

Discussion on 1 Peter 1:6-9

Sunday School – Sleater Kinney Road Baptist Church – April 30, 2017

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1. TEXT (1 Peter 1:6-9):¹

⁶ You must rejoice in this, even though now, for a short time if necessary, you will be grieved by many different trials, ⁷ so that the proven genuineness of your faith (which is more valuable than gold that is passing away, but [also] being tested by fire), will be demonstrated - resulting in praise and glory and honor at the time when Jesus Christ is revealed.

⁸ And, though you have not seen Him, you love Him. Though you do not see Him now, you believe in Him with joy inexpressible and full of glory, ⁹ because as the outcome of your faith you have been given the salvation of your souls!

2. THINKING THROUGH THE TEXT:

a. You must rejoice in this,

- This could be a command or a statement of fact, in light of everything Peter has just written (vv.1-5):
 - o (1) you are rejoicing in this, or
 - o (2) you **must** rejoice in this!
- It seems better to take it as a command, built on the foundation of everything he's just reminded them (and us) of:
 - o (1) You're exiles, scattered abroad all over the entire region – but you're not alone!
 - o (2) You've been chosen according to the foreknowledge of God the Father; according to His plan!

¹ Verses 6-7 are my own translation. Verses 8-9 are basically the NASB, sprinkled with some bits of the RSV and a few of my own small additions, as I saw fit.

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- (3) The Holy Spirit is Who the Father sent to call you to salvation, to change your mind about sin, righteousness and judgment (cf. Jn 16:7-11)
- (4) As a result, you were obedient to the Good News of Jesus Christ (i.e. repentance and faith in Him and His work), and
- (5) You were sprinkled with the blood of the New Covenant; the benefits of Christ's work were applied to your heart, soul and mind
- (6) Because of His great mercy, He caused you to be born again
- (7) He did this so you'd have a living hope (not a dead one)
- (8) Your new birth in Christ was accomplished not only through His death on the Cross, but also through His resurrection from the dead
- (9) God also did this so you'd have an eternal inheritance in His kingdom, and in His family; an inheritance that is imperishable, undefiled and will never fade away
- (10) This inheritance is being reserved in heaven for you *right now!*
- (11) And, you're being guarded, through your faith, for a salvation (i.e. deliverance) ready to be revealed at the last time, when Christ returns to set everything right!
- Because of all this, if you're a Christian, you need to rejoice and hold onto these precious truths – because they're imperishable, undefiled and will never fade away!
 - If you're not a Christian, none of this applies to you and you have nothing in your future but damnation and hell for your rebellion against God, your Creator and Sustainer

b. even though now, for a short time if necessary, you will be grieved by many different trials,

- If you're a Christian, you must rejoice *even though* it may be necessary for you to be grieved by many trials
- I want to focus on the impact of the trials; on the "grieving:"
 - I translated this as "grieving"
 - Tyndale and the KJV: "you are in heaviness"
 - NASB: "distressed"
 - NIV: "suffer grief"
 - RSV and NET: "suffer"
 - The point is deep emotional pain, sorrow, grief and sadness

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- It reflects a brokenness, an emotional scarring, a deep and extraordinarily painful, emotional wound that *really hurts*
- This is something that will be done *to* Peter’s readers – and it’s also something that will be done to you, too
 - This isn’t state-sponsored persecution from the Romans – that didn’t begin until Nero’s time (when Peter likely died), and that persecution was confined to Rome
 - This is hostility from family, friends, neighbors, brothers, sisters, fathers, mothers, communities, religious leaders (pagan and Jewish – depending on the convert), and society in general
 - This is a society that is hostile towards this new “sect,” and can (sometimes) bring enormous pressure to bear against people to “return to the old ways”

- **Q1: The Bible reads “many different trials” or “various trials;” what does this mean?**

- It emphasizes that (a) there will be a lot of trials, and (b) there will be different kinds of trials – *these are broad categories*²
 - “It’s gonna happen a lot”
 - “It’s gonna happen in many different ways”

- **Q2: Why is Peter not more specific?**

- Because persecution and pressure from society can take an infinite number of different forms

- **Q3: Why does Peter warn them of this? If he’s interested in church growth, shouldn’t he focus on positive things, to draw people in!? Do we need to give Peter an Amazon gift card so he can buy some modern church growth strategy books? What’s the point of this warning?**

- (1) The world is full of sinful people who are children of wrath, bound for hell
- (2) Sinful people don’t like Christ, don’t like His Father, and don’t like the Father’s children (i.e. Christians; see Ps 2)
- (3) They will seek to make life hard for you,
- (4) and that will take a whole lot of different forms, depending on the conditions and the government officials where you live

² Michaels observed, “he [Peter] uses vague terms . . . to encompass a whole range of possible troubles,” (1 Peter, 29).

