  - i. “from” could have been *apo* which means “from the edge of” death
  - ii. “from IS instead *ek* which means “out from among” the dead
  - iii. The dead stay in the grave and in the underworld, but Jesus (and, those in union with him) rise out from among the dead.

1:4 – to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,

1519 [e]	2817 [e]	862 [e]	2532 [e]	283 [e]	2532 [e]	263 [e]	5083 [e]	1722 [e]	3772 [e]	1519 [e]	4771 [e]
eis	kléronomian	aphtharton	kai	amianton	kai	amaranton	tetèremenèn	en	ouranois	eis	hymas
4 εἰς	κληρονομίαν	ἄφθαρτον	καὶ	ἀμίαντον	καὶ	ἀμάραντον	, τετηρημένην	ἐν	οὐρανοῖς	εἰς	ὑμᾶς ,
to	an inheritance	imperishable	and	undefiled	and	unfading	being reserved	in	[the] heavens	for	you
Prep	N-AFS	Adj-AFS	Conj	Adj-AFS	Conj	Adj-AFS	V-RPM/P-AFS	Prep	N-DMP	Prep	PPro-A2P

1. **“Inheritance”** is *kleronomia*
  - a. *Kleronomia* can refer to property already received as well as property you are expecting to receive at a later time.
  - b. *Kleronomia* refers to the salvation the believer has received and experienced on earth and also the portion (fullness, completion) of the salvation promised to the believer received in eternity.
2. The mention of “birth” in 1:3 led to the mention of the inheritance for the child
  - a. Principle: If a son, then an heir”
    - i. Galatians 4:7 – “So you are no longer a slave, but a son; and since you are a son, god has made you also an heir.”
    - ii. Romans 8:17 – “Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his suffering in order that we may also share in his glory.”
3. **“into”** or **“to”** in “to an inheritance” is *eis* which means we were born **“into”** (*eis*) this inheritance at the **“ana-gennao”**
  - a. Thus, we have the experience of the present possession of this inheritance in Ephesians 1
4. **Inheritance** is described with three adjectives:
  - a. **“incorruptible”**

- b. **“undefiled”**
  - c. **“unfading”**
5. **“Incorruptible”** (imperishable)
- a. Cannot rot or decay
  - b. This is opposite of the earthly things. Things in this age decay (1 Cor. 9:25; 15:52)
  - c. Permanent, will not wear out, cannot be lost
  - d. This is not rewards
  - e. This word is used to describe eternal, heavenly realities in the NT:
    - i. Rm. 1:23 - God
    - ii. 1 Tim. 1:17 – Jesus Christ
    - iii. 1 Pt. 1:23 - God’s Word
    - iv. 1 Cor. 15:52; 1 Cor. 9:25; 1Pt. 3:4 - Resurrected bodies
6. **“Undefiled”** (unstained by sin)
- a. Morally and religiously pure as in Heb. 7:26; 13:4 and James 1:27
  - b. You, the believer, cannot defile this inheritance.
  - c. Possession of this inheritance cannot defile you
  - d. In the OT a thing defiled was unfit to be used by God or appear in God’s presence.
    - i. For example, the land (inheritance) was defiled by sin in Num. 35:34; Dt. 24:4; Jer. 2:7; 3:2
7. **“Unfading”**
- a. This word is only used by Peter.
  - b. A related term is used again in 1 Peter 5:4:  
*“When the chief Shepherd appears, you will receive the unfading crown of glory.”*
  - c. Unlike the flowers that fade
  - d. Unaffected by time
  - e. Unaffected by conditions
  - f. Never loses its beauty
  - g. Never loses its glory
8. **“kept in heaven for you”**
- a. **“kept”** or **“being reserved”** is *teteremenen* from *tereo* (τηρεω - /tay-reh'-o/ )
    - i. *tereo* means “to watch, to guard, to reserve, to protect, to rescue, to set aside.”
    - ii. The Greek form of this word *tereo* is perfect passive (τετηρημενην) which indicates this inheritance is already in existence

