

Exegetical Notes for 1 Peter 1:22 - 2:3

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.).

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).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

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).

2) Having purified your souls
by obedience to the truth
for a sincere love of the brethren
fraternally love each other from a pure heart.

3) You have been born again
not out of perishable seed,
but imperishable:
through the living and abiding Word of God.

4) For all flesh
is like grass
and all of her glory
is like a flower of grass.
The grass withers
and the flower fades,

25) BUT THE WORD OF THE LORD REMAINS FOREVER.

And this is the Word which was preached to you.

2:1 [NASB] Therefore,
putting aside
all malice and all guile and hypocrisy and envy and all slander,

2) like newborn babes,
long for the pure milk of the word,
that by it you may grow in respect to salvation,

3) if you have tasted the kindness of the Lord.

Love 4 Brethren
MOTIVATION
APPRECIATION FOR THE WORD
PUTTING OFF SIN
HUNGER 4 THE WORD

WHAT'S THAT
TASTE IN
YOUR MOUTH?

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

²² Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενωσ ²³ ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένουτος. ²⁴ διότι
πᾶσα σὰρξ ὡς χόρτος
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
ἐξηράνθη ὁ χόρτος
καὶ τὸ ἄνθος ἐξέπεσεν·
²⁵ τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα.
τοῦτο δέ ἐστιν τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

^{2:1} Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς, ² ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, ³ εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος

ENGLISH TRANSLATION:

22 Having purified your souls by obedience to the truth for a sincere love of the brethren, fervently love each other from a pure heart. 23 You have been born again not out of perishable seed, but imperishable: through the living and enduring Word of God. 24 FOR ALL FLESH IS LIKE GRASS AND ALL OF HER GLORY IS LIKE A FLOWER OF GRASS. THE GRASS WITHERS AND THE FLOWER FADES, 25 BUT THE WORD OF THE LORD REMAINS FOREVER. And this is the Word which was preached to you.

2:1 Therefore, putting aside all malice, and all deceitfulness, and hypocrisy and envy and all slander, 2 Like newborn babies, long for the pure spiritual milk, so that by it you may grow with respect to salvation— 3 if indeed you have tasted the kindness of the Lord.

TITLE(S): "Responding to the Word of Grace" (multiple parts)

PASSAGE OUTLINE:

I. The Results of Obedience to the Gospel (1:22-2:3)

A. Love for one another (22a)

1. The Means of Gospel Obedience: The Word (23)

a. Born Again through the Word of God

2. The Character of that Word (24-25)

a. It is not like Transitory Grass of the Fields (24)

b. It Endures Forever (25)

(1) That is the Word that Peter's readers heard preached

B. Putting of Sin (2:1)

- C. Longing for the Word (2:2)
 - a. For Growth
 - b. If you have tasted of God's Goodness (2:3)

THEOLOGICAL OUTLINE:

I. The Results of Obedience to the Word of Grace (the Gospel) (1:22-2:3)

- A. Love for the Brethren (22a)
- B. An Appreciation for the Word (23-25)
 - 1. It was the Means by which they were Born Again
 - a. Not through the perishable but through the imperishable
 - 2. The Character of the Word (24-25)
 - a. It is not like Transitory Grass of the Fields (24)
 - b. It Endures Forever (25)
 - (1) That is the Word that Peter's readers heard preached
- C. Putting of Sin (2:1)
- D. Longing for the Word (2:2)
 - a. For Growth
 - b. If you have tasted of God's Goodness (2:3)

INITIAL SERMON OUTLINE:

I. Our Response to the Word of Grace (The Gospel) (1:22-2:3)

- A. Refresh Your Love for the Brethren (22a) "What is the Depth of my Love"
- B. Remember Your Response to the Word (23-25) "What is the
 - 1. It was the Means by which they were Born Again
 - 2. It is Imperishable
 - 3. It is not like Transitory (24)
 - 4. It Endures Forever (25)
 - 5. It Has Been Preached
- C. Resist Your Sinful Temptations (2:1) "What is the Character of my Life"
- D. Receive Your Spiritual Milk (2:2) What is the Nature of my Taste?
 - a. For Growth
 - b. If you have tasted of God's Goodness (2:3)

PASSAGE SUBJECT/THEME (what is the passage talking about): The believer's response to the Gospel (Word of God)...

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): ...is to result in love for the brethren, remembrance of the Word, resistance to Sin, and hunger for Spiritual Milk.

PASSAGE MAIN IDEA (central proposition of the text): Rightly Responding to the Word of Grace brings Brotherly Love, Appreciation for Scripture, Resistance to Sin, and Hunger for Spiritual Milk.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants us to fervently love one another, remembering the precious nature of His Word, forsaking sin while pursuing spiritual milk.

SERMON SUBJECT/THEME (what am I talking about): Rightly Responding to the Word of Grace

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): ... Brings Brotherly Love, Appreciation for Scripture, Resistance to Sin, and a Greater Hunger for Spiritual Milk.

INITIAL CENTRAL PROPOSITION OF THE SERMON: Rightly Responding to the Word of Grace Will Bring Great Blessing in Your Spiritual Race.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Responding to the Word of Grace Will Bring God's Blessing in Your Spiritual Race.

SERMONIC IDEA/TITLE: "Responding to the Word of Grace"

FINAL SERMON OUTLINE:

I. Rightly Responding to the Word of Grace (1:22-2:3)

A. Rekindle Your Love for the Brethren (22a) "What is the Measure of my Love?"

1. Ten Ideas on What This Love Looks Like . . .

B. Remember Your Response to the Word (23-25) "What is my Perspective on Scripture?"

1. Remember the Word that Saved You (23a)

a. Saved to love each other (23a)

2. Remember the Nature of the Word that Saved You (23b-25a)

a. It is Imperishable (23b)

b. It is Living and Abiding (23b)

c. It is God's (23c)

d. It is Eternal (24-25a)

3. Remember the Preaching of the Word that Saved You (25b)

C. Resist Your Temptations to Sin (2:1) "What am I Putting Aside?"

1. Two Sides of One Coin (C and D go together . . .)

D. Renew Your Spiritual Hunger (2:2) "What Taste is in my Mouth?"

a. Have you Tasted of God's Goodness? (v. 3)

b. Long for That Which Brings Spiritual Growth (v. 2)

HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

Note the connection of this section to that which preceded it.

According to some commentators, such as Wuest and Expositor's, the perceived temptation of these Christians to relapse in their brotherly love for one another was due to their former friendships with people of the world. This may have especially been true of the different "classes" where there were wealthy and prominent Christians who were reluctant to love those who were poor and outcasts. Cf. the admonition to "servant-master" relationships in 2:18 ff.

Compare:

1 Peter 3:8-12

8 To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;9 not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.10 For,
“Let him who means to love life and see good days
Refrain his tongue from evil and his lips from speaking guile.
11 “And let him turn away from evil and do good;
Let him seek peace and pursue it.
12 “For the eyes of the Lord are upon the righteous,
And His ears attend to their prayer,
But the face of the Lord is against those who do evil.”

1 Peter 4:8-11

8 Above all, keep fervent in your love for one another, because love covers a multitude of sins.9 Be hospitable to one another without complaint.10 As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Note 2:1 which implies that "malice, guile, hypocrisy, envy and slander" may have been evident among them, or a temptation among them (danger).

There is a continuation here of outlining the practical implications of the Christian life which Peter began in verse 13. In vv. 13, 15, 16 there were imperatives that related to one's relationship with God. Now Peter turns to outline one's relationships with each other with a series of imperatives. Peter also reminds his audience that their response is rooted in their conversion (cf. my earlier "responding to salvation grace" from vv. 13-21).

The thoughts go through 2:3.

1:22 EXEGESIS

GREEK TEXT:

Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς

Τὰς ψυχὰς (ψυχη * Accus. Fem. Pl.). Accus. of direct object.

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

ἡγνικότες (ἀγιζω – to purify * Nom. Masc. Pl. Perfect Active Ptcp.). Adverbial-Modal Ptcp. (could perhaps be adverbial-conditional and translated "If you have purified . . .").

ἐν τῇ ὑπακοῇ (ὑπακοῇ – obedience, fem. * Dat. Fem. Sing.). Dative/Instrumental of means.

τῆς ἀληθείας (ἀληθείας * Gen. Fem. Sing.). Gen. with a noun of action (ὑπακοῇ). Objective Genitive (the word in the gen. receives the action implied by the noun of action).

εἰς φιλαδελφίαν (φιλαδελφία, fem. – brotherly love * Accus. Fem. Sing.). Accus. of relationship.

ἀνυπόκριτον, (ἀνυπόκριτος – Adj. sincere, without hypocrisy * Accus. Fem. Sing.).

ἐκ [καθαρᾶς] (καθαρος * Adj. Gen. Fem. Sing.).

καρδίας (καρδία * Gen. Fem. Sing.). Gen.-Ablative of source.

ἀλλήλους (ἀλλήλων – one another * Accus. Masc. Pl. reciprocal P.N.).

ἀγαπήσατε (ἀγαπαω * 2P 1st Aor. Act. Impv.). Aorist tense in the Impv. indicates simple, or punctiliar action. Impv. of command.

ἐκτενῶς (ἐκτενῶς – fervently, eagerly, constantly * Adv.).

ENGLISH TRANSLATION:

Having purified your souls by obedience to the truth for a sincere love of the brethren, fervently love each other from a pure heart.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Having purified your souls by obedience to the truth (Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας)

Τὰς ψυχὰς (ψυχη * Accus. Fem. Pl.). Accus. of direct object. Note Peter's usage in 1:9, 2:11, 2:25, 3:20, 4:19. Soul can refer to the immaterial part of man (dichotomy) - cf. Matt. 10:28 where it is contrasted w/body. Or it can refer to a person, who you are (cf. 3:20). Encompasses both salvation and sanctification. The two come together (cf. vv. 15-16).

Background to this phrase appears to be Jeremiah 6:16 in the LXX "see what is the good way and walk in it and you shall find purification(ἀγιοσμον) to your souls (ψυχᾶς)."

