

# First Peter 1:8-19

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	ἰδόντες	ἀγαπᾶτε	, εἰς	ὄν	ἄρτι	μὴ	ὁρῶντες	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	aneklalētō	kai	dedoxasmenē
χαρᾶ	ἀνεκλαλήτω	καὶ	δεδοξασμένη
with joy	inexpressible	and	filled with glory
N-DFS	Adj-DFS	Conj	V-RPM/P-DFS

1. Verse 1:6-7 dealt with faith.
2. Verse 1:8 addresses love and hope.
3. Together 1:6-8 cover the three greatest virtues: Faith, Hope and Love of 1 Corinthians 13.
  - a. Faith is in the promises God.
  - b. Love is for Jesus, the Son of God
  - c. Hope is in the character of the Son of God
4. These three virtues combined together today in our lives give us a taste of the joy we will experience when this life is over and our salvation is complete.\
5. Today this joy is inexpressible because we do not have the capacity to experience it or to understand it. But, we do have enough faith, hope and love to get us through the trials in this life as we are prepared for the full capacity of God.
6. **The Power of the Word**
  - a. Peter had seen Jesus, the living Word. Peter knew and loved Jesus.
  - b. These believers had not heard nor seen Jesus.
  - c. Yet, they also knew and loved Jesus.
  - d. How? They had heard the living Word taught and met Jesus, who is the Word, through the truth they heard.
7. In the OT believers where to love God and have faith in God.  
In the NT this love and faith is towards Jesus. Another clear indication that Jesus is God.
8. Because of their faith believers can have joy in the midst of trials.

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 <u>κομιζόμενοι</u>	τὸ	<u>τέλος</u>	τῆς	<u>πίστεως</u>	ὑμῶν	, <u>σωτηρίαν</u>	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. What is taking place right now in life is the completion of the Three Phase salvation experience:

- a. Spirit (in the past) - At the point of salvation our spirits are born again, given new life, brought into the kingdom of light, etc.
  - b. Soul (in the present) - During life our minds, attitudes, will, intellect, emotions, etc. are transformed into the image of Christ.
  - c. Body (in the future) - At the resurrection our bodies will be resurrected from natural bodies that are corruptible and made from the dirt to incorruptible, glorious bodies (like Christ's) that are spiritual. (1 Cor. 15:50-58)
2. "Soul" is *psyche* and is not used as Paul uses it to refer to the immaterial part of man but is used by Peter as reference to the whole person. This is the way Peter's Bible, the Greek translation of the Hebrew Scriptures, used the word.

"receiving" is a verb used for obtaining a prize or reward in the Greek

- 2 Cor. 5:10 - appear before the judgment seat to **receive** what is due him
- Eph. 6:8 – "the Lord will reward everyone for whatever good he does"
- Heb. 11:13 – OT saints did not **receive** what was promised
- 1 Peter 5:4 – "When the Chief Shepherd appears, you will **receive** the crown of glory that will never fade away."

# SALVATION

## For Regeneration to Glorification



*Whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.*

– John 5:24

*He who believes has everlasting life.*

– John 6:47-48

*God has given us eternal life, and this life is in his Son. He who has the Son has life.*

– 1 John 5:11-12

*Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.* – Philippians 3:20-21

The Disciple John also describes it:

*We know that when he appears, we shall be like him, for we shall see him as he is.* – 1 John 3:2

The Christian life can be divided into three phases: past (relating to the spirit), present (relating to the soul) and future (relating to the body).

### **Phase One (Past)**

The salvation of our spirit known as the new birth, or being “born again”, begins the Christian life. For Christian believers this event occurred in the past, when they first believed the message. Paul writes to the Ephesians: *“You also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit”* (Ephesians 1:13). Theology calls this first phase “justification” for by it we are saved from the penalty of sin and made just (or righteous) in the eyes of God. It is the victory of the Cross over sin applied to our lives, and by it we receive the new nature and the Holy Spirit. This phase also includes redemption and positional sanctification.

