

Exegetical Notes for 1 Peter 1:13-21

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Gill = Gill's Bible Commentary: New Testament (1 Peter) (John Gill). PDF computer version.

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

BACK TO vv. 2-12

13 Therefore,

having girding up the loins of your mind,
with sober-mindedness,

set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

14 As obedient children,

do not be conformed to the passions of your former ignorance.

15 But like the holy One who called you,

be holy yourselves also

in all your behavior;

16 because it is written: "You shall be holy, for I Am Holy."

17 And if you call upon the Father as the One who judges with impartiality

according to each one's work,

conduct yourselves with fear during your time of exile,

18 knowing that you have been redeemed

from your futile way of life

inherited from your forefathers,

not with perishable things like silver and gold,

19 but with the precious blood of Christ,

like an unblemished and spotless lamb.

20 He was foreknown from before the foundation of the world,

but He has appeared in these last times for your sake,

21 who through Him are believers in God,

who raised Him from the dead

and gave Him glory

so that your faith and hope are in God.

vv. 1-2 = SATISFACTION IN THE SOVEREIGN
SOURCE OF OUR SALVATION

vv. 3-9 = SATISFACTION IN THE SOVEREIGN
JOY OF OUR SALVATION

vv. 10-12 = THE GLORY OF OUR SALVATION -
OUR PRIVILEGED PLACE IN THE
PLAN OF PROVIDENCE

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹³ Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ¹⁴ ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις ¹⁵ ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, ¹⁶ διότι γέγραπται [ὅτι] ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [εἶμι]. ¹⁷ καὶ εἰ πατέρα ἐπικαλείσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, ¹⁸ εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου ¹⁹ ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, ²⁰ προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς 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.

ENGLISH TRANSLATION:

13 Therefore, having girding up the loins of your mind, with sober-mindedness, set your hope fully on the grace to be brought to you at the revelation of Jesus Christ. 14 As obedient children, do not be conformed to the passions of your former ignorance. 15 But like the holy One who called you, be holy yourselves also in all your behavior; 16 because it is written: "You shall be holy, for I Am Holy." 17 And if you call upon the Father as the One who judges with impartiality according to each one's work, conduct yourselves with fear during your time of exile, 18 knowing that you have been redeemed from your futile way of life inherited from your forefathers, not with perishable things like silver and gold, 19 but with the precious blood of Christ, like an unblemished and spotless lamb. 20 He was foreknown from before the foundation of the world, but He has appeared in these last times for your sake, 21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

TITLE(S): "Responding to Salvation Grace" (Parts 1-?)

PASSAGE OUTLINE:

I. The Response to Salvation (13-21)

- A. Gird up your minds (13a)
- B. With sober-mindedness, set your hope on grace to be brought to you (13b)
- C. Don't be conformed to the passions of your former ignorance (14)
- D. Be holy in all your behavior (15-16)
- E. Conduct yourselves with fear (17)
- F. Set your hope on present grace (18-21)

THEOLOGICAL OUTLINE:

I. The Believer's Response to His Salvation (13-21)

- A. Gird up your minds (13a)
- B. With sober-mindedness, set your hope on future grace (13b)

- C. Don't be conformed to the passions of your former ignorance (14)
- D. Be holy in all your behavior (15-16)
- E. Conduct yourselves with fear (17)
- F. Set your hope on present grace (18-21)

INITIAL SERMON OUTLINE:

I. Our Response to the Grace of Salvation (13-21)

- A. Fix your hope on future grace (13)
- C. Forsake your Former Passions (14)
- D. Pursue holiness (15-16)
- E. Conduct yourselves with fear (17)
- F. Fix your hope on present grace (18-21)

PASSAGE SUBJECT/THEME (what is the passage talking about): The believer's response to salvation grace...

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): ...is to result in hope and holiness

PASSAGE MAIN IDEA (central proposition of the text): Our response to God's grace in granting us salvation is to result in a life fixed on hope and lived in holiness.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants us to walk worthy of his holy calling, finding hope and demonstrating holiness in the midst of all of our circumstances.

SERMON SUBJECT/THEME (what am I talking about): Our response to salvation grace...

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): ...is to result in the pleasure of hope and the pursuit of holiness.

INITIAL CENTRAL PROPOSITION OF THE SERMON: Our response to salvation grace is to result in the pleasure of hope and the pursuit of holiness.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Responding to salvation grace results in the pleasure of hope and the pursuit of holiness.

SERMONIC IDEA/TITLE: "Responding to Salvation Grace"

FINAL SERMON OUTLINE (see my outline page or sermon notes for detailed and final subpoints):

I. Our Response to the Glory of our Salvation (13-21)

- A. We are to Fix our Hope on Future Grace (13)
 - 1. Preparing our Minds (13a)
 - 2. Fixing our Hope (13b)

B. We are to Forsake our Former Passions (14)

1. This is "What we are to forsake" (leave behind)

C. We are to Pursue Holiness (15-16)

1. This is "What we are to Pursue" (v. 15)

2. The Pursuit of Holiness (v. 15)

- a. The Standard: A Holy God

- (1) What does it mean that God is Holy?

- (a) His communicable vs. non-communicable attributes

- b. God's calling is a holy calling

- (1) What his the call of God?

- c. What does it mean for us to be holy?

- (1) Different views and movements in the history of the church

- d. A balanced approach to holiness

- (1) Starts with taking sin seriously

- (2) What Christ Has Done for Us (x3)

- (a) Knowing Our Union with Christ

- (b) Knowing our Positional Holiness

- (c) Christ's Active VS. Passive Obedience

- (3) What We are to Do (Phil. 2:12-13 principle)

- (a) This is a Command . . .

- i. God is not holy on a part-time basis

- ii. Genuine holiness will impact all of our behavior

- * ἀναστροφῆ - "behavior"

- (b) We have to put off the Flesh ("mortification")

- (c) We have to be spiritually Disciplined

- i. We have to be disciplined in our Bible Intake

- ii. We have to be disciplined in our Spiritual Worship

- * Includes the role of the Holy Spirit in our lives . . .

- iii. We have to be disciplined in Guarding our minds

- iv. We have to be disciplined in our Church Life

- v. We have to be disciplined in Prayer

3. Why we are to Pursue Holiness (v. 16)

- a. Argument from v. 15

- b. Argument from v. 16

- c. Argument from v. 17

- d. Argument from the entirety of Scripture

D. We are to Love the Father and Fear His Judgement (17)

1. Three Reasons:

- a. Because He is Our Father

- b. Because He Judges with Impartiality

- c. Because we want to Stand in the Day of His judgement

E. We are to Fix our Hope on Present Grace (18-21)

1. Know what you have been redeemed from (18)

2. Know what you have been redeemed with (19)

3. Know who you have been redeemed by (20)
4. Know what you have been redeemed for (21)

HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

For some of the grammatical and lexicographical nuances, see Michaels, 51-52.

Peter's imagery suggests an analogy between his Gentile readers and the Jews during the time of the Exodus. Like the Jews they were to gird themselves and be ready for action. They are to be holy - a command from Leviticus given to the people in the desert. Obedience in v. 14 parallels the obedience stated in v. 2 (and the Levitical concepts that v. implies w/sprinkling). Cf. Exodus 24:3-8 and my comments on 1:2.

This section cannot be divorced from that which came before it, and even the four verses that follow to the end of the chapter.

1 Peter, an Apostle of Jesus Christ, to the chosen strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 [chosen] according to the foreknowledge of God the Father, with the sanctification of the Spirit, for obedience to Jesus Christ and sprinkling with His blood. May grace and peace be multiplied to you. 3 Blessed be the God and Father of our Lord Jesus Christ, 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, 4 to an inheritance [that is] incorruptible and undefiled and unfading which is kept in heaven for you 5 who are being guarded by the power of God, through faith, for a salvation ready to be revealed in the last time. 6 In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7 in order that the testing of your faith, being more precious than fine gold which is perishable, being purified through fire, might pass the test and be found [true] to the praise and glory and honor of Jesus Christ at his coming. 8 Though you have not seen him, you love him. Though you do not see him now, you believe in him and rejoice with joy unspeakable and full of glory, 9 obtaining the outcome of your faith, the salvation of your souls. 10 Concerning this salvation, the prophets who prophesied about the grace that [would come] to you sought out and carefully inquired, 11 they sought for what person or time the Spirit of Christ within them was indicating when he predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which angels desire to look. [my translation]

Verses 13 through the end of the chapter are an extension on this above passage in that Peter turns now to the application of that salvation in the believer's life.

"The key to the section as a whole is the 'living hope' mentioned first in v. 3 and designated in a variety of ways throughout vv. 3-12: as an 'inheritance' (v. 4), as 'salvation' (vv. 5,9,10), as 'the outcome of your faith' (v. 9), as 'the grace to be given you' (v. 10), and as 'praise, honor, and glory at the time when Jesus Christ is revealed' (v. 8)." . . . " [Michaels, 52]

Verses 13-21 could be called "the ethical content of hope." [Michaels, 52] Hope is a noun in v. 3, a verb in v. 13 and a noun again in v. 21.

