

## **KEY**

\*asterisk those who you have cited

**ATR** = Word Pictures in the New Testament (A.T. Robertson).

**BAG** = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

**B&W** = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

**Barclay** = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

**Bullinger** = Figures of Speech Used in the Bible (E.W. Bullinger).

**Calvin** = Calvin's Commentaries, Vol. XXII (John Calvin).

**Fickett** = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

**Grudem** = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

**Grudem2** = Systematic Theology (Wayne Grudem).

**Guthrie** = New Testament Introduction (Donald Guthrie).

**Expositors** = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

**Keener** = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

**Leighton** = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

**Lewis** = Integrative Theology (Gordon Lewis and Bruce Demarest).

**MacArthur** = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

**Michaels** = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

**Morgan** = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

**NLEKGNT** = New Linguistic and Exegetical Key to the Greek New Testament.

**Schreiner** = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

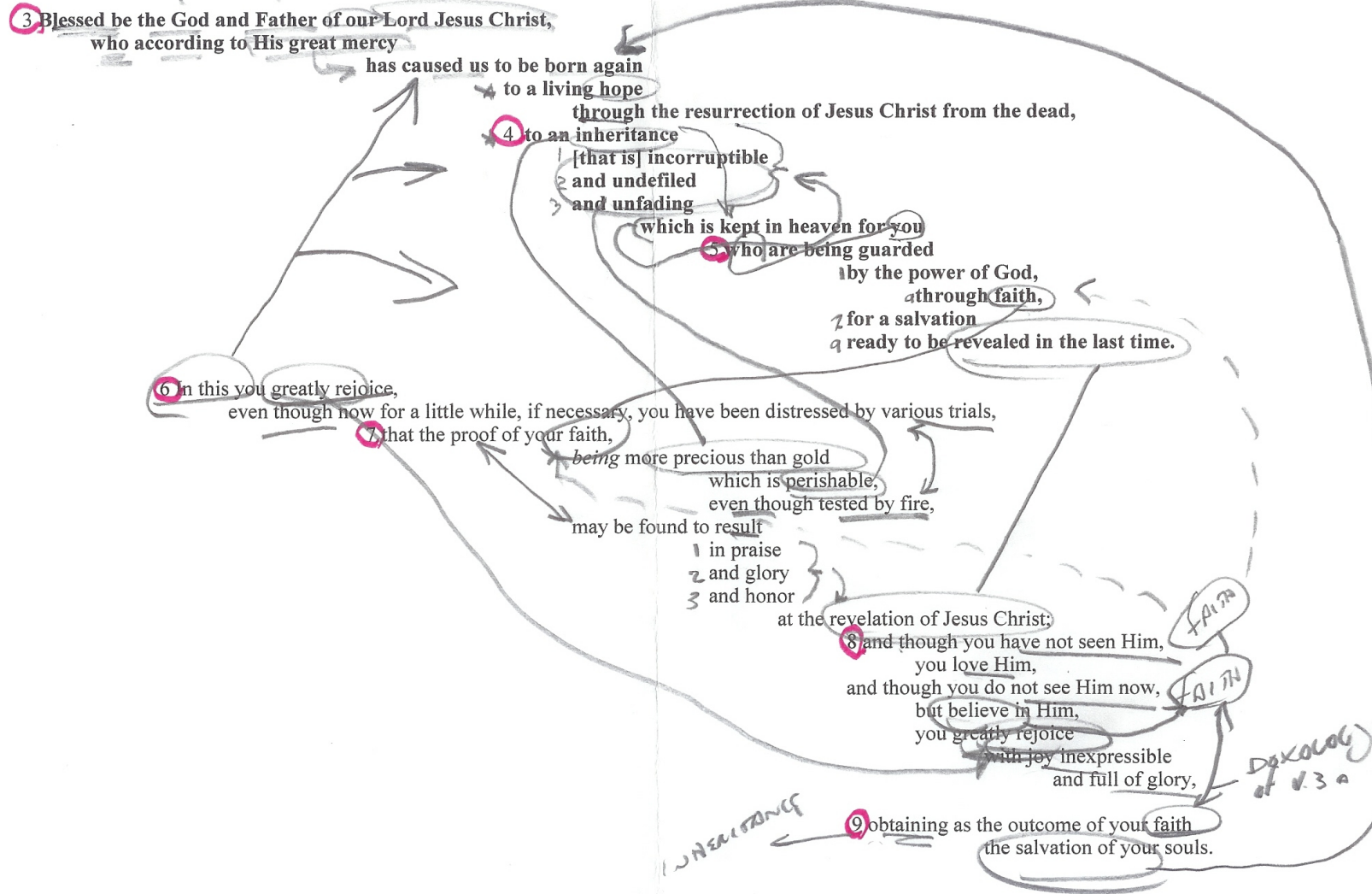
**Shedd** = Dogmatic Theology (W.G.T. Shedd), 3<sup>rd</sup> edition.

**Turnbull** = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

**Vincent** = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

**Wuest** = First Peter in the Greek New Testament (Kenneth S. Wuest).

# DIAGRAM of 1 PETER 1:3-9



## TRANSLATION AND OUTLINE OF 1 PETER 1:3-9

### GREEK TEXT:

<sup>3</sup> 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, <sup>4</sup> εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς <sup>5</sup> τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. <sup>6</sup> ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς, <sup>7</sup> ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. <sup>8</sup> ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῃ <sup>9</sup> κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.

### ENGLISH TRANSLATION:

**3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance [that is] incorruptible and undefiled and unfading which is kept in heaven for you 5 who are being guarded by the power of God, through faith, for a salvation ready to be revealed in the last time. 6 In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7 in order that the testing of your faith, being more precious than fine gold which is perishable, being purified through fire, might pass the test and be found [true] to the praise and glory and honor of Jesus Christ at his coming. 8 Though you have not seen him, you love him. Though you do not see him now, you believe in him and rejoice with joy unspeakable and full of glory, 9 obtaining the outcome of your faith, the salvation of your souls.**

**TITLE(S):** "Satisfaction in the Sovereign Joy of Our Salvation" (Multiple Parts)

### PASSAGE OUTLINE:

#### I. Praise to God (3-4)

- A. For a Salvation Motivated by His Mercy (3a)
- B. For a Salvation Consisting of New Birth (3b)
- C. For a Salvation Resulting in (3c-4)
  - 1. Hope (3c)
  - 2. Inheritance (4)

#### II. Faith in God (5-9)

- A. Is The Means of salvation inheritance (5)
- B. Is The Source of Continued Joy (6a)
- C. Perseveres over Trials (6b-7)
- D. Loves that which has not been seen (8a)
- E. Believes in that which is not seen (8b)
- F. Obtains final salvation (9)

## **THEOLOGICAL OUTLINE:**

### **I. Giving Praise to God For Our Salvation (3-4)**

- A. A Salvation Motivated by His Mercy (3a)
- B. A Salvation Consisting of New Birth (3b)
- C. A Salvation Resulting in (3c-4)
  - 1. Hope (3c)
  - 2. Inheritance (4)
- D. A Salvation Guarded By God's Power (5a)
- E. A Salvation Evidenced by Persevering Faith (5b-9)
  - 1. Faith as the Means of salvation inheritance (5b)
  - 2. Faith that Brings us Great Joy (6a)
  - 3. Faith that Perseveres over Trials (6b-7)
  - 4. Faith that Loves that which has not been seen (8a)
  - 5. Faith that Believes in that which is not seen (8b)
  - 6. Faith that Obtains final salvation (9)

## **SERMON OUTLINE:**

### **I. The Elements of the Sovereign Joy of Our Salvation (3-9)**

- A. It was Prompted by God's Great Mercy (3a)
- B. It is Accomplished Through Our New Birth (3b)
  - 1. A New Birth that Gives us Hope for the Present (3c)
  - 2. A New Birth that Gives us an Inheritance for the Future (4)
- C. It is Preserved by God's Power (5a)
  - 1. Through Present Faith (5b)
  - 2. For Future and Final Salvation (5c)
- D. It will be Evidenced by Persevering Faith (6-9)
  - 1. A Persevering Faith That:
    - a. Results in Joy (6a)
    - b. Stands the Test of Trials (6b-7)
    - c. Loves The Lord (whom we have not seen) (8a)
    - d. Believes in The Lord (whom we don't see) (8b)
    - e. Is the Means to Final Salvation (9)

Second Practical Outline on verses 5-7 ==>

A. Five Principles Related to Trials

1. Suffering is Unavoidable (Principle of Necessity)
2. Suffering Doesn't Last Forever (Principle of Temporality)
3. Suffering is Many-Faceted (Principle of Complexity)
4. Suffering Can't Preclude Rejoicing (Principle of Joy)
5. Suffering Has a Purpose (Principle of Beneficiality)

**PASSAGE SUBJECT/THEME (what is the passage talking about):** The sovereign joy of our salvation

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** results in a living hope, an eternal inheritance, a faith that perseveres, joy that transcends circumstances, and praise to the Triune God.

**PASSAGE MAIN IDEA (central proposition of the text):** Christians are heirs whom God has saved to His glory and He will preserve them through faith regardless of all their trials and temptations.

**PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):** To find hope and joy through our persevering faith, knowing that God has called us to an eternal inheritance that will not disappoint (and to thereby give him praise, glory and honor).

Parts 1 and 2==>

**SERMON SUBJECT/THEME (what am I talking about):** There is hope for the hurting in the sovereign joy of our salvation.

**SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):** This living hope comes by God's sovereign mercy unto God's sovereign glory resulting in the sovereign joy of our salvation.

**INITIAL CENTRAL PROPOSITION OF THE SERMON:** God's sovereign mercy unto God's sovereign glory results in the sovereign joy of our salvation.

**MEMORABLE CENTRAL PROPOSITION OF THE SERMON:** The Sovereign mercy of God fuels the Sovereign joy of our salvation.

**SERMONIC IDEA/TITLE:** Satisfaction in the Sovereign Joy of Our Salvation (multiple parts)

## HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

Continues on to the heart of the letter introduced with a Jewish benediction "blessed by the God . . ." Peter goes on to expand upon the concept of salvation from v. 2 and the hope that this entails. If vv. 1-2 imply hope in the sovereign source of our salvation, vv. 3-9 imply the joy that comes from the sovereign source of our salvation. The joy is grounded in the hope and, in spite of the suffering, their faith will persevere and flower in final salvation. Therefore, perseverance and security are in view (both work together). Also preservation. Cf. the reformed doctrine of perseverance.

Verses 3-9 are usually thought of as a separate paragraph than vv. 10-12, but the entire section makes up one long sentence in the original text. This extended section follows a trinitarian formula (vv. 3-5 the father; vv. 6-9, the son, vv. 10-13, the spirit).

". . . the main object of this epistle is to raise us above the world in order that we may be prepared and encouraged to sustain the spiritual contests of our warfare. For this end, the knowledge of God's benefits avails much; for when their value appears to us all other things will be deemed worthless, especially when we consider what Christ and his blessings are; for everything without him is but dross. For this reason he highly extols the wonderful grace of God in Christ, that is, that we may not deem it much to give up the world in order that we may enjoy the invaluable treasure of a future life; and also that we may not be broken down by present troubles but patiently endure them, being satisfied with eternal happiness." [Calvin, 27]

1CH 29:11-12, 20 12 "Thine, O \Lord,\ is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O \Lord,\ and Thou dost exalt Thyself as head over all. 12 "Both riches and honor {come} from Thee, and Thou dost rule over all, and in Thy hand is power and might; and it lies in Thy hand to make great, and to strengthen everyone. 1CH 29:13 "Now therefore, our God, we thank Thee, and praise Thy glorious name. 20 Then David said to all the assembly, "Now bless the \Lord\ your God." And all the assembly blessed the \Lord,\ the God of their fathers, and bowed low and did homage to the \Lord\ and to the king.