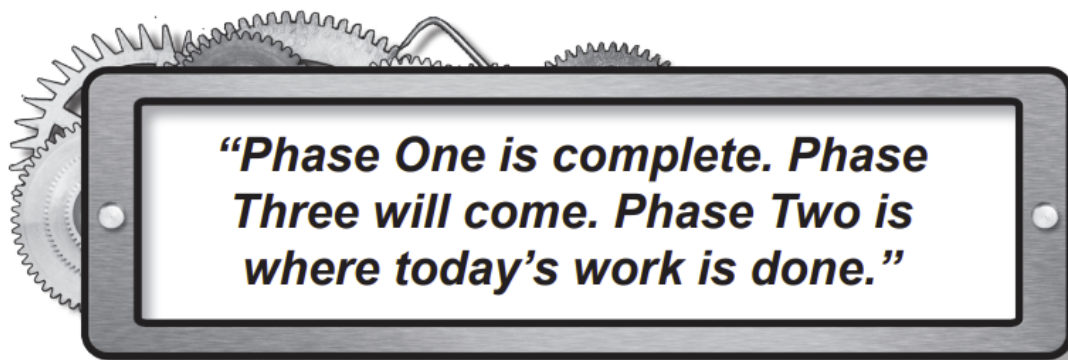
### **Phase Two (Present)**

The salvation of the Soul (Mind) is referred to by Paul as *“the renewing of your minds”* (Romans 12:2). For Christian believers, if this phase two process is happening, it is happening now, in the present time, during their life on earth. Paul writes to believers in Philippi who have already been saved (phase one) by believing the message and trusting in Christ for their salvation: *“Continue to work out your salvation with fear and trembling”* (Philippians 2:12). To the believers in Corinth Paul writes: *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God”* (1 Corinthians 1:18).

Theology calls this second phase “sanctification”, for in it we are rescued from the power of sin in our lives (i.e., we are sanctified). This is the practical victory over sin that takes place in our lives. This is maturity, which is the goal of our faith in this lifetime.

### **Phase Three (Future)**

The salvation of our bodies occurs at the physical resurrection, which was referred to by Paul when he said, “*We wait eagerly for our adoption as sons, the redemption of our bodies*” (Romans 8:23). And again, “*Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body*” (Philippians 3:20-12). The writer of the book of Hebrews says that “*(Christ) will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him*” (9:28). Theology calls this third phase “glorification” and “complete sanctification”, for it is the process by which we are delivered completely from the presence of sin in our lives. This is the final victory over sin.



If you are a believer (a Christian, a saint, a born-again person), then phase one is a finished work. Your spirit has been saved in the past. You are complete in Christ.

You cannot lose this salvation or undo it, and you cannot bounce back and forth between being saved and unsaved. You either are saved or you are not. If you are, then it is time to move on in your spiritual growth. If you are not, then it is time to consider placing faith in the work of Jesus on

→ Full book “The Word: Apparatus for Salvation, Renewal and Maturity” online as a .pdf here: <https://www.generationword.com/Apparatus-TheWord.pdf>



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	exezētēsan	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. This salvation is more than a new Christian idea.
2. Peter says it was the focus of the entire OT.
3. The OT prophets spoke of this day of salvation.
  - a. Genesis 12:3 –

***"I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."***
  - b. Psalm 22:27 –

***"All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you. For kingship belongs to the Lord, and he rules over the nations."***
  - c. Isaiah 42:4 –

***"He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law."***
  - d. Isaiah 49:6 –

***"It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth."***
  - e. Isaiah 56:3-7 –
  - f. Isaiah 60:1-3 –
  - g. Jeremiah 16:19-21 –

***"O Lord, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth and say:  
"Our fathers have inherited nothing but lies, worthless things in which there is no profit.  
Can man make for himself gods? Such are not gods!"  
"Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the Lord."***
  - h. Zechariah 2:11 –

