

THE 1ST EPISTLE OF PETER

GREETINGS VSS.1-2

EXEGESIS VERSE 1:

^{GNT} 1 Peter 1:1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας,

^{NAS} 1 Peter 1:1 **Peter, an apostle of Jesus Christ**, Πέτρος (*n-nm-s*; "Peter"; the same being Simon Peter, one of the 12 apostles; Peter is his cognomen/nickname; Simon [fr. Heb. Simeon] is his pronomer/surname; Jesus gave him this name which in Aramaic is "Cephas" [Joh.1:42]; "Petros" means "stone/small rock"; cp. use of "petra" and "petros" in Mat.16:18) ἀπόστολος (*n-Pred.nm-s*; "an apostle"; one sent with full authority as a messenger/envoy) Ἰησοῦ Ἰησοῦς Χριστοῦ Χριστός (*n-gm-s*; subjective gen.; the one doing the sending; "Jesus"; + *n-gm-s*; "Christ/the Anointed/Messiah"; cf. Joh.1:41) **to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen** παρεπιδήμοις παρεπίδημος (*ap-dm-p*; "temporary residents/sojourners/strangers"; "to the ones residing as aliens"; used 3x; Heb.11:13; 1Pet.2:11) διασπορᾶς διασπορά (*n-gf-s*; *descript. gen.*; term from which we get "diaspora"; "scattered abroad/throughout"; used 3x; Joh.7:35; Jam.1:1; used of Christians, Jewish and Gentile) Πόντου, Πόντος (*n-gm-s*; "Pontos"; lit. means open sea, cf. Rev.18:17; was the original name of the Black Sea; a Roman province in NE Asia Minor next to the Black Sea; used 2x; Act.2:9) Γαλατίας, Γαλατία (*n-gf-s*; "Galatia"; large interior, mountainous region in Asia Minor, more specifically a Roman province in the southern part of the region; used 4x; 1Cor.16:1; Gal.1:2; 2Tim.4:10) Καππαδοκίας, Καππαδοκία (*n-gf-s*; "Kappadokia"; an interior province of Asia Minor; used 2x; Act.2:9) Ἀσίας Ἀσία (*n-gf-s*; "Asia"; Roman province in western Asia Minor; used 18x; area where the 7 churches of Rev. are located; Rev.1:4) καὶ (*cc*) Βιθυνίας, Βιθυνία (*n-gf-s*; "Bithynia"; province in the Northern part of Asia Minor; used 2x; Act.16:7) ἐκλεκτοῖς ἐκλεκτός (*a--dm-p*; "the chosen ones/elected ones"; placed forward in the sentence to identify the audience as believers; used 22x; both for believers and Christ cp. Luk.23:35)

ANALYSIS VERSE 1:

1. The author of this epistle immediately identifies himself in the opening, **“Peter, an apostle of Jesus Christ”**.

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2. As noted in the introduction, **Peter** wrote this epistle from Rome with help from the secretarial skills of his *faithful brother*, Silvanus. 1Pet.5:12-13
3. Peter's surname (pronomem or nomen) is Simon taken from the Hebrew Simeon.
4. He was given the nickname (cognomen) **Peter** by **Jesus** which is the Aramaic of Cephas. Joh.1:42 cp.Mar.3:16; Luk.6:14
5. Authors of the NT are seen to use all 3 of Peter's names and combinations of such throughout their writings. Exs.Mat.16:16; Mar.14:37; Joh.6:68; 2Pet.1:1 (*Simon Peter*); Mar.1:16,29; Luk.5:4,5 (Simon); Act.1:15; 2:14; et al; Gal.2:7,8 (**Peter**); 1Cor.1:12; 3:22; 9:5; etc. (Cephas – restricted to Paul's writings in address)
6. The Greek noun "Πέτρος – Petros/**Peter**" means a little rock or stone.
7. It is to be differentiated from "πέτρα – petra" which means a huge stone, boulder or massive rock.
8. Failure to discern between these terms has led to the erroneous interpretation that **Peter** is the rock upon which **Christ** is to build the Church in Mat.16:18.
9. Catholicism has used this distortion to further propagate that **Peter** therefore was the 1st pope of the Church.
10. Both petros and petra are used in Mat.16:18 and **Christ** is using a play on words.
11. **Christ** is speaking of Himself as the "petra – large rock" upon which the Church is built.
12. **Peter** (and the other apostles) is metaphorically a smaller stone used to build upon **Christ** as the foundation for the Church.
13. That **Christ** is the "petra", see 1Cor.10:4.
14. In all 4 uses of petra metaphorically, it is in reference to **Christ**. Mat.16:18; Rom.9:33; 1Cor.10:4; 1Pet.2:8
15. **Peter** was the son of Jonah/Bar- (Heb. son of) jona/John (agnomen: indicates branch of the family) and born in Bethsaida. Mat.16:17; Joh.1:42,44
16. He was the brother of Andrew and both were called early on in Christ's ministry into apostleship. Mat.4:18-20; Mat.10:2
17. In contrast to Catholic dogma for the popes to be unmarried, **Peter** was married. Mar.1:30
18. In fact, his wife accompanied him on missionary journeys. 1Cor.9:5
19. **Peter** identifies himself without any elaboration simply as "**an apostle**/ἀπόστολος - apostolos (without the d.a.) of **Jesus Christ**."
20. This style of introduction is not uncommon and used by Paul indicating one's reputation of office was all needed to identify the author. Cp.Rom.1:1; 1Cor.1:1; 2Cor.1:1; Gal.1:1; Eph.1:1; Col.1:1; 1Tim.1:1; 2Tim.1:1; Tit.1:1; cf.2Pet.1:1
21. The predicate nominative of "**apostle**" directly equates this title and office to his name.
22. An **apostle** is one that has been commissioned or fully vested in authority sent to represent another as a messenger or envoy (from apostello/ἀποστέλλω – to send).
23. **Peter** was one of the original 12 (Paul replacing Judas) so commissioned by **Christ** during His public ministry.
24. While other men are referred to as "apostles" in the NT (ex. Barnabas; Act.14:14), that which differs between their apostleship and the 12 is that **Christ** personally commissioned/chose the 12. Cf. the Great Commission of Mat.28:16ff limited to the 11; Cp.Act.1:2 & for Paul Act.9:15-16

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25. Others designated as sub-apostles simply derived their authority from men.
26. That Peter's office derived its authority from **Christ** is realized by the subjective genitive "**of Jesus Christ**".
27. A subjective genitive indicates the subject of the genitive as producing the action of that which it modifies.
28. A grammatical translation of the opening phrase could be rendered, "**Peter being an apostle as personally bestowed by Jesus Christ**".
29. **Peter** received this authority when **Jesus** appointed the original 12. Mar.3:13-19.
30. The apostle's authority to minister to multiple congregations was unique to the Apostolic Age.
31. Throughout the Church Age, false apostles have emerged. 2Cor.11:13; Rev.2:2
32. The readers of the epistle are immediately put on notice of the unique personal authority that accompanies its author.
33. It indicates that its content carries the same weight as if spoken by **Christ**, as with all of BD.
34. The recipients of the letter are addressed describing them using 3 terms in vs.1.
35. The first in the Greek text occurs last in the NAS translation, "**who are chosen**".
36. It is forward for emphasis to identify first and foremost that his audience are believers that God chose before the foundation of the world to eternal salvation. Eph.1:4
37. The dative of address "**to those chosen**" is the adjective "ἐκλεκτός – eklektos" meaning to choose or elect.
38. The premise for their eternal election to salvation is further explained in the prepositional clause opening vs.2, "*according to the foreknowledge of God...*"
39. The 2nd dative further identifies these believers as "**to those who reside as aliens**".
40. The term "παρεπιδήμιος – parepidemos" refers to one that has a temporary residence in a foreign place that is not their permanent home.
41. It is used 3x in the NT, 2x in 1Pet.1:1; 2:11 and of the roster of OT saints in Heb.11:13-16 recognizing their true citizenship being in heaven.
42. This is the sense of this term that **Peter** now applies to these Christians.
43. It establishes the citizenship of his audience in a spiritual sense as "**aliens**", while residing as bona fide citizens of the Roman provinces in view.
44. They are likened to people that are merely passing through a country with no intention of establishing permanent roots.
45. This dative adjective emphasizes that believers are bound, wherever they reside, to be transitory sojourners yearning for their "up-country" home.
46. "Home" for believers cannot be identified with any place on earth, but only with the new and heavenly order that God ushers in.
47. For further parallel ideas cf.Eph.2:19 and Phi.3:20.
48. We pass our Ph₂ time on earth, but belong as citizens to heaven.
49. We should therefore conduct ourselves as worthy ambassadors of our heavenly homeland.
50. Again, as noted in the introduction, Peter's audience was living in provinces of the Roman Empire suffering in a hostile society.
51. This is what occasioned the letter.
52. As former Gentiles breaking from their pagan history (cosmic counterparts), they were viewed with suspicion, resentment and general hostility.

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53. The epistle is designed to encourage them in the face of this ongoing and growing persecution.
54. To be treated like “2nd class citizens” not truly part of Satan’s world is to be expected. Joh.15:18-19; 17:14; 1Joh.3:13
55. **Peter** will again use this term and idea to exhort regarding the importance of isolation of the STA for victorious survival as **aliens** perpetuating +V in the A/C in 1Pet.2:11.
56. The 3rd term “**scattered throughout**” is unique as applied to these Christians.
57. This descriptive genitive in the Greek is “διασπορά - diaspora” and means “dispersion”.
58. It is used 3x and is a technical term adopted otherwise to identify believing Jews that have been dispersed outside Israel among the Gentile nations. Joh.7:35; Jam.1:1
59. A translation of these 3 terms addressing and describing Peter’s audience could be, “**to a chosen people living as resident aliens of dispersion throughout...**”
60. These congregations were made up predominately of Gentiles with the usual smattering of Jewish converts.
61. It is plainly stated they had engaged in typically Gentile or pagan STA practices (4:3) and are differentiated from the Jews as formerly not a people, but now are (2:10).
62. The universal designation as a royal priesthood further attests to the uniqueness of CA believers as a holy nation made up of all nations (2:9).
63. These Gentile believers, like Israel, were **scattered throughout** the world.
64. This designation ties CA believers with Israel as a result of Israel’s judgment. Rom.11:17-24
65. It indicates that Gentile believers are involved in a part of Israel’s history to carry on the administration of God’s plan in parenthetical lieu of Israel.
66. Just as Israel is a *diaspora* waiting for a final gathering in Israel in conclusion of Daniel’s 70th week and the 2nd Advent, the Church is a *diaspora* waiting their final gathering at the Rapture.
67. Just as Israel is dispersed **throughout** the world, so are CA Christians.
68. In the meantime we are a brotherhood separated only by geography.
69. The place **Peter** writes this *diaspora* letter from is Rome, not his home, and itself a place of exile and therefore part of the same worldwide *diaspora* his readers belong.
70. All that distinguishes the author’s own situation from that of his readers is geography.
71. However, no matter where one lives on the earth as a believer, Jew and Gentile alike, we are all part of the heavenly kingdom and share in the blessings of **Jesus Christ**, who is Savior of both Jew and Gentile alike. Rom.1:16
72. Peter’s choice of term indicates that these Gentile Christians all have as their background the OT designation and experience of the people of Israel.
73. Israel is God’s **chosen/elect** people. 1Chr.16:13; Psa.105:6; 106:5; 135:4; Isa.65:9,15,22
74. Their election from eternity past and their subsequent incorporation into the POG made them as **aliens**.
75. Peter’s Gentile readers are not “**aliens**” by race, natural birth or circumstances, but because Divine election has estranged them, as with Israel.
76. And as such, they are **scattered throughout** the world, not quite at home in the places they live.
77. Spiritual growth heightens this sense within our hearts.

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78. Even if believers are comfortable with their surroundings, they are geographically divided from the majority of the royal family and remain **aliens** in Satan's world.
79. Like the Jews of the dispersion, we are a minority **scattered** among unbelievers.
80. In this sense, our experience is similar to that of Israel (1 tiny nation in a sea of nations).
81. **Peter** then lists the Roman regions where these Christians are **scattered**, "**Pontus, Galatia, Cappadocia, Asia, and Bithynia**".
82. These 5 regions are in the area known as Asia Minor at the time (to be differentiated from **Asia**) under Roman rule.
83. Modern day Turkey represents most of this area today.
84. The question is asked, "What was Peter's relationship to his readers?"
85. There is no compelling evidence that this pastoral letter is based on his own labors of evangelizing among them.
86. If fact, he seems to disassociate himself in this regard (cf.1:12).
87. Further, there is absence of any kind of personal experience with these believers.
88. He does not mention any previous visit or contact.
89. Since Paul labored in this general region, especially **Galatia and Asia** (Ephesus), one might conclude that the letter was circulated among at least some of the converts Paul evangelized.
90. It could be that **Peter** entered into the labors of Paul as Paul was confined to his imprisonment in Rome.
91. We know nothing of Peter's movements as compared to Paul's.
92. It could be that the bearer of 1st **Peter** avoided contact with areas where Paul labored.
93. While **Peter** was **an apostle** of the circumcision (Gal.2:7), his activity among Gentiles is attested. Gal.2:12; Act.15:7
94. It is obvious that **Peter** had made rounds through the Roman provinces (he is now in Rome) and there is nothing to disprove previous visits to these regions as circuits of apostolic influence in light of no explicit mention in the letter.
95. While apostles did not tread on another's canon (2Cor.10:13-16), with the immense geographical circuits of apostolic authority (authority over multiple churches), who is to say that the apostles did not assist one another in maintenance of established churches after the fact.
96. One person could be spread only so thin..
97. In whatever case, **Peter** was familiar with these Christians sufficiently to know what they needed to hear and held pastoral authority over them at this time.
98. As the Apostolic Age pressed forward in time and their numbers diminished, remaining Apostles would take up the slack.
99. It has been noted that the list of regions in order beginning with **Pontus** and ending with **Bithynia** is curious, as both were considered a single province since about 64AD.
100. However, if the date of writing is ~63-64 AD, it would mean that Peter's itinerary preceded its writing earlier before they were singularly united.
101. It seems that the order given is designed primarily to denote that a complete sweep was to be made over this area of Asia Minor ensuring all having access to the letter.
102. What route the bearer actually took remains unknown.

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EXEGESIS VERSE 2:

^{GNT} 1 Peter 1:2 κατὰ πρόγνωσιν θεοῦ πατρός ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

^{NAS} 1 Peter 1:2 Revised - **according to the foreknowledge of God the Father, by the sanctification of the Spirit, κατὰ πρόγνωσιν πρόγνωσις** (*pa*; "according to" + *n-af-s*; "foreknowledge/knowledge known ahead of time"; used 2x; Act.2:23) **θεοῦ θεός** (*n-gm-s*; possessive gen.; knowledge possessed "of God" as part of His omniscience) **πατρός πατήρ** (*n-gm-s*; gen. of relation; "the Father") **ἐν ἁγιασμῷ ἁγιασμός** (*pI + n-Im-s*; "by sanctification/set apart for a purpose"; used 10x; Rom.6:19,22; 1Cor.1:30; 1The.4:3,4,7; 2The.2:13; 1Tim.2:15; Heb.12:14) **πνεύματος πνεῦμα** (*n-gn-s*; subjective gen.; "of the Spirit"; ref. H.S.) **upon obedience to and sprinkling of the blood of Jesus Christ: εἰς ὑπακοὴν ὑπακοή** (*pa + n-af-s*; into obedience/upon obedience to/with reference to obedience"; used 15x) **καί** (*cc*) **ῥαντισμὸν ῥαντισμός** (*n-am-s*; "sprinkling/to sprinkle"; used 2x; used ritually for purifying; figuratively of Jesus' atoning sacrifice; Heb.12:24) **αἵματος αἷμα** (*n-gn-s*; objective gen.; "of blood"; receives the action of sprinkling) **Ἰῆσου σου Ἰησοῦς Χριστοῦ, Χριστός** (*n-gm-s + n-gm-s*) **Grace to you and may peace be yours in fullest measure. χάρις** (*n-nf-s*; "grace") **ὑμῖν σύ** (*npd-2p*; "to you") **καί** (*cc*) **εἰρήνη πληθυνθείη. πληθύνω** (*n-nf-s*; "peace" + *vOpt.ap--3s*; "may it be multiplied/ever increase/be yours in fullest measure"; used 12x)

ANALYSIS VERSE 2:

1. Vss.1-2 comprise one long sentence in the Greek text.
2. In vs.2, Peter continues the thought of these Christians as being God's chosen.
3. The thought is captured in the English NAS translation that ended vs.1 "who are chosen" associating it as the lead idea into vs.2.
4. To be part of God's elect is the individual that has decided to participate in God's plan for salvation. 2Tim.2:10
5. Participation begins with saving faith in Christ Ph₁ a.k.a. the salvation adjustment to the justice of God (SAJG).
6. He employs 3 prepositional phrases to define the process of how they were chosen in correlation to their faith.
7. All 3 members of the God-head are represented as having particular roles in the election process.
8. The co-operation of the God-head points to the complete harmony and agreement they maintain as One in essence, though distinct in Personality.

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9. The first phrase, “**according to the foreknowledge of God the Father**” indicates that the plan of salvation has always been a part of God’s eternal plan.
10. It is **God the Father** that is the highest authority in the God-head and the architect of the plan for salvation.
11. The noun “**foreknowledge**/πρόγνωσις – prognosis” is used 2x in the NT and means having forethought or foresight giving one the ability to know before hand or in advance.
12. God’s **foreknowledge** is an aspect of His omniscience which is not limited to time or any other obstacles providing the ability to accurately predict the future.
13. The nouns other use in Act.2:23 equates God’s **foreknowledge** with His predetermined plan to sacrifice Christ on the cross in Peter’s message on the day of Pentecost.
14. Its cognate verb “προγινώσκω – proginosko” has the nuance of actively predicting or anticipating that which is known and is used 5x in the NT.
15. It is also used of Christ who was “*foreknown before the foundation of the world*” in 1Pet.1:20
16. It is used in 2Pet.3:17 in a non-technical sense of knowing information in advance that helps protect believers from doctrinal error. Also cp.Act.26:5 *non-technical*
17. It is used of Israel’s election to salvation in Rom.11:2.
18. Finally it is used in the same doctrinal context as our verse in Rom.8:29 where it precedes God’s predestination of the elect.
19. Those whom **God foreknew** He *predestined* to be benefactors of salvation.
20. His “**foreknowledge**” is not causative, only preventive from making any mistakes and the ability to perfectly anticipate ensuring complete compliance to His plan.
21. His “predestining” or “predetermining” correlates with His election/choosing”.
22. Those that He foreknew would be +V to the SAJG, He predetermined to choose them as benefactors, which principle is causative based on His Sovereign will.
23. All of this occurred in eternity past.
24. **God** foreknew all that would come to saving faith based on the attribute of omniscience.
25. **God** desires all to be saved. Eze.18:23,32; 1Tim.2:4; 2Pet.3:9 cp.1Tim.4:10; Tit.2:11
26. To be just, **God** had to provide salvation for all and allow each person the freedom to believe or not.
27. Otherwise, He would be a respecter of persons. Cp. Job 34:19; Rom.2:11; Gal.2:6; Eph.6:9
28. His predestining was based on His **foreknowledge** and not His unfathomable wisdom in some arbitrary way as espoused by Calvinism.
29. While His election is causative, His omniscience is simply a supply of knowledge enabling Him to make perfect choices and determinations.
30. God’s **foreknowledge** can be defined as His eternal prescience (prudence or insight of knowledge) with regard to the free will of each person.
31. That He is omniscient, He perfectly understands the scientific (technical) workings of volition and is able to perfectly predict those that will choose for salvation or reject it.
32. **Foreknowledge** answers the question regarding those that never hear the gospel and perish.
33. He is only obligated to get the gospel to all that He foreknew would believe.

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34. For those otherwise He foreknew would believe, He determined that they would receive the call for salvation reaping its benefits. Cp.Rom.8:30
35. So election first is based on the fact that God knew +V would exist (when and where) and determined to make provision for these countless souls and ensure their salvation.
36. The 2nd phrase, “**by the sanctification of the Spirit**” is reference to the Holy **Spirit**.
37. The H.S. is the means for **sanctification** of the elect as seen in the instrumental use of the preposition “ἐν –en/by”.
38. The noun “**sanctification/ἁγιασμός** – hagianismos” is used 10x in the NT and has as its root “ἅγιος – hagios” meaning “holy”.
39. The designation for believers as “saints” is based on this concept.
40. “**Sanctification**” has the idea of setting apart for a purpose.
41. As applied to Christians it denotes the believer being set apart to **God** in holiness/righteousness. Cp.1The.4:7 cf.Ph₂ Rom.6:19
42. The subjective genitive “**of the Spirit/πνεῦμα** – pneuma” indicates the H.S. performs the work of **sanctification**.
43. Paul uses this same grammatical construction (ἐν ἁγιασμῶ πνεύματος) regarding God’s chosen in 2The.2:13.
44. The **sanctification** in view in our verse is with reference to positional **sanctification** at the point of saving faith (among other works of saving grace).
45. It is synonymous with the baptism of the H.S., whereby the one that believers is entered into union with Christ. Cf.1Cor.12:12-13
46. The H.S. is the means **by** which all that believe are joined into the body of Christ, of the Church Universal.
47. Expressions such as “in Christ” and “in Him” specify this reality.
48. The elect that **God** foreknew He set apart to Himself via positional **sanctification** by means of the H.S. baptizing believers into union with Christ.
49. The cognate verb “ἁγιάζω – hagiozo” is used in 1Cor.6:11 to include this **sanctification** with other blessings of salvation Ph₁ (along with “washed” and “justified”).
50. The 3rd description is introduced by the preposition “εἰς – eis” spatially meaning “into” beginning the phrase translated, “**upon obedience to and sprinkling of the blood of Jesus Christ**”.
51. The use of this preposition is designed to correlate the sanctifying **work** of the H.S. in the preceding phrase with the process of faith and what it accomplishes resulting in **sanctification**.
52. Before **sanctification** (baptized into union with **Christ**) can occur, saving faith in **Christ** must occur.
53. John uses the preposition “eis” throughout his gospel with the verb “to believe” to illustrate this principle. Joh.1:12; 3:16,18,36; 6:29; etc.
54. That our faith is literally exercised “into” **Christ** illustrates that a union is the result.
55. While the events of **sanctification, obedience to and sprinkling of blood** are instantaneous **upon** saving faith, one is not set apart until the **obedience and sprinkling** have been realized.
56. And the **obedience and sprinkling of blood** stems from the direct action of our faith, whereas **sanctification by means of the H.S.**
57. To translate the preposition eis “**upon**” serves best to spatially facilitate the order of these events, though the idea of a union (**sanctification**) remains closely related.