1 Peter 1:13-19: A Brief Survey of Parallels to Israel During the Time of the Exodus

1 Peter 1:13-19	13 Therefore, having girded up the loins of your mind, with sober-mindedness, set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.	14 As obedient children, do not be conformed to the passions of your former ignorance.	15 But like the holy One who called you, be holy yourselves also in all your behavior; 16 because it is written: "You shall be holy, for I Am Holy."	17 And if you call upon the Father as the One who judges with impartiality according to each one's work, conduct yourselves with fear during your time of exile,	18 knowing that you have been redeemed from your futile way of life inherited from your forefathers, not with perishable things like silver and gold, 19 but with the precious blood of Christ, like an unblemished and spotless lamb.
Concept	<i>Girding the loins</i>	<i>Obedience; Forsaking the ignorance of the past</i>	<i>Call to holiness</i>	<i>Fear during exile</i>	<i>Redemption not by coinage, but through the Lamb</i>
OT Parallel	<u>Exodus 12:11</u> Loins to be girded while eating the Passover (idea is to be ready for action).	<u>Exodus 12:1-14:31</u> Israel to be obedient in observing the Passover and in leaving Egypt. They would be a nation for God's possession and steward His laws.	<u>Leviticus 11:44-45, 19:2, 20:7 -26</u> Israel was to be holy in light of the fact that their holy God brought them out of Egypt. Their holiness was to impact all their behavior.	<u>Exodus 20:20</u> Israel was to walk in the fear of the Lord in order that they not sin against Him during their time of exile and while they awaited their inheritance of the land.	<u>Exodus 12:17, 13:13, 30:12-13, 34:20</u> An unblemished year old male lamb was to be sacrificed and the blood applied at Passover. The Jews were to redeem themselves during their census (from the curse of a plague) by the price of a half-shekel. The firstborn of all men and beast were to be redeemed by a lamb.
NT Application	We are to be alert, having girded up the loins of our minds.	We are to be obedient in faith to our Passover Lamb and in leaving behind our bondage in Egypt.	We are to be holy in light of the fact that God brought us out of bondage to our spiritual Egypt. We are to be holy in all of our behavior.	We are to conduct ourselves with fear while we live upon the earth while we await our final inheritance (cf. Hebrews 11:13).	We have been redeemed by our Passover Lamb, Jesus Christ, whose blood has been applied to our hearts through faith.
Other parallels in 1 Peter chapter 1	1:2, 1:19 (Jesus the Lamb)	1:2 (Obedience of faith to Jesus Christ)	1:1-5 (Called by the Triune God as an elect people for His possession)	1:1 (Aliens in exile) 1:4 (Inheritance)	1:2 (Sprinkled with His blood)

1:13 EXEGESIS

GREEK TEXT:

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐπίσπετε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

Διὸ ἀναζωσάμενοι (ἀναζωννυμι – to bind or gird up * Nom. Masc. Pl. Aorist Middle Ptcp.). Undefined action. You can include the word "after" or "having" in the translation.
τὰς ὀσφύας (ὀσφυς – waist, loins * Accus. fem. pl.). Accus. of direct object.
τῆς διανοίας (διανοία – mind, understanding * Gen. Fem. Sing.). Gen. of description.
ὑμῶν (συ * Gen. pl. 2P indep. personal p.n.).
νήφοντες (νήφω – to be sober * Nom. Masc. Pl. Pres. Act. Ptcp.). Adverbial Modal ptcp.
τελείως (τελείως – fully or perfectly * Adverb).
ἐπίσπετε (ἐλπίζω – hope * 2PP Aorist Act. Impv.). Impv. of command.
ἐπὶ τὴν φερομένην (φέρω – to bear, carry, bring forth * Accus. Fem. Sing. Pres. Pass. Ptcp.).
ὑμῖν (συ * Dat. Plural 2P indep. personal p.n.).
χάριν (χαρις * Accus. Fem. Sing.). Accus. of direct object.
ἐν ἀποκαλύψει (ἀποκαλυπτῆς * Dat. Fem. Sing.). Dative/Locative of time.
Ἰησοῦ Χριστοῦ. -- . Gen. with a noun of action (ἀποκαλυπτῆς). Subjective Gen. (the subject, Jesus Christ, produces the action of the noun of action).

ENGLISH TRANSLATION:

Therefore, having girding up the loins of your mind, with sober-mindedness, set your hope fully on the grace to be brought to you at the revelation of Jesus Christ.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Therefore, having girding up the loins of your mind, (Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν)

Διὸ - connection to previous section (going back to v. 3). See context above. Also the immediate context of angels longing to look into the things of our salvation; if it's something angelic beings long to look into, it's something that we should have an active concern in.

(ἀναζωννυμι – to bind or gird up * Nom. Masc. Pl. Aorist Middle Ptcp.). Undefined action. You can include the word "after" or "having" in the translation (perfective). This word is only used here in NT. Note the failure of modern translations to bring out the full inference of this phrase. NIV: Therefore, prepare your minds for action; KJV: gird up the loins of your mind.

Eastern expression regarding "girding up" the long robes that men wore in order to run or move freely. Here it's not physical exertion that's required, but mental. The goal is holiness (1:15-16) and the road to holiness

is paved with personal discipline that starts in the mind. Note the things that trip us up in the race: worry, lust, envy, anger, jealousy, unforgiveness, impurity.

Around the waist they wore a broad belt and when action was necessary they would shorten their robe by pulling it up and tucking it into the belt to give them freedom of movement. Perhaps a modern equivalent would be to "roll up your sleeves" or "remove your jacket." We don't want to be flabby-minded.

The first thing a Roman soldier did before engaging in battle was to gird up his garments. If he were hindered in battle, it could cost him his life. Pull in the loose ends of your lives. Sloppy thinking results in sloppy living.

Gather up your affections! In fact, don't just gather them up, tie them up so they won't get in your way again!

Parallel to the Exodus from Egypt and the Passover.

EXO 12:11 'Now you shall eat it in this manner: {with} your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste-- it is the \Lord's\ Passover.

Other examples of "girding one's loins" from the O.T.==>

1KI 18:46 Then the hand of the \Lord\ was on Elijah, and he girded up his loins and outran Ahab to Jezreel.

2KI 4:29 Then he said to Gehazi, "Gird up your loins and take my staff in your hand, and go your way; if you meet any man, do not salute him, and if anyone salutes you, do not answer him; and lay my staff on the lad's face."

Paul adds the prefix περι in his use of the word (περιζωννυμι) in Eph. 6:14

Stand firm therefore, \having girded your loins with truth,\ and \having put on the breastplate of righteousness\,

According to Michaels, the most common source is the saying of Jesus in Luke 12:35: "Be dressed in readiness, and keep your lamps alight" (Εστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καιόμενοι). Note the context there.

(διανοία – mind, understanding * Gen. Fem. Sing.). Gen. of description. "More than intellectual faculties, the word indicates that which guides and corrects conduct." (NLEKGNT). A call to alertness.

Peter's choice of this term may go back to Mark 12:30 (where the same word is used):

and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'

The background in Deut. 6:4-6. Love is a motivator for us to focus ourselves in hope and diligence.

with sober-mindedness, (νήφοντες)

(νήφω – to be sober * Nom. Masc. Pl. Pres. Act. Ptcp.). Adverbial Modal ptcp. Carries the idea of self-control and clarity of mind. "To be calm and collected in spirit, to be temperate, dispassionate, circumspect . . . able to see things without the distortion caused by worry, fear, and other related attitudes." [Wuest, 35]

Literally it is used in opposition to drunkenness. Here it is used figuratively of the mind. Having a sober mind as opposed to a drunk mind (a mind that is inebriated with apathy, laziness, error, immaturity, etc.). Note how alcohol affects the person and mind negatively (my first experience w/drunkenness). Lack of spiritual mental-focus does much the same.

Importance of staying alert (examples). Military.

During the Revolutionary War, a loyalist spy appeared at the headquarters of Hessian commander Colonel Johann Rall, carrying an urgent message. General George Washington and his Continental army had secretly crossed the Delaware River that morning and were advancing on Trenton, New Jersey where the Hessians were encamped. The spy was denied an audience with the commander and instead wrote his message on a piece of paper. A porter took the note to the Hessian colonel, but because Rall was involved in a poker game he stuffed the unread note into his pocket. When the guards at the Hessian camp began firing their muskets in a futile attempt to stop Washington's army, Rall was still playing cards. Without time to organize, the Hessian army was captured. The battle occurred the day after Christmas, 1776, giving the colonists a late present--their first major victory of the war.

νήφω 1 aor. ἐνήψα (Soph., Pla., X.+; inscr., pap.) be sober, in the NT only fig.=be free fr. every form of mental and spiritual 'drunkenness', fr. excess, passion, rashness, confusion, etc. be well-balanced, self-controlled (Aristot. +; Epicurus in Diog. L. 10, 132 νήφων λογισμός=sober reasonableness; Περὶ ὕψους 16, 4; Lucian, Hermet. 47 νήφε; Herodian 2, 15, 1; Achilles Tat. 1, 13 ν. ἐκ τοῦ κακοῦ; Herm. Wr. 7, 1; BGU 1011 III, 9 [II bc]; POxy. 1062, 13 ἵνα αὐτὴν"σχ. τ. ἐπιστολὴν ἀναγνοῖς νήφων κ. σαυτοῦ καταγνοῖς; Ep. Arist. 209; Philo; Jos., Bell. 2, 225; 4, 42; Sib. Or. 1, 154) 1 Th 5:8; 1 Pt 1:13. ν. ἐν πάσιν be self-possessed under all circumstances (M. Ant. 1, 16, 15) 2 Ti 4:5. W. γρηγορεῖν (cf. Plut., Mor. 800b ἀγρυπνῶν κ. νήφων κ. πεφροντικῶς) 1 Th 5:6; 1 Pt 5:8. W. σωφρονεῖν (Lucian, Nigrin. 5f): ν. εἰς προσευχάς exercise self-restraint, to help you pray 1 Pt 4:7; Pol 7:2 has ν. πρὸς τὰς εὐχάς. ν. ἐπὶ τὸ ἀγαθόν exercise self-control for (your own) good 2 Cl 13:1. W. allusion to the self-control practiced by athletes: νήφε ὡς θεοῦ ἀθλητῆς IPol 2:3.—HLevy, *Sobria ebrietas* '29; OBauernfeind, TW IV 935-40: νήφω and related words. [BAG]

1TH 5:6, 8 so then let us not sleep as others do, but let us be alert and sober. But since we are of {the} day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

2TI 4:5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

Note that Peter uses the same word two more times==>

1PE 4:7 The end of all things is at hand; therefore, be of sound judgment and sober {spirit} for the purpose of prayer.

1PE 5:8 Be of sober {spirit,} be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.

Compare Colossians 3:2-3 and my sermon notes on this passage from 2003 . . .

set your hope fully on the grace to be brought to you at the revelation of Jesus Christ. (τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.)

(ἐλπίζω – hope * 2PP Aorist Act. Impv.). Impv. of command. Cf. 1 Tim. 4:10. This is the main verb of the verse, if not the passage. Military overtones. Set your sites. Be tough-minded.

There is no hope apart from Christ.

Hope relates to our attitude toward the future. Hope relates to that which is yet to be fulfilled. I once hoped to marry my wife. That hope was realized. Hope is related to faith. There's a common element. "Faith is the assurance of things hoped for." (Heb. 11:1). Gal. 5:5. Rom. 8:23-25.