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- **Q4:** Peter writes, “for a short time if necessary . . .” Who decides if it’s necessary for you to be grieved by a trial? Other people? Fallen angels? Satan? God?
 - The Book of Job answers this question for us
 - Job was a man who *did not deserve* to suffer, but was suffering anyway – he was being grieved by many trials
 - His friends made a fatal mistake – they assume that Job’s suffering was directly tied to unconfessed sin
 - They were wrong
 - **Read Job 42:1-6**
 - It is God whose purpose can’t be thwarted
 - This means the trials that grieve you, in some way, are intended by God for good and holy reasons
 - This is the kind of answer that can seem cheap and too easy if it’s taken by itself – but that’s why Peter laid that foundation about God’s great mercy in saving and guarding you, if you’re a Christian
 - **Q5:** Have a volunteer read Job 42:10-11; who *ultimately* brought all this on Job?
 - It was ultimately *the Lord* who brought all this upon him
 - **Q6:** Have a volunteer read 1 Kgs 12:12-15; who *ultimately* brought this about?
 - It was ultimately *the Lord* who did this
 - **Q7:** Have a volunteer read Hab 1:5-11; who *ultimately* brought the Babylonians upon the nation of Judah?
 - It was ultimately *the Lord* who did this
 - God channels people’s own sins, lusts and desires in order to achieve what He wants
 - The Babylonians were not forced to conquer Judah; God channeled *their* wills, wishes and sinful desires to discipline His own people
 - **Prov 16:9** A man’s mind plans his way, but the Lord directs his steps.
 - **Prov 19:21** Many are the plans in the mind of a man, but it is the purpose of the Lord that will be established.

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- **Prov 21:1 The king's heart is a stream of water in the hand of the Lord; he turns it wherever he will.**
- **Q8: Have a volunteer read Acts 2:22-23:**
 - **Who determined Jesus would die?**
 - God
 - **How does Peter describe those who crucified and killed Him?³**
 - “Lawless men;” “wicked men”
 - The Jewish leadership and the Romans killed Jesus,
 - but in the end, they did it because God had predetermined and planned it would happen
 - Yet, Peter still calls them “lawless” and “wicked” for doing it
- It is God who ultimately decides if it is necessary for you to be grieved by many trials
 - He has **good**, **holy** and **righteous** reasons for putting you through this
 - None of this excuses the people who are doing this to you!
- **Q9: Why does Peter refer to this time of trials as a “short time?”**
 - It emphasizes the divine perspective
 - Peter just wrote that Christians are, “being protected by the power of God through faith for a salvation ready to be revealed at the last time,” (1 Pet 1:5)
 - Notice *ready to be revealed* – Peter always has a divine timetable and a divine perspective
 - This is coming from a man who tradition tells us requested to be *crucified upside down* because he didn't believe he was worthy to suffer the same death as his savior

c. so that

- This is the purpose for your suffering, your grief, your distress and your sorrow
 - There **is** a reason

³ Some commentators believe *χειρὸς ἀνόμων* is describing men “outside the law;” that is, non-Israelites. This is BDAG's position, for example. I disagree. The Romans *did* perform the actual execution, but they only do so at the instigation of the apostate Jewish leadership. I think Tyndale was right to translate this as referring to their moral character (“unrighteous persons”), which the KJV improved to “wicked men.”

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- There **is** a plan
- There **is** a purpose
- God **is** in control of it all
- And vv.1-5 will **always** be true!

d. so that the proven genuineness of your faith (which is more valuable than gold that is passing away, but [also] being tested by fire), will be demonstrated - resulting in praise and glory and honor at the time when Jesus Christ is revealed.

