

## **Discussion on 1 Peter 1:22 – 2:3**

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

### **CONTENTS:**

1. **TEXT**
2. **THINKING THROUGH THE TEXT:**
  - a. So, because you've purified your souls by obedience to the truth,
  - b. which results in a sincere love for brethren,
  - c. you must always love one another out of a pure heart –
  - d. because you've been born again, not from a temporary seed but an everlasting one, by the living and everlasting word of God
  - e. For, "all flesh is like grass and all its glory like a flower of the field," "the grass will always wither, and the flower will always fall, but the message of the Lord always lasts forever"
  - f. – and this message is the good news that was preached for you
  - g. So, rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders
  - h. Like newborn babies, crave the genuine, pure milk, so you'll be grown by it until your deliverance
  - i. - if, that is, you've actually "tasted that the Lord is good."
3. **THOUGHT-FLOW DIAGRAM & GREEK NOTES:**
  - a. Translation
  - b. Thought-flow Diagram
  - c. Translation Notes

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### **1. TEXT (1 Peter 1:22 – 2:3):<sup>1</sup>**

So, because you've purified your souls by obedience to the truth, which results in a sincere love for brethren, you must always love one another out of a pure heart – because you've been born again, not from a temporary seed but an everlasting one, by the living and everlasting word of God.

For,

*"all flesh is like grass*

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<sup>1</sup> This is my own original translation from the UBS-5 Greek text.

## **Discussion on 1 Peter 1:22 – 2:3**

*Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA*

*and all its glory like a flower of the field,”  
“the grass will always wither, and the flower will always fall,  
but the message of the Lord always lasts forever”*

– and this message is the good news that was preached for you.

So, rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders. Like newborn babies, crave the genuine, pure milk, so you'll be grown by it until your deliverance - if, that is, you've actually "tasted that the Lord is good."

### **2. THINKING THROUGH THE TEXT:**

- Many Christians, perhaps unconsciously, approach church and the idea of commitment and relationship to one another in the local church with a Wal-Mart mentality
  - We go to Wal-Mart because we like the prices, like the layout of the store, like the convenient location, like the speed of the checkout lanes (or the number of self-checkout kiosks!) – basically, we like Wal-Mart because it's easy and convenient
  - If prices change, the checkout lines become too long, or the layout changes to something difficult to navigate, then we'll probably head off to somewhere else without any hint of remorse (e.g. Albertsons, Safeway, Krogers, etc.)
  - There is no loyalty, no strong ties, no commitment to Wal-Mart – it's convenient, until it isn't
    - This is not the way your relationship is supposed to be with your congregation
- We share incredible, unbreakable and meaningful bonds with our physical brothers and sisters – a bond nothing can take away
  - Jesus said our ultimate loyalty is not to our physical brethren, but our spiritual brethren (Lk 8:21); it was that way for Him and it must be that way for us
  - This is how we ought to approach the idea of "loving the brethren"

## **Discussion on 1 Peter 1:22 – 2:3**

*Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA*

- Our relationship with our Christian brethren in our local church shouldn't be like the polite, reserved, "at a distance" relationship you have with a co-worker – but it often is!
- Today, Peter talks about the one practical fruit of true salvation – a love for your Christian brothers and sisters!

**a. So, because you've purified your souls by obedience to the truth,**

**Q1: What does it mean "purify your souls?"**

- It refers to salvation
  - God cleanses our hearts through our faith in the Gospel (Acts 15:9)
  - **Read Heb 9:11-14**
  - We are defiled, unclean and morally dirty before God, but the Gospel cleanses us from all unrighteousness, purifies our souls, and makes us clean once and for all!

**Q2: How does this purification happen?**

- When you obey the truth of the Gospel ("by obedience to the truth")

**b. which results in a sincere love for brethren,**

- Excursus on translation; does it mean "**for** a sincere love for brethren" or "**resulting in** a sincere love for brethren?"
  - **Do people obey the truth so they can love the brethren?**
  - **Or, do people obey the truth and, as a result, love the brethren?**
- The inevitable result of salvation, of regeneration, will be a genuine and sincere love for your Christian brothers and sisters – if this doesn't exist, you are not a Christian (read **Jn 13:34-35; 15:12-17; 1 Jn 2:1-11; 3:1-24**)

**c. you must always love one another out of a pure heart –**

## **Discussion on 1 Peter 1:22 – 2:3**

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

**Q3 (GROUP DISCUSSION):** What does it actually look like to “always love one another out of a pure heart?” Talk around your tables about how *you* can implement this in real life, starting today.

