

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

CONTENTS:

1. **TEXT**
2. **THINKING THROUGH THE TEXT:**
 - a. Therefore
 - b. start binding up the loins of your mind[s] by being sober-minded – you must completely put your hope on the grace that will be brought to you at the revelation of Jesus Christ
 - c. Like children of obedience, don't conform to the wicked lusts [you had] during your earlier ignorance
 - d. but, just as He who called you is holy, so you yourselves must be holy in your whole way of life – because it was written, 'You must be holy, because I am holy.'
3. **THOUGHT-FLOW DIAGRAM & GREEK NOTES:**
 - a. Translation
 - b. Thought-flow Diagram
 - c. Translation Notes
 - d. The Leviticus Quotation

1. TEXT (1 Peter 1:13-16):¹

¹³ Therefore, start binding up the loins of your mind[s] by being sober-minded – you must completely put your hope on the grace that will be brought to you at the revelation of Jesus Christ.

¹⁴ Like children of obedience, don't conform to the wicked lusts [you had] during your earlier ignorance, ¹⁵ but, just as He who called you is holy, so you yourselves must be holy in your whole way of life – ¹⁶ because it was written, 'You must be holy, because I am holy.'

2. THINKING THROUGH THE TEXT:

a. Therefore:

¹ This is my own translation from the UBS-5 Greek text.

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- **Q1 – Group Discussion:** In light of what? Have people shout out items to fashion a list from vv.3-12
 - (1) He had great mercy on me
 - (2) He caused me to be born again in order to have a living hope
 - **Q2: What is a living hope?**
 - (3) Christ's resurrection was done for me
 - (4) He caused you to be born again in order to have an inheritance that is imperishable, undefiled, and will never fade away
 - **Q3: What does imperishable mean?**
 - **Q4: What does undefiled mean?**
 - **Q5: What imagery does "never fade away" convey?**
 - (5) God is keeping/reserving this inheritance in heaven for you
 - **Q6: What does this mean?**
 - (6) God is guarding you (i.e. your soul) from harm, through your faith (which is a gift from God)
 - **Q7: Why is He doing this?**
 - (7) He's guarding you for a salvation (i.e. deliverance) ready to be revealed at the last time – when Jesus returns to set everything right
 - (8) You must rejoice in all this, even though now (if necessary) you'll be grieved by many different trials
 - **Q8: God is the one who decides if it's necessary for His children to be grieved – why does He do this? What's His good and holy reason?**
 - (9) So that the proven genuineness of your faith will be demonstrated – and result in praise and glory and honor from Christ when He returns!
 - **Q9: How can you rejoice in this? Why should you rejoice in all this?**
 - (10) You haven't seen Jesus, but you love Him and believe in Him "with joy unspeakable and full of glory" (KJV)
 - **Q10: Why?**
 - (11) Because as the outcome of your faith, you have *already received* the salvation of your souls
 - (12) The prophets wondered about the grace that would be yours – and God revealed to them they weren't serving themselves, but *you!* You have the complete picture the OC saints could only look forward to and wonder about – things even angels long to know about!

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- This is the “therefore” - *in light of everything* Peter has just outlined and explained
 - o All this is the basis for the practical nuts and bolts of the Christian life he dives into right now:
 - i. start binding up the loins of your mind[s] by being sober-minded – you must completely put your hope on the grace that will be brought to you at the revelation of Jesus Christ.
- There are three command here – **Q11: what are they (teens)?**
 - o **(1)** gird up the loins of your minds
 - o **(2)** be self-controlled, sober
 - o **(3)** set your hope fully upon the grace that will be brought to you at the revelation of Jesus Christ
- The first two commands support the third, which is the most important command
- **Q12: What does it mean to “gird up the loins of your mind?”**
 - o NET: “get your minds ready for action”
 - o ESV: “preparing your minds for action”
- **Q13: What does it mean to be “sober-minded?”**
 - o It means to be serious, not foolish
 - o It means to engage the realities of the Christian life in a serious, sober and mature way
 - o Peter is a man who has a very real sense of the reality of the times:
 - **“The end of all things is at hand; therefore keep sane and sober for your prayers,”** (1 Pet 4:7)
- **Q14: What do the first two commands have to do with the third?**
 - o You can’t do the third unless you do the first two!
 - o How do you “completely put your hope on the grace that will be brought to you at the revelation of Jesus Christ?”
 - **(1)** You deliberately prepare your mind for action,
 - steel yourself,
 - prepare yourself,
 - understand the times you live in,
 - understand the realities of life where you live,

