

Verse								
1	Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας							
	Verb	T	V	M	G/P	N	C	Lexical Form
	Translation:							
	Peter, an apostle of Jesus Christ, to the elect sojourners of the diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia.							
	Notes							
	ἐκλεκτοῖς παρεπιδήμοις is the term in 1 Peter that defines in an overarching sense the identity of God's people.							
	ἐκλεκτοῖς carries with it the underpinning foundation of God's sovereign grace in salvation. The nature of this sovereign grace will be fleshed out in the subsequent verse (and the letter as a whole).							
	While παρεπιδήμοις is often glossed as 'exiles', I wonder if the connotation in English is appropriate given this note from BDAG: "The cognates παρεπιδημέω and παρεπιδημία are used in connection w. civil servants who distinguish themselves for exemplary conduct while on international duty. Sim. the author of 1 Pt makes an intimate connection between the status of the addressees (as virtual visitors in the world because of their special relation to God through Jesus Christ) and their moral responsibility." ("παρεπίδημος", BDAG, Accordance 13). I have chosen the translation "sojourners" because it carries less of a sense of being "driven out and victimized against one's will", and lends itself more to a sense of purposeful, missional sojourning during one's time deployed as an emissary in a foreign land while awaiting one's eventual return home. Other possible glosses are "foreigners" or "strangers" to reflect the spiritual/ethical gulf between the Christian and the surrounding unbelieving culture he/she inhabits.							
	Consider Jobes' compelling proposal concerning the historical background to this opening address: "This commentary presents the possibility that the people to whom Peter writes were Christians from Rome who were deported to Roman colonies in Asia Minor during one of the several expulsions in the first century (see "Roman Colonization and the Origin of 1 Peter" in the introduction). Peter, the apostle associated with Rome, uses their disorienting experience to instruct and encourage them with his insight that all Christians are in a real sense foreigners to their place of residence, regardless of where they are living, whenever Christian values and customs conflict with those of the dominant society." <sup>1</sup> It is							

<sup>1</sup> Jobes, K. H. (2005). *1 Peter* (p. 61). Grand Rapids, MI: Baker Academic.

	unlikely that the term διασπορᾶς refers to the well-known Jewish diaspora (cf. the addressees' pagan background alluded to 1:18), but instead relates to the scattering of Christians throughout the region, be it through deportation or conversion through missionary efforts.							
2	κατὰ πρόγνωσιν θεοῦ πατὴρ ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.							
	Verb	T	V	M	G/P	N	C	Lexical Form
	πληθυνθείη	1A	Pss	Opt				πληθυνω
	<p>Translation:</p> <p>According to the predetermination of God the Father, by the Holy Spirit, unto obedience and sprinkling by the blood of Jesus Christ, grace and peace be multiplied to you.</p> <p>Notes</p> <p>κατὰ πρόγνωσιν θεοῦ - the elect sojourners have been chosen according to the predetermination/foreknowledge of God the Father,</p> <p>ἐν ἁγιασμῷ πνεύματος – the work of the Holy Spirit is grammatically expressed as a dative of instrumentality.</p> <p>εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ - the result of this foreknowledge is the chosen ones' obedience to Christ and "sprinkling" (cleansing) by his blood (cf. Lev 16:15, Heb 9:13). Our obedience is undoubtedly dependent on Christ's cleansing and purifying of our sinful hearts, rather than any self-willed moral reformation on our part.</p> <p>The point of this Trinitarian explanation of the basis, instrumentality and result of God's elect sojourners reflects the divine initiative of the Triune Godhead in salvation. Obedience is the purpose/result of being chosen, not the grounds/basis for being chosen, thereby emphasizing God's sovereign grace in salvation.</p>							
3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,							
	Verb	T	V	M	G/P	N	C	Lexical Form
	ἀναγεννήσας	1A	Act	Ptc	M	S	N	ἀναγενναω
	ζῶσαν	Pre	Act	Ptc	F	S	A	ζαω
	<p>Translation:</p>							