Jesus was also drawing from Jeremiah 6:16 in his words of Matthew 11:29 -

Matthew 11:29 **“Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and YOU SHALL FIND REST FOR YOUR SOULS.**

Connection from "hope" in verse 21 to "purifying" in verse 22. Cf. 1 John 3:3. May be that there was some oral tradition, or common catechism from which both Peter and John drew. Or it may be that John drew from Peter at this point (John wrote later, prob. around 90 AD).

ἡγνικότες (ἀγνίζω – to purify * Nom. Masc. Pl. Perfect Active Ptcp.). Adverbial-Modal Ptcp. (could perhaps be adverbial-conditional and translated "If you have purified . . ."). Perfect tense points to a later point in time (perfect tense in Greek). Their salvation.

Jewish usage. OT ceremonial washings for purity. Literally of priests or people, same word is used in the LXX in Josh. 3:5; 1 Chron. 15:12; 1 Sam. 16:5. Also used fig. in the OT as in Isa. 1:16; Jer. 2:22, 4:14.

Note NT ceremonial use: John 11:55; Acts 21:24,26, 24:18. NT fig. use: James 4:8; 1 John 3:3.

ἐν τῇ ὑπακοῇ (ὑπακοῇ – obedience, fem. * Dat. Fem. Sing.). Dative/Instrumental of means.

τῆς ἀληθείας (ἀληθείας * Gen. Fem. Sing.). Gen. with a noun of action (ὑπακοῇ). Objective Genitive (the word in the gen. receives the action implied by the noun of action).

Man became a living soul. Purified draws back to levitical language (examples). Same word is used in that sense in John 11:55; Acts 21:24, 21:26, 24:18.

ἀγνίζω 1 Aor. ἤγμισα; pf. ptc. ἡγνικώς, pass. ἡγνισμένος; 1 aor. imper. pass. ἀγνίσθητι, πτχ. ἀγνισθείς (Aeschyl., Hdt.+; LXX, Joseph.; Sib. Or. 3, 592).

1. purify—a. of the cultic lustrations and rites of atonement (so in trag., also Lind. Tempelchr. D 74; Plut., Mor. 263e τὸ πῦρ καθαίρει κ. τὸ ὕδωρ ἀγνίζει), of the Jews before Passover J 11:55 (cf. Ex 19:10; 2 Chr 31:17f; Jos., Bell. 6, 425, Ant. 12, 145).

b. fig. καρδίας Js 4:8; ψυχᾶς 1 Pt 1:22; ἐαυτόν 1J 3:3. Pass. ἁ. τῇ ἀφέσει τ. ἁμαρτιῶν become pure through forgiveness of sins B 5:1. Also ἁ. ἀπὸ τῶν ἁμαρτιῶν 8:1.

2. mid. (w. pass. aor.)—a. purify oneself (Plut., Mor. 1105b; Josh 3:5) of the lustrations with the Nazirite oath (cf. Num 6:3) Ac 21:24, 26; 24:18.

b. dedicate oneself i.e. give oneself up as a propitiation ὑπὲρ ὑμῶν for you IEph 8:1. ἀγνίζεται ὑπὲρ ὑμῶν τὸ ἐμὸν πνεῦμα my spirit dedicates itself for you ITr 13:3. M-M.*

This seems to be talking about salvation, not sanctification. If true, then the "obedience" here is the same as the "obedience of faith" in v. 2 (see there). Note also the concept of judgment by works in vv. 17.

Purify points back to verse 2 (sprinkling w/Christ's blood). Note also his "precious blood" (v. 19).

Notes from 1:2==>

There are times in t/NT when t/initial belief of sinners in t/Gospel is called "obedience." In that sense it's synonymous w/belief.

Sometimes in NT this is called, "The obedience of faith". IOW - when you believe t/gospel for 1st time & are saved, it is for you an act of obedience to t/faith. Very 1st act of full-fledged, obedience that any person can render to God - to believe in t/Gospel.

See that in Romans 1:5 (the obedience of faith among all the Gentiles)

See that in Romans 16:26 talks about t/gospel being “made known to all the nations, leading to obedience of faith.”

ACT 6:7 And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

Sometimes it's put in negative terms==>

John 3:36 “He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him.”

Fig. of speech called Hendiadys (2 diff. words used to say same thing).

We see t/same thing in 2 Thess. 1:8==>

(where it says that at His second coming, Jesus will deal out) retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

Those who obey X are those who believe. They are then referred to as "obedient children" (v. 14).

ACT 6:7 And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

ROM 1:5 through whom we have received grace and apostleship to bring about {the} obedience of faith among all the Gentiles, for His name's sake,

ROM 2:8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

HEB 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

1PE 4:17 For {it is} time for judgment to begin with the household of God; and if {it begins} with us first, what {will be} the outcome for those who do not obey the gospel of God?

Truth = God's Word (context). Specifically the gospel. Cf. John 17:17 "Sanctify them in the truth; Thy word is truth."

There are two textual issues in this verse. The first is reflected by the KJV which adds the words "through the Spirit" as follows:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Metzger's commentary is as follows:

“ἀληθείας {A} – After ἀληθείας the Textus Receptus, following the later uncials (K P 049 056 0142) and

most minuscules, adds the phrase *δια πνευματος*. These words, whose absence from such early and good witnesses as \mathcal{P}^{72} \aleph A B G C Ψ 33 1739 *al* cannot easily be explained if they were present originally, appear to be a theological expansion introduced by a copyist. In the West several Old Latin manuscripts and the Vulgate replaced *ἀληθείας* with *caritatis* ('charity'), and one witness (Speculum) expanded with *fidei per spiritum* ('faith through the Spirit')." [Metzger, A Textual Commentary on the Greek New Testament]

"The majority of MSS add here the words 'through the Spirit' (*δια πνευματος*), but the most important early MSS (\mathcal{P}^{72} , \aleph , A, B, C, Ψ) and the most ancient version omit them. There is no reason why they would have been dropped if they were original; more likely they were added by scribes to accent the role of the Spirit in conversion . . ." [Michaels, 72]

for a sincere love of the brethren, (*εἰς φιλαδελφίαν ἀνυπόκριτον*),

τῆς ἀληθείας (*ἀληθείας* * Gen. Fem. Sing.). Gen. with a noun of action (*ὑπακοῆ*). Objective Genitive (the word in the gen. receives the action implied by the noun of action).

The Latin Vulgate translates this word in Latin with the word "fraternitalis" (fraternity).

εἰς φιλαδελφίαν (*φιλαδελφία*, fem. – brotherly love * Accus. Fem. Sing.). Accus. of relationship. Remember last week's passage in 1 Timothy 5:1-2 - brotherly love. Jesus in Matt. 23:8 said that all who know him are "brothers."

ἀνυπόκριτον, (*ἀνυπόκριτος* – Adj. sincere, without hypocrisy * Accus. Fem. Sing.).

What does it mean to be a "hypocrite?" Basically hypocrites present themselves as something or someone other than who they really are. An example of this is given by W. Robert Cook, who for years taught systematic theology at Western Seminary in Portland:

"Several years ago, in a trip to Greece, I visited the ancient site of Epidaurus. Among the things I saw was a magnificent outdoor theater dating back to the 3d century B.C. It has near perfect acoustics due to the mathematical precision with which it was planned and build. It is said that all 12,000 people could hear the slightest breath or the tearing of a piece of paper from the stage without any amplification. As she was describing this remarkable sight to us I noticed that our Greek guide was continually referring to the "hypocrites" who performed on the stage. On occasion, as she would remember her audience was American, she would restate herself and speak of the "actors."

This is what it means to be a hypocrite. It means you are an "actor" playing a role that's not really who you are.

Note 2:1 which implies that "malice, guile, hypocrisy, envy and slander" may have been evident among them, or a temptation among them (danger).

If the sin was one of favoritism of rich over the poor, see James 2:1 ff.

If you have done this then do that! To obey the truth is to know the truth; to no longer be "ignorant" (cf. 1:14).

1 Thessalonians 4:9-10 **9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; 10 for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more.** Note the context of 4:3-7 in light of Peter's

context of purification here. Cf. Hebrews 13:1; 1 Peter 3:8.

Note the concept of purposefulness. Things have purpose. Some things we think may not be that important actually have great purpose. (I've learned that whenever I've done something stupid w/the computer, like delete some little file, one of thousands, thinking it wasn't imp. Then t/computer won't work!). One of the purposes of being purified, of being saved & sanctified is brotherly love. Peter is saying, this is a purpose for which God saved you. Therefore, do it. "ferverently love each other from a pure heart."

ferverently love each other from a pure heart. (ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς)

ἐκ [καθαρᾶς] (καθαρος * Adj. Gen. Fem. Sing.). This is the likely reading; see Metzger's note below:

The second relates to the word [καθαρᾶς] which is used as an adjective before καρδία. Some translations footnote the word [καθαρᾶς] and the ESV includes it in their translation. Metzger's commentary is as follows:

"ἐκ [καθαρᾶς] καρδίας {C} – On the strength of P⁷² S* C 81 614, a majority of the Committee preferred the reading ἐκ καθαρᾶς καρδίας, but, in view of the absence of the adjective from A B vg. thought it best to enclose καθαρᾶς within square brackets. The singular reading καρδίας ἀλήθινης (S^c) may have arisen through confusion with the following ἀλλήλους." [Metzger]

καρδίας (καρδία * Gen. Fem. Sing.). Gen.-Ablative of source. The heart is the seat of personality in man; parallels being created in God's image.

ἀλλήλους (ἀλλήλων – one another * Accus. Masc. Pl. reciprocal P.N.).

ἀγαπήσατε (ἀγαπαω * 2P 1st Aor. Act. Impv.). Aorist tense in the Impv. indicates simple, or punctiliar action. Impv. of command.

ἐκτενῶς (ἐκτενῶς – fervently, eagerly, constantly * Adv.). Not just intensity, but also constancy. Cf. Kittle, 2:463.