Some years ago a hydroelectric dam was built across a valley in New England. The dam required the relocation of a small town since it would be submerged underwater once the project was completed. An interesting phenomenon occurred in the several year time-span between the okay to build the dam and its completion: even though the town was still occupied, it slowly began to turn into a slum. The town became an eyesore. Why did this happen? The answer was simple. As one resident said, "Where there is no faith in the future, there is no work in the present." [Illust. for Biblical Preaching]

This is what is so sad to me about suicide. For the most part, suicide occurs in the vacuum of hope.

Hope is what helps us endure the sufferings and difficulties of this present life. You are here because of hope. We can endure when we know that the enduring has a purpose, it's leading us somewhere, to a better situation, a better place. The finality of that is yet future. Cf. 1 Cor. 9 and 2 Tim. 2.

The object of the hope is the grace to be brought at the revelation of Christ. This is the blessed hope (Titus 2:13). Concept of "Future Grace."

φερομένην (φέρω – to bear, carry, bring forth * Accus. Fem. Sing. Pres. Pass. Ptcp.). Literally, "being brought" (it's already on the way). Futuristic Present, absolute assurance. Cf. analogy of the meal w/dessert that's coming (used by K. Wuest).

This would also give hope in the face of suffering. Relief, or the finality of grace, is on its way. Cf. someone in trouble needing a rescue and the operator tells them "help is on the way." For us, we have help in times of trouble now (Psalm 46:1), but the final deliverance is yet future, on the way.

We stand in grace (cf. 5:12; Romans 5:1); those o/s of Christ stand in quicksand!

1CO 1:7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,

2TI 4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

TIT 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ

Jesus;

(αροκαλυψις * Dat. Fem. Sing.). Dative/Locative of time. Same phrase used in 1:7. Note the strong parallel to 1:3-8.

1:14 EXEGESIS

GREEK TEXT:

ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις

ὡς (ὡς - like, as, even as, since, as long as, when * comparative particle).

τέκνα (τεκνον * Nom. Neut. Pl.). Subject Nom.

ὑπακοῆς (ὑπακοή - obedience * Gen. Fem. Sing.). Gen. of description.

μὴ συσχηματιζόμενοι (συσχηματιζω - to form or mold after something * Nom. Masc. Pl. Pres. Pass. ptcp).
Attributive Ptcp.

ταῖς πρότερον (πρότερος - former, earlier * Adverb w/dative fem. pl. article).

ἐν τῇ ἀγνοίᾳ (ἀγνοία - ignorance * Dat. Fem. Sing.). Dative/Instrumental of manner.

ὑμῶν (συ * 2PP Gen. Indep. Personal P.N.).

ἐπιθυμίαις (ἐπιθυμία- lust, desire * Dat. Fem. Pl.). Dative of indirect object.

ENGLISH TRANSLATION:

As obedient children, do not be conformed to the passions of your former ignorance,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

As obedient children, (ὡς τέκνα ὑπακοῆς)

Note the child-parent relationship. "As children inherit the nature of their parents, so a child of God is made a partaker of the divine nature." [Wuest, 36-37]. Assumption is that we are obedient. We are τέκνα by virtue of our new birth (cf. v. 3). Idea is "in keeping with who you are as God's obedient children . . ."

Lit. "as children of obedience." A construction echoing the Hebrew construct state by using a genitive of description. [Grudem, 77]

ὡς (ὡς - like, as, even as, since, as long as, when * comparative particle).

τέκνα (τεκνον * Nom. Neut. Pl.). Subject Nom.

ὑπακοῆς (ὑπακοή - obedience * Gen. Fem. Sing.). Gen. of description.

What follows is what we are not to do and what we are to do and the reason why.

do not be conformed to the passions of your former ignorance. (μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις).

There's a "don't do this" followed by a "do this" (in the next verse).

συσχηματιζόμενοι (συσχηματιζώ - to form or mold after something * Nom. Masc. Pl. Pres. Pass. ptcp).
Attributive Ptcp functioning as an imperative. Only other use of the word is in Rom. 12:2. From σχημα
(that which changes) as opposed to μορφή- that which is intrinsic. We are not to be conformed to that which
is changeable and transitory. We are to become what we will forever be in eternity.

This is "the act of assuming an outward appearance patterned after some certain thing, an appearance or expression
that does not come from and it not representative of one's inmost and true nature." [Wuest, 37]. It's to mix oil and
water; it's not natural; it's like a masquerade, wearing a costume. Cf. Titanic passenger who was a man dressed as
a woman.

This is why it's such a shock when we hear of a Christian who falls into some grievous sin. Was anyone really
shocked when Madalyn Murry O'Hair, former president of American Atheists, disappeared with XX amount of
money and later came up murdered? Sure, there's a shocking element of any murder or unexpected death or great
crime. But that's not what I mean. No one was shocked from the standpoint that it was a great moral scandal that
wasn't in keeping with the person. No one is shocked in that sense when a run of the mill infidel or neo-pagan
commits some moral offence.

Two elderly women were walking around an overcrowded English country churchyard and came upon a
tombstone. The inscription read: "Here lies John Smith, a politician and an honest man." "Good heavens!"
one lady said to the other. "Isn't it awful that they had to put two people in the same grave!"

BUT when someone who is known to be a genuine Christian, who loves JC and His Word – when that person
commits some great sin against God & humanity – that's a scandal, that's a shock. Why? Because we understand
that the act was a violation of the person's very character. So it is with us

Picture you go to a meeting for XX and It would be like seeing Phil Donahue or Ted Kennedy leading a rally
on conservatism! Cf. Paul as a new convert and . .

These are passions, or lusts. ἐπιθυμία does not exclusively refer to sexual desire, but all kinds of self-seeking
(wealth, power, pleasure).

But we still have to deal with indwelling sin.

Giana, who is 4, was talking to her grandmother (Lois' mom) about her being disobedient. And she short
of shrugged her shoulders and said, "I don't know. I do something bad and I get punished. But when I get
up the next morning I do the same thing again."

This word I have translated "passions" and passion can be good or bad. We, as Christians, are to be passionate about
serving JC. Our God is a passionate God. We are to be passionate people.

I am a passionate person although that passion is often concealed because I am basically an introvert. But my
passions can get me in trouble as far as being overly opinionated, struggling with feelings of anger and indignation,
etc. I can related to Peter in that regard. Peter was a passionate person and, unfort. for him, his passions were often
unbridled and ran in bad as well as good directions. We affectionately refer to him as the apostle with the foot-
shaped mouth (examples from my bio. intro. the first week of 1 Peter).

However, regardless of our personalities (laid back, outgoing, type A personality or type Z) we have passions. And we are to be passionate about serving JC and about His word. The opposite of passion is indifference/apathy. I see a lot of apathy in the church. Frankly, more than I would like to see in this church.

Note R.C. Sproul's comments about meeting a young Bill Hybels who was looking to start a church and did surveys re: why people don't go to church. Number one was "It's boring." Yet, you can examine the Bible cover to cover and look at the response to God and never is the response boredom. What are your passions?

(ἀγνοία - ignorance * Dat. Fem. Sing.). Dative/Instrumental of manner. Used also in Acts 3:17, 17:30; Eph. 4:18. Lit. "to not know" (cf. agnostic). Points to Gentile readership (note Paul's use above). This sort of ignorance is not primarily an intellectual, but rather a moral or religious defect [Michaels, 58]. Cf. the book recently written entitled "intellectual morons." This is what we have in the world: intellectual, educated morons. Root is ignorance about the true God.

Ephesians 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

From children of wrath to children of God. Note the word "wrath" = ὀργή. Cf. R.C. Sproul's comments on this word in his sermon on Romans 1:18 where the same word is used. Unbridled passion.

Former ignorance, can't claim that ignorance for ourselves now. We have been called out of ignorance and are called to holiness. Cf. 18b which also refers to our past apart from God.

We are spiritual salmon swimming upstream.

"As we read the records of that world into which Christianity came we cannot but be appalled at the sheer fleshliness of life within it. There was a desperate poverty at the lower end of the social scale; but at the top we read of banquets which cost thousands of [dollars] where peacocks brains and nightingale's tongues were served and where the Emperor Vitellius set on the table at one banquet two thousand fish and seven thousand birds. Chastity was forgotten. Martial speaks of a woman who had reached her tenth husband; Juvenal of a woman who had eight husbands in five years; and Jerome tells us that in Rome there was one woman who was married her twenty-third husband, she herself being his twenty-first wife. Both in Greece and in Rome homosexual practices were so common that they had come to be looked on as natural. It was a world mastered by desire, whose aim was to find newer and wilder ways of gratifying its lusts." [Barclay, 187]

Sounds like today! Cf. 1 Corinthians 6:9-10

9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

Doing God's will means doing the opposite of what indwelling or remaining sin may make us feel like doing [Grudem, 78] - Cf. Galatians 5:16-24.

Romans 6 and our union w/Christ.

Philipps - Don't let the world squeeze you into its mold.

Genuine hope results in purity of life, or holiness. Where there is no hope there is no purity. Cf. a slum (a neighborhood devoid of hope). Our lives become slums when we lose sight of hope.

1:15 EXEGESIS

GREEK TEXT:

ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

ἀλλὰ κατὰ (- but according to).

τὸν καλέσαντα (καλέω * Accus. Masc. Sing. Aorist Active Ptcp.). Substantival Ptcp.

ὑμᾶς (τεκνον * Accus. Pl. 2PP Indep. p.n.).

ἅγιον (ἅγιος * Adj.: Accus. Masc. Sing.).

καὶ αὐτοὶ (αὐτος* 3PP Nom. Masc. indep. p.n.).

ἅγιοι (ἅγιος * Adj.: Nom. Masc. Pl.).

ἐν πάσῃ (πάς * Fem. Dat. Sing.).

ἀναστροφῇ (ἀναστροφῇ - behavior * Dative Fem. Sing.). Dative/Locative of sphere.

γενήθητε, (γινομαι * 2PP 1st Aor. Passive Impv.). Ingressive Aor. Impv. of command.