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- understand the supernatural struggle going on in this world between the forces of light and darkness,
- and mentally prepare yourself to meet these challenges head-on
- (2) Having done that, you become “sober-minded”
 - This principle should pervade *every single thing* a church does and teaches
 - It should also pervade how you approach the Christian life
 - Do we actually agree with Peter that, “**the end of all things is at hand?**”
 - Are we actually serious and sober-minded about what the Christian life is like, and what it entails?
- **Q15: What is your hope supposed to be “completely” set on?**
 - the grace that will be brought to you at the revelation of Jesus Christ.
- **Q16: What does this mean? What does it look like?**
 - It means to have a relentless, obsessive, single-minded and completely fixed hope on the prize – Jesus will return and set everything right (cf. 1 Cor 15:24-28)
- Let’s think about this together; Peter is commanding our congregation to (1) prepare our minds for action, by (2) being sober-minded.
- **Q17 – Group Discussion: What does this look like, in *real* life, as a church? Not individually, but in our ministries:**
 - (1) For how the Bible is preached?
 - Frivolous stupidity, or sober seriousness?
 - *e.g. Elevation Church and baptismal water slides*
 - (2) For what is taught in Ladies Bible study and Men’s Bible study?
 - “*Bad Girls of the Bible: And What We Can Learn from Them,*” or “*Behold Your God?*”
 - (3) For how youth group is conducted?
 - Eating baby food from diapers, or practical bible study *and* fun – in that order?
 - (4) For how Sunday School is conducted?
 - Random, disconnected stories about random OT characters, or a song about God’s holiness, based on Rev 5?

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- A study through Galatians, or a topical series about some “felt need,” where the Bible is a nothing but a cookbook to pull from to justify your series?
- (5) For how evangelism is done?
 - “Friendship” people to Christ, or deliberate evangelism where you actually *get around to preaching the Gospel*?
- (6) For how prayer meeting is conducted?
 - All about asking, or perhaps some adoration, praise and confession, too!?
- Let’s make this very personal, now - what are you focused on in your life?
 - Is your relationship with the Lord the most important thing?
 - Have you prepared your mind for action by being sober-minded about the realities of the Christian life?
- Review that list we fashioned from vv.3-12, and think very carefully about how you answer the question
 - We know what the “right” answer is, and any Christian knows how to “clean up” well for church services and meet external expectations
 - Where is your heart?
 - Career?
 - Money?
 - Gadgets?
 - Status?
 - Hobbies?
 - Sports?
 - Intellectualism?
 - Legalistic self-righteousness?
 - Your works?
 - Sex?
 - What are you completely hoping in? Don’t think about the “right answer;” actually think about this!
 - *Introduce parable of the rich fool (Lk 12:13-21)*
 - **And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions," (Lk 12:15)**
 - What does your life consist in?

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- Jesus said it ought to consist in seeking the kingdom of God – a desire to serve God by following His law, because you love Him
- **“For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well,” (Lk 12:30-31)**
- Is it your real desire to be seeking God’s kingdom, walking worthy of it, modeling it for those around you, growing more and more mature?
 - Or is it just a sham?
 - A charade?
 - A religion you inherited from your parents, or adopted from your spouse?
- **Q18: What does v.13 mean, in light of vv.6-7? What does one have to do with the other?**
 - (1) If you haven’t prepared your mind for action . . .
 - *then you won’t understand why you’re being grieved by various trials*
 - (2) If you aren’t sober-minded, if your view of God is more like a Cosmic Butler than a holy, righteous and perfect King who rules over you . . .
 - *then you’ll become angry, upset, and pitiful when tragedy strikes . . . and it will strike*
 - (3) If your hope isn’t *completely set* on the grace, rescue and redemption that Christ will bring with him when He comes back . . .
 - *then you’ll never accept what Peter wrote*
 - (4) If you don’t have infinitely more enthusiasm and love for Christ you do for the Seahawks . . .
 - *then you’re either not a Christian or you’re a very, very disobedient Christian and you need to repent now*
- ii. Like children of obedience, don’t conform yourselves to the wicked lusts [you had] during your earlier ignorance,
- **Q19: What is Peter talking about? What “earlier ignorance?”**
 - Before his audience were Christians
 - You shouldn’t:

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- (1) **act** the way you used to act,
- (2) **live** the way you used to live,
- (3) **be** the way you used to be
- If you're a Christian:
 - (1) you have a new heart, a new soul, a new mind
 - (2) you're a new person with new desires, new habits, and a new love for God that produces loving obedience to His Word
 - **Read vv.1-5**
- You have a choice to make every moment of every day – **will I conform myself to the person I used to be, or will I continue to pattern myself after Christ?**²
 - The fact that Peter tells you *not* to conform yourself to your old wicked lusts means you *do* have a choice!
 - You **were** a slave to unrighteousness, but **now** you've been set free from all that – now you belong to the Lord, and not Satan (cf. Rom 6:12-14) – **read 1 Pet 2:24**
- **Q20: Is this something Peter would say to a Jewish audience, or a Gentile audience?**
 - Gentile – this was probably the majority of his audience³
 - iii. **but, just as He who called you is holy, so you yourselves must be holy in your whole way of life – because it was written, 'You must be holy, because I am holy.'**
- **Q21: What does it mean to "be holy?"**
 - In this context, it means to be "set apart for divine service"
 - Peter is probably quoting from Leviticus 20:7-8: **"Consecrate yourselves therefore, and be holy; for I am the Lord your God. Keep my statutes, and do them; I am the Lord who sanctify you."**
 - You must be holy, because I [myself] am holy
- **Q22: What areas of your life are you commanded to be holy in?**
 - **"in your whole way of life"**

² "Peter's reference to the past ignorance of his readers was not intended to minimize their dark past, but to remind them how much they owed to the Gospel. Remembering their past was to serve as a stimulus to help them completely break with such practices," (D. Edmond Hiebert, *1 Peter*, revised ed. [Winona Lake, IN: BMH, 1992], 95).

³ See especially R.C.H. Lenski, *The Interpretation of the Epistle of St. Peter, St. John and St. Jude* (Columbus, OH: Wartburg, 1945), 55.

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- I've studied Koine Greek for several years, and I've applied everything I know to this verse, and I'm here to help you understand what this phrase *really* means and how it should *really* be translated . . .
 - It means – “**in your whole way of life**”
- **Q23: Is Peter just referring to outward actions?**
 - No (contra. most English translations) - if you think he is, then you don't understand the point of the law (cf. Mk 12:28-35):
 - (1) all-encompassing love for God (*didn't Peter just say He's the one who "called you" to salvation?*)
 - (2) which makes His people follow His law because they love God,
 - (3) which results in an all-encompassing love for fellow believers – loving your neighbor as yourself
 - There are some Christians who think the OC was about doing the law in order to be saved – the original Scofield Reference Bible suggested that⁴
 - That is absurd, wrong and ridiculous
 - “**You shall be holy to me; for I the Lord am holy, and have separated you from the peoples, that you should be mine,**” (Lev 20:26)
 - Do you consider yourself to be a slave to God?
 - To Christ?
 - Are you His?
 - He's separated you from Satan's prison and brought you into His kingdom and His house – are you holy to Him?
 - Do you have a *desire* to be holy to Him?
- **Q24: What is the scope of this “holiness,” if it's not *just* external actions?**
 - Internal *and* external
 - Thoughts, plans, ideas, *and* actions - *your whole way of life*
 - Your work life
 - Your home life
 - Your personal life

⁴ Note on Jn 1:17: “As a dispensation, grace begins with the death and resurrection of Christ Ro 3:24-26; 4:24-25. The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation.”