## EXEGETICAL NOTES ON 1 PETER 1:3-9

### \* EXEGESIS 1:3 \*

#### GREEK TEXT:

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

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Εὐλογητὸς (εὐλογητος - blessed \* Adjective: Nom. Masc. Sing.). Predicate Adjective.

ὁ θεὸς (θεὸς \* Nom. Masc. Sing.). Subject Nom.

καὶ πατὴρ (πατήρ \* Nom. Masc. Sing.). Nom. of Appellation.

τοῦ κυρίου (κύριος \* Gen. Masc. Sing.). Gen. of Relationship.

ἡμῶν (ἐγὼ \* Gen. Plural 1<sup>st</sup> person indep. personal pronoun).

Ἰησοῦ Χριστοῦ, (-- \* Gen. Masc. Sing.). Gen. of Relationship

ὁ (ὁ \* Nom. Masc. Sing.). Definite article serving as a relative pronoun.

κατὰ τὸ πολὺ (πολυς - Many, much, great \* Adj.: Neut. Accus. Sing.). Attributive adjective.

αὐτοῦ (αὐτός - Of him \* Gen. Masc. Sing. 3<sup>rd</sup> person indep. personal pronoun).

ἔλεος (ἔλεος - Mercy \* Accus. Neuter Sing. - follows third declension neuter pattern of nouns that end in ος such as γένος). Adverbial Accusative?

ἀναγεννήσας (ἀναγενναω - beget again, cause to be born again \* Nom. Masc. Sing. 1<sup>st</sup> Aorist Active Participle).  
Attributive ptpc (giving a verbal idea to a noun or pronoun).

ἡμᾶς (ἐγὼ - us \* Accus. Plural 1<sup>st</sup> person indep. personal pronoun).

εἰς ἐλπίδα (ἐλπίς, \* Accus. Fem. Sing.). Accus. of direct object. Possibly accus. of result with εἰς

ζώσαν (ζῶω \* Accus. Fem. Sing. Present Active Participle). Attributive ptpc.

δι' ἀναστάσεως (ἀναστάσις, ἀναστάσεως \* Gen. Fem. Sing.). Genitive of means.

Ἰησοῦ Χριστοῦ (-- \* Gen. Masc. Sing.). Gen. of possession.

ἐκ νεκρῶν (νεκρός \* Adj.: Gen. Masc. Plural). Gen. of separation.

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#### ENGLISH TRANSLATION:

**Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,**

#### CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Blessed be the God and Father of our Lord Jesus Christ,** (Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,)

Εὐλογητὸς (εὐλογητος - blessed \* Adjective: Nom. Masc. Sing.). Predicate Adjective. Has the idea of being "well-spoken of" or "Praised/honored." This part. form is only used of God in NT (Vincent). It is called a "berakah" - a Jewish form of blessing that regularly began w/ the formula statement "Blessed be God who . . ."

These are the first direct words of this letter (following t/opening greeting). What really strikes me in this first section is that it drips w/praise to God (cf my diagram). Other facets from the diagram that are noteworthy. Begins w/doxology and ends w/doxology. Reminder that we are those who worship. Cf. Phil. 3:2ff.



From the Gk. εὖ (good) and λέγω (to speak or say). To speak or say good about someone. Cf. a "eulogy". Interesting that no matter how rotten someone was, people say good things about him at his funeral (ever notice that?).

A child came home from Sunday School excited about what he had learned. He said to his mother, "Today I learned what God's name is . Oh, and it's not what uncle Ron said it is when he hit his thumb with a hammer!"

Like my 3 yr. old daughter reminds me from time to time, "God's name is special." That's why we don't trivialize it. (The commandment is more than adding "damn" to the word "God" - we've sort of culturalized the first commandment and missed it's meaning in the process.)

Same address is given in 2 Cor. 1:3 (similar context of trials), Eph. 1:3 (cf. 2 Cor. 11:31; John 20:17).

A Jewish form of address . . .

1KI 8:15 . . . "Blessed be the \Lord,\ the God of Israel . . .

1CH 29:10 . . . David blessed the \Lord\ in the sight of all the assembly . . .

PSA 72:18 Blessed be the \Lord\ God, the God of Israel . . .

PSA 72:19 . . . blessed be His glorious name forever; And may the whole earth be filled with His glory. .

2CO 1:3 Blessed {be} the God and Father of our Lord Jesus Christ . . .

EPH 1:3 Blessed {be} the God and Father of our Lord Jesus Christ . . .

Very common in the LXX used 24 times (Michaels, 17)

"God and Father of our Lord Jesus Christ" - Most of the time in the NT (esp. true in Paul), the word "God" refers to the Father, "Lord" to the Son (trinitarian overtones - here that come right out of v. 2, see there). He is God (concessive καὶ) even the Father of . . .

Note the trinitarian formula in this passage - This extended section follows a trinitarian formula (vv. 3-5 the father; vv. 6-9, the son, vv. 10-13, the spirit).

He is the God even the Father of Christ. Cf. John 20:17. This identifies God in a distinctly Xn way. Every time the gospels record Jesus directly addressing God it is with the title "Father" (exception, when he was forsaken the cross).

As one commentator notes, the full title of Jesus is a "concentrated confession" of faith [cited in MacArthur, 31]. Lord = Sovereign Ruler/God; Jesus = incarnate son/humanity; Christ = Messiah/Savior from Sin.

Praise is medicine to a weary soul. Job praised God in the midst of his difficulties (cited). God inhabits the praises of his people. Cf. Psalm 34:1.

" . . . to lead the mind to praise God is one of the surest ways of uplifting it from depression. The wild beasts of anxiety and discontent which surround our [camp ground] in the wilderness, will be driven away by the fire of our gratitude and the song of our praise." [C.H. Spurgeon, Sermon: "A String of Pearls" No. 948, delivered on the Lord's Day Morning, August 28, 1870]

What does Peter thank/praise God for first? Usually, we praise God for two things: 1) Who He is; 2) What He has

done (problematic to me that we often forget the former and rush right to the latter). Here Peter thanks God for what He has done, first of all, in our salvation==>

**who according to His great mercy** (ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος)

ἔλεος (ἔλεος - Mercy \* Accus. Neuter Sing. - follows third declension neuter pattern of nouns that end in ος such as γένος). Adverbial Accusative?

Blessed be the God who acts in history . . . God has acted on your behalf. One thing to say God created t/universe (certainly a big accomplishment & pictures God's transcendence). But God also created you and recreated you in JC (immanence).

Wasn't just mercy, it was great mercy.

EXO 34:6 Then the \Lord\ passed by in front of him and proclaimed, "The \Lord,\ the\ Lord \God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;

EPH 2:4 But God, being rich in mercy, because of His great love with which He loved us,

"Great sins and great miseries need great mercy, and many sins and miseries need many mercies." [St. Bernard, cited in Leighton, 21]

Is it not by great mercy that the children of Satan, children of wrath, can become children of a thrice-holy God? Cf. 2:10. We need mercy. In fact, no other attribute of God could have saved us if his mercy had refused to do so. It is from the fountain of God's mercy that our hopes spring forth.

"Great Mercy" in Eph. 2:4-5. God is in the mercy business. He is the God of all mercies (2 Cor. 1:3).

Mercy isn't the same as grace. Rem. grace is getting what you don't deserve, mercy is not getting what you do deserve. M. focuses on our lost, sinful condition, grace focuses on our guilt M. takes us from misery to glory, grace from guilt to acquittal.

We are never too bad to be outside the reach of God's mercy and we are never too good to no longer need God's mercy.

"Will you, my fellow debtor, stand still a while and contemplate the abundant mercy of our blessed God A river deep and broad is before you. Track it to its fountain head; see it welling up . . . in the eternal purposes of infinite wisdom. The secret source is no small spring, no mere bubbling pond, it is a very Geyser, therewith. Not even an angel could fathom the springs of eternal life or measure the depth of infinite grace. Follow now the stream; mark it in all its course. See how it widens and deepens, how at the [foot of the cross] it expands into a measureless river! Mark how the filthy come and wash; see how each polluted one comes up milk-white from the washing. Note how the dead are brought to be bathed in this sacred stream, and mark how they live in the moment that they touch its wave . . ." [C.H. Spurgeon, Sermon: "A String of Pearls" No. 948, delivered on the Lord's Day Morning, August 28, 1870]

**has caused us to be born again** (ἀναγεννήσας ἡμᾶς)

ἀναγεννήσας (ἀναγενναω - beget again, cause to be born again \* Nom. Masc. Sing. 1<sup>st</sup> Aorist Active Participle).

Attributive ptpc (giving a verbal idea to a noun or pronoun). Work only used here and in 1:23, but is the equiv. of γενναῖον ἀνωθεν in John 3:3,7 (Michaels, 17)

This word has a very active sense. The "root word (gennaō) often refers to a father's role in the birth of a child." [Grudem, 55]

The active voice used with this word is quite unusual giving it almost the sense of a title: "God the Birther" (points to his parentage, cf. parallel in 1 John 5:1. [Michaels, 18]

When someone comes to saving faith in JC a change so radical occurs that the best way to put it is that life has begun all over for him or her. A new life, a better life. 2 Cor. 5:17.

Interesting that this was a concept that the Jews used to refer to the Gentiles who became Jews! See Keener's comment on John 3:3,5. We are reborn to a living hope (by Jesus' Res.), an inheritance (v. 4) and future salvation (v. 5). Three ideas connected to Jewish views of the end of the age [Keener, 709]

As someone once said, "Born once die twice, born twice die once." Our first birth gave us the image of the first Adam, a fallen man. Our second birth gives us the image of the second-Adam, Jesus Christ the righteous. To be born once is to be born into a curse of death. To be born again is to be born unto a blessing: a living hope and an eternal inheritance (v. 4).

No such thing as a non-born again Xn.

God's sovereign mercy unto God's sovereign glory resulting in the sovereign joy of our salvation.

He found us. Like what someone once said, "I found God!" Then another replied, "I didn't know he was lost." No, you didn't find God, he found you. Religionists think they found God (religion). Xnty is God finding us. "Blessed be God." Cf. Romans 9:15-16 (note "mercy").

Note Jeremiah's rhetorical question in Jer. 13:23 . . . We who are sinful cannot change our nature. Only God can do that. This is regeneration.

JOH 1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

JOH 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."

COL 1:27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

JAM 1:18 In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.

1PE 1:23 for you have been born again not of seed which is perishable but imperishable, {that is,} through the living and abiding word of God.

Concepts==>

- 1) We are born-again by God's will not ours (John 1:12-13; James 1:18)
  - \* Note we have no ultimate control over our physical birth . . .
- 2) We are born again by God's Spirit (John 3:3ff.; Titus 3:5)
- 3) We are born again through the Word of Truth (James 1:18; 1 Peter 1:23)
  - \* God created the world by his word . . .
- 4) We are born again to be first-fruits of all God's creatures (James 1:18)
  - \* We are lifted out of sin and defeat
- 5) We are born again to righteousness
  - \* Born to a new/transformed life (New Covt. in Ezek./Jer.). We are cleansed from ourselves, the shackle of sin, we are united w/Christ in his death and resurr. Every time we fall there is grace and power to get up in victory.