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58. The preposition governs both accusative verbal nouns “**obedience to and sprinkling**”.
59. The noun “**obedience**/ὕπακοή - hupakoe” is used in association with faith. Rom.1:5; 16:27
60. The cognate verb “ὕπακούω – hupakouo/obey” is further used with reference to saving faith in the gospel. Act.6:7; Heb.5:9 cp.2The.1:8
61. This is referred to as calling. Rom.8:30a,b
62. When one exercises faith in **Christ**, they have been called *into obedience*.
63. “**Obedience**” is the willing acceptance of the gospel and projects the kind of volition **God** foreknew and chose to be benefactors of salvation.
64. The final phrase, “**sprinkling of the blood of Jesus Christ**” pertains to Christ’s work on the cross providing salvation.
65. The objective genitive of the noun “**blood**” receives the action of the noun “**sprinkled**”.
66. “**Of Jesus Christ**” is a possessive genitive to indicate He provided the **blood** necessary for **sprinkling**.
67. The idea of “**sprinkling with blood**” recalls the Jewish ritual where animal **blood** was applied to persons and objects under the Law.
68. The close association between **obedience and sprinkling** points to the ratification of the old covenant mentioned in Exo.24:3-8. Cp.Heb.9:19-21
69. Moses sprinkled **blood** to signify their qualification to serve **God** as His priest nation.
70. Apart from the **blood** of the covenant there would have been no forgiveness. Heb.9:22
71. This ritual had typological significance.
72. It pointed to the death of **Christ** and the benefit it brings to those that are obedient.
73. Christ’s “**blood**” is not literal, but figurative for His efficacious work on the cross.
74. The animal sacrifice was a type of **Christ** on the cross.
75. The life source for an animal is found in its **blood**. Gen.9:4 cf.Lev.17:11
76. **Christ** died two deaths on the cross: Isa.53:9 “*Yet He was with a rich man in His deaths* (מָוֶת; mawet; n/pl/m); Phi.2:8 “*...He humbled Himself by becoming obedient to the point of death, even death on a cross*”.
77. The Bible teaches that spiritual death always precedes physical death per the example of Adam who died twice per Gen.2:17 (lit.; “*dying you will die*”).
78. Adam first died spiritually and did not die physically until some 930 years later. Gen.5:5
79. Christ’s **blood** refers to His spiritual death during the 3 hours on the cross during which He took on the judgment of sins for mankind. Mat.26:28; Eph.1:7
80. He makes note that His fellowship with **God** was broken during this time when He cried out “*My God, My God, why have You forsaken Me?*” Mat.27:46; Mar.15:34
81. Afterwards, He cried out “*It is finished!*” to note that sin-bearing was completed. Joh.19:30
82. After that, then He died physically.
83. Animal **blood** represents the judgment **Christ** experienced when He bore sins.
84. When a person believes in **Christ** they are immediately forgiven of their sins positionally and purified before **God** possessing His +R in **Christ**. 2Cor.5:21

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85. The **blood** of the OT sacrifices, going all the way back to Adam and Abel, were but a shadow of the reality, which is **Jesus Christ dying for sins**.
86. To be **sprinkled** with Jesus' **blood** is to be cleansed or forgiven from one's former life.
87. The phrase is strictly a figurative expression or analogy to the real thing. Heb.12:24 cp.10:4ff
88. There is no external **sprinkling** as there is no physical **blood** applied when a person is saved.
89. **God** cleanses and forgives the one that is obedient to the command to believe based on Christ's sacrificial death.
90. The **sprinkling of blood** is synonymous with the salvation term "justified". Rom.8:30c,d cf.Rom.5:9
91. The H.S. is the means for **sanctification**, Christ's work on the cross is the means for justification and our faith is the means by which we conform to the **obedience** of the **Father** to be chosen in His plan for salvation making all a reality.
92. There is a Ph₂ **sprinkling** associated with the R_BAJG. Heb.10:22
93. It is noted that Peter's choice of images confirms the impression that he writes to communities of Gentiles as if they were some strange new kind of Jew.
94. Peter ends his greeting with terms common in NT epistles, "**Grace to you and may peace be yours in fullest measure**".
95. Benedictions of **grace and peace** are found in all Pauline epistles as well as 2Pet.1:2, 2Joh.3 and Rev.1:4.
96. **Grace** is singled out first to epitomize all that believers receive from **God** from the moment of their salvation forward into Ph₃.
97. God's plan is a plan of **grace and grace** saturates God's dealings with believers.
98. **Peace** refers to both inner tranquility (even in the face of adversity) as well as the external benefits that come to those that are in a right relationship with **God**.
99. Inner **peace** is multiplied where there is intake and application of BD. Joh.16:33
100. **Jesus** promised this **peace** to His followers. Joh.14:27
101. **Peace** in the Hebrew greetings (shalom) covered all blessings, both spiritual and material that came to those that were +V.
102. Peter is expressing a wish using the optative mood for the verb "πληθύνω – plathuno/**may be yours in fullest measure**".
103. He expresses his desire for them to maximize in orientation to BD so they may receive its **fullest** benefits of blessing by **God**.
104. Both **grace and peace** were theirs even under the ordeal of persecution that had come upon these Christian communities. Cp.1Pet.4:12
105. *Review the Doctrine of Election and Calling.*
106. *Review the Doctrine of Sanctification.*
107. *Review the Doctrine of the Blood.*

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PRAISE TO GOD VSS.3-5

FOR PH₁ HOPE

EXEGESIS VERSE 3:

^{GNT} 1 Peter 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ τοῦ ἐκ νεκρῶν,

^{NAS} 1 Peter 1:3 **Blessed be the God and Father of our Lord Jesus Christ**, *Εὐλογητὸς εὐλογητός (a--nm-s; "blessed/praised"; used 8x; the same ascription [vis-a-vis the entire phrase] follows the Pauline style in 2Cor.1:3; Eph.1:3) ὁ θεός (d.a. + n-nm-s) καί (cc) πατὴρ (n-nm-s) ἡμῶν ἐγώ (npg-1p; ref. Peter and recipient elect) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s; gen. of relationship) Ἰησοῦ Ἰησοῦς Χριστοῦ, Χριστός (n-gm-s + n-gm-s; gen. of apposition) who according to His great mercy has caused us to be born again ὁ (dnms; "the one/who"; ref. God the Father; modifies the following ptc. anagennao +) κατὰ (pa; "according to") αὐτοῦ αὐτός (npgm3s) τὸ πολὺ πολὺς (d.a. + a--an-s; lit. many/much; "great/plentiful/bountiful") ἔλεος (n-an-s; "mercy"; used 27x) ἄναγεννήσας ἀναγεννάω (v-adj.ptc.with the d.a./a/nm-s; lit. "regenerating"; "causing to be born again"; used 2x; 1Pet.1:23;) ἡμᾶς ἐγώ (npa-1p; "us"; ref. Peter and readers) to a living hope through the resurrection of Jesus Christ from the dead, εἰς (pa; "into") ζῶσαν ζάω (v-adj.ptc./p/a/af-s; "a living"; verb used 7x in 1 Peter) ἐλπίδα ἐλπίς (n-af-s; "hope") δι' διὰ (pg; "through") ἀναστάσεως ἀνάστασις (n-gf-s; "the resurrection"; used 42x) Ἰησοῦ Ἰησοῦς Χριστοῦ Χριστός (n-gm-s + n-gm-s; gen. of description) ἐκ (pAbl; "out from") νεκρῶν, νεκρός (ap-Ablm-p; "the dead")*

ANALYSIS VERSE 3:

1. Peter focuses his readers on their status as the elect in the salutation vs.1 (*who are chosen*).
2. He then highlights the God-head as that which makes their election a reality in vs.2.
3. Vs.2 emphasized that their salvation was determined by the **Father** in eternity past via perfect foresight and its workings of facilitating its reality is by means of the H.S. and **Christ** on behalf of volition obeying the gospel message.
4. The consensus to be drawn by his readers is that the God-head has always had the bases covered to ensure their salvation.
5. This is designed to instill confidence in the fact that all aspects of the POG has always been and will always be under His Sovereign control.
6. His readers are first and foremost to draw encouragement and comfort from this fact.

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7. If believers are not confident in God's omnipotent and immutable role in securing their salvation, they will not be stable in trying to live the Christian life.
8. Doctrine builds on doctrine and confidence in basic doctrine lends confidence in the sophistication of working out Ph₂ doctrine.
9. If you cannot faith-rest Ph₁ issues for salvation with complete confidence, Ph₂ faith-rest will suffer.
10. If you are not confident in your position in **Christ** your focus on Ph₂ issues will be blurred.
11. Confidence supports faith-rest and is key to facing the challenges of the CWL such as suffering (primary theme of 1st Peter).
12. In vss.3-5, Peter then shifts gears extolling **God**.
13. Vss.3-5 are one sentence in the Greek text centering on why praise is bestowed.
14. His praise is declared on 3 levels:
 - A. For Ph₁ hope. Vs.3
 - B. For Ph₃ inheritance. Vs.4
 - C. For eternal security. Vs.5
15. His praise is the result of a complete confidence in God's plan for salvation.
16. That salvation Ph₁ has the eternal God-head at its helm to ensure its success, the believer can rest assure that all promises associated with salvation will also come to pass.
17. This is essential for the believer's happiness in life. Cp.vs.6
18. The praise begins following the exact Greek wording found in the Pauline epistles of 2Cor.1:3 and Eph.1:3, "**Blessed be the God and Father of our Lord Jesus Christ**".
19. As with Paul's epistles, the praise immediately follows the opening greeting.
20. The adjective "**Blessed**/εὐλογητός – eulogetos" is used 8x in the NT and denotes that worthy of praise or blessing and is only used of **God** and **Christ**. Mar.14:61; Luk.1:68; Rom.1:25; 9:5; 2Cor.1:3; 11:31; Eph.1:3; 1Pet.1:3
21. It is not used as bestowing a blessing upon **God** (such as benediction), but is a declaration or open confession that He is worthy of praise.
22. What is unique regarding the Pauline-Petrine blessing is that it is directed to **God** in relation to "**our Lord Jesus Christ**".
23. **God** is no longer defined in relation to heroes of the faith out of the remote past (*the Lord God of Shem*, Gen.9:26; *the Lord God of our fathers*, Ezr.7:27; *the God of Abraham, Isaac, Jacob and of our fathers*, Act.3:13), but in relation to **Christ**.
24. Further the OT references to the "**Lord God/Yahweh Elohiym**" used together adhering the 1st and 2nd members of the God-head as Deity now has a distinctive split in use as the noun "**Lord**/κύριος – kurios" is appended specifically to **Jesus Christ**.
25. "Kurios" is used throughout the LXX to translate the noun Yahweh.
26. It use in our phrase recognizes the incarnation at which time Yahweh became flesh and distinct in nature as the **God-man**. Joh.1:1,14
27. A concept not lost on Peter in his confession of Mat.16:16.
28. Instead of referencing the two members of the **God-head** abstractly as Deity, post-incarnation reference adapts to the reality that **God** has become distinct in the manifestation of these two personalities.
29. The reference now specifically defines the 1st member of **God** as "**Father**" correlating His relationship to the **Lord Jesus Christ** as **God** the Son incarnate.

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30. This formula of address is designed to highlight **Jesus** as the main reference point in the believers' relationship with **God**.
31. That the believer's relationship is associated with "**our**" **Jesus** as **Lord** indicates that **our** relationship with **God** must find its point of departure with **Jesus**.
32. It points to the fact that Gentile Christians have come to know **Christ** first and through Him the **God** of the Jews. Cp.1:21
33. That **God** is the **Father of Christ** preserves the recollection that the incarnate **Jesus** announced the gospel of **God** and claimed Him as His father. Cf.Mar.1:14-15; esp.Joh.20:17
34. The "**God...of our Lord Jesus Christ**" (cf.Eph.1:17) is the **God** whom **Jesus** worshipped and who raised Him **from the dead**. Act.3:15; 13:30,34; Rom.6:4; Gal.1:1; etc.
35. Because **Christ** glorified **God** through His work on the cross, the **Father** gave His Son authority over all things. Joh.3:35; 5:27; 17:1-2; Phi.2:8-11
36. By virtue of His authority, He holds the key of access to a relationship with **God**. Cp.Joh.14:6
37. Again a thought not lost on Peter as seen in his confession to the Jewish leadership in Act.4:8-12 esp. vs.12
38. A further sense of the pronoun "**our**" underscores the special and personal bond that exists between believers and their **Lord**.
39. The first of the 3 reasons why **God** is extolled (celebrated) is then given in the remainder of vs.3, "**who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead**".
40. The definite article translated "**who**" has as its antecedent **God the Father** and is grammatically attached to the following participle "**has caused us to be born again**".
41. While **Christ** reigns supreme in authority over all things, He remains in compliance to the Father's plan.
42. It recognizes that orientation to **Christ** is the same as orientation to His **Father**. Cp.Joh.5:19,30
43. Our worship of **Christ** ipso facto is worship of the **Father** and the POG.
44. The incarnate **Christ** is the full explanation of the **Father**. Cp.Joh.1:18
45. Praise is first rendered to the **Father** because of **His great mercy** (πολύς ἔλεος – polus eleios).
46. God's **mercy** is a by-product of His attribute of love. Eph.2:4
47. It indicates His willingness to express compassion or pity upon man in his helpless estate based on a plan of grace (grace in action).
48. Though **God** knew man would fall into a sinful state, He yet made all provision to deliver men apart from any human efforts of their own. Cp.Tit.3:5
49. Further, God's **mercy** (grace) is not stingy, shallow or superficial, but in abundance.
50. While all men by virtue of their unrighteous sinful state deserve a judgment of eternal death, **God** has provided **great mercy** providing instead eternal life.
51. How **God** reverses this death sentence is found in the adjectival participle "**who has caused us to be born again** (ἀναγεννάω – anagennaw)".
52. This compound verb is used only 2x in the NT (1Pet.1:23) and means to be "**born again**" "fathered anew" or "regenerate".
53. Its emphasis is the new birth or the doctrine of regeneration.

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54. The need for regeneration recognizes that men are born into this world spiritually dead void of a human spirit (dichotomous).
55. Upon saving faith, **God** regenerates (replaces or forms again) a human spirit of which all believers then possess (trichotomous). Cp.1The.5:23
56. The human spirit operates in tandem with the H.S. as a witness that we are children of **God**. Rom.8:16
57. It is referred to as the “new man (self)” by Paul. Eph.4:24; Col.3:10
58. **Christ** taught the necessity of the new birth in His lesson to Nicodemus in Joh.3:3-8.
59. The divine initiative comes from **God the Father**, but the H.S. is the agent of regeneration. Cf.Joh.3:6b
60. This is how **God the Father** becomes **Father** to those “**born again**”.
61. Just as the individual becomes a member of a human family, so the one that believes in the Son becomes a permanent member of the family of **God**.
62. The consequences of eternal death are reversed as we are adopted into the family of **God**. Rom.8:15; Gal.4:4-6; Eph.1:5
63. Our adoption guarantees a **resurrection** body. Cp.Rom.8:23
64. This **mercy** is indeed **great** considering the Gentile separation from **God**. Act.14:16; 17:30
65. The experience of God’s **mercy** is common to all believers like Peter’s recipients that were once destitute of **mercy** (1Pet.2:10).
66. Gentile humanity had long thumbed their noses at **God**, while the Jews had abandoned their heritage.
67. What united Jew and Gentile in **Christ** was a fresh display of God’s **mercy**.
68. This came at a propitious moment in the A/C.
69. It came at a time when the numbers of +V Gentiles in the world escalated as compared to pre-Christian times.
70. Jewish interest remains low, a trend that has continued throughout the Church Age.
71. It is “**God** being rich in **mercy**” who incorporates Jew and Gentile into His family in this special and privileged dispensation.
72. What Jews had long been taught – that He was “*merciful and gracious, slow to anger and abounding in loyal love and truth*” (Exo.34:6) – was dramatically affirmed with the proclamation of the gospel from apostolic times onward.
73. The purpose for the new birth is then expressed in the next prepositional phrase “**to** (prep. εἰς – eis) **a living hope**”.
74. Peter contrasts with the hopelessness of false religion that characterized the Gentiles pre-salvation era. Cf.Eph.2:11-12 cp.Gal.4:8-9
75. The WOG has nothing good to say about false doctrine.
76. With the truth of BD, the believer’s **hope** is alive (real, valid, without disappointment).
77. It reiterates the believer’s new spiritual condition possessing the human spirit making them spiritually alive.
78. The human spirit is created with +R. Eph.4:24
79. Its essence is immune to the consequences of sin in the life. Rom.8:10
80. It is our passport to eternal life and the kingdom of heaven.
81. It is the vessel of spiritual preservation which the believer is renewed in the image of **God**. Col.3:10

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82. While we do not see it or feel it, all believers possess it and it is immune to death.
83. The noun “**hope**/ἐλπίς – elpis” can refer to either an anticipation (even a certainty) of good things to come or to the content of that anticipated.
84. The **hope** is not a matter of “wishing” that something might happen, but an expectation of confidence that it will.
85. Here, its use would emphasize the content looking objectively to all that **God** has for those **born again**.
86. It refers to those things that those that are **born again** will enjoy in Ph₃.
87. Only those **born again** will enter the eternal kingdom of **God**. Joh.3:3,5
88. The life that we are **born** into is eternal life. Joh.3:15-16
89. This is our birthright, granted only to those that believe in **Christ**. Joh.1:12
90. Our **living hope** for this future blessing beyond the grave is based on “**the resurrection of Jesus Christ from the dead**”.
91. The prepositional phrase beginning with “**through**/διά - dia) is to be linked with the preceding **living hope** as **Christ** is the agency **through** which our **hope** stands.
92. The **resurrection of Christ** validates His work on the cross.
93. It is the seal (proof) that He was who He said He was and proof that **God** was working in Him and **through** Him to bring about the reality of salvation of the world. Rom.1:3-4
94. Being sons of the **living God through Jesus Christ** His Son, we are assured of future immortality in a **resurrection** body. Rom.6:5
95. The soul is saved at the SAJG with the new birth of the human spirit and the body is redeemed at the Rapture.
96. As goes **Christ**, so go those that are His at His coming. Rom.8:11 (The H.S. and h.s. operate in tandem)
97. The last prepositional phrase “**from** (ἐκ – ek; *out from among*) **the dead**” indicates His unique status from all who had previously died.
98. **Christ** is the only person to date that has a **resurrection** body.
99. His uniqueness in this regard is described in 1Cor.15:20 as “*the first fruits of those who are asleep*”.
100. That **God** has ensured salvation is provided for believers (vs.2), we can be confident that the promise of eternal life in a **resurrection** body will also be realized.

THE 1ST EPISTLE OF PETER

FOR ETERNAL INHERITANCE

EXEGESIS VERSE 4:

^{GNT} 1 Peter 1:4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

^{NAS} 1 Peter 1:4 **to obtain an inheritance** εἰς (pa; purpose; "to") "obtain" supplied κληρονομίαν κληρονομία (n-af-s; "an inheritance"; gifts received as a result of being an heir; used 14x) **which is imperishable** ἄφθαρτον ἄφθαρτος (a--af-s; "imperishable/incorruptible"; not subject to decay or death; used 7x) **and undefiled** καί (cc) ἄμίαντον ἀμίαντος (a--af-s; "undefiled/unsoiled/spotless"; free of impurity; used 4x) **and will not fade away,** καί (cc) ἀμάραντον, ἀμάραντος (a--af-s; lit. of a flower in bloom unfading; "eternally fresh/everlasting"; hapax) **reserved in heaven for you,** τετηρημένην τηρέω (circ.ptc./PF/p/af-s; ref. inheritance; "while being guarded/watched over/reserved or preserved") ἐν (pL) οὐρανοῖς οὐρανός (n-Lm-p; "heaven") εἰς (pa; "for"; emphatic replacing the normal dative) ὑμᾶς σύ (npa-2p; "you all"; ref. believers in view)

ANALYSIS VERSE 4:

1. The opening prepositional phrase “**to** (εἰς – eis) **obtain an inheritance**” advances a second purpose attached to the believer’s new birth (cp. “to (eis) a living hope” vs.3).
2. It is designed to compliment the *living hope* believers have in receipt of a resurrection body.
3. It provides fuller expectation of that hope describing it as “**an inheritance**”.
4. It too recognizes the concept of a new birth, since children are heirs by right of birth.
5. As God’s children, we are His heirs. Rom.8:16-17
6. As born-again believing heirs, all believers inherit the blessing of eternal life. Tit.3:7
7. Their **inheritance** in eternal life is all the blessings associated with Ph₃.
8. The H.S. is given as a pledge to ensure our **inheritance**. Eph.1:13-14
9. The basic package of which all believers are recipients is immortality in a resurrection body like Christ’s.
10. Believers living in the CA dispensation inherit a membership in the Royal Family, irrespective of racial classification. Eph.3:6 cp.1Pet.2:9
11. For believers that engage in honorable service to God Ph₂, there are over and beyond rewards for their works in the form of SG₃ up to including the wreath/prize. 1Cor.3:12-15; 9:24-25
12. Prize winners will rule over the nations with Christ in God’s earthly kingdom. Rev.2:26
13. SG₃ demands isolation of the STA (1Cor.9:26-27) and even the simplest application in FHS will be rewarded. Mat.10:42

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14. SG₃ will be directly commensurate with “putting on the *new man*” in Ph₂. Eph.4:21-24; Col.3:8-10
15. Reversionists forfeit their **inheritance**. 1Cor.6:9-10; Gal.5:19-21
16. Discord and contention among the ranks costs you SG₃. 1Pet.3:8-9
17. Under no circumstances can our eternal **inheritance** be forfeited once we are in possession of it. Heb.6:10
18. Failure to make and hold the MAJG diminishes the extent of our **inheritance** in the lives of believers that reject BD Ph₂.
19. Peter uses 3 alpha prefixed-adjectives to describe the nature of our **inheritance**.
20. Each description indicates the eternal nature ascribe to our **inheritance** in its own way.
21. Ph₃ **inheritance** is totally unlike earthly possessions; the point of the 3 adjectives.
22. Firstly, “**imperishable**/ἀφθαρτος – aphantos” means immunity from decay or death.
23. The **resurrection** body is not subject to mortality or other ills that beset our natural bodies. 1Cor.15:52
24. The wreaths handed out are called “**imperishable**”. 1Cor.9:25
25. Second, “**undefiled**/ἀμίαντος – amiantos” indicates all **inheritance** is not subject to being undermined by sin of self or others.
26. That this adjective is associated with STA activity see Heb.7:26; 13:4; Jam.1:27.
27. Often temporal **inheritance** is squandered or lost as a result of STA activity.
28. It is completely protected from the evils that permeate our world.
29. The final adjective “**will not fade away (unfading)**/ἀμάραντος – amarantos” literally looks to a flower in bloom unfading.
30. It is the anti of the verb “μαραίνω – maraino” meaning to wither or dry up.
31. “Maraino” is used to describe the rich man that quickly or eventually fades away like grass and flowers. Jam.1:11
32. Ph₃ **inheritance** is not transitory as with all forms of temporal wealth.
33. It cannot die, be forfeited, fall prey to the ravages of time or lose its brilliance and sense of newness.
34. It is not dependent upon social or economic standing but as a result of our faith in BD and application of it. Jam.2:5
35. If the nature of our **inheritance** does not wet your appetite, Peter then tells us that God is presently keeping it safe for us in an impregnable vault “**reserved in heaven for you**” (it’s real and awaits us).
36. The perfect passive participle “**reserved**/τηρέω – tereo” means to guard or protect.
37. The perfect tense indicates that its protection was permanently established in the past with existing results and the participle indicates the ongoing protection assigned to it.
38. **Heaven** is where our **inheritance** is kept and the realm from which these special blessing of Ph₃ will be delivered.
39. Jesus taught this same principle when He affirmed the reality of SG₃. Mat.5:12; 6:19-21; Luk.12:33-34
40. Christ will bring our **inheritance** with Him at His return. Rev.22:12
41. Our **inheritance** has the omnipotent protection of God preserving it for distribution to His children.
42. Our ultimate **inheritance** that awaits us is the New Jerusalem with the new heaven and earth in the eternal state in all its perfection. Rev.21:7

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FOR ETERNAL SECURITY

EXEGESIS VERSE 5:

^{GNT} 1 Peter 1:5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

^{NAS} 1 Peter 1:5 **who are protected by the power of God** τοὺς ὁ (*damp; defines the ptc.; "who"+*) φρουρουμένους φρουρέω (*adj.ptc./p/p/am2p; modifies the m/pl/pro. "you" ending vs.4; "are being protected/guarded/being held in custody/being held prisoner"; used 4x; 2Cor.11:32; Gal.3:23; Phi.4:7*) ἐν (*pI; "by"*) δυνάμει δύναιμις (*n-If-s; "the power"*) θεοῦ θεός (*n-gm-s; subjective gen.*) **through faith** διὰ (*pAbl; "through"*) πίστεως πίστις (*n-AbIf-s; "faith"; denotes agency*) **for a salvation** εἰς (*pa; "into/for"*) σωτηρίαν σωτηρία (*n-af-s; "a deliverance/salvation"; ref. the rapture*) **ready to be revealed in the last time.** ἐτοίμην ἔτοιμος (*a--af-s; "ready/prepared/put in readiness"; used 17x*) ἀποκαλυφθῆναι ἀποκαλύπτω (*Inf/a/p; purpose; "to be disclosed/revealed/shown"; used 26x*) ἐν (*pL; of time*) ἐσχάτῳ. ἔσχατος (*a--Lm-s; "last"*) καιρῷ καιρός (*n-Lm-s; "time"*)

ANALYSIS VERSE 5:

1. The adjectival participle **“who are protected”** has as its antecedent the personal pronoun **“you”** ending vs.4 (acc/2/pl).
2. Not only is the inheritance of believer’s being guarded in heaven, so are the believers themselves **protected “by the power of God”**.
3. Though we are aliens in Satan’s world, we have God’s omnipotence on our side to ensure our own preservation to claim and enjoy our inheritance.
4. What good is eternal inheritance if the heir apparent was to lose his familial status or otherwise not sustained and unable to literally receive and enjoy the inheritance?
5. Equally important to the inheritance is the preservation of the heir, which is the emphasis of vs.5.
6. The definite article **“who”** attached to the participle indicates all that qualify for inheritance.
7. The present passive participle itself **“are protected/φρουρέω – phroureo”** is a military term meaning **“garrisoned/guarded as troops stationed around or within a fortress”**.
8. This term indicates God’s protection of the believer doing battle in the A/C.
9. The present tense of the participle denotes that this is an ongoing action.
10. Its passive voice indicates believers are the recipients of God’s protection.
11. All believers **are protected by God** in their destiny of being conformed to Christ.
12. This participle compliments the perfect participle **“reserved”** relating to their inheritance in vs.4.