See also the comment at Gen 12:1: “The Dispensation of Promise ended when Israel rashly accepted the law Ex 19:8. Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage Ex 19:4 but at Sinai they exchanged grace for law.”

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- **Q25: What does this mean? What does this look like? How do you do this? How do you take this abstract idea (a good idea) and make it a reality in your life, right now – today?**
 - Perhaps the best way to begin is to be really practical:
 - **(1)** In what areas of your life do you struggle in holiness?
 - Bad husband, bad wife, dishonest worker, foul language, un-Christlike character, gossip and slander, struggles with pornography, pride, selfishness, addiction, greed, lust, not showing love to your children, your spouse, etc., etc.
 - **(2)** Whatever it is,
 - **(a)** consider the activity,
 - **(b)** evaluate it in light of Scripture,
 - **(c)** and make an evaluation:
 - Is this a holy way of thinking?
 - Is this a holy way to behave?
 - Is this a holy way to live my life?
 - *Don't just take this passively; actually think about this, and make a plan to do something about it*
 - **(3)** Having identified your particular pattern of sinful thoughts and actions, consider this - **what influences do you allow in your life that contribute to the sin? That make things worse? That trigger your sin?**
 - **(a)** find those influences, then
 - **(b)** systematically replace them with something holy
 - **(c)** all while praying *every single day* for God to give you victory over this sin, and the strength to resist it
 - If your physical diet is junk food, then you won't be physically fit
 - If your spiritual diet is unholy, *then you won't be spiritually fit – period and end of story*
 - **What do you watch on your TV, phone or tablet?**
 - **What do you listen to?**
 - **What do you read?**
 - The sword of the Spirit is the Word of God (Eph 6:17); the Bible is the fuel the Holy Spirit needs and

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

uses in your personal life – it's the **only** offensive weapon mentioned in the "Armor of God" section from Ephesians 6:

- **How much spiritual fuel do you have in your personal tank?**
- **How much do you read the Bible?**
- **Is your spiritual diet full of junk food, or real fuel – from God's word?**
- You can resolve to begin to change that, today – ***Peter says you must, and God will help you do it!***
- We each need to examine our own lives, our own consciences, and resolve **daily** to be holy in our whole way of life – because we love God, and He's holy, and we want to be obedient children
- **Q26: I deliberately made the last statement about prayer very vague – what should your prayers to God in this matter include? Remember, it's about more than external actions, it's about inward desire and motivation**
 - In your prayers, you should beg God to change **your heart, your thoughts, your desires:**
 - *"Lord, change me so I won't want to do these things anymore!"*
 - *Lord, help me not want to watch this anymore!"*
 - *Lord, please give me a love for your Word that I used to have!"*
 - *"Lord, please help me be the husband I know I should be!"*
- **(4)** People like to rationalize and convince themselves their sin isn't *really* sinful (e.g. pornography, addiction), so here is a very practical litmus test:
 - **(a)** Would you invite Jesus to share in the activity with you?
 - No = sinful activity
 - **(b)** Would you be ashamed to have Jesus sitting next to you while you're doing this activity?

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- Yes = sinful activity
 - (c) If Jesus could read your thoughts, your plots and your plans you dream up to do the wicked things you'd *like* to do – would He be pleased?
 - No = sinful activity
- **Q27: As you consider what Peter commands you to do in this passage, how do you avoid making this about externalism? About outward show? How do you not be a Pharisee about this?**
 - I think it begins by actually looking at the passage, and what it says about the *proper* motivation for holy living:
 - (a) Because of all the mercy, grace love and kindness God has given to you in salvation (*if* you're a Christian), in light of all that ("therefore") – prepare your minds for action by being sober-minded (1 Pet 1:13)
 - There is no works-righteousness here – there is only loving obedience to God, because you're grateful for what He's done for you!
 - You love God, so you want to do what He says
 - (b) Like obedient children, don't conform yourselves to the wicked lusts you had during your earlier ignorance
 - **Q28: What does Peter call us to be like?**
 - Like obedient children
 - Good kids obey their father, because they love him
 - **Q29: Did you notice that Peter says this is something you have control over – "do not conform yourselves?"⁵**
 - You *do* have the power to control this, to yield or not to yield, to grow or not to grow
 - You don't lose weight by sitting on the couch
 - Likewise, you don't grow spiritually without effort, and the ability and motivation to spiritually exert yourself come from God as a packaged deal, as part of salvation – you *already have* everything you need for life and godliness (cf. 2 Pet 1)

⁵ Some translations render this participle as a passive ("do not be conformed"). Context argues against this. It is a direct middle (i.e. reflexive).