	Blessed be the God and Father of our Lord Jesus Christ, the one who according to his great mercy caused us to be born again unto a living hope through the resurrection of Jesus Christ from the dead								
	<p>Notes</p> <p>The Father's character and work is on display here, demonstrating his worthiness to be praised and our joyful obligation to bless his name. What is significant is the syntactic construction by which his character and work is expressed.</p> <p>ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς – woodenly, this reads “the according-to-his-great-mercy-caused-us-to-be-born-again one”. The preposition phrase ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς attributively modifies the substantive participle ἀναγεννήσας. The combination of syntactic elements highlights how his work of salvation flows from his merciful character.</p> <p>εἰς ἐλπίδα ζῶσαν – cf. 1:2, where εἰς is used to convey the result of obedience and sprinkling by Jesus' blood. Similarly, here we see that the result of being born again is to bring us into a living hope. The connection between living according to an eternal hope and holy living will be explored in the rest of the letter. What you set your hope on undeniably governs your ultimate allegiance.</p> <p>δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν – this “living” hope takes alignment with Jesus' resurrection from the dead. Christ's resurrection is the means by which we are brought into this living hope. We have a hope that is living because the Source of that hope is Himself alive. We therefore have the certainty that we have been made alive with him, and await resurrection on the final day (an implicit eschatological note can thereby be seen in this phrase).</p>								
4	εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμόραντον τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	τετηρημένην	Per	Pss	Ptc	F	S	A	τηρεω	Attr ptc
	<p>Translation:</p> <p>for an inheritance which is imperishable, undefiled, unfading, kept in heaven for you</p>								
	<p>Notes</p> <p>The imperishable, undefiled, unfading nature of the inheritance that we have been saved for is accentuated by the alliterative, rhyming repetition of ἄφθαρτον καὶ ἀμίαντον καὶ ἀμόραντον. This introduces an antithetical contrast between the imperishable/uncorruptible nature of that which characterizes all that has been</p>								

	<p>and will be reconstituted in Christ, versus the perishable corruptibility of that which is aligned to the passing nature of the present evil age.</p> <p>The divine passive participle <i>τετηρημένην</i> functions attributively to describe the inheritance. God himself is keeping it for us in heaven. My friend, Isaac Chan alludes to Matt 6:20 to foreground the eternal security associated with this heavenly sphere. This enhances the grounds for our hope as we sojourn in the present.</p>							
5	<p>τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ</p>							
	Verb	T	V	M	G/P	N	C	Lexical Form
	φρουρουμένους	Pre	Pss	Ptc	M	P	A	φρουρεω
	ἀποκαλυφθῆναι	1A	Pss	Inf				ἀποκαλυπτω
<p>Translation:</p> <p>Those who by the power of God are being guarded through faith for a salvation which is ready to be revealed in the last time,</p>								
<p>Notes</p> <p>Verse 5 is in apposition to the pronoun <i>ὑμεῖς</i>, fleshing out a salient mark of Peter's addressees. They are the ones who are being guarded by God, in his power, through faith for salvation. This ties in with Jude 1 "those who are kept for Jesus Christ". Insecurity and anxiety naturally arises when we consider our own powerlessness and inability to rescue ourselves. But when we consider that the Father of our Lord Jesus Christ is our very own Father, the one by whose power we are being guarded, that changes everything about the way we live. The language of "guarding, keeping, inheritance" alludes to our identity as adopted sons of God and heirs of the kingdom.</p> <p>We are being guarded "through faith". So often we turn to man-made self-protective strategies. Where does prayer and intimacy show up the most? When we reach the end of our rope and see our helplessness with eyes wide open, but find at the end of our rope the unending power of God to keep us in his love.</p> <p>A salvation "ready to be revealed in the last time" gives a sense of imminence and certainty to our salvation. We wait not as those who are far away or living a pipe dream. We wait for the Lord with confidence because of the certain imminence of the consummation of the salvation in which we already stand because of Jesus.</p>								

