

# First Peter 1:10-13

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. This salvation is more than a new Christian idea.
2. Peter says it was the focus of the entire OT.
3. “SEARCHED” or “SOUGHT OUT” – *exeetzesan* – ἐξεζήτησαν - /ek-zay-teh'-o/ - “To seek out, to search diligently, to inquire earnestly.”
  - a. From:
    - i. preposition **ἐκ** - *ek*, meaning "out of" or "from"
    - ii. **ζητέω** - *zeteo*, meaning "to seek" or "to search for"
  - b. The verb ἐκζητέω (*ekzeteo*) conveys the idea of an intense, diligent search or inquiry. It implies a thorough and earnest seeking, often with the connotation of seeking with a purpose or goal in mind.
4. “INQUIRED CAREFULLY” or “SEARCHED OUT DILIGENTLY” – *exeraunao* – ἐξερευνάω - /ex-er-yoo-nah'-o/ - “To search out, to examine thoroughly”
  - a. From:
    - i. prefix **ἐξ** – *ex* - meaning "out" or "thoroughly"
    - ii. verb **ἐρευνάω** - *ereunaó* - meaning "to search" or "to examine"
  - b. The verb ἐξερευνάω conveys the action of searching or examining something with great diligence and thoroughness. It implies an intensive investigation or inquiry, often with the intent of discovering hidden truths or gaining a deeper understanding.
  - c. Daniel 8:15 – “*When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man.*”
  - d. Daniel 12:8-9 – “*I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end.*”
  - e. Habakkuk 2:1-4 – “*I will take my stand at my watchpost and station myself on the tower, and look out to see what he will say to me, and what I will answer concerning my complaint. And the Lord answered me:*

***“Write the vision; make it plain on tablets, so he may run who reads it. For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay.***

***“Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.”***

- f. Luke 24:25-27 – ***“And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”***
  - g. Matthew 13:16-17 – ***“Blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.”***
5. 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 56:6-8 – ***“And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.” The Lord God, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”***
  - f. Isaiah 60:3 – ***“And nations shall come to your light, and kings to the brightness of your rising.”***
  - 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	καῖρον	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

**"Time", "season", "opportunity"**

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	1. Χριστὸν	παθήματα	καὶ	τὰς	2. 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. “Spirit of Christ” assumes the preexistence of Christ in the Old Testament
2. The prophets lacked some information:
  - a. “What” – **τινα** – *tina* - the time of this salvation (Greek says, “what time”)

i. From BibleHub – (<https://biblehub.com/greek/5101.htm>)

“The Greek word **τίς** is an interrogative pronoun used to ask questions about identity, nature, or reason.

1. It can be translated as "who," "which," "what," or "why" depending on the context.
2. It is often used in the New Testament to inquire about people, objects, or reasons behind actions.”

b. “What manner of” – **ποιοῦν** – poion - the context of this salvation (Greek says, “what type of time”)

i. Definition – “What, which, of what kind”

ii. The Greek word **ποιός** is an interrogative pronoun used to ask questions about the nature, quality, or identity of something or someone.

1. It is often translated as "what" or "which" in English.
2. In the New Testament, "poios" is used to inquire about the characteristics or qualities of a person or thing, often in the context of teaching or dialogue.

**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	diekonoun	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]
anēngelē	hymīn	dia	tōn	euangelisamenōn	hymas	en	Pneumatī	Hagiō	apostalenti
ἀνηγγέλη	ὑμῖν	διὰ	τῶν	εὐαγγελισαμένων	ὑμᾶς	ἐν	Πνεύματι	Ἁγίῳ	ἀποστοαλέντι
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	parakypsa		
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

.....  
 εις ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι .  
 eis ha epithymousin - angeloi - parakypsa -

Means “to desire, to long for, to eagerly desire.”  
 The verb is used consistently for a desire not yet fulfilled.  
 The Present Tense indicates a continual action that has not yet been fulfilled

“to stretch forward the head, especially through a window or door. Commonly implies a rapid and cursory glance. 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. The prophets did know they spoke not to their generation but to a future people.
2. 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)
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:
  - a. The Spirit sent from heaven
  - b. Spirit inspired messengers who told them the message
  - c. Without the coming of the Spirit and His work the message still would not be clear.
4. We then are living in an age of extreme privilege.
  - a. Even if we suffer and are persecuted the privilege is of knowing the truth is greater
  - b. Knowing this Truth comes with tremendous power.
5. Even the mighty angels do not participate nor understand this great privilege.
6. Salvation has come to us in such a powerful way through the Holy Spirit that it even surpasses the angels understanding and experience.
7. "Desire" or "Long" is επιθυμουσιν (present, indicative, active or επιθυμεω) 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
8. "Angels" is αγγελος
9. "To Look" is παρακυψαι (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
13 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....



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]
te	agnoia	hymōn	epithymiais
τῇ	ἀγνοίᾳ	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
	But	as	the [One]	having called	you	[is] holy	also	yourselves	holy	in
	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
πάσῃ	ἀναστροφῇ	γενήθητε ,
all	[your] conduct	be
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	aprosopolēmtōs		krinonta	kata	to
17	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
	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

	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
ἐσχάτου	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-GM3S	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	ἠγνικότες	ἐν	τῇ	ὑπακοῇ	τῆς	ἀληθείας	εἰς	φιλαδεφίαν
	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	[καθαράς]	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	σποράς	φθαρτῆς	, ἀλλὰ	ἀφθάρτου	, διὰ	λόγου	ζώντος
	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

