

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

*Sunday School – June 11, 18 and July 2, 2017  
Sleater Kinney Road Baptist Church, Olympia, WA*

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

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

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*“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, always 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”

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- 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 to "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 –**

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**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.”

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- 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

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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).

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addressed and dealt with, in God's providence, at **regular intervals** during the life of the church

- *“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 (“because”), which is not from a temporary seed, but a permanent one (cf. 1 Jn 3:9):
  - (1) The Word of God (i.e. Scripture) is the instrument God uses to give you new birth,
  - (2) Scripture is the seed that sprouts and brings the Gospel into your heart, soul and mind,
  - (3) and the Holy Spirit is the One who plants it there
- 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**
- Peter's referring to you, me, **all of us**, as a corporate group:

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- We have **each** been born again by the living and everlasting word of God, so **we can** love one another, and **we can** solve any differences we have in our church family
- **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
  - 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?**
    - **(1)** You won’t love the brethren in this church unless you start *trying*
    - **(2)** You start trying by building relationships – like inviting people over for lunch, dinner and including them in your life
    - **(3)** 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?**
  - I don’t believe most Christians deliberately try to *not* love one another – it’s just rarely a priority, so it never happens
    - We often see church, and the relationships *at* church, as a commodity warehouse - we go, get what we need, and leave; **that’s wrong!**

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- The Bible sees your congregation in your local church as your family (cf. Lk 8:21), where you have deep and meaningful relationships, bear one another's burdens, and serve the Lord together
- The Bible is calling you to cast aside your self-imposed isolation from the other people in this church, and make a determined effort to love one another from a pure heart
  - This takes dedicated, determined and sustained effort – **but you can and should begin now!**

**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; it piggy-backs on the last reason:

**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 – 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!
    - Isaiah wrote this for people who hadn't been born yet, and preached it to people who were living in Judah when Assyria

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was the dominant power, long before the Babylonians destroyed Judah and took them into captivity - **prophesy is often written for an audience that isn't around yet!**

- **Q7: If you're an Israelite living in Babylon over 100 years later, and you read this promise (Isa 40:6-8), what would you think about it? How would it make you feel?**
  - It would give you hope that God's promises are sure, certain, and you can count on them
    - **(1)** I'm a child of God now, by faith in God's promises
    - **(2)** But I'm in exile in a foreign land, and I want to come home
    - **(3)** I know God will rescue me from this pagan land and bring me back to my home, where He'll establish righteousness and put David's Son on the throne rule as our King
  - How can I be so sure?
    - **(4)** because all flesh (i.e. human existence and powers) is like grass,
    - **(5)** and its beauty (i.e. outward appearance, might, etc.) is like a flower of the field – it'll all pass away . . .
    - **(6)** but God's promises will last forever!
      - *For one marvelous, partial historical fulfillment of the promise from Isa 40:6-8 (i.e. deliverance from enemies, no matter how mighty they are), see Nahum 1:12-15;<sup>3</sup> how much more confident should Christians be today, in light of our current troubles!?*
- **Q8: Why did Peter quote this to his audience? What's the connection?<sup>4</sup>**
  - It's the same connection the Israelites had:
    - **(1)** We, too, are children of God by faith in Christ

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<sup>3</sup> For perspective, Isaiah was written during Assyria's heyday, in the early 700s B.C. Nahum was written sometime in the mid to early 600s.

<sup>4</sup> For this exile theme, see especially Jobes (*1 Peter*, 126-130).

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- (2) But, we're in exile in a foreign land, and we'd like to go home
- (3) We know God will rescue us from this wicked world, make everything new again, and put His Son on the throne over all creation
- How can we be so sure?
  - (4) because all flesh (i.e. human existence and powers) is like grass,
  - (5) and its beauty (i.e. outward appearance, might, etc.) is like a flower of the field – it'll all pass away . . .
  - (6) but God's promises will last forever!
- **Q9: Peter likes to emphasize this theme of "exile" for Christians (1:1, 17). What does this idea of the Christian life as "a community of people in exile" have to do with his command to "always love one another out of a pure heart?"**
  - Peter is emphasizing a "stick together" mentality, because all Christians are covenant brothers and sisters in Christ
  - **Why do you (usually!) always work to get along with your physical brother or sister, and acknowledge you have a duty to maintain peace with one another?**
    - "Because you're family!"
  - The same principle applies here, in a spiritual sense – and (according to Jesus) in a much more **meaningful** sense, too
- **Q10: 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)
  - Jesus will come back for you, too!
    - You'll be with the Lord forever (cf. 1 Thess 4:13-18), and you'll be with Christ when He returns to defeat all evil and institute righteousness on the earth (cf. Rev 19)
- 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