1:5 – who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

3588 [e]	1722 [e]	1411 [e]	2316 [e]	5432 [e]	1223 [e]	4102 [e]	1519 [e]	4991 [e]	2092 [e]	601 [e]	1722 [e]
tous	en	dynamei	Theou	phrouroumenous	dia	pisteōs	eis	sōterian	hetoimēn	apokalypthenai	en
5 τοὺς	ἐν	δυνάμει	Θεοῦ	φρουρουμένους	διὰ	πίστεως	, εἰς	σωτηρίαν	ἐτοίμην	ἀποκαλυφθῆναι	ἐν
who	by	[the] power	of God	[are] being guarded	through	faith	for	[the] salvation	ready	to be revealed	in
Art-AMP	Prep	N-DFS	N-GMS	V-PPM/P-AMP	Prep	N-GFS	Prep	N-AFS	Adj-AFS	V-ANP	Prep

**YOU**

2540 [e]	2078 [e]
kairō	eschatō
καιρῷ	ἐσχάτῳ
[the] time	last
N-DMS	Adj-DMS

1. Besides being incorruptible, undefiled, unfading this inheritance is “**Guarded**” and it is “**Guarded**” in heaven.
2. “**Guarded**” is *phroureo* and means “kept safe, carefully watched”
  - a. *Phroureo*, “guarded” is used to refer:
    - i. To keeping something from being stolen (as when Canaan protected their treasure from Israel)
    - ii. To keeping something from escaping (as when Paul tried to escape Damascus)
  - b. “**Shielded**” only translates half the meaning
  - c. *Phroureo*, “guarded” is present participle which means “you are continually being guarded.”
  - d. This inheritance is totally secure:
    - i. It cannot be:
      1. spent,
      2. lost,
      3. corrupted
      4. cashed in,
      5. exchanged,
      6. damaged
    - ii. It cannot be taken with:
      1. time,
      2. corruption,
      3. sin,
      4. conditions,
      5. attitude
    - iii. Because:
      1. it is eternal
      2. it is guarded by God continually



**1:6 – In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,**

1722 [e]	3739 [e]	21 [e]	3641 [e]	737 [e]	1487 [e]	1163 [e]	1510 [e]	3076 [e]	1722 [e]	4164 [e]	
en	hō	agalliasthe	oligon	arti	ei	deon	estin	lypēthentes	en	poikilois	
6	ἐν	ᾧ	ἀγαλλιᾶσθε ,	ὀλίγον	ἄρτι ,	εἰ	δεόν	[ἔστιν] ,	λυπηθέντες	ἐν	ποικίλοις
	in	which	you greatly rejoice	for a little while	at present	if	being necessary	it is	having been put to grief	by	various
	Prep	RelPro-DMS	V-PIMP-2P	Adj-ANS	Adv	Conj	V-PPA-NNS	V-PIA-3S	V-APP-NMP	Prep	Adj-DMP

3986 [e]  
peirasmois  
πειρασμοῖς ,  
trials  
N-DMP

**1:7 – so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.**

2443 [e]	3588 [e]	1383 [e]	4771 [e]	3588 [e]	4102 [e]	4186 [e]	5553 [e]	3588 [e]	622 [e]	1223 [e]	4442 [e]	1161 [e]	
hina	to	dokimion	hymōn	tēs	pisteōs	polytimoteron	chrysiou	tou	apollymenou	dia	pyros	de	
7	ἵνα	τὸ	δοκίμιον	ὑμῶν	τῆς	πίστεως ,	πολυτιμότερον	χρυσίου ,	τοῦ	ἀπολλυμένου ,	διὰ	πυρὸς	δὲ
	so that	the	proven genuineness	of your	-	faith	more precious	than gold	-	perishing	by	fire	though
	Conj	Art-NNS	N-NNS	PPro-G2P	Art-GFS	N-GFS	Adj-NNS-C	N-GNS	Art-GNS	V-PPM-GNS	Prep	N-GNS	Conj