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13. As the former deals with the inheritance, the present deals with the believer's soul (w/the human spirit).
14. At the point of salvation the immortal soul is saved. Mat.16:26
15. The believer is assured that they are safe in **God** no matter their difficulties in dispersion among their persecutors.
16. The instrument of means for this protection is "**by the power of God**".
17. The subjective genitive "**of God**" emphasizes that He continually flexes His omnipotence on our behalf in this regard.
18. The persecutions, tests and sufferings of time cannot touch the "real you" – the soul. Cp.Mat.10:28
19. In terms of our eternal destiny, the soul is kept safe.
20. It is **protected** throughout time allowing it to express itself +V to **God** and His plan allowing the believer to maximize their inheritance.
21. The agency that puts the individual soul into this "secured zone" is then expressed through the prepositional phrase "**through faith**".
22. The "**faith**" in view looks to saving **faith**. Cp.Rom.3:22; Gal.2:16; Eph.2:8; Phi.3:9; 2Tim.3:15
23. When a person believes in Christ he/she is from that moment forward and forever, saved **by the power of God**. Heb.5:9
24. Even if a believer does not maintain a continued **faith** in Christ, they remain saved. 2Tim.2:13
25. Saving **faith** only requires a one-time act of **faith** towards the object of **faith**, Jesus Christ.
26. How much **faith** is necessary is demonstrated in the parable of the mustard seed in Luk.13:19.
27. It is the **power of God** that protects us contingent upon our **faith** in Christ.
28. Once we cross that line, our soul has absolute protection as being benefactors of our inheritance to include any further manifestation of +V to Bible doctrine Ph₂. 1Pet.1:9
29. Believers have been ensured their admittance and participation into the kingdom of **God** as applied to His plan on earth (cp.Mat.21:43; Mar.1:15; 4:11, 26; Luk.8:1; et al) and heaven (cp.Mar.9:47; Luk.13:28,29; Joh.3:3,5; etc.)
30. That we **are protected** beyond time into eternity is then made clear in the final phrase, "**for a salvation ready to be revealed in the last time**".
31. The "**deliverance/σωτηρία** – soteria" in view is the Rapture.
32. For other use of this noun in this vein see Rom.13:11; 1The.5:9; Heb.9:28.
33. The preposition "**for/εἰς** – eis" spatially means "into".
34. It indicates that the protection for the believer has as its goal the redemption of the body that will occur at the Rapture. Cp.Eph.4:30
35. The soul is safe throughout Ph₂ and preserved in heaven (for those that die physically) awaiting its reunion with the glorified body.
36. The body, unlike the soul, is subject to the ravages of time and circumstances.
37. But it too will be redeemed and made forever safe when Christ returns for the Church. Rom.8:23; Eph.1:14
38. It is at the event of the Rapture that C/A believers will be presented before Christ at the Bema judgment. Rom.14:10; 2Cor.5:10

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39. That all believers appear at the Bema will be proof of the eternal security **God** provided for their souls.
40. It is then that the believers Ph₂ works will be judged and the extent of their inheritance will be revealed. 1Cor.3:10-15
41. This whole scenario is then said to be “**ready to be revealed in the last time**”.
42. The adjective “**ready**/ἔτοιμος – etimos” means something previously prepared, put in readiness. Cp.Mat.22:4,8; 24:44; 25:10; 2Cor.9:5; 1Pet.3:15; etc.
43. Just as our inheritance is waiting in reserve for us in heaven, so has **God** prepared before hand all that is necessary to unite our souls with resurrection bodies as recipient heirs.
44. While the preparation is already taken care of, its manifestation will be **revealed in the last time**.
45. This verse succinctly states that Believers “**are being protected by the power of God though faith** (man’s responsibility) **for a deliverance** (goal) **ready** (“off stage” so to speak) **to be revealed** (present but not yet visible) **in the last time** (Rapture generation).
46. This is proof text for our eternal security.
47. While God’s omnipotence is featured here, Rom.8:35-39 affirms the same promise keying off of the attribute of love.
48. **God** is to be praised for the great things He has done and will do for us to bring us into our eternal inheritance.
49. *Review the Doctrine of Regeneration.*
50. *Review the Doctrine of Resurrection.*
51. *Review the Doctrine of SG₃.*
52. *Review the Doctrine of Eternal Security.*

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CHRISTIAN SUFFERING VSS.6-9

BRIEF BUT NECESSARY VS.6

EXEGESIS VERSE 6:

^{GNT} 1 Peter 1:6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

^{NAS} 1 Peter 1:6 **In this you greatly rejoice**, ἐν (pL) ᾧ ὅς (rel.pro./L/n/s or L/m/s; "in this thing/In which") ἀγαλλιᾶσθε, ἀγαλλιᾶώ (vi/p/m--2p/vImp/p/m--2p; "you greatly rejoice/you are extremely glad; used 11x; 3x in 1Pet.1:8; 4:13) **even though now for a little while, if necessary**, ὀλίγον ὀλίγος (adv.; "even though for a little while/briefly" +) ἄρτι (adv.; "now") εἰ (part. 1st class.; "if"; "and it is") δέον δεῖ (suppl. ptc./p/a/nn-s +) ἐστὶν εἶμι (+vira--3s; periphrastic; "it being necessary") **you have been distressed by various trials**, λυπηθέντες λυπέω (concessive circ. ptc./a/p/nm2p; "although having been saddened/sorrow/grieved/distressed"; cognate of lupe - sorrow; used 26x; the concessive nature of the ptc. is captured in the words "even though") ἐν (pI; "by") ποικίλοις ποικίλος (a--Im-p; "various/diverse"; used 10x) πειρασμοῖς, πειρασμός (n-Im-p; "tests/trials"; same adj. and noun used in Jam.1:2; used 21x)

ANALYSIS VERSE 6:

1. Vs.6 begins a 3rd long sentence extending through vs.9.
2. The 1st addressed the believer's elect status (vss.1-2).
3. The 2nd addressed the reality of their new birth and future promises associated with it (vss.3-5).
4. Their regeneration teaches that a new spiritual life has been imparted to them via the human spirit. Vs.3b
5. That the hope of the new birth is living/alive is by virtue of Christ's victory over death. Vs.3c
6. An inheritance is further associated with the new birth and hope and is in heaven, untouched by and beyond anything that belongs to the temporal realm. Vs.4
7. Their ultimate deliverance is "ready", in God's hand, but still invisible to the human eyes as it waits to be revealed. Vs.5
8. The believer's hope, inheritance and deliverance zero in on future realities.
9. Vss.3-5 portray triumph for the believer as a future expectation and goal.
10. They provide pertinent doctrine that Peter wants his readers to initially contemplate.
11. They underscore a primary focus the believer is to have pressing on in their Ph₂.
12. Peter, to this point, has yet to address any physical circumstances pertaining to himself or his readers.

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13. This is the force of vss.6-9 as they introduce the reality of their sufferings for their beliefs.
14. These verses point to the fact that future triumph does not come without the tenacity to endure through the suffering of the CWL.
15. The opening phrase “**In this you greatly rejoice**” sums up the natural response one would expect for God championing such a cause for believers noted in the previous sentence (vss.3-5).
16. The relative pronoun “ὅς/hos” in the phrase “**In this**” is best taken in the neuter gender and could be rendered “**In this thing**” or “**In which**”.
17. It refers back in a general way to the content of praise in vss.3-5.
18. The verb “**greatly rejoice**/ἀγαλλιάω – agalliao” means to be extremely glad or exult.
19. It is middle voice indicating the response believers have within themselves (**you yourselves**”).
20. The preceding doctrine should stir up this kind of emotion within the +V believer.
21. While it could be translated as an imperative, it is best rendered in the indicative mood facilitating what would be expected with such magnificent promises.
22. It would be sad if Peter had to command his readers to be happy in the face of these truths and realities.
23. The present tense of the verb denotes that for the normal believer, contemplation of these things provides spontaneous inner joy.
24. Peter is writing to believers that have been indoctrinated with respect to their “living hope”.
25. He recognized their previous teaching of sound doctrine and intuitively understood the common reaction he could expect from the souls of +V believers.
26. One's confidence, hope and faith in the promises of salvation are that which bring about emotional exhilaration stabilizing the believer in spite of pressures in the CWL.
27. Our emotions are responders to aspects of life and act as an indicator as to what we experience in the Christian walk.
28. We are not to lead with our emotions, but their responses are inevitable.
29. Obviously, if one is not focused on their eternal promises, a dour outlook in life can be expected when facing life's tests.
30. How we emotionally respond to doctrine is an indicator as to our orientation or maladjustment (righteous anger vs. sin anger, +H vs. sorrow, misplaced happiness, etc).
31. Certain doctrinal realities are designed to instill extreme happiness to counteract the emotional sorrow that suffering in life may bring. Mat.5:12; 1Pet.4:13 cp.Act.25-28
32. The basis for rejoicing for the believer is grounded in the prospect of their SG₃ inheritance (vss.3-5).
33. Peter then makes the contrast to temporal life itself “**even though now for a little while, if necessary, you have been distressed by various trials**”.
34. The expression “**even though now for a little while**” contrasts the relative brevity of suffering in comparison to “eternal glory”. 1Pet.5:10
35. Peter is not saying that their Ph₂ suffering is about over or of brief temporal duration.
36. He is contrasting that the present ordeals of suffering in the Christian life are insignificant as compared to their eternal future of no suffering in Ph₃.
37. Paul expounds upon the same thought in Rom.8:18 and 2Cor.4:17.

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38. The phrase “**if necessary**/εἰ δεῖ - ei dei” is a 1st class condition indicating the reality of suffering is indeed **necessary**.
39. The participial form of the verb emphasizes that sufferings are ongoing throughout the believer’s life.
40. Paul had already instructed the churches in Galatia that “*we must (dei) through many sufferings enter the kingdom of God*” Act.14:22
41. Even Christ’s sufferings were of Divine necessity. Cp. use of dei; Mar.8:31 w/parallels Luk.17:25; 24:7,26; Joh.3:14; 12:34; Act.17:3
42. We should not expect to avoid the unpleasant experience that Jesus faced. Joh.15:20
43. Those that faithfully suffer for the cause of truth are assured that they will reign with Christ in the most illustrious fashion. Rom.8:17; 2Cor.1:5; Phi.3:10; 1Pet.4:13
44. This epistle is designed to instruct and encourage the Royal Family dispersed as aliens throughout northern Asia Minor with respect to the present ordeal of persecution.
45. Suffering and persecution in particular is inevitable, indispensable and inescapable for those desiring to live under the godliness code of the royal imperatives considering the prevalence of –V in the world. Joh.15:19; 1Joh.3:13
46. Peter is fully aware that these believers had been targets of social oppression and hostility for some time.
47. This is brought out in the aorist passive participle of “**you have been distressed**/λυπέω – lupeo”, which is the cognate of the noun “λύπη – lupe/sorrow”.
48. Living in Satan’s world while persevering in the faith brings opportunity upon opportunity by –V to respond in a hurtful way, directly and indirectly.
49. The manner in which +V is treated from the reactions of negative STA’s brings soulish **distress** upon the believer.
50. The assault upon the souls came into these believer’s lives “**by various** (ποικίλος – poikilos/**diverse**) **trials** (πειρασμός – peirasmos/**tests**)”.
51. The plethora of avenues that can bring about suffering is as many as possibilities of oppressions, harms and antagonisms that the world has to offer.
52. Society at large resented these believers separation from pagan practices and mores.
53. The nature of the STA reacts in a disconcerting way aiming to upset the one that holds to Divine viewpoint. Cp.Rom.8:5-8; Jam.3:14-16
54. -V retaliated with a variety of hurtful responses towards these believers.
55. Often it took the form of aggressive verbal barking because the believer applied separation. 1Pet.4:4
56. Otherwise it could come in the form of overt oppression economically, politically, physically and even religiously.
57. To feel the pain of reprisal is not a sin in and of itself.
58. However, it is important that believers view such things from a Scriptural perspective.
59. It is during these times in life that the believer is to fall back on the promises of their potential inheritance to overcome their soulish **distress**.
60. If SG₃ is not a main ingredient for the believer’s motivation in life, they will be prone to wallow in self-misery.

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WHY TESTING IS NECESSARY

EXEGESIS VERSE 7:

^{GNT} 1 Peter 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀπὸ καλύψει Ἰησοῦ Χριστοῦ·

^{NAS} 1 Peter 1:7 **that the proof of your faith, ἵνα (cs; purpose; "in order that") τὸ δοκίμιον (d.a. + n-nn-s; "the proof/testing"; used 2x; Jam.1:3) ὑμῶν σύ (npg-2p; "your"; ref. believers) τῆς ἢ πίστεως πίστις (d.a. + n-gf-s; "faith") being more precious than gold which is perishable, πολυτιμότερον πολύτιμος (compara. adj./hn-s; "more costly than/more valuable than/more precious than"; used 3x; Mat.13:46; Joh.12:3) χρυσίου χρυσίον (n-gn-s; "gold") τοῦ ὁ ἀπολλυμένου ἀπόλλυμι (d.a. controls preceding noun, this ptc. and following ptc. "tested" + adj. ptc./p/m/gn-s; lit. be ruined/be destroyed; "which itself is perishable") even though tested by fire, may be found to result in praise and glory and honor δέ (cs; "even") δοκιμαζομένου, δοκιμάζω (adj. ptc./p/p/gn-s; has a concessive sense; "though or when being tested/examined") διὰ (pAbl; "by") πυρὸς πῦρ (n-AbIn-s; "fire") εὐρεθῆ εὐρίσκω (vsap--3s; "might be found") εἰς (pa; "to result into"; denotes the resulting status of "hina" purpose clause beginning the verse) ἔπαινον ἔπαινος (n-am-s; "praise/approval/commendation/receive approbation or notoriety"; used 11x) καί (cc) δόξαν δόξα (n-af-s; "glory") καί (cc) τιμὴν τιμή (n-af-s; "honor/esteem") at the revelation of Jesus Christ; ἐν (pL of time; "at") ἀπὸ καλύψει ἀποκάλυψις (n-Lf-s; "revelation/appearing") Ἰησοῦ Ἰησοῦς Χριστοῦ· Χριστός (both n-gm-s)**

ANALYSIS VERSE 7:

1. Its one thing to know we will face testing and suffering in life and its necessity, but another to understand why.
2. The continuation of our sentence in vs.7 tells us just that.
3. The Divine purpose is expressed by the conjunction “ἵνα – hina” in the beginning phrase, “**in order that the proof of your faith**”.
4. The main idea of thought then resumes in the potentially resulting nature in the final part of the verse, “**may be found to result in praise and glory and honor at the revelation of Jesus Christ**”.
5. Together, the very idea of why testing is so indispensable is clearly revealed with first its purpose and then the potential of its ultimate result.

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6. The insertion between these two phrases, “**being more precious than gold which is perishable, even though tested by fire,**” is parenthetical.
7. The comparative example to **gold** emphasizes the value put on **faith** itself.
8. The concessive nature of testing **by fire** bridges the metaphorical with the reality.
9. The exact Greek words “**the proof of your faith**/τὸ δοκίμιον ὑμῶν τῆς πίστεως – to dokimion humon tes pisteos” is found in Jam.1:3.
10. James emphasizes the cause behind testing as producing patience in the Christian life for those that endure that in turn leads to maturity (Jam.1:4).
11. Peter’s emphasis is on its purpose to define the character or quality of volition.
12. The noun “**proof**/δοκίμιον – dokimion” means to “test for approval”.
13. The “**faith**” in view is active **faith** as expression of will.
14. It is an objective genitive and receives the action of the proving.
15. That Peter is writing to believers under testing, the **faith** in view is more specifically Ph₂ **faith**.
16. The object of Ph₂ **faith** is BD that requires its application. Cp.Jam.2:17,26
17. The opening phrase asserts that Ph₂ +V is proved genuine by a process of testing.
18. Without tests (adversity, pressure) in life, there would be no concrete evidence of what we ideologically believe.
19. Tests are the proving ground that reveals the true character of +V.
20. They reveal ones allegiance in the A/C.
21. It is part of fighting the good fight. 2Tim.4:7
22. Tests are a measure of one’s volition.
23. People can give lip service all day long to BD, but until one is faced with a situation requiring application, their **faith** in doctrine remains untested.
24. Peter is in total sync with James as both understood the importance of application to validate one’s faith. Jam.2:14,18
25. When one is tested, they are forced to apply, either good or bad (wrong or lack of application).
26. Testing in the Christian life is necessary as it evidences who is +V embracing BD versus the façade of the –V believer opting for cosmic alternatives (hmvwpt under the STA).
27. Obviously no one is perfect in their tests. Jam.3:2
28. Yet without them, we would have no real standard as to how much or less we are truly committed to BD.
29. To the degree one is tested, to that degree the quality of +V is tested validating the character of their volition, as well as vice versa.
30. Why we are tested is to prove our +V.
31. Enter the parenthetical and metaphorical insert, “**being more precious than gold which is perishable**”.
32. Peter draws upon the quality of **gold** to illustrate proven **faith**.
33. First, genuine +V is more precious to God **than gold** since **gold is perishable**.
34. Second, **gold** has something in common with **faith** in that it is “**tested by fire**”.
35. **Gold** has been one of the most sought after metals throughout history.
36. It is mentioned in Scripture over some 400x.
37. It is valued so highly because of its warm beauty, endurance and pliable nature.

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38. It can withstand centuries of exposure to the elements without ever rusting (**gold** ornaments in excellent condition from the oldest of civilizations in museums today).
39. It retains its beauty.
40. It can be melted without harm and can be hammered to thin leaves, being extremely malleable (**gold** overlays).
41. It is easily alloyed with other metals improving the degree of hardness while still retaining its beauty.
42. Of the common acids, only aqua regia, a mixture of concentrated nitric and hydrochloric acids, will dissolve it.
43. These acids singularly are ineffective.
44. Finally, **gold** is so highly prized because of its scarcity. Isa.13:12
45. Yet, even with its exceptional characteristics, the Bible affirms that it is susceptible to perishing. Cf.1:18; Jam.5:3
46. The concessive phrase “**even though tested by fire**” bridges the likeness to **gold** with the **faith** of the believer.
47. When **gold** is introduced to the smelting fires, it comes out purer than before.
48. When +V is subjected to the tests in life, the **result** is isolation of the STA producing Divine good production via application of BD. Cp.Rev.3:18
49. The end product of our testing **by fire** (SG₃) is not subject to loss. Cf.1Cor.3:13-15
50. However, the road getting there (CWL) remains contingent upon the maintenance of +V in the face of testing.
51. This is the idea of testing **by fire** that Peter has in mind here. Cp.1Pet.4:12-13
52. Peter extends the analogy of **gold tested by fire** metaphorically bridging the believer’s faith being proven **by** various tests.
53. This grammatically reconnects with the idea of proving our +V producing its end result in the remainder of the verse, “**may be found to result in praise and glory and honor at the revelation of Jesus Christ**”.
54. The subjunctive mood “**may be found**” indicates potential.
55. There is no guarantee that believers under testing will remain faithful to **God**.
56. This fact is amply recorded in the Bible that some will deny the **faith** when **tested** in the fires of adversity and persecution. Cf.Mar.4:5-6 cp. vss.16,17
57. To **be found** qualified as recipients of the following accolades is contingent upon remaining +V throughout life’s tests.
58. Without testing in adversity, there is no tangible standard in witness to others as to one’s true allegiance to God (it remains a matter of hearsay or conjecture).
59. In principle, Satan uses this argument to God regarding Job. Job 1:10-11
60. Jesus appeals to the same principle in Luk.6:31-35.
61. Those that endure to the end of their Ph₂ can look forward to “**praise and glory and honor**” upon Christ’s return.
62. The preposition “εἰς – eis” with the 3 accusative nouns indicates **result**.
63. It points to the goal of +V to enter into this category of accolades.
64. These 3 terms now implicitly suggest the notion of reward, specifically at the Bema Seat.
65. It is at the reward ceremony that passing and failing grades will be handed out in the form of SG₃ according to our works. 1Pet.1:17 cp.1Cor.3:14-15; 2Cor.5:10

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66. “**Praise, glory and honor**” is Peter’s way of expressing the scene at the ceremony.
Cp.Rom.2:7
67. “**Praise**/ἐπαῖνος - epainos” emphasizes the adulation or approbation the +V believer will enjoy.
68. “**Glorify**/δόξα – doxa” emphasizes the overt manifestation of their Ph₂ success via SG₃.
69. “**Honor**/τιμὴ - time” emphasizes their exalting status among the ranks of believers.
70. “**Praise**” will come upon those that finished their course with honor, but censure will come to those that fall short (the difference between a short hand-clap and standing ovation).
71. “**Glorify**” will come to all believers in varying degrees beginning with the basic package of resurrection escalating to the prize winners.
72. “**Honor**” will come to those that honored God, but for the rest there will be a moment of shame. Cf.1Joh.2:28
73. By honoring God under testing, believers will be honored by God.
74. SG₃ along with the wreath awaits all that are tested and endure in Ph₂.
75. And as with **gold**, the scarcity of +V of this quality among believers is extreme.
Cp.1Cor.9:24
76. At the Bema, **faith** (cp. “*the righteous will live by his faith*”; Hab.2:4) gives way to vindication.
77. **Faith** will be replaced by sight as to the realities of salvation.
78. Those that deny the Lord, making peace with –V, will be denied reward. Mat.10:33, 34-39; 2Tim.2:12,13
79. Believers, like Peter, who fail particular tests (denial of Christ, Luk.22:34; Joh.18:25-27; episode in the Galatian church, Gal.2:11), can right themselves and go on to attain eternal distinction.
80. This is a part of what he calls at the end of this letter, “*the true grace of God*” (5:12).
81. God will and must make a distinction between those that are faithful under adversity and persecution and those that deny Him.
82. The goal of maximum accolades is the telescopic focus of +V.
83. “**Revelation**” is one of the synonyms used for the Rapture. Cf.1Cor.1:7; 1Pet.1:13; 4:13
84. The 2 “whys” that testing is necessary is to provide +V with opportunity to prove itself and to provide a tangible standard for volition to evaluate itself while pressing on towards their eternal score. Cp.Phi.3:12
85. The Christian life is an open book test designed to facilitate those that are +V to handle life’s tests.
86. For those that GAP this principle and endure, they will not be disappointed.

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THE EVIDENCE OF THEIR +V VSS.8-9

EXEGESIS VERSES 8 – 9:

OCCUPATION WITH CHRIST

^{GNT} 1 Peter 1:8 ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιάσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξαμένῳ

^{NAS} 1 Peter 1:8 **and though you have not seen Him**, ὃν ὅς (*rel. pro./am-s*; "whom"; *ref. Christ*; expressed through the pronouns "Him") οὐκ οὐ (*neg. +*) ἰδόντες ὁράω (*concess. circ. ptc./a/nm2p*; "although you are not seeing") **you love Him**, ἀγαπάτε, ἀγάπάω (*vipa--2p*; "you keep on loving") **and though you do not see Him now**, εἰς (*pa +*) ὃν ὅς (*rel. pro./am-s*; "with respect to whom/concerning whom"; expressed through *pro. "Him"*) μὴ (*neg. +*) ὁρῶντες ὁράω (*concess. circ. ptc./p/a/nm2p*; "even though you are not seeing") ἄρτι (*adv.*; "now/at the present moment") **but believe in Him**, δέ (*ch*; "but/yet") πιστεύοντες πιστεύω (*temp. circ. ptc./p/a/nm2p*; "you are still believing [in implied with the preposition eis]") **you greatly rejoice with joy inexpressible and full of glory**, ἀγαλλιᾶσθε ἀγαλλιᾶω (*vipm--2p*; "you yourselves are greatly rejoicing"; same as vs.6) χαρᾷ χαρά (*n-If-s*; "with joy/happiness") ἀνεκκλήτῳ ἀνεκκλήτος (*a--If-s*; "unspeakable/inexpressible"; hapax) καί (*cc*) δεδοξαμένῳ δοξάζω (*adj. ptc./PF/p/If-s*; "glorious/full of glory")

A SUCCESSFUL PH₂

^{GNT} 1 Peter 1:9 κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.

^{NAS} 1 Peter 1:9 **obtaining as the outcome of your faith the salvation of your souls.** κομιζόμενοι κομίζω (*circ. ptc./p/m/nm2p*; in the midd. voice; "while obtaining/receiving back"; used 10x, 9x in the midd.) τὸ τέλος (*d.a. + n-an-s*; "the outcome/achievement/summation") ὑμῶν σύ (*npg-2p*) τῆς ἢ πίστεως πίστις (*d.a. + n-gf-s*; "the faith") σωτηρίαν σωτηρία (*n-af-s*; "salvation/deliverance"; *acc. apposition to "to telos" = "outcome"*) ψυχῶν. ψυχή (*n-gf-p*; "of souls")

ANALYSIS VERSES 8 – 9:

1. Peter continues his train of thought as to +V enduring life's sufferings.
2. Ultimately it is their future goal to be recipients of all the praise, glory and honor the Bema has to offer (vs.7).
3. However, the question remains as to present evidence of their **faith** that brings Peter to this conclusion.

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4. In vss.8-9, Peter now reveals why he concludes that their **faith** in the eternal promises is real.
5. That is that they live a life based on **faith** (vs.8) progressing on towards Ph₂ success (vs.9).
6. These believers' **faith** in the promises of doctrine was not just some pseudo-hope, but was a reality to them as seen in their approach to life itself.
7. Obviously, **faith** is necessary to accept the eternal promises of **salvation**.
8. It is a belief in things unseen.
9. Living the Christian life demands a life of **faith**. Rom.1:17; Heb.10:35-39
10. As James makes clear, evidence of Ph₂ **faith** is seen in one's works. Jam.2:14,18
11. Peter uses the immediate personal experience of these believers to evidence that fact.
12. 7x in vss.8-9 he uses the 2nd person plural to catalogue their present experience to illustrate their +V.
13. He begins with a duo of relative clauses, "**and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him**".
14. The concessive participles within each clause set up a paradox (irony of contrast).
15. The first clause has two phrases; one relating to past time (aorist tense), the other relating to the present (present tense).
16. The second clause emphasizes the present in both phrases.
17. As the first clause stands, the implication is the contrast between Peter's own eyewitness experiences of Christ, as to that of these Asian Christians.
18. Peter's **faith** had the benefit of a face-to-face experience with Jesus and His teaching. Cp.2Pet.1:16-17
19. Just as many in the early Apostolic Age so enjoyed. Cp.1Joh.1:1-3
20. Their face-to-face encounter provided added stimulus to their +V.
21. This based on the numerous miracles and teachings of Jesus. Cp.Joh.20:24-25
22. When doubt reigned, physical evidence otherwise helped bring them to their senses. Ex. Doubting Thomas; Joh.20:24-29
23. However, of the majority of believers at the first and all of later generations, these had no visual experience of their Savior.
24. This is the suggestion behind the first phrase looking back to the past, "**and though you have not seen Him**".
25. **Though** these believers had not ever laid eyes on their Lord, they still manifested +V as related in the contrasting phrase that they presently "**love Him**".
26. The "agapao **love**" in view recognizes their +V as the asset behind their **love** (this verb looks to the attributes of the one expressing **love**).
27. Christ taught that the way this **love** works is by keeping His commandments. Cp.Joh.14:15,21,23; 15:9-13
28. It is the application of BD (royal imperatives) in FHS that is proof positive of one's **love** for Christ.
29. The present indicative of the verb agapao indicates this reality was an ongoing process for these believers.
30. They were demonstrating their **love** for Christ as Peter wrote and sent this epistle.
31. They had not caved to the pressures of severe persecutions and afflictions that beset them.