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- This is why Peter can take a passage meant to comfort *Israel* and apply it to Christians in the *church*
  - 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 (cf. 1 Pet 1:5, 2:2 ["deliverance"]; 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.**

**Q11: 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 gratitude that produces loving obedience in your life
  - 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.**

- Read *Babylon Bee* article, "[Unsatisfied Persecuted Church Member To Try Out Other Church Just Across Minefield](#)"
- You can't really understand this short passage (2:1-3), unless you connect it to what just came before:
  - (1) You've all (Peter assumes the churches are full of believers) purified your souls by obedience to the truth of the Gospel
  - (2) This salvation (i.e. purification, cleansing, washing of your souls) produces a sincere love for the brethren
  - (3) You've each been born again by the living and everlasting word of God
  - (4) The power and authority of this temporary world, and the people in it, will wither and die like cut flowers or mown grass – just like God

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- promised the Israelites, His message of final deliverance and rest from this spiritual battle will always last forever; you can count on it!
- The point is that we're supposed to love one another, because we're in exile together and we need each other
    - o Peter is appealing to a sense of community Christians ought to have among each other in their churches
    - o This community concept, the idea of a *covenant* church members swear to one another, is basically a foreign idea today
      - *Excursus on recent events at church*
        - **What are the reasons for this attitude?**
          - o (1) There is a consumer mindset to church; an individualistic, selfish-ness to our approach to our congregations
          - o (2) Church is Wal-Mart, and people attend and serve as long as it's convenient; there is no loyalty to the church
          - o (3) The church is the people (not the Pastor, not the building), and if they were loyal, they'd be here
  - This passage is more about *how* to always love your brothers and sisters in Christ *in this church* out of a pure heart:
    - o (1) it's about what you *should not* do,
    - o (2) and about what you *should* do
      - Many Christians don't know what it's like to love their Christian brothers and sisters, because they have this consumer mindset; the same mindset that article poked fun at
      - We're each prone to be infected by this mindset:
        - (a) we want a Burger King congregation (e.g. "have it our way");
        - (b) instead of serving, we want to be served;
        - (c) we want to consume, not produce;
        - (d) if one McDonalds doesn't make the fries just the way we want it, we'll just move on and go to the next McDonalds down the road – *and we often view church the same way!*

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- Now, to our passage (**re-read v.22**, above); this is something you have the power and ability to do (“rid *yourselves*”)
  - o You might think it’s too hard, expecting too much, or just too difficult to conquer these lists of sins in your life – **that’s a lie!** (cf. 2 Pet 1:3f)
- The imagery is to shed a garment; toss it onto the ground and walk away from it
- This is immoral, wicked, and criminal conduct in God’s eyes – yet Christians do it all the time, everyday
  - o We have a powerful ability to lie to ourselves about our own sin, to be blinded to our pride, arrogance, and stubbornness
  - o **Tune in, pay attention, and consider whether the shoe fits in your life – what are you going to do about it?**
    - You may not be committing *all* of these sins, but they’re all *common sins*,
    - and in any given congregation, **some or all of them will be present in some form or fashion**, to greater or lesser extent

**Q12:** In this list, is Peter *just* referring to interactions among believers? Or, he is referring to both (a) conduct among brethren inside the local church and (b) conduct with the world outside the congregation?

- I think it you can apply it to both circumstances, but the *primary* emphasis is on your conduct among fellow-believers in your local church

**Q13 (Group Discussion for half of class):** Most English translations have “malice” listed first – what is “malice?” What does this look like in a Christian church?