- I have never seen a church that has “fully arrived” at this ideal
- What I have seen in churches is: malice, trickery, hypocrisy, jealousy and slanders (see 1 Pet 2:1)
  - o This is a universal problem – that’s why Peter is going to tell us to get rid of these things!
- Love for the brethren isn’t something you can “program”
  - o This is something that must **grow naturally** out of relationships
- So, here is the solution:
  - o **(1)** get to know people in your church,
  - o **(2)** then you will start to care about them,
  - o **(3)** and then you will inevitably show true love to them
    - *Divernon example* – showing genuine love for the brethren seems to be a lost art in America
    - **Are you a consumer of Christianity, or a producer?**
- The Bible speaks of Christians as a family, as individuals who are part of a spiritual “household,” as individual building blocks which comprise the household of faith
  - o I hate abstractions – they allow us to:
    - **(1)** to say things that sounds profound but are actually meaningless, and
      - EX: “holiness is perfected in love!” and “we need to be made a part of Christ’s righteousness!”
    - **(2)** to conceal the fact that we really don’t know what we’re talking about
  - o Unless we talk in concrete terms, then we’re wasting our time
  - o If you keep this concept of “love for the brethren” up in the clouds, it will remain meaningless
    - Yes (for example), you should love the Christian brethren in Syria – but you’re not *in* Syria! “Loving” them requires nothing from you, so it’s a cheap and meaningless to say you “love them.”

## Discussion on 1 Peter 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

- The “rubber meets the road” in local churches, among the people you:
  - (1) pray with,
  - (2) worship God with,
  - (3) observe the Lord’s Supper with,
  - (4) study with
  - (5) serve and do ministry with, etc., etc.
    - this where Christianity becomes very practical
- Consider:
  - Do you love the people who are sitting around you with a pure heart?
  - Do you actually know them?
  - Do they know you?
  - Have you ever had them over for dinner?
  - Do you have a relationship with them?
  - Do you know their children’s names?
  - Do you want to get to know them?
  - Do you have a desire to grow closer to some people in this church?
  - Do you see this congregation as a little slice of God’s covenant community, one that you need to be an important part of?
    - Here’s the kicker:
      - (1) if your relationship with all church members is polite, reserved, and generally like the kind of “at a distance” relationship you’d have with a co-worker,
      - (2) then the answer to all of these questions *is no!*
  - Love for the brethren springs from *relationships*, so that is where it needs to begin, today – right now:<sup>2</sup>
    - “*Nobody seems to care about relationships!*”
      - So what! *You* need to care!
      - If the Pastor preaches the whole counsel of God in an expository fashion, then these issues will naturally be addressed and dealt with, in God’s providence, at *regular intervals* during the life of the church

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<sup>2</sup> R.C.H. Lenski observed, “Our loving efforts are not always appreciated, are sometimes received with coldness or even rebuffs. Often, too, brethren are not very lovable, and while we ourselves have love in our heart we do not always manifest it fully. Many a child has loved father or mother, but when death calls one or the other away, it has regretted too late that it was not shown its love more fully while the parent was still alive. Peter is unlocking the floodgates so that the full stream may gush forth,” (*Peter*, 72).

## Discussion on 1 Peter 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

- “People are mean, and I prefer to stay to myself . . .”
  - Find one person who isn’t mean, and make a determined effort to connect with and have a relationship with that person
  - Start small, with an eye towards forward progress

**d. because you’ve been born again, not from a temporary seed but an everlasting one, by the living and everlasting word of God.**

- Here, Peter gives one reason why you should love your Christian brothers and sisters:

**Q4: What reason does Peter give you, to encourage you that all this is actually possible, not some “pie in the sky” idea?**

- He points to your salvation, which is not from a temporary seed, but a permanent one (cf. 1 Jn 3:9)
  - Because of your adoption into God’s family (*if you’re a Christian*):
    - **(1)** You have a new mind, a new heart, a new soul, a new nature – you’re an entirely new person
    - **(2)** This is why you’ve been “born again;” there has been a spiritual birth, wrought by the Holy Spirit of God
    - **(3)** Every person has a physical birth, but *spiritual birth* only comes about by repentance and faith in the Gospel – from conviction and a change of mind done by the Spirit
      - **Read Eze 36:25-27**
  - This is why you *can* love the brethren from a pure heart – but, like everything in the Christian life, this takes determined, deliberate and sustained effort
    - Picture a nice, summer afternoon:
      - Your 10-yr old boy wanders into the living room
      - He’s been inside all day
      - He’s played on his tablet for hours, and killed thousands of aliens and monsters
      - He’s been moping around aimlessly