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32. Their fidelity to Christ was manifest in the way they were handling their tests, in spite of never having **seen Him**.
33. Twice Peter uses the “seeing” participle “ὁράω – horao” with the negative to indicate there was no occasion of physical presence with Christ.
34. This verb has the idea of figuring something out based on tangible evidence. Ex.Joh.20:8
35. The emphasis of this 1st clause is that they had remained faithful to Christ in application of BD apart from any tangible sightings of Jesus as cause to initiate their ongoing **love** for **Him**.
36. Tangible evidence of Christ was not necessary to bring their +V to the surface in expression of continued application.
37. The present tense of the 2nd clause of **not seeing** is reinforced with the adverb “**now**/ἄρτι – arti”.
38. This clause emphasizes that in addition to not having to have **seen** Jesus to initiate their +V, neither did they need any present spectacular inducements to keep them motivated.
39. These believers were not privy to any special sightings or visions to encourage and reinforce their faithfulness.
40. The present participle of the contrasting phrase “**but believe in Him**” highlights their continued **faith** in spite of lack of physical stimuli Christ’s personal presence might otherwise provide.
41. Their belief (**faith**) is presented as continually exercised “**into Him**”.
42. This is Peter’s way of stating that their +V had advanced from the initiation of Ph₁ **faith into** Ph₂.
43. James uses the same concept of **faith** in his epistle to highlight the believer’s ongoing belief Ph₂. Cp.Jam.2:23
44. It is an open declaration of their occupation with Christ.
45. It carries the sense of faith-rest based on their doctrinal orientation.
46. Truly, living the Christian life is a paradox.
47. Normally we **love** and **believe** those we have **seen** and things we can tangibly substantiate.
48. However, the +V believer puts all trust and hope into the reality of what BD declares as to who and what Christ is and what He represents. Cp.1Cor.2:16
49. And this without ever having **seen Him** or experiencing the physical manifestation of His life with our mortal eyes.
50. These believers neither required, nor had any “crutches” of empirical evidence to initiate or keep their spirits high.
51. They simply continued to put their **faith** and trust in the Lord and His promises.
52. Peter is obviously recalling Christ’s own words regarding the blessedness imparted to +V in this vein. Joh.20:29
53. These believers, like subsequent generations, applied based on their +V and doctrine in their souls.
54. The era of miracles and temporary gifts was largely phased out by the time Peter wrote to them.
55. We should reject all claims of individuals that affirm that they **have seen** Jesus.
56. Christ resides in the 3rd heaven and at this time cannot be **seen**. 1Tim.6:16

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57. Christ declared the evil of His generation as they insisted upon a “sign” to validate their beliefs in His Person. Mat.12:39; 16:4
58. Yet, the only “sign” He was willing to provide them was the teaching of BD as illustrated through Jonah to validate what empirical evidence otherwise provided.
59. God consistently provides tangible evidence of the veracity of His word; yet the **faith** of +V precludes the necessity of physical evidence to otherwise **believe**.
60. This is a rebuke to any believer that rejects BD and/or refuses to apply because they cannot otherwise **see** tangible evidence of its veracity.
61. This is nothing more than practicing agnosticism (must see to believe; synonyms: skepticism, incredulity, non-belief, atheism).
62. Because +V relies strictly on **faith** and not sight, they have a wonderful exhilaration of soul as part of their blessing in life, “**you greatly rejoice with joy inexpressible and full of glory**”.
63. This is part of the perks for +V (doctrine within not relying on physical evidence).
64. This verse contains 2 present indicatives: “**you love Him**” and “**you greatly rejoice**”.
65. This parallel emphasizes that the continuous action of application of BD (agapao/**love**) and happiness in the face of extreme adversity go hand-in-hand.
66. Jesus enjoined His disciples to have this kind of joy in the face of persecution. Mat.5:12
67. As vs.6 made clear, this joy is a reality in spite of our tests (same verb ἀγαλλιάω – agalliao).
68. To face our sufferings and tests in life in occupation with Christ is reason to rejoice as it means we will share in His glory Ph₃. 1Pet.1:13
69. The stimuli for +H and exhilarating +H is BD in the soul. Cp.Luk.1:47; 10:21; Joh.5:35; 8:56.
70. By an ordinary assessment, their joy should be reserved for the future upon receipt of their SG₃.
71. But here, their extreme +H is for the present cushioning the plight of their sufferings.
72. Another paradox of the +V believer contradicting the normal experience of men.
73. It is a reality only indicative of the +V adjusted believer.
74. One of the dynamics of the Spirit-filled life is an upbeat persona even under the severest onslaught of the enemy.
75. The Christian hope is what enables +V to gladly (willingly) bear up under adversity. Cp.Heb.10:32-36
76. +H under these conditions is then described with two terms to denote its surpassing quality, “**inexpressible and full of glory**”.
77. This kind of inner joy cannot be expressed by mere words, hence the term “**inexpressible**/ἀνεκκλήητος – aneklaletos”.
78. This joy is a self-experience only realized in orientation to BD.
79. The 2nd term “**full of glory**/δοξάζω – doxazo” is an adjectival participle describing the nature of their joy and could simply be translated “**glorious**”.
80. It emphasizes the application of BD as that which clothes their joy in manifestation.
81. Continued application of BD is evidence of the exceptional +H they possess within.
82. The experience of complete adjustment to the realities of doctrine when suffering reprisals for adherence to BD is nothing less than “**glorious**”.
83. +V to BD is how the believer experiences a **glorious** life.

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84. Vs.9 finishes this long sentence begun in vs.6 by providing the results of occupation with Christ, “**obtaining as the outcome of your faith the salvation of your souls**”.
85. The present middle participle “**obtaining**/κομίζω – komizo” means to receive back what one is owed.
86. The middle voice indicates the action of **obtaining** is based on these believers continued fidelity to application of BD.
87. It explains the paradoxical joy of enduring their suffering as it relates to its ultimate **outcome** for what they have accomplished in the CWL.
88. This as it relates to being united with Christ in resurrection **glory**.
89. That their Ph₁ **faith** has blossomed into Ph₂ **faith**, they are securing for themselves a path in the Christian life for a successful Ph₂ that will reap the rewards at the Bema.
90. That the description of SG₃ is beyond tangible expression (1Cor.2:9), so we can liken the **inexpressible** joy associated with the +V believer on the **glory** road.
91. Their joy emulates the confidence they have that they are doing it right!!
92. The accusative noun “**outcome**/τέλος – telos” has the meaning of achievement and is a summation of +V applying BD in time.
93. It is in apposition to the accusative noun “**salvation**/σωτηρία – soteria” highlighting their achievement Ph₂ is commensurate with their deliverance from loss of reward at the Bema.
94. The term “**salvation**” means deliverance and has a range of meanings in the Bible:
 - A. Temporal deliverance. Heb.11:7; throughout Psalms
 - B. Deliverance from spiritual death. Rom.1:16; 10:1; Eph.1:13; 2Tim.3:15
 - C. Deliverance at the Rapture. Rom.13:11; 1The.5:9; Heb.9:28; 1Pet.1:5
 - D. From loss at the Bema. Phi.2:12; 1Tim.4:16
 - E. From a spiritual fall. 2Cor.7:9,10; Jam.5:19-20
 - F. In a broader sense of Ph₁ and Ph₂ realizing the Bema results. 2Tim.2:10
95. Further, the genitive nouns “**faith**” and “**souls**” are in apposition to one another highlighting the parallel of volition residing in our **souls**.
96. Again, **faith** is in reference to Ph₂ **faith**.
97. These appositional phrases “**outcome of your faith**” and “**salvation of your souls**” define each other denoting that +V Ph₂ finds its ultimate deliverance in terms of SG₃ reward for their +V. *See Doctrine of SG₃*
98. The continued evidence that these believers **faith** was real is their perseverance of BD Ph₂ that will then find its ultimate vindication Ph₃ (Ph₂ evidence of Ph₃ focus).
99. At the rapture, the **soul** will be united with a resurrection body and +V will be recompensed for faithfulness to the POG in time. 1Cor.3:15ff
100. Occupation with Christ (adherence to MPR, application of doctrine and faith-rest in its promises) produces a spiritual momentum that is designed to carry the believer throughout their Ph₂.
101. The great joy of the believer in time enduring testing is parallel to staying the course having the confidence and expectation of a job well-done bestowed by Christ Himself.
102. Consistency of Ph₂ **faith** produces stability of +H and confidence of eternal reward (the emphasis of all the participles and present indicative verbs in these 2 vss).
103. *Review the Doctrine of Testing.*

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PROPHETIC SEARCH INTO THE PRESENT AGE VSS.10-12

EXEGESIS VERSES 10-12:

THEIR DUE DILIGENCE

^{GNT} 1 Peter 1:10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

^{NAS} 1 Peter 1:10 **As to this salvation**, Περὶ περί (pg; *As to/Concerning*) ἧς ὅς (rel. pro./gf-s; *"this/which"*) σωτηρίας σωτηρία (n-gf-s; *"salvation/deliverance"*) **the prophets who prophesied of the grace that would come to you** προφήται προφήτης (n-nm-p; *"prophets"*) οἱ ὁ (d.a./nmp; *governs both noun and participle*) προφητεύσαντες, προφητεύω (adj. ptc./a/a/nm-p; *"who had prophesied"*) τῆς ἡ χάριτος χάρις (d.a. + n-gf-s; *"of the grace"*) περί (pg; *"that would come/concerning or with respect to/meant for"*) εἰς (pa; *"to/for"*) ὑμᾶς σύ (npa-2p; *ref. the present believers*) **made careful search and inquiry**, ἐξεζήτησαν ἐκζητέω (viaa--3p; *"sought out/made careful search"; used 7x*) καὶ (cc) ἐξηραύνησαν ἐξεραυνάω (viaa--3p; *"carefully inquired/sought diligently or intently"; it denotes a thorough investigation; used 1x*)

THE INQUIRY

^{GNT} 1 Peter 1:11 ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

^{NAS} 1 Peter 1:11 (Corrected) **seeking to know** ἐραυνῶντες ἐραυνάω (circ. ptc./p/a/nm-p; *"while thoroughly examining/seeking to know"; used 6x*) **what or what sort of time the Spirit of Christ within them was indicating** εἰς (pa; *"for"; not in NAS*) τίνα τίς (interr. Adj./am-s; *"what"*) ἢ (cc; *"or"*) ποῖον ποῖος (interr. Adj./am-s; *"what sort of or kind of"*) καιρὸν καιρός (n-am-s; *"time/season"*) τό πνεῦμα (d.a. governs noun and ptc. + n-nn-s; *"the Spirit"; ref. H.S.*) Χριστοῦ Χριστός (n-gm-s) ἐν (Pl; *"in/within"*) αὐτοῖς αὐτός (npdm3p; *"them"; ref. the prophets*) ἐδήλου δηλώω (viIPFa—3s; *"was indicating"; used 7x*) **as He predicted the sufferings of Christ and the glories to follow.** Προμαρτυρόμενον προμαρτύρομαι (adj. ptc./p/m/nn-s; *"Himself predicting/witnessing beforehand"; ref. the H.S.; used 1x*) τὰ Τό παθήματα πάθημα (d.a. + n-an-p; *"the sufferings"; used 16x; 4x in 1Pet.1:11; 4:13; 5:1,9*) εἰς (pa; *"of"*) Χριστὸν

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Χριστός (n-am-s) καί (cc) τὰς ἡ δόξας. δόξα (d.a. + n-af-p; "the glories") μετά (pa; "after") ταῦτα οὗτος (dem. Pro./an-p; "these things"; hence, "to follow")

WHAT WAS REVEALED

^{GNT} 1 Peter 1:12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισσαμένων ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

^{NAS} 1 Peter 1:12 **It was revealed to them that they were not serving themselves, but you,** ἀπεκαλύφθη ἀποκαλύπτω (viap--3s; "it had been revealed/disclosed/made known"; same as 1:5) οἷς ὅς (rel. pro. /dm-p; "to whom/to them") ὅτι (cc; "that"; intro. that revealed to the prophets) οὐχ οὐ (neg. +) διηκόνουν διακονέω (viIPFa--3p; "they were not serving) ἑαυτοῖς ἑαυτοῦ (reflex. pro./dm3p; "themselves") δέ (ch) ὑμῖν σύ (npr-2p; ref. Peter's audience) **in these things which now have been announced to you** αὐτά, αὐτός (npran3p; "according to these things/in these things") ἀ ὅς (rel. pro./nn-p; "which things") νῦν (adv.; "now/at the present") ἀνηγγέλη ἀναγγέλλω (viap--3s; "have been announced/proclaimed") ὑμῖν σύ (npr-2p; "to you") **through those who preached the gospel to you by the Holy Spirit sent from heaven--** διὰ (pAbl; "through/by") τῶν ὁ εὐαγγελισσαμένων εὐαγγελίζω (d.a. + subs. ptc./a/m/Ablm-p; "those evangelizing/those who preached the gospel") ὑμᾶς σύ (npra-2p) ἐν (pI; "by") ἁγίῳ ἅγιος (a--In-s; "Holy") πνεύματι πνεῦμα (n-In-s; "Spirit") ἀποσταλέντι ἀποστέλλω (adj. ptc./a/p/In-s; "having been sent [with authority]") ἀπ' ἀπό (pAbl) οὐρανοῦ, οὐρανός (n-gm-s; "heaven") **things into which angels long to look.** εἰς (pa +) ἃ ὅς (rel. pro./an-p; "things into which") ἄγγελοι ἄγγελος (n-nm-p; "angels") ἐπιθυμοῦσιν ἐπιθυμέω (vipa--3p; "keep on earnestly desiring/longing for) παρακύψαι. παρακύπτω (suppl. inf./aa; lit. "stoop to see"; "to look intently into"; used 5x)

ANALYSIS VERSES 10-12:

1. Vss.10-12 begins a new paragraph in the Greek text.
2. Peter introduces a new thought, while drawing upon the previous context.
3. This is incorporated into the opening phrase, **"As to this salvation"**.
4. The **salvation** in view harks back to Ph₂ deliverance ending vs.9 resulting in their Ph₃ deliverance at the Bema (vs.5). (The only 2x soteria is used in the preceding vss.)
5. Peter's emphasis of addressing these believers so far in this epistle has been delivered in a most upbeat way as a matter of commendation.
6. All that he has expressed has been designed to reinforce that they are doing it right.
7. These Christians evidence a flourishing of +V in Asia Minor in the 1st Century AD.

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8. The evidence of their +V is seen in living a life of faith maintaining spiritual advance in spite of the testing and suffering experienced in the CWL (vss6-9).
9. Vss.10-12 caps off this encouragement highlighting the **grace** they have been afforded to serve God in this capacity.
10. Specifically, as it applies to the present **time** of the CA dispensation.
11. This to reinforce the fact that +V serving God in the CA is not a matter of superiority of persons, but a privilege based on **grace**.
12. They are not to let Peter's accolades go to their head, but retain the true humility characterizing +V.
13. Paul exhorted the Roman Christians in this vein. Rom.11:17-24
14. Peter's approach is by highlighting the OT prophetic inquiry into this new age of **grace**, "**the prophets who prophesied of the grace that would come to you made careful search and inquiry**".
15. The "**grace**" in view further defines the "**salvation**" in view.
16. It looks to all that God has provided for believers in the CA to fulfill the POG in their lives Ph₂ and the privileges they enjoy in eternal association with Christ Ph₃.
17. It emphasizes the special status of believers in this dispensation as the grafted "wild olive branch (the Church)" into the domesticated "olive tree (Israel)" in Paul's analogy. Cp.Rom.11:17
18. For Centuries, the Gentiles spurned God corporately.
19. However, Israel's reversionism and national discipline for rejection of their Messiah at the 1st Advent opened the doors for Gentiles to replace Israel administratively (dispensationally). Cp.Eph.1:9-10
20. God's plan of **Grace** has always called upon the inclusion of Church Age to complete the revelation of His plan through Christ. Eph.3:9-12
21. The phrase "**the prophets who prophesied**" is all inclusive and used in a general way.
22. It's a mistake to think Peter is only referring to **prophets** that received direct Divine revelation or limited to those that penned the written text.
23. A prophet could function in both an active or passive sense.
24. Some **prophets** were instrumental in penning the text or providing other direct revelation (active).
25. Yet the function of a prophet was not limited in this way and could be instrumental to the prophetic text as to its interpretation and teaching to others (passive). Ex. Christ as a prophet referencing OT prophecy, Mar.12:10; John the Baptist reference to OT prophesy, Joh.1:23
26. The one definite article that governs both noun and participle enjoins these **prophets** with their prophecies as a singular group of believers in their communication.
27. It alludes to all **prophets** of the OT that had prophetic authority to otherwise teach God's word to others.
28. These OT **prophets** understood that Israel would be temporarily laid aside and that the dispensation would be given to a new nation. Deu.32:21; Isa.65:1; Hos.2:23 cp. Rom.9:25; 10:19-20
29. Further, they knew the nation would be from among the Gentiles. Isa.42:1-4 cp. Mat.12:17-21; Act.15:14-18 esp. vss.14-15
30. This is how the OT **prophets** knew "**of the grace that would come to you**".

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31. However, beyond this revelation, any further clear information concerning the particulars of this “nation” is omitted in the OT.
32. Still, with only this sparse knowledge, these **prophets made careful search and inquiry**.
33. The verb “**made careful search**/ἐκζατέω – ekzateo” means “to carefully search out” or to “scrutinize” and is used 7x.
34. In 2 of its uses it is translated “to seek” highlighting the actions of +V. Act.15:7; Heb.11:6
35. This verb indicates that +V (a.k.a. seekers) are those that seek the truth of BD in a desire to know and understand God’s plan.
36. The next verb “**inquire**/ἐξεραυνάω – exeraunao” means to “intently or diligently **inquire**” as in a thorough investigation.
37. They are likened to forensic experts willing to look at all aspects of a situation to glean any information that may relate to an investigation.
38. Both verbs are placed forward in the Greek to emphasize the fastidious due diligence employed.
39. These exegetes of the OT zealously dug for any pearls of information they could find giving additional insight into this coming dispensation.
40. They are examples of +V that has a desire to know as much as possible with respect to God’s plan, even in future prophetic events.
41. We can deduce it is the CA in view based on the parameters of their studies related in vs.11, “**seeking to know what or what sort of time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow**”.
42. The object of their investigating, as we have inferred, was the OT written text.
43. Peter uses language referencing the ultimate author of Scripture with the words, “**...the Spirit of Christ within them was indicating as He predicted...**” as substitute of reference to the text.
44. The title “**Spirit of Christ**” is reference to the Holy **Spirit** also used in Rom.8:9.
45. The title is apropos here as the **inquiry** centers on the Person of **Christ**.
46. The Scripture is the written revelation of Christ who is Ho Logos (the Word). Joh.1:1 cp.vs.14
47. Jesus is the fulfillment of the OT text i.e., the Law and the Prophets. Mat.5:17
48. It is part of the H.S.’s function to reveal **Christ** to mankind by enlightening them to the truth of BD. Joh.14:26; 15:26
49. This title is only one of multiple references to the H.S. to include:
 - A. The **Spirit**. Mat.4:1; Rom.8:23; etc.
 - B. The **Spirit** of God. Gen.1:2; Exo.31:3; 1Joh.4:2
 - C. The Holy **Spirit**. Psa.51:11; Isa.63:10; Rom.5:5; 1Pet.1:12; 2Pet.1:21
 - D. The **Spirit** of Truth. Joh.14:17; 15:26; 16:13
 - E. The **Spirit** of Jesus. Act.16:7; Phi.1:19
 - F. The **Spirit** of Holiness. Rom.1:4
 - G. The **Spirit** of Life. Rom.8:2
 - H. The Helper/Comforter. Joh.14:26; 15:26; 16:7
 - I. The Eternal **Spirit**. Heb.9:14
 - J. The **Spirit** of **Grace**. Heb.10:29

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- K. The **Spirit** of Glory. 1Pet.4:14
 L. The Holy One. 1Joh.2:20
50. There is no true prophecy from God apart from the H.S. 2Pet.1:21
 51. The H.S. made the OT prophesies clear, as well as whatever direct revelation was given to a particular prophet.
 52. He superintended all of the authors of Scripture to ensure a perfect revelation of God's plan was penned according to God's purpose (verbal plenary inspiration).
 53. The phrase "**within them**" looks to the filling ministry of the H.S. Exo.31:3; 35:31; Deu.34:9; etc.
 54. Being in FHS paralleled their drive and understanding of **inquiry**.
 55. What the H.S. **was indicating** was the reality of this parenthetical nation **as He** prophetically **predicted** events of the 1st and 2nd Advents otherwise revealed in the OT.
 56. The participle "**seeking to know**/ἐραυνάω – eraunao" in all of its 5 other uses in the NAS is translated "search". Joh.5:39; 7:52; Rom.8:27; 1Cor.2:10; Rev.2:23
 57. The 3 "study" verbs together (**search, inquiry, seek**) validates that the **prophets** in view sought from information already revealed (passive prophesying).
 58. It denotes that OT students did not tire from continually researching what God's word might have had to say additionally on the matter.
 59. Further, it implies an on-going compilation of research done during the period of the formation of the OT canon
 60. Certainly, the more OT books at one's disposal, the better chance of new revelation concerning the matter.
 61. The parameters of their study is then stated two-fold in the 2 phrases:
 - A. **What or what sort of time...**
 - B. **...the sufferings of Christ and the glories to follow.**
 62. The first relates to parameters revolving around **time** (the CA), the second to the available information at their disposal.
 63. The NAS translation "**what** person" is an attempt to interpret rather than translate.
 64. There are two interrogative adjectives "**what**/τίς – tis" and "**what sort of**/ποῖος – poios" (both ac/m/s) that modify the noun "**time**/καιρός – kairos" (ac/m/s).
 65. Both interrogatives are governed by the preceding preposition "εἰς – eis/for/into".
 66. The idea is a distinction of **time** that relates to its duration (beginning to end) and the particulars that characterize the **time** in view (what the H.S. **was indicating**).
 67. The secondary phrase, "**the sufferings of Christ and the glories to follow**" indicates the parameters of revelation that these students had to draw upon in the OT (what the H.S. **predicted**).
 68. The OT is replete with the fact that their Messiah would suffer at the 1st Advent with emphasis on the cross. Ex.Isa.53 (**the sufferings of Christ**).
 69. Further, it has ample prophecy describing the 2nd Advent filling in with details of the Messiah's glorious and eternal reign over Israel during the Millennium and into the Eternal State (**and the glories to follow**). Ex. Book of Ezekiel, Minor Prophets, etc.
 70. Through the prophecy of Daniel's 70 weeks, the Jews knew that Messiah would be cut off for a period of **time** (Israel would be judged and dispersed) and that there would be 7 more years of history for the Age of Israel to be completed before the beginning of the Millennium. Dan.9:26

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71. It is this parenthetical period of **time** between Daniel's 69th and 70th week with its duration, administrative particulars and future eternal input this would produce that these fervently desired to know.
72. That their research included beyond simply the duration of the historical **time** of the CA into the future is inferred in the phrase "**the glories to follow**".
73. It indicates all the prophecies of Jesus' resurrected glorification taking Israel into His eternal reign for written material to draw upon to also look for any clues available.
74. The OT witness to His resurrected glory was so clear and unequivocal that Jesus rebuked believers that doubted the resurrection. Luk.24:25-26
75. These OT saints longed to know the details of the Church and function of CA believers in the POG.
76. Particularly the **salvation of grace** as it would be applied.
77. OT students knew that their **salvation** Ph₁ would be by faith, as it remains the same throughout history. Gen.15:6 cf.Rom.4:3; 3:9 cp.Hab.2:4
78. Hence, why Peter does not directly address that issue.
79. However, the particulars of the Church's administrative service to God and pertinent **grace** accompanying it were their quest.
80. This would include but not limited to:
 - A. How soon after Christ's crucifixion, resurrection and ascension before the new dispensation would begin.
 - B. Its duration in history and timing of reinstating the Age of Israel (beginning Daniel's 70th week).
 - C. That this new nation would be made up of many nations, Jews and Gentiles alike.
 - D. The particulars of its administrative functions such as:
 - 1) Individual priesthoods.
 - 2) Royal priests in association with Christ.
 - 3) The nation (Church) forms a "body of Christ" (Depicted both Universally and Locally).
 - 4) The indwelling ministry of the H.S. on behalf of all believers.
 - 5) The ordination of CA rituals (water baptism and communion).
 - 6) Spiritual gifts for all believers.
 - 7) All of the royal imperatives as they pertain to the function of the Church and individual believers.
 - E. Details of C/A believers' resurrection.
 - F. This new nation's impact in the Millennium and Eternal State in conjunction with Israel.
81. Of these things, the OT is silent.
82. They were not revealed until Christ's ministry and through the NT **prophets** and apostles. (Christ first spoke of the Church [Mat.16:18; 18:17] and told of the H.S.'s new indwelling role [Joh.14:17])
83. Paul labeled this a mystery doctrine hidden until it was revealed to him and others. Rom.16:25 cf.11:25; Eph.1:9-10; 3:3,4,9; 5:32; Col.1:26-27
84. While one may conclude a waste of time pursuing study of the Bible with things not specifically revealed (though until it was researched, who could know?), vs.12 takes issue with that mentality.