6	ἐν ᾧ ἀγαλλιᾶσθε ὀλίγον ἄρτι, εἰ δέον ἐστίν, λυπηθέντας ἐν ποικίλοις πειρασμοῖς,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀγαλλιᾶσθε	Pre	Mid	Ind	2	P		ἀγαλλιαω	MV
	ἐστίν	Pre	Act	Ind	3	S		Εἰμι	Eq verb
	λυπηθέντας	1A	Pss	Ptc	M	P	A	λυπεω	Adv Ptc
<p>Translation:</p> <p>In which you rejoice, though now for a little while, if it is necessary, being grieved by various trials</p> <p>Notes</p> <p>The tension of living in the already-but-not-yet can be seen in v6. We rejoice and hope in this certain salvation, yet, it is necessary that we are grieved by various trials.</p> <p>λυπηθέντας is a participle functioning adverbially to modify ἀγαλλιᾶσθε concessively – ‘in which you rejoice...<i>though</i>... being grieved by various trials..’</p> <p>The phrase εἰ δέον ἐστίν is significant. The εἰ does not seem to be used in a conditional or doubtful sense, but is used even to buttress the sureness of the necessity of suffering. (“if it is necessary, [and I’m sure it is]). The context reinforces this, as there is a greater purpose behind these trials, explained in v7. Thankfully, the grief is relatively short-lived (cf. 2 Cor 4:17).</p> <p>The applicability of this verse is seen through the phrase “various trials”. Whether life-threatening or mundane, suffering grieves us. πειρασμοῖς can also mean temptation, which brings Matt 4:1-11 to mind. While the sense in this context is more trial than temptation, there is a link to Christ in that we follow in his footsteps – the pattern of his life dictates the pattern of our lives lived in him, a recurrent theme in Scripture and this letter.</p>									
7	ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀπολλυμένου	Pre	Mid	Ptc	N	S	G	ἀπολλυμι	Attr Ptc
	δοκιμαζομένου	Pre	Pss	Ptc	N	S	G	Δοκιμαζω	Adv Ptc
	εὐρεθῇ	1A	Pss	Sub	3	S		Εὕρισκω	Purp Subj
<p>Translation:</p>									