## **Discussion on 1 Peter 1:22 – 2:3**

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

- Picture this conversation, and see if it sounds familiar:
  - Him: “I wish I had some friends to play with . . .”
    - You: “Well, go out and make some friends, then!”
  - Him: “But, nobody ever wants to play with me!”
    - You: “Do you ever *ask* anyone to play with you?”
  - Him: “No. They’ve all got their own friends already . . .”
    - You: “Well, you *won’t ever* make friends if you just stay inside all day!”
  - Him: “I’ll just watch TV . . .”
    - You: “Go outside, find some friends, and play!”
- Make the connection – **what are you going to do?**
  - You won’t love the brethren in this church unless you start *trying*
  - You start trying by building relationships – like inviting people over for lunch, dinner and including them in your life
  - Peter says God wants you to go outside and make some friends – **will you flop back on the couch and watch TV, or are you going to do something about it?**

**e. For, “all flesh is like grass and all its glory like a flower of the field,” “the grass will always wither, and the flower will always fall, but the message of the Lord always lasts forever”**

- This is *another* reason why you must love your Christian brothers and sisters:

**Q5: Read Isaiah 40:1-11 – what is this passage about?**

- It is a prophesy about the time when God will rescue Israel from exile, and bring them back to their land in triumph:
  - Isaiah is told to comfort the people, because Israel’s warfare is over, and all her sins have been pardoned (vv.1-2)
  - People are commanded to clear a straight path for God (also figuratively, in an individual, moral sense), so He can return to them –

## **Discussion on 1 Peter 1:22 – 2:3**

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

and when He *does* return, God's glory will be revealed! (vv.3-5; cf. Mk 1:1-2)

- **Q6: God commands Isaiah to cry out and preach a message (Isa. 40:6-8); what does this message mean?**
  - God will keep His promise to save and rescue His people; contrasted with the fleeting nature of grass and flowers – they come and go, live and die endlessly, but God's promise stands forever!
- **Q7: Why did Peter quote it?**
  - To make a point – God's message of the Gospel stands forever, and all the things of this world are temporary and meaningless, in comparison
- **Q8: What does Isa 40:9-11 mean?**
  - Isaiah says God will come back to the Israelites (to Jerusalem, in fact), and He will lovingly lead His people back from exile to their own promised land (see also Hebrews 2-4)
- As we come back to Peter, keep these parallels in mind:
  - **(1)** God will rescue His people from exile:
    - The NT revealed God has *two* groups of people who are His own – the church and Israel
    - Peter says you've been rescued from exile already through salvation, but your *final rescue* will come when Jesus returns, defeats all enemies, makes all things new, and dwells with us forever (Rev 21:1-7)
  - **(2)** God's promise of salvation:
    - He said He'd do it, and He will
    - He's done it for us (the church), and He'll do it for Israel in the future, too

**f. – and this message is the good news that was preached for you.**

**Q9: What does Peter want you to feel, when you read vv.23-25; especially this last bit (above)? What response is he looking for? What response do *you* have?**

- He's aiming for loving gratitude that produces action in your life



## **Discussion on 1 Peter 1:22 – 2:3**

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

- What are you going to do about it?
- Peter has only just begun to talk about brotherly love – he continues below

**g. So, rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders.**

**Q10:** Most English translations have “malice” listed first – what is “malice?” What does this look like in a Christian church?

**Q11:** Most English translations have “guile” or “deceit” listed next - what is “guile?” What does this look like in a Christian church?

**Q12:** What does hypocrisy look like in a Christian church?

**Q13:** What does jealousy look like in a Christian church?

**Q14:** What does slander look like in a Christian church?

**h. Like newborn babies, crave the genuine, pure milk, so you’ll be grown by it until your deliverance**

**Q15:** What is this “genuine, pure milk?” The KJV and NKJV inserted the explanation “of the word,” but that is not in the Greek text at all. The Greek *doesn’t* say what this “milk” is. It *could* be the word of God (i.e. the Bible) But, it might not be. What do you think it is?

**Q16:** What does Peter mean when he writes that you must “crave the genuine, pure milk, so that you’ll will be grown by it **until your deliverance**?” This is a hard phrase to understand, and harder to translate! Many English translation render it as, “so that by it you may grow **up to salvation**.” One translation stopped trying to be literal and just wrote, “so that you may thrive upon it **to your soul’s health**.” What is Peter getting at, here?