ENGLISH TRANSLATION:

but like the holy One who called you, be holy yourselves also in all your behavior;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But like the holy One who called you, (ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον)

τὸν καλέσαντα . . . ἅγιον is a virtual title for God. It's used commonly in the LXX where he is called "the holy one" or "the holy one of Israel" (cf. Psa. 70[71]:22; 77[78]:41; Isa. 1:4; 5:16; 12:6; 14:27, etc.).

God's attribute of holiness. God is "holy" - at once a communicable and non-communicable attribute of God's.

"The word for 'holy' is 'hagios' whose root meaning is 'different.' The Temple is 'hagios' because it is different from other buildings; the Sabbath is 'hagios' because it is different from other days; the Christian is 'hagios' because he is different from other men." [Barclay, 188]

ISA 6:3 And one called out to another and said, # "Holy, Holy, Holy, is the \Lord\ of hosts, The whole earth is full of His glory. "#

MAT 5:48 "Therefore you are to be perfect, as your heavenly Father is perfect.

(καλέω * Accus. Masc. Sing. Aorist Active Ptcp.). Substantival Ptcp. This focus is on God's calling as a reason why we are to be holy. He is a holy God and calls us as his people to share in that character. This is God's sov. calling.

“The word ‘holy’ is the little boat in which we reap the world’s end in the ocean of language. The possibilities of language to describe God come to an end they spill over into a vast void of silence. Holiness carries us to the brink, and from there on all our experience of God is wordless. . . . Every time you try to define the word ‘holy,’ you simply wind up by saying this, ‘God is holy means, God is God.’ . . . God is one of a kind, sui generis, in a class by Himself, and in that sense he is utterly holy, separate. . . . God is glorious! The glory of God, very simply, is the manifestation of His holiness. God’s holiness is His incomparable perfection in Himself, His glory is the display of that Holiness for His creatures and the members of the Trinity to behold. God is glorious means that God has gone public with his Holiness. His glory is the open revelation of His secret holiness (Lev. 10:3). When God displays holiness what we see is glory, because His glory is the visible manifestation of His holiness and his holiness is the invisible essence of His glory. Holiness is concealed glory. Glory is revealed holiness.” [John Piper, “Going Hard After the Holy God,” Cassette Message on Philippians 3:2-16, Jan. 8, 1984 a.m., © Desiring God Ministries, 720 13th Ave. South, Minneapolis, MN 55415]

ἀλλὰ κατὰ (- but according to). We can't be as holy as God (not "in the same way and to the same extent" but "like or in keeping with").

"In bidding us to be holy like himself, the proportion is not that of equals; but we ought to advance in this direction as far as our condition will bear." [Calvin, 47]

God is the standard for holiness much as the sun is the standard for light. We can't match the light of the sun, but we can approximate it. We can't match the holiness of God, but we can strive after that standard.

be holy yourselves also in all your behavior. (καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.)

"To be holy as God is holy includes a full and pervading holiness that reaches to every aspect of our personalities. It involves not only avoiding outward sin but also maintaining an instinctive delight in "God and his holiness as an undercurrent of heart and mind throughout the day." [Grudem, 79]

Note Ephesians 1:4-6 for calling and holiness which are connected.

EPH 1:4-6 4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

2CO 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

EPH 5:1-2 Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

1TH 4:3-7 3 For this is the will of God, your sanctification; {that is,} that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God; 6 {and} that no man transgress and defraud his brother in the matter because the Lord is {the} avenger in all these things, just as we also told you before

and solemnly warned {you.} 7 For God has not called us for the purpose of impurity, but in sanctification.

HEB 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

Parallel's in 1 Peter==>

2:12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe {them,} glorify God in the day of visitation.

3:16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.

2 Peter 1:3-4==>

seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of {the} divine nature, having escaped the corruption that is in the world by lust.

We have freedom in Christ – "You don't have to sin."

γενήθητε, (γινομαι * 2PP 1st Aor. Passive Impv.). Ingressive Aor. Impv. of command.

The ingressive Aor. signifies "entrance into a new state. Those who at one time were wholly controlled by their evil cravings had through salvation entered into a new state of being, that of inward holiness, by virtue of the residence in them of the Holy Spirit, and now they were to see to it that the inward holiness found outward expression in their lives." [Wuest, 37-38]

ἀναστροφῆ (ἀναστροφῆ - behavior * Dative Fem. Sing.). Dative/Locative of sphere.

Compound of ἀνα and στροφῆ and orig. meant turning up and down, or back and forth (so ATR). Cf. Latin conversatio (old English "conversation," cf. KJV on this v.) which meant manner of life.

We are to be like the one who called/birthed us.

Note ἐν πάση - "In all." This excludes hypocrisy. Hypocritical Christians are those who try to be holy in certain places at certain times (i.e. at church).

Is holiness "boring?" Not "cool?" We struggle with this concept . . . What do you picture? Cf. "holiness" gal w/the cigarette.

"The command . . . is connected originally with the deliverance from Egypt and the distinction between clean and unclean, which lays down the principle of separation involved in the Exodus (Lev. xi. 44-46, etc.; cf. Isa. lii. II)." [Expositor's, 49]

Leviticus 11:44-46 ==>

44 'For I am the LORD your God. Consecrate yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.45 'For I am the LORD, who brought you up from the land of Egypt, to be your God; thus you shall be holy for I am holy.'"

God has called us out of our Egypt (note the Passover) in a similar way . . .

(ἅγιος * Adj.: Nom. Masc. Pl.). Same word that's translated "saints." Word basically means "set apart." As it relates to God, it means that He is perfectly set apart from anything and everything else in the creation, including sin. As it relates to us, we are to be set apart from sin unto righteousness. Cf. our "union with Christ."

We must lay our lives against some template, some standard. For most of the world that standard is their own lusts and desires. For us it is to be God.

Holiness is the very character of God. We are positionally holy and will be eternally holy. In the meantime we are to be practically holy.

Holiness is like breathing. We inhale and we exhale. In our lives we exhale, or expel anything that isn't holy. We expel sin. Holiness is a putting off of sinful behaviour; that which is an affront to God. But we also must inhale. Holiness isn't just a putting off, it's a replacing of that which we put off with righteousness. Cf. Matt. 12:43-45:

43 "Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it.44 "Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order.45 "Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

ISW - we must replace the void in our lives with something positive. Positive affections and practices. It isn't just the putting off, it's also the putting on.

Cf. Colossians 3:1-10.

Go back to "obedient children." A child is most like his father when he acts like him.

"'Holiness' is simply another word for 'obedience.'"

"Salvation is generated by God in an order that puts our holiness as a consequence and not a cause. Thus, merit is forever disowned." [C.H. Spurgeon, Grace, Springdale, PA: Whitaker House, 1996, 46]

"There can be no participation in Christ's life without a participation in his death, and we cannot enjoy the benefits of his death unless we are partakers of the power of his life.. We must be reconciled to God in order to be holy, and we cannot be reconciled without thereby becoming holy." [cited in MacArthur, Freedom From Sin (study guide to Romans 6-7), 22).

Robert Murray McCheyne spoke at the ordination of young Dan Edwards in the 1860s. He said something

like this: "Mr Edwards, . . . do not forget the inner man, the heart. The cavalry officer knows that his life depends upon his saber, so he keeps it clean. Every stain he wipes off with the greatest care. Mr. Edwards, you are God's chosen instrument. According to your purity, so shall be your success. It is not great talent; it is not great ideas that God uses; it is great likeness to Jesus Christ. Mr. Edwards, a holy man is an awesome weapon in the hand of God." [cited in MacArthur, Found: God's Will, 37]

1:16 EXEGESIS

GREEK TEXT:

διότι γέγραπται [ὅτι] ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [εἶμι].

διότι (διότι - because, therefore * coordinating conjunction).

γέγραπται (γραφῶ * 3S perfect passive ind.). Intensive Perfect (emphasizes the present state of being, the finished product, the fact that a thing is. In this case, it is translated "It is" rather than, "It has.").

[ὅτι] ἅγιοι (ἅγιος * Nom. Masc. Pl.). Predicate nom.

ἔσεσθε, (εἶμι * 2P future ind. middle). Reflexive middle. Imperative future.

ὅτι ἐγὼ ἅγιος [εἶμι]. (ἅγιος * Nom. Masc. Pl.). Predicate nom. Emphatic.

ENGLISH TRANSLATION:

because it is written: "You shall be holy, for I Am Holy."

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Because it is written: "You shall be holy, for I Am Holy." (διότι γέγραπται [ὅτι] ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [εἶμι])

γέγραπται (γραφῶ * 3S perfect passive ind.). Intensive Perfect (emphasizes the present state of being, the finished product, the fact that a thing is. In this case, it is translated "It is" rather than, "It has."). "It stand written" - also used of legal documents with continuing legal validity. [NLEKGNT]

Doctrine of inspiration/inerrancy of Scripture . . . Enduring quality of Scripture. Perfect tense ("It stands written"). Moses wrote these words around 1500 BC (likely on clay w/a stylus) and Peter quotes them around 60 AD. Over 1500 years and Peter spoke of these words as yet being on record as the enduring Word of God.

Quote is from Lev. where it occurs 3x: 11:44; 19:2; 20:7. The Greek text here agrees perfectly with that of the LXX on Lev. 19:2.

LEV 11:44 'For I am the \Lord\ your God. Consecrate yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.

LEV 19:2 "Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the \Lord\ your God am holy.

LEV 20:7 'You shall consecrate yourselves therefore and be holy, for I am the \Lord\ your God.

"It is written" stands as a formula used to introduce a scriptural quotation. Jesus used the formula in Matt. 4:4,7 and Satan used it when misquoting Psalm 91:11-12 in Matt. 4:6.

ὅτι ἕγω ἅγιος [εἰμι]. (ἅγιος * Nom. Masc. Pl.). Predicate nom. Emphatic.

Why are we to be "holy?"

Note Luther's revulsion to the immorality of the priests and church (D'Aubigne). The priests who joked about saying the mass in Latin and saying things as jokes the people could not understand.

It is an often wearying, never-ended battle against sin. Though we fall to the same stupid sins over and over again, we continue to get up in optimism to fight again knowing that the final victory over all sin has been won.

