

66. Peter was not only there on that occasion, but he also evangelized the Jews who had come to Jerusalem from the nations, resulting in the conversion of some 3,000 souls.
67. God the HS enabled him to speak extemporaneously on the first day of the Church Age.
68. Those who first brought the gospel to northern Asia Minor were so empowered.
69. There is in Peter's word a clear indication that he was not one of them!
70. The good news of salvation first presented to the pagans of Asia Minor was a message that had the O.T. as its ancient and authoritative witness.
71. The Christians of the first century at least had recourse to public information that could establish the historicity of the man, Jesus (His trial and mysterious disappearance; cf. Acts.26:26).
72. In its place we have the N.T. canon.
73. God the HS worked in the lives of the O.T. prophets as well as those who spoke face-to-face with the people of northern Asia Minor.
74. Peter's final observation in this section has to do with the keen interest of the angels into the "things" of BD.
75. The verb "long to look" (παρακύπτω) is a very strong word for looking into a matter.
76. Of its five occurrences in the N.T., it is used 3X of stooping and looking into the empty tomb (Lk.24:12; Jn.20:5,11).
77. It is used 2X of intense interest into the realm of BD (Jam.1:25; 1Pet.1:12).
78. Peter informs his readers that angels take great interest in the "things" which are communicated to positive volition.
79. It appears that angels, for all their knowledge, learn as God reveals His plan to man.
80. Devotion to God is evidenced by an intense desire to hear and understand Scripture.
81. For instance, when God first revealed to Paul the doctrine of the Church, the elect angels eagerly gapped the information.
82. We learn from this statement something about the personality and character of angels.
83. Angels are keen and eager observers of the plan of God, and of the accurate communication of Scripture in particular (1Tim.3:16).
84. In this dispensation, with the completed canon of Scripture, the angels receive instruction from the body of Christ (Eph.3:10).
85. They delight in "things new and old" (Mt.13:52).
86. The implications of the gospel for the present dispensation were, and are, a special area of interest for the angels.
87. They, too, had to wait until God made the mystery doctrine of the Church available.
88. They had no prior insight with respect to the special and privileged dispensation now long in progress.

Call to a New *Modus Operandi* and *Modus Vivendi* (vv.13-25)

In Holiness (vv.13-16)

Preoccupation (v.13)

**VERSE 13** **Therefore, gird your minds for action** (Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν [*conj., dio, therefore, + aor.m.pt. {imper.} n.m.p., ἀναζώννυμι, anazonnumi, gird; 1X + def.art.w/acc.f.p., ὀσφύς, osphus, waist, lower back, reproductive organs {male}; Hellenistic: ὁ καρπὸς ὀσφύος, compare Heb.7:5,10; metaphorical: Lk.12:35; Eph.6:14; + gen.f.s., διάνοια, dianoia, mind, + pro.gen.m.p., su; “your”*]), **keep sober in spirit** (νήφοντες [*pres.act.pt. {imper.} 2.p., νήφω, nepho, be sober; 6X: 1Thess.5:6,8; 1Pet.1:13; 4:7; 5:8*]), **fix your hope completely** (τελείως ἐλπίζατε [*adv., teleios, fully, completely, + aor.act.imper.2.p., ἐλπίζω, elpizo, hope*]) **on the grace to be brought to you** (ἐπὶ τὴν φερομένην ὑμῖν χάριν [*prep.w/def.art.w/pres.pass.pt.acc.f.s., φέρω, phero, bring, + acc.f.s., charis, grace, + pro.dat.pl., su, you*]) **at the revelation of Jesus Christ** (ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ [*prep.w/dat.f.s., ἀποκάλυψις, apokalupsis, revelation {Rapture}; cp. 1:7; 4:13*]).