**i. - if, that is, you’ve actually “tasted that the Lord is good.”**

## **Discussion on 1 Peter 1:22 – 2:3**

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

**Q17: Why does Peter phrase this last part this way? Does he think they *aren't* Christians? What do *you* think and how do *you* react when you read this last bit, here?**

### **3. THOUGHT-FLOW DIAGRAM & GREEK NOTES:**

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 (1 Peter 1:22 – 2:3):**

So, because you've purified your souls by obedience to the truth, which results in a sincere love for brethren, you must always love one another out of a pure heart – because you've been born again, not from a temporary seed but an everlasting one, by the living and everlasting word of God.

For,

*“all flesh is like grass  
and all its glory like a flower of the field,”  
“the grass will always wither, and the flower will always fall,  
but the message of the Lord always lasts forever”*

– and this message is the good news that was preached for you.

So, rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders. Like newborn babies, crave the genuine, pure milk, so you'll be grown by it until your deliverance - if, that is, you've actually “tasted that the Lord is good.”

#### **b. Thought-flow Diagram:<sup>3</sup>**

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<sup>3</sup> 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 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

<b>CAUSAL, TIED TO COMMAND TO “LOVE;” PARALLEL TO V.13</b>	- So, because you’ve purified your souls by obedience to the truth,
<b>aside; result of salvation</b>	▪ which results in a sincere love for brethren,
COMMAND - LOVE BRETHREN	○ you must always love one another out of a pure heart –
<b>reason for command</b>	▪ because you’ve been born again,
clarifying source of regeneration	• not from a temporary seed but an everlasting one,
<i>further explains this “everlasting” seed</i>	○ by the living and everlasting word of God.
<b>further explains reason for command;</b> contrast between human existence and eternal life through the Gospel	▪ For,
	• “all flesh is like grass
	○ and all its glory like a flower of the field,”
	• “the grass will always wither, and the flower will always fall,
	○ but the message of the Lord always lasts forever”
	▪ – and this message is the good news that was preached for you.
<b>INFERENTIAL; TIED TO v.22</b>	- So,
COMMAND #1	○ rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders.
COMMAND #2	○ Like newborn babies, crave the genuine, pure milk,
<b>purpose for command</b>	▪ so you’ll be grown by it until your deliverance -
invitation to self-examination	• if, that is, you’ve actually “tasted that the Lord is good.”

### c. Translation Notes:

- **Row #1:** Greek text (UBS-5);
- **Row #2:** parsing;
- **Row #3:** gloss;
- **Row #4:** brief syntax notes;
- **Row #5:** rough, ugly, but more “literal” translation;
- **Row #6:** smoother, slightly more colloquial translation

## Discussion on 1 Peter 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

Τὰς	ψυχὰς	ὑμῶν	ἡγνικότες	ἐν	τῇ	ὕπακοῃ	τῆς	ἀληθείας
apf	apf	2 <sup>nd</sup> , pl, g	perapnpm	prep	dsf	dsf	gsf	gsf
the	souls	of you	they have been purified	by	the	obedience	of the	truth
d.o. of ἡγνικότες	partitive	adverbial; mod. ἀγαπήσατε; causal; simple active; intensive; subject nom.		means	obj. preposition		objective genitive	
Because you have purified your souls by the obedience of the truth,								
[So], <sup>4</sup> because you've purified your souls by obedience to the truth,								

Τὰς ψυχὰς ὑμῶν ἡγνικότες. The word can mean either moral purification (i.e. salvation; cf. Acts 15:9) or a consecration for service (BDAG, s.v. “73 ἀγνίζω”). Both are possible, but I prefer slightly more emphasis on the former option. Peter has focused relentlessly on the practical outworkings of salvation so far, and I believe he’s continuing it here. “The purification in view is distinctly moral rather than ritual,” (D. Edmond Hiebert, *1 Peter*, revised ed. [Winona Lake, IN: BMH, 1992], 111). See also R.C.H. Lenski (*The Interpretation of the Epistle of St. Peter, St. John and St. Jude* [Columbus, OH: Wartburg, 1945], 71) and Simon Kistemaker (*James, Epistles of John, Peter and Jude*, combined ed. [Grand Rapids, MI: Baker, 1996], 71).