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85. While particulars were not ascertained, God still honored their studious drive with practical insight and spiritual advance as **“It was revealed to them that they were not serving themselves, but you** (the new dispensation)”.
86. What **was revealed to** these +V students was that their own dispensation was preparatory in **servicing** the new.
87. This also two-fold as they were the dispensation to usher in the 1st Advent providing Messiah making possible all the **glories to follow** and that the new dispensation would benefit from their writings (OT text).
88. It was +V of their ilk that propelled the truth of God’s plan in application and understanding that would hand off to the next dispensation of +V to include fidelity in penning of the OT text.
89. The NT without the background of the OT would be rendered empty and without validation (witness).
90. In this sense, they understood their own time in history in the POG as not being self-serving, but for the benefit of future +V.
91. Again, humility is the true character of +V in any dispensation.
92. These prophetic students took their studies to the limits, but did not speculate in the absence of Scriptural support.
93. They simply came to the conclusion that they were supporting the truth that provided the link for those that followed to aptly discern the truth in their new dispensation.
94. This is the emphasis of the pronominal phrase, **“in these things which now have been announced to you”**.
95. The phrase **“in these things”** looks to all of the new doctrine that has been **revealed** to CA saints (now compiled in the NT).
96. Through progressive revelation (new doctrine **revealed** in history), God’s plan has **been announced** to present day believers finding the depth of its understanding based on the OT text supported by the +V of adjusted OT saints.
97. The agents to reveal the new revelation are next stipulated as, **“through those who preached the gospel to you by the Holy Spirit sent from heaven –“**.
98. The substantival participle **“those who preached the gospel/ὁ εὐαγγελίζω** – ho euangelizo” literally means “one proclaiming good news”. Cp.Luk.1:10; 2:10
99. The “good news” in view is all the doctrine defining the reality of the new CA dispensation.
100. Standing upon the Ph₁ **gospel**, it harks to Ph₂ **gospel** that includes Ph₃ ramifications.
101. It is NT doctrine designed to fill in the parenthetical **time** in lieu of Israel’s judgment completing the summing up of all things in **Christ**. Eph.1:10
102. It is the link of information filling in the voided gap the OT **prophets** so intently desired to know and realized to that which they were linked.
103. And it is **by the same Holy Spirit** that lead the OT **prophets** in their zealous search that CA communicators (**prophets/apostles, P-T’s, etc.**) have been empowered with in revealing CA doctrine as presently compiled into the NT text.
104. The phrase **“sent from heaven”** is a distinct **time** marker by which this new revelation formally began.

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105. Peter harks back to Christ's teaching of the new indwelling ministry of the H.S. whom He would "send" (Joh.14:17 cf.14:26; 15:26) that would characterize the beginning of the CA dispensation (cf. upper room; Act.2:1-4).
106. Beginning with the Day of Pentecost (Sun. May 24, 33 AD), new revelation concerning the Church began to flow.
107. Peter was not only there on that occasion, he was instrumental in the conversion of some 3000 souls immediately introducing them to water baptism (Ph₂ doctrine). Act.2:41
108. Peter then finishes by highlighting the gravity of importance regarding the revelation now revealed to the Church in the finality of vs.12, "**things into which angels long to look**".
109. The **angels** in view refer to the elect **angels**.
110. It highlights the doctrine of the Importance of Bible Doctrine as it extends even to these majestic creatures that reside with God in the 3rd heaven providing service to Him on behalf of the elect saints on earth. Heb.1:14
111. The phrase "**long to look**" is a combination of the verb "ἐπιθυμέω – epithumeo/earnestly desiring or longing for" followed with the infinitive "παρακύπτω – parakupto/looking intently".
112. The literal meaning of the infinitive parakupto means "stoop to look". Cf.Luk.24:12; Joh.20:5,11
113. It envisions these angelic creatures looking down upon man with great interest.
114. The thrust of Peter's statement insinuates that **angels**, for all their knowledge, further learn BD as God reveals His plan to man.
115. Their devotion to God is evidenced by their intense desire to hear and understand Scripture.
116. As example, when God first revealed the mystery doctrine of the Church, such as through Paul, the elect angels eagerly assimilated the information.
117. We learn from this statement something about the personality and character of **angels**.
118. They are keen and eager observers of the POG and of the accurate communication of Scripture in particular. 1Tim.3:16
119. In our dispensation, with the completed canon of Scripture, they receive instruction from the body of Christ. Eph.3:10
120. The implementation of CA doctrine was and is a special area of interest for the **angels**.
121. They too had to wait until God made the mystery doctrine available.
122. They had no prior insight with respect to the special and privileged dispensation now long in progress.
123. The application from this statement that Peter wishes to impress upon his readers is indeed how much **grace** CA believers have been afforded in the revelation of God's plan.
124. Without the provision and understanding of BD, **grace** is diminished.
125. To the depth and extent of revealed fullness, **grace** is increased.
126. God's **grace** was drastically increased with the NT canon of Scripture.
127. Peter's final statement epitomizes the nature of a righteous soul in desire to understand as much as possible the POG.

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128. This not limited to just enough to get by for any one dispensation, but the totality of that which is made available.
129. A mark of true +V as ultimately characterized by the holy **angels** is an intense desire to explore and understand the content of the Scriptures to the degree and **time** made possible in history.
130. 3 “searching” verbs were used to emphasize this regarding +V OT saints (**careful search, inquiry and seeking**).
131. The Bereans of Act.17:10-12 are examples of the mark of +V in the CA.
132. Those that fail to exploit God’s **grace** in provision of BD by dismissing the importance of MPR, having a cavalier attitude in its hearing or less than concentrated effort to understand it rob themselves of God’s **grace**.
133. Expression of faith is stymied by disinterest in the truth.
134. You can’t be +V Ph₂ and maintain a lackadaisical or superficial interest in BD.
135. To that degree you affect your Ph₃ **salvation**.
136. *Review the Doctrine of the Importance of Bible Doctrine.*

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EXHORTATIONS ON *MODUS OPERANDI* AND *VIVENDI* VSS.13-25

CALL TO THE STANDARD OF HOLINESS (+R) VSS.13-21

THE BELIEVERS FOCUS VS.13

EXEGESIS VERSE 13:

^{GNT} 1 Peter 1:13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐπίστατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

^{NAS} 1 Peter 1:13 **Therefore, gird your minds for action,** Διὸ διό (*infer. conj.*; "Therefore/For this reason") ἀναζωσάμενοι ἀναζώννυμι (*circ.ptc./a/m/nm2p*; lit. "tie up at the waist"; "you yourselves gird/bind up"; the *ptc* has imperatival force; used 1x in NT.) τὰς ἢ ὀσφύας ὀσφῦς (*d.a. + n-af-p*; lit. part of the body over which a belt of skin or cloth is worn; "waist"; "loins or reproductive organs for the male"; used 8x; idiomatically means "to prepare oneself/be dressed in readiness/get ready" Luk.12:35; Eph.6:14) ὑμῶν σύ (*npg-2p +*) τῆς ἢ διανοίας διάνοια (*d.a. + n-gf-s*; "of your mind/understanding/intellect/thoughts"; used 12x; the entire phrase is metaphorical to "dress your mind in mental preparedness for action") **keep sober in spirit,** νήφοντες νήφω (*circ.ptc. [with imperatival force/p/a/nm2p*; "while keeping sober/maintaining sobriety"; used 6x and only fig. or spiritually; "to not imbibe in that which would impair or dull one's concentration, thoughts or actions; 1The.5:6,8; 2Tim.4:5; 1Pet.4:7; 5:8) **fix your hope completely** ἐπίστατε ἐπίστω (*vImp/aa--2p*; "hope in/trust in/have confidence in"; hence "fix your hope") τελείως (*adv.*; "completely") **on the grace to be brought to you** ἐπί (*pa*; "concerning/on") τὴν ἢ χάριν χάρις (*d.a. [governs both noun and ptc.] + n-af-s*; "the grace") φερομένην φέρω (*adj. ptc./p/p/af-s*; "being brought") ὑμῖν σύ (*npd-2p*; "to you all") **at the revelation of Jesus Christ.** ἐν (*pL of time*; "at") ἀποκαλύψει ἀποκάλυψις (*n-If-s*; "the revelation"; ref. to the rapture as used in the only other 2 uses in Peter, 1Pet1:7; 4:13") Ἰησοῦ Ἰησοῦς (*n-gm-s*) Χριστοῦ. Χριστός (*n-gm-s*;

ANALYSIS VERSE 13:

1. Vs.13 begins the exhortative segment of the epistle that will be maintained to its end.
2. The inferential conjunction "Therefore/διό - dio" is a springboard to begin the instructive process appealing to the preceding context.
3. It has been Peter's style to build upon previous doctrine with additional doctrine.

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4. Vss.10-12 succinctly stated that their Ph₂ & ₃ salvation is a privileged status based on **grace**.
5. In Peter's own way, he expressed the Doctrine of the Importance of BD as that which is tantamount to enjoying **grace** in its fullest with its pursuit in understanding a mark of +V.
6. This as epitomized by the elect angels' own desire to hear and understand doctrine as it is revealed.
7. The force of the conjunction "**Therefore**" is designed to appeal to these believers sense of gratitude for BD made available to them.
8. It relates to the character of +V as having a consistent desire to know and understand BD as much as possible not taking it for granted.
9. The culmination of +V seen in the OT prophets and the elect angels as examples are designed to motivate +V in the Church to the same level of zeal.
10. It infers the responsibility of CA saints to continue to carry the torch in their own seeking and understanding of God's word.
11. Only by maintaining zeal in its pursuit will believers ultimately experience all the grace that God has provided for them.
12. And only by being preoccupied with BD will the believer have confidence in the "living hope" (vs.3) that characterizes their salvation.
13. With this background, Peter addresses that which is necessary to sustain their zeal and occupation with BD.
14. In vss.13-22, Peter issues 7 commands along this line:
 - A. **Gird your minds.** Vs.13
 - B. **Keep sober in spirit.** Vs.13
 - C. **Fix your hope completely** on SG₃. Vs.13
 - D. *Do not be conformed* to the rulership of the STA. Vs.14
 - E. *Be holy in all your behavior.* Vs.15
 - F. *Live in righteous fear.* Vs.17
 - G. *Fervently love one another.* Vs.22
15. As with all royal imperatives in the NT, they instruct the believer as to God's directive will for their lives and sets a course for the churches to follow.
16. The first directive "**gird your minds for action**" highlights the believer's mental attitude as a primary issue behind all of the directives.
17. Maintaining the proper attitude in the CWL is essential to maintaining focus towards success.
18. All that we say and do and towards which we strive starts in our thinking processes.
19. If our thinking is not in line with BD, neither will be our lives.
20. The imperative is the force behind the aorist participle "**gird**/ἀναζώννυμι - anazonnumi" and means to "bind up/tie up".
21. In the Greek, the participle is followed by the noun for "waist or loins/ὀσφύς - osphus".
22. To "**gird** the waist/loins" has as its background the ancient custom of pulling up one's robes and tying them at the waist so as to engage in action unencumbered.
23. That the girding is metaphorical is quite clear as it is to be done to their "**minds**/διάνοια - dianouia" referring to ones thoughts or intellect.

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24. This Hebrew idiom indicates that one is to keep their thinking in constant readiness **for action**.
25. A similar expression occurs in Luk.12:35, “*Be dressed in readiness* (lit. “**gird** about your loins/ὄσφῦς περιζώνουμι – osphus perizonnumi”).
26. Paul uses this idiom in Eph.6:14, “*Stand firm therefore, having **girded your loins with truth...***”
27. It is in the same sense as Paul that Peter is now expressing.
28. How one prepares their thinking **for action** with honor in the A/C is through the intake of BD.
29. The act of “girding” includes using a belt or cloth to tie up the robe in said fashion.
30. This portrays BD as that which fastens to our thinking righteousness and faithfulness as that which governs our lives. Cp.Isa.11:5 cf. Psa.40:10
31. As the idiom further infers, the believer is to be in constant readiness by not allowing one’s self to be encumbered by anything that would impede the intake of BD.
32. To “**gird your minds for action**” demands establishing one’s assembly in Bible class as their MPR (Most Pressing Responsibility). Cp.Heb.10:25
33. The Divine viewpoint (BD) is the only way the believer can reprogram their own **minds** with the mind of Christ being in constant preparedness to face the adversity and temptation in the world. Rom.15:5; 1Cor.2:16
34. It is the repetitious regiment of Bible class that protects the believer from being conformed to this world. Rom.12:2
35. Failure for the believer to maintain this focus in the CWL dooms them to failure in all other of the commands that Peter will issue.
36. This command is listed first as it is the number 1 priority for all believers.
37. It is then supported by the second present participle with imperatival force translated “**keep sober in spirit**”.
38. The participial verb “**keep sober**/νήφω – nepho” is used 5 other times in the NT. 1The.5:6,8; 2Tim.4:5; 1Pet.4:7; 5:8
39. In all other uses it is metaphorical for spiritual sobriety as captured by the NAS in our verse with the words “*in spirit*”.
40. The present tense of the participle following the aorist participle “**gird**” indicates an action that would follow coinciding with the previous mandate.
41. It has the idea that “after they **gird** the loins of their **minds for action** (with BD)”, they are to “keep on being **sober**”.
42. Spiritual sobriety naturally follows the intake of BD.
43. Both involve conscious effort and self-discipline.
44. Keeping **sober** has as its background man’s propensity to abuse alcohol.
45. –V is always inebriated. 1The.5:6-8
46. Paul equates the drunkenness of –V to darkness representing all of the STA human viewpoint influence they adhere too.
47. BD is what keeps us **sober** further illustrated by the light of day in 1The.5:8.
48. When we are under the influence of the STA and human viewpoint we are drunk.
49. Degrees of spiritual inebriation vary according to the activity and to the extent (incidental vs. perpetual).
50. To **keep sober** basically is a command to avoid allowing the cosmic antithesis to BD dull our spiritual senses.

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51. It is the difference between possessing the “*good conscience*” with the norms and standards of BD (1Tim.1:5,19; 1Pet.3:16) and a *conscience* uninhibited by BD.
52. It is tantamount to staying under FHS denying the influence of the STA and human viewpoint to govern our decisions. Cf.Eph.5:18
53. Prayer is important in keeping ourselves from things that would otherwise render us as spiritual drunks. 1Pet.4:7
54. Failure to stay **sober** makes us easy targets for the schemes of the enemy. 1Pet.5:8
55. Maintaining spiritual sobriety is essential to fulfilling one’s ministry before God. 2Tim.4:5
56. Believers are to always keep the directive will of God before them.
57. It demands that we exercise self-control, discernment and clarity of mind.
58. One step outside the circle of FHS we lose sobriety.
59. Certain sins, human viewpoint and activities are especially harmful.
60. Pursuit of STA lusts renders the individual a drunk.
61. The consequences of perpetual spiritual drunkenness are akin to what happens to an addict.
62. The reversionist is a spiritual alcoholic.
63. Drunkenness in the physical realm leads to irresponsibility and loss.
64. So in the spiritual analogy the failure to apply BD results in loss.
65. To be obsessed or preoccupied with temporal things over spiritual things is to be a spiritual drunk.
66. A literal alcoholic forfeits SG₃ (1Cor.6:10) and as such, so for the spiritual alcoholic.
67. Spiritual inebriation causes disorientation to BD and the plan of God for the believer’s life.
68. Running with STA human viewpoint redirects the believer’s focus away from the reality of God’s plan.
69. Hence, Peter inserts the 3rd imperative, “**fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ**”.
70. The ultimate reality for believers is that all will eventually have their Ph₂ judged at the Bema.
71. Spiritual drunkenness has eyes on the physical and temporal and loses sight of the eternal.
72. No matter lip service given to believing the doctrine of SG₃, the spiritual drunk is not truly in touch with its reality and importance.
73. Evidence of Ph₂ sobriety depends upon application.
74. The verb “**fix your hope**/ἐλπίζω – elpizo” is the main verb of the Greek sentence.
75. The participles “girding of the minds” and “staying **sober**” are preliminary to this imperative.
76. Peter continues to build upon the priority of sequence with his commands.
77. Without the consistent intake of BD and spiritual sobriety, this imperative is rendered useless.
78. The adverb “**completely**/τελείως – teleios” places supreme importance upon the verb and could be rendered “unreservedly/totally”.
79. The very design of the 1st two imperatives is to maximize what our eternal life niche has to offer.

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80. This imperative “**fix your hope completely**” addresses the supreme importance of SG₃ and the attitude that each and every believer should have towards the awards ceremony.
81. “**The grace to be brought to you**” refers to the above-and-beyond blessings distributed at the Bema Seat.
82. All CA believers will receive the standard blessings associated with positional sanctification: namely, resurrection bodies like Christ’s. 1Joh.3:2
83. Some, if not many, will receive no reward. 1Cor.3:15
84. There will be a relative few that will receive the wreath that is the token of a completed and successful Ph₂.
85. It will be bestowed upon those that die adjusted to BD.
86. There will be an in-between group that will receive varying amounts of SG₃ but no wreath. *See Doctrine of SG₃*
87. The phrase “**at the revelation of Jesus Christ**” refers to His coming to receive the Church unto Himself (Bema event). Cp.1Pet.1:7; 4:13; cf.1Cor.1:7 cp.1The.4:13-18
88. Believers that are girded with truth while remaining **sober** are believers that consider carefully their decisions and endeavors.
89. They refuse to loose sight on the eternal inheritance that awaits them.
90. Everything we do should be done with a view to how it impacts on this prophetic certainty. Cp.2Cor.5:10; cp.Rom.14:10,12
91. Paul places the same importance upon the building up of the SG₃ account. Col.3:1
92. As did Jesus in Mat.6:19,20
93. Temporal accomplishments and advantages at the expense of SG₃ will only result in lasting dishonor. Cp.Phi.3:19
94. Peter has outlined 3 general categories of priorities the +V adjusted believer establishes and maintains in their lives:
 - A. MPR (girding the loins of their **minds** with truth).
 - B. Avoiding excess of cosmic STA and human viewpoint infiltration/FHS (**keep sober**). **this allows room for incidental sinning* and is dependent upon the 1st imperative.
 - C. Maintaining tunnel vision on their SG₃ (**fix your hope completely...**). **this is dependent upon the 1st 2 imperatives.*
95. All three commands reflect the mental attitude drive and discipline the +V believer refuses to relinquish in life.
96. It highlights their method of operation (MO) in life following a code of MPR (Heb.10:25), separation from the world (Jam4:4) and SG₃ driven motivation (Mat.6:20).

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THE BELIEVER'S CONDUCT VSS.14-17

EXEGESIS VERSES 14 – 16:

OVERULE THE STA

^{GNT} 1 Peter 1:14 ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις

^{NAS} 1 Peter 1:14 **As obedient children**, ὡς (*compar.conj.*; "As/Just as") ὑπακοῆς ὑπακοή (*n-gf-s*; "obedient/submissive/compliant"; same as 1:2) τέκνα τέκνον (*n-nn-p*; "children"; "children of obedience") **do not be conformed to the former lusts** μή (*neg. +*) συσχηματιζόμενοι συσχηματίζω (*adj.ptc./p/m/nm2p*; with force of imperative; "do not conform yourselves to/allow yourselves to be changed to be like/do not mold yourselves to"; the masculine gender would be the proper grammatical gender of these believers likened as "children"; used 2x; Rom.12:2) πρότερον πρότερος (*compar. Adv.*; "before/former") ταῖς ἢ ἐπιθυμίαις ἐπιθυμία (*d.a. + n-df-p*; "the lusts/evil impulses") **which were yours in your ignorance**, "which were yours" – supplied ἐν (*pL*) ὑμῶν σύ (*npg-2p*) τῇ ἢ ἀγνοίᾳ ἄγνοια (*d.a. + n-Lf-s*; "ignorance/lack of knowing better"; used 4x; Act.3:17; 17:30; Eph.4:18)

BE HOLY

^{GNT} 1 Peter 1:15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀνὰ στροφῇ γενήθητε,

^{NAS} 1 Peter 1:15 **but like the Holy One who called you**, ἀλλά (*strong advers.*; "but/in stark contrast to") κατὰ (*pa*; "like/according to") τὸν ὁ (*dams*; governs both noun and *ptc.* +) ἅγιον ἅγιος (*a--am-s*; "the Holy" +) καλέσαντα καλέω (*adj. ptc./a/a/am-s*; "One who called";) ὑμᾶς σύ (*npa-2p*; lit. "but like the One who called you is holy") **be holy yourselves also in all your behavior**; γενήθητε, γίνομαι (*vImp/a/d--2p*; "become/be") ἅγιοι ἅγιος (*a--nm-p*; "holy") αὐτοὶ αὐτός (*nprnm2p*; "yourselves") καί (*adjunct.*; "also") ἐν (*pL*) πάσῃ πᾶς (*a--Lf-s*; "all") ἀναστροφῇ ἀναστροφή (*n-Lf-s*; "lit. - turning about in a place, hence; "conduct/behavior/way of life"; used 13x, 8x in Peter's writings; 1:18; 2:12; 3:1,2,16; 2Pet.2:7; 3:11)

WHY? BECAUSE BD SAYS SO!!

^{GNT} 1 Peter 1:16 διότι γέγραπται ὅτι Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [εἶμι].

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NAS 1 Peter 1:16 **because it is written, "You shall be holy, for I am holy."** *διότι* (subord. conj.; "because/therefore") *γέγραπται γράφω* (viPFp--3s; "it has been written") *ὅτι* (cc; intro. direct quote) *ἔσεσθε, εἰμί* (vifm--2p; future is volitive with imperatival force; "you yourselves be") *Ἅγιοι ἅγιος* (a--nm-p; "holy") *ὅτι* (causal conj.; "for/because") *ἐγώ* (npn-1s; "I Myself") *εἰμι. εἰμί* (vipa--1s; "keep on being") *ἅγιος* (a--nm-s; "holy")

ANALYSIS VERSES 14 – 16:

1. Following on the heels of the adjusted believer's attitude towards life, Peter now addresses their code of conduct.
2. This as it relates to their experiential **behavior**.
3. It summarizes the experiential condition that must be maintained to facilitate success in meeting their operational goals in vs.13.
4. Vss.14-16 support vs.13.
5. Our verses glue together the priorities of vs.13 making the adjusted believer's approach to life a cohesive package and in essence all are dependent upon the other.
6. Further, they address that necessary to maximize "*the grace to be brought to you at the revelation of Jesus Christ*" (just as girding the mind and spiritual sobriety did).
7. To maintain one's MPR, spiritual sobriety and complete focus on SG₃ demands isolation of the STA.
8. Isolation of the STA places the believer's applications in the category of Divine good production. *See Doctrine of Divine Good Production*
9. Restated, the believer's works as a result of the intake of BD and staying in FHS is what qualifies their actions for SG₃.
10. Therefore, vss.14-16 reflect the compatible **behavior** vs.13 is designed to produce.
11. With the proper priorities established in life, the natural result is a life fulfilling the godliness code in service to God that will be rewarded at the Bema.
12. The opening phrase "**as obedient children**" is literally in the Greek text "**just as children of obedience**" (genitive of quality).
13. The comparative conjunction "*ὡς – hos/as*" metaphorically asserts the proper **behavior** expected of the believer that is pursuing BD.
14. Formerly, these believers were "sons of disobedience" and "**children** of wrath" in their unbelief. Cf.Eph.2:1-3
15. With their conversion to Christianity, their status changed dramatically.
16. Faith in Christ is an act of obedience that set them apart from the rest of the world (cp.vs.2). Cf.Heb.5:9
17. The believer becomes a child of God through the new birth (vs3).
18. As God's child, we are supposed to structure our lives Ph₂ in continued obedience to the truth. Cp.1Pet.1:22
19. Peter's designation of these believers as **obedient children** recognizes their acceptance of the gospel Ph₁ and their continued need to remain **obedient** Ph₂.
20. This phrase also serves as a serious form of address: "*like the obedient children that you are*".