	<p>So that the genuineness of your faith which is more precious than gold which perishes, through being tested through fire, may be found in praise and glory and honor in the revelation of Jesus Christ.</p>																																																															
	<p>Notes</p> <p>The repetition seen in the related roots δοκίμιον and δοκιμαζω highlights the the point of our suffering, trial and grief. So that our faith may be a genuine one having been tested and refined by fire.</p> <p>Again we see the contrast between that which perishes and that which endures. Even the alluring external beauty of gold is shown to be inferior to the enduring, eternal beauty of faith, a motif that will be used in the context of real interpersonal struggles that Peter’s hearers are facing (cf. 1 Peter 3:3).</p> <p>The eschatological note of “praise, glory and honor” when Jesus comes relates to the vindication of genuine faith of believers. It is undoubtedly related to ascribing praise glory and honor to Jesus, but here the emphasis is on how believers will be crowned in that glory when Jesus comes again. Opprobrium and calumny faced in this age is insignificant in the light of that glory. All this helps believers not to see suffering as a sign of God’s disapproval of them, but rather to see that suffering is a necessary process by which the elect sojourners of God are perfected for their destination.</p>																																																															
8	<p>ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ</p> <table><tr><td>Verb</td><td>T</td><td>V</td><td>M</td><td>G/P</td><td>N</td><td>C</td><td>Lexical Form</td><td>Function</td></tr><tr><td>ἰδόντες</td><td>2A</td><td>Act</td><td>Ptc</td><td>M</td><td>P</td><td>N</td><td>ὁραω</td><td>Adv Ptc</td></tr><tr><td>ἀγαπᾶτε</td><td>Pre</td><td>Act</td><td>Ind</td><td>2</td><td>P</td><td></td><td>ἀγαπαω</td><td>MV</td></tr><tr><td>ὁρῶντες</td><td>Pre</td><td>Act</td><td>Ptc</td><td>M</td><td>P</td><td>N</td><td>ὁραω</td><td>Adv Ptc</td></tr><tr><td>πιστεύοντες</td><td>Pre</td><td>Act</td><td>Ptc</td><td>M</td><td>P</td><td>N</td><td>Πιστευω</td><td>Adv Ptc</td></tr><tr><td>ἀγαλλιᾶσθε</td><td>Pre</td><td>Mid</td><td>Ind</td><td>2</td><td>P</td><td></td><td>ἀγαλλιαω</td><td>MV</td></tr><tr><td>δεδοξασμένῳ</td><td>Per</td><td>Pss</td><td>Ptc</td><td>F</td><td>S</td><td>D</td><td>δοξαζω</td><td>Attr Ptc</td></tr></table> <p>Translation:</p> <p>(though) you have not seen him, you love (him). Though you do not currently see him, but because you believe, you rejoice with a joy that is inexpressible and filled with glory,</p>	Verb	T	V	M	G/P	N	C	Lexical Form	Function	ἰδόντες	2A	Act	Ptc	M	P	N	ὁραω	Adv Ptc	ἀγαπᾶτε	Pre	Act	Ind	2	P		ἀγαπαω	MV	ὁρῶντες	Pre	Act	Ptc	M	P	N	ὁραω	Adv Ptc	πιστεύοντες	Pre	Act	Ptc	M	P	N	Πιστευω	Adv Ptc	ἀγαλλιᾶσθε	Pre	Mid	Ind	2	P		ἀγαλλιαω	MV	δεδοξασμένῳ	Per	Pss	Ptc	F	S	D	δοξαζω	Attr Ptc
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	<p>Notes</p> <p>This is a commendation of the extant faith of Peter’s addressees who have walked by faith and not by sight (cf. Heb 11:1-2, John 20:27-29). ὁρῶντες modifies ἀγαλλιᾶσθε concessively, πιστεύοντες modifies ἀγαλλιᾶσθε as a participle of cause. Faith leads to joy even in the midst of deep suffering, which accounts for its inexpressible, glorious nature – being a work of the Spirit (Gal 5:22). The consistent use of the present tense for most of the verbs and participles highlights the ongoing integrity of their faith. Even in the present, their joy is “filled with glory” reflecting how the eschatological kingdom has already broken into the present, and believers are inexorably bound up in a redemptive trajectory leading to the fullness of glorification.</p>								
9	κοιμίζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	κοιμίζόμενοι	Pre	Mid	Ptc	M	P	N	κοιμίζω	Adv Ptc
	Translation:								
	As a result, receiving the end goal of your faith, the salvation of your souls.								
10	Notes								
	κοιμίζόμενοι modifies ἀγαλλιᾶσθε adverbially as a participle of result. The result of perseverance in this counter-intuitive, counter-cultural, faith-suffused joy is the prize, the telos, “the salvation of your souls.” Following God’s divine initiative in election highlighted in v1-2, V3-9 is one long statement, fronted by thanksgiving to the Father, that traces the rest of the ordo salutis: regeneration/conversion (v3), Justification/Adoption (vv.4-5), sanctification-perseverance (vv.6-8), glorification (v9).								
	περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐξεζήτησαν	1A	Act	Ind	3	P		ἐκζητεω	MV
10	ἐξηραύνησαν	1A	Act	Ind	3	P		ἐξηραυνω	MV
	προφητεύσαντες	1A	Act	Ptc	M	P	N	Προφητεω	Attr Ptc
	Translation:								
	Concerning this salvation, the prophets who prophesied concerning the grace that was to be yours, searched earnestly and made careful inquiry								