***"And many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you."***

- i. Malachi 1:11 –  
**“For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.”**
- j. Paul quotes four more in Romans 15:9-12 –
- i. Psalm 18:49 –  
**“For this I will praise you, O Lord, among the nations,**
  - ii. **and sing to your name.”**
  - iii. Deuteronomy 32:43 –  
**“Rejoice with him, O heavens;**
  - iv. **bow down to him, all gods.”**  
 (Dead Sea Scroll, Septuagint; Masoretic Text: **Rejoice his people, O nations**)
  - v. Psalm 117:1 -  
**“Praise the Lord, all nations! Extol him, all peoples!”**
  - vi. Isaiah 11:10 – (11:10-12 -  
**“In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.”**

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

The prophets lacked some information:

- the time of this salvation (Greek says, “what time”)
- the context of this salvation (Greek says, “what type of time”)

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	αὐτά	ἃ	νῦν
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	εὐαγγελισσαμένων	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

The prophets did know they spoke not to their generation but to a future people.

The prophets knew their words would be fulfilled in a distant generation (Gen. 49:10; Num. 24:17; Deut. 18:15; Dan. 9:24-27; Joel 2:28; Habak. 2:1-3)

The believers of Peter's day and ours did not learn about Christ because of these prophets or because the scriptures true meaning was discovered.

Believers learned of Christ because of:

- 1) The Spirit sent from heaven
- 2) Spirit inspired messengers who told them the message

Without the coming of the Spirit and His work the message still would not be clear.

We then are living in an age of extreme privilege.

Even if we suffer and are persecuted the privilege is of knowing the truth is greater and with tremendous power.

Even the mighty angels do not participate nor understand this great privilege.

Salvation has come to us in such a powerful way through the Holy Spirit that it even surpasses the angels understanding and experience.

εἰς INTO                      α WHICH                      ἐπιθυμοῦσιν DESIRE  
 ἀγγελοι ANGELS                      παρακύψαι TO LOOK

“Desire” or “Long” is ἐπιθυμοῦσιν (present, indicative, active or ἐπιθυμῶ) it means “to desire, to long for, to eagerly desire.

- a. The verb is used consistently for a desire not yet fulfilled.
- b. The Present Tense indicates a continual action that has not yet been fulfilled

“Angels” is ἀγγελος

“To Look” is παρακύψαι (aorist active infinitive) it means:

“to stretch forward the head, especially through a window or door, sometimes inward, more often than outward. When used figuratively, it commonly implies a rapid and cursory

glance. The word means to bend down to look and often suggests a fleeting glance such as 'to peep', 'to catch a glimpse of'. The main idea here rests on their intense interest in what has taken place and on the limitations of their power and knowledge."  
*(Linguistic and Exegetical Key" by Cleon Rogers)*

**1:13 - Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.**

1352 [e]	328 [e]	3588 [e]	3751 [e]	3588 [e]	1271 [e]	4771 [e]	3525 [e]	5049 [e]
Dio	anazōsamēnoi	tas	osphyas	tēs	dianoias	hymōn	nēphontes	teleiōs
<b>13</b> Διὸ	ἀναζωσάμενοι	τὰς	ὀσφύας	τῆς	διανοίας	ὑμῶν	, νήφοντες	, τελείως
Therefore	having girded up	the	loins	of the	mind	of you	being sober-minded	fully
Conj	V-APM-NMP	Art-AFP	N-AFP	Art-GFS	N-GFS	PPro-G2P	V-PPA-NMP	Adv

1679 [e]	1909 [e]	3588 [e]	5342 [e]	4771 [e]	5485 [e]	1722 [e]	602 [e]	2424 [e]	5547 [e]
elpisate	epi	tēn	pheromenēn	hymīn	charin	en	apokalypsei	Iēsou	Christou
ἐλπίζατε	ἐπὶ	τὴν	φερομένην	ὑμῖν	χάριν	ἐν	ἀποκαλύψει	Ἰησοῦ	Χριστοῦ
set [your] hope	upon	the	being brought	to you	grace	in	[the] revelation	of Jesus	Christ
V-AMA-2P	Prep	Art-AFS	V-PPM/P-AFS	PPro-D2P	N-AFS	Prep	N-DFS	N-GMS	N-GMS

Peter begins a call to holiness:

- 1) his theme of hope is introduced as the basis for holiness
- 2) he then moves to the relationship aspect as reason for holiness
- 3) he finalizes the discussion on holiness with a call to live holy

“**Therefore**” connects means to say that since these people are going through trials they should do the following....