How can people say they purified their own souls? The participle is active, and context suggests it refers to consecration through regeneration – but that is wholly a work of God! What should we do with the simple active voice, here? I think Peter is simply emphasizing the human responsibility and laying aside the deeper theological musings. People have to respond to the Gospel. Peter is emphasizing the result of their response, though it is surely not a work they “did,” in that sense.

Greg Forbes observed, “the ptc. ἡγνικότες presents the initial act of consecration from the perspective of the choice made by a person when embracing the gospel. In that sense it can be presented in the act. voice as a human action,” (*1 Peter*, in *Exegetical Guide to the Greek New Testament* [Nashville, TN: B&H, 2014; Kindle ed.], KL 1797-1799). See also Hiebert (*1 Peter*, 111). However, if you render the word to emphasize consecration, not strictly salvation, the simple active voice is not a problem. It is also entirely possible both nuances are meant; deliberate consecration inevitably follows salvation. It is a mistake to strictly divide the two.

εἰς	φιλαδελφίαν	ἀνυπόκριτον
prep	asf	asf
for the purpose of, resulting in	love of brethren	sincere, genuine
result	obj. preposition	

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<sup>4</sup> I added this for stylistic reasons, because this exhortation is parallel to v.13 (see outline in introduction). It doesn't *strictly* flow from v.21.

## Discussion on 1 Peter 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

which results in a sincere love for brethren,

εἰς φιλαδελφίαν ἀνυπόκριτον. I think it is best to take the preposition to be expressing *result* (Kistemaker, *Peter*, 71). It makes no sense to see it as expressing purpose (contra. Forbes, *1 Peter*, KL 1810). However, most English translations render it that way. People do not obey the truth so they can love their brethren (contra. J. Ramsey Michaels, *1 Peter*, in WBC, vol. 49 [Nashville, TN: B&H, 1988], 75). Karen Jobes explains the very purpose of obedience to the truth “is to relate to others as God intended human beings to relate,” (*1 Peter*, in BECNT [Grand Rapids, MI: Baker, 2005], 123). Hiebert added, “the result is not merely individual, but social,” (*1 Peter*, 112).

This is probably the best this position has, but it is unconvincing. Peter’s focus is on the human response and the resulting state of affairs – not on God’s purposes in salvation *per se*. We just saw the human element in the active voice of the participle ἡγωνιότες (see footnote above); now Peter stresses the inevitable result – you *should* now have a real love for the brethren. The imperative command flows naturally from this. Love for the brethren is an inevitable *result* of salvation. People who repent and believe the Gospel will love God with everything they have, and love their neighbors, too (cf. Mk 12:28-34). The “purpose” approach will only work coherently if you shift from *our* purpose to *God’s*. Perhaps it is *His* intended purpose to save Christians, so they would love one another. This is theologically accurate, but Peter’s focus is not on God here. It is on our own personal obligations in light of God’s grace – the result of our salvation is sincere love for the brethren. So, what are you doing about it?

For a brief discussion of εἰς expressing result, see Murray J. Harris (*Prepositions and Theology in New Testament Greek* [Grand Rapids, MI: Zondervan, 2012], 90) and BDAG (s.v. “2292 εἰς,” 4.e.).

Hiebert points out that the sense is not “brotherly love,” where you should love Christians as much as you love yourself. It is, more generically, love for fellow Christians *as* brethren (*1 Peter*, 112). The focus is on the recognition of fellow Christians as members of God’s Kingdom, His community. Other Christians must be treated and loved *like* the spiritual brothers and sisters they are. See Ephesians 4:17-31.

“St. Peter reminds them that they must purify their souls from the taint — with a side-glance perhaps at the rites proper to the associations in question. They must love the brotherhood and its members as such. Earthly relationships are done away by their regeneration; they have exchanged the flesh for the spirit,” (J.H.A. Hart, *The First Epistle General of Peter*, In *Expositor’s Greek Testament* [London, UK: Hodder & Stoughton, n.d.], 52).

## Discussion on 1 Peter 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

ἐκ	καθαρᾶς	καρδίας	ἀλλήλους	ἀγαπήσατε	ἐκτενῶς
prep	gsf	gsf	apm	2 <sup>nd</sup> ,pl,aor,a,imp	adv
from, out of	pure	heart	one another	you must love	constant, unceasing
<i>spatial</i>	<i>obj. preposition</i>		<i>obj. of ἀγαπήσατε</i>	<i>constative; simple active</i>	
you must love one another out of a pure heart, without ceasing.					
you must <i>always</i> love one another out of a pure heart –					

ἐκτενῶς. The sense of the word seems to be *constancy*, the unceasingly nature of the prayers (cf. BDAG, s.v. “2436 ἐκτενῶς,” and Louw-Nida, s.v. “68.12 ἐκτενής”). The focus is on the *steadfastness* of the love (Danker, s.v. “2065 ἐκτενῶς”). However, many English translations opt to emphasize the depth of feeling of this love, instead – thus you have renderings like *fervently* or *earnestly* (e.g. KJV). Michaels suggests “unremittingly,” (1 Peter, 75-76).