	<p>Notes</p> <p>The fronting of the verbs ἐξεζήτησαν and ἐξηραύνησα unveils the nature of special revelation – that it is not the product of human fabrication, but is God’s special revelation that he has ordained through his instruments – the prophets. Divine revelation does not overrule human agency but is seen here to be given through the earnest searching and careful inquiry of the prophets. The biblical theological implications of this statement are clear – as the NT believers Peter addresses are the beneficiaries of OT prophecy which concerns “the grace that was to be yours”. While the prophets were bringing God’s message of grace to the people of their own time, what is tellingly foregrounded for Peter’s audience is the forward-looking nature of their prophetic ministry, which points to a later and greater fulfilment of that grace.</p>																																											
11	<p>ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.</p> <table border="1"> <thead> <tr> <th>Verb</th><th>T</th><th>V</th><th>M</th><th>G/P</th><th>N</th><th>C</th><th>Lexical Form</th><th>Function</th></tr> </thead> <tbody> <tr> <td>ἐραυνῶντες</td><td>Pre</td><td>Act</td><td>Ptc</td><td>M</td><td>P</td><td>N</td><td>ἐραυνῶ</td><td>Adv Ptc</td></tr> <tr> <td>ἐδήλου</td><td>Impf</td><td>Act</td><td>Ind</td><td>3</td><td>S</td><td></td><td>Δηλω</td><td>MV</td></tr> <tr> <td>προμαρτυρόμενον</td><td>Pre</td><td>Mid</td><td>Ptc</td><td>N</td><td>S</td><td>N</td><td>προμαρτυρομαι</td><td>Adv Ptc</td></tr> </tbody> </table> <p>Translation:</p> <p>By inquiring into what circumstance or what kind of time the Spirit of Christ in them was making clear, through his bearing witness beforehand about the sufferings of Christ and the glories after these (sufferings).</p> <p>Notes</p> <p>The ESV translate τίνα ἢ ποῖον καιρὸν as “what person or time”. However, I am in favor of Jobes’ argument that “in all other occurrences in 1 Peter, <i>tis, ti</i> function as pronouns. This would seem to tilt the meaning to be that the prophets wanted to know to whom or what sort of time their prophecies pointed. However, even if <i>tina</i> here is taken as a pronoun in agreement with general NT usage, it need not be understood as masculine singular accusative, referring to <i>who</i> the Messiah will be. If <i>tina</i> is parsed as a neuter plural accusative interrogative pronoun (what things?), the search of the prophets is not centered on <i>who</i> the person of the Messiah would be but on <i>what circumstances</i> would lead to his suffering.”<sup>2</sup></p> <p>The “Spirit of Christ” bore witness beforehand concerning Jesus’ suffering and later glory. This reinforces the “suffering-first, glory-later” dynamic of the Christian life as we follow in his footsteps. This also highlights the unity of</p>								Verb	T	V	M	G/P	N	C	Lexical Form	Function	ἐραυνῶντες	Pre	Act	Ptc	M	P	N	ἐραυνῶ	Adv Ptc	ἐδήλου	Impf	Act	Ind	3	S		Δηλω	MV	προμαρτυρόμενον	Pre	Mid	Ptc	N	S	N	προμαρτυρομαι	Adv Ptc
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<sup>2</sup> Jobes, K. H. (2005). *1 Peter* (pp. 102–103). Grand Rapids, MI: Baker Academic.

	Scripture and the centrality of Christ in the Old-Testament (cf. Luke 24:44-47). The New Testament is not an aberration from the Old, but represents its blossoming fulfilment according to the continuity of progressive revelation. This reinforces the authenticity and credibility of God’s revelation to the elect sojourners in Christ.								
12	οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτὰ ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀπεκαλύφθη	1A	Pss	Ind	3	S		ἀποκαλυπτω	MV
	ἀνηγγέλη	2A	Pss	Ind	3	S		ἀναγγελλω	MV
	εὐαγγελισαμένων	1A	Mid	Ptc	M	P	G	Εὐαγγελίζω	Subst Ptc
	ἀποσταλέντι	2A	Pss	Ptc	N	S	D	ἀποστελλω	Attr
	ἐπιθυμοῦσιν	Pre	Act	Ind	3	P		ἐπιθυμεω	MV
	παρακύψαι	1A	Act	Inf				παρακυπτω	Comp Inf
	Translation:								
	To whom it was revealed that not (for) themselves but (for) you they were serving, (in) the things which now have been proclaimed to you through the ones who preached the good news to you by the Holy Spirit who was sent from heaven, things into which angels desire to steal a glance at.								
13	Notes								
	What is highlighted in this verse is the wonderful privilege and advantage Peter’s hearers have – that they were served by the OT prophets, through the apostolic, witness by which they were evangelized and the Spirit-engendered illumination by which they understood and believed God’s saving message. Angels long to perceive the mystery of God’s salvation and are not able to, however, the church stands in a privileged position of being the happy recipients of the fulfilment of the good news which only came in shadowy form in the OT. V10-12 is a kind of transitional sub-section. It highlights the privilege of New Testament believers who stand in the unity of God’s revelation across Old and New Testament, grounded in the authentic revelatory work of Christ’s Spirit shown in v10-12. This allows Peter to exhort his hearers towards application in 1:13-2:3 that leans heavily on Old Testament quotation/allusion.								
	Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἀναζωσάμενοι	1A	Dep	Ptc	M	P	N	ἀναζωννυμι	Adv Ptc