1JO 2:29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.

1JO 3:9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

1JO 5:18 We know that no one who is born of God sins; but He who was born of God keeps him and the evil one does not touch him.

- 6) We are born again to love

1JO 4:7-8 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love.

- 7) We are born again to victory

1JO 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith.

- 8) Because of the above [cite] We are born again to a living hope ==>

**to a living hope** (εἰς ἐλπίδα ζῶσαν)

εἰς ἐλπίδα (ἐλπις, \* Accus. Fem. Sing.). Accus. of direct object. In the NT the word always relates to a future good [Vincent].

Where do you find a real hope? Only in a right relationship w/God.

JOB 8:13-14 "So are the paths of all who forget God, And the hope of the godless will perish, Whose confidence is fragile, And whose trust a spider's web.

PRO 10:28 The hope of the righteous is gladness, But the expectation of the wicked perishes.

EPH 2:12 {remember} that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

EPH 4:4 {There is} one body and one Spirit, just as also you were called in one hope of your calling;

ζῶσαν ( ζαω \* Accus. Fem. Sing. Present Active Participle). Attributive ptcp.

Hebraism for "a hope of life" (Calvin, 28).

Not a dead hope. Lots of people have hope; most of them have a dead hope. We have a living hope. BTW - things that are alive grow. Growth is a sign of life. Stagnation is a sign of death. Living hope implies a growing hope. Is your hope growing? As you grow in X does your hope grow also? (cf. expectant hope of those older saints who approach death, cf. Deathbed Quotes by Lockyer). Cf. question I asked Bill Chesbro, "Have you ever had a dear old saint who was just ready to go?"

My struggle here w/intellectual aspects of the faith . . . Hope is that God will use this . . . .

Life is God's prerogative (cf. 1:23). Connected to being "born again." It is God who is sovereign over all life. It is by His will we are born the first time. It is by His will we are born again. We can have a living hope because we are a people who are alive spiritually. Xns are the only people who are alive spiritually (cf. Eph. 2:1ff).

We have a living hope. Can never say, as a Xn, my life is hopeless. To be a hopeless Xn is a contradiction in terms. In fact, don't even pray for God to give you hope. You already have it!

We can go through all sorts of difficulties in this life, but nothing in this life is t/final chapter. It's not like Jack Kervorkian, Dr. Drip (double-meaning there if you're quick enough to catch it) who when asked what happens to us when we die replied, "you rot." No, for Dr. Drip t/final chapter is death. For us, there is no final chapter. The book of our lives will continue to be written, even in eternity. "Who can mind the journey when the road leads home?" asked the great Bible teacher James M. Gray.

How can we concern ourselves so much over the trivial matters of this life lived on this little rock, 3<sup>rd</sup> from the sun, when we know that all of this leads to our eternal destination? Cf. Romans 8:28-30. All based upon Res. of JC. God brought His own Son thru t/most painful trials anyone could endure—even from death itself. Can he not bring us through whatever valley we happen to find ourselves in?

Ask yourself, "What does this matter in light of eternity?"

Our hope isn't grounded in sentimentality // based on "the pathological belief in the impossible" (H.L. Mencken, American newspaperman who lived during the earlier part of t/20th c.). It's not wishful thinking or possibility thinking. All of those things are like grounding a skyscraper in quicksand.

"Hope is like an anchor. Our hope in Christ stabilizes us in the storms of life, but unlike an anchor, it does not hold us back."

ROM 4:25 {He} who was delivered up because of our transgressions, and was raised because of our justification.

ROM 8:24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

ROM 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer,

HEB 6:19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters

within the veil,

1JO 3:3 And everyone who has this hope {fixed} on Him purifies himself, just as He is pure.

Cf. 3:15 . . .

**through the resurrection of Jesus Christ from the dead,** (δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν.)

δι' ἀναστάσεως (ἀναστάσις, ἀναστάσεως \* Gen. Fem. Sing.). Genitive of means. Objective Gen. (God raised Jesus from the dead, rather than subjective Gen. - Jesus raised himself from the dead - although both are true).

In this one verse we have life, life and life. We have been born again (one life) to a living hope (another life), through the Res. (still another life). Three lives that all relate to one another and this is the foundation for them all. Cf. John 11:25.

"In these words we have Peter's own account of what the resurrection of Christ did for him and for the first disciples. That is the narrowest application of the text; but in proportion as we appreciate it, we shall be prepared for the wider application. I repeat, Peter was writing out of a personal experience. He was thinking of the past, of the first meeting with Jesus, of the mystic and marvelous influence he felt when his Lord looked into his eyes and said to him, 'Thou art Simon. . . thou shalt be called Rock.' He was remembering who, there and then, he yielded himself to the irresistible glamor of that personality and went blunderingly but courageously after Jesus. He was remembering all the days that followed, the weeks and the months, the wonders and the teachings, the dreams, the revelations, and the aspirations; he was remembering the gathering of the shadows, and the darkness that settled on him, and the dull despair, and then that strange and mystic light which broke on his astonished spirit when—we know not where or when—his Lord, having risen from the dead, found him all alone and talked to him. In that hour, he now declared, we were born again unto a living hope by the resurrection of Jesus Christ from the dead." [Morgan, 101-02]

What else could have changed this band of frightened men into bold spokesmen for the faith. Add to that the church t/o its history. Add to that you and me, transformed by t/Res. of JC. This is t/foundation of the faith (cf. my message on 1 Cor. 15:12ff). Jesus' resurrection guarantees ours (cf. 1 Cor. 15).

Romans 5 (selected verses)==>

5:4 and perseverance, proven character; and proven character, hope; ROM 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

5:10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

5:15-19 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. And the gift is not like {that which came} through the one who sinned; for on the one hand the judgment {arose} from one {transgression} resulting in condemnation, but on the other hand the free gift {arose} from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through

the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

ROM 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

ἐκ νεκρῶν (νεκρος \* Adj.: Gen. Masc. Plural). Gen. of separation. Out from among the dead ones. Not απο (from the edge of, but εκ "out from within).

The act of God's greatest wrath has become the means of His greatest mercy.

**\* EXEGESIS 1:4 \***

GREEK TEXT:

εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

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εἰς κληρονομίαν (κληρονομία- inheritance \* Accus. Fem. Sing.). Accus. of purpose ("for the purpose of"). Indicates the purpose or action of the main verb in the same way as ἵνα with the subjunctive (Brooks and Winbery).  
ἄφθαρτον (ἄφθαρτος- imperishable, incorruptible \* Adj.: Accus. Fem. Sing.).  
καὶ ἀμίαντον (ἀμίαντος- undefiled, pure \* Adj.: Accus. Fem. Sing.).  
καὶ ἀμόραντον, (ἀμόραντος- unfading \* Adj.: Accus. Fem. Sing.).  
τετηρημένην (τηρέω- to watch over, to guard \* Accus. Fem. Sing. Perfect Passive Ptcp.). Attributive ptcp.  
ἐν οὐρανοῖς (οὐρανός \* Dat. Masc. Pl.). Dative (locative) of place.  
εἰς ὑμᾶς (σύ - you \* Accus. Plural 2nd person indep. personal pronoun).

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ENGLISH TRANSLATION:

**to an inheritance [that is] incorruptible and undefiled and unfading which is kept in heaven for you**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**to an inheritance** (εἰς κληρονομίαν)

Note the prepositions in vv. 4-5 "...**born again TO** (εἰς) **a living hope (could be purpose or result) THROUGH** (δια) **[genitive of means - by means of] the resurrection of Jesus Christ from the dead, TO** (εἰς) **an inheritance (result) . . .**"

εἰς κληρονομίαν (κληρονομία- inheritance \* Accus. Fem. Sing.). Accus. of purpose ("for the purpose of"). Indicates the purpose or action of the main verb in the same way as ἵνα with the subjunctive (Brooks and Winbery).

Compound of κληρος (a lot as in a lottery) and νεμομαι (to distribute among people). Orig. an inher. was a winning that someone received by lottery. Had much to do with chance. That element of chance is eliminated in t/Bible. In NT it is a gift granted by grace and/or by birth. Note the context here (birth - new birth and grace).

This is a key word . . . The Jewish members of Peter's aud. would ID w/this concept - esp. same word here that's used in LXX to refer to t/portions of Canaan allotted to each tribe of Israel (save Levi). Cf. Num. 18:20-24; Josh 13:32-33).

Just as Israel received an earthly inherit. (the land) so believers/church receives a spiritual inherit. in heaven. The heavenly city of God. This is where patience comes in. Cf. Col. 3:2.

Two parts: an inheritance and heirs. The former implies the latter and vice versa.

MAT 25:34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

ACT 20:32 "And now I commend you to God and to the word of His grace, which is able to build {you} up and to give {you} the inheritance among all those who are sanctified.

ACT 26:18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been



sanctified by faith in Me. '

GAL 3:18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

EPH 1:11, 14 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, who is given as a pledge of our inheritance, with a view to the redemption of {God's own} possession, to the praise of His glory.

HEB 9:15 And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were {committed} under the first covenant, those who have been called may receive the promise of the eternal inheritance.

1PE 5:4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

We are heirs (cf. that concept). Gal. 4:7. Romans 8:17.

The value of the inher. is determined by the value of the one who gives it. (cf. a homeless man may give me his inher. which consists of no more than a dirty sleeping back and a shopping cart.).

Concept of inheritance==>

OT - Israel inheriting the land (vv.). Also a concept of YHWH being their inheritance (Ps. 16:5; 73:26; Lam. 3:24). In that regard the Levites never had any inheritance other than YHWH (Num. 18:20-26). Note the contrast the writer to the Hebrews draws (1:2, 9:15, etc.). The New Covt. is a better inheritance.

“The great-grandchildren of Elinor Majors Carlisle knew that their family valued a pretty hand-me-down dish; they didn’t know that anyone else would. But that was before art experts told them that the dish was Ming dynasty porcelain dating from the late 14<sup>th</sup> century. Carlisle had picked up the plate during a trip to China in the early 1900s, and selling price at a Nov. 17 auction: \$5.7 million.” [World Magazine, Dec. 4, 2004, 13]

The wreath of victory shall never fall from your brow.

Note those who were heirs of fortunes and ruined their lives. It was corruptible, defiled and it eventually faded away. Now look at the next clause==>

**[that is] incorruptible and undefiled and unfading** (ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον.)

All three words are adjectives. All 3 are formed w/Alpha privative (note the alliteration w/the letter "a"). This is a classic way to emphasize that whatever is being described is undescribable [Michaels20]

ἀφθαρτον (ἀφθαρτος- imperishable, incorruptible \* Adj.: Accus. Fem. Sing.). α + φθειρω (to destroy or corrupt)

Cf. 1 Cor. 9:25 (incorruptible crown). Cf. Rom. 1:23 and Heb. 7:26 - same word. According to Barclay (173) the word has military overtones and can also carry the idea of secure from attack by invading armies (cf. OT history and the land - 586/722).

