

First Peter 1:12-16

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.

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| 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 |

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| 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 | 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 |

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| 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 |

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| 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)

- 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:
 - The Spirit sent from heaven
 - 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
 - Knowing this Truth comes 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.
- "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
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.

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| 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 |

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| 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 |

1. Peter begins a call to holiness:
 - a. his theme of hope is introduced as the basis for holiness
 - b. he then moves to the relationship aspect as reason for holiness
 - c. he finalizes the discussion on holiness with a call to live holy
2. “**Therefore**” connects means to say that since these people are going through trials they should do the following....
3. “**Prepare**” is *αναζωσάμενοι* (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)*
4. “**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.
5. “**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:
 - a. “strangers” (1:1), #4215, *parepidamos* on who lives alongside of, foreigner temporarily living in a place, staying for a while in a strange place”))
 - b. “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

6. **“Set your hope”** – our hope is to be fully placed in the return of Jesus and the rewards that will be there.
 - a. This is in comparison to setting their hope on the temporary that is described in 1:24-25
 - b. Hope is to be placed in the rewards distributed at the return of Christ.
 - c. This is not referring to rewards of this age.
7. **“Fully”** is *teleios* meaning “perfectly, completely”.
 - a. Our hope is to be completely and unchangingly.
8. **“Being Brought”** (or, NIV “given”) is **φερομενην** (present passive participle) which means “to carry, to bear, to bring”.
 - a. The Present Participle pictures the process like ‘that is being brought’
 - b. 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)
9. There is a grace that is received upon hearing the revelation of Jesus.
10. Two ways to totally place hope in Christ and his future:
 - i. Getting your minds ready (“prepare your minds for action”)
 - ii. Be balanced. (“be self-controlled”)
 - a. Both of these are participles in the Greek that explain the imperative in the Greek:
 - ➔ The imperative in the Greek is the command to Hope!
 - b. In the English “prepare your minds for action” and “be self-controlled” appear as imperatives themselves.
 - c. But, in the Greek there is only one imperative: Hope!
 - d. “Prepare your minds” and “be self-controlled” are the two ways Peter tells you to fulfill the command to “Hope”.

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.”**

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

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| 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 |

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| 3588 [e] | 52 [e] | 4771 [e] | 1939 [e] |
| τῇ | ἀγνοίᾳ | ὑμῶν | ἐπιθυμίαις |
| the | ignorance | of you | desires |
| Art-DFS | N-DFS | PPro-G2P | N-DFP |

1. **Conform**” is συσχηματιζόμενοι (present middle participle) and means “to form together, to conform.”
 - a. The Middle Voice means here “do not fashion yourselves” or “do not allow yourself to be fashioned,”
 - b. Used in Romans 12:2:
*“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 **Do not be conformed** to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”* – Romans 12:1-2
 - c. 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 not on the inside
 - d. This is a believer dressed up like the world
 - e. This is also an Imperative (command)
2. **Former**” is πρότερον and means “former, previous”
3. **Ignorance**” is ἀγνοία it refers to an ignorance that is a moral and religious defect considered to be rebellion to God.
 - a. The reference to them living in ignorance shows that these were Gentile readers
 - i. Acts 17:23, 30 – *“So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, ... Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by*

a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” – Acts 17:22-24, 29-31

- ii. Eph. 4:17-20 – “Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!”

- b. 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,

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| 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 | |
| 15 | 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 |

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| 3956 [e] | 391 [e] | 1096 [e] |
| pasē | anastrophē | genēthēte |
| πάσῃ | ἀναστροφῇ | γενήθητε |
| all | [your] conduct | be |
| Adj-DFS | N-DFS | V-AMP-2P |

1. “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.
2. 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.”

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| 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 | |
| 16 | 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 |

1. Leviticus 11:45 – “For I am the Lord who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.”
2. “It is written” was a phrase 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,**

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| 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 |
| 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 |

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| 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 |

1. **“Impartially”** literally means “does not receive face” from the Greek *aprosopolaptos* which means “without partiality” and comes from these three parts:
 - a. **a-** means “not”
 - b. **-prosonon-** this word prosopon means “Face, presence, person, countenance”
 - i. “pro-“ by itself means “before”
 - c. **-lambano** – “To take, receive, obtain”
2. 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,**

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| 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 |

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| 3588 [e] | 3152 [e] | 4771 [e] | 391 [e] | 3970 [e] |
| tēs | mataias | hymōn | anastrophēs | patroparadotou |
| τῆς | ματαίας | 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 |

1. **“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.
2. **“empty”** means worthless, futile and a hope that is vanity.
 - a. 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.**

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| 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 |

1. “precious” means “high value”
2. “without blemish” refers to moral defects
3. 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

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| 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 |

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| 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.

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| 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 | nekrōn | kai | |
| 21 | τοὺς | δι’ | αὐτοῦ | πιστοῦς | εἰς | Θεόν , | 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 |

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| 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,

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| 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 |