“**Prepare**” is **ἀναζωσάμενοι** (Aorist Middle) – “to bind up, to gather up, to gird up. The word refers to the habit of the Orientals, who quickly gather up their loose robes with a girdle or belt when in a hurry or at the start of a journey because the easterners’ long flowing robes would impede physical activity unless tucked under the belt. One worker describes tavern keepers who worked in front of their taverns with their tunics belted high.” *(Linguistic and Exegetical Key" by Cleon Rogers)*

“**Mind**” refers to not just the intellectual side of man but the whole inner part of man that leads him, motivates him, sets his attitude and helps him make decisions.

νηφοντες BEING SOBER    τελειως PERFECTLY    ελπισατε HOPE  
 επι IN    την THE    φερομενην BEING BROUGHT    υμιν TO  
 YOU    χαριν GRACE    εν AT    αποκαλυψει REVELATION  
 ιησου OF JESUS    χριστου CHRIST

Literal – “**Therefore girding up the loins of the mind of you, being sober, perfectly hope on the grace being brought to you at the revelation of Jesus Christ.**”



“**Be self-controlled**” – Greek means “to be calm and collected in spirit, to be temperate, dispassionate. Applied to the mind the Christian is to see things from the divine view point and not in a distorted fashion influenced by the world in which they are:

- “strangers” (1:1), #4215, **parepidamos** on who lives alongside of, foreigner temporarily living in a place, staying for a while in a strange place”
- “strangers” (1:17), #4229, **paroikia**, a temporary residency, temporary stay. **Paroikia** means to take residence in a place without taking out or being granted citizen rights.

“Set your hope” – our hope is to be fully placed in the return of Jesus and the rewards that will be there. This is in comparison to setting their hope on the temporary that is described in 1:24-25

“**Fully**” is **teleios** meaning “perfectly, completely”. Our hope is to be completely and unchangingly.

“**Being Brought**” (or, NIV “given”) is **φερομενην** (present passive participle) means “to carry, to bear, to bring. The Present Participle pictures the process like ‘that is being brought’ Although a present participle can have a future force, it is used here in keeping with the writer’s conviction that the object of their hope is already virtually within his readers’ grasp.” (*Linguistic and Exegetical Key*” by Cleon Rogers)

Hope is to be in the reward at the return of Christ and not on the rewards of this age. There is a grace that is received upon hearing the revelation of Jesus.

Two ways to totally place hope in Christ and his future:

1. Getting your minds ready
2. Be balanced.

Both of these are participles in the Greek that explain the imperative in the Greek:

→ The command to Hope!

In the English “prepare your minds for action” and “be self-controlled” appear as imperatives themselves.

There is only one imperative: Hope!

These other two are the way you fulfill the command to Hope.

1:14 – **As obedient children, do not be conformed to the passions of your former ignorance,**

5613 [e]	5043 [e]	5218 [e]	3361 [e]	4964 [e]	3588 [e]	4386 [e]	1722 [e]
hōs	tekna	hypakoēs	mē	syschēmatizomenoi	tais	proteron	en
14 ὡς	τέκνα	ὑπακοῆς	, μὴ	συσχηματιζόμενοι	ταῖς	πρότερον	ἐν
as	children	of obedience	not	fashioning yourselves	to the	former	in
Adv	N-NNP	N-GFS	Adv	V-PPM/P-NMP	Art-DFP	Adj-ANS-C	Prep

3588 [e]	52 [e]	4771 [e]	1939 [e]
tē	agnoia	hymōn	epithymiais
τῇ	ἀγνοία	ὑμῶν	ἐπιθυμίαις .
the	ignorance	of you	desires
Art-DFS	N-DFS	PPro-G2P	N-DFP

**Conform**” is συσχηματιζομενοι (present middle participle) and means “to form together, to conform.”

- The Middle Voice means here “do not fashion yourselves” or “do not allow yourself to be fashioned,”
- Used in Romans 12:2
- Refers to forming to the outside world
- assuming an outward appearance that does not come from your inner nature (children of obedience) nor does it represent what is non the inside
- This is a believer dressed up like the world
- Imperative

**Former**” is προτερον and means “former, previous”

**Ignorance**” is αγνοια it refers to an ignorance that is a moral and religious defect considered to be rebellion to God.