No such thing as a silver bullet, a book you can read, a conference you attend, an experience you have. At least not something that's normative for everyone (some individuals may find a break-through in an area of their lives by way of prayer, accountability, a helpful book) - but there's no universal panacea.

Victorious Life Movt., Conferences, Books – even books that make their rounds through the church (Purpose Driven Life). All in pursuit of holiness, purpose in life, victory over sin.

Ultimately what is our attitude toward sin? How many times do we repent? No sacrifice in OT for defiant sin (but we do sin willingly - R.C. Sproul).

Why should we fight sin and walk in holiness (why put forth the effort):

- 1) Because God says so (v. 16)
- 2) Because God is holy (v. 16)

"This is just one example . . . that imitation of God's character is the ultimate basis for ethics. The final reason why some things are right and others wrong, and why there are moral absolutes in the universe, is that God delights in things that reflect his moral character (and thus reflect his excellence) and hates what is contrary to his character. Therefore we are to imitate him . . . and glorify him." [Grudem, 80]

- 2) Because it's in keeping with our character (v. 14)

Another way to say this would be it's in keeping with our relationship with God (obedient Children). Cf. our union with X.

- 3) Because the enemy of our souls wants us to
- 4) Because it brings us joy
- 5) Because it brings God glory
 - a) It enhances our witness . . .
- 6) Because it is for our well-being

There is nothing better than being like Jesus Christ. Being like him isn't like taking a spoon full of cod liver oil. You don't like it, but you hold your nose and take it because it's good for you. Being like Christ is inherently desirable and beautiful.

- 7) Because our disobedience grieves God
- 7) Because we will be judged if we don't (v. 17)
- 8) Because heaven may be at stake (Heb.)

Why we don't

- 1) Indwelling sin
 - a) non posse non peccare v. posse non peccare
- 2) We think we get away with it
- 3) We have become slack
 - a) Undisciplined

There is a child in each of us that is sinful and disobedient. There's also a parent within ea. of us that must discipline that child, tell it no, spank it from time to time.

- 4) We are ignorant
 - a) We are ignorant of the Bible
 - b) We are ignorant
- 5) We don't believe (lack of faith)
 - a) We don't believe that it really matters (one more time mentality)
 - b) We don't believe that God is grieved
- 6) We are unregenerate

EXO 15:11 "Who is like Thee among the gods, O \Lord\? Who is like Thee, majestic in holiness, Awesome in praises, working wonders? (NASB)

EZE 36:23 "And I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the \Lord,\" declares the Lord \God,\" "when I prove Myself holy among you in their sight. (NASB)

1TH 3:13 so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints. (NASB)

1TH 3:13 so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints. (NASB)

1TH 3:13 so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints. (NASB)

EXO 19:6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel. " (NASB)

EXO 39:30 And they made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, "Holy to the \Lord\" EXO 39:41 the woven garments for ministering in the holy place and the holy garments for Aaron the priest and the garments of his sons, to minister as priests. (NASB)

LEV 11:44 'For I am the \Lord\ your God. Consecrate yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. (NASB)

LEV 20:7 'You shall consecrate yourselves therefore and be holy, for I am the \Lord\ your God. (NASB)

LEV 20:26 'Thus you are to be holy to Me, for I the \Lord\ am holy; and I have set you apart from the peoples to be Mine. (NASB)

DEU 7:6 "For you are a holy people to the \Lord\ your God; the \Lord\ your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. (NASB)

PSA 22:3 Yet Thou art holy, O Thou who art enthroned upon the praises of Israel. (NASB)

PSA 24:3 Who may ascend into the hill of the \Lord? And who may stand in His holy place? (NASB)

PSA 29:2 Ascribe to the \Lord\ the glory due to His name; Worship the \Lord\ in holy array. (NASB)

PSA 96:9 Worship the \Lord\ in holy attire; Tremble before Him, all the earth. (NASB)

PSA 99:3 Let them praise Thy great and awesome name; Holy is He. (NASB)

PSA 99:5 Exalt the \Lord\ our God, And worship at His footstool; Holy is He. (NASB)

PSA 99:9 Exalt the \Lord\ our God, And worship at His holy hill; For holy is the \Lord\ our God. (NASB)

PRO 9:10 The fear of the \Lord\ is the beginning of wisdom, And the knowledge of the Holy One is understanding. (NASB)

ISA 6:3 And one called out to another and said, #"Holy, Holy, Holy, is the \Lord\ of hosts, The whole earth is full of His glory."# (NASB)

ISA 57:15 For thus says the high and exalted One Who lives forever, whose name is Holy, "I dwell {on} a high and holy place, And {also} with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite. (NASB)

ISA 62:12 And they will call them, "The holy people, The redeemed of the \Lord\"; And you will be called, " Sought out, a city not forsaken. " (NASB)

ISA 63:10 But they rebelled And grieved His Holy Spirit; Therefore, He turned Himself to become their enemy, He fought against them. (NASB)

ROM 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice,

acceptable to God, {which is} your spiritual service of worship. (NASB)

1CO 3:17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. (NASB)

1CO 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? (NASB)

EPH 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love (NASB)

EPH 2:21 in whom the whole building, being fitted together is growing into a holy temple in the Lord; (NASB)

EPH 5:27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. (NASB)

COL 3:12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; (NASB)

1PE 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (NASB)

1PE 2:9 But you are \a chosen race, a \royal \priesthood, a holy nation, a people for\ {God's} \own possession,\ that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; (NASB)

REV 4:8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, #" \Holy, holy, holy,\ {is} \the Lord God, the Almighty,\ \who was and who is and who is to come\."# (NASB)

REV 22:19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book. (NASB)

1:17 EXEGESIS

GREEK TEXT:

καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

καὶ εἰ ("And if").

πατέρα (πατηρ* Accus. Masc. Sing.). Accus. of direct object.

ἐπικαλεῖσθε (ἐπικαλεω - to call upon * 2P Pres. Middle Ind.). Reflexive middle.

τὸν (ὁ * Accus. Masc. Sing.).

ἀπροσωπολήπτως (ἀπροσωπολήπτως - impartiality * Adverb).

κρίνοντα (κρίνω * Accus. Masc. Sing. Pres. Act. Ptcp.). Attributive Ptcp.

κατὰ τὸ ἐκάστου (ἐκάστος - each, every * Gen. Masc. Sing. Demonstrative P.N.).

ἔργον, (ἔργον - work * Accus. Neut. Sing.). Accus. of direct object.

ἐν φόβῳ (φόβος * Dative Masc. Sing.). Dative/Instrumental of association.

τὸν (ὁ * Accus. Masc. Sing.).

τῆς παροικίας (παροικία - sojourning * Gen. Fem. Sing.). Gen. of description.

ὑμῶν (συ * 2PP Gen. Independent personal pronoun).

χρόνον (χρόνος * Accus. Masc. Sing.). Accus. of direct object.

ἀναστράφητε, (ἀναστρεφω - to act, live, behave * 2P Aor. Passive Impv.).

ENGLISH TRANSLATION:

And if you call upon the Father as the One who judges with impartiality according to each one's work, conduct yourselves with fear during your time of exile,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And if you call upon the Father (καὶ εἰ πατέρα ἐπικαλεῖσθε)

There is a calling upon God as Father - First Class Cond. Intimacy (cf. Matt. 6:9).

Romans 8:15; For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

Mark 14:36; And He was saying, "Abba! Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."

Theological Doctrine of Adoption (define).

Characteristic of a true believer: one who calls upon and knows God as his Father. Note the child-father relationship

already established in this passage (cf. 1:2,3,14).

"Father" is an Intimate, Personal Title for God. Every prayer of Jesus recorded in t/NT He addresses God as Father. W/except. of 1 - when he was dying on the cross for t/sins of t/elect he cried out "My God, My God . . . Why have you forsaken me?" Jesus taught His disciples to pray to God as "Father" (Matt. 6:9).

Somewhat Rare in the Jewish thought of Jesus' day. Jews preferred t/more transcendent & exalted titles for God such as "Sovereign Lord, King of the Universe." Not to say that t/concept of God's Fatherhood lacked in t/OT. But NT is saturated w/it.

Theological Doctrine of Adoption

John 1:12 **But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,**

Ephesians 1:5 **He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,**

Galatians 4:4-5 **But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons.**

Note v. 6 - **And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"**

Fatherhood of God is inseparably connected w/theological doctrine of adoption & adoption is a uniquely NT concept, as Gal. 4 teaches.

God predestines us to salvation; He redeems us by t/blood of JC; He works in our hearts & lives, bringing us to t/place where we believe, turning from our sin to X, receiving Him. That makes us God's children, those who cry out "Abba! Father!"\

Fact that we have a loving Father should motivate us: IF - We - truly - love - Him.

Acc. to 1 John 5:2, a true believer is someone who loves God & keeps his commandments. Why are those two things related? Love for Him & obeying Him? Because there's no greater motivator than love. To be moved by love for another is a purely selfless motivation.

I may be motivated out of obligation, but that's not noble. Lot's of people are obligated to do things they don't want to do.

I may be motivated out of personal gain. People do all sorts of things, many of them immoral, for selfish gain.

When I'm motivated out of love, not for myself, but love for someone else, that's when I am operating out of selflessness. Genuine love is t/emptying of myself to serve another (John 15:13). Also why He said, **"If you love me, you will keep my commandments"** (John 14:15).

Greatest, noblest motivator in t/world. Nothing greater than that.

Those are lessons we can carry into all of our relationships (marriages; parenting).

We're talking about love & t/virtues of a father/child relationship. Not contradictory. These two factors: Love for God and Fear of Him are balanced t/o Scripture. I probably don't have to remind you about t/love of God; we hear about God's love all t/time. From children's SS to Youth Group to t/maj. of sermons we've heard. Our pulpits today flood people's ears w/God's love. Not saying that's bad. (1 John 4:8). It is out of balance.

Love has to be balanced w/healthy fear. After all, Proverbs 9:10 tells us:

The fear of the Lord is the beginning of wisdom . . .