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- (c) instead of patterning yourself after the wicked lusts that used to dominate you, pattern yourself after God, who is holy
- **Q30:** I've mentioned before that God doesn't want external, superficial change. He hates hypocrisy (read Zeph 1:2-6). There has to be an internal change, which produces outward action. That internal change is repentance – **what is repentance?**
 - When you teach children, you learn real quick that you'd better know what you're talking about, because \$5 words don't work with kids!
 - Repentance is when you confess your sin, and forsake it
 - **“He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy,” (Prov 28:13)**
 - In practical terms:
 - (1) you realize you've sinned against God, your Heavenly Father
 - (2) you're sorry,
 - (3) you truly mean it,
 - (4) and you prove it by stopping your sinful behavior
 - Repentance is the seed that produces action, that produces progressive holiness, in your life
- **Q31:** Read 1 John 1:1 – 2:6. What does this passage teach you about *why* you should strive to be holy in your whole way of life?
 - “This is the message we have heard from him and proclaim to you, that **God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us.** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.
 - My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. **And by this we may be sure that we know him, if we keep his commandments. He who says**

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

"I know him" but disobeys his commandments is a liar, and the truth is not in him; but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked," (1 Jn 1:5 – 2:6)

- If you're a child of God, you're a new creation
- If you're a new creation, you have new desires, a new and regenerated heart, a spiritually awakened mind, and the indwelling Holy Spirit – God is present within you, fused and attached to your soul (cf. Jn 14:23)
- As part and parcel of that, a Christian *will want* to imitate his heavenly Father – because you love God, and are grateful for what He's done for you (cf. vv.1-12)

- **Re-read vv.13-16 for emphasis**

- **Q32: How do you measure your personal holiness? Peter says you must be holy in your whole way of life; how do you quantify that? I know how to quantify 1 cup of flour, and 4 eggs – how do you quantify your own growth and maturity as an adopted child of Jesus Christ?**

- The Christian life is a marathon, an endurance event – it's not a one-time thing. This has two implications:
 - **(1)** You don't measure your growth in Christ *just* by external actions
 - If you kill the internet, nobody will ever be able to look at pornography anymore – **has the root problem been dealt with?**
 - **Has there been confession?**
 - **Have you forsaken that sin and walked away from it today, tomorrow, next week, and the week after that?**
 - **Have you proven your repentance by action?**
 - **Have hearts been changed?**
 - **Have desires been changed by God's grace?**
 - No!
 - Nobody's heart has been changed; you've just disconnected the router, or installed filtering software!
 - There hasn't been any repentance!

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- (2) You measure it by the state of your heart *and* your actions which flow from your heart:
 - Do I want to sin less?
 - Do I sin less?
 - Are my desires for this sin weakening, as I continually cut myself off from that sin, day after day, week after week, month after month?
- (3) Spiritual growth is like physical growth; it can't be measured in a week, in a month, or even in a few months – *it's incremental progress over time*
 - Slides for example (Lucas)
- I've focused relentlessly on what real spiritual growth looks like (progressive holiness), and what the proper motivation should be (real love for God)
 - (1) Have you made the decision to set yourself apart for divine service to God; to pattern yourself after Him and show what God's coming kingdom should look like?
 - (2) Do you want to live according to His law, because you love Him?
 - (3) Do you realize this is a *day by day* activity, not a one-time event?
 - (4) Are you committed to examining your whole way of life, and targeting specific areas where you know you sin?
 - (5) Do you realize this has to be a specific, dedicated strategy on your part – not a vague wish for growth!?
 - (6) Do you know what real repentance is? Do you know what it looks like?
 - (7) Do you realize that, if you're a Christian, God has *already given you* everything you need for life and godliness, and you can begin to reform yourself right now – today?
- Hypocrisy has always been a problem, and it will always be a problem
- Peter is reminding us that we need to set ourselves apart, and live like Christians who love their Heavenly Father:
 - **Read Ps 50** to close

3. THOUGHT-FLOW DIAGRAM & GREEK NOTES:⁶

⁶ 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.