1381 [e]                      2147 [e]                      1519 [e]                      1868 [e]                      2532 [e]                      1391 [e]                      2532 [e]                      5092 [e]                      1722 [e]                      602 [e]                      2424 [e]                      5547 [e]  
dokimazomenou                      heurethē                      eis                      epainon                      kai                      doxan                      kai                      timēn                      en                      apokalypsei                      Iēsou                      Christou  
δοκιμαζομένου ,                      εὐρεθῆ                      εἰς                      ἔπαινον                      καὶ                      δόξαν                      καὶ                      τιμὴν                      ἐν                      ἀποκαλύψει                      Ἰησοῦ                      Χριστοῦ ,  
being refined                      may be discovered                      to result in                      praise                      and                      glory                      and                      honor                      in                      [the] revelation                      of Jesus                      Christ  
V-PPMP-GNS                      V-ASP-3S                      Prep                      N-AMS                      Conj                      N-AFS                      Conj                      N-AFS                      Prep                      N-DFS                      N-GMS                      N-GMS

**1:8 – Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory,**

3739 [e]	3756 [e]	3708 [e]	25 [e]	1519 [e]	3739 [e]	737 [e]	3361 [e]	3708 [e]	4100 [e]	1161 [e]	21 [e]	
hon	ouk	idontes	agapate	eis	hon	arti	mē	horōntes	pisteuontes	de	agalliasthe	
8	ὄν	οὐκ	ιδόντες	ἀγαπᾶτε ,	εἰς	ὄν	ἄρτι	μὴ	ὀρῶντες	πιστεύοντες	δὲ	ἀγαλλιᾶσθε
	whom	not	having seen	you love	on	whom	now [though]	not	seeing	believing	now	you exult
	RelPro-AMS	Adv	V-APA-NMP	V-PIA-2P	Prep	RelPro-AMS	Adv	Adv	V-PPA-NMP	V-PPA-NMP	Conj	V-PIM-2P

5479 [e]                      412 [e]                      2532 [e]                      1392 [e]  
chara                      aneklaletō                      kai                      dedoxasmenē  
χαρᾶ                      ἀνεκκλήτῳ                      καὶ                      δεδοξασμένη ,  
with joy                      inexpressible                      and                      filled with glory  
N-DFS                      Adj-DFS                      Conj                      V-RPMP-DFS

**1:9 – obtaining the outcome of your faith, the salvation of your souls.**

2865 [e]	3588 [e]	5056 [e]	3588 [e]	4102 [e]	4771 [e]	4991 [e]	5590 [e]	
komizomenoi	to	telos	tēs	pisteōs	hymōn	sōtērian	psychōn	
9	κομιζόμενοι	τὸ	τέλος	τῆς	πίστεως	ὑμῶν ,	σωτηρίαν	ψυχῶν .
	receiving	the	outcome	of the	faith	of you	[the] salvation	of [your] souls
	V-PPM-NMP	Art-ANS	N-ANS	Art-GFS	N-GFS	PPro-G2P	N-AFS	N-GFP

**1:10 – Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully,**

4012 [e]	3739 [e]	4991 [e]	1567 [e]	2532 [e]	1830 [e]	4396 [e]	3588 [e]			
Peri	hēs	sōtērias	exezetēsan	kai	exēraunēsan	prophētai	hoi			
10	Περὶ	ἧς	σωτηρίας	,	ἐξεζήτησαν	καὶ	ἐξηραύνησαν	προφήται	,	οἱ
	Concerning	this	salvation		sought out	and	searched out diligently	[the] prophets		-
	Prep	RelPro-GFS	N-GFS		V-AIA-3P	Conj	V-AIA-3P	N-NMP		Art-NMP