- The best sense is something like *spiteful wickedness*
  - o It isn’t just evil or wickedness in a generic sense
  - o It is a *spiteful, vengeful, malicious* and *very nasty kind of wickedness*, directed against other Christians
- **Q14:** What should *you* do about this if you see it in this church? Peter has been talking about loving one another – what do you think he’d tell you to do if you see spiteful wickedness among two people in this church?

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- Confront them firmly but lovingly, rebuke them both, and tell them to get the matter settled!
- You have a duty to talk to them about it, because you love them!
- **Q15: Despite Peter's warning, spiteful wickedness sometimes happens anyway. Why does this happen and how does it develop among Christians in local churches?**
  - Two reasons, and I'll be blunt because I think tap-dancing on this issue won't get anybody anywhere:<sup>5</sup>
    - **(1)** Christians don't confront one another in love, and deal with this issue when they're sinned against
      - People naturally want to avoid conflict
      - People wrongly think forgiveness is to "forgive and forget"
        - *The need for proper distinction between believers and unbelievers on this point*
      - But, if you sweep everything under the rug, *nobody* ever forgives and *nobody* ever forgets
      - So, the breach stays unresolved, anger grows over time, bitterness sets in, hatred grows, and eventually one party (or both) has a spitefully wicked disposition in his heart towards the other
    - **(2)** Some Pastors and churches don't follow the Bible's teaching on conflict resolution among brethren in the church (see Mt 18:15f; Lk 17:3-10; 1 Cor 5)
      - *Family "kitchen table" analogy*
      - Some Pastors don't want conflict
      - Some Pastors don't understand what forgiveness is (e.g. "forgive and forget")
      - Some Pastors are timid, indecisive, weak men – not leaders
      - So, they do nothing to solve this problem, and watch the spiteful wickedness develop, fret, and figure a sermon or

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<sup>5</sup> See especially these two resources from Thom Rainer; [the first](#) explains nine traits of "church bullies" and discusses what to do about them, and [the second](#) covers similar ground.

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two (along with a “few polite hints” along the way) will “cure” everything – **wrong!**

- Polite “hints” don’t work with husbands, and they don’t work with Christians who in deliberate sin, either – **you need direct confrontation**
- If these two things happen (and they often do), then:
  - **(1)** spiteful wickedness will be in your church,
  - **(2)** everybody will know it’s there,
  - **(3)** everybody will just do their best to pretend otherwise,
  - **(4)** you will hurt and injure godly Christians in your church who know something *should* be done
  - **(5)** your church will be deliberately disobeying God’s way to handle this situation
- **Q16: So, pretend you have spiteful wickedness towards another Christian in this church (or vice versa). How do you handle this?**
  - **(1)** Solve problems with your fellow believers **RIGHT NOW, TODAY!**
    - **(a)** Pray for forgiveness, honestly repent, honestly confess your sins to the person, and make things right; or,
    - **(b)** Tell the person they’ve sinned against you, hurt you, and tell them you’ve been bothered by it, and want to make things right between you
  - **(2)** If they won’t listen, go to your Pastor **RIGHT NOW!** so he can bring them to the “kitchen table” and sort this out the Biblical way
    - *“There’s a problem between me and Frank. I’ve tried to resolve it, and he won’t work with me to fix it. I’ve confessed to him that I was wrong, and asked for his forgiveness so we can move forward, and he says he doesn’t want to talk about it. Can you help us resolve this the Biblical way?”*
  - **(3)** If he won’t listen, then go to the Deacons **RIGHT NOW!**

**Q17 (Group Discussion for half of class):** Most English translations have “guile” or “deceit” listed next. What is “guile?” How is it related to hypocrisy? What does all this look like in a Christian church?

