

## First Peter 1:8-1:16

**1:8 – “Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,”**

Verse 1:6-7 dealt with faith.

Verse 1:8 addresses love and hope.

Together 1:6-8 cover the three greatest virtues: Faith, Hope and Love of 1 Corinthians 13.

- Faith is in the promises God.
- Love is for Jesus, the Son of God
- Hope is in the character of the Son of God

These three virtues combined together today in our lives give us a taste of the joy we will experience when this life is over and our salvation is complete.

Today this joy is inexpressible because we do not have the capacity to experience it or to understand it. But, we do have enough faith, hope and love to get us through the trials in this life as we are prepared for the full capacity of God.

### The Power of the Word

Peter had seen Jesus, the living Word. Peter knew and loved Jesus.

These believers had not heard nor seen Jesus. Yet, they also knew and loved Jesus.

How? They had heard the living Word taught and met Jesus, who is the Word, through the truth they heard.

In the OT believers were to love God and have faith in God.

In the NT this love and faith is towards Jesus.

Another clear indication that Jesus is God.

Because of their faith believers can have joy in the midst of trials.

**1:9 – “for you are receiving the end result of your faith, the salvation of your souls.”**

1:8 - [3739](#) ον whom [3756](#) ουκ not [1492](#) ειδότες having seen [25](#) αγαπάτε you love [1519](#) εις in [3739](#) ον whom [737](#) ἄρτι now [3361](#) μη not [3708](#) ορώντες looking on [4100-1161](#) πιστεύοντες δε but believing [21](#) αγαλλιᾶσθε you exult [5479](#) χαρά with joy [412](#) ανεκλαλήτων speakable [2532](#) και and

1:9 [2865](#) κομιζόμενοι carrying on [3588](#) το the [5056](#) τέλος end [3588](#) της of the [4102](#) πίστεως belief [1473](#) υμῶν of yours -- [4991](#) σωτηρίαν deliverance [5590](#) ψυχῶν of your souls.

What is taking place right now in life is the completion of the salvation experience.

1. At the point of salvation our spirits are born again, given new life, brought into the kingdom of light, etc.
2. During life our minds, attitudes, will, intellect, emotions, etc. are transformed into the image of Christ.
3. At the resurrection our bodies will be resurrected from natural bodies that are corruptible and made from the dirt to incorruptible, glorious bodies (like Christ's) that are spiritual. (1 Cor. 15:50-58)

“receiving” is a verb used for obtaining a prize or reward in the Greek

- 2 Cor. 5:10 - appear before the judgment seat to **receive** what is due him
- Eph. 6:8 – “the Lord will reward everyone for whatever good he does”
- Heb. 11:13 – OT saints did not **receive** what was promised
- 1 Peter 5:4 – “When the Chief Shepherd appears, you will **receive** the crown of glory that will never fade away.”

“Soul” is “psyche” and is not used as Paul uses it to refer to the immaterial part of man but is used by Peter as reference to the whole person. This is the way Peter’s Bible, the Greek translation of the Hebrew Scriptures, used the word.

**1:10 – “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,**

This salvation is more than a new Christian idea.

Peter says it was the focus of the entire OT.

The OT prophets spoke of this day of salvation.

1:10 [4012](#) περί Concerning [3739](#) ης which [4991](#) σωτηρίας deliverance [1567](#) εξεζήτησαν sought [2532](#) και and [1830](#) εξηρεύησαν searched out [4396](#) προφήται the prophets [3588](#) οι the ones [4012](#) περί concerning [3588](#) της the [1519](#) εις towards [1473](#) υμάς you [5484](#) χάριτος favor [4395](#) προφητεύσαντες prophesying

**1:11 – trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.”**

1:11 [2045](#) ερευνώντες searching [1519](#) εις in [5100](#) τίνα what [2228](#) η or [4169](#) ποίον of what kind [2540](#) καιρόν of time [1213](#) εδήλου was manifest [3588](#) το [1722](#) εν in [1473](#) αυτοίς them [4151](#) πνεύμα spirit [5547](#) χριστού of Christ [4303](#) προμαρτυρόμενον testifying beforehand [3588](#) τα the [1519](#) εις in [5547](#) χριστόν Christ [3804](#) παθήματα sufferings [2532](#) και and [3588](#) τας the [3326](#) μετά after [3778](#) ταύτα these things [1391](#) δόξας glories

The prophets lacked some information:

- the time of this salvation (Greek says, “what time”)
- the context of this salvation (Greek says, “what type of time”)

**1:12 – “It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”**

The prophets did know they spoke not to their generation but to a future people.

The prophets knew their words would be fulfilled in a distant generation (Gen. 49:10; Num. 24:17; Deut. 18:15; Dan. 9:24-27; Joel 2:28; Habak. 2:1-3)

1:12 [3739](#) οἰς to whom [601](#) απεκαλύφθη it was revealed [3754](#) ὅτι that, [3756](#) οὐχὶ it was not [1438](#) εαυτοῖς to themselves, [1473-1161](#) ἡμῖν δεῦθεν to us [1247](#) διακονοῦν they were serving up [1473](#) αὐτά those things, [3739](#) ἀφ᾽ ἧς which [3568](#) νυν now [312](#) ἀνηγγέλη were announced [1473](#) ὑμῖν to you [1223](#) διὰ by [3588](#) τῶν the ones [2097](#) ἐναντιοῦσιν αἰνῶνων announcing a doo

The believers of Peter’s day and ours did not learn about Christ because of these prophets or because the scriptures true meaning was discovered.

Believers learned of Christ because of:

- 1) The Spirit sent from heaven
- 2) Spirit inspired messengers who told them the message

Without the coming of the Spirit and His work the message still would not be clear.

We then are living in an age of extreme privilege.

