



The Epistle of 1 Peter

1 Peter 1:13-16 'A New Life of Holiness'

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
 16 Because it is written, Be ye holy; for I am holy.



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Wherefore gird up = ἀναζώννυμι anazōnnumi; - occurs only in 1 Pet. 1:13, where it is applied to **the mind being held in constant preparation**. It is taken from the custom of the eastern nations who, when they had occasion to exert themselves (as in journeying, running, etc.), used to bind up their long-flowing garments by a girdle or belt about their hips (see Ex. 12:11; 1 Kgs. 18:46; 2 Kgs. 4:29; 9:1).

aorist participle = action as a simple fact,
middle voice = subject is the actor for his own benefit
 means **to be in readiness for anything**



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Wherefore gird up the loins = ὀσφύς osphús; noun. The lower region of the back, the lumbar region, the hips as opposed to the shoulders and thighs, the five lower vertebrae of the back, so-called perhaps from the labor they can do and sustain when a man exerts his strength (Matt. 3:4; Mark 1:6). The expression, "to have the loins girded," means **to be in readiness for anything**.



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Wherefore gird up the loins of your mind, be sober, = νήφω nēphō. present active participle = **being sober-minded, serious, watchful, circumspect** (1 Thess. 5:6, 8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8).

The word does not mean to abstain from the use of alcohol but rather to refrain from the abuse of it which leads to intoxication. Here the emphasis is **thinking seriously, focusing the mind**



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Wherefore = marks the transition from doctrine to application, from truth to practice, from info to life. **διό διό;** conjunction from **διά**, for, and the neut. rel. pron. **ὃ** from **ὅς**, which.

For which, wherefore, **therefore**
 (Matt. 27:8; Luke 1:35; 7:7; Heb. 3:7).



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Here is how you must eat it: you must be **dressed for travel**, your sandals on your feet, and your staff in your hand. You are to eat it in a hurry; it is the Lord's Passover. Exodus 12:11

aorist participle = action as a simple fact,
middle voice = subject is the actor for his own benefit
 means **to be in readiness for anything**



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Wherefore gird up the loins of your mind = διάνοια diánoia; noun, to agitate in mind, which is from **διά**, denoting separation, and **νοεῖν**, to think over.

Understanding, intellect, intellectual faculty, thought, **thinking of the mind**.



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Wherefore gird up the loins of your mind, be sober, and hope = ἐλπίζω elpizō; from **elpis**, hope.

To hope, **expect with desire and confidence**. In the construction meaning to hope in someone, i.e., to trust in, confide in; generally followed by **ἐπί**, upon, and the acc. (1 Pet. 1:13)

Verb aorist imperative active, 2nd person plural = **and factually be confidently expecting**



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Wherefore gird up the loins of your mind, be sober, and hope to the end = τελείως teleiōs; adv. from téleios, perfect, complete.

As an adverb here, Perfectly, entirely, steadfastly, unwaveringly (1 Pet. 1:13).

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Wherefore gird up the loins of your mind, be sober, and hope to the end for = ἐπί ἐπί; preposition, **On, upon. the grace** = χάρις chárís; noun, **Grace**, a kindness without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty & benevolence of the Giver.

Cháris, grace, stands opposite to érga, works, being mutually exclusive.

God's grace is the unlimited, unmerited blessings of God, based on the complete and finished work of Christ. (from Chester McCalley)

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Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace **that is to be brought** = φέρω phérō; to bring, carry, to bear.

Present passive participle, **that is being brought**

To you = ὑμῖν humín; personal pronoun, **unto you** or with you or by you, 2nd person plural, dative

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Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you **at** = ἐν en; prep = in, on, at, **by [the] revelation** = ἀποκάλυψις apokálypsis; noun, revelation, **uncovering**, unveiling, disclosure.

(1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7, 13).

of Jesus Christ = noun, objective genitive

By the uncovering of Christ to us right now and on into eternity. Done by the Spirit of God right now, He is taking the things of Christ and giving them to us. John 17

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Jn 17:7-15 ... I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: ... when he, the Spirit of truth, is come, **he will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and **he will show you things to come**.¹⁴ He shall glorify me: for **he shall receive of mine, and shall show it unto you**. All things that the Father hath are mine: therefore said I, that **he shall take of mine, and shall show it unto you**.

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Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; ¹⁴ **As** = ὡς hós; relative adverb = **as**, so as, how **obedient** = ὑπακοή hupakoé; noun genitive singular, hupo, under and akuo, listen, ie obey, or listen under, submit to another, **obedience of trust children** = τέκνον téknon; noun plural, **children** one who is parented, born to another

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Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

¹⁴ As obedient children,

not = μή mé; neg. particle. **Not.**

fashioning = συσχηματίζω suschēmatizō; from sún together with, and schēmatizō, to fashion.

To fashion alike, **conform to the same pattern outwardly.** (Rom. 12:2 and 1 Pet. 1:14)

Negative + Present middle participle =

not conforming yourselves to the same pattern

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¹⁴ As obedient children, not fashioning yourselves according to **the former** = πρότερον próteron; from pró, forth, before. In the NT, used as an adv. of time meaning before, **former**, prior.

lusts = ἐπιθυμία epithumía; noun, to desire greatly.

Strong desire, longing, lust. Frequently in a bad sense, irregular & inordinate desire, appetite, lust.

From ἐπί, epí, upon, above and θυμία, thumia, lust, desire, burn.

