

First Peter 1:13

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 1352διόTherefore 328αναζωσάμενοιhaving girded 3588ταςthe 3751οσφύαςloins 3588της 1271-1473διανοίας υμώνof your mind, 3525νήφοντεςbeing sober, 5049τελείωςperfectly 1679ελπίσατεhope 1909επίυρον 3588τηνthe 5342φερομένην[²being brought 1473υμίν³to you 5484χάριν¹favor] 1722ενin 602αποκαλύψειthe revelation*Ιησούof Jesus 5547χριστούChrist!

Peter begins a call to holiness:

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

“**Therefore**” connects means to say that since these people are going through trials they should do the following....

“**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) Here it is not physical clothing that is impeding the physical progress, but freeing the mind up and putting things in place mentally in order to produce the desired results.

“**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.

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την THE φερομενην BEING BROUGHT υμιν TO
YOU χαριν GRACE εν AT αποκαλυψει REVELATION ιησου OF
JESUS χριστου CHRIST

Literal – “**Therefore girding up the loins of the mind of you, being sober, perfectly hope on the grace being brought to you at the revelation of Jesus Christ.**”

“**Be self-controlled**” – Greek means “to be calm and collected in spirit, to be temperate, dispassionate. Applied to the mind the Christian is to see things from the divine view point and not in a distorted fashion influenced by the world in which they are:

- “strangers” (1:1), #4215, *parepidamos* on who lives alongside of, foreigner temporarily living in a place, staying for a while in a strange place”)
- “strangers” (1:17), #4229, *paroikia*, a temporary residency, temporary stay. *Paroikia* means to take residence in a place without taking out or being granted citizen rights.

“Set your hope” – our hope is to be fully placed in the return of Jesus and the rewards that will be there. This is in comparison to setting their hope on the temporary that is described in 1:24-25

“**Fully**” is *teleios* meaning “perfectly, completely”. Our hope is to be completely and unchangingly.

“**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](#) αλλάBut [2596](#) κατάas [3588](#) τονthe one [2564](#) καλέσανταcalling [1473](#) υμάςyou [39](#) άγιοςis holy, [2532](#) καιeven [1473](#) αυτοίyou yourselves [39](#) άγιοι[²holy [1722](#) εν³in [3956](#) πάση⁴all [391](#) αναστροφή⁵your behavior [1096](#) γενήθητε¹become]!

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

1:16 [1360](#) διότιBecause [1125](#) έγγραπταιit has been written, [39](#) άγιοι[²holy [1096](#) γενεσθε¹Become], [3754](#) ότιfor [1473](#) εγώI [39-1510.2.1](#) άγιός ειμιam holy!

1:17 –

1:17

1:18 –

1:18

1:19 –

1:19