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21. It is recognition of their adherence to BD and reminder of their obligation in submission to its authority.
22. The comparison is taken from Divine Institution #3, the family with **children**.
23. **Children** are above all else to be characterized by obedience. Eph.6:1; Col.3:20
24. Disobedience of the child is a manifestation of the STA and especially prevalent in the last days. Cp.2Tim.3:2
25. It is indicative of –V and the unbeliever. Rom.1:30
26. The believer has been set free from the absolute rulership of the STA. Rom.8:2 cf.7:14,18 *See Doctrine of the OSN/STA*
27. The STA is hostile to God and manifests itself as antinomian to the truth. Rom.8:7-8
28. Believers are not to emulate the spiritual antinomianism of their unbelieving counterparts.
29. This is the thrust of the rest of vs.14; “**do not be conformed to the former lusts which were yours in your ignorance**”.
30. The present participle “**conformed**/συσχηματίζω – suschematizo” carries imperatival force.
31. It denotes the fashioning of something by using a shaped container such as a form or mold.
32. The preceding negative “μή - me” makes this a prohibition.
33. It is used only one other time in the NT in Rom.12:2, “*And do not be **conformed** to this world, but be transformed by the renewing of your mind, that you may discern what the will of God is, that which is good and acceptable and perfect*”.
34. Peter writes that believers are **not to be conformed** or molded by what he calls “**the former lusts**”.
35. The comparative adjective “**former**/πρότερος – proteros” points to their pre-salvation past before they were enlightened to God’s plan.
36. The noun “**lusts**/ἐπιθυμία – epithumia” is reference to the ISTA possessing fleshly desires or passions. Cp.Rom.6:12; 13:14; Gal.5:16; Eph.4:22; etc.
37. Whereas Paul exhorts the believer to not be molded by the world, Peter exhorts to not be molded by the lust pattern of the STA.
38. The two uses of the term “**conformed**” in the NT points to the fact that the Christian battle is engaged on two fronts: The enemy without and the enemy within.
39. The enemy without is the –V of the world outside the fellowship of +V.
40. Part of maintaining spiritual sobriety in vs.13 is by applying separation to the world. Cp.Jam.4:4
41. The other part of spiritual sobriety is fighting the enemy within (STA) not conforming to its power, monetary, approbation and sex **lusts**.
42. How successful we are in fighting the inner battle will further determine our success outwardly in the A/C.
43. Lust refers to all kinds of self-seeking, whether directed towards wealth, power, status or pleasure.
44. Approbation is the desire to meet the approval of others, often measured in our times by material success.
45. Christians are **not** to conform themselves to this mold of past STA impulses.
46. We are to live for God and not for our STA’s.
47. Otherwise we will lose big time at the Bema.

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48. The degree to which the individual believer follows the dictates of his/her STA, to that extent loss and/or shame awaits them at the Bema. 1Joh.2:28
49. Peter attributes their **former** absorption in STA **lusts** to their “**ignorance**/ἄγνοια – agnoia”.
50. This looks to the futility of all unbelievers under the complete rulership of the STA not comprehending the POG due to –V. Cp.Eph.4:17-19
51. His choice of terms is significant for this predominate audience of Gentile believers.
52. To the Jew, **ignorance** characterized the Gentiles with their pervasive idolatry and sensuality.
53. This term implies that the recipients were largely converts from paganism.
54. Just as the Hebrew Christians were commanded to avoid practice of cosmic idolatry (Lev.18:2-4), so must the newly grafted Israel of God among the nations.
55. False religion caters to the STA with its human viewpoint standards; true religion (Biblical Christianity) is to be pure and undefiled of these things. Jam.1:26-27; 2Pet.2:1-3
56. In this vein, vss.15 sets before the believer a positive and objective model of conformity, “**but like the Holy One who called you, be holy yourselves also in all your behavior**”.
57. The strong adversative “**but**/ἀλλά - alla” highlights the stark contrast between those ruled by the STA and the adjusted believer ruled by BD “keeping it in its cage” so to speak.
58. We are not to emulate a life sponsored by the STA, **but** pursue the holiness of God.
59. Paul issues a similar command for God’s children to be imitators of Him. Eph.5:1
60. Peter uses a familiar Jewish designation of God as “**the Holy One**”. Psa.71:22; 78:41; 89:18; Pro.9:10; 30:3; Isa.1:4; 5:19,24; etc.
61. Peter modifies the Hebrew title with the aorist participle “καλέω – kaleo/**the One having called you**”.
62. The participle is in apposition to the pronominal use of the preceding adjective “**the Holy One**/ἅγιος – hagios”.
63. A literal translation could be rendered, “**but like the One who called you is holy**”.
64. The participle itself looks back to the point when they were evangelized under the doctrine of election and calling.
65. It points to God’s purpose of plan in His call for believers to be made in conformity (likeness) of Christ in resurrection glory. Rom.8:29-30
66. The believer’s Ph₂ success will determine the extent of glory they will receive in eternity (cp.vs.7).
67. Since **the Holy One called** us to be His **children**, we are to aspire to be like our heavenly parent.
68. God’s holiness emphasizes His attribute of absolute righteousness (+R).
69. Because He is morally perfect, He is set apart (basic meaning of hagios) from all the rest.
70. Believers are then enjoined by the imperative “**be holy**” to make +R our trademark in life.
71. The idea behind the imperative is “*show (give evidence) yourselves holy*”.
72. As God is +R, He demands the practice of +R in His **children**.

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73. While He does not demand perfection, He does demand that we display a strong resemblance to our progenitor (originator).
74. The phrase “**in all your behavior**” means just that.
75. It includes our thought, speech and overt actions.
76. The noun “**behavior**/ἀναστροφή - anastrophe” means manner of life (conduct) and is used 13x in the NT. Gal.1:13; Eph.4:22; 1Tim.4:12; Heb.13:7; Jam.3:13; 1Pet.1:15-18; 2:12; 3:1,2,16; 2Pet.2:7; 3:11
77. The Latin is *modus Vivendi*.
78. This is the 1st of 8 uses of this word in Peter’s epistles illustrating the importance of **behavior** in the Christian life.
79. Its use has the widest possible application.
80. +R is to characterize the day-to-day conduct of believers always and everywhere.
81. R_B (1Joh.1:9) is the mechanics to qualify the believer’s experiential **behavior** under the umbrella of +R in all that they do.
82. Spirit-filled +R is to characterize our entire course of life.
83. Hence, the importance of being fastidious in our R_B.
84. Rebound is a license to serve God under the standard of +R.
85. Everyday living is to be in accord with God’s +R as articulated in His Word.
86. Our experiential +R is not a proposition of “when we feel like it”, but is to be an active pursuit at all times.
87. Rationalizing inappropriate **behavior** as simply “grace abounding” is never to be our attitude. Cp.Rom.6:1-4
88. In vs.16, Peter then backs up this high calling for believers, “**because it is written, ‘You shall be holy, for I am holy’**”.
89. His OT citation is exactly the LXX of Lev.19:2.
90. His documentation presented as the cause for why believers are to **be Holy** points to why adjusted believers do what they do in the Christian life; **because it is written** in the Scriptures.
91. The adjusted believer does not rationalize God’s word or try to circumvent it.
92. He/she adopts every aspect of BD as God inspired and the ultimate authority in life. 2Tim.3:16
93. +R in “**all your behavior**” is not guesswork, but is clearly set forth in the WOG.
94. For CA believers, God’s directive will is clearly defined through the royal imperatives of the NT.
95. Disobedience to any command of the royal imperatives is less than **holy**.
96. To opt for any alternative to BD and its application is failure to avoiding being **conformed to our former lusts**.
97. It is clear with Peter quoting from the Levitical portion of the Law of Moses that he regards the church as a neo-Levitical community.
98. He is addressing CA believers under distinct priestly terms.
99. To Peter the Church is the New Israel. Cf.1Pet.2:9
100. Like Israel of old, the Church as a universal priesthood is to conduct itself according to the godliness code set forth in the WOG.
101. The universal royal priesthood of the Church is to live in accordance with that high standard or suffer the consequences for time and eternity.

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102. Those that adhere to the godliness code and with consistency, will inherit accordingly.
103. The words “**You shall be holy, for I am holy**” run like a refrain through Leviticus. Lev.11:44,45; 19:2; 20:7,26
104. For this reason, Lev.17-26 has been designated the holiness code.
105. The holiness code for Israel is set forth in the Mosaic Covenant and reinforced by the Prophets.
106. Again, the holiness code for the Church is set forth in the NT with its royal imperatives.
107. Holiness is opposite of what is profane (blasphemous/irreverent). Cp.1Tim.1:9
108. In near Eastern religions, generally holiness was understood as a dangerous, quasi-naturalistic power or explosive force inherent in cult objects, places, activities or persons.
109. However, in the OT, it is God Himself, in His perfect essence that is in the authentic sense **the Holy One**.
110. According to Divine viewpoint, holiness has an ethical and moral element in it.
111. The Mosaic Law with its OT Holiness Code, mixed with ritual injunctions contains a mass of commands of profoundly moral import.
112. The OT takes for granted that God imparts holiness to whatever objects or people He appropriates to Himself.
113. Thus Jerusalem is holy (Isa.52:1) as is the Temple (Psa.5:7).
114. Israel is **holy** because God has chosen it as His people and dwells in their midst. Deu.7:6; 26:18-19
115. The NT reflects this same truth as believers that are the Church are “saints/ἅγιοι – hagios”.
116. We are saints via imputation of +R at saving faith and positional sanctification.
117. The call here is to Ph₂ sanctification via the intake and application of the godliness code in FHS.

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EXPERIENTIAL HOLINESS = RIGHTEOUS FEAR

EXEGESIS VERSE 17:

^{GNT} 1 Peter 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

^{NAS} 1 Peter 1:17 **And if you address as Father the One who impartially judges** *Καί (cc) εἰ (cond.part.; 1st class; "If"..and you do) ἐπικαλεῖσθε ἐπικαλέω (vimp--2p; "you yourself call upon/address/name";) τὸν ὁ (dams; governs both noun and ptc. +) πατέρα πατήρ (n-am-s; "the Father") κρίνοντα κρίνω (adj.ptc./p/a/am-s; "the One who judges") ἀπροσωπολήπτως (adv.; "impartially/without respect of persons") according to each man's work, κατὰ (pa; "according to") ἑκάστου ἕκαστος (ap-gm-s; "each man's"; subjective gen.; produces the action) τὸ ἔργον, (d.a. + n-an-s; "work/deed") conduct yourselves in fear during the time of your stay upon earth; ἀναστράφητε, ἀναστρέφω (vImpap--2p; lit. "live/stay"; fig. "conduct yourself/act/behave during life"; used 9x) ἐν (pL) φόβῳ φόβος (n-Lm-s; "fear") τὸν τὸ χρόνον χρόνος (d.a. + n-am-s; "the time") τῆς ἡ παροικίας παροικία (d.a. + n-gf-s; "of temporary residence/during life on earth"; used 2x; Act.13:17) ὑμῶν σύ (npg-2p)*

ANALYSIS VERSE 17:

1. Vs.17 begins a new paragraph in the Greek text ending in vs.21.
2. The subject of holiness (+R) remains the foundation of thought, but its emphasis takes a different course.
3. This as it relates to our personal relationship with God (vs.17) followed with pertinent doctrine underwriting its importance as applied to salvation (vss.18-21).
4. Vss.17-21 are designed to provide further motivation as to the importance of adhering to God's +R in living the Christian life.
5. Peter immediately draws attention to these believers' prayer life, "**And if you address the Father** (with the d.a.)".
6. The believer's prayer life is as personal to him/her as to that of the closest confidant in life.
7. If the facts be known, the believer's prayers probably expose a more openness and uninhibited communication with God than even to the closest of other companions.
8. Prayer to God is a privilege that the adjusted believer takes full advantage.
9. That these believers had adhered to the importance of prayer is made clear with the 1st class condition particle "if/εἰ – εἰ" meaning "and it is so".
10. Their relationship to God as **Father** is not introduced as something new, but presupposed as Peter's basis of logic for the command concerning their **conduct** in the final clause.

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11. These believers were taught to “**address/call upon**/ἐπικαλέω – epikaleo” God as “**Father**” as a part of the protocol of prayer.
12. This is the same protocol Jesus taught to His disciples as opening their prayers. Mat.6:9
13. All prayer is to be addressed to the first Person of the Godhead.
14. In the OT, God was rarely called **Father** and the term was more a metaphor than a fixed title. Psa.89:26; Jer.3:19; Mal.1:6
15. Jesus made it a fixed title in His use of the Aramaic “Abba/ἀββᾶ - abba”, which is more closely associated with our term “daddy”. Mar.14:36 cp.Rom.8:15; Gal.4:6
16. That we are God’s children through the principle of adoption, we are granted the same right as His natural Son to **address** God as **Father**.
17. We identify with God through the Son. Eph.5:20; Col.3:17
18. Peter then reminds these believers to Whom they are really talking to; “**the One who impartially judges according to each man’s work**”.
19. As personal as the believer’s relationship to God is in prayer, the believer is never to forget He is the ultimate Judge of every man.
20. Jesus Christ is the agency through whom the Father **judges**. Joh.5:22
21. Consciousness of their sonship might tempt them to expect favorable treatment.
22. Peter makes clear that is not the case.
23. Peter began this epistle by identifying God as **Father** (vs.2), both of Christ and believers (vs.3).
24. Since the One who called us is +R, it follows that we should emulate +R in all our behavior (thought, word and deed) (vss.14-16).
25. That being the case, the next logical step is a reminder that the Holy One will “**impartially judge**” their life on *earth*.
26. The adverb “**impartially**” ἀπροσωπολήμπτως – aprosopolemptos” is a hapax and indicates that God judges based on His holiness rather than who and what we are.
27. When God evaluates men in time, the determining factor of judgment will fall upon the principle of whether their choices and actions in time line up with His +R or not.
28. And just because He is the believer’s **Father** does not mean he/she is exempt from judgment.
29. On the contrary, believers will face judgment before unbelievers. Cf.4:17
30. This will occur at the Bema Seat judgment. 2Cor.5:10
31. The emphasis here is less on their relationship with God by virtue of positional truth as on the fact that as His children they are held accountable for their Ph₂ niche.
32. In other words, that believers have a special relationship to God by virtue of their calling and new birth, then it is crucial that they keep before them who He is and display the reverence demanded by His Person as +R.
33. God will at the specified time, judge “**each man’s work**” and that without respect to persons.
34. The singular noun “**work**” ἔργον – ergon” looks past the units of divine good production to an evaluation of one’s entire Ph₂ as a whole to determine worthiness to receive the wreath or not.
35. The believer at the Bema Seat will undergo two evaluations.
36. The first dealing with each increment of our works or deeds. 1Cor.3:12-15; 2Cor.5:10; Heb.6:10

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37. The second has to do with an overall evaluation with respect to a finished course. Cp.Rev.2:10c,26
38. This is a very sobering thought designed to motivate the believer's pursuit of God's holiness throughout the entirety of their Christian life.
39. To fall short of obtaining the prize is tantamount to failing the Christian life. 1Cor.9:24 – *if you are not a prize winner, you are a loser!!*
40. That the entirety of their life is in view is made clear in the second clause, “**conduct yourselves in fear during the time of your stay upon earth**”.
41. The phrase “**in fear**” has its time frame fixed by the following phrase “**during the time of your stay upon earth**”.
42. Peter urges them to live out the balance of their **time** on *earth* in godly **fear** knowing that **each** one must give an account.
43. The imperative “**conduct**/ἀναστρέφω – anastrepho” is used figuratively emphasizing ones moral actions in life. Cf.2Cor.1:12; 2Pet.2:18
44. The aorist tense is a snapshot of their life as believers.
45. The “**fear**/φόβος – phobos” is a sanctified or righteous **fear** of God.
46. **Fear** of God is the beginning of wisdom. Psa.111:10; Pro.1:7; 9:10; 15:33
47. The emphasis here is that with the pursuit of BD we are to **fear** God and make our decisions in accord with His +R.
48. When we are holy (vs.15) we **fear** God.
49. Peter's point is that since the God whom they address as **Father** is to be their judge, they would be wise to have a healthy dread of His judgment and shape their behavior accordingly.
50. They should not so much cling to their status as children as to always keep in mind that their performance as His children will be judged.
51. We should always keep tabs that our Ph₂ is on par for a finished course acceptable to God. Phi.2:12
52. The check list (vss.13-17) for an adjusted Ph₂ thus far includes: MPR, spiritual sobriety, always focused on SG₃, isolation of the STA, righteous behavior and now **fear** of meeting God with a less than completed course.
53. The noun translated “**stay**/παροικία – paroikia” denotes a temporary residence.
54. It is only used elsewhere in Act.13:17 of the Jews' temporary residence in Egypt.
55. This term contrasts the believer's transitory life on **earth** with their permanent and eternal home Ph₃.
56. These believer's *παροικία* in Roman times came to an end and they, along with all believers await final evaluation in connection with the *παρουσία* of Christ.
57. These believers are reminded of their alien status of Gentile believers opening Peter's epistle in vs.1.
58. The idea further parallels 1Pet.4:2.
59. As long as our allotment of days remains there is still opportunity to shed the impending shame and loss that awaits those that stand before Christ unprepared. 1Joh.2:28

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THE COST OF OUR SALVATION

EXEGESIS VERSES 18 – 19:

^{GNT} 1 Peter 1:18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

^{NAS} 1 Peter 1:18 **knowing that you were not redeemed** εἰδότες οἶδα (*circ. ptc. PF/a/nm2p*; "while having known/realized") ὅτι (*ch; intro. content of knowledge*) οὐ (*neg +*) ἐλυτρώθητε λυτρόω (*viap--2p*; "you were not redeemed/set free"; used 3x, *Luk.24:21; Tit.2:14*) **with perishable things like silver or gold** φθαρτοῖς, φθαρτός (*ap-In-p*; "with perishable things/things subject to decay or destruction or that which is transitory"; used 6x, *Rom.1:23; 1Cor.9:25; 15:53,54; 1Pet.1:23*) ἀργυρίῳ ἀργύριον (*n-In-s*; "like silver") ἢ (*cc*; "or") χρυσίῳ, χρυσίον (*n-In-s*; "gold") **from your futile way of life inherited from your forefathers,** ἐκ (*pAbl*; "out from") ὑμῶν σύ (*npg-2p*; "your") τῆς ἡ ματαίας μάταιος (*d.a. + a--Ablf-s*; "futile/worthless/foolish") ἀναστροφῆς ἀναστροφή (*n-Ablf-s*; "way of life/behavior"; same as 1:15) πατροπαραδότου πατροπαῖ ράδοτος (*a--Ablf-s*; "inherited from your forefathers/handed down from one's ancestors"; *hapax*)

^{GNT} 1 Peter 1:19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

^{NAS} 1 Peter 1:19 **but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.** ἀλλά (*strong adver.*; "but") τιμίῳ τίμιος (*a--In-s*; "with precious/valuable/costly") αἵματι αἷμα (*n-In-s*; "blood") ὡς (*compar. adj.*; "as"; introducing metaphorical or figurative language often with one or both sides of the comparison abbreviated or understood "as" or "like"; *cp.Mat.13:43*) ἀμνοῦ ἀμνός (*n-gm-s*; "of a lamb"; used 4x, *Joh.1:29,36; Act.8:32*; other 3 uses in ref. to Christ) ἀμώμου ἄμωμος (*a-gm-s*; "unblemished/blameless/flawless"; used lit. of the absence of defects in sacrificial animals) καὶ (*cc*) ἀσπίλου ἄσπιλος (*a--gm-s*; "spotless/stainless"; used 4x, *1Tim.6:14; Jam.1:27; 2Pet.3:14*) "the blood" supplied Χριστοῦ, Χριστός (*n-gm-s*)

ANALYSIS VERSES 18 – 19:

1. Following the thoughts of God as Holy and Judge, Peter moves to a third compelling motivator for righteous conduct.
2. Namely, what Christ sacrificed to rescue believers from their pre-salvation existence.

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3. For any informed believer, Christ's work on the cross should evoke extreme gratitude for a way of escape from an otherwise pointless life and eternal damnation.
4. And that way of escape is through His providing +R so that we may attain to God's standard of holiness. Cp.2Cor.5:21
5. Peter appeals to elementary doctrine they have GAP'd as a frame of reference to this fact.
6. The opening perfect participle "**knowing**/οἶδα – oida" indicates doctrine they had previously been taught.
7. It could be translated "**knowing as you do**".
8. Paul repeatedly uses this exact participle to stir the thinking of his readers. Rom.5:3; 6:9; 1Cor.15:58; 2Cor.5:6; Eph.6:8,9; Col.3:24; 4:1
9. Peter calls upon these believers to now recall doctrine they obviously know and apply it to his exhortation of experiential holiness.
10. Peter's use of this term is a natural expectation for believers having taken doctrine seriously and embedding it securely in their thinking.
11. It points to the principle that even milk doctrine has a continuous role in our understanding of living the Christian life.
12. One never knows when occasion may arise to revisit basic doctrine as a source of further discernment or encouragement in dealing with the rigors of our Ph₂.
13. The particular doctrine in view centers on salvation Ph₁.
14. This points to the fact that Ph₂ doctrine stands on the foundation of Ph₁ doctrine. Cp.1Cor.3:10-12
15. Peter approaches salvation under its terms of redemption, "**that you were not redeemed with perishable things like silver or gold**".
16. The verb "**redeemed**/λυτρόω – lutroo" is used 3x and has the basic meaning "to set free/deliver".
17. It was a technical term in the Greco-Roman world for the money paid to buy a slave his freedom.
18. It is used in Luk.24:21 of the Jews misconception that Messiah at the 1st Advent would free Israel from Roman rule.
19. The cognate noun "λύτρον – lutron" is translated "ransom" and emphasizes the cost or price of setting free from slavery or captivity (held hostage).
20. Peter is here harking back to Christ's teaching with respect to His primary mission at the 1st Advent. Mat.20:28; Mar.10:45
21. His choice in use of the verb over the noun here is to emphasize from what Christ delivers believers.
22. Paul uses the same verb in Tit.2:14 explaining that very thing, "*who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good works*".
23. Mankind is born physically into the slave market of sin.
24. From birth all mankind is spiritually dead, held hostage enslaved to the ISTA. Eph.2:1
25. Christ's work on the cross is that which provided man freedom from the rulership of the STA providing instead opportunity to allow righteousness to rule. Rom.6:5-7, 10-14, 17-23

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26. This is essential if the believer is to operate under the standard of God's +R. Cf.Joh.8:34
27. Christ's redeeming power was 1st and foremost spiritual in nature as it delivers the believer from spiritual death that reigned as a result of the STA. Cp.Rom.5:21
28. Peter reminds his audience of this fact in his reference to **perishable things like silver or gold**.
29. Before stating what the redemption price consisted of, Peter states what it did not involve.
30. While **silver and gold** can open many doors, they cannot open the door for spiritual life.
31. Peter makes clear that salvation is not based on the physical or tangible, even as valuable as these precious metals. Cp.Psa.49:5-9
32. Christ's efficacious work on the cross (that which saves us from sin) was spiritual in nature, not physical.
33. And what He **redeemed** are the souls of men. Cp.Mat.10:28; cf.Psa.34:22
34. For all things that money can buy, it is worthless when it comes to the redemption of the soul.
35. God only accepts one commodity as it will be stated in vs.19.
36. Wealth cannot purchase the single most important and valuable thing we have – the soul.
37. Physical things of value are useless with respect to the redemption of the soul from the curse associated with the fall of man.
38. God cannot accept a perishable commodity for an imperishable one.
39. Any attempt to save one's soul by any physical means is nothing more than a dead end as Peter reminds them of their previous pre-salvation **life**, "**from your futile way of life inherited from your forefathers**".
40. The adjective "**futile**/μάταιος – mataios" looks to something "worthless/foolish/vain".
41. The noun "**way of life**/ἀναστροφή - anastrophe" is the same noun used in vs.15 emphasizing their "behavior".
42. Their **futile** behavior looks to their pre-salvation life attempts to secure the good of a life hereafter (relative righteousness).
43. It harks to their previous **way of life** embracing pagan religiosity as characterized by thinking that was **futile**/vain/useless.
44. This is the reality of all unregenerate **life** pursuing "God" apart from faith in Christ.
45. As is the norm for most men, their approach and philosophy was **inherited from their forefathers**.
46. The ancestral upbringing of these converts was totally bankrupt to affect real spiritual change.
47. They had **inherited** a legacy that was a dead end.
48. For all its claims, ostentation and longevity, their ancestral traditions were as good as if they never existed.
49. For all the billions upon billions of people that have been born into false religion and philosophy, not one has risen above the slave market of sin through that system.
50. These early Gentile believers of the Church came to appreciate their new blessed status out **from** a sea of futility.