"The words are compounded with the verb τεινω, *to stretch*, and signify intense strain; *feeling on the rack*." [Vincent]

Latin = intentius (intently); used in LXX of crying out to God (Jonah 3:8). Also used of a warm and friendly reception or welcome [Expositors, 53]

"The word here used, ἐκτενῶς, may not only design the intenseness of it, but the extensiveness of it also; as that it should reach to all the saints, the poor as well as the rich, and the lesser as well as the greater and more knowing believers; and likewise may denote the continuance of it; it ought to be continually exercised, and to last always; and so the Arabic version renders it, "with a perpetual love". []

Sev. times in my ministry I have been on the receiving end of another Xns "love" which was anything but love. Sometimes we whitewash our actions by telling someone else that "this is out of love." Cf. Dave Innis Email. We throw that love thing around quite a bit, don't we? If I really loved you I'd go to the wall for you. Note people who talk love but when something happens they're gone, never to be heard from again.

What does this look like? What about issues of division in the church today? Love & 'unity' must not short-circuit truth. Cf. ==>

EPH 4:3 being diligent to preserve the unity of the Spirit in the bond of peace.

PHI 1:9 And this I pray, that your love may abound still more and more in real knowledge and all discernment,

JOH 13:34-35 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. "By this all men will know that you are My disciples, if you have love for one another."

JOH 15:17 "This I command you, that you love one another.

ROM 12:9-10 Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor;

2CO 6:6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love,

1TH 3:12 and may the Lord cause you to increase and abound in love for one another, and for all men, just as we also {do} for you;

1TH 4:9 Now as to the love of the brethren, you have no need for {anyone} to write to you, for you yourselves are taught by God to love one another;

2TH 1:3 We ought always to give thanks to God for you, brethren, as is {only} fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows {ever} greater;

1TI 1:3, 5 As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

1PE 2:17 Honor all men; love the brotherhood, fear God, honor the king.

1PE 4:8 Above all, keep fervent in your love for one another, because love covers a multitude of sins.

1JO 3:14-19 14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. 16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17 But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? 18 Little children, let us not love with word or with tongue, but in deed and truth. 19 We shall know by this that we are of the truth, and shall assure our heart before Him,

1JO 4:20-21 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also.

1JO 5:1-2 Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the

{child} born of Him. By this we know that we love the children of God, when we love God and observe his commandments.

Some ideas to develop . . . 10x

Love for each other begins with a love for God (1 John) You will Love God (1 John).
Love for each other begins with a love for the truth (context here) You will Love God's Word.
Love for each other flows out of a love for the church. You will Love God's Church

Love for each other means we stick together You will be Glue.

Disunity is a deformity; monstrosity divisive

Love for each other means we prefer others before ourselves (Phil. 2:1ff.) You will be Selfless.

Love for each other means we serve one another
Love for each other means we lay down our lives for each other (fig. or lit.)
Love for each other requires humility; No celebrities or hero worship.

Love for each other means we are willing to correct. You will risk.

I have a little joke about how you know someone is really your friend. A friend will tell you if you have a bummer in your nose.

Church discipline as the most loving thing we can do.

Love means we receive correction (Proverbs 12:1; 13:8). You will Heed.

ROMANS 1:17 SOLA SCRIPTURA

Theme of Proverbs is that wise people receive instruction and correction.
foolish people won't listen, learn. won't be corrected. They know it all. Fool.

Love means we pray for each other. You will be on your knees.

Love for each other means we are considerate of one another You will be nice.

Love means we help each other during times of need (James, 1 John). You will be There.

GREEK TEXT:

ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

ἀναγεγεννημένοι (ἀναγεγενναω – to beget * Nom. Masc. Pl. Perfect Passive Ptcp.). Substantival Ptcp.
οὐκ ἐκ σπορᾶς (σπορα, fem. – seed * Gen. Fem. Sing.). Gen./Ablative of source.
φθαρτῆς (φθαρτος – perishable * Adj. Gen. Fem. Sing.).
ἀλλὰ ἀφθάρτου (ἀφθάρτος – imperishable * Adj. Gen. Fem. Sing.).
διὰ λόγου (λόγος * Gen. Masc. Sing.). Gen./Ablative of means.
ζῶντος (ζαω – to purify * Gen. Masc. Sing. Present Active Ptcp.). Adverbial-Modal Ptcp.
θεοῦ (θεος * Gen. Masc. Sing.). Gen. of possession.
καὶ μένοντος. (μένω * Gen. Masc. Sing. Present Active Ptcp.). Adverbial-Modal Ptcp.

ENGLISH TRANSLATION:

You have been born again not out of perishable seed, but imperishable: through the living and abiding Word of God.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

You have been born again (ἀναγεγεννημένοι)

Peter's point here is to undergird the reason why his readers are to love one another. (this was one of my 9 closing points from last week). We are saved to love each other.

ἀναγεγεννημένοι (ἀναγεγενναω – to beget * Nom. Masc. Pl. Perfect Passive Ptcp.). Note perfect tense. Substantival Ptcp. Note the concept of being "born-again."

Colossians 2:13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

James 1:18 In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.

Sermon notes from 1:3 (Born Again)

I. The Elements of the Sovereign Joy of Our Salvation (3-9)

A. It was Prompted by God's Great Mercy (3a)

1. Peter begins with a doxology - a word of praise to God

Blessed be the God . . .

a. Very Jewish in form (familiar in the OT)

It is called a "berakah" - a Jewish form of blessing that regularly began w/the statement "Blessed be God . . ."

1KI 8:15 . . . "Blessed be the \Lord,\ the God of Israel . . .

1CH 29:10 . . . David blessed the \Lord\ in the sight of all the assembly . . .

PSA 72:18 Blessed be the \Lord\ God, the God of Israel . . .

PSA 72:19 . . . blessed be His glorious name forever; And may the whole earth be filled with His glory. . .

[Very common in the LXX used 24 times (Michaels, 17)]

See it also in t/NT (in same form we see it here)==>

In both 2 Cor. & Eph. 1:3 Blessed {be} the God and Father of our Lord Jesus Christ . . .

b. Lit. "Blessed the God" "Be" isn't in t/original, it's implied

From t/word εὐλογίατος (eulogy)

From the Gk. εὖ (good) and λέγω (to speak or say). To speak or say good about someone.

That's what a "eulogy" is - a good word about someone else. I've often wondered why we wait until people are dead to tell them so.

Of course, the other side of that is this mystery: No matter how rotten someone was, people say good things about him at the funeral (ever notice that?). Everyone looks great, too. People stand there & say, "Oh look how great he looks." What do you mean he looks great; he's dead. If it takes my death for me to look great something's wrong!

c. Here is a living eulogy to a living God

Blessed be the God and Father of our Lord Jesus Christ,

OT/Old Covt. Doxology NT/New Covt. Doxology

Most of the time in NT (esp. true in Paul), word "God" refers to t/Father, "Lord" to t/Son. Even here we continue to have trinitarian overtones.

In fact, this extended section follows a trinitarian formula (vv. 3-5 focus on t/Father; vv. 6-9, focus on t/Son, vv. 10-12, focus on t/H.S.).

Blessed be the God and Father of our Lord Jesus Christ . . .

Sounds a bit like John 20:17 where Jesus said to Mary immed. after His Res. ==>

". . . go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

1. Peter begins with a doxology - a word of praise to God

Reminder that we are those who worship. John 4 says that God seeks true worshipers. Luke 19 says that Jesus has come to seek and save that which was lost. Put t/two together and what do you have? We who were lost who were found by X to be worshipers of t/Living God.

Phil. 3:3==> for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,

d. Put it in the context:

Peter writes to those who are hurting and weary. Worship is medicine to a weary soul.

I think of t/OT Patriarch Job. In Job chapter one Job loses his livestock, his camels, his servants, and, worst of all his sons and daughters – all in the course of a few hours. And you think you've had a bad day! Talk to Job about it! His response was two-fold (1:20): He grieved and he worshiped. "How could he do both?" First of all, I would say he could do both because t/Spirit of God resided within him. Secondly, He could do both because he knew what worship really was.

True worship transcends circumstances. How often do we say, "Praise God. I got a new job." "Praise God. I got a new house." "Praise God, the tests were negative." Not that there's anything wrong with that. But true worship can grieve and praise at the same time. True worship can say, "Praise God in spite of not getting the new house // not getting t/new job // the test results.

True worship can do this because God inhabits the praises of his people. True worship is medicine to a weary soul.

"... to lead the mind to praise God is one of the surest ways of uplifting it from depression. The wild beasts of anxiety and discontent which surround our [camp ground] in the wilderness, will be driven away by the fire of our gratitude and the song of our praise." [C.H. Spurgeon, Sermon: "A String of Pearls" No. 948, delivered on the Lord's Day Morning, August 28, 1870]

Here Peter thanks God for what He has done, first of all, in our salvation. Rem. that's what we're talking about==>

I. The Elements of the Sovereign Joy of Our Salvation (3-9)

A. It was Prompted by God's Great Mercy (3a)

Blessed be the God and Father of our Lord Jesus Christ, who ACCORDING TO HIS GREAT MERCY has caused us to be born again . . .

We can experience sovereign joy because of God's sovereign mercy!

e. Wasn't just mercy, it was great mercy

"Great sins and great miseries need great mercy, and many sins and miseries need many mercies." [St. Bernard, cited in Leighton, 21]

Is it not by great mercy that t/children of Satan, children of wrath, can become children of a thrice-holy God? Cf. 2:10.

We need mercy. In fact, no other attribute of God could have saved us if his mercy had refused to do so. It is from the fountain of God's mercy that our hope springs forth.

In Eph. 2:4-5 **But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)**

God is in t/mercy business. He is the "God of all mercies" (2 Cor. 1:3)

(1) Mercy isn't the same as grace (both work together)

Rem. grace is getting what you don't deserve, mercy is not getting what you do deserve. M. focuses on our lost, sinful condition, grace focuses on our guilt M. takes us from misery to glory, grace from guilt to acquittal.

We are never too bad to be outside the reach of God's mercy and we are never too good to no longer need God's mercy.

This is an element of t/sovereign joy of our salvation. Mercy of God poured out at the cross of JC for us.