Admonition to remember God's power & holiness isn't lost to t/NT==>

Hebrews 12:28-29 **Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.**

1 Peter 2:17 **"honor all men, love the brotherhood, fear God."**

Luke 12:4-5 **"And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. "But I will warn you whom to fear: fear the One who after He has killed has authority to cast into hell; yes, I tell you, fear Him!"**

Those words weren't spoken to t/hardened Pharisees; spoken to Jesus' disciples. Apply to us, even as God's chosen children.

as the One who judges with impartiality (τὸν ἀπροσωπολήπτως κρίνοντα)

But how is he called upon here? As the One judging with impartiality according to each man's work. IOW - can't separate the tenderness/intimacy of his fatherhood with his role as impartial judge.

ἀπροσωπολήπτως (ἀπροσωπολήπτως - impartiality * Adverb). Only here in NT. Cf. James 2:1-9.

The word lit. means "does not receive face" as in not impressed by outward appearances. Cf. David and Samuel in 1 Sam. 16:7 (context).

Note the things that impress us: outward appearances; wealth; achievement; status; education; intellect; etc.

κρίνοντα (κρίνω * Accus. Masc. Sing. Pres. Act. Ptcp.). Attributive Ptcp.

O.T. Support for God as an Impartial Judge . . .

DEU 10:17 **"For the \Lord\ your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe.**

2CH 19:7 **"Now then let the fear of the \Lord\ be upon you; be very careful what you do, for the \Lord\ our God will have no part in unrighteousness, or partiality, or the taking of a bribe."**

This was a lesson Peter learned himself, cf. Acts 10:34.

Peter knew this from his knowledge of the Hebrew Scriptures

DEU 10:17 **"For the \Lord\ your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe.**

2CH 19:7 **"Now then let the fear of the \Lord\ be upon you; be very careful what you do, for the \Lord\ our God will have**

no part in unrighteousness, or partiality, or the taking of a bribe."

As much as Peter knew t/OT concept, God's impartiality as it related to the salvation of the Gentiles was something Peter had to personally learn. After an object lesson from God (Peter's vision of a sheet coming down from heaven w/all sorts of unclean animals on it w/the heavenly admonition "kill and eat."). Peter was kosher & he said "no." God replied, "What I have myself cleansed no longer call unclean." Afterward, Peter goes to t/house of Cornelius (a Gentile) & witnesses t/conversion of Gentiles. Acts 10:34, Peter says, "Now I know that God is not one to show partiality.

according to each one's work, (κατὰ τὸ ἐκάστου ἔργον)

Something else Peter would have known from the OT was that God rewards each man according to his work/deeds

PSA 62:12 . . . For Thou dost recompense a man according to his work.

PRO 24:12 . . . will He not render to man according to his work?

JER 17:10 "I, the \Lord,\ search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.

Peter, in reflecting that OT tradition, writes what he does in v. 17.

Begs the question: "What about us?"

Will believer's be judged by their works? Might surprise you, but t/answer is "yes." Yes, in the sense that our works testify to the fact that we have saving faith.

Matthew 16:27 "For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS

ROM 2:6 who \will render to every man according to his deeds\:

2CO 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

REV 22:12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

True believers will not be judged in order to be condemned. We will be judged to see if our works verified t/fact that we are indeed genuine Xns. That we are wheat and not tares. We will also be judged to determine t/nature of our rewards.

κατὰ τὸ ἐκάστου (ἐκάστος - each, every * Gen. Masc. Sing. Demonstrative P.N.).

ἔργον, (ἔργον - work * Accus. Neut. Sing.). Accus. of direct object. Cf. Matt. 16:27. Will believer's be judged according to their works? Yes, in the sense that our works testify to the fact that we have saving faith (cf. my notes on the concept of righteousness in James).

PSA 62:12 And lovingkindness is Thine, O Lord, For Thou dost recompense a man according to his work.

PRO 24:12 If you say, "See, we did not know this," Does He not consider {it} who weighs the hearts? And

does He not know {it} who keeps your soul? And will He not render to man according to his work?

JER 17:10 "I, the \Lord,\ search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.

MAT 13:41, 49 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, . . . "So it will be at the end of the age; the angels shall come forth, and take out the wicked from among the righteous,

MAT 16:27 "For the Son of Man is going to come in the glory of His Father with His angels; and \will then recompense every man according to his deeds\.

ROM 2:6 who \will render to every man according to his deeds\:

2CO 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

REV 22:12-13 12 "Behold, I am coming quickly, and My reward {is} with Me, to render to every man according to what he has done. 13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

Cf. Rev. 22:14-15.

This is another reason why men should be holy, taken from the general judgment; for this God that is a Father, is also a judge. There is a judgment after death, which is sure and certain, and reaches to all persons and things; and though the Father judges no man, but has committed all judgment to the Son, yet he will judge everyone by that man Christ, whom he has ordained to be the Judge of quick and dead: before his judgment seat all must stand, where they will be impartially, and without respect of persons, tried; no account will be had of what nation and place they are, whether Jews or Gentiles, or of this, or the other country, unless to aggravate or lessen their condemnation; for it will be more tolerable for Tyre and Sidon, for Sodom and Gomorrah, than for such who have been favoured with a Gospel revelation, and believe it not; nor from what parents they have descended, for the soul that sins, that shall die; nor of what age and sex they are, small and great shall stand before him; nor of what state and condition, rich or poor, high or low, bond or free; or of what religious sect and denomination, or whether they have conformed to some external things or not; no regard will be had to any outward appearance or profession. The Judge will not judge according to the sight of the eyes, and outward view of things; for he looks on the heart, and knows the secret springs of all actions; and according thereunto will he judge and pass the sentence; and therefore what manner of persons ought men to be, in all holy conversation and godliness? Hence it follows [that we should fear] [John Gill, Commentary on 1 Peter, PDF file, page 29]

Very direct parallel to Romans chapter 2:1 ff. through most of the chapter. Also 14:10-14.

Also:

ROM 2:11 For there is no partiality with God.

COL 3:25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

Concept of being judged according to your "work" (singular) is not contrary to grace, since grace brings with it the transformation of heart that demonstrates itself in good works (cf. Gal. 5:19-24). Also note 1 Peter 4:12-19.

conduct yourselves with fear during your time of exile. (ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,)

ἐν φόβῳ (φόβος * Dative Masc. Sing.). Dative/Instrumental of association. Cf. 2:17.

This is more than "reverence" (there are lots of folks that I respect or who deserve respect). There is an element of fear involved. Cf. Matt. 10:28. NIV "reverent fear" is too lax and pictures awe-inspiring worship.

"This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition 'be not high-minded, but fear.' It is taking heed lest we fal; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Savior" (Vincent, quoting Wardlaw on Proverbs).

Debate here: What is the ultimate end of the fear? Is this fear of final judgment (2 Cor. 5:10)? Or fear of discipline, as in Hebrews 12:5-11? Cf. 1 Peter 4:5. The "work" that God judges looks to the final judgement.

ἀναστράφητε, (ἀναστρέφω - to act, live, behave * 2P Aor. Passive Impv.).

This fear of God's discipline is the sign of a NT church that's healthy and growing in maturity (cf. Acts 5:5,11; 9:31; 2 Cor. 7:1; Phil. 2:12; Rom. 3:18).

Proverbs 9:10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.

τῆς παροικίας (παροικία - sojourning * Gen. Fem. Sing.). Gen. of description. Lit. "to live alongside of strangers." That is certainly a description of believers, then and now! But we must focus on the fact that we are sojourners; this world is not the end all and we get so misguided when we act as if it is. Our joy is not dependent on having it all in this life and if we think it is we are in for a big surprise.

1PE 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. Cf. also 1:1.

We are in exile: Hebrews 11:13.

It is indeed but for a "time", that they are sojourners, not an eternity; which time is fixed, and is very short, and will be quickly gone; it is but a little while, and Christ will come and take them home to his Father's house, where they shall be for ever with him; for it is only here on earth that they are pilgrims and strangers:

and while they are so they should spend their time “in fear”; not of men nor of devils, nor of death and judgment, hell and eternal damnation; for such a fear is not consistent with the love of God shed abroad in the heart, and is the effect of the law, and not encouraged by the Gospel; is in natural men, yea, in devils themselves; but in the fear of God, and which springs from the grace of God, and is increased by it; is consistent with the strongest acts of faith, and with the greatest expressions of spiritual joy; is opposite to pride and self-confidence, and includes the whole worship of God, external and internal, and a religious conversation, in humility and lowliness of mind. [John Gill, Commentary on 1 Peter, PDF file, page 30]

1:18 EXEGESIS

GREEK TEXT:

εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

εἰδότες (οἶδα * Nom. Masc. Pl. Perf. Active Ptcp.). Substantival Ptcp??

ὅτι οὐ (ου, ουκ * Neg. Particle).

φθαρτοῖς, (φθαρτος - perishable, subject to decay * Adj.: Dative Neuter Pl.).

ἀργυρίῳ (ἀργυριον - silver * Dative Neut. Sing.). Dative/Instrumental of means.

ἢ χρυσίῳ, (χρυσιον - Gold * Dative Neut. Sing.). Dative/Instrumental of means.

ἐλυτρώθητε (λυτρωω - to redeem, ransom * 2P 1st Aor. Pass. Ind.). Culminative aorist. (perfective use).

ἐκ τῆς ματαίας (ματαίας - future, useless, empty idle, fruitless * Adj.: Gen. Fem. Sing.).

ὑμῶν (συ * Gen. 1P Indep. Personal P.N.).

ἀναστροφῆς (ἀναστροφή - behavior, conduct * Gen. Fem. Sing.). Gen./Ablative of separation.

πατροπαραδότου (πατροπαραδότος - inherited, handed down from one's fathers * Adj.: Gen. Fem. Sing.).

ENGLISH TRANSLATION:

knowing that you have been redeemed from your futile way of life inherited from your forefathers, not with perishable things like silver and gold,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Knowing that you have been redeemed from your futile way of life inherited from your forefathers, not with perishable things like silver and gold, (εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου)

εἰδότες (οἶδα * Nom. Masc. Pl. Perf. Active Ptcp.). Substantival Ptcp?? Points to a well-known fact. Almost a proverbial truth. The language parallels that of Isa. 52:3 ff.

Isaiah 52:3 For thus says the Lord, “You were sold for nothing and you will be redeemed without money.”

Review how many times we have seen the concept of "knowing" lately. This knowing is the other side of the motivation for living in fear of God's displeasure/judgement (the other is the fact of his impartiality).