"The 'inheritance' of the New Covenant Christian is thus shown to be far superior of the earthly inheritance of the people of Israel in the land of Canaan. That earthly land was not 'kept' for them, but was taken from them in the exile, and later by Roman occupation. Even while they possessed the land it produced rewards that decayed, reward whose glory faded away. The beauty of the land's holiness before God was repeatedly defiled by sin (Nu. 35:34; Je. 2:7; 3:2)." [Grudem, 58]

καὶ ἀμίαντον (ἀμίαντος- undefiled, pure \* Adj.: Accus. Fem. Sing.). α + μίαντω (to defile, usually by staining w/a die, rather than w/dirt, so Vincent). Purity.

"This word is used to describe a mineral which was made into a fire-resistant cloth (like asbestos, T.B.) whenever this material got dirty the ancients cleansed it by putting it into a fire which would turn it pure white without destroying it. The Romans used it to wrap bodies of their deceased loved ones in preparation for cremation. The fire would penetrate it, burning the remains, but the cloth was not affected by the heat. It became the means by which the ashes were kept intact. And so it is with the believer's inheritance . . ." [Fickett, 17]

καὶ ἀμάραντον, (ἀμάραντος- unfading \* Adj.: Accus. Fem. Sing.). α + μάραινωμαι (to wither or fade away). Note how many dreams fade away and disappear. This won't. Word is used in sec. Gk. to refer to a flower that will not fade away and die (plastic?). [MacArthur, 35].

The first and last words are in contrast to one another. Former refers to corruption of substance, the latter the corruption of beauty. Cf. fam. botanical word "amaranth." . Cf. 5:4 for the related word ἀμαραντινος.

Cf. 1:23, 3:4. Also Heb. 9:15.

15 And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Cf. my weightlifting trophies that have faded (much like my physique which ironically in fading away has gotten bigger - round mound of expound). Picture the star college football player who continues to wear his all-star football jersey into his 30s and 40s and 50s. He's no longer football star. He's lost his physique and his hair, yet he continues to wear the Jersey of days gone by - a Jersey that's not 2 sizes too small, stained, holes, and once a brilliant white is now faded away along w/the name and number on the back.

**which is kept in heaven for you** (τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς)

First use of the pronoun "you" (switch from "us") making it very personal.

τετηρημένην (τηρέω- to watch over, to guard, to keep, reserve \* Accus. Fem. Sing. Perfect Passive Ptcp.). Attributive ptcp. A "reservation" (NASB). Perfect tense implies a timelessness to the reservation. We didn't have to call them in. God did it for us. These reservations will never be cancelled or missed. Cf. same word used in John 17:11 (also v. 12). Perfect tense emphasizes that this is done. Timeless sort of thing. These reservations were made in eternity past when your names were written in the book of life/chosen/predestined.

Concept of laying treasure where moth and rust do not destroy. Show me your check book - show me your life (time, your passions . . .)

"Heaven is a safe-deposit box where God is guarding our inheritance for us under constant surveillance."  
[Wuest, 22]

No slick lawyer can defraud you of your prize. No dishonest businessman can jilt you out of what is yours. This is reserved, not on the earth, but in heaven. Reserved not by men but by God.

Have you ever had a reservation that was cancelled? Or someone dropped the ball and lost the information? Like the old skit - a man comes to claim his room at the hotel and the receptionist says, "I'm sorry, we are out of rooms." "But, I had a reservation." Well, yes I understand. No, you don't understand. You see, the word reservation means that when I arrive there's a room here with my name on it."

It is kept in heaven, reserved for you. It's there now (not, will be, might be, may be) IS. (cf. Perfect tense). As long as you have been in the mind and plan of God there has been an inheritance reserved in heaven for you!

Is there any more secure place in the world than heaven, the dwelling place of God? (cf. banks, security problems, etc.).

**\* EXEGESIS 1:5 \***

**GREEK TEXT:**

τοὺς ἐν δυνάμει θεοῦ φρουρούμενους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

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τοὺς (ὁ \* Accus. Masc. Pl.). Definite article serving as a relative pronoun.

ἐν δυνάμει (δυναμῖς \* Dat. Fem. Sing.). Instrumental/Dative of means.

θεοῦ (Gen. Masc. Sing.). Subjective Genitive (produces the action implied by the noun of action, here δυναμῖς).

φρουρούμενους (φρουρέω - to guard, keep in custody, protect, keep \* Accus. Masc. Pl. Pres. Midd/Pass. Ptcp).?

Descriptive present tense.

διὰ πίστεως (-- Gen. Fem. Sing.). Gen./Ablative of means. Intermediate agency (the immediate being God's power, so ATR, 82)

εἰς σωτηρίαν (-- Accus. Fem. Sing.). Accus. of purpose.

ἐτοίμην (ἐτοίμος, η, ον - ready, prepared \* Adverb Accus. Fem. Sing.).

ἀποκαλυφθῆναι (ἀποκαλύπτω - to uncover, reveal \* Aorist Infinitive Passive). Infinitive of time. Infinitives have neither person or number. They are used to complete the thought of a verb and will immediately follow the verb that they modify. The aorist indicates simple or punctiliar action and is generally going to be translated the same way as the present.

ἐν καιρῷ (-- Dat. Masc. Sing.). Dative/locative of time.

ἐσχάτῳ. (-- Dat. Masc. Sing.). Dative/locative of time.

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**ENGLISH TRANSLATION:**

**who are being guarded by the power of God, through faith, for a salvation ready to be revealed in the last time.**

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**who are being guarded by the power of God,** (τοὺς ἐν δυνάμει θεοῦ φρουρούμενους)

ἐν δυνάμει (δυναμῖς \* Dat. Fem. Sing.). Instrumental/Dative of means.

This is God's omnipotence which continuously protects God's elect from all harm. Does that mean there's no suffering? Of course not, we will look at that next week. It does mean that the sufferings of this present world . . . (cf. Rom. 8:28). Context of 1 Peter. Note Romans 8:31-39. Jude 24.

We are kept/guarded, the inheritance is reserved.

θεοῦ Masc. Sing.). Subjective Genitive (produces the action implied by the noun of action, here δυναμῖς).

"You must first destroy the Godhead before you can quench the spark of the eternal flame that burns within the believer's bosom." [C.H. Spurgeon, Sermon: "A String of Pearls" No. 948, delivered on the Lord's Day Morning, August 28, 1870]

φρουρούμενους (φρουρέω - to guard, keep in custody, protect, keep \* Accus. Masc. Pl. Pres. Midd/Pass. Ptcp).

Descriptive present. A military term: "garrisoned" (cf. Acts 9:24; 2 Cor. 11:32). Note the present tense.

There is never a change of watch. The guards are never asleep. They cannot be overcome. This is 24/7. Akin to the fact that we have been sealed for the day of redemption.

The inheritance is kept/reserved. We are guarded. Present tense - we are being guarded. There are two ways in which to guard something. A bank guards against robbers coming into the bank to steal. A prison doesn't have that problem; a prison guards the people from within to keep them from leaving. This word can carry both ideas and both are certainly biblical . . . "Shielded" (NIV) gives only half the meaning.

Eternal security here, through faith adds the concept of perseverance. (Might address God's preservation here and our perseverance below at that outline point in v. 6ff.)

"Those whom God has sanctified by his Spirit shall constantly persevere to the end and be saved."  
[Westminster Larger Catechism, 79]

**through faith,** (διὰ πίστεως)

διὰ πίστεως ( -- Gen. Fem. Sing.). Gen./Ablative of means. Intermediate agency (the immediate being God's power, so ATR, 82)

Faith is always the means (instrumental means of our salvation). We are saved by grace through faith. "BY" is the foundation or cause; "FAITH" is the means to the end. Our faith is a gift from God (cited). Our continued faith, albeit wavering and imperfect, is evidence of God's preservation and power. If faith ceases or does not evidence itself in Christian grace and spiritual fruit, it is not saving faith. Saving faith perseveres by nature of God's preservation and if the perseverance isn't there then the preservation wasn't there in the first place.

**for a salvation ready to be revealed in the last time.** (εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.)

Note the prepositions: We are kept "by" (ἐν) power, "through" (διὰ) faith "for" (εἰς) salvation. εἰς σωτηρίαν ( -- Accus. Fem. Sing.). Accus. of purpose. Note the words freq. occurrence in vv. 5,9,10.

ἐτοιμῆν (ἐτοιμός, η, ον - ready, prepared \* Adverb Accus. Fem. Sing.).

ἀποκαλυφθῆναι (ἀποκαλύπτω - to uncover, reveal \* Aorist Infinitive Passive). Infinitive of time. Infinitives have neither person or number. They are used to complete the thought of a verb and will immediately follow the verb that they modify. The aorist indicates simple or punctiliar action and is generally going to be translated the same way as the present.

As far as the phrase "ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ." is concerned, this is eschatological. The salvation in the sense of glorification is when the believer passes from this world to the next (private). The final revelation of that event in a public sort of way is when JC returns in glory - when every eye sees him and every vile mouth is silenced. Final vindication.

See the outcome of our faith in v. 9. What is salvation? Aren't we already "saved?" Cf. 2:2.

Cf. Justification (definition/delivered from penalty of sin)/Sanctification (definition/delivered from power of

sin)/Glorification (definition/delivered from presence of sin). Cf. Romans 8:18; 2 Tim. 4:18.

This is the inheritance - cf. Hebrews 1:14. The "prize" of the upward call in Philippians. If we're constantly complaining about this life, that is evidence that we really haven't come to grips with the reality of the next.

"This keeping . . . is complete and continuous, it will never end until we shall need keeping no longer. We shall be kept 'unto salvation ready to be revealed in the last time.' I believe this means that we shall not only be kept till our souls reach heaven, but we shall be kept till the advent. You say, 'How is that necessary?' I reply, only our manhood goes to heaven at death, the other part, namely our body, waits below till the resurrection. Yet our dust is precious in God's sight and therefore it is watched over until the day of Christ's appearing, for that is the appointed hour for the redemption of the body." [C.H. Spurgeon, Sermon: "A String of Pearls" No. 948, delivered on the Lord's Day Morning, August 28, 1870]

**\* EXEGESIS 1:6 \***

**GREEK TEXT:**

ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

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ἐν ᾧ (ὅς - this \* Relative pronoun Dative Masc. Sing.). Dative of Reference ("about this").  
ἀγαλλιᾶσθε, (ἀγαλλιαω - to rejoice, be glad, be overjoyed \* 2P Pres. Indicative Middle). Descriptive present  
"You are rejoicing."  
ὀλίγον (ὀλίγος - little, few, short \* Adv.).  
ἄρτι (ἄρτι - just now \* Adv.).  
εἰ δέον (δει - it is necessary \* Nom. Neut. Sing. Pres. Act. Ptcp.). 1<sup>st</sup> class condition.  
[ἐστὶν] (εἰμι \* 3S pres. ind. act.).  
λυπηθέντες (λυπεω - to grieve, pain, offend, pass.: to be sad, grieved \* Masc. Nom. Pl. 1st aorist passive ptcp.).  
Predicative ptcp. Culminative aorist.  
ἐν ποικίλοις (ποικίλος, η, ον ς - of various kinds, diverse, FIG: ambiguous, sly, crafty \* Adj. dat. masc. pl.).  
πειρασμοῖς, (- \* dat. masc. pl.). Dative/Instrumental of cause.

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**ENGLISH TRANSLATION:**

**In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,**

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

On the concept of persevering faith in vv. 6-9 ==> Connect to v. 5 and use as introduction.

