

First Peter 1:14

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

“As obedient children” is literally “as children of obedience” which indicates our new nature comes from our heavenly father. It is in our nature to live obedient to God.

“conform” or “fashion” refers to our taking an appearance, character, attitude, behavior or any other expression of something. In this case something other than God our Father and the indwelling Holy Spirit. Our nature is God’s and to fail to live in the image of the Son of God is to wear a costume or to hide our light under a bush.

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](#) επιθυμίαις 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;

“As” in “as he who called you is holy” is from **Kata** with the root meaning being “down” which indicates

domination from something or someone. In this case down from the one who called you. We do not conform or be pattern after the world, but are transformed or molded into the image of the Holy One who called us.

1:15 [235](#) αλλά But [2596](#) κατάς [3588](#) τον the one [2564](#) καλέσαντα
calling [1473](#) υμάς you [39](#) άγιον/ης holy [2532](#) και even [1473](#) αυτοί you
yourselves [39](#) άγιοι holy [1722](#) ε ν in [3956](#) πάση all [391](#) αναστροφή
behavior [1096](#) γενήθητε become

The word “be” in “so be holy in all you do,” is a form of the word **ginomai** (be) which is the word for becoming, not for the word expressing “being” or “nature.” (Wuest says, “It is ingressive aorist here, signifying entrance into a new state.” We who have entered into a new nature through salvation are now becoming or growing into our new nature.

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

Leviticus 11:44 by Moses.

“It is written” was a phrased used by Jesus in Matthew 4:4, 7 and also it was misquoted by Satan in Matt. 4:6.

1:17 – “Since you call on a Father who judges each man’s work impartially, live your lives as strangers here in reverent fear.”

“Impartially” literally means “does not receive face,” aprosopolaptos”...

1. a- means “not”
2. –pro- means before

Live out your lives here as strangers in fear of the holy one who judges everyone impartially, not in fear of those who will be judged by him

1:18 – “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers,”

“Redeemed” was a familiar practice of purchasing themselves or an enslaved friend or relative out of slavery. People could be redeemed out from being prisoners of war by friends or by their country.

“empty” means worthless, futile and a hope that is vanity. Similar comparison is in: 1 Cor. 3:20; Eph. 4:17; Rom. 1:21 and 8:20; James 1:26

1:16 [1360](#) διότι Because [1125](#) γέγραπταιit has been written [39](#) ἅγιοι holy [1096](#) γένησθε Become [3754](#) ὅτι for [1473](#) ἐγώ I [39-1510.2.1](#) ἅγιός εἰμι iam holy!

1:17 [2532](#) καὶ And [1487](#) εἰ if [3962](#) πατέρα father [1941](#) ἐπικαλεῖσθε you call upon [3588](#) τὸν the one [678](#) ἀπροσωπολήπτως impartially [2919](#) κρίνοντα judging [2596](#) κατὰ according to [3588](#) τὸ the [1538](#) ἐκάστου of each [2041](#) ἔργον work [1722](#) ἐν in [5401](#) φόβῳ fear [3588](#) τὸν the [3588](#) τῆς [3940](#) παροικία sojourn [1473](#) ὑμῶν of your [5550](#) χρόνον time [390](#) ἀναστράφητε behave

1:18 [492](#) εἰδότες knowing [3754](#) ὅτι that [3756](#) οὐ not [5349](#) φθαρτοῖς by corruptible [694](#) ἀργυρίῳ silver [2228](#) ἢ or [5553](#) χρυσίῳ gold [3084](#) ἐλυτρώθητε were you ransomed [1537](#) ἐκ from out of [3588](#) τῆς [3152-1473](#) ματαίας ὑμῶν your vain [391](#) ἀναστροφῆς behavior [3970](#) πατροπαράδοτου handed down from fathers

1:19 – “but with the precious blood of Christ, a lamb without blemish or defect.”

“precious” means “high value”

“without blemish” refers to moral defects

The blood of Christ is connected here with ransom, not necessarily with forgiveness. This will be

stressed by Peter, but not here. The focus is redemption or payment. (Sins are referred to by John in John 1:29 and 36.

1:19	<u>235</u>	αλλά	but	<u>5093</u>	τιμίω	by esteemed
	<u>129</u>	αίματι	blood	<u>5613</u>	ως	as
	<u>286</u>	αμνού	of a lamb	<u>299</u>	αμώμου	blemished
	<u>2532</u>	και	and	<u>784</u>	ασπίλου	spotless
	<u>5547</u>	χριστού	of Christ			