"Will you, my fellow debtor, stand still a while and contemplate the abundant mercy of our blessed God A river deep and broad is before you. Track it to its fountain head; see it welling up . . . in the eternal purposes of infinite wisdom. The secret source is no small spring, no mere bubbling pond, it is a very Geyser, therewith. Not even an angel could fathom the springs of eternal life or measure the depth of infinite grace. Follow now the stream; mark it in all its course. See how it widens and deepens, how at the [foot of the cross] it expands into a measureless river! Mark how the filthy come and wash; see how each polluted one comes up milk-white from the washing. Note how the dead are brought to be bathed in this sacred stream, and mark how they live in the moment that they touch its wave . . ." [C.H. Spurgeon, Sermon: "A String of Pearls" No. 948, delivered on the Lord's Day Morning, August 28, 1870]

Blessed be the God who acts in history . . . God has acted on your behalf. One thing to say God created t/universe (certainly a big accomplishment & pictures God's transcendence). But God also created you and recreated you in JC (immanence). That's our second point.

I. The Elements of the Sovereign Joy of Our Salvation (3-9)

A. It was Prompted by God's Great Mercy (3a)

that was in eternity when he chose us & at t/cross when he provided salvation for us. Brings us to t/present.

B. It is Accomplished Through Our New Birth (3b)

This is t/moment of our regeneration // justification. When we are born again to new life in X.

...according to his great mercy [he] has caused us to be born again...

1. Note that: He has "caused us to be born again"

That's a doctrine of grace - He caused us to be born again (why it's grace)

a. Word is ἀναγενναω -

ἀνα (again) + γενναω (to beget or cause to be born). In t/Gk. text, t/active voice gives t/word almost t/sense of a title. Sort of like saying, "God the Birther" (points to his parentage). Like 1 John 5:1 ("**whoever believes that Jesus is the Christ is born of God**")

"God's sovereign mercy unto God's sovereign glory resulting in the sovereign joy of our salvation."

2. As someone once said, "Born once die twice, born twice die once"

Our 1st birth gave us t/image of the 1st Adam, a fallen man. Our 2nd birth gives us t/image of the 2nd Adam, JC t/righteous. To be born once is to be born into a curse of death. To be born again is to be born unto a blessing: a living hope and an eternal inheritance (v. 4).

3. Expanding on this doctrine of new birth (7ideas)

a. #1 - We are born-again by God's will

He birthed us; He found us. People will say, "I found God!" Well, I didn't know he was lost. No, you didn't find God, he found you.

Religion is people trying to find God. Xnty is God finding His people.
Why Peter begins by saying, "Blessed be God!"

"The new birth is monergistic; it is solely a work of the Holy Spirit. Sinners do not cooperate in their spiritual births (cf. Eph. 2:1-10) anymore than infants cooperate in their spiritual births." [MacArthur, 92]

(1) Remember Romans 9?

Paul is dealing w/issue of God's sovereignty - that fact that God is in control over his creation as the potter has control over t/clay.

14 What shall we say then? There is no injustice with God, is there? May it never be! 15 For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy. (note the word "mercy" cf. "prompted by God's great mercy").

John 1:12-13 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, 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Same thing in James 1:18==>

In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.

In Jeremiah 13:23 OT prophet Jeremiah asks a rhetorical question ==>

"Can the Ethiopian change his skin Or the leopard his spots? (what's the answer class?).

ISW - Sinful man cannot of his own will change his sinful nature. Not any more than he can change the color of his skin or the fact that he is a man or a woman (I know what you are thinking - listen: surgery doesn't make a man a woman or vice-versa. Genetically you are what you are & it is blasphemous to t/Creator to attempt to change that which only he can do).

ISW - We who are sinful cannot change our nature. We are born into sin // fallen // depraved. We can't change that, only God can do that. This is regeneration; New Birth.

b. # 2 - We are born again by God's Spirit

(1) John 3:1-15 No such thing as a non-born again Xn

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the

washing of regeneration and renewing by the Holy Spirit

c. #3 - We are born again through the Word of Truth

James 1:18; In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures

Think about God's creative activity for a moment. God created the world by the power of his word. God spoke and it existed. God recreated you in Christ through that same power - the power of His Word. Cf. 1 Peter 1:23

d. #4 We are born again to righteousness

Born to a new/transformed life. We are cleansed from ourselves, the shackle of sin, we are united w/Christ in his death and Res.

When someone comes to saving faith in JC a change so radical occurs that the best way to put it is that life has begun all over for him or her. A new life, a better life. 2 Cor. 5:17.

This was predicted in the OT in passages such as Ezek. 36==>

25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.27 "And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

1JO 2:29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

1JO 3:9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

1 John 3:9-11 9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.11 For this is the message which you have heard from the beginning, that we should love one another;

Every time we fall there is grace and power to get up in victory.

e. #5 - We are born again to love

1JO 4:7-8 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love.

f. #6 - We are born again to victory

1JO 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith.

g. # 7 - Because of the above {cite} We are born again to a living hope

not out of perishable seed, but imperishable: (οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου)

οὐκ ἐκ σπορᾶς (σπορα, fem. – seed * Gen. Fem. Sing.). Gen./Ablative of source.

Seed represents the source of life. Everything that comes to life in the world begins with seed. It is the basic source that initiates plant and animal life. But nothing in the material world has the power to produce spiritual and eternal life. Cf. James 1:18; Romans 10:17.

Why the allusion to "seed?" Cf. 1 John 3:9. "The contrast is between human seed which produces mortal human life and divine seed that produces eternal life (Best) [as cited in NLEGNT] Could either be a metaphor of agriculture or of human procreation. The use of σπορα rather than the more common σπέρμα would imply the latter, as well as the following two verses which point to agriculture. σπορα (used only here in NT) is used more of the process of sowing, rather than the seed itself.

"God begetting a child by the seed of the word is likened to a father begetting a child by the seed of his sperm." [Schreiner, 94]

Everyone is born of perishable seed. This is adamic. Everyone born of perishable seed will die. Those born of the imperishable seed will only die once. "born once die twice; born twice die once."

"not of corruptible seed, but of incorruptible; referring not to seed cast into the earth, which first corrupts and dies, and then is quickened, and rises, and brings forth fruit; but to human seed, and which the Jews call פחיתת הפה, "the filthy drop" f38; which is in itself corrupt, and is corrupted, and whereby the corruption of human nature is propagated; for whatsoever is born of the flesh is carnal and corrupt; and so the apostle has reference to the first birth, or natural generation of men, in which they are polluted and depraved, and confirms what the evangelist says, (<430113>John 1:13) that regenerate persons are not "born of blood"; or become new creatures, and holy men, by their natural descent, or first birth, be it from whom it will; for all men are of one blood originally, and that is tainted with sin; nor by the will of fallen creatures, of corruptible men, themselves or others; but of water, and of the Spirit, of the grace of the Spirit of God, which is seed pure and incorruptible, having no mixture or taint of sin, nor any degree of pollution in it, and which remains so; nor can it be corrupted by all the wickedness there is in man's heart; nor by all the pollutions of the world, or temptations of Satan; and this seed is conveyed into the heart by the Spirit of God, in regeneration, and it contains all grace in it;" [Gill, 36]

φθαρτῆς (φθαρτος – perishable * Adj. Gen. Fem. Sing.).

Same word is used in verse 18 ==> φθαρτος - perishable, subject to decay. Word that always used in NT to refer to things which decay, deteriorate, wear out [so Grudem, 84].

ἀλλὰ ἀφθάρτου (ἀφθάρτος – imperishable * Adj. Gen. Fem. Sing.). Note the alpha privative.

What would "perishable seed" be? Might be a parallel to the "seed" of the sower. No one is born again by perishable seed. Cf. Luke 8:11; Mark 4:14.

note the prepositions (εκ - seed; δια - Word of God). The former is the origin or source, the latter the medium through which.

through the living and enduring Word of God. (διὰ λόγου ζώντος θεοῦ καὶ μένοντος.)

διὰ λόγου (λόγος * Gen. Masc. Sing.). Gen./Ablative of means.

It is through the Word of God, which is the seed of the sower. The word is the means by which, or through which we are born again. Cf. Romans 10. James 1:18.

The Word of God and the Gospel sharing the same meaning (overlap).

EPH 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise,

COL 1:5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel,

COL 4:3 praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;

1TH 1:8 For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.

2TH 3:1 Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as {it did} also with you;

2TI 2:9 for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned.

Note that God's Word is two things: Living and Enduring. It is living and abiding/enduring because God is living and enduring. Those are two of his attributes: His life/living; His eternity.

Living points to the fact that the seed produces life; Enduring to the fact that the life, once begun, will never cease or die.

ζῶντος (ζαω – to purify * Gen. Masc. Sing. Present Active Ptcp.). Adverbial-Modal Ptcp.

It's not any Word. Three characteristics (or four if you count imperishable): 1) It's living (cf. Hebrews 4:12), 2) enduring, 3) it's God's.

θεοῦ (θεος * Gen. Masc. Sing.). Gen. of possession.

καὶ μένοντος. (μένω * Gen. Masc. Sing. Present Active Ptcp.). Adverbial-Modal Ptcp.

μένω (Hom.+; inscr., pap., LXX, Philo, Joseph.) impf. ἔμενον; fut. μενῶ; 1 aor. ἔμεινα, imper. μείνον (Hv 3, 1, 9); plpf. μεμενήκειν (1J 2:19; on the lack of augment s. Bl-D. §66, 1; Mlt.-H. 190).