"Those whom God has sanctified by his Spirit shall constantly persevere to the end and be saved." [Westminster Larger Catechism, 79]

Compare what Peter wrote in 1 Peter 1:3-5:

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, 5 [you] who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

If there was ever anyone who knew the reality of that statement it was Peter. Peter's life exemplifies what the doctrine of perseverance means in the life of a believer. In Luke chapter 22 Jesus predicts Peter's denial. Peter did indeed deny his Lord. He also recognized his sin, repented, and became the most influential leader of the early church—a man who would later, as tradition affirms, pay for his faith with his life. It is noteworthy to highlight the fact that Jesus predicted Peter's restoration as well as his denial:

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers. " (Luke 22:31-32)

Jesus prayed for Peter and Peter was restored. According to John 17, Jesus prays for all of His sheep. Is Jesus' prayer not answered (or thwarted by human "free will")?

Finally, it must be noted what perseverance is not. I do not believe that the doctrine of perseverance negates God's right to discipline one of His own, even to the point of death (1 Corinthians 11:30). God has the divine right to extend mercy, grace, or judgement as He wills. The fact that we continue to live after we willfully sin is evidence of God's grace and mercy. I do not believe that perseverance means that true believers will not sin, even miserably. David in the OT and Peter in the NT serve as two of many examples that may be cited in this regard.

JOH 8:31-32 Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, {then} you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free. " JOH 8:33 They answered Him, "We are Abraham's offspring, and have never yet been enslaved to anyone; how is it that You say, 'You shall become free'?"

COL 1:22-23 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

After quoting Heb. 3:12 [] Wayne Grudem in his Systematic Theology comments on how this relates to assurance and self-doubt:

". . . in all of the passages where continuing to believe in Christ to the end of our lives is mentioned as one indication of genuine faith, the purpose is never to make those who are presently trusting in Christ worry that some time in the future they might fall away (and we should never use these passages that way either, for that would be to give wrongful cause for worry in a way that Scripture does not intend). Rather, the purpose is always to warn those who are thinking of falling away or have fallen away that if they do this it is a strong indication that they were never saved in the first place. Thus, the necessity for continuing in faith should just be used as a warning against falling away, a warning that those who fall away give evidence that their faith was never real." [Wayne Grudem, Systematic Theology, 793-94]

God guards us by means of our faith. But that faith isn't entirely something that comes from within us - God by nature of our new birth has given us eyes to see (two kinds of faith - every believer has saving faith. If you are genuinely a believer you have that faith because it comes as a gift - it's part of what it means to be a new creation in Christ // regenerated // have eyes opened // ears that hear (cite vv.). A true Xn by nature of who he or she is can't lose that. It is inherent to what you are. In a sense it's like saying God can't ever cease to be faithful because it's inherent in who he is. If he could cease to be faithful, he would cease to be God (impossible). If we could cease to believe in Christ we would cease to be a Xn but God has made it so that those who genuinely are called by him will continue to believe by the very nature of that calling. Light can't be darkness and still be light. Light by very definition is light. Xns by very definition are believers. If one ceases to believe or departs from the faith that indicates that this person never carried the inherent definition for if they had they would have remained (1 John 2:19). In their case the darkness looked a like the light until it proved itself to not be light at all. Cf. John 8:60-69.

What about assurance? Cf. my stuff in that regard. Assurance w/o truth is deception.



## My Theology Notes on Perseverance

### **4. 1 CORINTHIANS 2:14-3:3 ("CARNAL CHRISTIAN" THEOLOGY)**

Keswick refers to the pietistic movement spawned by the 1875 evangelical meeting in England. Its aim was for a "deeper" or "higher" Christian life. From this movement came the "carnal Christian" doctrine, based upon the supposed three types of people described in 1 Corinthians 2:14-3:3. From Keswick this theory made its way to the "Victorious Life" movement of America and, later, to the teaching of dispensationalists such as Lewis Sperry Chafer.<sup>1</sup>

As far as 1 Corinthians 2:14-3:3 is concerned, I *don't* believe that there are two classes of Christians described there. In 2:14, Paul describes the "natural" man which refers to those who are unregenerate. He later refers to those who are "spiritual" and chides the Corinthians for the fact that he could not speak to them as "spiritual" men, but as to babes in Christ, or "fleshly" men (the insinuation is that he *should have* been able to speak to them as such!).

Contextually, Paul is not introducing a new ontological class of Christians (carnal), but he is rather demonstrating the fact that the Corinthians were acting carnally in a specific area, namely by dividing themselves around human leaders. This does not mean that the Corinthians were acting carnally in every area of their lives. Therefore, the implication is not that there are two classes of believers. The problem I raise is one of the second-class Christian, or the "Carnal Christian." There does not exist two classes of Christians, but rather one class of believers who are at different points on the road to conformity to Christ (Phil. 1:6; Romans 8:29-30; 2 Corinthians 3:18). All Christians struggle with, and evidence, "carnality" of one degree or another (cf. Romans 7:15ff). The Christian is *simul iustus et peccator*, that is, at once righteous and sinful. His righteousness is outside himself, in the imputed righteousness of Christ. However, imparted righteousness results in the struggle with sin—the struggle within himself. As it related to the Corinthian church, the church was characterized by immaturity and needed to grow up in Christ, something that Paul was confident they would indeed do.

The Apostle Paul only recognized and affirmed two classes of people, a point he makes clear in passages such as Romans 8:1-9 and Galatians 5:17-24 which divide men into two categories: the unregenerate and those who walk after the Spirit/are led by the Spirit (the regenerate). Paul does the same in 1 Corinthians 2:14-15. There is no allowance for a sub-class of Christians.

#### **a. 1 CORINTHIANS 3:5-15 ("SINGED BUT SAVED" THEOLOGY)**

This is a passage that has been used to support a "saved but singed" theology. However, it seems that Paul has in mind Christian leaders and not ordinary Christians or back-sliders. The Corinthians had formed factions that aligned themselves with various leaders such as Paul and Apollos (v. 4). Paul then uses two metaphors to illustrate the role and accountability of leaders in the church. The first is agricultural (vv. 6-9) in which Apollos and Paul are viewed as those who water and plant (church leaders, vv. 5,9) in the field (the Corinthian church, v. 9) where God sovereignly causes growth (vv. 6-7). The second illustration is one of architecture (vv. 10-15) in which Paul is deemed the one who laid the foundation (v. 10) and other church leaders are those who build upon that foundation (vv. 10-12). The concepts of judgement (vv. 13-15) and reward (vv. 8,13-14) are consistent throughout the metaphors demonstrating that Paul has in mind church leaders *who build the church* and not ordinary Christians *who*

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<sup>1</sup>As one author has written, "less than two-hundred years ago this teaching was unknown in the churches of North America." [Ernest C. Reisinger, What Should We Think of "The Carnal Christian?" (Carlisle, PA: The Banner of Truth Trust, 1986), 1.]

*build upon their lives.* The rest of the passage supports this contention, note for example verses 16-17 (the Corinthians are a temple, a building and if anyone, presumably a leader, destroys the building God will destroy him), and verse 22 (where Paul and Apollos are again mentioned thus bracketing the thought begun in verses 4-6).

## **J. PERSEVERANCE AND ETERNAL SECURITY**

The fact of God's election makes the forfeiture of justification an impossibility (John 10:26-29). True believers will persevere in that, by God's grace, they will not apostatize from the faith (Colossians 1:22-23; 1 John 2:19).<sup>2</sup> I reject what I consider to be a Sandemanean (or antinomian) concept of eternal security whereby anyone who makes a profession is deemed regenerate regardless of their continuance in the faith. As Dr. Wayne Grudem warns:

While a genuine Christian who sins does not lose his or her justification or adoption before God . . . there needs to be a clear warning that mere association with an evangelical church and outward conformity to accepted 'Christian' patterns of behavior does not guarantee salvation. Particularly in societies and cultures where it is easy (or even expected) for people to profess to be Christians, there is a real possibility that some will associate with the church who are not genuinely born again. If such people then become more and more disobedient to Christ in their pattern of life, they should not be lulled into complacency by assurance that they still have justification or adoption in God's family. A consistent pattern of disobedience to Christ coupled with a lack of the elements of the fruit of the Holy Spirit such as love, joy, peace, and so forth (see Gal. 5:22-23) is a warning signal that the person is probably not a true Christian inwardly, that there probably has been no genuine heart-faith from the beginning and no regenerating work of the Holy Spirit. . . A long-term pattern of increasing disobedience to Christ should be taken as evidence to doubt that the person in question is really a Christian at all.<sup>3</sup>

Therefore, Jesus could warn those Jews who made an empty profession of faith in Him:

If you abide in My word, *then* you are truly disciples of Mine (John 8:31).<sup>4</sup>

The Apostle Paul, and the writer to the Hebrews, could echo the same sentiment:

yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach--if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under

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<sup>2</sup> Apostasy is not to be confused with "sinning" or "backsliding." Calvin's qualification of the term in his commentary on Hebrews 6 is applicable: "But the Apostle speaks not here of theft, or perjury, or murder, or drunkenness, or adultery; but he refers to *a total defection or falling away from the Gospel*, when a sinner offends not God in some one thing, but entirely renounces his grace" (John Calvin, Hebrews, 136. Emphasis mine).

<sup>3</sup>Wayne Grudem, Systematic Theology: An Introduction to Biblical Doctrine (Grand Rapids: Zondervan Publishing House, 1994), 506.

<sup>4</sup>Compare also Matthew 7:13-23 and the parable of the wheat and the tares in Matthew 13:24-30.

heaven, and of which I, Paul, was made a minister.<sup>5</sup> (Colossians 1:22-23)

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. (1 Corinthians 15:1-2)

For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end (Hebrews 3:14).

And John could identify those who apostatized from the truth as bogus believers:

They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, in order that it might be shown that they all are not of us. (1 John 2:19).

That spurious faith exists is repeatedly affirmed by the authors of the New Testament. Therefore, there is no warrant to conclude that when the Bible speaks of falling away it must be a defection from genuine belief. From the passage cited above (1 John 2:19) "John presupposes that spurious faith is possible, but that genuine faith, *by definition*, perseveres."<sup>6</sup>

Therefore, glorification is only reached by way of the path of perseverance. Perseverance is a gift of God's grace. It is the "Response of the Redeemed based upon the Grace of the Redeemer." Perseverance echos the promise given through the prophet Jeremiah:

And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. (Jeremiah 32:40)

In this passage we find divine preservation and human perseverance. We persevere by virtue of God's effective preservation:

So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for *His* good pleasure. (Philippians 2:12-13)

Perseverance is both a gift and a responsibility. God's grace insures our persevering, but does not make it any less our persevering. We cannot acquire "the prize of the upward call of God in Christ Jesus" unless we "press on toward the goal" (Philippians 3:14). As we "work out our salvation with fear and trembling" (2:12), we will find that it is "God who is at work in us, both to will and work for His good pleasure" (2:13). Cf. 1:6.

This understanding of perseverance was affirmed by Augustine, who declared:

"See how foreign it is from the truth to deny that perseverance even to the end of this life is the gift of God.

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<sup>5</sup>It is most germane to note that the Greek construction in verse 23 is a first class condition: εἰ γε ἐπιμένετε . . . Paul was confident that the Colossians would persevere by nature of the genuineness of their conversion.