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51. No matter how much **gold and silver** given in their religious transactions considered valid for eternal promises, the price of their redemption or rescue was all for naught.
52. Peter completely disparages the notion that anything perishable can redeem its opposite.
53. Money cannot buy release from the penalty of sin.
54. Even at its greatness, pagan life is null and void in the spiritual realm.
55. The practice of giving money or other physical reparation is still utilized today as in Roman Catholicism and Eastern Orthodoxy as purchasing the dead from the state of purgatory into the heavenly realm.
56. In vs.19, Peter reveals the only acceptable “coin” able to deliver men from the slave market of sin, **“but with precious blood, as of a lamb unblemished and spotless, the blood of Christ”**.
57. The strong adversative **“but/ἀλλά - alla”** emphasizes the stark contrast between any physical attempts to secure salvation (energy of the flesh/relative righteousness) with the spiritual reality.
58. Peter clearly employs imagery that parallels OT sacrifice.
59. The “ransom” for redemption is described as the **“precious blood of Christ”**.
60. **Christ** is then likened to a **lamb unblemished and spotless**, based on OT typology of the Levitical sacrifices.
61. The term **“lamb/ἀμνός – amnos”** is used only 3 other times in the NT and always in reference to **Christ**. Joh.1:29,36; Act.8:32 cf.vs.35
62. This key word has as its OT antecedent the Passover **lamb**.
63. Israel’s deliverance from Egyptian bondage was predicated upon their participation in the first Passover observed in Egypt. Exo.12:1-13
64. Paul understood this significance of sacrifice within OT history and its shadow Christology and soteriology when he spoke of **“Christ our Passover also has been sacrificed”** in 1Cor.5:7
65. **Christ** is the reality: The true Paschal (Passover/suffering) **Lamb**.
66. Under the Law all sacrificial animals had to fulfill the requirement of perfection.
67. Under no circumstances could an animal be used for sacred purposes that had a detectable flaw or imperfection.
68. Birth defects, disease or injury rendered otherwise qualified animal sacrifices unacceptable. Lev.22:17-25
69. Peter uses two adjectives to describe Christ’s qualifications as the reality of the type.
70. The first **“unblemished/ἄμωμος – amomos”** means physically “without blemish or defect” and metaphorically of “moral blamelessness or without fault”.
71. The second adjective **“spotless/ἄσπιλος – aspilos”** means “without stain, pure or uncorrupted” and again metaphorically of moral purity.
72. **“Spotless”** indicates a disqualification from an external association.
73. The first adjective implies Jesus was born physically without an STA, while the second denotes neither did He succumb to external temptation.
74. In order to qualify as the “sacrificial **Lamb**”, Christ’s humanity had to be both inherently pure (minus ISTA) and remain sinless throughout His life.
75. Just as a sacrificial animal had to be without physical defect, so Jesus had to be inherently pure.

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76. The mechanics for **Christ** to be born in this way was through the virgin birth. Cp.Mat.1:23-25
77. This allowed Him to be born with a human spirit that is created as +R. Cf. Eph.4:24
78. Further, in hypostatic union Christ's humanity was temptable and capable of sinning (He had free will; cp.Joh.5:30).
79. He could have followed the pattern of Adam and sinned apart from a sin nature.
80. Remember that Adam's original sin was committed in the absence of a sin nature.
81. Without the ISTA, Jesus' humanity came into this world qualified as +R.
82. This allowed Him to avoid temptation from within and that He was **spotless** declares He avoided temptation from without (maintained +R). Cp.1Pet.2:22; 1Joh.3:5
83. Any sin would have disqualified Him as a sacrifice for the sins of the world.
84. He would have died spiritually prematurely forfeiting His human spirit, as happened to Adam. Cp.Gen.2:16-17
85. OT animal sacrifice required the death of the animal through the shedding of **blood**.
86. The Passover lamb's **blood** had to be applied to the lintels and door posts of the Israelite dwellings for the people to escape death at the 1st Passover.
87. While the **lamb** portrays **Christ**, the shed **blood** of the **lamb** portrays Christ's work towards sin on the Cross. Again cp.1Cor.5:7
88. All animal victims of sacrifice bled to death under the knife, which **blood** was their life source. Lev.17:11
89. The writer of Hebrews teaches that the literal **blood** of animal sacrifice does not save. Heb.10:1-4
90. The **blood of Christ** does not refer to His physical **blood**, as He, in contrast to the animal sacrifices of OT times, did not bleed to death on the Cross.
91. Just as **Christ** is not a literal **lamb**, bull, ram, etc., so His shed **blood** is not literal in the saving us from sins, as so many think.
92. The **blood of Christ** is a representative analogy, not a direct analogy.
93. Sacrificial animal **blood** vs. Christ's **blood** is not an $x = x$ proposition, but $x = y$.
94. The animal bleeding to death = Christ's work bearing sins from 12 to 3 PM.
95. Fact: **Christ** did not die by bleeding to death.
96. Fact: He did bleed through wounds inflicted by men both prior to and during His crucifixion.
97. Fact: There was ample **blood** remaining in His body to sustain life when He actually died.
98. Fact: After He had died, a Roman soldier pierced His side and out came **blood** and water (serum). Joh.19:34
99. Fact: **Christ** died of His own free will as He prophesied He would and not as a result of the trauma of crucifixion; He was unique even in His physical death. Luk.23:46 cf.Joh.10:17-18; Mat.27:50
100. All references to the **blood of Christ** relate to the 3 hour time frame on the Cross when He bore the sins of mankind as marked off by the darkness that engulfed the area. Mat.27:45
101. At the end of the 3 hours He cried out: "*My God, My God, why have You forsaken me?*" Mat.27:46

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102. Following 3 more sayings from the Cross (*Woman behold your son!*"/"*Behold your mother!*"/"*I am thirsty!*" [Joh.19:26,27,28]), He proclaimed "*It is finished!*" (Joh.19:30).
103. What was finished was His sin bearing during the 3 hours and broken fellowship with the Father as implied in Mat.27:46.
104. While enshrouded under the privacy of darkness, Christ's humanity experienced judgment directly from the hand of God as a ransom for the sins of all mankind.
105. That Christ's **blood** is defined as "**precious**/τίμιος – timios" indicates that what He sacrificed was extremely costly.
106. The "tender" of His ransom paid to the Father as He accepted the judgment of sins for the whole world in His body was through the agency of His human spirit.
107. This is implied in Heb.9:14; Corrected translation: "*how much more will the blood of Christ, who through His eternal spirit* (διὰ πνεύματος αἰωνίου – dia pneumatōs aiwniōu) *offered Himself without blemish to God..*"
108. That Jesus' human spirit is eternal provides the eternal commodity necessary to purchase another eternal commodity, the soul.
109. **Christ** sacrificed His human spirit that was +R (**precious** token of His sinlessness) undergoing voluntary spiritual death while enduring the judgments of sins in His body as man's substitute for sins and –R.
110. Christ's work towards sin on the cross was two-fold: Enduring the lashes of God's wrath in His body rightly deserved by fallen man (1Pet.2:24) and paying the ultimate price of His +R to redeem man from their spiritual bankruptcy reversing spiritual death and instead providing spiritual life (1Pet.3:18; cp. Joh.3:5-6; 1Cor.15:45).
111. Again, Christ's shedding of His **precious blood** opened the doors for men to possess God's +R based on His sinless character. 2Cor.5:21
112. **Christ** lived on earth from 3BC (Sep.11) until 33 AD (Fri.,Apr.3) with no sinful activity to His account.
113. Paradoxically, He came in contact with all the sinful activity of all mankind for all time.
114. In this way the ransom price for deliverance from the slave market of sin was paid to God the Father.
115. The **blood of Christ** is indeed "**precious**" as it provides the potential of eternal salvation to all that simply believe in Him, who died for our redemption.
116. There is nothing more **precious** than this commodity.
117. Peter's audience is to "Think about it!!".
118. Jesus did this so believers could not only possess their own +R (human spirit), but to actually live experientially under God's standard of holiness (vss.15-16). Cp.Rom.8:10
119. Our fidelity experientially should belong to **Christ** as we are one spirit with Him. 1Cor.6:17-18
120. We are to represent the +R which He provided for us.
121. This fact presented in the present context provides compelling motivation to spiritual excellence in the face of the enemy.
122. **Knowing** this with any sense of gratitude should motivate us to live in godly fear for the balance of our stay on earth (vs.17).

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CHRIST HAD BEEN GOD'S PLAN FOR SALVATION SINCE ETERNITY PAST

EXEGESIS VERSES 20 – 21:

^{GNT} 1 Peter 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἑδ χάτου τῶν χρόνων δι' ὑμᾶς

^{NAS} 1 Peter 1:20 **For He was foreknown before the foundation of the world,** προεγνωσμένου προγινώσκω (adj.ptc./PF/p/gm-s; "Who was foreknown/known beforehand or in advance/For He was foreknown"; used 5x; Act.26:5; Rom.8:29; 11:2; 2Pet.3:17; singular genitive case ref. back to "Christ" ending vs.19) μὲν (intensive part.; often left untranslated; "indeed/surely"; when used with δέ - "on the one hand, to be sure"... "but") πρὸ (pAbl; "before") καταβολῆς καταβολή (n-Ablf-s; "the foundation/beginning"; used 11x; 10x used with the following noun "cosmos") κόσμου κόσμος (n-gm-s; "of the world") **but has appeared in these last times for the sake of you** δέ (cc; "but/on the other hand") φανερωθέντος φανερώω (adj.ptc./a/p/gm-s; "Who has been revealed/become shown/has been made manifest/been revealed"; used 49x) ἐπ' ἐπί (pg; emphasizes position; "by/at/in") ἐσχάτου ἔσχατος (ap-gm-s; "the last") τῶν ὁ χρόνων χρόνος (d.a. + n-gm-p; "of the times") δι' διὰ (pa; "because off/for the sake of") ὑμᾶς σύ (npa-2p; "you all")

^{GNT} 1 Peter 1:21 τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

^{NAS} 1 Peter 1:21 **who through Him are believers in God,** τοὺς ὁ (damp; "the ones/who"; modifies the noun "believers"; the accusative case in apposition to the pronoun "su" ending vs.20 +) δι' διὰ (pAbl; "through"; denotes agency +) αὐτοῦ αὐτός (npgm3s; "ref. Christ; +) πιστοὺς πιστός (ap-am-p; "believing/faithful/are believers") εἰς (pa; "in/into") θεὸν θεός (n-am-s) **who raised Him from the dead and gave Him glory,** τὸν ὁ ἐγείραντα ἐγείρω (d.a. [governs both ptcs.] + adj.ptc./a/a/am-s; "the One who raised up") αὐτὸν αὐτός (npam3s; ref. Christ) ἐκ (pAbl; "from") νεκρῶν νεκρός (ap-gm-p; "the dead") καὶ (cc) δόντα, δίδωμι (adj.ptc./a/a/am-s; "having gave") αὐτῷ αὐτός (npdm3s; ref. Christ) δόξαν δόξα (n-af-s; "glory") **so that your faith and hope are in God.** ὥστε (cs; expresses result; "so that") ὑμῶν σύ (npg-2p; ref. believers) τὴν

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ἡ πίστιν πίστις (d.a. + n-af-s; "faith") καί (cc) ἐλπίδα ἐλπίς (n-af-s; "hope") εἶναι εἰμί (vInf/pa; result; "to be/are") εἰς (pa) θεόν. θεός (n-am-s)

ANALYSIS VERSES 20 – 21:

1. Jesus Christ remains the principle subject of doctrinal discourse in vss.20-21.
2. Peter now calls upon additional doctrine designed to cement the gravity of the importance of Christ providing believers with +R.
3. That is, it has always been God's plan to provide salvation **through Him** in this way.
4. The believer's requirement to be holy in conduct is not some side thought after the fact anymore than Christ was an after thought of God's plan.
5. This premise has always been the intention of God's plan from eternity past.
6. Knowing this is designed to dissuade any that take issue with less than holy conduct as believers.
7. This as it applies to fulfilling the royal imperatives while fastidiously dealing with the STA by R_B. Cp.1Joh.2:1
8. In fact, the entirety of God's plan as a whole has always been His predetermined resolve for mankind and creation. Cp.Mat.5:18; Pro.16:4; Isa.46:10-11
9. The intent of Peter's words at this point is to solidify in the believer's doctrinal frame of reference that **God** will be unbendable as the Judge of the believer's Ph₂ (vs.17).
10. The one standard by which all lives will be judged is the standard of +R.
11. **God** has His own *modus operandi* with respect to His plan and it behooves the believer to line up with it (adjustments to God's justice).
12. And that M/O (vs.13) can only be maintained and accomplished with the properly established *modus vivendi* following God's character of holiness (vss.14-16).
13. The doctrine Peter draws upon is God's foreknowledge, "**For He was foreknown before the foundation of the world**".
14. Again, this is doctrine these believers had previously GAP'd as part of their "*knowing*" in vs.18.
15. The perfect passive participle of "**For he was foreknown**/προγινώσκω – proginosko" is of the strongest of terms to indicate a function of God's omniscience.
16. It could be translated, "**Who (Christ) was known beforehand with complete certainty**".
17. The phrase "**before the foundation of the world**" places the time frame of foreknowledge into eternity past.
18. The idea is that **God** always knew from eternity past that the Redeemer would perfectly execute "operation grace" providing the +R ransom for salvation (vs.19).
19. This is not new doctrine as Peter made the same observation in his address on the day of Pentecost. Act.2:23
20. At that time, Peter desired that his audience understand that what had recently happened were not events out of control, but under the direction of **God** for a purpose formulated in eternity past.
21. The emphasis there was to evangelize Ph₁.
22. In our verses, the emphasis is for Ph₂ of believers reminding them that adhering to the +R provided Ph₁ is the only avenue for a successful Christian life.

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23. Everything about Christ “**was foreknown**” from eternity past including His complete obedience to death, even death on a cross. Phi.2:8
24. The plan they are participants in has antecedents that are eternal.
25. Both the verb “**foreknown**” and the noun “πρόγνωσις – proginosis) are used of things that are known in advance of their occurrence.
26. The noun occurs 2x (Act.2:23; 1Pet.1:2).
27. The verb, 5x (Act.26:5; Rom.8:29; 11:2; 1Pet.1:20; 2Pet.3:17).
28. Act.26:5 and 2Pet.3:17 makes clear that the sense of this verb is knowledge known in advance.
29. The noun emphasizes the attribute itself and is only used of **God**.
30. The verb emphasizes the ability to foreknow and when used of **God** emphasizes His exercise of omniscience to ascertain or perfectly anticipate a forthcoming reality.
31. **God** in eternity past perfectly anticipated all things of future consequence.
32. Theologians that try and make the word group of foreknowledge as meaning “foreordination” are in error.
33. Foreknowledge and foreordination/predestination/election are not synonyms.
34. The terms used together in Act.2:23 and Rom.8:29 clearly distinguish one from the other.
35. Christ, along with believers, is both the object of foreknowledge and predestination.
36. **God** foreknew everything about the God-Man including the fact the He would be fully qualified to be the Savior.
37. However, Divine foreknowledge does not make anything certain (not causative).
38. It simply means that **God** through His attribute of omniscience had all the facts at His disposal when He formulated “operation grace”.
39. This allowed Him to formulate a plan free from error and able to then determine the outcome of all its players.
40. His “predestining” is a result of the exercise of His Sovereign will that the POG would be the outworking of His eternal purpose.
41. And so, at the propitious moment in human history Christ **appeared** as the God-Man to provide salvation.
42. This is the emphasis of vs.20b, “**but has appeared in these last times for the sake of you**”.
43. Not translated in the 1st clause of vs.20 is the intensive particle “μέν – men”.
44. It can be translated “indeed/surely” and when coupled with the adversative “δέ – de/**but**” (as here), it has the nuance of “*on the one hand...on the other*”.
45. This particle has the force of “what was only known before hand...became a reality on the other hand”.
46. One could translate vs.20 as, “*Who was foreknown with perfect anticipation on the one hand before the foundation of the world, became reality on the other having appeared in these last times...*”.
47. It carries the idea that God’s perfect foreknowledge is evidenced by its reality coming to fruition.
48. Proof of the God’s foreknowledge is seen in the fulfillment of His word in all future events as played out through history (prophecy).
49. The aorist participle “**has appeared**” presupposes Christ’s actual pre-existence at the 1st Advent (cf. Spirit of Christ vs.11).

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50. What was known from Scripture became manifest in the flesh to those that were Jesus contemporaries (validated God's foreknowledge of Christ).
51. The phrase "**in these last times**" is reference to the present dispensation. Cp.Heb.1:2
52. With the incarnation, passion and glorification of Christ, the **last** age has dawned before the 2nd Advent of Christ (Daniel's 70th week [the Tribulation] is only a brief resumption of the previous dispensation).
53. The 1st Advent ushered in the Church Age and this period is designated as "*the consummation of the ages*". Heb.9:26
54. The C/A is the final era that fills in the gap between the 1st Advent and Christ's 2nd coming that is divided into two parts, the rapture and 2nd Advent.
55. The final causal phrase "**for the sake of you**" highlights the special privilege afforded these Gentile believers that have become a part of the Church.
56. It harks back to this special dispensation of "grace" in vs.10.
57. Christ **appeared** for them in their need of redemption from the slave market of sin.
58. This phrase is designed to provide a continued reminder truly of the grace that has been afforded those living in the CA.
59. It points to the fact that the eternal purposes of **God** are realized when people that are positive come to saving faith.
60. And just as He foreknew Christ would provide salvation, He foreknew the mass of +V that would make up the nation of nations. Rom.8:29
61. **God** perfectly anticipated that millions upon millions of gentiles would be +V and seek a relationship with Him during CA history.
62. In turn, He made all provisions for them under the terms of our present dispensation..
63. This is the sense of vs.21a, "**who through Him are believers in God**".
64. The phrase "**through Him**/διά αὐτός – dia autos" is reference to Christ as the agency **through** Whom mankind is able to have a relationship with **God**.
65. Christ Himself taught "*I am the way, and the truth, and the life; no one comes to the Father, but **through Me** (διά ἐγώ - dia ego). Joh.14:6*
66. "*And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.*". Act.4:12
67. To believe "**in God**" refers to **God** the Father.
68. True believers **in God** are people that have acknowledged who and what Christ is (His name/His reputation).
69. Religious people that do not acknowledge that Jesus is the Son of **God** who died for their redemption are not genuine believers **in God**.
70. Peter then characterizes **God** as the One "**who raised Him from the dead and gave Him glory**".
71. The fact is, all members of the Godhead had a part in Christ's resurrection. H.S. Rom.8:11; JC Joh.10:17-18; Father 1Pet.1:21
72. The emphasis here is to highlight the Father as the Planner of His plan that calls for Jesus resurrection.
73. Otherwise, all 3 members of the Godhead exercised their omnipotence in unity towards Christ's humanity.
74. The only other reference to the Father "giving **glory**" to the Son is Joh.17:22.
75. The more familiar expression that that **God** "glorified" Jesus. Act.3:13

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76. There is a parallel expression to our verse “*to suffer these things and to enter into His glory*” in Luk.24:26
77. The glorification of the deceased humanity of Christ via resurrection, ascension and session validates Christ’s work on the cross.
78. Believers in Christ are related to a **God** who can, and has, **raised the dead**.
79. God’s perfect plan called for the glorification of His Son. Isa.4:2 cp.Mat.16:27; 24:30 cf.Isa.59:19-20
80. So it too calls for believers to be glorified at the right time. Rom.8:17,30
81. **God** not only has perfect insight as to the design of His plan, but as “**raising from the dead**” profoundly states, He has the power (omnipotence) to fulfill His plan.
82. “Knowing” (vs.18) this doctrine is designed for the intended result that ends vs.21, “**so that your faith and hope are in God**”.
83. “**Faith**” is active and signifies trust **in God** during our time on earth.
84. “**Hope**” looks to the future and our confidence that we too will share in Christ’s **glory** according to the promises of Scripture.
85. Knowing that **God** has all the facts to establish a perfect plan and power to fulfill all aspects of it as evidenced in the Person of Christ should stimulate a complete **faith and hope** in the POG as applied to our own lives.
86. Stated otherwise, knowing the doctrine that the Father as the Architect/Planner of the POG has the attributes necessary to see His plan to perfect fruition should encourage believers all the more to adhere to His plan.
87. Peter has once again in his own way pointed to the Doctrine of the Importance of Bible Doctrine.
88. The POG (BD) has as its antecedents the foreknowledge and omnipotence of the Father to ensure its perfect execution free from error or mishap.
89. Peter has come full circle from the springboard of “*therefore*” (vs.13) beginning this paragraph drawing from the importance of BD as that which is the gauge of +V as evidenced in the zeal to know it and now the very **faith and hope** by which +V lives.
90. Hence, we should all the more conduct ourselves according to the teachings of BD to enhance our eternal niche.
91. *Review the Doctrine of Fear.*
92. *Review the Doctrine of Redemption.*

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BASIS AND COMMAND FOR TRUE BROTHERLY LOVE

EXEGESIS VERSE 22:

^{GNT} 1 Peter 1:22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδέλφειαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενωδῶς

^{NAS} 1 Peter 1:22 (Revised) **Since purifying your souls in obedience to the truth** ἡγνικότες ἀγνίζω (*circ. ptc/PF/a/nm2p; lit. of ceremonial washings and purification; figuratively of moral cleansing; "Since purifying/cleansing"; used 7x*) ὑμῶν σύ (*npg-2p; "your"*) Τὰς ὁ ψυχὰς ψυχή (*d.a. + n-af-p; "the souls"*) ἐν (*Ld*) τῇ ἡ ὑπακοῇ ὑπακοή (*d.a. + n-Lf-s; "the obedience/submission/compliance"; same as 1:2,14*) τῆς ἡ ἀληθείας ἀλήθεια (*d.a. + n-gf-s; subj. gen.; performs the cleansing; "of the truth"*) **for a genuine love of the brothers**, εἰς (*pa; "for/into"*) ἀνυπόκριτον, ἀνυπόκριτος (*a--af-s; "without hypocrisy/a genuine/sincere"; used 6x*) φιλαδελφίαν φιλαδελφία (*n-af-s; "brotherly love"; used 6x*) **fervently love one another from a pure heart**, ἐκτενωδῶς (*adv.; strictly "in an extended way"; "fervently/eagerly/earnestly*) ἀγαπήσατε ἀγαπάω (*vImpaa--2p; "love"*) ἀλλήλους ἀλλήλων (*reciprocal pro./am2p; "one another"*) ἐκ (*pAbl*) καθαρᾶς καθαρός (*a--Ablf-s; lit. free from dirt; "a pure/clean/undefiled"; note textual variation; while this word is left out in A B manuscripts; on the strength of p⁷², **N**, C, 81, 614; the majority of textual committee prefers its inclusion*) καρδίας καρδία (*n-Ablf-s; "heart"*)

ANALYSIS VERSE 22:

1. Vs.22 concludes the list of 7 commands for the purpose of this section in Peter's letter (vss.13-25).
2. The context continues to address that which is necessary to evidence and sustain +V Ph₂ that began in vs.13 now adding the final imperative to "**love one another**".
3. Whereas the imperatives of vss.13-17 were designed to address the believer's personal experience for themselves, vs.22 now directs attention in application to others.
4. MPR, spiritual sobriety, focus on SG₃, isolation of the STA, righteous conduct and righteous fear are all elements of self-discipline and priorities believers are to maintain for themselves.
5. These disciplines formulate the groundwork to now fulfill the believer's responsibility toward others of the royal family.
6. Correct application towards **one another** should be the natural result of maintaining the previous *modus operandi and Vivendi* of the believer's life.
7. This final imperative in summation caps that necessary to enjoy a successful Ph₂.

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8. The evidence of one's orientation to their faith and hope being in God with the potential of sharing Christ's glory (vs.21) further demands proper application towards **one another**.
9. Staying in form for this particular section, Peter infers another unspoken doctrine as that which underwrites his premise of thought.
10. Just as he implied the doctrine of the Importance of BD in vss.10-12 as foundational to the imperatives evidencing adjusted +V, so he again draws upon another silent theme as the foundation for vs.22.
11. All that Christ has done in sacrifice for our redemption in executing the Father's eternal plan (vss.18-21) is no less than God's expression towards us under the doctrine of **Love**.
12. It is now obvious that Peter has in mind this notion as it now becomes the issue of application at hand for believers.
13. It adds another layer of intent behind our verse in extension of the previous 6 commands.
14. That is, as God has so loved us (cp.Joh.3:16) so we should emulate Him in application to **one another**.
15. Vs.22 completes the very purpose for our MO and all that determines our holy conduct in likeness to Him.
16. Employing these two silent themes in essence fulfills the two greatest commandments of the Law as taught by Christ. Mat.22:36-40
17. By adhering to the doctrine of the Importance to BD we fulfill the first and by applying Divine **love** we fulfill the second.
18. As Mat.22:39-40 make clear, both commandments are the very foundation of maintaining the integrity of God's plan in application by believers.
19. Peter has taken the thoughts of these two commandments and cohesively employed them providing the particulars necessary in execution as applied to the Church.
20. Thus continuity of subject and thought prevail dismissing any notion of an abrupt change in the thinking of Peter as this verse may appear on the surface.
21. Peter again acknowledges the +V of these saints beginning the paragraph, "**Since purifying your souls in obedience to the truth for a genuine love of the brothers**".
22. The perfect participle of "**purifying**/ἀγνίζω – agnizo" indicates something already having occurred.
23. James uses similar language with respect to believers' "hearts". Jam.4:8
24. As with James, it indicates a moral cleansing conducive to a non-hypocritical standard for application.
25. Peter explicitly states the sphere of that standard as "**obedience to the truth**".
26. This is the 3rd time Peter has referenced these believers **obedience** (vss.2,14).
27. That their **obedience** is stated as a given fact indicates their willingness to be both hearers and doers of BD.
28. Peter's object of purification is directed towards their "**souls**/ψυχή - pseuche".
29. The soul is the "real you" wherein volition resides and effects mankind's decisions in life.
30. These believers came to the ultimate conclusion to choose **the truth** of BD as their standard for life.