1. intr. remain, stay—a. a pers. or thing remains where he or it is. b. fig., of someone who does not leave the realm or sphere in which he finds himself: remain, continue, abide (Pla., Ep. 10 p. 358c μένε ἐν τοῖς ἡθεσιν, οἷσπερ καὶ νῦν μένεις; Alex. Aphr., An. II 1 p. 2, 15 μ. ἐν ταῖς ἀπορίαις=remain overcome by doubts; Jos., Ant. 4, 185; Test. Jos. 1:3 ἐν τ. ἀληθεία; Third Corinthians 3:36) ἐν ἀγνεία IPol 5:2; cf. IEph 10:3. ἐν τῇ διδαχῇ τοῦ Χριστοῦ remain in the teaching of Christ 2J 9a; cf. b (2 Macc 8:1 μ. ἐν τῷ Ἰουδαϊσμῷ). ἐν πίστει καὶ ἀγάπῃ 1 Ti 2:15. μένε ἐν οἷς ἔμαθες continue in what you have learned 2 Ti 3:14. ἐν τῷ λόγῳ τῷ ἐμῷ J 8:31. μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ continue in my love 15:9f; cf. 1J 4:16. ἐν τῷ φωτί 2:10. ἐν τῷ θανάτῳ 3:14. ἐν τῇ σκοτίᾳ J 12:46. The phrase μ. ἐν τινι is a favorite of J to denote an inward, enduring personal communion. So of God in his relation to Christ ὁ πατήρ ἐν ἐμοὶ μένων the Father, who abides in me J 14:10. Of the Christians in their relation to Christ J 6:56; 15:4a, c, 5-7; 1J 2:6, 24c. Of Christ in his relation to the Christians J 15:4a, 5 (Gdspd., Probs. 112-15). Of the Christians in their relationship to God 1J 2:24c, 27f; 3:6, 24a; 4:13. Of God in his relation to the Christians 1J 3:24; 4:12f, 15.—Vice versa, of someth. that remains in someone; likew. in Johannine usage: of the word

of God 1J 2:14. Of the words of Christ J 15:7b; cf. 1J 2:24a, b. Of the anointing fr. heaven vs. 27. Of the love of God 1J 3:17. Of the seed of God 3:9. Of truth 2J 2. The possession is shown to be permanent by the expr. ἔχειν τι μένον ἐν ἑαυτῷ have someth. continually, permanently 1J 3:15; the word of God J 5:38. Instead of μ. ἐν τινι also μ. παρά τινι remain with someone: of the Spirit of truth J 14:17. On the other hand, of the wrath of God, μένει ἐπ' αὐτόν it remains upon him 3:36.—GPercorara, De verbo 'manere' ap. Jo.: Div. Thomas Piac. 40, '37, 159-71.

c. remain, last, persist, continue to live—a. of pers. (Ps 9:8 ὁ κύριος εἰς τ. αἰῶνα μ.; 101:13; Da 6:27) ὁ Χριστὸς μ. εἰς τὸν αἰῶνα Christ remains (here) forever J 12:34; cf. Hb 7:24; 1J 2:17. Pregnant remain (alive), be alive (Epict. 3, 24, 97; Diog. L. 7, 174; Achilles Tat. 8, 10. μένειν ἐν τῷ ζῆν Plut., Mor. 1042d; Eccl 7:15) J 21:22f; 1 Cor 15:6; Phil 1:25; Rv 17:10.

b. of things (Maximus Tyr. 4, 8b and Polyaeus 7, 34: γῆ μένει; Socrat., Ep. 31 [=33]; Hierocles 15 p. 454 ὁ πόνος παρήλθεν, τὸ καλὸν μένει) **of a city** ἔμεινεν ἂν μέχρι τῆς σήμερον **it would have lasted until today Mt 11:23**. μένουσα πόλις **a permanent city Hb 13:14**.—ἡ φιλαδέλφια μενέτω continue 13:1 (JCambier, Salesianum 11, '49, 62-96).—J 9:41; 15:16. εἰ τὸ ἔργον μενεῖ if the work survives 1 Cor 3:14. ὑπαρξίς Hb 10:34. δικαιοσύνη **2 Cor 9:9** (Ps 111:9). ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ Ro 9:11 (of God's counsel Ps 32:11). λόγος θεοῦ **endure 1 Pt 1:23** (cf. 1 Esdr 4:38 ἡ ἀλήθεια μένει). τ. ῥῆμα κυρίου μένει εἰς τ. αἰῶνα vs. 25 (Is 40:8). ἡ βρώσις ἡ μένουσα εἰς ζωὴν αἰώνιον **J 6:27**. τὸ μένον **what is permanent** (Philo, Leg. All. 3, 100.—Opp. τὸ καταργούμενον) 2 Cor 3:11. μένει πίστις ἐλπίς ἀγάπη **1 Cor 13:13** (WMarxsen, D. 'Bleiben' im 1 Cor 13:13, OCullmann-Festschr., '72, 223-9; on the eschatology cf. Enoch 97, 6-10 and s. the lit. ον ἀγάπη I 1a.—For the contrast πίπτει [vs. 8]—μένει cf. Pla., Crat. 44 p. 440a εἰ μεταπίπτει πάντα χρήματα καὶ μηδὲν μένει). M-M. B. 836.**

KJV has "which liveth and abideth for ever." The addition of "for ever" is lacking in the best MSS [cf. Metzger]

The Rock of Gibraltar (size, information?). A raven comes once every year to scratch his beak on that rock. He scratches for 60 seconds and leaves to come again the next year. How long will it take for that raven to wear the rock down to dust? That is still nothing compared to eternity.

"The Gospel also may be said to live, in opposition to the law, which is the killing letter; and because it points out the way of life and salvation to sinners; and is a means of quickening dead sinners, and of ingenerating that faith by which men live on Christ; and of revealing to them that righteousness which is unto justification of life; and of supporting and maintaining spiritual life in them; and of reviving drooping saints; the Syriac version renders it, "the living Word of God": and it remains, and will abide; all its promises, blessings, doctrines, and ordinances, are lasting; it will continue in the world until all the elect of God are gathered in, until the second coming of Christ, and to the end of the world; notwithstanding all the persecutions of men, and cunning, craft of false teachers, and all the ridicule and contempt it is treated with by mockers and scoffers: and will abide in the effects of it, in the hearts of the saints, to all eternity." [Gill, 37-38]

Implications for evangelism? Must be based on God's Word

Implications for church growth "" ""

The persuasive arguments of the preacher, stories, etc. not effective and eternal.

"No matter how powerful a preacher is, all he can do is place the seed in the ear. He can do no more. The hearer, by paying attention, can convey the seed to his head. But it is the supreme Father and Teacher above who carries it into the heart, which is the only soil where it can live and bear fruit." [Leighton, 70]

Cannot separate God from His Word. Both speak of His character.

Eternality of God's Word ==> Eternality of our fellowship and love for one another. Fact that we are children is due to God's birthing us. Therefore, we are a family with a common Father who loves us; we are, therefore, to love each other.

GREEK TEXT:

διότι
 πᾶσα σὰρξ ὡς χόρτος
 καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
 ἐξηράνθη ὁ χόρτος
 καὶ τὸ ἄνθος ἐξέπεσεν·

διότι (διότι - because, therefore * coordinating conjunction).
 πᾶσα (πας * Adj. Nom. Fem. Sing.).
 σὰρξ (σὰρξ * Nom. Fem. Sing.). Subject Nom.
 ὡς (ὡς – like, as, even as * comparative particle).
 χόρτος (χόρτος, masc. – grass * Nom. Masc. Sing.). Predicate Nom.
 καὶ πᾶσα (πας * Adj. Nom. Fem. Sing.).
 δόξα (δόξα * Nom. Fem. Sing.). Subject Nom.
 αὐτῆς (αὐτός * Gen. Fem. Sing. 3P Independent personal P.N.).
 ὡς ἄνθος (ἄνθος, neut. – flower * Nom. Neut. Sing.). Predicate Nom.
 χόρτου (χόρτος, masc. – grass * Gen. Masc. Sing.). Gen. of description.
 ἐξηράνθη (ξηράνω – to wither or dry up * 3S Aor. Passive Indic.). Gnostic Aorist.
 ὁ χόρτος (χόρτος, masc. – grass * Nom. Masc. Sing.). Subject Nom.
 καὶ τὸ ἄνθος (ἄνθος, neut. – flower * Nom. Neut. Sing.). Subject Nom.
 ἐξέπεσεν (έκπιπτω – to fall, fail, weaken * 3S Aor. Act. Indic.). Gnostic Aorist.

ENGLISH TRANSLATION:

For all flesh is like grass and all of her glory is like a flower of grass. The grass withers and the flower fades,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Quote from Isa. 40:6 ff. Figure of speech called Gnome (cf. Bullinger, p.792) where all of a passage is not necessarily quoted in its entirety. Part is from the LXX, part from the Hebrew.

Isaiah 40:6-8 ==>

6 A voice says, "Call out."
 Then he answered, "What shall I call out?"
 All flesh is grass, and all its loveliness is like the flower of the field.
 7 The grass withers, the flower fades,
 When the breath of the Lord blows upon it;
 Surely the people are grass.

8 The grass withers, the flower fades,
But the word of our God stands forever.

This has an eye to the future salvation of Israel (cf. Isa. 52:7-8). Here Peter uses that same concept of the Gentiles.

"The quotation comes from Isaiah 40, where comfort is proclaimed to Israel because God will work once again and restore them from their exile in Babylon. The 'good news' for Israel (Isa 40:"9) is that God fulfills his promises and that the nations of the world that seem strong cannot resist his promised word to deliver them from exile (Isa 40:6-8). Such nations are like grass and the flower of the grass, which perish when the Lord's wind blows upon them. Perhaps Peter thought of the persecutors of his day, who seemed invincible but whose glory was short-lived." [Schreiner, 96]

Note the greater context of Isaiah, historically and biblically and how it ties into Peter's usage here.

FOR ALL FLESH IS LIKE GRASS (διότι πᾶσα σὰρξ ὡς χόρτος)

All flesh is like grass = simile. "All flesh" (synecdoche) = "all of humanity."

χόρτος (χόρτος, masc. – grass * Nom. Masc. Sing.). Predicate Nom.

Grass in general, or hay. That which lasts for a season and then is gone.

AND ALL OF HER GLORY IS LIKE A FLOWER OF GRASS. (καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου)

"her glory" would refer to our success; prestige.

καὶ πᾶσα (πας * Adj. Nom. Fem. Sing.).

δόξα (δόξα * Nom. Fem. Sing.). Subject Nom.

αὐτῆς (αὐτος * Gen. Fem. Sing. 3P Independent personal P.N.).

ὡς ἄνθος (ἄνθος, neut. – flower * Nom. Neut. Sing.). Predicate Nom.

χόρτου (χόρτος, masc. – grass * Gen. Masc. Sing.). Gen. of description.

"The best flower of the field decays. Their glory soon withers. The great projects of kings and princes turn to dust in a moment. . . . Archimedes was killed in the middle of one of his demonstrations." [Leighton, 71]

Cf. Princes Diana; JFK Jr.; Others . . . Even if God grants such men to live a long life, they still must face death. Even the most cocky and powerful men on earth who strut around like a proud rooster who rules the barnyard will come to nothing. There will come a day when they are humbled in sickness and death. Unavoidable.