- Q10 (GROUP DISCUSSION):

- Peter wrote, “So that the proven genuineness of your faith (which is more valuable than gold that is passing away, but [also] being tested by fire), will be demonstrated - resulting in praise and glory and honor at the time when Jesus Christ is revealed.”
- **What is the proof or genuineness of your faith, and why does Peter compare it to gold which is tested by fire?**
- **What is his point, here?**
 - There are two points:
 - **(a)** your faith is more valuable than the most valuable commodity on this earth
 - **(b)** like gold, your faith is being tested and proven by fire
 - God is *exercising, purifying and strengthening* your faith,
 - **(a)** just as surely as the impurities in gold are stripped away by a hot flame,
 - **(b)** the impurities in your faith are being stripped away by the various trials God allows people and circumstances to put you through

- Q11 (GROUP DISCUSSION):

- The comparison of the gold is an aside, like a parenthesis, which explains “the faith” a bit more. Read it this way:
 - “so that the proven genuineness of your faith . . . will be demonstrated - resulting in praise and glory and honor at the time when Jesus Christ is revealed.”
- **Who gets praise, glory and honor when Jesus Christ returns?**
- **Whose glory, praise and honor should we be seeking for?**

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○ Is this praise, glory and honor something we glorify Him with, something He rewards us with, or both?

▪ It is likely both:

- (a) Jesus rewards His faithful children when our struggles are all over (1 Cor 4:5), and, in turn,
- (b) we give Him praise and glory and honor when He returns to set everything right one and for all (Rev 22:3-5)!

- **Q12 (GROUP DISCUSSION):** Peter wants you to know that God has a divine purpose for your various trials. How is this helpful to you, personally?

○ If God is not in charge of what you're going through:

- (a) then you don't have a sovereign God,
- (b) you have someone who tries *real hard*, but fails an awful lot
- (c) that isn't the God of the Bible, and it isn't the picture Peter paints in this letter

○ **Read Lk 12:4-7:**

- You are much more valuable to God than a lowly sparrow
- Satan was created by God
- God is *infinitely more powerful* than Satan – remember Job!
- Jesus is the strong man who has tied Satan up, has gone into his house, and is plundering his goods (cf. Lk 11:17-22) – He has *already* defeated Satan
- Even as you go through dark days, weeks, months and years,
 - (a) know that Satan has no hold on you,
 - (b) and nothing can hurt you unless God allows it,⁴

⁴ Article 13 from the Belgic Confession is particularly comforting here:

"We believe that this good God, after he created all things, did not abandon them to chance or fortune but leads and governs them according to his holy will, in such a way that nothing happens in this world without his orderly arrangement.

Yet God is not the author of, nor can he be charged with, the sin that occurs. For his power and goodness are so great and incomprehensible that he arranges and does his work very well and justly even when the devils and wicked men act unjustly.

We do not wish to inquire with undue curiosity into what he does that surpasses human understanding and is beyond our ability to comprehend. But in all humility and reverence we adore the just judgments of God, which are hidden from us, being content to be Christ's disciples, so as to learn only what he shows us in his Word, without going beyond those limits.

This doctrine gives us unspeakable comfort since it teaches us that nothing can happen to us by chance but only by the arrangement of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures under his control, so that not one of the hairs on our heads (for they are all numbered) nor even a little bird can fall to the ground without the will of our Father.

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- (c) and if He allows it, He must have a good and holy reason . . .
 - because vv. 1-5 will always be true!
- Peter concludes with three statements which should warm the soul of every single Christian:

e. And, though you have not seen Him, you love Him.

- (1) You haven't seen Christ, listened to Him, eaten with Him, or beheld His resurrected and risen body – *but yet you love Him!*
 - The Apostle John wrote his book so that **“you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name,”** (Jn 20:31)
 - He wrote his first letter to tell everybody who hadn't seen, heard, touched, or listened to Jesus all about Him:
 - **“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life - the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us -- that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete,”** (1 Jn 1:1-4).
 - If you haven't repented and believed in who Jesus is and what He's done:
 - (a) then you don't love Him,
 - (b) you don't love God, and
 - (c) you're still in your sins – a terrorist and criminal in God's universe

In this thought we rest, knowing that he holds in check the devils and all our enemies, who cannot hurt us without his permission and will.”