ANALYSIS: VERSE 13

1. With the inferential conjunction διὸ (“Therefore”) of v.13 Peter shifts from reflection upon the privileged status and prospective blessing (SG3 at the Rapture) of those who are born again to the Ph2 responsibilities that are incumbent upon all who aspire to the full measure of the “living hope”.
2. The background to the section as a whole is the “living hope” mentioned in v.3 and designated in a variety of ways throughout vv.3-12: as an “inheritance” (v.4), as “salvation” (vv.5, 9,10), as “the outcome of your faith” (v.9), and as “praise and glory and honor at the revelation of Jesus Christ” (v.7).
3. In v.13 Peter exhorts the Royal Family in a series of three imperatives.
4. The first imperative (aorist participle used imperatively), “gird you minds for action”, or more literally, “gird the loins (‘waist’) of your minds for action” (vb. is ἀναζώννυμι, *anazonnumi*, bind up; 1X), has as its background the ancient custom of pulling up one’s robes and tying them at the waist so as to engage in action unencumbered.
5. A similar expression occurs in Lk.12:35: “Be dressed in readiness (Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι = *pres.act.imper., eimi, + pro.2.pl. + def.art.w/nom.fem.pl., osphus, waist, + pf.pass.pt.nom.fem.pl., periezonnymi, wrap around, be dressed*), and *keep your lamps lit*”.
6. Paul, in Eph.6:14, also uses the compound verb περιζώννυμι (*perizonnumi*) when he calls believers to: “Stand firm therefore, HAVING GIRDED (aor.midd.pt./imper.) YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS”.
7. Paul quotes freely from the LXX of Isa.11:5.

8. The LXX of Prov.31:17 uses Peter's compound (*anazonnumi*) only once, in reference to the "excellent wife" who "girds herself with strength" (*ἀναζωσαμένη* [aor.midd.pt.] ἰσχυρῶς [adv. with strength] τὴν ὀσφύν [acc.fem.sing., waist] αὐτῆς [demon.pro., "herself"]).
9. The Israelites were to eat the first Passover with "*loins* girded, your sandals on your feet, and your staff in your hand...".
10. This expression is used here metaphorically based on the presence of the noun "your minds".
11. The focus of the exhortation is upon the mental attitude in respect to living the CWL in the face of adversity and temptation.
12. The question that confronts us is, what is Peter referring to exactly?
13. The answer is found in the parallel construction in Eph.6:14.
14. While Paul uses a different compound of the verb (*peri* versus *ana*), the answer to what Peter is referring to is supplied by the words "with truth" in Eph.6:14.
15. The intake of BD is how we prepare ourselves for action with honor in the Angelic Conflict.
16. This interpretation of the first imperative is further supported by the fact that we have an aorist participle followed by the second imperative, which is a present participle translated "keep sober *in spirit*".
17. In other words, the idea is that "having girded the loins of their minds (with BD)", they are to "keep on being sober".
18. The one naturally follows the other.
19. Both involve conscious effort and self-discipline.
20. "Keep sober" has as its background man's propensity to abuse alcohol.
21. This verb occurs 6X in the N.T.: 1Thess.5:6,8; 2Tim.4:5; 1Pet.1:13; 4:7; 5:8.
22. Each of the above references has to do with spiritual sobriety.
23. Negative volition is always inebriated (1Thess.5:6,8).
24. Only by knowing and applying BD can we think clearly and relate to reality.
25. BD is what keeps us sober.
26. When we are under the influence of our sin natures and human viewpoint, then we are drunk.
27. Degrees of spiritual inebriation vary according to the activity and according to the extent.
28. To keep sober is basically a command to stay in fellowship.
29. Prayer is an important means of keeping ourselves from things which would render us spiritual drunks (1Pet.4:7).
30. When we follow the dictates of the ISTA, we are not sober, and we are incapable of thinking and acting in a spiritually responsible manner.
31. Failure to keep ourselves sober exposes us to the schemes of the enemy (1Pet.5:8).
32. To stay sober we must exercise self-control and clarity of mind.
33. Believers should keep the directive will of God before them.
34. Once we step outside the circle of fellowship we lose sobriety.
35. Certain sins and activities are especially harmful.
36. Pursuit of STA lusts renders the individual a drunk, and the consequences of perpetual spiritual drunkenness are akin to what happens to an addict.
37. Drunkenness in the physical realm leads to irresponsibility and loss.
38. So in the spiritual analogy, the failure to focus on intake and application results in loss.
39. To be obsessed or preoccupied with temporal things over spiritual things is to be a spiritual drunk.
40. The reversionist is akin to someone who is an addict.