Psalms 146:4 His spirit departs, he returns to the earth; In that very day his thoughts perish.

THE GRASS WITHERS AND THE FLOWER FADES, (ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν)

Whether it's grass (all men in general) or the flower (those men who are prominent/celebrities) they will wither and fade away.

Some see here a reference to the fading and finite nature of human relationships, this in view of the contextual idea that Peter is addressing factions in the church. [cf. Expositor's, 53]

The life cycle of plants is relatively short and is more visible and obvious than the life cycle of humans. Cf. the leaves of the trees here. They bud in the spring, they unfold and bloom, reach full maturity in the summer. Then fall comes. They begin to wither (they get age spots). They turn brown and slowly but surely die. They fall off and are forever gone. The cycle begins in the spring with brand new leaves. That's a preview in miniature of what our lives are like. Psalm 90:12 (Moses); 39:4 (David); James 4:14; Job 14:1-2.

I see that with more clarity the older I get. Once you reach 40 you are old enough to have witnessed the death of many older relatives and friends. You are also old enough to witness the birth and growth of the children of relatives and friends. When I hit 30 I experienced something I had never seen before: I was able with adult eyes to see young girls turn into young women. Now that I have hit 40 I have seen those same young girls who have turned into young women now start to turn the corner where they are starting to show their age. You realize that it's like we're all on a long conveyer belt. You start over here as a newbie. The belt slowly moves along & you look ahead to the end of the belt (the death of all men) and you witness your great-grandparent fall off the edge. Then your grandparents. Suddenly you're not at the beginning anymore. Now there are new people, babies, children to this side of you. Then you watch your parents age & you realize that you are the age that they were when you were in High School. Oops. There goes my uncle. Oops, there goes my aunt. (every so often someone gets pushed off in the middle of the ride unexpectedly - they die young). You realize that some day soon, by God's grace, you will be over here. To your left are a whole bunch of young people (gee, I was over there not that long ago). To your right . . . there aren't many left.

I've said it before, I'll say it again. Death is a relentless foe who always captures its prey in the end.

1 Corinthians 15:55-57 55 "O death, where is your victory? O death, where is your sting?"56 The sting of death is sin, and the power of sin is the law;57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

Cf. Psalms 101:11; Isaiah 51:12; Jeremiah 12:4; Job 14:2, 15:30,33; Isaiah 28:1,4; 1 John 2:17.

GREEK TEXT:

τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα.
τοῦτο δὲ ἔστιν τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

τὸ δὲ ρῆμα (ρῆμα * Nom. Neut. Sing.). Subject Nom.
κυρίου (κύριος * Gen. Masc. Sing.). Gen. of possession. Objective Genitive (the word spoken about the Lord).
μένει (μένω * 3S Pres. Ind. Act.). Descriptive or Gnostic Present.
εἰς τὸν αἰῶνα. (αἰῶν * Accus. Masc. Sing.). Adverbial Accus. of Measure (same construction "εἰς τὸν αἰῶνα"
is used elsewhere, such as Matt. 21:19).
τοῦτο δὲ (οὗτος * Nom. Neut. Sing. near demonstrative P.N.).
ἔστιν (εἶμι * 3S Pres. Ind. Act.).
τὸ ρῆμα (ρῆμα * Nom. Neut. Sing.). Pred. Nom.
τὸ εὐαγγελισθὲν (εὐαγγελίζω * Nom. Neut. Sing. Aor. Pass. Ptcp.). Attribute Ptcp.
εἰς ὑμᾶς. (συ * Accus. Pl. 2P Indep. Personal P.N.).

ENGLISH TRANSLATION:

BUT THE WORD OF THE LORD REMAINS FOREVER. And this is the Word which was preached to you.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

BUT THE WORD OF THE LORD REMAINS FOREVER. (τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα.)

τὸ δὲ ρῆμα (ρῆμα * Nom. Neut. Sing.). Subject Nom.

κυρίου (κύριος * Gen. Masc. Sing.). Gen. of possession. Objective Genitive (the word spoken about the Lord).

The focus here (the fact that God's Word remains/endures forever) points back to the Isa 40 passage where the message to Israel was the God fulfills his promises and no nation or person no matter how strong or influential can thwart God's purposes.

Cf. Jesus' words in Mark 13:31; Matt 24:35; Luke 21:33. In fact, the use of ρῆμα κυρίου would indicate that Peter is subtly implying that Isaiah's passage was fulfilled in the words of Jesus. This is seen in the context of 2:3, where Lord contextually refers to Jesus.

"Peter's assumption is that what Isaiah knew as the word of the Lord lives on as the message of Jesus, and that for himself and his readers the message of Jesus 'endures forever.' from the immediate context (vv 22-23) he may have particularly in mind the promise of purification and new birth (cf. Matt. 11:29; John 3:3) and the command to love one another (John 13:34)." [Michaels, 79]

It's not just the Word itself. Not the Bible in a vacuum. Not t/WOG tucked away somewhere that it has no effect.

WOG that brought you new birth. That's the contrast! It's a contrast between the frailty of our flesh and the permanence of eternal life. Contrast between our temporal lives and eternal life! That's the context (going back to verse 22 - born again not by corruptible seed . . .).

And this is the Word which was preached to you. (τοῦτο δέ ἐστιν τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.)

τὸ εὐαγγελισθὲν (εὐαγγελίζω * Nom. Neut. Sing. Aor. Pass. Ptcp.). Attribute Ptcp. Lit. "good news." Related to εὐαγγέλιον.

What "Word?" The Word that (context...). Also, the fulfillment of the Isaiah passage. Here is the ultimate fulfillment of the fact that God would restore his people from exile and fulfill his covenant with Abraham.

Isaiah 40:9 9 Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift it up, do not fear. Say to the cities of Judah, "Here is your God!"

Note the continued parallels to Israel in the OT (Passover Lamb; Exodus; etc.). These are things that t/OT prophets predicted, those things they didn't see but which were fulfilled in the Gospel and in Christ.

Cf. v. 12. and preaching.

Augustine - begins his classic "confessions" "Let me seek you, then, Lord, even while I am calling upon you, and call upon you even as I believe in you; for to us you have indeed been preached. My faith calls upon you, Lord, this faith which is your gift to me, which you have breathed into me through the humanity of your Son and the ministry of your preacher." [Confessions, page 3]

τὸ δὲ ρῆμα (ρῆμα * Nom. Neut. Sing.). Subject Nom. Why ρῆμα here and not λογος?

"Peter here uses *rhema*, 'word', to refer to the same things as *logos*, 'word', in v. 23, suggesting that he saw little difference between them in meaning." [Grudem, 93]

Maybe that the emphasis is on the spoken word (that which was preached). Cf. Rom. 10:17. But note that ρῆμα is used in the LXX of Isaiah 40:8. So there is likely no significant difference in meaning [cf. Schreiner, 97].

Permanence of God's Word as compared to the fading glory of human achievement. Strength, beauty, power, wealth, fame, even health – will fade away; evaporate rapidly. God's Word remains the same forever. [Akin to Voltaire who suggested that Xnty would be extinct w/i 100 years and after his death his house was purchased by a Bible Society to publish and print thousands of Bibles – one of the great ironies of history].

This passage ends up being a statement on the primacy of preaching as well as the method.

Any preaching that is not solidly centered on God's Word is fading grass preaching. It may be slick; it may draw the masses (like the "flower"), but like the flower it too will fade into nothing. The only preaching that can endure is that which is based upon that which forever endures: God's Word. Why I am unashamedly a preacher in the biblical and historical sense of the word. When I was in college and seminary I bemoaned the fact that what I wanted to do most had become passe'. I was 30 years old and the times had passed me by! There was no demand of expository preaching. No, people wanted 30 minute mini-dramas that were

entertaining & that made you feel good.

What about hearing? To tickle one's ears with sermonettes is to feed on that which is grass (cf. "milk" of 2:1ff.).

Thomas Watson gave several guidelines on how to listen to a sermon: "Come to the Word with a holy appetite and a teachable heart. Sit under the Word attentively, receive it with meekness, and mingle it with faith. Then retain the Word, pray over it, practice it, and speak to others about it." Then, Watson also warned his people: "Dreadful is there case who go loaded with sermons to hell." By contrast, those who respond to Scripture as a "love letter sent you from God will experience its warming transforming power." [Cited in Whatever Happened to the Reformation, Gary L.W. Johnson and R. Fowler White, Eds., page 232]

"Preaching is the chariot that carries Christ up and down the world." [Richard Sibbes, Cited in Whatever Happened to the Reformation, Gary L.W. Johnson and R. Fowler White, Eds., page 234]

"There is not a sermon which is heard, but it sets us nearer heaven or hell" [John Preston, *A Pattern of Wholesome Words*, quote in Christopher Hill, *Society and Puritanism in Pre-Revolutionary England*, 2nd ed., 46]

R.C. Sproul tells the story about his going from the classroom full-time to being the pastor and preacher in a local church. He was talking to a young man about that one day and the young man remarked, "What's it like to take a step down like that?" In other words, to be a seminary professor was the highest one could get and to be a meager preacher was something else entirely (like going from CEO to trash collector). If I remember right, Sproul said something about having never heard a stupid question in his life . . . until then. He set the young man straight.

An worker within Robert Murray M'Cheyne's church noticed the awe on the face of a visitor during one of M'Cheyne's sermons and afterward the man invited the visitor into M'Cheyne's study. The visitor asked the man, "Tell me, having sat under this godly man's ministry, what is the secret of his success." The old sexton told the visitor to sit at M'Cheyne's desk. Then he asked the man to put his hands on the desk. Then to put his face in his hands and weep. Next the two men walked into the church sanctuary and ascended to the pulpit. "Lean over the pulpit," the worker said. "Now stretch out your hands and weep." [Cited in Whatever Happened to the Reformation, Gary L.W. Johnson and R. Fowler White, Eds.]