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f. Though you do not see Him now, you believe in Him with joy inexpressible and full of glory,

- (2) You still don't see Him now, but you're believing in Him with "joy unspeakable and full of glory!" (KJV)
 - Do you believe in who Jesus is and what He's done?
 - Can you rejoice with Christian brothers and sisters with this inexpressible and glorious joy?
 - Or, do you stand outside the tent, knowing nothing about this joy, rejecting Christ and remaining blinded from the glorious Gospel by the veil Satan has over your heart?
 - All the promises of vv.1-5 can be yours, if you'll repent and believe in the Gospel!
- Why does Peter say these things? He tells us next:

g. because as the outcome of your faith you have been given the salvation of your souls!

- (3) He says all this because, as the outcome of your faith in who Jesus is and what He did in His life, death, burial and resurrection, you have been given salvation by God!
 - Peter keeps bringing everything back to God's grace, God's grace, and God's grace
 - He's like a broken record, and he wants **me** to get it, wants **you** to get it, wants **us** to get it:
 - (1) God is good,
 - (2) God saved you in keeping with His great mercy
 - (3) God is protecting your inheritance,
 - (4) God is guarding you,
 - (5) He may find it necessary to grieve you through various trials,
 - (6) but always remember – you have *already been given* the salvation of your souls!
- About 150 years ago, Fanny Crosby wrote in the hymn *To God Be the Glory* these lines:
 - "The vilest offender who truly believes,

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- That moment from Jesus a pardon receives.”
 - That’s a marvelous truth, and
 - (a) if you’ve truly believed, and received that imperishable, undefiled and unfading pardon,
 - (b) you can trust in it,
 - (c) while you wait for Christ to return and deliver you from all your troubles!

3. THOUGHT-FLOW DIAGRAM & GREEK NOTES:⁵

- I can hardly think of anybody who’d be interested in these notes. I made them for myself as I studied the passage, and I need somewhere to store them so I find them later. This is as good a place as any. Please feel free to ignore all this, if you wish!

Refers to vv.1-5; imperative command		- ⁶ You must rejoice in this,
Element of uncertainty about trials		- even though now,
		- for a short time if necessary,
		- you will be grieved by many different trials,
Purpose of trials		- ⁷ so that (ἵνα; purpose)
		- the proven genuineness of your faith,
Parenthetical aside, description of faith		- (which is more valuable than hold that is passing away, but [also] being tested by fire),
Purpose of trials		- will be demonstrated – resulting in praise and glory and honor
Time purpose achieved		- at the time when Jesus Christ is revealed.
Description of proper attitude		- ⁸ And though you have not seen Him, you love Him
		- though you do not see him now, ⁶ you believe in Him
		- and greatly rejoice with joy inexpressible and full of glory,

⁵ This format is based off Richard Young’s discussion on thought-flow diagrams (*Intermediate Greek* [Nashville, TN: B&H, 1994], 268-271) and the format in the ZECNT commentary series. It blends both versions, and I’m not entirely sure it gets the point across well, but I’m using it for now.

⁶ The Greek is difficult here. A very wooden rendering would be something like, “concerning him, you are not seeing Him now,” (εἰς ὃν ἄρτι μὴ ὁρῶντες). I take the preposition to be expressing *reference*.

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	- ⁹ [because] ⁷ as the outcome of your faith
Reason for proper attitude	- you [have been given] (<i>permissive middle</i>) ⁸ the salvation of your souls.

a. Translation and Notes on 1 Peter 1:6:

έν	ᾧ	ἀγαλλιᾶσθε	ὀλίγον	ἄρτι	εἰ	δέον	ἐστίν	λυπηθέντες	έν	ποικίλοις	πειρασμοῖς
prep	rel-pro,dsn	2 nd ,pl,p,a,i(imp)	asn	adv	conj	parpsn	3 rd ,s,p,a,i	apphpm	prep	dpm	dpm
in	this	you are rejoicing/ You must rejoice	short time	now	if	it is necessary	it is	you were being distressed	by	many	trials
You must rejoice in this, even though now, for a short time if necessary, you will be grieved by many different trials.											

έν ᾧ ἀγαλλιᾶσθε. The preposition expresses association, or sphere. The relative pronoun refers back to all of vv.1-5.⁹ I believe context suggests this is an imperative, not an indicative.¹⁰ Peter is exhorting his audience to glory in God’s grace in salvation as a foundation for perseverance. He is telling to rejoice in what he has just outlined in vv.1-5.