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- 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!

a. Translation:

¹³ Therefore, start binding up the loins of your mind[s] by being sober-minded – you must completely put your hope on the grace that will be brought to you at the revelation of Jesus Christ.

¹⁴ Like children of obedience, don't conform yourselves to the wicked lusts [you had] during your earlier ignorance, ¹⁵ but, just as He who called you is holy, so you yourselves must be holy in your whole way of life – ¹⁶ because it was written, 'You must be holy, because I am holy.'

b. Thought-flow Diagram:

Conclusion; cf. vv.3-12	<ul style="list-style-type: none"> - ¹³ Therefore <ul style="list-style-type: none"> ▪ start binding up the loins of your mind[s], <ul style="list-style-type: none"> • by being sober-minded - ○ you must completely put your hope on the grace that will be brought to you at the revelation of Jesus Christ. ○ ¹⁴ Like children of obedience, <ul style="list-style-type: none"> ▪ don't conform yourselves to the wicked lusts [you had] during your earlier ignorance, ○ ¹⁵ but <ul style="list-style-type: none"> ▪ just as He who called you is holy, ▪ so you yourselves must be holy in your whole way of life – <ul style="list-style-type: none"> • ¹⁶ because it was written, 'You must be holy, because I am holy.'
Cmd. #1, sub. to #3	
Cmd. #2, sub. to #1	
Cmd. #3, main cmd.	
Command #4; parallel to command #3	
Command #5 (contrast)	
<i>Scriptural support for command #5</i>	

c. Translation Notes:

- Row #1: Greek text (UBS-5)
- Row #2: Parsing
- Row #3: Rendering
- Row #4: Brief syntax notes

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- Row #5: Rough, ugly, but more “literal” translation
- Row #6: Smoother, slightly more colloquial translation

Διὸ	ἀναζωσάμενοι	τὰς	ὀσφύας	τῆς	διανοίας	ὑμῶν	νήφοντες	τελείως	ἐλπίσατε	ἐπὶ
conj	ampnrm	apf	apf	gsf	gsf	2 nd ,pl,g	pannrm	adv	2 nd ,pl,aor,a,imp	prep
therefore	they bound up, girded, prepared	the	loins	of the	mind	your	he is being self-controlled	fully, completely	you must hope	on
inferential	<i>att.circumstance w/ἐλπίσατε; dir.mid.; ingressive</i>	<i>direct object of ἀναζωσάμενοι</i>		<i>partitive genitive</i>			<i>adv.partic.of means, mod. ἀναζωσάμενοι</i> ⁷	<i>mod. ἐλπίσατε</i>	<i>imp.command;simple active;constative (vb. has appos. flavor); implied subj.</i>	<i>spatial</i>
Therefore, start binding up the loins of your mind[s] by being sober-minded – you must <i>completely</i> put your hope on										

τὴν	φερομένην	ὑμῖν	χάριν	ἐν	ἀποκαλύψει	Ἰησοῦ	Χριστοῦ.
asf	pppasf	2 nd ,pl,d	asf	prep	dsf	gsm	gsm
the	it is being brought	to you	grace	at	revelation	of Jesus	Christ
<i>art.=sharpen abstract quality; obj.prep.ἐπι</i>	<i>att.mod.χάριν;div.pass.;fut.pres.</i>	<i>indirect.obj.χάριν</i>	<i>obj.prep. ἐπι</i>	<i>time</i>	<i>obj.prep.ἐν</i>	<i>partitive</i>	
the grace that will be brought to you at the revelation of Jesus Christ.							