HEB 13:7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

2TI 4:2-5 preach the word; be ready in season {and} out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but {wanting} to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth, and will turn aside to myths. 5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

"The first and principal duty of a pastor is to feed the flock by diligent preaching of the word." [John Owen, cited in Whatever Happened to the Reformation, Gary L.W. Johnson and R. Fowler White, Eds., page 232]

2:1 EXEGESIS

GREEK TEXT:

Ἐποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς,

Ἐποθέμενοι οὖν (ἀποτίθημι - to put off or lay aside * Nom. Masc. Pl. Aor. Middle Ptcp.). Adverbial-Modal Ptcp.
πᾶσαν κακίαν (κακία - wickedness * Accus. Fem. Sing.). Accus. of direct object.
καὶ πάντα δόλον (δόλος - bait, trap, fig. craft, deceit * Accus. Masc. Sing.). Accus. of direct object.
καὶ ὑποκρίσεις (ὑποκρισις - hypocrisy * Accus. Fem. Pl.). Accus. of direct object.
καὶ φθόνους (φθόνους - envy * Accus. Masc. Pl.). Accus. of direct object.
καὶ πάσας καταλαλιάς, (καταλαλιάς - evil speaking, slander * Accus. Fem. Pl.). Accus. of direct object.

ENGLISH TRANSLATION:

Therefore, putting aside all malice, and all deceitfulness, and hypocrisy and envy and all slander,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Therefore, putting aside (Ἐποθέμενοι οὖν)

οὖν - looks back again to 1:23-25 (summarize).

Again, this may be in light of personal issues between Xns. See Introduction. In this sense, the "put off" commands look back at the admonition to love as well as forward to the admonition to long for the Word.

Ἐποθέμενοι οὖν (ἀποτίθημι - to put off or lay aside * Nom. Masc. Pl. Aor. Middle Ptcp.). Adverbial-Modal Ptcp.

Imperative force. Idea of separation. Once for all separation (aorist). Or the aorist may be ingressive [Schreiner, 98] pointing to the continued need of doing this.

Used of removing clothes. Note Peter's earlier use of the girding metaphor in 1:13. Cf. Colossians 3:12 for "putting on." Cf. also other "putting off" passages.

ἀποτίθημι - used of literally taking off clothes.

ACT 7:58 And when they had driven him out of the city, they {began} stoning {him,} and the witnesses laid aside (ἀποτίθημι) their robes at the feet of a young man named Saul.

"The word he uses is the word for putting off clothes. There is here a picture from the life of the early Christian. When the Christian was baptized, he put off his old clothes when he went down into the water and when he emerged he put on a new and pure white robe. He divested himself of one kind of life and put on another." [Barclay, DSB, 152]

The picture is removing old, filthy garments. Fits the analogy. If you are a believer you are new not old; it's a new you (2 Cor. 5:17). You no longer walk in the filth of your old nature (John 15:3; Eph. 2:1 ff.). Cf. Zech. 3:1 ff. for an analogy.

When ἀποτίθημι is used figuratively, it means to: "lay aside, rid oneself of," "lay down," "put away." [BAG]

Cf. Hebrews 12:1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside (ἀποτίθημι) every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

Colossians 3:5-8 5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.⁶ For it is on account of these things that the wrath of God will come,⁷ and in them you also once walked, when you were living in them.⁸ But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.

Ephesians 4:22-31 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit,²³ and that you be renewed in the spirit of your mind,²⁴ and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. 25 Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.²⁶ Be angry, and yet do not sin; do not let the sun go down on your anger,²⁷ and do not give the devil an opportunity.²⁸ Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.²⁹ Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.³¹ Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

Cf. also 1:13-14.

5 specific sinful characteristics follow. These are cancer cells which can metastasize and destroy a church.

all malice, (πᾶσαν κακίαν)

πᾶσαν κακίαν (κακία - wickedness * Accus. Fem. Sing.). Accus. of direct object.

General word for any kind of wickedness. "Depravity, vice, malice, ill-will" [BAG]

". . . could be summarized as 'mischief' or 'bad blood,' the nursing and acting out of grudges against particular people, or against society as a whole." [Michaels, 85]

Most translations render it "Malice" (as to RSV, NASB, KJV, NIV).

Bad attitudes. Sinful practices. Immorality in thought or deed. Lust. Unforgiveness.

These could be inward attitudes of the heart that are kept to oneself, or outward sinful behavior against others. Could be in the church against fellow believers (violating 1:22) or toward the society as a whole.

and all deceitfulness, (καὶ πάντα δόλον)

καὶ πάντα δόλον (δόλος - bait, trap, fig. craft, deceit * Accus. Masc. Sing.). Accus. of direct object.

"To trap with bait." Often translated "guile." What is guile? We are to be honest as the day is long.

and hypocrisy (καὶ ὑποκρίσεις)

καὶ ὑποκρίσεις (ὑποκρισις - hypocrisy * Accus. Fem. Pl.). Accus. of direct object.

Used of an actor on the Grk. stage. Cf. 1:22. Also Jesus' condemnation of hypocrites in Matthew 23:29,33 and Mark 7:6ff.

Isaiah 29:13 Then the Lord said, "Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned by rote,

No greater condemnation to Christians than hypocrisy. This is a touch one; no one of us is perfect. We all suffer from a little hypocrisy. In fact, any time we don't act in keeping with what we believe or profess, we are suffering from the disease of hypocritism! But that doesn't mean we are hypocrites. At some point in some lives there is such an inconsistency between what a person says and what he does that the term hypocrite is rightly deserved. Humanly speaking, this is one of the greatest blights on the testimony of JC and one of the greatest excuses that unbelievers use. Also one reason why children grow up to reject the faith.

The last three are in the Plural. Lit. hypocrisies.

and envy (καὶ φθόνους)

καὶ φθόνους (φθόνους - envy * Accus. Masc. Pl.). Accus. of direct object. "envies." Cf. Exo. 20:17.

One of the sins that delivered X into Pilate's hands was "envy" (Matt. 27:18).

One of the sins that plagued the Corinthian church (1 Cor. 3:3).

and all slander. (καὶ πάσας καταλαλιὰς)

καὶ πάσας καταλαλιὰς, (καταλαλιὰς - evil speaking, slander * Accus. Fem. Pl.). Accus. of direct object. "slanders." Lit. "to speak down or against" (as: κατα + λαλιά). Only here and 2 Cor. 12:20.

Cf. 2:12; 3:16; James 4:11.

To sum up the idea, Cf. 2:16, 22, 3:10, 4:2-4.

James 1:21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

Romans 1:28-31. These things reflect the image of the evil one and not the image of the heavenly one.

Sin in our lives is to hunger for the Word what a magnet is to another magnet when their polarities are opposite.

How many times have I seen a Xn, or a professed Xn, who starts to dabble in sin and his or her heart is lured away from the faith and they stop coming to church. You cannot walk in darkness and then love the light (cf. 1 John).

These 5 evils are like cancer cells which can metastasize and destroy a church body. They need to be put off in our lives and in the life of the body.

2:2 EXEGESIS

GREEK TEXT:

ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

ὡς ἀρτιγέννητα (ἀρτιγέννητος - newborn * Nom. Neut. Pl. Adj.).

βρέφη (βρεφος - an unborn or newborn child, baby * Nom. Neut. Pl.). Predicate Nom.

τὸ λογικὸν (λογικὸς - reasonable, rational, spiritual * Accus. Neut. Pl. Adj.).

ἄδολον (ἄδολος - genuine, guileless * Accus. Neut. Sing. Adj.).

γάλα (γάλα - milk * Accus. Neut. Sing.). Accus. of direct object.

ἐπιποθήσατε, (ἐπιποθεω - to long for * 2PP Aor. Impv. Act.). Imperative of command.

ἵνα ἐν αὐτῷ (αὐτῷ * 3S Dat. Neut. Sing. Indep. Personal PN).

αὐξηθῆτε (αυξανω - to grow * 2PP Aor. Pass. Subj.). Subjunctive in a purpose clause. **Aorist is past-tense only in the indicative mood.

εἰς σωτηρίαν, (σωτηρία * Accus. Fem. Sing.). Adverbial accus. of reference.

ENGLISH TRANSLATION:

Like newborn babies, long for the pure spiritual milk, so that by it you may grow with respect to salvation,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Like newborn babies (ὡς ἀρτιγέννητα βρέφη)

βρέφη (βρεφος - an unborn or newborn child, baby * Nom. Neut. Pl.). Predicate Nom. This word would be enough, but with the adj. (ἀρτιγέννητος - newborn) added it implies a just-born baby ready to feed on its mother's milk for the first time. Sole or desperate hunger.

This continues the "new birth" analogy that is in the greater context. Cf. 1:23. Metaphor in keeping w/1:23. The emphasis is not on the fact that the baby is young, but on the fact that the baby is hungry. A healthy baby longs for milk.

Some claim that this either: 1) refers to the fact that the readers were recent converts; 2) they were immature (cf. use of "milk" below). I don't believe this is the case (cf. entire epistle for their spirituality). This is simply the analogy that Peter chose; it is applicable to all of us regardless of maturity level. (What is maturity anyway? - we all have areas of immaturity or at times act immaturity; none of us has arrived as Paul reminds us in Phil. 3 and Romans 7).

2 Timothy 3:15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

long for the pure spiritual milk, (τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε,)

ἐπιποθήσατε, (ἐπιποθεω - to long for * 2PP Aor. Impv. Act.). Imperative of command. The prefix ἐπι intensifies the verb. It is to strongly desire something. Cf. Phil. 2:26.

Two characteristics of this "milk" - it is "pure" and "spiritual."