41. The third imperative of v.13 is “fix your hope completely on the grace to be brought to you at the revelation (i.e., Rapture) of Jesus Christ”.
42. The verb is the aorist active imperative of ἐλπίζω (*elipzo*, to hope).
43. The calls to assimilate BD (girding of the loins of the mind) and spiritual sobriety (resist the impulses of the ISTA) are strictly preliminary to the imperative of hope.
44. These two things serve the main imperative of v.13.
45. The aorist imperative “fix your hope completely” is the first of many aorist imperatives in First Peter.
46. These imperatives have the force of directives, setting a course for the churches to follow.
47. The adverb “completely” greatly (τελείως) reinforces this imperative.
48. It could also be translated “unreservedly”.
49. This imperative from the WOG addresses the supreme importance of SG3 and the attitude that each and every believer should have towards the awards ceremony.
50. “The grace to be brought to you” refers to the above-and-beyond blessings distributed at the Bema Seat.
51. All CA believers will receive the standard blessings associated with positional sanctification: namely, a resurrection body like Christ’s (1Jn.3:2).
52. Some, if not many, will receive no reward (1Cor.3:15).
53. There will be a relative few who will receive the crown, which is the token of a completed Ph2.
54. It will be bestowed upon those who die adjusted to BD.
55. There will be an in-between group who will receive varying amounts of SG3 but no crown (1Cor.3:12-15).
56. “The revelation of Jesus Christ” refers to His coming to receive, via resurrection, the Church unto Himself (1Thess.4:13ff; cp. 1Cor.1:7; 1Pet.1:7; 4:13).
57. Believers who are girded with truth and who are sober are believers who consider carefully their decisions and endeavors.
58. Everything we do should be done with a view to how it impacts on this prophetic certainty (cp. 2Cor.5:10; cp. Rom.14:10,12).
59. Paul places the same importance upon the building up of the SG3 account (Col.3:1 “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God”).
60. As did Jesus in Mt.6:19,20.
61. Temporal accomplishments and advantages at the expense of SG3 will only result in lasting dishonor (Phil.3:19 “whose end is destruction, whose god is *their* appetite, and *whose* glory is their shame, who set their minds on earthly things”).

## The Enemy Within (v.14)

**VERSE 14 As obedient children** (ὡς τέκνα ὑπακοῆς [*conj./subord., hos, as, + nom.nt.p., τέκνον, teknon, child, + gen.f.s., ὑπακοή, hupakoe, obedience; “children of obedience”*]), **do not be conformed to the former lusts** (μὴ συσχηματιζόμενοι ταῖς πρότερον ἐπιθυμίαις [*neg. + pres.pass. or midd.pt. {imper.} nom.m.p., συσχηματίζω, suschematizo, 2X: Rom.12:2 {“to this world”}, + def.art.w/dat.f.p., ἐπιθυμία, epithumia, lust, + adv., proteros, former*]) **which were yours in your ignorance** (ἐν τῇ ἀγνοίᾳ ὑμῶν [*prep.w/def.art.w/loc.f.s., agnoia, ignorance + gen.p., su*]),

## Imitators of God (v.15)

**VERSE 15 but like the Holy One who called you** (ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον [*conj./adver., but, on the contrary, + prep.w/aor.act.pt.acc.m.s., καλέω, kaleo, call, + pro.acc.p., su, + adj.acc.m.s., hagios, holy; transl.: “but like the One who called you is holy”*]), **be holy yourselves also in all your behavior** (καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε [*conj./ascen., kai, also, + pro./demon.n.m.2.p., “yourselves”, + adj.n.m.p., hagios, holy, + prep.w/adj.loc.f.s., pas, all, w/loc.f.s., ἀναστροφή, anastrophe, manner of life, behavior; 13X: Gal.1:13; Eph.4:22; 1Tim.4:12; Heb.13:7; Jam.3:13; 1Pet.1:15,18; 2:12; 3:1,2,16; 2Pet.2:7; 3:11; + aor.pass./dep.imper.2.p., γίνομαι, ginomai, become; transl.: “also yourselves become holy in all manner of living”*]);