- The reference to them living in ignorance shows that these were Gentile readers (Acts 17:23, 30; Eph. 4:18)

We have a new nature but we can either become holy like we are on the inside or we can put on a costume like the world

1:15 – **but as he who called you is holy, you also be holy in all your conduct,**

235 [e]	2596 [e]	3588 [e]	2564 [e]	4771 [e]	40 [e]	2532 [e]	846 [e]	40 [e]	1722 [e]	
alla	kata	ton	kalesanta	hymas	hagion	kai	autoi	hagioi	en	
<b>15</b>	ἀλλὰ	κατὰ	τὸν	καλέσαντα	ὑμᾶς	ἅγιον	, καὶ	αὐτοὶ	ἅγιοι	ἐν
<b>But</b>	<b>as</b>	<b>the [One]</b>	<b>having called</b>	<b>you</b>	<b>[is] holy</b>	<b>also</b>	<b>yourselves</b>	<b>holy</b>	<b>in</b>	
Conj	Prep	Art-AMS	V-APA-AMS	PPro-A2P	Adj-AMS	Conj	PPro-NM3P	Adj-NMP	Prep	

3956 [e]	391 [e]	1096 [e]
pasē	anastrophē	genēthēte
πάση	ἀναστροφῇ	γενήθητε ,
<b>all</b>	<b>[your] conduct</b>	<b>be</b>
Adj-DFS	N-DFS	V-AMP-2P

**As**” in “as he who called you is holy” is from **Kata** with the root meaning being “down” which indicates domination from something or someone. In this case down from the one who called you. We do not conform or be pattern after the world, but are transformed or molded into the image of the Holy One who called us.

The word **be**” in “so be holy in all you do,” is a form of the word **ginomai** (be) which is the word for becoming, not for the word expressing “being” or “nature.” (Wuest says, “It is ingressive aorist here,

signifying entrance into a new state.” We who have entered into a new nature through salvation are now becoming or growing into our new nature.

1:16 – **since it is written, “You shall be holy, for I am holy.”**

1360 [e]	1125 [e]	3754 [e]	40 [e]	1510 [e]	3754 [e]	1473 [e]	40 [e]	1510 [e]
dioti	gegraptai	hoti	Hagioi	esesthe	hoti	egō	hagios	eimi
<b>16</b>	διότι	γέγραπται	ὅτι :	Ἅγιοι	ἔσεσθε	,	ὅτι	ἐγὼ ἅγιος [εἰμι] .
	because	it has been written	-	Holy	you shall be	because	I	holy am
	Conj	V-RIM/P-3S	Conj	Adj-NMP	V-FIM-2P	Conj	PPro-N1S	Adj-NMS V-PIA-1S

Leviticus 11:44 by Moses.

“It is written” was a phrased used by Jesus in Matthew 4:4, 7 and also it was misquoted by Satan in Matt. 4:6.

1:17 – **And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile,**

2532 [e]	1487 [e]	3962 [e]	1941 [e]	3588 [e]	678 [e]	2919 [e]	2596 [e]	3588 [e]
Kai	ei	Patera	epikaleisthe	ton	aprosopolēptōs	krinonta	kata	to
<b>17</b>	Καὶ	εἰ	Πατέρα	ἐπικαλεῖσθε	τὸν	ἀπροσωπολήμπτως	κρίνοντα	κατὰ τὸ
	And	if	[as] Father	you call on	the [One]	impartially	judging	according to the
	Conj	Conj	N-AMS	V-PIM-2P	Art-AMS	Adv	V-PPA-AMS	Prep Art-ANS

1538 [e]	2041 [e]	1722 [e]	5401 [e]	3588 [e]	3588 [e]	3940 [e]	4771 [e]	5550 [e]	390 [e]
hekastou	ergon	en	phobō	ton	tēs	paroikias	hymōn	chronon	anastrophēte
ἐκάστου	ἔργον	,	ἐν	φόβῳ	τὸν	τῆς	παροικίας	ὑμῶν	χρόνον ἀναστράφητε ,
of each	work		in	fear	during the	of the	sojourn	of you	time conduct yourselves
Adj-GMS	N-ANS		Prep	N-DMS	Art-AMS	Art-GFS	N-GFS	PPro-G2P	N-AMS V-AMP-2P

“Impartially” literally means “does not receive face,” *aprosopolaptos*”...