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- The sense is *craftiness, cunning, deceit, deviousness* – a sneaky, underhanded sort of fraud and trickery
  - o You lie and trick people through deception; you're a con-artist
- This is a very closely related to hypocrisy
  - o Probably the best way to think about these two sins is this – cunning trickery is the *means you use* to be hypocritical
- **Q18: Is Peter referring to somebody who's struggling in his Christian life, or is he referring to premeditated, deliberate and intentional actions?**
  - o He's talking about deliberate actions – a Christian is practicing hypocrisy by means of cunning and deliberate trickery
  - o This person is *a fake, a fraud, a liar, a pretender* – this is the kind of thing that made God not even want the Israelites to offer sacrifices anymore (cf. Isa 1; Hos 6; Mal 1); *it sickened Him!*
  - o If this is you, then:
    - **(a)** your behavior is an abomination to God, and
    - **(b)** you sicken Him every moment you carry on this cunning, deceitful charade of fake Christianity
    - **(c)** and the Word of God for you this morning is to repent and return to Him (cf. Ps 50)
      - e.g. Divernon example (**emphasis on cunning trickery, hypocrisy**); baptism, "pastor," "blameless," false piety
- **Q19: How do you guard against this, in your personal and congregational life?**
  - o **(1)** Examine yourself
    - Are you *sure* you're a Christian (cf. 2 Pet 1:5-11)?
    - Do you need a reality check, an intervention? Don't lie to yourself!
    - These kinds of sins (e.g. cunning trickery and hypocrisy) are very difficult for others to detect, *but you and God know the truth!*
  - o **(2)** Be honest with one another – look out for one another (B-17 example)
    - If your physical brother or sister is engaging in self-destructive behavior that hurts him *and* the entire family (e.g. drug abuse,

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alcoholism, crime), you'd confront him about it – because you love and care about him!

- **Q20: Why don't we apply this same principle to our spiritual brethren?**
  - o Because, for all our talk, we usually don't think of our fellow believers in our church as "brothers and sisters"
  - o We think of them as polite acquaintances, like comfortably familiar people we pass in the hallway at work but don't really know or care about, and our actions reflect that
  - o ***Peter's message in this passage (1:22 – 2:3) is that this is wrong***

### **Q21: What does jealousy look like in a Christian church?**

- It means you envy someone else, for a whole host of reasons
  - o Do you always compare yourself to others, and hate the way God made you?
  - o Do you want what others have, and despise what the Lord *has* given you?
- **Q22: What do you think envy and jealousy can eventually turn into?**
  - o Spiteful wickedness, cunning trickery and hypocrisy
  - o *Divernon example* (VBS "failure," Church on the Square, "us vs. you;" hatred of new church members)

### **Q23: What does slander look like in a Christian church?**

- It means *evil speech, defamation*
- This is a premeditated and deliberate act; you intend to speak evil of the person and you do it
  - o *e.g. Divernon – me and Williamsons*
- This kind of thing ***can and will destroy a church***, and it disgraces Jesus Christ:
  - o **(1)** The people should never tolerate it
  - o **(2)** The leadership should never tolerate it
- If it is tolerated:
  - o **(1)** the church members doing the slander are in sin,

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- (2) the church members aware of the slander who do and say nothing are in sin,
- (3) the leaders who do nothing, or try to tap-dance around the issue in a cowardly way, are in sin,
- (4) and your church is headed right off a cliff at full speed –
- (5) and it'll deserve to crash and burn, and **everybody involved** will be collectively responsible for that crash!
  - I have seen this process happen, and I know what I'm talking about

**Q24: So, to sum up - what does it mean to “always love the brethren from a pure heart?”**

- (1) It means *not* doing all the things Peter just listed in v.1:
  - Spiteful wickedness
  - Cunning trickery
  - Hypocrisy
  - Jealousy
  - Slander
- (2) More than that, it means being introspective *and* loving one another enough to be honest with each other:
  - (a) Examining yourself, questioning your own heart, your own motives
  - (b) Confronting your fellow church members in love, showing patience and understanding, but being honest and forthright with them when you see something wrong
- (3) And, guess what - we can't do that . . .
  - (a) if **we don't** know one another,
  - (b) if **we're not** involved in each other's lives,
  - (c) if **we don't** have relationships with one another

**h. Like newborn babies, always 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.”**

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**Q25:** What is this “genuine, pure milk?” The KJV, NASB and NKJV inserted the explanation “of the word,” but that is not in the Greek text at all (see Tyndale, NIV, ESV, NET). 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? The Bible? Christ? God’s grace? Espresso?