Even if we suffer and are persecuted the privilege is of knowing the truth is greater and with tremendous power.

Even the mighty angels do not participate nor understand this great privilege.

Salvation has come to us in such a powerful way through the Holy Spirit that it even surpasses the angels understanding and experience.

εις INTO  
αγγελιοι ANGELS

α WHICH

επιθυμουσιν DESIRE  
παρακυψαι TO LOOK

“Desire” or “Long” is επιθυμουσιν (present, indicative, active or επιθυμew) it means “to desire, to long for, to eagerly desire.

- The verb is used consistently for a desire not yet fulfilled.
- The Present Tense indicates a continual action that has not yet been fulfilled

“Angels” is αγγελος

“To Look” is παρακυψαι (aorist active infinitive) it means:

“to stretch forward the head, especially through a window or door, sometimes inward, more often than outward. When used figuratively, it commonly implies a rapid and cursory glance. The word means to bend down to look and often suggests a fleeting glance such as ‘to peep’, ‘to catch a glimpse of’. The main idea here rests on their intense interest in what has taken place and on the limitations of their power and knowledge.”

*(Linguistic and Exegetical Key” by Cleon Rogers)*

**1:13 – “Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed.”**

1:13 1352διόTherefore328αναζωσάμενοιhaving girded3588ταςthe3751οσφύαςcloins3588της 1271-1473διανοίας υμώνof your mind,3525νήφοντεςbeing sober,5049τελείωςperfectly1679ελπίσατεhope1909επίupon3588τηνthe 5342φερομένην[<sup>2</sup>being brought1473υμίν<sup>3</sup>to νου5484γάονιν<sup>1</sup>favor11722ενin602αποκαλύψειthe revelation\*In σούof

Peter begins a call to holiness:

- his theme of hope is introduced as the basis for holiness
- he then moves to the relationship aspect as reason for holiness
- he finalizes the discussion on holiness with a call to live holy

“**Prepare**” is αναζωσάμενοι (Aorist Middle) – “to bind up, to gather up, to gird up. The word refers to the habit of the Orientals, who quickly gather up their loose robes with a girdle or belt when in a hurry or at the start of a journey because the easterners’ long flowing robes would impede physical activity unless tucked under the belt. One worker describes tavern keepers who worked in front of their taverns with their tunics belted high.” *(Linguistic and Exegetical Key” by Cleon Rogers)*

“**Mind**” refers to not just the intellectual side of man but the whole inner part of man that leads him, motivates him, sets his attitude and helps him make decisions.

νηφοντες BEING SOBER      τελειως PERFECTLY      ελπισατε HOPE      επι IN  
την THE      φερομενην BEING BROUGHT      υμιν TO  
YOU      χαριν GRACE      εν AT      αποκαλυψει REVELATION      ιησου OF  
JESUS      χριστου CHRIST

“**Being Brought**” (or, NIV “given”) is φερομενην (present passive participle) means “to carry, to bear, to bring. The Present Participle pictures the process like ‘that is being brought’ Although a present participle can have a future force, it is used here in keeping with the writer’s conviction that the object of their hope is already virtually within his readers’ grasp.” *(Linguistic and Exegetical Key” by Cleon Rogers)*

Hope is to be in the reward at the return of Christ and not on the rewards of this age.

There is a grace that is received upon hearing the revelation of Jesus.

Two ways to totally place hope in Christ and his future:

1. Getting your minds ready
2. Be balanced.

Both of these are participles in the Greek that explain the imperative in the Greek: The command to Hope!

In the English “prepare your minds for action” and “be self-controlled” appear as imperatives themselves.

There is only one imperative: Hope!

These other two are the way you fulfill the command to Hope.

**1:14 – “As obedient children, do not conform to the evil desires you had when you loved in ignorance.”**

1:14 [5613](#) ως *being* as [5043](#) τέκνα children [5218](#) υπακοής of obedience [3361](#) μη not [4964](#) συσχηματιζόμενοι conforming to [3588](#) ταις the [4387](#) πρότερον former *things* [1722](#) εν in [3588](#) τη the [52](#) αγνοία ignorance [1473](#) υμών of your [1939](#) επιθυμίας desires.

**Conform**” is συσχηματιζομενοι

(present middle participle) and means “to form together, to conform.”

- The Middle Voice means here “do not fashion yourselves” or “do not allow yourself to be fashioned,”
- Used in Romans 12:2
- Refers to forming to the outside world
- assuming an outward appearance that does not come from your inner nature (children of obedience) nor does it represent what is non the inside
- This is a believer dressed up like the world
- Imperative

**“Former”** is προτερον and means “former, previous”

**“Ignorance”** is αγνοια it refers to an ignorance that is a moral and religious defect considered to be rebellion to God.

- The reference to them living in ignorance shows that these were Gentile readers (Acts 17:23, 30; Eph. 4:18)

We have a new nature but we can either become holy like we are on the inside or we can put on a costume like the world

**1:15 – “But just as he who called you is holy, so be holy in all you do;**

1:15 [235](#) αλλά But [2596](#) κατάς as [3588](#) τον the one [2564](#) καλέσαντα calling [1473](#) υμάς you [39](#) άγιον is holy, [2532](#) και even [1473](#) αυτοί you yourselves [39](#) άγιοι [2] holy [1722](#) εν in [3956](#) πάση all [391](#) αναστροφή <sup>5</sup> your behavior [1096](#) γενήθητε [1] become]!

**1:16 – “for it is written: ‘Be holy, because I am holy.’ ”**

1:16 [1360](#) διότι Because [1125](#) έγγραπται it has been written, [39](#) άγιοι [2] holy [1096](#) γενεσθε [1] Become], [3754](#) ότι for [1473](#) εγώ [39-1510.2.1] άγιός ειμι am holy!