ἀναγεγεννημένοι
perpasspnpm
you have been born again
<i>adverbial; mod. ἀγαπήσατε; causal; intensive; div. passive; subject nom.</i>
For you have been born again,
because you’ve been born again,

οὐκ	ἐκ	σπορᾶς	φθαρτῆς	ἀλλ’	ἀφθάρτου
neg	prep	gsf	gsf	conj	gsf
not	from, out of	seed	perishable, transitory	but	of imperishable, permanent, everlasting
	<i>derivation</i>	<i>obj. preposition</i>			<i>obj. preposition</i>
not from a temporary seed but an everlasting [seed],					
not from a temporary seed but an everlasting one,					

διὰ	λόγου	ζῶντος	θεοῦ	καὶ	μένοντος
prep	gsm	papgsm	gsm	conj	papgsm
through	the word, message	it is living	of God	and	remaining, abiding, lasting
<i>agency; epex. to ἀφθάρτου</i>	<i>obj. preposition</i>	<i>attributive mod. λόγου; descrip. present;</i>	<i>partitive</i>		<i>attributive mod. λόγου; descrip. present;</i>
by the living and lasting word of God					
by the living and everlasting word of God.					

διότι	πᾶσα	σὰρξ	ὡς	χόρτος
conj	nsf	nsf	conj	nsm
because	each, every, all	flesh	as, like	grass
<i>reason; inferential</i>	<i>nom. apposition</i>	<i>subj. nominative</i>		<i>predicate nom.</i>
Because all flesh is like grass				
For, “all flesh is like grass				

καὶ	πᾶσα	δόξα	αὐτῆς	ὡς	ἄνθος	χόρτου
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## Discussion on 1 Peter 1:22 – 2:3

Sunday School – June 11 and 18, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA

conj	nsf	nsf	gsf	conj	nsm	gsm
and	each, every, all	glory	it	as, like	flower	of grass
	<i>nom. apposition</i>	<i>subj. nominative</i>	<i>refers to ἄρξ; attributive gen.</i>		<i>pred. nominative</i>	<i>partitive</i>
and all its glory is like a flower of the field;”						
and all its glory like a flower of the field;”						

ὡς ἄνθος χόρτου. Isaiah 40:6. The strict syntactical sense is partitive, but Peter is referring to a flower that is *in* the grass (i.e. a field with lots of flowers; cf. NIV).

ἐξηράνθη	ὅ	χόρτος	καὶ	τὸ	ἄνθος	ἐξέπεσεν
3 <sup>rd</sup> ,s,aor,pass,i	nsm	nsm	conj	nsn	nsn	3 <sup>rd</sup> ,s,aor,a,i
is it being withered, dried up	the	grass	and	the	flower	it fell
<i>futuristic aorist; deponent passive to match following verb; mod. χόρτος</i>	<i>subj. nominative</i>			<i>subj. nominative</i>		<i>futuristic aorist; simple active</i>
“the grass will always wither and the flower will always fall						

ἐξηράνθη. The aorist tense-form here (and the following aorist) could be gnomic (Forbes, *1 Peter*, KL 1865-1866). The choice is difficult. However, I like the heightened contrast you get with futuristic aorists, compared to the gnomic present. I decided to cheat, and render it “will always . . .”

ἐξέπεσεν	τὸ	δὲ	ῥῆμα	κυρίου	μένει	εἰς	τὸν	αἰῶνα	τοῦτο
3 <sup>rd</sup> ,s,aor,a,i	nsn	conj	nsn	gsm	3 <sup>rd</sup> ,s,p,a,i	prep	asm	asm	nsn
it fell	the	but	word, message	of Lord	It is remaining, abiding, lasting	until	the	eternity	this
			<i>subj.nom</i>	<i>partitive</i>	<i>gnomic present</i>	<i>time</i>	<i>obj. prep.</i>		<i>refers to ῥῆμα</i>
but the message of the Lord always lasts for eternity – and this									
but the message of the Lord always lasts forever” <sup>5</sup> – and this									