4012 [e]	3588 [e]	1519 [e]	4771 [e]	5485 [e]	4395 [e]
peri	tēs	eis	hymas	charitos	prophēteusantes
περὶ	τῆς	εἰς	ὑμᾶς	χάριτος	προφητεύσαντες
of	the	toward	you	grace	having prophesied
Prep	Art-GFS	Prep	PPro-A2P	N-GFS	V-APA-NMP

**1:11 – inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.**

2045 [e]	1519 [e]	5101 [e]	2228 [e]	4169 [e]	2540 [e]	1213 [e]	3588 [e]	1722 [e]	846 [e]	4151 [e]	5547 [e]	
eraunōntes	eis	tina	ē	poion	kairon	edēlou	to	en	autois	Pneuma	Christou	
11	ἐραυνῶντες	εἰς	τίνα	ἢ	ποῖον	καιρὸν	ἐδήλου	τὸ	ἐν	αὐτοῖς	Πνεῦμα	Χριστοῦ
	inquiring	into	what	or	what manner of	time	was signifying	the	in	them	Spirit	of Christ
	V-PPA-NMP	Prep	IPro-AMS	Conj	IPro-AMS	N-AMS	V-IIA-3S	Art-NNS	Prep	PPro-DM3P	N-NNS	N-GMS

4303 [e]	3588 [e]	1519 [e]	5547 [e]	3804 [e]	2532 [e]	3588 [e]	3326 [e]	3778 [e]	1391 [e]
promartyromenon	ta	eis	Christon	pathēmata	kai	tas	meta	tauta	doxas
προμαρτυρόμενον	τὰ	εἰς	Χριστὸν	παθήματα	καὶ	τὰς	μετὰ	ταῦτα	δόξας
testifying beforehand	-	unto	Christ's	sufferings	and	the	after	these	glories
V-PPM/P-NNS	Art-ANP	Prep	N-AMS	N-ANP	Conj	Art-AFP	Prep	DPro-ANP	N-AFP

**1:12 – It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.**

3739 [e]	601 [e]	3754 [e]	3756 [e]	1438 [e]	4771 [e]	1161 [e]	1247 [e]	846 [e]	3739 [e]	3568 [e]	
hois	apekalyphthē	hoti	ouch	heautois	hymīn	de	diēkonoun	auta	ha	nyn	
12	οἷς	ἀπεκαλύφθη	ὅτι	οὐχ	ἑαυτοῖς	,	ὑμῖν	δὲ	,	διηκόνουν	
	to whom	it was revealed	that	not	themselves	you	however	they were serving	in those things	which	now
	RelPro-DMP	V-AIP-3S	Conj	Adv	RefPro-DM3P	PPro-D2P	Conj	V-IIA-3P	PPro-AN3P	RelPro-NNP	Adv

312 [e]	4771 [e]	1223 [e]	3588 [e]	2097 [e]	4771 [e]	1722 [e]	4151 [e]	40 [e]	649 [e]
anēgelē	hymīn	dia	tōn	euangelisamenōn	hymas	en	Pneumati	Hagiō	apostalenti
ἀνηγγέλη	ὑμῖν	διὰ	τῶν	εὐαγγελισαμένων	ὑμᾶς	ἐν	Πνεύματι	Ἁγίῳ	ἀποσταλέντι
have been proclaimed	to you	by	those	having proclaimed the gospel to	you	by	[the] Spirit	Holy	having been sent
V-AIP-3S	PPro-D2P	Prep	Art-GMP	V-APM-GMP	PPro-A2P	Prep	N-DNS	Adj-DNS	V-APP-DNS

575 [e]	3772 [e]	1519 [e]	3739 [e]	1937 [e]	32 [e]	3879 [e]
ap' ouranou	eis	ha	epithymousin	angeloi	parakypsaī	
ἀπ' οὐρανοῦ	,	εἰς	ἃ	ἐπιθυμοῦσιν	ἄγγελοι	παρακύψαι
from	heaven	into	which	desire	angels	to look
Prep	N-GMS	Prep	RelPro-ANP	V-PIA-3P	N-NMP	V-ANA