- Let’s sum up what we know about this milk from the passage, and then we’ll know what to think about it:
  - o (1) We know there is an influence that produces all these wicked things we just saw – a bad and evil influence
  - o (2) We know that, in contrast, there is another influence that is genuine and pure
  - o (3) Like newborn babies, we should be craving this genuine, pure milk
    - Paul and the writer of Hebrews (whoever he was!) liked to use this imagery of a baby and milk, but it was always for a negative purpose, to shame people for their immaturity (1 Cor 3:2; Heb 5:12-13)
  - o (4) This milk (whatever it is) will make us grow until Christ comes back
  - o (5) Peter says that will only happen if we’ve actually “tasted” that the Lord is good
    - If you’ve already tasted that something is good, will you want to keep drinking it, or will you push it away?
    - You’ll want to keep drinking it!
  - o (6) Peter is saying that, whatever this “milk” is, Christians should be craving more and more of it, so they’ll be grown and be more and more mature until the Lord returns – if they’ve actually tasted it, they’ll just keep wanting more and more of it!
    - I think the milk is Christ

**Q26:** If the milk you should be desiring is Christ, and if by always “consuming Him” (so to speak), He causes you to grow until He comes back to rescue you from this world, then what does this mean for your Christian life?

- For Peter, I think the answer is to feed on Christ and “taste Him” (so to speak) *by closer participation in your Christian community – this local church*

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- Prayer, bible reading, bible study, the preaching of the Word, service, fellowship, ministries, evangelism – if you're a member, this congregation should be the nexus for your Christian life; **is it?**
  - If you're a Christian and you're not a member, you should speak to the Deacons about that today
  - If you're not a Christian, then none of this applies to you, but it can if you repent and believe the Gospel

**Q27: Why does Peter phrase this last part this way? Why does he say "if?" Does he think they *aren't* Christians? What do *you* think and how do *you* react when you read this last bit, here?**

- It's a gentle poke at your conscience, a quick slap upside the head, a little back-hand to your face to make you raise your eyebrows a bit:
  - (1) Have I actually tasted that the Lord is good?
  - (2) Have I experienced His grace?
  - (3) Do I want to love the brethren?
  - (4) Do I want to live out my Christian life in community with my brothers and sisters in Christ?
  - (5) Am I willing to be honest with myself, and look at this list of sins (v.1) and examine my own heart?
  - (6) Do I want to confess my shortcomings, and sincerely ask God to for the desire and ability to do better, because you love Him?
    - If you've really tasted that the Lord is good, then the answer ought to be yes

### **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):**

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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, always 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>6</sup>

<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; contrast between human existence and eternal</b>	▪ For,
	• “all flesh is like grass
	○ and all its glory like a flower of the field,”

<sup>6</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.

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life through the Gospel	<ul style="list-style-type: none"> <li>• “the grass will always wither, and the flower will always fall,</li> </ul>
	<ul style="list-style-type: none"> <li>○ but the message of the Lord always lasts forever”</li> </ul>
	<ul style="list-style-type: none"> <li>▪ – and this message is the good news that was preached for you.</li> </ul>
<b>INFERENCEAL; TIED TO v.22</b>	- So,
COMMAND #1	<ul style="list-style-type: none"> <li>○ rid yourselves of all spiteful wickedness, and all cunning trickery, and hypocrisy and jealousy and all slanders.</li> </ul>
COMMAND #2	<ul style="list-style-type: none"> <li>○ Like newborn babies, always crave the genuine, pure milk,</li> </ul>
<b>purpose for command</b>	<ul style="list-style-type: none"> <li>▪ so you’ll be grown by it until your deliverance -</li> </ul>
invitation to self-examination	<ul style="list-style-type: none"> <li>• if, that is, you’ve actually “tasted that the Lord is good.”</li> </ul>

### 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

Τὰς	ψυχὰς	ὑμῶν	ἡγνικότες	ἐν	τῇ	ὑπακοῇ	τῆς	ἀληθείας
apf	apf	2 <sup>nd</sup> , pl, g	perapnrm	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>7</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

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<sup>7</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.