ὡς	τέκνα	ὑπακοῆς	μὴ	συσχηματιζόμενοι	ταῖς	πρότερον	ἐν	τῇ	ἀγνοίᾳ	ὑμῶν
conj	npr	gsf	neg	pmpnrm	dpf	adv	prep	dsf	dsf	2 nd ,pl,g

⁷ This one is very tricky, and it depends entirely on the context. What do you do with the two participles and the verb, in this verse? There are a few different options here, which I’ll outline:

Option #1: Adverbial participle of means, adverbial participle of means, controlling verb

Option #2: Attendant circumstance participle, attendant circumstance participle, controlling verb

Option #3: Imperative participle, imperative participle, controlling verb

Option #4: Attendant circumstance participle, adverbial participle of means (modifying first participle), controlling verb

I believe the last option is the best. Contextually, Peter’s main point is that his readers set their hope completely on the grace that will be theirs when Christ returns. Therefore, in some form or fashion, the participles are subordinate to the main verb. The question is – how?

Here, we turn to the participles themselves. What is their relationship? They are clearly commands, and derive their imperative mood from the verb which governs them. The commands are to (1) prepare your minds for action, and (2) to be sober-minded. How are these commands related?

They seem to be complementary; they go together perfectly. Is one dependent on the other? Is one a subordinate function of the other, explaining *how* the other ought to be done? This seems to be the case. It logically follows that you “prepare your mind for action” by first “being sober minded.” You become serious, and thus you are mentally prepared for whatever wicked this way comes. This is why the second participle appears to be an adverbial participle of means, modifying the first. How is that first participle functioning?

Because it governs the first, I find it difficult to make it adverbial, too. I prefer to take it as attendant circumstance. This kind of participle “is used to communicate an action that, in some sense, is coordinate with the finite verb,” (Wallace, *Greek Grammar Beyond the Basics*, 640). Add to that, this first participle meets all of Wallace’s five general criteria for classifying attendant circumstance participles (*Grammar*, 641-642). It also has a clear ingressive force to it (*Grammar*, 642).

What are we left with? (a) Christians must prepare their minds for action, (b) by being sober-minded, all so they can (c) set their hope completely on the grace that will be theirs when Christ returns. The clause governed by the main verb has an appositional flavor to it; it explains the purpose behind the two previous participial commands.

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

as, like	children	obedience	not	you are patterning/modeling yourselves like	the	former, earlier	in, by	the	ignorance	your
	<i>subj.nom.</i>	<i>partitive</i>		<i>attributive, mod. ἐπίστατε (v.13); direct middle</i>	<i>d.ref.</i>	<i>goes w/prep</i>	<i>time (or causal)</i>		<i>obj. prep</i>	<i>goes w/prep</i>
Like children of obedience, do not pattern yourselves with reference to the evil lusts [you had] during your previous ignorance										
Like children of obedience, don't conform yourselves to the wicked lusts [you had] during your earlier ignorance,										

ἐπιθυμίας	ἀλλὰ	κατὰ	τὸν	καλέσαντα	ὑμᾶς	ἅγιον	καὶ	αὐτοὶ	ἅγιοι	ἐν
dpf	conj	prep	asm	aapasm	2 nd ,pl,a	asm	conj	npm,pro.	npm	prep
evil lusts	but	according to	the	he called	you	holy	and	yourselves	holy	in,by
<i>d.ref.</i>		<i>correspondence</i>		<i>substantival-God</i>	<i>d. obj.</i>	<i>pred.acc.</i>	<i>purpose</i>	<i>intensive</i>	<i>pred.nom</i>	<i>sphere</i>
but, just as He who called you is holy, so you yourselves must be holy in										
but, just as He who called you is holy, so you yourselves must be holy in										