	νήφοντες	Pre	Act	Ptc	M	P	N	νηφω	Adv Ptc
	ἐλπίζετε	1A	Act	Impv	2	P		ἐλπίζω	Comd
	φερομένην	Pre	Pss	Ptc	F	S	A	φέρω	Attr Ptc
	<p>Translation:</p> <p>Therefore, girding up the loins of your minds, being sober-minded, fully hope in the grace being brought to you in the revelation of Jesus Christ.</p>								
	<p>Notes</p> <p>The conjunction <i>διο</i> signals a transition to a more applicatory phase of the discourse. The two participles <i>ἀναζωσάμενο</i> and <i>νήφοντες</i> modify the main command <i>ἐλπίζετε</i> as participles of manner, to show how Peter's hearers are to "hope". There is a double emphasis on "the mind", as in "gird up the loins of your <i>mind</i>", and "being sober-minded" or "self-controlled". However, there is also an implicit call to action – the act of 'girding up' is a preparation for movement. In other words, the kind of hope that Peter is calling his hearers to is not a partial, thoughtless, passive kind of wishful thinking. It is to be a fully-orbed, holistic, mind and body response of faith to the grace of God. In other words, the saving truth of God brought to them in the revelation of Jesus Christ is meant to be hoped on in a spiritually galvanizing way that motivates godly living in the present.</p>								
14	ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	συσχηματιζόμενοι	Pre	Pss	Ptc	M	P	N	συσχηματιζω	Adv Ptc
	<p>Translation:</p> <p>Like obedient children, by not being conformed to the former (things) in the ignorance of your passions,</p>								
	<p>Notes</p> <p><i>μὴ συσχηματιζόμενοι</i> is an adverbial participle of means that modifies the verb <i>γενήθητε</i> in v15. Elect sojourners are to live out their identity as adopted sons and heirs of an imperishable inheritance by not being conformed to the former things. Peter's hearers have a past- likely a pagan one. They have been redeemed from that past not so that they can return to it, but so they can resist it in obedient faith. Capitulation to former sin reflects the influence of the "ignorance of (your) passions".</p>								

	<p>There is no gnostic disparagement of emotion taking place here. Rather, ἐπιθυμίαις does not refer to all kinds of desires but specifically the kind that runs against the grain of holiness. It is marked by an ignorance of God's holy truths that inform holy living. Instead, it seeks the instant gratification that the flesh craves.</p> <p>Note the fleshing out of εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ (v2) that takes place from v14-19.</p>								
15	ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	καλέσαντα	1A	Act	Ptc	M	S	A	καλεω	Subst Ptc
	γενήθητε,	1A	Dep	Impv	2	P		γίνομαι	Impv
	<p>Translation:</p> <p>But since the one who called you is holy, also be similarly holy in all your conduct.</p> <p>Notes</p> <p>The grounds for our holy living is in the character of the one who has called them (and by extension, us). We are not to be conformed to what we have been redeemed from, but we are to increasingly image the one who has recreated us in his likeness, in true righteousness and holiness (Eph 4:24).</p>								
16	διότι γέγραπται · ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	γέγραπται	Per	Pss	Ind	3	S		γραφω	MV
	ἔσεσθε	Fut	Act	Ind	2	P		Εἰμι	Eq Verb
	<p>Translation:</p> <p>Because it is written: "You shall be holy, because I am holy."</p> <p>Notes</p> <p>The explicit reference to Leviticus 19:2, 20:7 points to the enduring applicability and relevance of God's law. OT revelation is cited as the grounds for Peter's NT exhortation. While there is discontinuity across Old and New Testament, what is foregrounded here is its broader unity. It is a unity that finds its center in Christ, who is the one in whose image we are being conformed. Tellingly the Leviticus references take place in the context of exhortations to all the people of Israel. This is a dictum that concerns every member of the covenant community, not just a select few.</p>								

17

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

Verb	T	V	M	G/P	N	C	Lexical Form	Function
ἐπικαλεῖσθε	Pre	Act	Ind	2	P		ἐπικαλεω	MV
κρίνοντα	Pre	Act	Ptc	M	S	A	Κρινω	Attr Ptc
ἀναστράφητε	2A	Pss	Impv	2	P		ἀναστραφω	Comd

Translation:

And if you call on the Father who is the one who judges impartially according to each one’s work, in fear conduct yourself during the time of your sojourning.