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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 <i>result</i>	love of brethren <i>obj. preposition</i>	sincere, genuine
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

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of the participle ἡγνικότες (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).

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

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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	σποραῖς	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	καί	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; mod. λόγου</i>		<i>attributive mod. λόγου; descrip. present;</i>
by the living and lasting word of God					
by the living and everlasting word of God.					

λόγου. See the discussion on ῥῆμα, below. I believe this is referring to Scripture, not to Jesus.

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				

καί	πᾶσα	δόξα	αὐτῆς	ὡς	ἄνθος	χόρτου
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 σὰρξ; 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	ὁ	χόρτος	καί	τὸ	ἄνθος	ἐξέπεσεν
3 <sup>rd</sup> ,s,aor,pass,i	nsm	nsm	conj	nsn	nsm	3 <sup>rd</sup> ,s,aor,a,i
is it being withered, dried up	the	grass	and	the	flower	it fell

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<i>futuristic aorist; deponent passive to match following verb; mod. χρόνος</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 . . .”

ἔξεπεσεν	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>8</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 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), Jobes (*1 Peter*, 133) and Michaels (*1 Peter*, 77, 79). 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). Forbes disagrees, and sees λόγου (v.23) as synonymous with ῥῆμα, here (*1 Peter*, KL 1884-1888).

Should λόγου (v.23) and ῥῆμα (v.25) be rendered synonymously? I don’t believe they should. I think Peter chose different words for a reason. In v.23, he made it clear that Scripture (λόγου) is the instrument God uses to implant His imperishable seed into His people’s hearts, and His Scripture contains His promises that bring eternal life!

From this, Peter shifts from Scripture itself to the actual salvific message (i.e. the Gospel - ῥῆμα) and all the precious promises that go along with it – which will culminate in Jesus instituting the Kingdom of God here on earth, in holiness and righteousness. The Kingdom theme ties directly into the Isaiah quotation.

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

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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
<i>refers to ῥῆμα</i>	<i>additive</i>	<i>mod. ῥῆμα</i>	<i>subj.nominative</i>	<i>adjectival mod. ῥῆμα; simple passive; constative aorist; pred. nom.</i>		<i>benefaction</i>	<i>obj.prep</i>	
- and this message is the good news that was preached for you.								

Ἀποθέμενοι	οὖν	πᾶσαν	κακίαν	καὶ	πάντα	καὶ	ὑποκρίσεις	καὶ
amprpm	conj	asf	asf	conj	asm	asm	conj	apf
lay aside, put off, take off, rid yourself of, cease from	therefore	all	malice, malevolence	and	all	deceit, trickery	and	hypocrisy
<i>Imperative participle; direct middle; subj.nom.; constative aorist</i>		<i>dbl. acc.; d.o. of Ἀποθέμενοι</i>			<i>d.o. of Ἀποθέμενοι</i>			<i>dbl. acc.; d.o. of Ἀποθέμενοι</i>
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
<i>d.o. of Ἀποθέμενοι</i>		<i>dbl. acc.; d.o. of Ἀποθέμενοι</i>	
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). In the LXX and the NT, it is usually a generic description of evil or wickedness. However, elsewhere, the word is used as a *near* synonym for evil (especially in Paul’s vide lists), but it is clearly not the same thing (e.g. Rom 1:29; 1 Cor 5:8; Eph 4:31; Col 3:8). Context must be the key, and because Peter is writing about interpersonal relations among brethren, I believe he’s referring beyond generic “evil” to “malice,” instead.

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, MA: Merriam-Webster, 2003], s.v. “malice”). There is a degree of vindictiveness and deep hatred – a premeditated nastiness towards

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another. 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>			<i>iterative; simple active</i>
Like newborn infants, you must desire the genuine, pure milk							
Like newborn babies, always 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	αὐξηθήτε	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 must be rejected on theological grounds. A few comments on this. First, the harder

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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.

<b>εἰ</b>	<b>ἐγεύσασθε</b>	<b>ὅτι</b>	<b>χρηστός</b>	<b>ὁ</b>	<b>κύριος</b>
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>9</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>9</sup> Psalm 34:8.