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Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

¹⁴ As obedient children, not fashioning yourselves according to the former lusts in = ἐν en; prep. In, on, at, by. Between eis motion into, and ek motion out of, while en, in, primarily means in place.

your = ὑμῶν humōn; 2d person pronoun, **your ignorance** = ἄγνοια áгноια; noun, **ignorance**, not to know, (Acts 3:17; 1 Pet. 1:14).

From ἄ, a, not, and γνοια, noia, knowledge ie, **not knowing truth**, not knowing what is reality.

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¹⁴ As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

¹⁵ **But** = ἀλλά allá; an adversative particle of diversity or addition to what preceded. It marks opposition, antithesis, or transition. It means "but" **as** = κατά katá; preposition, down (from upon in) or as used here, to intensify distinctions, **as**, like, or according to.

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¹⁵ **But as he which** = τον, ton; def article, **the one hath called** = καλέω kaléō; to call to someone in order that he may come or go somewhere.

Aorist active participle = **factually having called**

You = ὑμᾶς humas; personal pronoun, **you**

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¹⁴ As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

¹⁵ **But as he which hath called you [is supplied]** **holy** = ἅγιος háγιος; Holy, **set apart as clean**, its fundamental idea is separation, pure, clean.

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¹⁴ As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

¹⁵ **But as he which hath called you is holy,** **so** = καί kai; copulative conjunction. And, also, **so.**

be ye = γίνομαι gínomai; verb is middle deponent intransitive. primarily meaning to **begin to be**, aorist middle imperative = **factually come to be**

holy = ἅγιος háγιος; Holy, **set apart**, sanctified, its fundamental idea is separation, morally clean.

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¹⁵ **But as he which hath called you is holy, so be ye holy in** = ἐν en; preposition, **in**, on, at, by, with the primary idea of rest.

all = πᾶς pás; **all**. Includes the idea of oneness, a totality or the whole

manner of conversation = ἀναστροφή anastrophé; to turn up, to move about, **mode of life**, conduct, behavior, deportment (Heb. 13:7; 1 Pet. 1:15).

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¹⁵ **But as he which hath called you is holy, so be ye holy in all manner of conversation;**

¹⁶ **Because** = διότι dióti; conj. from diá, for, and hóti, that.

On account of this or that, for this reason, that, simply **because**, for

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¹⁴ As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

¹⁵ **But as he which hath called you is holy, so be ye holy in all manner of conversation;**

¹⁶ **Because it is written** = γράφω gráphō; To engrave, **write**. Ancient Greeks carved figures with meaning on wooden tablets and later replaced these when letters were developed.

perfect indicative passive = **written by another in the past with abiding results now**

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 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
 16 Because it is written, **Be ye** = γίνομαι ginomai; verb, aorist middle imperative 2nd person plural. = command **factually come to be**
Holy = ἅγιοι hágoi; Holy, **set apart**, sanctified, its fundamental idea is separation, morally clean.



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Leviticus 11:45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: **ye shall therefore be holy, for I am holy**

19:2 Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy: for I the Lord your God am holy.**

20:26 And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.



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Main thought emphasized in 1 Peter
 Look at now in light of eternity

Overview Outline

Salvation 1:1--2:12
 Submission 2:13--3:12
 Suffering 3:13--5:14



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 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
 16 Because it is written, Be ye holy; **for** = ὅτι hóti; conjunction, **because**, for. **I am** = ἐγὼ, ego éimi, ime verb present indicative active = **I am**
holy = ἅγιός hagios = noun Holy, **set apart**, sanctified, its fundamental idea is separation, morally clean.



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(literal rendering)

13 Therefore, with your minds ready for action, be serious and set your confidence completely on the grace being brought to you by the unveiling of Jesus Christ.
 14 As faithful children, do not be conformed to the strong desires of your former ignorance.
 15 But as the One who has called you is holy, you are to become holy in all your conduct;
 16 for it has been truly written, you are to become holy, because I myself am holy.



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In Christ's Glorious Presence

- | | |
|---|---|
| 1. CHRIST'S LIFE is MY LIFE | 14. CHRIST'S COMPASSION is MY COMPASSION |
| 2. CHRIST'S DESIRES are MY DESIRES | 15. CHRIST'S SUFFERING is MY SUFFERING |
| 3. CHRIST'S GLORY is MY GLORY | 16. CHRIST'S HOPE is MY HOPE |
| 4. CHRIST'S WILL is MY WILL | 17. CHRIST'S GOOD is MY GOOD |
| 5. CHRIST'S MIND is MY MIND | 18. CHRIST'S VICTORY is MY VICTORY |
| 6. CHRIST'S OBEDIENCE is MY OBEDIENCE | 19. CHRIST'S RICHES are MY RICHES |
| 7. CHRIST'S RIGHTEOUSNESS is MY RIGHTEOUSNESS | 20. CHRIST'S WISDOM is MY WISDOM |
| 8. CHRIST'S ABODE is MY ABODE | 21. CHRIST'S COMMANDMENTS are MY COMMANDMENTS |
| 9. CHRIST'S REST is MY REST | 22. CHRIST'S PEACE is MY PEACE |
| 10. CHRIST'S SUFFICIENCY is MY SUFFICIENCY | 23. CHRIST'S THOUGHTS are MY THOUGHTS |
| 11. CHRIST'S IMAGE is MY IMAGE | 24. CHRIST'S WAYS are MY WAYS |
| 12. CHRIST'S THINGS are MY THINGS | 25. CHRIST'S INHERITANCE is MY INHERITANCE |
| 13. CHRIST'S LOVE is MY LOVE | 26. CHRIST'S LIBERTY is MY LIBERTY |