φθαρτοῖς, (φθαρτος - perishable, subject to decay * Adj.: Dative Neuter Pl.). Always used in NT to refer to those things which decay, deteriorate, war out [so Grudem, 84].

ἐλυτρώθητε (λυτρωω - to redeem, ransom * 2P 1st Aor. Pass. Ind.). Culminative aorist. (perfective use).

Ransom as in ransoming a slave with a price (cf. Matt. 20:28). The word is used only here, Luke 24:21 and Titus

2:14. The payment is the blood of Christ.

May want to delve further into the concept of redemption, theologically speaking. Cf. Systematic Theology. Ordo Salutis.

ἀργυρίῳ (ἀργυρίου - silver * Dative Neut. Sing.). Dative/Instrumental of means.

χρυσίῳ, (χρυσίου - Gold * Dative Neut. Sing.). Dative/Instrumental of means.

The words are a "diminutive form, referring to little silver and gold coins which were used to buy slaves out of slavery." [Wuest, 42] Cf. Peter's use of silver/gold in Acts 3:6; 8:20.

Temporal things require a temporal price. IOW - Silver and gold (money if you will) can buy you temporal, material, earthly things (cars, houses, fame, power). All of those things are temporal; they don't last. The soul of man is eternal. You can't buy a soul with money. You can't buy a soul with anything that's temporal. Why? Because the soul is eternal. One reason why JC had to be more than just a man, He had to be God in order to redeem us. If He were only a man He would have been temporal & would not have had the power to redeem that which is eternal in nature. That's Matt. 16:26.

As far as silver and gold are concerned, slaves were ransomed by it, but sin cannot be. Cf. R.C. concept of purgatory and Tetzels role (a coin in the coffer rings a soul from purgatory springs).

The allusion is to the redemption of the people of Israel, and of the firstborn, by shekels, (Exodus 30:12,13; Numbers 3:46-48). Gold and silver do not mean pieces of gold and silver, but gold and silver coined; for only by such could redemption of anything be obtained ¹³² but these are insufficient for the redemption of the soul; which is a deliverance from the slavery of sin, the bondage, curse, and condemnation of the law, the captivity of Satan, and from a state of poverty, having been deep in debt, and sold under sin. [John Gill, Commentary on 1 Peter, PDF file, page 30]

Everyone of us were lined up, as it were, in the slave market of sinners. All standing side-by-side, and God in his mercy chose each one of us individually out from the rest, paying the highest price possible. We were emancipated! Cf. Lincoln's Emancipation Proclamation with God's Emancipation Proclamation.

Futility in life apart from JC. Cf. deathbed quotes of saints and sinners . . . For the Jews this meant the traditions of the Jewish religion (cf. Matt. 15:3; Gal. 1:14). However, the readership was mixed (see intro.). For the Gentiles this has a different spin; most of Peter's readers were Gentiles (1 Peter 4:3-4).

1PE 1:7 that the proof of your faith, {being} more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

Strong parallel to Titus 2:14:

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 deeds.

ἀναστροφῆς (ἀναστροφή - behavior, conduct * Gen. Fem. Sing.). Gen./Ablative of separation. Compare this

αναστροφή with that of v. 15.

πατροπαραδότου (πατροπαραδότος - inherited, handed down from one's fathers * Adj.: Gen. Fem. Sing.). "Heritage." Cf. the new inheritance of the believer (1:4).

This points to the Gentile readership of 1 Peter. The Jews had the Law, a semblance of morality, they just weren't regenerate. The Gentiles had none of that and acted in perversity.

1PE 4:3 For the time already past is sufficient {for you} to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.

Cf. our culture today and our culture two generations ago. However, sin is transmitted through the race (Romans 5).

We are what we are taught. Education, Example, Environment. As far as living in a perverse culture, America is at its worst in its history. Lots of disgusting and unnatural things that are now out in the open. The darkness is no longer afraid of the light. One might wish that these things would go back into the dark crevices from which they came. What kind of education are we getting? Example? Environment (culture)? Those redeemed out of today's culture can really relate to this particular verse.

Note it is a "futile way of life." Cf. Psalm107.

ἐκ τῆς ματαίας (ματαίας - future, useless, empty idle, fruitless * Adj.: Gen. Fem. Sing.). Word denotes striving after that which is unattainable. The prep. ἐκ. denotes out of, not simply away from [Grudem, 83]. Not that "away from" is necessarily bad, that construction is used, for example, in a positive way in 1 Thess. 1:9.

Note the continued parallel to Israel's Exodus from Egypt. Israel was redeemed by YHWH, not by the gold from a calf.

Exodus 32:4 And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt."

Isn't there a parallel here to anyone who believes that they are redeemed from sin in anyway other than through the blood of JC?

The price Jesus paid for our redemption was terrible indeed. When we think of the extreme suffering He endured to purchase our freedom from sin's penalty, our hearts should overflow with love for Him.

Leslie B. Flynn told a story that illustrates this truth. An orphaned boy was living with his grandmother when their house caught fire. The grandmother, trying to get upstairs to rescue the boy, perished in the flames. The boy's cries for help were finally answered by a man who climbed an iron drainpipe and came back down with the boy hanging tightly to his neck.

Several weeks later, a public hearing was held to determine who would receive custody of the child. A farmer, a teacher, and the town's wealthiest citizen all gave the reasons they felt they should be chosen to give the boy a home. But as they talked, the lad's eyes remained focused on the floor. Then a stranger

walked to the front and slowly took his hands from his pockets, revealing severe scars on them. As the crowd gasped, the boy cried out in recognition. This was the man who had saved his life. His hands had been burned when he climbed the hot pipe. With a leap the boy threw his arms around the man's neck and held on for dear life. The other men silently walked away, leaving the boy and his rescuer alone. Those marred hands had settled the issue.

Many voices are calling for our attention. Among them is the One whose nail-pierced hands remind us that He has rescued us from sin and its deadly consequences. To Him belongs our love and devotion. -D.C.E. [Our Daily Bread, December 26]

Redeemed!

A story told by Paul Lee Tan illustrates the meaning of redemption. He said that when A. J. Gordon was pastor of a church in Boston, he met a young boy in front of the sanctuary carrying a rusty cage in which several birds fluttered nervously. Gordon inquired, "Son, where did you get those birds?" The boy replied, "I trapped them out in the field." "What are you going to do with them?" "I'm going to play with them, and then I guess I'll just feed them to an old cat we have at home."

When Gordon offered to buy them, the lad exclaimed, "Mister, you don't want them, they're just little old wild birds and can't sing very well." Gordon replied, "I'll give you \$2 for the cage and the birds." "Okay, it's a deal, but you're making a bad bargain."

The exchange was made and the boy went away whistling, happy with his shiny coins. Gordon walked around to the back of the church property, opened the door of the small wire coop, and let the struggling creatures soar into the blue. The next Sunday he took the empty cage into the pulpit and used it to illustrate his sermon about Christ's coming to seek and to save the lost—paying for them with His own precious blood. "That boy told me the birds were not songsters," said Gordon, "but when I released them and they winged their way heavenward, it seemed to me they were singing, 'Redeemed, redeemed, redeemed!'"

You and I have been held captive to sin, but Christ has purchased our pardon and set us at liberty. When a person has this life-changing experience, he will want to sing, "Redeemed, redeemed, redeemed!" [Our Daily Bread]

1:19 EXEGESIS

GREEK TEXT:

ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

ἀλλὰ τιμίῳ (τιμιος - precious * Adj.: Dative Neuter Sing.). Dative/Instrumental of means.
αἵματι (αἷμα * Dative Neut. Sing.). Dative/Instrumental of means.
ὡς (ὡς - as, even as * Comparative particle).
ἀμνοῦ (ἀμνος - lamb * Gen. Masc. Sing.).
ἀμώμου (ἀμώμος - unblemished * Adj.: Gen. Masc. Sing.). Gen. of Direct Object?
καὶ ἀσπίλου (ἀσπίλος - spotless * Adj.: Gen. Masc. Sing.). Gen. of Direct Object?
Χριστοῦ, (Χριστος * Gen. Masc. Sing.). Gen. of description.

ENGLISH TRANSLATION:

but with the precious blood of Christ, like an unblemished and spotless lamb.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

but with the precious blood of Christ, like an unblemished and spotless lamb. (ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,)

OT background (Exo. 12:5; Lev. 22:20). Cf. Heb. 9:14. Note that the word Christ occurs last in the Greek text, placed there for dramatic effect.

LEV 22:21-22 'And when a man offers a sacrifice of peace offerings to the \Lord\ to fulfill a special vow, or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it. 'Those {that are} blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the \Lord\, nor make of them an offering by fire on the altar to the \Lord.\

HEB 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

EXO 12:5 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

ἀλλὰ τιμίῳ (τιμιος - precious * Adj.: Dative Neuter Sing.). Dative/Instrumental of means. The word τιμιος stands in direct parallel to the word "perishable" in v. 18.

The word has a two-fold meaning: costly in the sense of value, and highly esteemed or held in honor. Both are true here (cf. Acts 20:28).

"Let us fix our attention on the blood of Christ and realize that it is precious (τιμιον) to his Father because, poured out for our salvation, it brought the grace of repentance to the whole world." [1 Clement 7:4, written from Clement to the church in Rome a few decades after the writing of 1 Peter]

Why was X's blood "precious?" There's a sense in which everyone's blood is precious—if you think about it, the blood of anyone is precious. The average human has XX pints of blood. Blood stands for life (metonymy). You think gasoline is expensive! 3.00 per gallon let me have a few gallons of your blood! Beyond that - X's blood was precious because it was atoning. No human blood could do that (why he had to die in his divinity). Cf. the Passion of the Christ - focused on the death of X - many men suffered in the same way. Only one died for the sin of humanity.

Parallel to the Passover Lamb (Exo. 12:5).