ὀλίγον ἄρτι, εἰ δέον ἐστίν. The first phrase (“now, for a short time”) is an adverbial accusative of time. This makes it clear this suffering is present for some people, and may even be future for others (“if it is necessary”). The “short time,” and emphasizes an eternal perspective – our suffering is momentary in the light of

⁷ How should we interpret the participle κομιζόμενοι? I take it to be an adverbial participle, modifying the verb ἀγαλλιᾶσθε in a causal manner. This seems to make the best sense. Why does Peter’s audience rejoice so much? Because they have received the salvation of their souls as the outcome of their faith. This gives more weight to the argument that the verb from v.8 should be translated as an imperative. The NET and NIV translate the participle as causal.

⁸ This verb is tricky. The real sense is passive (“you are being given the salvation of your souls, as the end of your faith”). For the permissive middle, see Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 426-426.

A deponent middle will not do, because then the sense is active (“you are obtaining the salvation of your souls”). People do not *obtain* their own salvation. They do not save themselves. This would fly in the face of Peter’s predestinarian theme from vv.1-5, not to mention Jesus’ (e.g. Jn 6:65; Lk 10:22-23) and Paul’s (e.g. Eph 1:1-13) own teaching. A direct middle is out of the question; this is not a reflexive action. An indirect middle is likewise unlikely.

How should we interpret the present tense-form? I believe the context argues for a durative present, especially given that I interpret the participle at the beginning of v.9 as adverbial and causal.

⁹ This is the typical interpretation, although most commentators restrict it to vv.3-5. I see no reason why the entire introductory section cannot be in view. See D. Edmond Hiebert, *1 Peter*, revised ed. (Winona Lake, IN: BMH, 1992), 64-65.

¹⁰ I certainly disagree with Michaels (and Hiebert [*1 Peter*, 65]) that an imperative here would be “abrupt and premature,” (J. Ramsey Michaels, *1 Peter*, in WBC, vol. 49 [Nashville, TN: Thomas Nelson, 1988], 28).

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eternity. The participle is adverbial and concessive, and is basically coupled with the participle λυπηθέντες. The nominative case and neuter gender ties it to the implied subject ἐστίν.

λυπηθέντες. This is an adverbial participle, modifying the implied subject of the verb ἀγαλλιᾶσθε. I went with the TR and BYZ rendering of the participle as a nominative, because it would be awkward to take it as an adverbial concessive otherwise.

The meaning is not simply “suffering” in the sense of persecution (contra Michaels, *1 Peter*, 29). The sense is deep sorrow, anguish, grief and sadness (cf. BDAG, s.v. “4624 λυπέω,” 2.a.). It is a deep internal affliction, which may be caused by various things. Moises Silva wrote that, in general Greek literature, the word is “applied sometimes to physical pain, but more often to mental distress or emotional suffering.” He stated that in the NT, apart from a few exceptions, “the terms always allude to emotional pain.”¹¹

Herod was “sorry” he made a rash promise, and now John the Baptist had to die (Mt 14:9). Jesus said that, when He left, they would be “sorrowful,” but this “sorrow” would later turn to joy (Jn 16:20). Paul did not write to the Corinthians to make them “sorrowful,” but to express his love and concern for them (2 Cor 2:4). The disciples were “greatly distressed” when Jesus revealed to them that He would be betrayed, killed, and rise again from the dead (Mt 18:31). Paul rejoices that the Corinthians were “made sorrowful to the point of repentance,” (2 Cor 7:9).

How should we interpret the aorist tense-form of the participle λυπηθέντας? The NASB takes the default option, and translates as a culminative aorist (“you **have been** distressed”), where the focus is in the past. This seems like a poor choice, especially in light of the construction ὀλίγον ἄρτι, where the focus is on the present.

It could be an ingressive aorist, where the focus is on the entrance into a new state of affairs (e.g. “you **are beginning to be** distressed”). This is a sound choice, but the construction εἰ δέον ἐστίν (“if it is necessary”) gives an element of uncertainty on Peter’s part. He leaves the possibility open that some people have not yet suffered, and some are suffering now.

I think the best option is a futuristic aorist, because Peter leaves it all open to God’s will (“if it is necessary”). The NET and RSV take this option.

¹¹ Moises Silva, *New International Dictionary of New Testament Theology and Exegesis*, 5 vols. (Grand Rapids, MI: Zondervan, 2014), 3:178-179.

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Is this a divine passive, or a simple passive!? I think I'll stick with a simple passive here.