<sup>6</sup>D.A. Carson, "Reflections on Christian Assurance" The Westminster Theological Journal Vol. 54, No. 1, Spring 1992, 18.

. . . He makes the man to persevere to the end."<sup>7</sup>

The Apostle Peter wrote in 1 Peter 1:3-5:

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, 5 [you] who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

If there was ever anyone who knew the reality of that statement it was Peter. Peter's life exemplifies what the doctrine of perseverance means in the life of a believer. In Luke chapter 22 Jesus predicts Peter's denial. Peter did indeed deny his Lord. He also recognized his sin, repented, and became the most influential leader of the early church—a man who would later, as tradition affirms, pay for his faith with his life. It is noteworthy to highlight the fact that Jesus predicted Peter's restoration as well as his denial:

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers. " (Luke 22:31-32)

Jesus prayed for Peter and Peter was restored. According to John 17, Jesus prays for all of His sheep. Is Jesus' prayer not answered (or thwarted by human "free will")?

Finally, it must be noted what perseverance is not. I do not believe that the doctrine of perseverance negates God's right to discipline one of His own, even to the point of death (1 Corinthians 11:30). God has the divine right to extend mercy, grace, or judgement as He wills. The fact that we continue to live after we willfully sin is evidence of God's grace and mercy. I do not believe that perseverance means that true believers will not sin, even miserably. David in the OT and Peter in the NT serve as two of many examples that may be cited in this regard.

## K. ASSURANCE

I believe that assurance of salvation is a direct result of true saving faith (Hebrews 11:1). This is not to say that because one lacks in assurance, one lacks true saving faith. It is to say that because faith is the assurance of things hoped for, and because one of those things hoped for is the finality of our salvation, our faith and our assurance share a direct link. I also believe that the believer's assurance rests *a priori* on the person and work of Jesus Christ and not on our works (see above chart on the relationship between justification and sanctification). The danger of making works the *a priori* grounds for assurance can be illustrated in the following syllogistic statement:

1. Saving faith rests on my obedience (works)
2. I am not always obedient
3. Maybe I don't have saving faith
4. Therefore, I must be obedient
5. Now I am trusting in my works and grace (Roman Catholicism)

Compare this syllogistic statement with one which reflects my understanding of assurance:

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<sup>7</sup>Augustine, On the Gift of Perseverance, 41.

1. The assurance of my faith is in the person and work of Christ
2. I am not always obedient (Christ was - His active obedience imputed to me)
3. I am not righteous (Christ is - His passive obedience imputed to me)

This is not to say that works (sanctification) have no place in the doctrine of assurance. My earlier interaction with James 2 and 1 John 2-3 demonstrate that sanctification and works do play a part in assurance. However, they must be viewed as *a posteriori* corroborating evidence. As D.A. Carson writes in response to placing works at the foundation of assurance:

the implications for Christian assurance are stunning: Christian assurance becomes entirely hostage to Christian obedience, and is not established as a constituent element of saving faith itself.<sup>8</sup>

Moreover, there is a danger in fleeing in the opposite direction of making works a zero factor in the equation of Christian assurance, as do free grace advocates. Carson sums up the hermeneutical approach of those who follow this line of reasoning:

The countless passages that tie genuine discipleship to obedience are handled by making a disjunction between "discipleship" passages and those that promise eternal life. Eternal life turns on faith in the saving Son of God; discipleship turns on obedience; and Christian assurance is tied only to the former. To link assurance in any way to the latter, it is argued, is to corrupt a salvation of free grace and turn it into a salvation partly dependent on works. If my salvation depends only on free grace, then the basis of my assurance is as steadfast as the freedom of that grace. But if my assurance depends on observing certain changes in conduct in my life, themselves the fruit of obedience, then implicitly I am saying that, since I cannot be assured of salvation without seeing obedience, salvation itself depends on some mixture of faith plus obedience—and free grace is thereby destroyed.<sup>9</sup>

The argument is at first glance persuasive and I would affirm that it reflects the danger of pietistic nomism. However, to say that making works a factor in assurance makes them inherently a part of justification thus polluting grace is to confuse the cause and effect of justification. An effect may always follow from a cause without it being inherently part of the cause. That by God's design sanctification (the effect) follows from justification (the cause) in no way adulterates the nature of grace involved in actualizing the cause.<sup>10</sup>

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<sup>8</sup>D.A. Carson, "Reflections on Christian Assurance" The Westminster Theological Journal Vol. 54, No. 1, Spring 1992, 3.

<sup>9</sup>Ibid., 6.

<sup>10</sup>I have pondered the role of the eschatological "already-not-yet" tension in relation to the doctrine of assurance, particularly in light of the NT warning passages. Along those same lines, D.A. Carson has written under the heading of "compatibilism:"

Clearly, compatibilism touches many subjects: election, the problem of suffering, the nature of prayer, and much else. What is not often recognized is that it bears directly on the nature of Christian assurance. For, on the one hand, we are dealing with a plethora of texts that promise God's sovereign commitment to preserve his own elect; on the other, believers are enjoined to persevere in faithfulness . . . This is nothing other than God's sovereignty and human responsibility dressed in another form.. [D.A. Carson,

**In this you rejoice,** (ἐν ᾧ ἀγαλλιᾶσθε,)

In what? ἐν ᾧ (ὅς - this \* Relative pronoun Dative Masc. Sing.). Dative of Reference ("about this"). About what? Goes back to the above.

Options would be to the "time" of v. 6, where the grammar agrees (datives), so KJV. Also possible (ATR, 83) to see a connection to Christou (v. 3) or theou (v. 5), or to the entire context of vv. 3-5. If the dative is in view it would agree with Paul's prospect of looking forward in the race (Phil. 3).

ἐν ᾧ (ὅς - this \* Relative pronoun Dative Masc. Sing.). Dative of Reference ("about this").

ἀγαλλιᾶσθε, (ἀγαλλιαω - to rejoice, be glad, be overjoyed \* 2P Pres. Indicative Middle). Descriptive present "You are rejoicing."

"The word is always employed in the New Testament for great or lively joy. See Matt. v. 12; Luke i. 47; x. 21." [Vincent, 632]

This is a deep, spiritual joy. Could call it "salvation joy." Mary uses it (Luke 1:46-47); the Philippians Jailer used it (Acts 16:34). The LXX uses it to translate Psalm 51:12).

Cf. Phil. 3:3. What is "joy?" "Joy is the flag that flies on the castle of the heart when the King is in residence there."

But note the contrast (looks backward and forward). Backward is the blessings of vv. 3-

**though now for a little while, if necessary, you have been grieved by various trials,** (ὀλίγον ἄρτι εἰ δέον [ἐστίν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς)

Contrast between joy and grief. Life has many uncertainties which bring grief. There is a certainty that brings joy (vv. 4-5). The readers had latched onto and lived Jesus' words in Matt. 5:12.

Someone said this to me earlier this week - "It's one thing to have a bad day, but when a bad day turns into two bad days, which turns into a week of bad days and a month or more of bad days - that's a good indication that you are in the midsts of real trials and afflictions. That's painful. Something that's common to us all. Picture of Xnty as being a relationship w/God whereby you are exempted from all the pain of sin is wrong. It's a lie. Just ask Job (theme of Job is why do the righteous serve God).

Here's the issue: As a Christian you never go through the trials of life, the pain, the sadness, t/affliction, alone. You never go through these things w/o purpose. It's not the capricious whims of chance that move the happenings of t/universe, it's the loving hand of your father who holds you close even when life hurts. You can have joy in that. Peace. Cf. Rev. (no more tears).

That's what Peter means here.

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"Reflections on Christian Assurance" The Westminster Theological Journal Vol. 54, No. 1, Spring 1992, 25-26].

ὀλίγον (ὀλίγος - little, few, short \* Adv.). Cf. 5:10. Truth here is that we don't have to go through difficult times forever. The time is short (may not feel like it when you're going through it!). Cf. Romans 8:18.

εἰ δεῖον (δει - it is necessary \* Nom. Neut. Sing. Pres. Act. Ptcp.). 1<sup>st</sup> class condition. It is necessary! Why? It's part of life (cf. Philippians 1:29). The health-wealth gospel is a contradiction in terms. It's no gospel at all. Not good news, it's heretical, blasphemous news from the pit of hell. Not Xnty.

λυπηθέντες (λυπεω - to grieve, pain, offend, pass.: to be sad, grieved \* Masc. Nom. Pl. 1st aorist passive ptcp.).  
Predicative ptcp. Culminative aorist.

Same word is used of the grief Jesus experienced in the Garden of Gethsamane (Matt. 26:37). Used of t/grief t/H.S. feels when we walk in disobedience (Eph. 4:30). Used of the grief that accompanies the death of a loved one (1 Thess. 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope.

ἐν ποικίλοις (ποικίλος, η, ον ς - of various kinds, diverse, FIG: ambiguous, sly, crafty \* Adj. dat. masc. pl.).

Word is used of the skin of a leopard, diff. colored veins in marble, changing months/seasons, changes in music. [Vincent]. Trials come in all shapes and forms and at different seasons. Cf. phrase "polka dot" that comes from this Gk. word.

JAM 1:2 Consider it all joy, my brethren, when you encounter various (ποικίλος) trials,

Peter's use of this word shows that it wasn't just one sort of trial they were experiencing (such as persecution for their faith). This means many difficulties, too many to list. All that life throws our way. Safe to say that these afflictions weren't directly a result of personal sin, but the kind you experience no matter how obedient your walk is.

The only other place Peter uses this word is in 4:10 where he uses it of the grace of God. Good parallel. There may be various kinds of trials but God's manifold grace is sufficient to guard and preserve us.

Life is like that. It throws lots of blows our way. Periods of brokenness. God is about continually breaking us and shaping us to be more and more like Jesus Christ. Cf. my period of woe from 1999-2000 (church, car fire, dad fell bad concussion, pulled a dead kid out of a canal, went through a period of dark depression).

πειρασμοῖς, (- \* dat. masc. pl.). Dative/Instrumental of cause. Better, "trials," not "temptations" (as in the KJV).

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PSA 34:19 Many are the afflictions of the righteous; But the \Lord\ delivers him out of them all.

PSA 119:75 I know, O \Lord,\ that Thy judgments are righteous, And that in faithfulness Thou hast afflicted me.

ACT 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying,}  
"Through many tribulations we must enter the kingdom of God."

ROM 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer,

2CO 4:8-11, 17 - 8 {we are} afflicted in every way, but not crushed; perplexed, but not despairing; 9 persecuted, but not forsaken; struck down, but not destroyed; 10 always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

HEB 11:36-38 - 36 and others experienced mockings and scourgings, yes, also chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38 ({men} of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.

HEB 12:7-11 - 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom {his} father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He {disciplines us} for {our} good, that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

1PE 5:10 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen {and} establish you.

Cf. Romans 5:1ff.

Reasons why we go through trials and afflictions:

- a) Direct result of living in a fallen world (General sin/common to all men) - John 16:33. Luke 13:1-5.
- b) Personal Sin and Stupidity (Darwin Awards). Don't ask God to bless you if you are harboring sin in your life.
- c) God's Hand of Discipline (chastening - Hebrews 12, correction, training, Romans 5 testing). Cf. 1 Peter 4:17). Keep us from being entrapped by the world (if anyone loves the word . . . , cf. 1 Cor. 11:32).
- d) Demonic Attack (cf. Job, 1 Peter 5:8).