Notes

The protasis-apodosis construction here presents the implication of the reality of our family identity. If we are sons of the Father who is the impartial judge, it makes sense to live in godly fear of Him while sojourning in the present age. The main verb here is the command to conduct oneself in fear, which is a fitting response to believing that the Lord is the Judge.

Works are not the basis for our final justification. From start to end, the basis is God’s grace working through faith. However, though judgment is not *by* works, it is *according to* works. The difference being that judgment by works makes our salvation contingent on whether we measure up meritoriously by our works, whereas judgment according to works emphasizes the necessity of a faith evidenced by works, though the works in themselves are not meritorious.

18

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

Verb	T	V	M	G/P	N	C	Lexical Form	Function
εἰδότες	Per	Act	Ptc	M	P	N	Οἶδα	Adv Ptc
ἐλυτρώθητε	1A	Pss	Ind	2	P		λυτρωω	MV

Translation:

Because you know that you were not ransomed by perishable things like silver and gold from your futile conduct inherited from your ancestors,

Notes

Verses 18-19 combine to provide another reason for elect sojourners to conduct themselves in fear during their sojourning. Verse 18 presents what Peter’s hearers were not ransomed by, and what they were ransomed from.

	<p>φθαρτοῖς stands in contrast with the ἀφθαρτον nature of the inheritance (v4) being kept for us. How can the perishable cause us to inherit the imperishable? Rather we need something much better to ransom us (cf. Mark 10:45).</p> <p>What were Peter's hearers ransomed from? Their futile conduct inherited from their ancestors. The adjective πατροπαραδότου locates this futility in what is likely to be pagan traditions, given that Peter is unlikely to be referring to OT law as futile. The word ματαίας from ματαιος is the word used in the LXX to translate the Hebrew root לָצַח (vapor, vanity, emptiness) that is usually a substantive placeholder for idols (cf. Jer 2:5 LXX). This futile conduct likely refers to pagan idolatry involving pointless, empty sacrifices done in vain.</p>							
19	ἀλλὰ τιμὴν αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ							
	Verb	T	V	M	G/P	N	C	Lexical Form
	Function							
	Translation:							
	But by the precious blood of Christ like a lamb without blemish and without spot,							
20	Notes							
	V19 draws upon a divinely sanctioned purification ritual – Numbers 19, alluded to in Heb 9:13-14. But could also generally allude to the whole Levitical sacrificial system.							
	The precious blood of Christ shows that we were redeemed at great cost. Lest we spurn the blood of Christ and treat it with blasphemous disregard, we must conduct ourselves in the reverent fear with which true sons relate to their Father. Thus is the logic of v18-19.							
	προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς							
	Verb	T	V	M	G/P	N	C	Lexical Form
	προεγνωσμένου	1A	Pss	Ptc	M	S	G	προγινωσκω
	φανερωθέντο	1A	Pss	Ptc	3	S		φανερω
	Attr Ptc							
	Translation:							
	who was foreknown before the foundation of the world							
	But was made manifest in the last times							
	On account of you							
	Notes							

These verses point to the mysterious glory of the Incarnation. The Trinitarian basis for our salvation is also the basis for the Incarnation. It is the Son who is foreknown and foreloved, who took on flesh and was made manifest in the last times.

The clincher in this verse is the nondescript preposition phrase δι' ὑμᾶς – “on account of you”. Certainly, the Eternal Son willingly subordinated himself in an economic sense to the Father. He did so for the Father’s glory. But this preposition phrase movingly demonstrates that he took on flesh for his elect sojourners – “for you”. This is an intensely personal declaration of the foreknown Son’s love for his foreknown people.

21

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

Verb	T	V	M	G/P	N	C	Lexical Form	Function
ἐγείραντα	1A	Act	Ptc	M	S	A	ἐγείρω	Subst Ptc
δόντα	1A	Act	Ptc	M	S	A	διδωμι	Subst Ptc
εἶναι	Pre	Act	Inf				Εἶμι	Result Inf

Translation:

Those who through him are believers in God,  
The one who raised him from the dead and gave glory to him,  
With the result that your faith and hope are in God

Notes

V21 resonates with v3...

Just as v3 states that God’s elect are born again unto a living hope through the resurrection of Jesus Christ from the dead.