ἐν ποικίλοις πειρασμοῖς. The preposition is expressing the agency by which this suffering will come – by “many trials.”

b. Translation and Notes 1 Peter 1:7:

ἵνα	τὸ	δοκίμιον	ὑμῶν	τῆς	πίστεως	πολυτιμότερον	χρυσίου	τοῦ	ἀπολλυμένου
conj	nsn	nsn	2 nd ,pl,g	gsf	gsf	nsn	gsn	gsn	pp(m)pgsn
so that	the	genuineness	of your	the	faith	very precious	of gold	of the	it is passing away, perishing
So that the proven genuineness of your faith (which is <i>more</i> valuable than gold that is passing away,									

ἵνα . . . εὕρεθῆ. This is a standard purpose clause, and it shouldn't be translated to give any hint of ambiguity (e.g. “might”); see Wallace on this.¹² It should be rendered so it conveys that it is the purpose of the suffering.

The subjunctive verb means more than “finding.” It conveys the idea, “to discover intellectually through reflection, observation, examination, or investigation.”¹³ This is likely a divine passive; it is Christ who will judge believers, acknowledge our deeds for the Lord, and reward us. Jesus will not “find” the proven genuineness of our faith, as though He stumbled upon it by accident. It seems best to render this as *be demonstrated* or *acknowledged*. The NET has *show*.

τὸ δοκίμιον. The subject nominative of the sentence. The focus isn't so much the faith, but the *proof* or *genuineness* of it. This is faith which has been proven genuine because it has been tested and found worthy.¹⁴ The NEB renders this as, “faith that has stood the test.” Silva suggests “proven genuineness.”¹⁵ Both are excellent, and get the idea across nicely. The NEB, in particular, is very good and more colloquial.

ὑμῶν τῆς πίστεως. A partitive genitive. The pronoun is a genitive of possession.

πολυτιμότερον. A predicate nominative, qualifying something specific about the subject nominative. The equative verb is implied. It could also be a nominative of appellation.

¹² Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 1996), 472.

¹³ BDAG, s.v. “3287 εὕρισκω,” 2.

¹⁴ BDAG, s.v. “2068 δοκίμιον,” 2.

¹⁵ Silva (*NIDNTTE*, 1:758).

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χρυσίου. An adverbial genitive of comparison, modifying the implied equative verb in the predicate nominative.

τοῦ ἀπολλυμένου. An attributive, adjectival participle, modifying the χρυσίου. It is best to take it as a deponent middle, and translate it with an active meaning (“is **passing** away”).

διὰ	πυρός	δὲ	δοκιμαζομένου	εὐρεθῆ	εἰς	ἔπαινον	καὶ	δόξαν	καὶ
prep	gsn	conj	pprgsn	3 rd ,s,aor,pass,subj	prep	asm	conj	asf	conj
through	fire	and, but	it is being proven, tested	it may be found	for purpose of	praise	and	glory	and
but [also] being tested by fire), will be demonstrated - resulting in praise and glory and									

διὰ πυρός. The preposition expresses the *means* by which the action of the participle is carried out – by fire.

δὲ δοκιμαζομένου. The preposition expresses contrast (“but”). Most English translations make the conjunction give the participle ἀπολλυμένου a concessive flavor (e.g. “which, **though perishing**, is being tested by fire”)¹⁶ This is certainly possible, but I find it unlikely. It is much simpler to make the conjunction express a simple contrast. The participle is also attribute and adjectival, modifying the χρυσίου.

εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν. The preposition expresses *result*. Why is it necessary for Christian to be grieved by various trials? So that the proven genuineness of their faith will be acknowledged (by Christ), resulting in praise, glory and honor.

τιμὴν	ἐν	ἀποκαλύψει	Ἰησοῦ	Χριστοῦ
asf	prep	dsf	gsm	gsm
honor	at	revelation	of Jesus	Christ
honor at the time when Jesus Christ is revealed.				

ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. The preposition expresses a particular point in time (“at”). The “revelation” is the object of the preposition. The genitive is partitive.

¹⁶ For example, Greg Forbes wrote, “Δέ is postscriptive with διὰ πυρός and is most likely adversative which gives the ptc. τοῦ ἀπολλυμένου concessive force,” (*1 Peter*, in Exegetical Guide to the Greek New Testament [Nashville, TN: B&H, 2014; Kindle ed.] KL 1099-1100).