God is sovereign over all of this.

ROM 5:3-4 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope;



**\* EXEGETIC 1:7 \***

**GREEK TEXT:**

ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὔρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

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ἵνα τὸ δοκίμιον (δοκίμιον, ου - testing, NEUT. AS ADJ: means of testing \* Nom. Neut. Sing.). Cf. James 1:3 for same phrase.

ὑμῶν (συ -- \* Gen. Plural 2nd person indep. personal pronoun).

τῆς πίστεως (- \* gen. fem. sing.). Gen. of possession. Objective genitive.

πολυτιμότερον (πολυτιμος, ου - very precious, valuable \* Adj. nom. neut. sing.). Comparative.

χρυσίου (χρυσιον, ου - gold \* Gen. Neut. sing.). Gen./Ablative of comparison ("than").

τοῦ ἀπολλυμένου (ἀπολλυμι- to destroy \* Gen. neuter Sing. Pres. Passive/middle ptcp.). Attributive ptcp.

διὰ πυρὸς (--- \* gen. neut. sing.). Gen./Ablative of means.

δὲ δοκιμαζομένου, (δοκιμαζω - to test \* Gen. neuter Sing. Pres. Passive/middle ptcp.). Gnostic Present. Attributive ptcp?

εὔρεθῆ (εὐρίσκω --- \* 3S aorist passive subjunctive). Subjunctive expresses a thought or wish and has an element of uncertainty since the action is yet unfulfilled: "That I might ----". Purpose clause.

εἰς ἔπαινον (ἔπαινος- praise \* Accus. Masc. Sing.). Accus. of result.

καὶ δόξαν (--- opinion (always good in N.T.), hence praise, honor, glory \* Accus. Fem. Sing.). Accus. of result.

καὶ τιμὴν (--- honor \* Accus. Fem. Sing.). Accus. of result.

ἐν ἀποκαλύψει (--- \* Dative Fem. Sing.). Dative/Locative of time.

Ἰησοῦ Χριστοῦ- Gen. of possession.

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**ENGLISH TRANSLATION:**

**In order that the testing of your faith, being more precious than fine gold which is perishable, being purified through fire, might pass the test and be found [true] to the praise and glory and honor of Jesus Christ at his coming.**

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**In order that the testing of your faith,** (ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως)

ἵνα τὸ δοκίμιον (δοκίμιον, ου - testing, NEUT. AS ADJ: means of testing \* Nom. Neut. Sing.). Cf. James 1:3 for same phrase. Sounds very much like James (James' epistle is older & perhaps Peter had read it). Purpose or result?

δοκίμιον, ου, τό (on the spelling s. Mlt.-H. 78; WGrundmann, TW II 259).

1. *testing, means of testing* (Dionys. Hal., Rhet. 11, 1; Herodian 2, 10, 6; Plut., Mor. 230B; Περὶ ὕψους 32, 5 γλώσσα γεύσεως δοκίμιον; Pr 27:21) τὸ δ. ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν *the testing of your faith* (temptations) *produces endurance* Js 1:3.

2. neut. sg. of the adj. δοκίμιος *genuine, without alloy* (esp. of metals: BGU 1045 II, 12; 1065, 8; PTeht. 392, 22; cf. Dssm., NB 86ff [BS 259ff) τὸ δ. ὑμῶν τῆς πίστεως *the genuineness of your faith* (on the usage Bl-D. §263, 2) 1 Pt 1:7 (δόκιμον P et al.; cf. Js 1:3 v.l.; s. δόκιμος). M-M.\*

τῆς πίστεως (- \* gen. fem. sing.). Gen. of possession. Objective Gen. Personal faith in the sense of faithfulness. Will you remain faithful? Cf. concept of loyalty. We can't function in t/CH w/o loyalty. We are loyal to X and as a result loyal to each other. Times in my life when I wonder if I have a big bulls-eye on my back (invisible "kick me" sign). I know what it's like to sit in a room of friends and have every one of them abandon you when you most need them. Gun-shy. It's not right, but sometimes you wonder "will this good friend betray me some day?"

Our faith, our faithfulness is being tested by God.

JAM 1:3-4 knowing that the testing of your faith produces endurance. And let endurance have {its} perfect result, that you may be perfect and complete, lacking in nothing.

**being more precious than fine gold which is perishable, being purified through fire,** (πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς)

πολυτιμότερον (πολυτιμος, ον - very precious, valuable \* Adj. nom. neut. sing.). Comparative.

MAT 13:46 and upon finding one pearl of great value (πολυτιμος), he went and sold all that he had, and bought it.

PRO 3:13-15 - 13 How blessed is the man who finds wisdom, And the man who gains understanding. 14 For its profit is better than the profit of silver, And its gain than fine gold. 15 She is more precious than jewels; And nothing you desire compares with her.

χρυσίου (χρυσιον, ου - gold \* Gen. Neut. sing.). Gen./Ablative of comparison ("than"). Fine gold. Even fine gold perishes, genuine faith never does.

τοῦ ἀπολλυμένου (ἀπολλυμι- to destroy \* Gen. neuter Sing. Pres. Passive/middle ptc.). Attributive ptc.

διὰ πυρὸς (--- \* gen. neut. sing.). Gen./Ablative of means.

JOB 23:10 "But He knows the way I take; {When} He has tried me, I shall come forth as gold.

PSA 66:10 For Thou hast tried us, O God; Thou hast refined us as silver is refined.

ISA 48:10 "Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction.

MAL 3:3 "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the \Lord\ offerings in righteousness.

1CO 3:13 each man's work will become evident; for the day will show it, because it is {to be} revealed with fire; and the fire itself will test the quality of each man's work.

1PE 4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;

Picture of the ancient process of smelting gold. Crude gold ore would be put in a crucible (cf. our use of that word) where it would be heated to the point of boiling. The impurities would rise to the top whereby they would be skimmed off by the smith and discarded. It was said that when the metalworker could see his reflection in the pot

he knew that his job was done.

Draw the parallel to the above in my sermon notes (crucible - testing, fire - trials, impurities - sin, smith - God, reflection - image of JC).

Cf. my diagram of this passage the reoccurring themes.

**might pass the test and be found [true]** (δὲ δοκιμαζομένου, ἐύρεθῆ)

How do you test and purify Gold? Through fire. How do you test and purify true faith? Same way. Another way to look at it: Which is more valuable? Gold Ore or Pure, refined Gold? Which is more valuable - faith that is no more than crude ore or faith refined by fire that comes out true and pure?

"for as silver is without honor or value before it be refined, so . . . our faith is not to be honored and crowned by God until it be duly proved." [Calvin, 34]

It's sort of like a drowning man who cannot be killed. That's our faith/hope. It may be ravaged by t/raging waves of a tempest as a level 1 hurricane, but it cannot be finally and completely drowned. We bob up and down gasping for air, and God makes us to survive until his hand comes and gently lifts us from the stormy sea.

Peter speaks as one with experience (cf. 2 Cor. 1:3). Note Peter's difficulties (fears, denials, failings) and Jesus' prayer for him (Satan has demanded to sift you . . . but I have prayed . . .). Peter eventually crucified upside down.

δὲ δοκιμαζομένου, (δοκιμαζω - to test \* Gen. neuter Sing. Pres. Passive/middle ptcp.). Gnomic Present. Attributive ptcp?

Assayer's word (used of testing metals - sep. t/gold from t/dross). Used of testing genuine faith (2 Cor. 13:5); of "testing" or "discerning" spirits (1 John 4:1); of the testing of deacons (1 Tim. 3:10), of testing animals, oxen (Luke 14:19). Even of analyzing t/weather (Luke 12:56).

JAM 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which {the Lord} has promised to those who love Him.

ἐύρεθῆ (εὐρίσκω --- \* 3S aorist passive subjunctive). Subjunctive expresses a thought or wish and has an element of uncertainty since the action is yet unfulfilled: "That I might ----". Purpose clause.

**to the praise and glory and honor of Jesus Christ at his coming.** (εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·)

There is some debate as to whether this refers to praise going to JC or from JC to faithful believers (reward). For the latter, cf. 1 Sam 2:26; Psa. 41:11, 106:4; Prov. 8:35, 12:2; Acts 7:46; Romans 2:6-7,10,29. Grammatically, both may be in view, much like two sides of the same coin [so O'Brien]. Even if the latter is true, we ultimately cast our crowns at the Savior's feet, so any praise we receive goes back to him.

I tend to think, however, that it is the former rather than the latter. Transition to verses 8-9 (esp. 9).

Note the beatitudes in this regard. Cf. Luke's account.

Cf. 1 Tim. 1:17

1 Peter 1:13, 4:13.k Also 2 Thess. 1:7; 1 Cor. 1:7; Luke 17:30.

εἰς ἔπαινον (ἔπαινος - praise \* Accus. Masc. Sing.). Accus. of result.

καὶ δόξαν (--- opinion (always good in N.T.), hence praise, honor, glory \* Accus. Fem. Sing.). Accus. of result.

καὶ τιμὴν (--- honor \* Accus. Fem. Sing.). Accus. of result.

What is the theological significance of "at his coming?" Parallels the end of v. 5. The praise/honor/glory is specifically eschatological here. Could be that when Jesus returns we will return with him in a triumphal procession that testifies to the fact that we are overcomers (cf. concept of overcoming in John/Revelation, as well as the concept of the triumphal procession in 2 Cor.). Trials are always an indicator of true faith (cf. parable of the soils). Many profess faith in Christ for various reasons (profess vs. possess). Why we never rest easy when someone professes faith in Christ. That profession, from our limited perspective, does not mean that new birth has necessarily occurred. Esp. true when someone is going through a difficult time. ("no atheists in foxholes" idea). How many make a superficial profession of X when they are going through some affliction. When the affliction eases or goes away their interest in t/things of Christ wane and disappear. "Jesus the Devine Skyhook" who lifts me out of my problems. "Pain plants the flag of reality on the fortress of a rebel heart."

ἐν ἀποκαλύψει (--- \* Dative Fem. Sing.). Dative/Locative of time.

Idea that we may not know, this side of heaven, or ever, the reason for our trials and afflictions (again, Job).

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This week's Expositor's Quote is from Martyn Lloyd-Jones (1899-1981).

He is preaching on 1 Peter 1:6-7:

Trials are essential . . . in order to show the genuineness of our faith. [Peter's] actual phrase is - "that the trial of your faith". Now 'trial' there means 'the attestation of it'. The picture he has in his mind is of a test being applied to something, and then after it has been tested a certificate is given. For instance the report on a ring might be, 'Yes, it is 18 carat gold'. That is what is meant by trial. He is not interested in the process as such; trial is the certificate of attestation, declaring the genuineness of our faith. The approved character of our faith is thus manifested. That is why these things happen to us.

Surely this is quite obvious. It is the way in which we endure trials that really certifies our faith. . . . There is nothing which so certifies the genuineness of a man's faith as his patience and his patient endurance, his keeping on steadily in spite of everything. . . .

There is nothing that is so wonderful in the life of the greatest saints as just that, the way in which they stood like rocks when others fell away round and about them. It is the glorious story of the Martyrs and the great Confessors. They had trials, but they just stood on what they knew to be God's truth without regard to the consequences, and they went on with their faith shining out gloriously. Now these things are happening to you, says Peter, that the genuineness of your faith may be perfectly evident to all.