## Scriptural Support (v.16)

**VERSE 16 because it is written** (διότι γέγραπται [*conj./subord., because, + pf.pass.ind.3.s., γράφω, grapho, write*]), **"YOU SHALL BE HOLY, FOR I AM HOLY** (ἵνα] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [*conj. {used to introduce quotes} + adj.n.m.p., hagios, holy, + fut.mid./dep.2.p., εἰμί, “You shall be”, + conj./subord., hoti, for, + pro.1.s., ego, I, + adj.nom.m.s., hagios, holy*])."

ANALYSIS: VERSES 14-16

1. Peter then summarizes the experiential prerequisite for maximizing their participation in “the grace to be brought to them at the revelation of Jesus Christ”.
2. He begins by reminding them that they are “children of obedience” (genitive of quality).
3. Formerly, they were “sons of disobedience” and “children of wrath” (cf. Eph.2:1-3).
4. But with their conversion to Christianity, their status changed dramatically.
5. Faith in Christ is an act of obedience that set them apart from the rest.
6. Obedience is seen in this chapter in verses 2, 14, and 22.

7. Believers are supposed to structure their lives (Ph2) in accordance with the obedience that ushered them into the POG.
8. We are God's children through the new birth and as such our lives are to be lives of obedience to the directive will of God.
9. Peter, by this designation, is simply describing his readers as those who have accepted the gospel.
10. The conjunction "As" (ὡς) has a metaphorical quality.
11. The comparison is taken from Divine Institution #3, the family with children.
12. Children, under DI #3, are, above all else, to be characterized by obedience.
13. The conjunction also serves as a serious form of address: "like the obedient children that you are".
14. The only other use of the verb "do not be conformed" is in Rom.12:2: "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect".
15. The pres.midd. or pass. participle is used as an imperative (in Rom.12:2 it is an imperative).
16. The verb (συσχηματίζω, *suschematizo*) means to fashion something by using a mold.
17. The negative μή makes this a prohibition.
18. In other words, what believers are not to be conformed or molded to is what Peter calls "the former lusts."
19. The comparative adjective "former" points to the past before they were spiritually enlightened, that is, their pre-salvation history.
20. The noun "lusts" is a reference to the ISTA with its lust pattern.
21. Believers are told here not to be conformed to the STA with its lusts.
22. Paul, in Rom.12:2, takes a slightly different tack by exhorting Christians living in the capitol of the Roman Empire to not be conformed to the Greco-Roman world.
23. The lust pattern of the STA includes power, money, approbation, and sex lust.
24. Approbation lust is the desire to meet the approval of others, measured in our times by material success.
25. Lust refers to all kinds of self-seeking, whether directed towards wealth, power, status or pleasure.
26. Christians are told not to conform themselves to this mold of past STA impulses.
27. We are to live for God and not for our STAs.
28. Otherwise we will lose big time at the Judgment Seat of Christ.
29. The degree to which the individual believer follows the dictates of his/her STA, to that extent loss and shame will meet them at the Bema.
30. Peter attributes their former absorption in STA lusts to their "ignorance" (cp. Eph.4:18).
31. His choice of terms is significant, for to the Jew ignorance characterized the Gentiles with their pervasive idolatry and sensuality.
32. The use of this term suggests that the recipients were largely converts from paganism.
33. Just as the Hebrews after the Exodus were bidden to abandon their former Egyptian habits of life (Lev.18:2-4), so must the New Israel of God scattered among the nations.
34. In verses 15 and 16 Peter sets before believers a positive, objective model of conformity.
35. This model is introduced by the words "but like" (ἀλλὰ κατὰ).
36. We are not to be like the former lusts, "but like the Holy One".