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31. In so doing, they have maintained a soul rendered pure (the continuous affect of the participle).
32. This is evidenced in their orientation to the 1st 6 imperatives.
33. Through orientation (submission) to the **truth** they have sustained +V of the soul realizing the very purpose behind their redemption (to be obedient children).
34. It is fitting that Peter specifies their “**souls**” as that is what is redeemed at salvation. Psa.34:22
35. It highlights the volition of the believer now pertaining to their Ph₂.
36. In conjunction with deliverance from spiritual death Ph₁, the soul is further delivered from absolute rulership of the STA.
37. Rather than allow the STA to conform their lives, as “obedient children” (vs.14) they have allowed BD under the FHS to rule over their **souls**.
38. As new converts, these believers had been taught the things necessary to live righteously in the world and before **one another**.
39. It was their orientation to the **truth** that gave these believers a real sense of purpose for being a part of Christianity (God’s family).
40. This is the sense of the next phrase, “**for a genuine love of the brothers**”.
41. The preposition “**for/εἰς – eis**” here emphasizes purpose to indicate the continued manifestation (evidence) of their Ph₂ +V.
42. The term “**love of the brothers/φιλαδέλφια – philadelphia**” means “brotherly **love**”.
43. It is terminology used to indicate the circle of Christian fellowship within the Church/church. Rom.12:10; 1The.4:9
44. It is the product of godliness and itself a platform to express **love**. 2Pet.1:7
45. This term epitomizes what true Christian fellowship is supposed to be.
46. All believers become a part of the Church Universal at saving faith for the purpose of true fellowship with like-minded **souls in obedience to the truth**.
47. That fellowship is experientially realized through the microcosms of local churches.
48. Peter leaves no doubt that there is a wrong way and right way to interact with fellow believers employing the term “**genuine/ἀνυπόκριτος –anupokritos**” characterizing “brotherly **love**”.
49. This adjective occurs 6x in the NT and means “without hypocrisy” or “sincere”:
 - A. It is to characterize our **love**. Rom.12:9; 2Cor.6:6
 - B. Our faith. 1Tim.1:5; 2Tim.1:5
 - C. Is indicative of BD. Jam.3:17
50. Peter’s emphasis is that true Ph₂ fellowship stems from orientation to the **truth** as the catalyst for spiritual kinship with each other.
51. This begins at salvation (obeying the gospel Ph₁; note vs.2) and experientially is realized Ph₂ by adhering to the local church under MPR as obedient children **to the truth** (cp.vs.14).
52. Apart from the **truth**, our participation towards the embodiment of believers is hypocritical and less than holy/righteous.
53. The English term “**genuine**” is the better translation compared to “sincere” as one can be sincere but wrong in thought and/or application.
54. The **truth** encompasses all the pertinent doctrine necessary to ensure a “pure soul”.
55. The doctrine has been summarized by the previous 6 commands of vss.13-17.

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56. Only with +V to BD can the believer enjoin fellowship as the “real deal” free from pretense, not phony or fake.
57. These believers, like the Thessalonians, knew the importance of BD. 1The.4:9-10
58. Based on their past accomplishments in this aspect of the CWL, Peter inserts a natural exhortation, “**ferverly love one another from a pure heart**”.
59. That they have oriented to the proper MO and manner of life, they are expected to extend their pursuit of righteousness in application towards **one another**.
60. The adverb “ἐκτενῶς - estenos” literally means “in an extended way” and hence “**ferverly**/eagerly/earnestly”.
61. It can have the nuance of intensity or constancy.
62. It is only used otherwise in Act.12:5 and seems to engage both senses.
63. It has the idea of “relentlessly passionate” in approach.
64. The verb it modifies “**love**/ἀγαπάω – agapao” redefines that which is “**genuine**” within the fellowship of believers.
65. This particular verb of the “**love**” family in the Greek emphasis application based on the attributes of the one expressing **love**.
66. It is often called Divine **love** as it defines the **love** of God. Exs. Joh.3:16; 1Joh.4:8,9
67. The mechanics for this **love** is best expressed by Jesus’ teaching of the believer’s **love** for Him, “*If you **love** Me, you will keep My commandments*”. Joh.14:15 cp.24
68. The believer emulates the **love** of God when applying BD towards others. 1Joh.2:5; 5:2,3
69. Peter’s command to “**love one another**” parallels John’s concern in 1st John. 1Joh.2:10; 3:10,11,14,23; 4:7,20,21
70. To apply Divine **love** demands the FHS + application of BD.
71. The essence of this verb is captured contextually in our verse as it rests upon fulfillment of the 1st 6 imperatives of the previous verses generalized in vs.22a.
72. That these believers are to **love fervently** indicates they are not to tire in Divine good production (works) towards fellow believers.
73. While the believer may attain to an acceptable level of spiritual success for themselves, they are not to rest on their laurels and recognize that the purpose of their spirituality is to further apply towards others.
74. The adverb “**ferverly**” further implies an unceasing effort to exhaust this avenue of the Christian life, a reality only attainable through death. Cp.Joh.9:4
75. The idea is to seek to maximize our increase of application of Divine **love**. Cp.Phi.1:9; 1The.3:12
76. A primary avenue of application in this regard is through the function of the spiritual gifts. 1Pet.4:10
77. Each believer receives at least one spiritual gift at salvation via God the H.S. 1Cor.12:7,11
78. The gifts are designed to serve the local body of Christ.
79. The extant gifts for today establish the appropriate ministries (services) for a properly functioning local church.
80. These ministries include helps/ministry, teaching, administration/managerial, exhortation, giving and mercy.
81. While believers may engage in normal application in any of these areas, those with a particular gift should excel in that particular area.

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82. Failure to function under one's spiritual gift is failure to fulfill one's ministry before God and diminishes the application of **love**.
83. The reciprocal pronoun "**one another**" means just that; towards fellow believers.
84. While we are to do good to all men, our priorities in applications are to those of the household of the faith. Gal.6:10
85. What can't be missed is the relevance of Peter's use of terms for **love** in this verse as applied to "brotherly **love**" that denotes the kinship of fellowship and Divine **love** in application.
86. If one is going to participate in **genuine** fellowship it demands adherence to sound doctrine under face-to-face teaching with application to **one another**.
87. The principle is that there is no real reciprocal participation of Divine **love** apart from **genuine** fellowship with **one another** as part of a local assembly (they go hand-in-hand).
88. You cannot be an island to yourself out of Bible class or otherwise and fulfill this royal imperative in the context of **genuine** fellowship.
89. Failure to apply to **one another** is comparable to disregarding the needs of your immediate family. Cp.1Tim.5:8
90. The principle is that application to others starts within the faith and then as opportunity provides those outside the church.
91. To disregard the needs of the saints in preference to others is misplaced loyalty **for a genuine love of the brothers**.
92. Spiritual kinship supersedes all other relationships. Cp.Mat.10:37-42
93. For these early believers living in a current climate of persecution, their fellowship was all important in the need to support **one another** in word and deed.
94. Even so today as a scant minority of believers under sound face-to-face teaching facing the perils of lukewarm Christianity and pervasive evil saturating our current climate.
95. The final phrase, "**from a pure heart**" has a textual variance as noted in the parsing.
96. While the word "**pure**" is left out of the primary Uncials A,B dated 4 AD, it is retained in the Aleph Uncial parchment along with C dated 4 and 5 AD respectively as well as later parchments dated 6 and 13 AD.
97. More importantly, it is found in an earlier papyri manuscript *p*⁷² dated 3-4 AD giving weight to its original inclusion.
98. The adjective "**pure**/καθαρός – katharos" literally means "free from dirt" and hence morally "clean or undefiled".
99. The noun "**heart**/καρδία – kardia" is admittedly ambiguous in its figurative uses.
100. A word study shows it may highlight the mind (Mat.5:28), motives/intentions (Mat.6:21; 12:34), spirit or soul (Mat.11:29), base desires of life (Mat.15:19), isolation of the STA (Rom.2:29) individually or simply facilitate the core essence of what we are (currently) in relation to our soul and minds (Mat.22:37).
101. Contextually the adjective "**pure**" here best fits the idea in Jam.3:14 to emphasize isolation of the STA applying with **pure** motives.
102. A **pure heart** highlights the FHS within the application of **love** or otherwise as Peter and James both contend implicitly and explicitly the believer is not oriented **to the truth**.
103. Letting the STA rule negates **love from a pure heart**.

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104. A **pure heart** specifically proclaims that whatever other **love** one may proclaim for **another**, if it is not applied in fellowship and with the correct motive of application of BD, it is not Divinely sponsored.
105. It points to the fact that BD under the rulership of the H.S. is to be that which motivates the believer in all that they do.
106. One's relationship, feelings or other external experience should be at best only secondary as to why we apply to each other.
107. The fact of the matter is that believers need the fellowship of other likeminded +V for encouragement in application to further sustain one's own +V for a successful Ph₂.
108. To embrace likeminded believers that make BD their #1 priority for all that they do provides us with spiritual support and encouragement not attainable otherwise.
109. To try and run the race alone is abnormal and at best robs the believer of the SG₃ that comes from loving **one another**.
110. Believers are to rally around those of the royal family in application with a continued unified support logistically and spiritually to exemplify an un-hypocritical **love of the brothers**.
111. This is a primary reason why believers are provided redemption so they too can fulfill God's plan for their lives in service to each other. Gal.5:13
112. For those that want a definition of Ph₂ +V qualified as wreath contenders, Peter has clearly defined the parameters:
 - A. MPR (gird your minds for action, vs.13).
 - B. Separation from the human viewpoint/STA counterparts to BD (keep sober, vs.13).
 - C. Tunnel vision to SG₃ (fix your hope completely...,vs.13).
 - D. Isolation of the STA (do not be conformed to the former lusts...,vs.14).
 - E. Pursuit of Ph₂ righteousness (be holy...,vs.15).
 - F. Live in righteous fear of failing one's Ph₂ course (vs.17).
 - G. **Fervently love one another** (vs.22).
113. Believers that adhere to these 7 royal imperative are believers that adhere to the doctrine of the Importance of BD and the doctrine of **Love**.
114. These believers harmonize with the 2 greatest commandments given to men under the Law.

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REGENERATION IS THE CATALYST FOR LOVE

Vss.23-25

EXEGESIS VERSES 23 – 25:

^{GNT} 1 Peter 1:23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

^{NAS} 1 Peter 1:23 **for you have been born again** ἀναγεγεννημένοι ἀναγεγεννάω (circ. causal ptc./PF/p/nm2p; "Since having been born again"; same vs.3; answers "why" or "reason" for the action of the main verb "love" in vs.22) **not of seed which is perishable but imperishable**, οὐκ οὐ (neg.; "not") ἐκ (pAbl.; indicates source; "of from/of) σπορᾶς σπορά (n-Ablf-s; as an activity "sowing"; that which is sown "seed"; metaphorical of that producing spiritual life; used 1x) φθαρτῆς φθαρτός(a--Ablf-s; "perishable/corruptible/transitory"; same as vs.28) ἀλλά (strong advers.) ἀφθάρτου ἀφθαρτος (a--Ablf-s; "imperishable"; same as vs.4) **that is, through the living and abiding word of God.** διὰ (pAbl; "through/by"; denotes agency) ζῶντος ζάω (adj.ptc./p/a/AbIm-s; "the living") καί (cc) μένοντος. μένω (adj.ptc./p/a/AbIm-s; "abiding/enduring/ residing") λόγου λόγος (n-AbIm-s; "word") θεοῦ θεός (n-gm-s; "of God")

^{GNT} 1 Peter 1:24 διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν·

^{NAS} 1 Peter 1:24 **For, "All flesh is like grass, And all its glory like the flower of grass.** διότι (causal conj.; "For/Inasmuch as") πᾶσα πᾶς (a--nf-s; "all") σὰρξ (n-nf-s; "flesh") ὡς (compar.conj.; "is like") χόρτος (n-nm-s; "grass/field grass"; used 15x; cf. Jam.1:10,11) καί (cc) πᾶσα πᾶς (a--nf-s) αὐτῆς αὐτός (nprgf3s; "its"; fem. antecedent = "flesh") δόξα (n-nf-s; "glory") ὡς (compar. conj.; "like") ἄνθος (n-nn-s; "flower/blossom"; used 4x; Jam.1:10,11) χόρτου· χόρτος (n-gm-s; "of grass") **The grass withers, And the flower falls off,** ὁ χόρτος (d.a. + n-nm-s; "the grass") ἐξηράνθη ξηραίνω (viap--3s; "is caused to wither/dry out"; same as Jam.1:11) καί (cc) τὸ ἄνθος (d.a. + n-nn-s) ἐξέπεσεν· ἐκπίπτω (viaa--3s; "falls off"; see Jam.1:11)

^{GNT} 1 Peter 1:25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

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NAS 1 Peter 1:25 **But the word of the Lord abides forever.** δέ (ch) τό ῥῆμα (d.a. + n-nn-s; "the speech/utterance/communicated word"; emphasizes BD verbally proclaimed; cf.2Pet.3:2; used 68x) κύριος (n-gm-s; "of the Lord") μένει μένω (vipa--3s; "keeps on abiding") εἰς ὁ αἰῶνα. αἰών (prep. + d.a. + n-am-s; lit.; "into the ages"; "forever") **And this is the word which was preached to you.** δέ (cc; "And/Now") τοῦτο οὗτος (near dem.pro./nn-s; "this thing"; emphasizing the immediate teaching of doctrine) ἐστίν εἰμί (vipa--3s; "keeps on being") τό ῥῆμα (d.a. + n-nn-s; "the word/spoken doctrine") τό εὐαγγελισθὲν εὐαγγελίζω (d.a. + adj.ptc./a/p/nn-s; "having been preached/proclaimed") εἰς ὑμᾶς. σύ (pa + npa-2p; lit. "into you all"; functions as a simple dative grammatically)

ANALYSIS VERSES 23 – 25:

1. Peter retains the thought of loving one another (vs.22) while advancing the reasons why and how.
2. This is the force of the causal participle **“for (since) you have been born again”**.
3. Peter draws upon the logical conclusion of their new birth as believers (vs.3) as the catalyst for the dynamics of their love for one another.
4. That is, the kind of love called for is based on a new order of existence.
5. This birth from above is the regeneration of the human spirit that brings the believer into a new spiritual dimension in life.
6. We are by God’s grace and power a new species (2Cor.5:17) and therefore by extension we are empowered to function as a new species of humanity.
7. This function is expressed towards others as love that marks us as Christ’s disciples. Joh.13:34
8. Regeneration of the human spirit is the by-product of God the H.S. (Joh.3:6) and functions in tandem with Him. Cf.Rom.8:16 *See the Doctrine of Regeneration*
9. The new birth inducts the individual into the family of God and our spirit is viewed as one spirit with Christ. 1Cor.6:17
10. The believer acquires a new spiritual dimension that is created in righteousness set apart to the truth. Eph.4:24
11. With this spiritual entity the believer in tandem with the filling of God the H.S. is able to isolate the “old man/STA” and put on the “new man”. Cp.Eph.4:22-24; Col.3:10
12. When we put on the “new man” we exude the fruit of the Spirit in love with its synonymous characteristics. Gal.5:22-23
13. This in contrast to being led by the STA. Gal.5:19-21
14. This reality defines the “agapao” love Peter is referring to in vs.22.
15. Divine love in reciprocal action towards *one another* (recipr.pro.vs.22) looks to the spiritual attributes associated with the human spirit as the standards for application and true fellowship (righteousness and truth).
16. The proper love believers are to have is predicated on this new spiritual nature not brought about by the natural order of physical things.

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17. This is the sense of the following phrase, “**not of seed which is perishable but imperishable**”.
18. The noun “**seed**/σπορά - spora” in the feminine gender is only used here and emphasizes the process of *sowing* the **seed**.
19. This in contrast to the more widely used neuter noun “σπέρμα – sperma/**seed**” emphasizing the **seed** itself (used 43x).
20. Regeneration plainly suggests a like concept to human procreation. Cf. Joh.1:13; 3:4
21. The idea Peter is getting across is to think about how regeneration has been made possible.
22. This as preliminary to understanding the very nature of the **seed** itself.
23. He then starkly contrasts the fact that it is **not** “sowed” with that **which is perishable but imperishable**.
24. The adjective “**perishable**/φθαρτός – phthartos” may have the nuance of “corruptible” and/or transitory/temporal.
25. Its antonym “**imperishable**/ἄφθαρτος – aphthartos” means the exact opposite.
26. This verse highlights the two natures the believer possesses.
27. The corruptible and transitory nature of the flesh/STA.
28. The incorruptible and eternal nature of the human spirit. 2Pet.1:4
29. How we have become partakers of God’s Divine nature is via the new man. Eph.4:24
30. There is similarity of thought in vs.18 “*knowing that you were not redeemed with **perishable** things like silver or gold...but (alla) with the precious blood...of Christ*”
31. What redeems mankind was Christ’s ransom of +R via spiritual death in His work on the cross.
32. He paid with His human spirit that was incorruptible (+R) and eternal so that we as believers may be born again with our own human spirit in one with Him.
33. This so we may clothe ourselves with the human spirit overruling the STA.
34. Christ’s work on the cross expresses God’s love for man to share with Christ in His eternal glory by providing us with our own +R and eternal human spirit.
35. Peter’s logical deduction is that “*since*” our human spirit was conceived in such fashion and for such purpose, this is why and how believers should employ this new spiritual dimension of love to one another?
36. The human spirit in the expression of Divine love (realized through Christ) is the bond of citizenry for all believers now part of the kingdom of God (cf. Phi.3:20).
37. The conceptual idea at hand is that the soul (redeemed at salvation) is impregnated via regeneration for the purpose of nurturing its offspring emulating this expression of Divine love.
38. Peter then expresses the agency that provides the nurturing, “**that is, through the living and abiding word of God**”.
39. Interpreters often confine Peter’s teaching here to salvation Ph₁.
40. However, while that is assumed, Ph₂ “love” contextually remains the focus.
41. Peter has come full circle now reintegrating the doctrine of the Importance of BD explicitly to finalize his thoughts for this section (*see notes beginning vs.13*).
42. It is the WOG that draws together the soul with the human spirit to bring about their unified state.
43. BD serves in analogy as the male suitor to the soul (ψυχή - psueche, fem. gender that coincides with the fem. gender for “*sowing*”).

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44. When +V of the soul responds, the perfect match is made for regeneration to occur.
45. BD serves as the authoritative counterpart to the soul (+V) both for the inception of regeneration (gospel Ph₁; cf.Tit.3:5; 1Joh.5:1) and providing the continued nurturing of its existence (gospel Ph₂; Col.3:10; cp.Eph.4:23-24).
46. That these Asian Christians are already “regenerated” (vs.3), it is the continued Ph₂ development of the human spirit that is in view.
47. Just as a father with children makes provision, so does the WOG provide for this new spiritual entity (the WOG is the Provider/provider).
48. The human spirit is called “doctrine man”.
49. It is our personal spiritual vessel designed to contain BD and foster spiritual growth in our lives.
50. The whole of our spiritual development is dependent upon choosing the truth of BD as the standard upon which our human spirit operates.
51. Otherwise, we disregard our “child” conceived in Divine love and instead nurture “the old man”.
52. BD is the only “food” with which the human spirit can grow up and prosper.
53. That because only BD has the eternal and incorruptible “nutrients” compatible to its eternal and incorruptible nature.
54. Physical things in life are irrelevant to the existence of the human spirit.
55. The human spirit is our passport to heaven (+R) and exemplifies all that eternal life has to offer.
56. That it is eternal and spiritual in essence, it is solely dependent up that which is eternal and spiritual also.
57. These attributes are attributed to the WOG with the adjectival participles “**living and abiding**”.
58. Both participles indicate that BD is based on God’s Divine attributes.
59. The verb “**living**/ζάω – zao” highlights the reality of His spiritual existence and incorruptibility of His **word**.
60. God’s eternality is dependent upon His perfect moral attributes or He would cease to exist as **God**.
61. **God** is perfect veracity and +R and thus so is His **word**. Psa.119:160; 138:2; Joh.17:7
62. Righteousness is that which sustains life. Pro.12:28
63. Truth is the expression of God’s love compatible with His righteousness. Psa.85:10; 89:14
64. We are commanded not to “...live on bread alone, but on every word that proceeds out of the mouth **of God**”. Mat.4:4
65. Without BD, the human spirit is left unfed.
66. BD is the agency through which the believer sustains a “**living hope**” for all that regeneration will reveal in our resurrection. 1Pet.1:3
67. Without it, the believer will not enjoy all of the blessings associated with our eternal home with all the SG₃ inheritance that is also **imperishable** and eternal. 1Pet.1:4
68. The verb “**abiding**/μένω – meno” has the nuance of “enduring” and emphasizes God’s eternality.
69. Just as **God** is eternal, so is His **word** (cf.vs.25a). Cf.Mat.24:34

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70. The phrase, “**word of God**” is a collective singular viewing the entirety of the written **word** of the Bible as a whole.
71. Peter may have further thought with respect to Jesus Christ as the embodiment of BD as He is also called “the **Word**/ὁ λόγος – ho Logos” (with the d.a.). Joh.1:1,14
72. In vs.24-25a, Peter now amplifies just how important BD is with respect to our new eternal condition.
73. He appeals to Isa.40:6-8, “**All flesh is like grass, And all its glory like the flower of grass. The grass withers And the flower falls off**”.
74. Peter brings out the reality of the transitory life of mankind.
75. Jam.1:10 also alludes indirectly to this text to illustrate the transitory nature of riches.
76. Peter uses it to highlight life itself and all the temporal achievements, acquisitions and successes of pursuit that man may acquire in life.
77. This is emphasized by two key words in the analogy, “**flesh and glory**”.
78. **Flesh** is likened to the green grass of spring that eventually dries out and dies.
79. **Glory** is likened to wild flowers in bloom that also eventually dies and is lost.
80. The **flesh** in view looks to humanity and eventual death due to his mortality.
81. The flesh’s **glory** illustrates all the things in life that man may attain that will be left behind due to his mortality.
82. All of these things are physical and temporal and subject to corruption and death/decay.
83. The metaphor is appropriate as the life cycle and **perishable** nature of plants is relatively short and pictures the human condition.
84. As mankind is engaged in life, his sense of existence in contrast to eternity is subjective at best.
85. The metaphor objectively puts life in its proper perspective.
86. Just as the imagery of beautiful grass and flowers of the fields can be breathtaking and distractive to the observer, so man is often enthralled and distracted by the physical things in life.
87. However, before one knows it, it is all over and that which seemed so captivating to the **flesh** is gone.
88. By contrast, though man’s generational life and glory fades away, “**But the word of the Lord abides forever**”.
89. The idea is that while believers may enjoy the splendor of the temporal, they are never to allow it to distract them from what is truly important, our eternal life niche.
90. To pursue fulfillment of the **flesh** at the expense of BD is nothing more than disregard to the love **God** has provided through the new birth.
91. Believers have a new existence and eternal destiny.
92. The fact is BD is eternal and its realities, promises, etc., will endure forever in fulfillment. Isa.40:8
93. When we leave this world, the only thing our souls will take with us is our human spirits with its resident BD and its impact as to our eternal existence.
94. Peter now makes a change from the phrase “**word of God**”, to “**the word of the Lord**”.
95. In vs.25, the Greek word for “**word**/logos used in vs.23 now becomes “ῥῆμα – hrema” (2x).
96. “Hrema” emphasizes the verbally communicated “**word**” pointing to BD proclaimed.

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97. He then appeals to the “**Lord**/κύριος – kurios”, a common title for Christ.
98. Peter is pointing out that the communication of BD is the same doctrine taught by Christ.
99. Just as Christ Himself said in Luk.21:33, His words will not pass away.
100. BD is the “mind of Christ” (1Cor.2:16) and accurately reflects all that He is in thinking and thus what He spoke in Person.
101. Both phrases together collaborate that BD and the teaching of Christ are one and the same.
102. All of the doctrinal teachings and promises of eternal life and all that is associated with it as proclaimed by Christ are **forever** enduring.
103. These believers had the privilege of receiving the same doctrine, which is the point of the final clause, “**And this is the word which was preached to you**”.
104. Peter affirms that the same doctrine taught by Christ is handed down to generations of believers through communication of BD to others.
105. It infers that Peter (as with all +V adjusted communicators) has nurtured his own human spirit expressing it in true love for the edification of their human spirits.
106. The final phrase “**to you**” is literally “*into* (εἰς – eis) **you**” and looks to the resident BD their souls have embraced as a result of the teaching.
107. The same doctrine that finds its origin in the Word is faithfully being proclaimed today by others who too embrace and apply the doctrine of the Importance of BD with true love towards others.
108. The teachings of vss.22-25 point to significant particulars behind the principle of love.
109. The imperative of v.22 to “*fervently love one another from the heart*” is set in a strongly theological context.
110. The term “heart” is now exposed to include the very essence of our new spiritual dimension (what we are spiritually combining +V with the human spirit).
111. Possession and function of the human spirit is the motivator for Divine love.
112. The context is a reminder of the assured realities of spiritual purification (result of intake of BD) and the new birth.
113. This is contrasted with the transient, in an appeal to Scripture (vv.24,25).
114. The reason can only be that Peter considers this theological context absolutely necessary to the understanding of the love command.
115. Without a frame of reference of these things it is impossible to be fond of other individuals and to have a commitment to a community or a cause according to Divine design.
116. What is always lacking is an intense persistency, which Peter sums up with the adverb “fervently”.
117. The principle is that as a community of believers, we can never do too much in application to one another.
118. The love of which he speaks is an unremitting, **imperishable** love.
119. It is a love designed to facilitate the eternal life niche for all +V concerned.
120. This love binds those who have become “believers in God” into a community distinct from the society around it.
121. *Review the Doctrine of Love.*
122. *Review the Doctrine of Righteousness.*