1. a- means “not”
2. –pro- means before

Live out your lives here as strangers in fear of the holy one who judges everyone impartially, not in fear of those who will be judged by him

1:18 – **knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,**

1492 [e]	3754 [e]	3756 [e]	5349 [e]		694 [e]	2228 [e]	5553 [e]	3084 [e]	1537 [e]		
eidotes	hoti	ou	phthartois		argyriō	ē	chrysiō	elytrōthēte	ek		
18	εἰδότες	ὅτι	οὐ	φθαρτοῖς	—	ἀργυρίῳ	ἢ	χρυσίῳ	—	ἐλυτρώθητε	ἐκ
	knowing	that	not	by perishable things		by silver	or	by gold		you were redeemed	from
	V-RPA-NMP	Conj	Adv	Adj-DNP		N-DNS	Conj	N-DNS		V-AIP-2P	Prep

3588 [e]	3152 [e]	4771 [e]	391 [e]	3970 [e]
tēs	mataias	hymōn	anastrophēs	patroparadotou
τῆς	ματαιίας	ὑμῶν	ἀναστροφῆς	πατροπαραδότου ,
the	futile	of you	manner of life	handed down from [your] fathers
Art-GFS	Adj-GFS	PPro-G2P	N-GFS	Adj-GFS

“Redeemed” was a familiar practice of purchasing themselves or an enslaved friend or relative out of slavery. People could be redeemed out from being prisoners of war by friends or by their country.

“empty” means worthless, futile and a hope that is vanity. Similar comparison is in: 1 Cor. 3:20; Eph. 4:17; Rom. 1:21 and 8:20; James 1:26

**1:19 – but with the precious blood of Christ, like that of a lamb without blemish or spot.**

235 [e]	5093 [e]	129 [e]	5613 [e]	286 [e]	299 [e]	2532 [e]	784 [e]	5547 [e]	
alla	timiō	haimati	hōs	amnou	amōmou	kai	aspilou	Christou	
19	ἀλλὰ	τιμίῳ	αἵματι ,	ὡς	ἀμνοῦ	ἀμώμου	καὶ	ἀσπίλου ,	Χριστοῦ ,
	but	by [the] precious	blood	as	of a lamb	without blemish	and	without spot	of Christ
	Conj	Adj-DNS	N-DNS	Adv	N-GMS	Adj-GMS	Conj	Adj-GMS	N-GMS

“precious” means “high value”

“without blemish” refers to moral defects

The blood of Christ is connected here with ransom, not necessarily with forgiveness. This will be stressed by Peter, but not here. The focus is redemption or payment. (Sins are referred to by John in John 1:29 and 36.

**1:20 – He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you**

4267 [e]	3303 [e]	4253 [e]	2602 [e]	2889 [e]	5319 [e]	1161 [e]	1909 [e]
proegnōsmenou	men	pro	katabolēs	kosmou	phanerōthentos	de	ep'
20 προεγνωσμένου	μὲν	πρὸ	καταβολῆς	κόσμου	, φανερωθέντος	δὲ	ἐπ'
having been foreknown	indeed	before	[the] foundation	of [the] world	having been revealed	however	in
V-RPM/P-GMS	Conj	Prep	N-GFS	N-GMS	V-APP-GMS	Conj	Prep

2078 [e]	3588 [e]	5550 [e]	1223 [e]	4771 [e]
eschatou	tōn	chronōn	di'	hymas
ἔσχατου	τῶν	χρόνων	δι'	ὑμᾶς
[the] last	-	times	for the sake of	you
Adj-GMS	Art-GMP	N-GMP	Prep	PPro-A2P