Christians that fall away are no recommendation; those who start well but who do not continue disgrace the faith. The thing that shows the difference between the spurious and the real is the capacity to stand the test. . . .

Let me add just a word on what Peter says for our encouragement. . . . Although these things happen to us, yet they only happen 'for a season'. . . . These things come and go as God deems fit. We shall never be tried and tested except it be for our good, and as we respond to the teaching, God will withdraw the test. . . . He is your loving Father, He knows how much you can take and stand. He will never send too much for you. He knows the right amount, and He will give the right amount, and when you have responded He will withdraw it. It is only 'for a season'. Do these words come to some downcast, heavy-laden Christian? Does all seem blackness and darkness? Are you not having the liberty you once had in prayer? Have you almost lost the faith you once had? Do not be troubled. You are in the hand of your Father. There may be a glorious period coming for you. He may have some great work for you to do. Do not be downcast, it is only 'for a season.' You are in the hands of your loving Father, so trust Him and go on. Keep on and say: 'I am content only to be in Thy hands.' [Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cure* (Eerdmans, 1965), p. 228-230]

**\* EXEGESIS 1:8 \***

**GREEK TEXT:**

ὄν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῳ

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ὄν (ὅς- this, that, who \* relative pronoun, accus. masc. sing.).

οὐκ ἰδόντες (εἰδόν - to see, perceive, attend to \* nom. masc. pl. aorist act. ptc). Culminative aorist. Adverbial ptc, concessive use giving the "unfavorable circumstances despite which the action of the main verb takes place. The participle and the words connected with it constitute the protasis of a concessive sentence." [B&W, 148-49]

ἀγαπᾶτε, (--- \* 2P pres. ind. active). Descriptive present.

εἰς ὃν (ὅς- this, that, who \* relative pronoun, accus. masc. sing.).

ἄρτι (ἄρτι - just now \* adverb).

μὴ ὀρώντες (ὀραω - to see, perceive \* nom. masc. pl. present act. ptc). Descriptive present. Adverbial ptc, concessive use giving the "unfavorable circumstances despite which the action of the main verb takes place. The participle and the words connected with it constitute the protasis of a concessive sentence." [B&W, 148-49]

πιστεύοντες (--- \* nom. masc. pl. present act. ptc). Descriptive present. Adverbial ptc.

δὲ ἀγαλλιᾶσθε (ἀγαλλιαω - to exult, be glad, overjoyed \* 2PP present ind. middle). Descriptive present. Middle?

χαρᾷ (χαρα \* dative fem sing). Instrumental (of manner).

ἀνεκκλήτῳ (ἀνεκκλατος, ον - inexpressible, unspeakable \* Adj. dative fem sing.).

καὶ δεδοξασμένῳ (δοξαζω - to exult, be glad, overjoyed \* dative fem. sing. perf. pass. ptc). Adverbial/Modal ptc.

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**ENGLISH TRANSLATION:**

**Though you have not seen him, you love him. Though you do not see him now, you believe in him and rejoice with joy unspeakable and full of glory.**

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**Though you have not seen him, you love him.** (ὄν οὐκ ἰδόντες ἀγαπᾶτε,)

οὐκ ἰδόντες (εἰδόν - to see, perceive, attend to \* nom. masc. pl. aorist act. ptc). Culminative aorist. Adverbial ptc, concessive use giving the "unfavorable circumstances despite which the action of the main verb takes place. The participle and the words connected with it constitute the protasis of a concessive sentence." [B&W, 148-49]

"The Greek has it 'of whom not having had a glimpse.'" [Wuest, 27]

ἀγαπᾶτε, (--- \* 2P pres. ind. active). Descriptive present.

Profound! We love him whom we have never personally seen! But there is a very real sense in which we have seen him! The Holy Spirit has painted t/depth of his image on the canvas of our hearts! Cf. 2 Cor. 5:16. Yet to love

someone requires that you know them. That's t/point of true Christianity. As imp. as are the doctrines, the truth on a page, it isn't until that truth is painted onto our hearts that it becomes alive with saving power.

HEB 8:11-12 "\And they shall not teach everyone his fellow citizen\, \And everyone his brother, saying, 'Know the Lord,\' \For all shall know Me\, \From the least to the greatest of them\." "\For I will be merciful to their iniquities\, \And I will remember their sins no more.\#" # 1JO 4:6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

Cf. New Covenant passages.

JOH 17:3 "And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.

Cf. Phil. 3 (to know him)

Do you know him in this way? Diff. between knowing about X and knowing Him. Knowing about Him does not result in joy through trials, eternal life, inheritance, etc. We must know him. Do you know him? If you don't simply even now where you sit turn from your sin and believe in Him as your Savior and Lord . . . If you do, give thanks, fill up to the top the joy of your salvation! Does that not even a little excite you?

"Consider how the news of some trivial outward pleasure that we are about to enjoy makes our hearts leap within us. And yet this news of the kingdom prepared for us, if we are indeed believers, does not stir us. Our hearts are left unaffected as if it had nothing to do with us at all. People who concentrate on worthless things are in a fool's paradise. How often people go over in their minds all the things they are about to enjoy. But we who say we have hopes of the glory to come can spend many days without taking one hour to rejoice in our thoughts and future. If any one poor person became very rich and was greatly honored with the space of a week, enjoying all the health and pleasure imaginable, think how much time he would think about all those welcome changes. There is no comparison between that and everything we can imagine about the hope we speak of, and yet how infrequent are our thoughts on these things, and how feebly we rejoice over them. Are we able to deny that this is caused by our unbelief in these things? This is the reason for our neglecting them. The words of men and angels cannot bring about belief in future happiness. Only the One who gives us faith enables us to understand it and take hold of it and, as we believe, fill us with its joy and hope." [Robert Leighton, 1 Peter, 29]

Love is a distinguishing mark of those who belong to God (cf. Deut. 6:4-5; Mark 12:30).

"One must have the nature of an artist to really appreciate and love art. One must have the nature of God (2 Pet. 1:4) to appreciate and love the Lord Jesus." [Wuest, 28]

"To know him is to love him. To know him better is to love him all the more." How do you know him better? Through spiritual discipline (emphasize discipline). Walking by the spirit, not the flesh, spending time in the word and prayer, being involved in the ministry of the church. (cf. book title in CBD "Why Men Don't Like Going to Church" - I can tell you - because they're not regenerate, that's why! Something is wrong if there is no motivation in your heart to be in the assembly of believers! Apathy isn't from the Holy Spirit and if the Holy Spirit dwells within you there can be no total apathy. If there is there is no H.S. and if that's true you are fooling yourself if you think you be in the faith. Cf. Rom. 5:5; Gal. 5:22-23. Elder's conversation regarding discipline and passion.

These three abide, faith hope and love . . . (all three evident in this passage, vv. 8-9).

JOH 14:15 "If you love Me, you will keep My commandments.

JOH 14:21 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."

JOH 14:24 "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

1CO 16:22 If anyone does not love the Lord, let him be accursed. Maranatha.

EPH 6:24 Grace be with all those who love our Lord Jesus Christ with {a love} incorruptible.

**Though you do not see him now, you believe in him** (εἰς ὃν ἄρτι μὴ ὀρῶντες πιστεύοντες)

μὴ ὀρῶντες (ὄραω - to see, perceive \* nom. masc. pl. present act. ptcp). Descriptive present. Adverbial ptcp, concessive use giving the "unfavorable circumstances despite which the action of the main verb takes place. The participle and the words connected with it constitute the protasis of a concessive sentence." [B&W, 148-49]

πιστεύοντες (--- \* nom. masc. pl. present act. ptcp). Descriptive present. Adverbial ptcp. Trust.

What is saving faith? This is more than knowledge (cf. knowledge assent trust)

See my diagram and the connection of faith that goes through this passage, as well as joy and salvation below.

JOH 20:29 Jesus \*said to him, "Because you have seen Me, have you believed? Blessed {are} they who did not see, and {yet} believed."

**and rejoice with joy unspeakable and full of glory.** (δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῃ)

δὲ ἀγαλλιᾶσθε (ἀγαλλιαω - to exult, be glad, overjoyed \* 2PP present ind. middle). Descriptive present. Middle?

Inexpressible joy. Full-dimensional joy. Implication is that it looks backward, present, and forward (backward to the fact of their salvation, present to the experience of their salvation and persevering faith, and forward to their inheritance, specifically, the coming of JC in glory). Cf. the blessed hope of Titus.

χαρᾷ (χαρα \* dative fem sing). Instrumental (of manner).

ἀνεκκλήτῳ (ἀνεκκλατος, ον - inexpressible, unspeakable \* Adj. dative fem sing.).

καὶ δεδοξασμένῃ (δοξαζω - to exult, be glad, overjoyed \* dative fem. sing. perf. pass. ptcp). Adverbial/Modal ptcp.

HAB 3:17-18 Though the fig tree should not blossom, And there be no fruit on the vines, {Though} the yield of the olive should fail, And the fields produce no food, Though the flock should be cut off from the fold, And there be no cattle in the stalls, Yet I will exult in the \Lord\, I will rejoice in the God of my



salvation.

**\* EXEGESIS 1:9 \***

**GREEK TEXT:**

κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.

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κομιζόμενοι (καμιζω - to bring, MID.: receive, obtain, recover \* nom. masc. pl. pres. middle ptcp). Reflexive middle (obtaining for yourselves). Predicative periphrastic ptcp.  
τὸ τέλος (--- \* accus. neut sing.). Accus. of direct obj.  
τῆς πίστεως (--- \* gen. fem. sing.). Gen. of possession.  
[ὑμῶν] (συ -- \* Gen. Plural 2nd person indep. personal pronoun).  
σωτηρίαν (σωτηρία \* accus. fem. sing.). Accus. of direct obj. (Accus. of apposition w/*telos*, final salvation, ATR).  
ψυχῶν. (ψυχη \* gen. fem. pl.). Gen. of possession.

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**ENGLISH TRANSLATION:**

**obtaining the outcome of your faith, the salvation of your souls.**

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**obtaining the outcome of your faith, the salvation of your souls.** (κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.)

κομιζόμενοι (καμιζω - to bring, MID.: receive, obtain, recover \* nom. masc. pl. pres. middle ptcp). Reflexive middle (obtaining for yourselves). Predicative periphrastic ptcp. "κ. implies that already they are receiving what is due to them (cf. v. 4) and therefore they rejoice . . ." [Expositor's, 45]

τὸ τέλος (--- \* accus. neut sing.). Accus. of direct obj. (Accus. of apposition w/*telos*, final salvation, ATR).

ROM 6:22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

HEB 11:13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

ψυχῶν. (ψυχη \* gen. fem. pl.). Gen. of possession.

Peter is specifying "souls" in this sense (eschatological) so as to avoid the misunderstanding that the σωτηρία is referring to some kind of physical deliverance (from trials). The word σωτηρία can be used in both senses. This is the salvation that they are experiencing now in all of its -full-orbed aspects. Saved from the penalty, power, and (future) presence of sin (3 "P's").

The encouragement rests in knowing the future. There is a basic drive in humanity for knowing the future (how much money is spent on psychics and the like?). Uncertainty brings great angst. Anxiety is linked with uncertainty as true hope is linked to the opposite. Here is something certain for Peter's readers and for us . . .

Cf. the upward call of Phil. 3:14.