ἐξέπεσεν	τὸ	δὲ	ῥῆμα	κυρίου	μένει	εἰς	τὸν	αἰῶνα
3 <sup>rd</sup> ,s,aor,a,i	nsn	conj	nsn	gsm	3 <sup>rd</sup> ,s,p,a,i	prep	asm	asm
it fell	the	but	word, message	of Lord	It is remaining, abiding, lasting	until	the	eternity
			<i>subj.nom</i>	<i>partitive</i>	<i>gnomic present</i>	<i>time</i>	<i>obj. prep.</i>	
but the message of the Lord always lasts for eternity								
but the message of the Lord always lasts forever” <sup>6</sup>								

ῥῆμα κυρίου. Should this be rendered “word” or “message”? ῥῆμα can mean either – context must be the key here (and in the next usage in this verse). Is Peter referring to an individual “word” that will last forever? Or, is he referring to a *message* which has salvific content (i.e. the Gospel)? The latter was surely Isaiah’s

<sup>5</sup> Isaiah 40:8.

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meaning (Isa 40:8); in that context, the “word” (i.e. promise) of God has been fulfilled and the glory of the Lord has been revealed – the Messiah has come! Peter has the same meaning in mind. The best way to render this is *message*, not *word*. See especially Hiebert (*1 Peter*, 117). Lenski, for example, rendered this as “utterance” here, (*St. Peter*, 74). Compare also Peter’s use of τὸν λόγον in Acts 10:36, where the meaning there is also clearly a *message* with content (i.e. the Gospel).

τοῦτο	δέ	ἐστίν	τὸ	ῥῆμα	τὸ	εὐαγγελισθῆν	εἰς	ὑμᾶς
nsn	conj	3 <sup>rd</sup> ,s,p,a,i	nsn	nsn	nsn	apasspnsn	prep	2 <sup>nd</sup> ,pl,a
this	and	it is	the	word, message	the	good news that was preached	for	you
refers to ῥῆμα	additive	mod. ῥῆμα	subj.nominative	adjectival mod. ῥῆμα; simple passive; constative aorist; pred. nom.			benefaction	obj.prep
- and this message is the good news that was preached for you.								

Ἀποθέμενοι	οὖν	πᾶσαν	κακίαν	καὶ	πάντα	δόλον	καὶ	ὑποκρίσεις	καὶ
amprpm	conj	asf	asf	conj	asm	asm	conj	apf	conj
lay aside, put off, take off, rid yourself of, cease from	therefore	all	malice, malevolence	and	all	deceit, trickery	and	hypocrisy	and
Imperative participle; direct middle; subj.nom.; constative aorist		dbl. acc.; d.o. of Ἀποθέμενοι			d.o. of Ἀποθέμενοι			dbl. acc.; d.o. of Ἀποθέμενοι	
Therefore, you must rid yourselves of all malice and all trickery and hypocrisy and									
So, rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and									

φθόνους	καὶ	πάσας	καταλαλιὰς
apm	conj	apf	apf
envy, jealousy		all	slanders
d.o. of Ἀποθέμενοι		dbl. acc.; d.o. of Ἀποθέμενοι	
jealousy and all slanders			

οὖν. Hart suggests this links to Διὸ from 1 Peter 1:13 (*Peter*, 74). This is possible, but it seems more natural to tie this to the previous exhortation – it continues the theme of how to love the brethren.

Ἀποθέμενοι. This is a figurative reference. In a literal sense, the word means actually remove something (e.g. your clothing; cf. BDAG, s.v. “1021 ἀποτίθημι,” 1). The sense is to shed something, get rid of it and move on without it. “The vb. is commonly used for undressing and is part of Peter’s fondness for clothing metaphors (1: 13; 4: 1; 5: 5),” (Forbes, *1 Peter*, KL 1967-1968).

πᾶσαν κακίαν. The word means “a mean-spirited or vicious attitude or disposition,” (BDAG, s.v. “3866 κακία,” 2). The normal gloss is *malice* or *malevolence*. Malice “implies a deep-seated often unexplainable desire to see another suffer,” (*Merriam-Webster’s Collegiate Dictionary*, 11<sup>th</sup> ed. [Springfield,



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MA: Merriam-Webster, 2003], s.v. “malice”). There is a degree of vindictiveness and deep hatred. I chose to render it as “spiteful wickedness.” Malice is surely correct, but it seems a bit too literary and high-brow. It’s a word for the drawing room or English murder mysteries, not everyday language.