πάση	ἀναστροφῇ	γενήθητε	διότι	γέγραπται	ἅγιοι	ἔσεσθε	ὅτι	ἐγὼ	ἅγιος
dsf	dsf	2 nd ,pl,aor,pass,imp	conj	3 rd ,s,per,pass,i	npm	2 nd ,pl,f,m,i	conj	nsm	nsm
all, every, each	your way of life (i.e. think & act) ⁸	you must be	because	it was written	holy	you must be	because	I	holy
<i>obj. prep.</i>		<i>imp.command;constative;deponent pass.</i>		<i>desc.impf.</i>	<i>pred.nom</i>	<i>cf. LXX; UBS-5 correct</i>		<i>subj.nom.</i>	<i>pred.nom</i>
your whole way of life - because it was written, 'You must be holy, because I am holy.'									
your whole way of life – because it was written, 'You must be holy, because I am holy.'									

d. The Leviticus Quotation:

- Where was Peter quoting from in Leviticus!?
- This is an interesting question. Here are some possibilities; Peter's quotation is colored red (note – I'm assuming Peter was quoting from the LXX):
 - ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν (Lev 19:2)
 - You must be holy, because I, the Lord your God, am holy

⁸ The sense is not "to work in order to become holy." It is to think and act in a holy way, in everything you do. It is not mere externalism, so the sense is more than outward action. It goes to the heart of the matter, to the motivation *behind* the external action. Holiness doesn't consist in outward action, but in an inward drive for personal holiness, impelled by genuine love for God, which produces obedient behavior in *thought* and *deed*.

Every modern English translation, with the exception of the NIV, erroneously focuses on outward behavior (e.g. "conduct," "behavior"). This is terrible. Tyndale got it right, so long ago, with his rendering "all manner of conversation," which focuses on the inward *and* outward (see *OED*, s.v. "conversation," 6: "Manner of conducting oneself in the world or in society; behaviour, **mode or course of life**").

Karen Jobes captured the sense very well with her rendering, "your whole way of life," (*1 Peter*, in *BECNT* [Grand Rapids, MI: Baker, 2005], 108, 113). See especially F.J.A. Hort, *The First Epistle of St. Peter 1:1 – 2:17* (London, UK: MacMillan & Co., 1898), 71-72.

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- ἔσεσθε ἅγιοι ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν (Lev 20:7)
 - You must be holy, because I, the Lord your God, am holy
 - ἅγιοι ἔσεσθε ὅτι ἅγιός εἰμι ἐγὼ κύριος ὁ θεὸς ὑμῶν (Lev 11:44)
 - You must be holy because I myself, the Lord your God, am holy
 - ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [εἰμι]⁹ (1 Pet 1:16)
 - You must be holy, because I [myself] am holy
- Some observations:
- Word order is fluid in Greek, so pay no attention to that
 - I provided a translation for each possibility, and you can see Lev 19:2 and 20:7 are completely identical to Peter’s quotation
 - If you take the textual variant from the BYZ and TR into account, Peter’s quotation matches Lev 11:44
 - No matter which option you choose, it is clear Peter drops the appositional aside (“the Lord your God”)
 - So, context will have to settle the issue:
 - Lev 11:44 is in an entire chapter about clean and unclean animals. This is a *very unlikely* place for Peter to quote, even if the basic principle is still sound!
 - Lev 19:2 is part of a chapter which calls the Israelites to conform to the entirety of the law, because they love God. This chapter summarizes many different portions of the law, and encapsulates love for God and love for your neighbor. This is a *very good* candidate for the quotation
 - Lev 20:7 is from a chapter which speaks about holiness *specifically*; God forbade sacrifice of first-born sons, sexual immorality, command people to honor their parents, reminded them the original inhabitants of the land were vomited out because of their sins, called them to observe the distinction clean and unclean animals, and condemned sorcery.
 - God calls the people to personal holiness and obedience to His commands four times (20:7-8, 22, 24, 26).

⁹ This is a textual variant, mainly found in the Byzantine family, and the TR. I’ll leave it alone, but I wanted to note that it is in the textual tradition.

Discussion on 1 Peter 1:13-16

Sunday School – Sleater Kinney Road Baptist Church – May 14 and 28, 2017

- All told, I think Lev 20:7-8 has an edge, but 19:2 is a definite possibility. Truth be told, Peter may not have one or the other in mind, but the basic principle from Ch(s). 19-20 in his mind.