1:21 – **who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.**

3588 [e]	1223 [e]	846 [e]	4103 [e]	1519 [e]	2316 [e]	3588 [e]	1453 [e]	846 [e]	1537 [e]	3498 [e]	2532 [e]
tous	di'	autou	pistous	eis	Theon	ton	egeiranta	auton	ek	nekron	kai
21 τοὺς	δι'	αὐτοῦ	πιστοὺς	εἰς	Θεὸν	, τὸν	ἐγείραντα	αὐτὸν	ἐκ	νεκρῶν	καὶ
who	by	Him	believe	in	God	the [one]	having raised up	Him	out from	[the] dead	and
Art-AMP	Prep	PPro-DM3S	Adj-AMP	Prep	N-AMS	Art-AMS	V-APA-AMS	PPro-AM3S	Prep	Adj-GMP	Conj

1391 [e]	846 [e]	1325 [e]	5620 [e]	3588 [e]	4102 [e]	4771 [e]	2532 [e]	1680 [e]	1510 [e]	1519 [e]	2316 [e]
doxan	autō	donta	hōste	tēn	pistin	hymōn	kai	elpida	einai	eis	Theon
δόξαν	αὐτῷ	δόντια	, ὥστε	τὴν	πίστιν	ὑμῶν	, καὶ	ἐλπίδα	, εἶναι	εἰς	Θεόν
glory	Him	having given	so as for	the	faith	of you	and	hope	to be	in	God
N-AFS	PPro-DM3S	V-APA-AMS	Conj	Art-AFS	N-AFS	PPro-G2P	Conj	N-AFS	V-PNA	Prep	N-AMS

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,**

3588 [e]	5590 [e]	4771 [e]	48 [e]	1722 [e]	3588 [e]	5218 [e]	3588 [e]	225 [e]	1519 [e]	5360 [e]
Tas	psychas	hymōn	hēgnikotes	en	tē	hypakoē	tēs	alētheias	eis	philadelphian
22 Τὰς	ψυχὰς	ὑμῶν	ἡγνικότες	ἐν	τῇ	ὑπακοῇ	τῆς	ἀληθείας	εἰς	φιλαδελφίαν
The	souls	of you	having purified	by	-	obedience	to the	truth	unto	brotherly love
Art-AFP	N-AFP	PPro-G2P	V-RPA-NMP	Prep	Art-DFS	N-DFS	Art-GFS	N-GFS	Prep	N-AFS

505 [e]	1537 [e]	2513 [e]	2588 [e]	240 [e]	25 [e]	1619 [e]
anypokriton	ek	katharas	kardias	allēlous	agapēsate	ektenōs
ἀνυπόκριτον	, ἐκ	[καθαρᾶς]	καρδίας	, ἀλλήλους	ἀγαπήσατε	ἐκτενῶς
sincere	out of	purity	of heart	one another	love	fervently
Adj-AFS	Prep	Adj-GFS	N-GFS	RecPro-AMP	V-AMA-2P	Adv

1:23 – **since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God:**



313 [e]	3756 [e]	1537 [e]	4701 [e]	5349 [e]	235 [e]	862 [e]	1223 [e]	3056 [e]	2198 [e]
anagegennēmenoi	ouk	ek	sporas	phthartēs	alla	aphthartou	dia	logou	zōntos
23 ἀναγεγεννημένοι , οὐκ ἐκ σποραῶς φθαρτῆς , ἀλλὰ ἀφθάρτου , διὰ λόγου ζῶντος									
Having been born again	not	of	seed	perishable	but	of imperishable	by	[the] word	living
V-RPM/P-NMP	Adv	Prep	N-GFS	Adj-GFS	Conj	Adj-GFS	Prep	N-GMS	V-PPA-GMS

2316 [e]	2532 [e]	3306 [e]
Theou	kai	menontos
Θεοῦ , καὶ μένοντος ,		
of God	and	abiding
N-GMS	Conj	V-PPA-GMS