πάντα δόλον. This is “cunning that relies on deception for effectiveness,” (Danker, s.v. “1738 δόλος”). Perhaps I’m being too wordy, but I chose to render this as “cunning (or perhaps *crafty*) trickery.” I just don’t think the normal glosses, like *guile* or *deceit* do the job, here.

ὡς	ἀρτιγέννητα	βρέφη	τὸ	λογικὸν	ἄδολον	γάλα	ἐπιποθήσατε
adv	npr	npr	asn	asn	asn	asn	2 <sup>nd</sup> ,pl,a,a,imp
as, like	newborn	babies, infants	the	true, genuine, sincere	pure, non- deceitful	milk	you must long for, desire
	<i>nom.apposition</i>	<i>subj.nom.</i>	<i>direct object of ἐπιποθήσατε</i>				
Like newborn infants, you must desire the genuine, pure milk							
Like newborn babies, crave the genuine, pure milk,							

τὸ λογικὸν ἄδολον γάλα. This is in contrast to the “nasty milk” of the vice list he just quoted. Interestingly, there is no justification to add the words “of the word,” and to identify this “milk” for the reader. That is a conclusion from the translators. **It is not in the text.** It is an unacceptable over-stepping of boundaries by translators. Tyndale, my hero, did not make this mistake in his 1534 NT. The KJV did.

For an extensive argument that this “true, pure milk” is “God’s life-sustaining grace in Christ,” see Jobes (*1 Peter*, 131-141). Hart agrees, “The quotation of ver. 3 suggests that the milk is Christ,” (*1 Peter*, 54).

ἵνα	ἐν	αὐτῷ	αὐξηθῆτε	εἰς	σωτηρίαν
conj	prep	dsn	2 <sup>nd</sup> ,pl,aor,pass,subj	prep	asf
in order that	by	it	you will be grown	to, resulting in	salvation, deliverance
<i>w/subjunctive</i>	<i>means</i>		<i>simple pass; fut. aorist; purpose clause w/ ἵνα</i>	<i>result</i>	<i>d.o. prep</i>
in order that you will be grown by it until [your] deliverance -					
so you’ll be grown by it until your deliverance -					

εἰς σωτηρίαν. This is a textual variant. The TR and Byz do not include εἰς σωτηρίαν, but the earliest attestation for omitting it dates from the 9<sup>th</sup> century. Westcott-Hort, Tregelles, the SBLGNT and UBS-5 keep it. This attestation has multiple witnesses from the 3<sup>rd</sup> century onward. From a textual standpoint, it seems best to keep the original reading.

TR/Byz advocates sometimes charge the older reading undermines salvation by grace. “We don’t work for our salvation!” they claim – thus the addition

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must be rejected on theological grounds. A few comments on this. First, the harder reading is generally accepted to be the original, on the supposition that people are more eager to harmonize and do away with more difficult readings. Second, the common rendering for the prepositional phrase is “grow up **to** salvation,” where the preposition is telic. This is a possible rendering, but a fine alternative would be *time* (“**until** [your] salvation”).

Next, the word does not have to refer to salvation of the soul. It could simply refer to physical deliverance from troubles, from this present, wicked age. It could just refer to the end of our troubles when Christ returns (cf. 1 Pet 1:9), thus the gloss would be *deliverance*. Either way, the sense is progressive sanctification. Christians must desire the true, pure milk – so they’ll grow by it until they’re delivered from this present, evil age. We must always be growing.

εἰ	ἐγεύσασθε	ὅτι	χρηστός	ὁ	κύριος
conj	2 <sup>nd</sup> , pl, aor, m, i	conj	nsm	nsm	nsm
if you have	you have tasted, learned, come to know	that	kind, loving, benevolent	the	Lord
<i>first-class conditional</i>	<i>indirect middle; cul. aorist</i>	<i>complement</i>	<i>predicate nom.</i>	<i>subj. nominative</i>	
if, indeed, you have tasted that the Lord is good.					
if, that is, you’ve actually “tasted that the Lord is good.” <sup>7</sup>					

εἰ ἐγεύσασθε. The genius of the first-class conditional sentence is that it carries great rhetorical effect for the reader. Peter prods the reader here with a deliberate jab – *have* they tasted that the Lord is loving? Then, what are they going to do about it!? I have emphasized this a bit by adding “indeed,” (cf. Tyndale, KJV, ESV). “The conditional construction is an implied invitation to readers to self-examination on the matter,” (Hiebert, *1 Peter*, 126).

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<sup>7</sup> Psalm 34:8.