V21 identifies the elect as those that are believers, who believe through the risen, glorified Jesus and put their faith and hope in God. A similar concept of living hope is seen through direct association with Jesus’ resurrection. Christ’s resurrection is undeniably central to our identity as elect sojourners. Apart from that, there is no basis for our living hope, only a moribund despair. Apart from the resurrection of Jesus, the gospel is no living word, but a lifeless falsehood.

22

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

Verb	T	V	M	G/P	N	C	Lexical Form	Function
ἡγνικότες	Per	Act	Ptc	M	P	N	ἀγνίζω	Adv Ptc
ἀγαπήσατε	1A	Act	Impv	2	P		ἀγαπαω	Comd

Translation:

having purified your souls by the obedience of the truth unto sincere brotherly love, from pure hearts love one another earnestly.

Notes

The concepts of purification (cf. v19) and obedience (cf. v2, 14) are linked through an instrumental relationship. Obedience to the truth of the gospel purifies the soul (cf. Romans 1:5 and Romans 12:1-2). The outcome of this purification is sincere brotherly love (εἰς φιλαδελφίαν ἀνυπόκριτον).

The purification of the soul is the basis for loving one another from pure hearts. Elect sojourners are characterized by love for one another, calling to mind Jesus' command in John 10:34-35.

23

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

Verb	T	V	M	G/P	N	C	Lexical Form	Function
ἀναγεγεννημένοι	Per	Pss	Ptc	M	P	N	ἀναγενναω	Adv Ptc
ζῶντος	Pre	Act	Ptc	M	S	G	Ζαω	Attr Ptc
μένοντος	Pre	Act	Ptc	M	S	G	μενω	Attr Ptc

Translation:

Since you have been born again not from perishable seed but imperishable, through the living and abiding word of God.

Notes

Again, Peter appeals to their condition as those reborn in Christ as the grounds for their conformity to the brotherly love that Christ commands. However, he adds here that elect sojourners in Christ are products of imperishable seed, the living and abiding word of God. Abiding has the sense of remaining and enduring. This reinforces the contrast between the fleeting perishable nature of the sinful flesh versus the eternal, imperishable nature of God's living word. The perishable can only grant death. God's Word grants eternal life to all who believe.

	Why does Peter have to emphasize this contrast between the perishable and the imperishable? It is likely because his hearers are in danger of turning to what is perishable simply because it is expedient, rather than to endure temporary suffering while clinging by faith to what is imperishable. This is a theme that will be fleshed out more deeply in later chapters. Therefore, it must first rest on a solid foundation of what truly matters in light of eternity. Peter seems to be laying the groundwork of that foundation in this chapter.								
24	διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	ἐξηράνθη	1A	Pss	Ind	3	S		ξηραίνω	MV
	ἐξέπεσεν	1A	Pss	Ind	3	S		ἐκπιπτω	MV
	Translation:  Because All flesh is like grass And all its glory like the flower of grass The grass withers and the flower falls								
25	Notes  Lest Peter’s addressees forget their identity as foreigners in this world, lest they feel tempted to try to plant roots in the kingdom of man and put their hope in the fleeting glory of this fading world, he has to burst their bubble and show them the stark reality of the transience of sinful flesh and man-made glory. He does so by turning to the OT in this quotation of Isaiah 40:6-8. The imagery of withering grass and flowers powerfully conveys the here-today-gone-tomorrow nature of all that is grounded in the perishable.								
	τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.								
	Verb	T	V	M	G/P	N	C	Lexical Form	Function
	μένει	Pre	Act	Ind	3	S		μενω	MV
	ἐστὶν	Pre	Act	Ind	3	S		Εἰμι	MV
εὐαγγελισθὲν	1A	Pss	Ptc	N	S	N	Εὐαγγελίζω	Attr Ptc	
	Translation:								

	<p>But the word of the Lord remains forever, and this is the word that was preached as good news to you.</p>
	<p>Notes</p> <p>With 1 Peter 1:10-12 in mind, Isaiah's oracles point to a new Exodus and a suffering servant who will take on the iniquities of God's people. Isaiah pointed out the grace that was to belong to Peter's hearers. Peter demonstrates that what Isaiah prophesied has been fulfilled in the gospel of Jesus Christ. The good news of Jesus Christ is what is truly of eternal significance in a world that is passing away.</p>