λογικός, ἢ, ὄν (a favorite expr. of philosophers since Aristot.; Dit., Syll.3 803, 5. Not LXX, but oft. Philo) rational, spiritual λογικὴ λατρεία a spiritual service Ro 12:1 (cf. Herm. Wr. 1, 31 λογικὴ θυσία 13, 18; 21; Epict. 1, 16, 20f the singing of hymns is the religious service of man, as a λογικός=a being endowed with reason; 3, 1, 26 τὸ λογικὸν ἔχεις ἐξαίρετον, τοῦτο κόσμει καὶ καλλώπιζε. Philo, Spec. Leg. 1, 277 God places no value on sacrificial animals, but on τοῦ θύοντος πνεῦμα λογικόν. Test. Levi 3:6 l. καὶ ἀναίμακτος προσφορά [v.l. θυσία]; Euseb., H.E. 4, 23, 13 Schwartz; cf. the paraenetic pattern of Plut., Mor. 478d-e.-Rtztst., Mysterienrel.3 328f; Ltm., Hdb. exc. on Ro 12:1; B Schmidt, D. geistige Gebet, Diss. Bresl. '16; OCasel, Jahrb. f. Liturgiewissensch. 4, '24, 38ff; CFDMoule, JTS n.s. I, '50, 34f). Most likely τὸ λογικὸν ἄδολον γάλα 1 Pt 2:2 is to be taken in the same way pure spiritual milk; it is to be borne in mind that λ. means spiritual not only in the sense of πνευματικός, but also in contrast to 'literal', w. the mng. 'metaphorical' (cf. Pel-Leg. p. 20: the bishop is the shepherd τῶν λογικῶν προβάτων τοῦ Χριστοῦ; Euseb., H.E. 1, 1, 4 ἐκ λογικῶν λειμώνων).—Gerh Kittel, TW IV 145-7. M-M.*

λογικός, is an adjective that comes from logo". It can mean spiritual, rational, or pertaining to the word.

ἄδολον (ἄδολος - genuine, guileless * Accus. Neut. Sing. Adj.). Pure as opposed to contaminated.

Was almost a technical term for corn that was free from contaminants [so Barclay, 192] Cf. tainted dog food problem here in Rochester.

"'Pure' milk meant that it had not been mixed with anything else; the term is used in business documents for sales of unadulterated foods. Pure 'spiritual' . . . milk is a possible translation, but the adjective here more often means 'rational' and could well be rendered 'milk of the word'" [Keener, 712]

Contaminated milk resulted in thousands of deaths, mostly in children, prior to the process of pasteurization. The sickness was called, "Milk Fever." Many Christians are suffering from "milk fever" due to drinking contaminated milk. The milk is to be "pure" (necessity of pure doctrine). I was telling some folks a week ago that Preachers should be every bit as equipped as medical doctors

"What you win them with is likely what you win them to. If you win them with the Gospel, you'll win them to the Gospel. If you win them with technique, programs, entertainment, and personal charisma, you might end up winning them to yourself and your methods . . . but it's likely that they won't be won to the Gospel first and foremost. . . . The implication is that once you try to turn the corner from technique, program, or entertainment to the Gospel, it's likely that you'll either lose them, or they will be converted to you, not Christ. The Gospel of Christ has never needed the gimmicks of men to effect conversion in the soul (Rom. 1:16; 1 Cor. 2:1-5)." [Mark Dever and Paul Alexander, The Deliberate Church, 44]

"In view of postmodern culture's relentless output of informational junk food through radio, television, films, the internet, computer games, books, periodicals, and even so-called Christian pulpits—all of which causes spiritual malnourishment and dulls appetites for genuine spiritual food—believers must commit to regular nourishment from God's Word." [MacArthur, 100]

One can almost picture starving children in third world countries as a metaphor for what believers look like in America today.

Why the Word? Immediate context implies it; wider context of the NT implies it; alludes to Psalm 119:20,131 where the same verb (ἐπιποθεω) is used in the LXX; Rabbis commonly referred to the word as "milk."

Only other use is in Romans 12:1.

"The Jewish writers speak of . . . "the milk of the law", of which they generally interpret the passage in Isaiah 55:1 but it is much better applied to the Gospel, which is the milk of the word, or "rational milk": not that the Gospel is a scheme according to the carnal reason of men; it is contrary to that, and above sound reason, though not repugnant to it; but it is what is calculated for faith, the spiritual reason of men, and for such who have their spiritual senses exercised, to discern between good and evil; it is a spiritual drink, and is made up of spiritual things, and suited to the spiritual man; it is milk, not in a natural, but in a mystic and spiritual sense: the Syriac version renders it, "the word which is as milk, pure and spiritual": and it is "sincere"; without mixture, unadulterated with the inventions and doctrines of men, Jews or heretics: or "without deceit"; being neither deceitfully handled by the faithful ministers of it, nor causing deceit, or deceiving those that cordially receive it." [Gill, 43-44]

Hunger like a baby for God's Word. No immaturity is implied by Peter's use of "milk" here as some commentators suppose (milk vs. meat). Nor in the use of "babes." Peter is simply using an analogy. Milk fits the analogy. Be silly for Peter to say, like new born babies, long for meat (porterhouse steak)!

1 Corinthians 3:2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able

Hebrews 5:13-14 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

To impose these contexts on Peter's readers is w/o warrant.

Natural man does not want pure spiritual milk. He cannot understand it (cf. 1 Cor. 2).

Something else the metaphor implies: that we are dependant on God and His Word for our very lives, just as an infant is dependant on his mother for his very life. We are needy. Cf. Matt. 4:4.

so that by it you may grow with respect to salvation– (ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,)

Note that the KJV omits this phrase: ". . . perhaps because a salvation to which one might attain by spiritual growth seemed inconsistent with a distinctly eschatological salvation waiting to be revealed at the last day (1:4; cf. 1:9). The phrase is found in all the earlier and better MSS and should be retained." [Michaels, 82]

ἵνα ἐν αὐτῷ (αὐτῷ * 3S Dat. Neut. Sing. Indep. Personal PN).

αὐξηθῆτε (αυξανω - to grow * 2PP Aor. Pass. Subj.). Subjunctive in a purpose clause. **Aorist is past-tense only in the indicative mood. This is the purpose or result.

εἰς σωτηρίαν, (σωτηρία * Accus. Fem. Sing.). Adverbial accus. of reference.

What "salvation" is in view here? It is eschatological (cf. 1:5, 9, 10, 13), but the emphasis is that you cannot

separate the temporal from the eternal. This is salvation with a view toward sanctification (cf. Phil. 2:12-13). This isn't works salvation (perhaps why the KJV omits this phrase - MSS background).

"Peter's point is that spiritual growth is necessary for eschatological salvation. The evidence that one has been begotten by the Father through the word is that believers continue to long for that word and become increasingly mature. Such a view fits well . . . with the context of 1:5-11." [Schreiner, 101]

You can't be "born again" (born like a baby) and not grow. What would happen to an infant if it is neglected; if it doesn't get the nourishment it needs?

Back to verse 1 - nothing ruins an appetite for God's Word more than sin. Examples?

A spiritually healthy Xn is a hungry Xn. One of the greatest marks of a healthy Xn life is the desire to learn.

Growth comes by way of feeding on God's Word. This goes back to "preaching" above.

2:3 EXEGESIS

GREEK TEXT:

εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

εἰ ἐγεύσασθε (γευομαι - to taste, partake of * 2PP Aor. Middle Ind.). Culminative aorist (perfective). First Class Condition.

ὅτι χρηστὸς (χρηστος - good, serviceable * Nom. Masc. Sing. Adj.).

ὁ κύριος. (κύριος * Nom. Masc. Sing.). Subject Nom.

ENGLISH TRANSLATION:

if indeed you have tasted the kindness of the Lord.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

if indeed you have tasted the kindness of the Lord. (εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.)

Allusion to Psalm 34:8 - "O taste and see that the Lord is good." Same word is used in the LXX. God is kind; he is good. Both the Hebrew word "tobin" and the Grk. word used here (which is the same in the LXX) refer to kindness in nature. Kindness or goodness is one of God's attributes. He doesn't do wrong. He is the standard of the universe for what good is. Psalm 33:5.

But let's not forget the context; the goodness of the Gospel. Some hear it and are offended (always been the case), others hear it and are drawn to God's goodness. Amazing how the same Gospel can illicit two polar responses: one group hears it and thinks that it is bad (what me a sinner? repent? Jesus the only way? God's wrath will fall upon me if I don't? Hell?); the other thinks it's good (Thank you Lord for saving so unworthy a sinner as I). Romans 1:16; 1 Cor. 1:16-25; 2 Cor. 4:3-4.

εἰ ἐγεύσασθε (γευομαι - to taste, partake of * 2PP Aor. Middle Ind.). Culminative aorist (perfective). First Class Condition.

χρηστὸς - this word is used to mean "delicious" when applied to foods (as milk here). Cf. Keener, 712.

If one has tasted of God's kindness, he will want to continue to taste, drink in, His Word. Not obligation to do so (contra Barclay), but a reminder of who we are and what we need. Should be natural.

"Love for and delight in God's Word always marks the truly saved. Jesus said, 'If you continue in my word, then you are truly disciples of mine; and you will know the truth, and the truth will make you free' (John 8:31-32). The apostle Paul echoed those principles when he said, 'I joyfully concur with the law of God in the inner man' (Rom. 7:22). The Old Testament saints also expressed a strong desire for the Word of God. Job declared, 'I have treasure the words of His mouth more than my necessary food' (Job 23:12). The opening psalm declares that the godly man's 'delight is in the law of the Lord, and in His law he meditates

day and night' (Ps. 1:2; cf. 19:9-10; 40:8). The prophet Jeremiah cherished God's revelation in a difficult time: 'Your words were found and I ate them, and your words became for me a joy and the delight of my heart' (Jer. 15:16)." [MacArthur, 95]

Psalm 119 is the longest chapter in the Bible. The dominant theme is the believer's delight in God's Word. Verses 97-104 summarize this delight:

97 O how I love Thy law! It is my meditation all the day. 98 Thy commandments make me wiser than my enemies, For they are ever mine. 99 I have more insight than all my teachers, For Thy testimonies are my meditation. 100 I understand more than the aged, Because I have observed Thy precepts. 101 I have restrained my feet from every evil way, That I may keep Thy word. 102 I have not turned aside from Thine ordinances, For Thou Thyself hast taught me. 103 How sweet are Thy words to my taste! Yes, sweeter than honey to my mouth! 104 From Thy precepts I get understanding; Therefore I hate every false way.

Have you "tasted of his kindness?" Have you savored his glory? The reference begins at salvation, but it continues t/o life does it not? We "taste" of his kindness at every Sunday morning worship event; when we hear the word proclaimed. So this ending brings us full circle back to the beginning.

Titus 2:11-3:7 summarizes this section.