Christ is comparable to any lamb, for the innocence of his nature, the meekness of his disposition and deportment, and for his patience under sufferings and in death; and to the lambs of the daily sacrifice, which were typical of the continual and constant virtue and efficacy of his sacrifice to take away sin; and particularly to the paschal lamb, he being the true Passover sacrificed for us; and which, as also the lambs of the daily sacrifice, and all others, were to be without spot and blemish: and in which they prefigured Christ, who is without the stain of original, and the spot and blemish of actual sin; and so was a very fit person to be a sacrifice for sin, and a Redeemer of his people. The Jews have a notion, that the redemption of the Israelites out of Egypt, when a lamb without blemish was taken, and sacrificed and eaten, had a respect to the future redemption by the Messiah; and which, they say [Ft35 -- Zohar in Numbers fol. 102. 3.], was to be in the same time of the year; that as they were redeemed in Nisan, the month in which the Passover was kept, so they were to be redeemed in the same month: and indeed at that time, and in that month, was redemption obtained by the blood of Christ. [Gill, 32]

"But we know how dreadfully sacrilegious it is to regard as common the blood of the Son of God. There is hence nothing which ought so much to stimulate us to the practice of holiness, as the memory of this price of redemption." [John Calvin, 49]

αἷματι (αἷμα * Dative Neut. Sing.). Dative/Instrumental of means.

MAT 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. "

MAT 26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

ACT 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

EPH 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

NT authors also attribute other effects to the blood of Christ such as cleansing of our conscience (Heb. 9:14), we gain bold access to God in worship and prayer (Heb. 10:19); progressively cleansed from sin (1 John 1:7); able to overcome the accuser (Rev. 12:11); rescued out of a sinful way of life (1 Peter 1:19).

ἀμνοῦ (ἀμνος - lamb * Gen. Masc. Sing.).

ἀμώμου (ἀμώμος - unblemished * Adj.: Gen. Masc. Sing.). Gen. of Direct Object?

καὶ ἀσπίλου (ἀσπίλος - spotless * Adj.: Gen. Masc. Sing.). Gen. of Direct Object?

Note that a lamb had to be w/o any physical blemish. As Jesus went to the cross he was physically blemished (though not a bone of his was broken). Isaiah predicted that (chapter 53). Note the scourings. That wasn't the issue, for JC it means "sinless."

ACT 8:32 Now the passage of Scripture which he was reading was this: #"\He was led as a sheep to slaughter\; \And as a lamb before its shearer is silent\, \So He does not open His mouth\.

ISA 53:7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

REV 5:6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

REV 5:12 saying with a loud voice, #"\Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."#

JOH 1:29 The next day he *saw Jesus coming to him, and *said, "Behold, the Lamb of God who takes away the sin of the world!

Note the parallel in 1 Peter 2:22-24==>

22 \who committed no sin, nor was any deceit found in His mouth\; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting {Himself} to Him who judges righteously; 24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

"Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was the but the speaking of a word, in the other the shedding of blood. . . . The creation was but the work of God's fingers . . . Redemption is the work of his arm." [Thomas Watson, Body of Divinity, 146]

Cf. the rather long excerpt on imputation from MacArthur's book, "The Freedom and Power of Forgiveness" that's cited in his 1 Peter commentary, pages 78-79.

1:20 EXEGESIS

GREEK TEXT:

προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἑσχάτου τῶν χρόνων δι' ὑμᾶς

προεγνωσμένου (προγιγνωσκω - to foreknow * Gen. Masc. Sing. Pres. Pass. Ptcp.). Substantival Ptcp.
μὲν πρὸ καταβολῆς (καταβολη - foundation * Gen. Fem. Sing.). Gen./Ablative of separation.
κόσμου (κόσμος * Gen. Masc. Sing.). Gen. of description.
φανερωθέντος (φανερω - to reveal, make known * Masc. Gen. Sing. Aor. Pass. Ptcp.). Substantival Ptcp.
δὲ ἐπ' ἑσχάτου (ἑσχάτος * Adj.: Gen. Masc. Sing.). Adverbial Gen. of time.
τῶν χρόνων (χρόνος * Gen. Masc. Pl.). Adverbial Gen. of time.
δι' ὑμᾶς (συ * Accus. 2P Indep. Personal P.N.). Accus. of relationship (with δια = "for your sake").

ENGLISH TRANSLATION:

He was foreknown from before the foundation of the world, but He has appeared in these last times for your sake,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

He was foreknown from before the foundation of the world, (προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου)

προεγνωσμένου (προγιγνωσκω - to foreknow * Gen. Masc. Sing. Pres. Pass. Ptcp.). Substantival Ptcp. To know beforehand, not simply prescience (same for 1:1-2). Sometimes foreordained. Note previous discussion from v. 2. Issue: Does God ever learn anything new? I would say 'no!' (Cf. Moral Govt. Theology). If that's true, Christ has had an eternal place and purpose. There never was a "decision" to create that was some sort of a new idea. Therefore, JC is the eternal lamb. His mission is one from eternity. If it's true that God doesn't learn, then He has eternally known us. God has known us forever and our redemption has been sealed forever.

Parallel to God's Decrees. His decrees are eternal in nature, though acted out in time.

before the foundation of the world; for all God's decrees and appointments, relating either to Christ, or his people, are eternal; no new thoughts, counsels, and resolutions, are taken up by him in time. The affair of redemption by Christ is no new thing; the scheme of it was drawn in eternity; the persons to be redeemed were fixed on; the Redeemer was appointed in the council and covenant of peace; and even the very Gospel which proclaims it was ordained before the world, for our glory. A Saviour was provided before sin was committed, and the method of man's recovery was settled before his ruin took place; and which was done without any regard to the works and merits of men, but is wholly owing to the free and sovereign grace of God, and to his everlasting love, both to the Redeemer and the redeemed. [Gill, 33]

The Jews reckon the name of the Messiah among the seven things that were created before the world was. [Gill, 33]

Yet, JC, the eternal second person of the Trinity lay in the bosom of the Father from all eternity. He was veiled and hidden in the ceremonial laws of Israel, but revealed in our time for our salvation.

μὲν πρὸ καταβολῆς (καταβολη - foundation * Gen. Fem. Sing.). Gen./Ablative of separation. Lit. "to put or lay down" as in a foundation. Metaphorical for the laying down of creation.

κόσμου (κόσμος * Gen. Masc. Sing.). Gen. of description.

JOH 17:24 "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.

Note that JC eternally existed. Eternal sonship issue? He was the lamb slain from before the foundation of the world. We tend to think in this order: 1st JC was creator, then redeemer. But note that there is a sense in which He was redeemer before he was ever creator. Before there was ever any creation (including man and the fall) he was appt. to be the lamb slain from before the foun. of the world.

but He has appeared in these last times for your sake. (φανερωθέντος δὲ ἐπ' ἔσχάτου τῶν χρόνων δι' ὑμᾶς)

φανερωθέντος (φανερω - to reveal, make known * Masc. Gen. Sing. Aor. Pass. Ptcp.). Substantival Ptcp. Appeared as in the first advent (Gal. 4:4). Not in the sense that they had seen him personally (1:8).

δὲ ἐπ' ἔσχάτου (ἔσχατος * Adj.: Gen. Masc. Sing.). Adverbial Gen. of time.

τῶν χρόνων (χρόνος * Gen. Masc. Pl.). Adverbial Gen. of time.

It was for their sake, bringing the readers back to where it started in v. 18. Cf. 1 Tim. 3:16.

GAL 4:4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law,

1CO 2:7 but we speak God's wisdom in a mystery, the hidden {wisdom,} which God predestined before the ages to our glory;

COL 1:26-27 {that is,} the mystery which has been hidden from the {past} ages and generations; but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

ROM 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,

1JO 3:5 And you know that He appeared in order to take away sins; and in Him there is no sin.

HEB 11:39-40 And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect.

When are the last times? See Anthony Hoekema's work. Cf. v. 5 (last time = end of the age) w/last days the last age/current age. There is a last days among the last days.

1:21 EXEGESIS

GREEK TEXT:

τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

τοὺς (ὁ * Accus. Masc. Pl.).
δι' αὐτοῦ (αυτος * Gen. Masc. Sing. 3P Indep. personal pronoun).
πιστοὺς (πιστος - faithful, reliable, believer * Adj.: Accus. Masc. Pl.).
εἰς θεόν (θεὸς * Accus. Masc. Sing.). Accus. of relationship.
τὸν ἐγείραντα (ἐγείρω * Accus. Masc. Sing. Aor. Act. Ptcp.). Substantival Ptcp.
αὐτὸν (αὐτὸς * Accus. Masc. Sing. 3P Indep. personal pronoun).
ἐκ νεκρῶν (νεκρος * Adj.: Gen. Masc. Pl.). Gen./Ablative of separation.
καὶ δόξαν (δόξα * Accus. Fem. Sing.). Accus. of direct object.
αὐτῷ (αὐτὸς * Dat. Masc. Sing. 3P Indep. personal pronoun).
δόντα, (διδωμι * Accus. Masc. Sing. Aor. Act. Ptcp.). Substantival Ptcp.
ὥστε (ὥστε - therefore, that, so that * Coordinating conjunction).
τὴν πίστιν (πίστις * Accus. Fem. Sing.). Accus. of direct object.
ὑμῶν (συ * Gen. 1P Indep. Personal P.N.).
καὶ ἐλπίδα (ἐλπίς * Accus. Fem. Sing.). Accus. of direct object.
εἶναι (εἶμι * Infinitive). Substantival infinitive as a modifier.
εἰς θεόν. (θεος * Accus. Masc. Sing.). Accus. of direct object.

ENGLISH TRANSLATION:

who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

who through Him are believers in God, (τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν)

"The grammatical construction modifying ὑμᾶς recalls the τοὺς ἐν δυνάμει θεοῦ φρουρούμενους διὰ πίστεως of v. 5." [Michaels, 68]

who raised Him from the dead and gave Him glory, (τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα,)

ἐκ νεκρῶν (νεκρος * Adj.: Gen. Masc. Pl.). Gen./Ablative of separation. Note that this is plural. He was raised out from among all of the dead.

"The participle of ἐγείρειν is used in Paul's letters almost as a title to identify God the Father in this way

(Rom. 4:24; 8:11; 2 Cor. 4:14; Gal. 1:1; Col. 2:12)." [Michaels, 69]

so that your faith and hope are in God. (ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.)

Note the theme of the earlier verses, 1:3-9.

Faith is here linked with hope, as in Hebrews 11:1 -

Now faith is the assurance of things hoped for, the conviction of things not seen.