37. Peter uses a familiar Jewish designation of God as “the Holy One” (LXX ὁ ἅγιος τοῦ Ἰσραήλ”; Pss.71:22; 78:41; 89:18; Isa.1:4; 5:16; 12:6; 14:27; 17:7; 29:23; 30:12,15; 31:1; 41:20; 45:11; 55:5).
38. Because God is absolute Righteousness, He is set apart from all the rest.
39. Pagan religion encouraged STA behavior (temple prostitutes, et al.).
40. Peter modifies the familiar Hebrew title with “who called you” (τὸν καλέσαντα ὑμᾶς), which is an aorist participle of *kaleo*, translated literally, “the One having called you”.
41. The participle looks back to the point when they were evangelized.
42. Since the Holy One called us to be his children, we are to aspire to be like our heavenly parent.
43. We are enjoined to “be holy (aor.pass.imper. of γίνομαι with adj.masc.pl., *hagios*, holy) in all behavior”.
44. The aorist imperative means to make +R our trademark.
45. The idea behind the imperative is: “show yourselves holy”.
46. Our Father is +R and He demands the practice of +R in His children.
47. Since we are children, He does not demand absolute perfection, but He demands that we display a strong resemblance to our progenitor.
48. Those who do so, and do so consistently, will inherit accordingly.
49. The phrase “in all *your* behavior” means just that.
50. It includes our thought pattern, our speech, and our overt actions.
51. The noun “behavior” means manner of life (13X: Gal.1:13; Eph.4:22; 1Tim.4:12; Heb.13:7; Jam.3:13; 1Pet.1:15,18; 2:12; 3:1; 2Pet.2:7; 3:11).
52. A key word in First Peter (used here for the first time), ἀναστροφή (*anastrophe*) has the widest possible application.
53. +R is to characterize the day-to-day conduct of believers always and everywhere.
54. The Latin is *modus vivendi*.
55. Spirit-filled +R is to characterize our entire course of life.
56. Everyday living is to be in accord with God’s +R as articulated in His Word.
57. Finally, Peter backs up his high requirement with a quotation from the O.T.
58. He quotes exactly the LXX of Lev.19:2.
59. He introduces the quotation with a formula: “for it is written”.
60. By quoting from the Levitical portion of the Law of Moses, it is clear that Peter regards the church as a neo-Levitical community.
61. There is no doubt that, beginning with the command to “Be holy because I am holy”, Peter is addressing his readers in distinctly priestly terms.
62. To Peter the Church is the New Israel (cf. 2:9).
63. Like Israel of old, the Church as a universal priesthood is to conduct itself according to the godliness code set forth in the WOG.
64. +R is “all your behavior”: it is not guesswork, but is clearly set forth in the Canon of Scripture.
65. The universal royal priesthood of the Church is to live in accordance with that high standard or suffer the consequences for time and eternity.
66. The words “YOU SHALL BE HOLY, FOR I AM HOLY” run like a refrain through Leviticus (Lev.11:44; 19:2; 20:7,26).
67. For this reason, Lev.17–26 has been designated the holiness code.

68. The holiness code for Israel is set forth in the Mosaic Covenant and reinforced by the Prophets.
69. The holiness code for the Church is set forth in the N.T. with its royal imperatives.
70. Basically, “holy” (Heb. *qadosh*; Gk. *Hagios*) means “separate”, “marked off”, the opposite of what is profane.
71. In the Near Eastern religions, generally holiness was understood as a dangerous, quasi-naturalistic power or explosive force inherent in cult objects, places, activities, or persons.
72. In the OT, however, it is God Himself, in His perfect essence, who is in the authentic sense the Holy One.
73. According to OT viewpoint, holiness has an ethical and moral element in it.
74. The OT Holiness Code, mixed with ritual injunctions, contains a mass of commands of profoundly moral import.
75. The OT takes for granted that God imparts holiness (+R) to whatever objects or people He appropriates to Himself.
76. Thus Jerusalem is holy (Isa.48:2); so is the Temple (Isa.64:11).
77. Israel is holy because God has chosen it as His people and dwells in their midst (Num.15:40; Deut.7:6; 26:19).
78. The N.T. reflects this same truth, as the members of the Church are “saints”.
79. We are this via imputation and positional sanctification.
80. The call here is to Ph2 sanctification via the intake and application of the godliness code.