

The Epistle Of First Peter

Lesson One: “Elect Sojourners”

Introduction:

Human Writer : Peter (Simon)

Time of Writing: 65 A. D.

Place of Writing: Babylon (analogous reference to Rome)

Addressed To: Hebrew Christians scattered throughout the Roman Empire.

Major Theme: Suffering as a means of developing maturity.

There are a number of doctrines of the church that are referred to in this introduction - the major of which is an emphasis on the “elect sojourners.” So, in order to understand this epistle, we will introduce the book and then we will examine these basic doctrines.

I. THE TEXT: Verse 1 - 2

“Peter , an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge, of God, the Father, through the sanctification of the Spirit, unto obedience and sprinkling, of the blood of Jesus Christ, unto you, and peace, be multiplied. (Verses, 1 - 2)

II. EXEGESIS OF PASSAGE:

“Peter” (Petros) = This is the human writer

“an Apostle” (apostolos) = A Greek navy term denoting the officer who has the battle plan and reveals it to others. The doctrine of Apostleship is spoken of here.

“of Jesus Christ” (Iesou)(christou) = Genitive of possession for the name, “Jesus” (a reference to His humanity) and the title “Christ” (a reference to His role as the Anointed One of God - Savior). The absence of the article (the) indicates that Peter was emphasizing the character of Jesus Christ rather than the person of Christ. That, in itself, is interesting....While it is The Jesus Christ to whom Peter refers, the thing he emphasizes is the character of Jesus Christ. In our study we will observe that it is the Character of Christ that is being formed in us by means of our suffering.

The writer considers himself an apostle belonging to Jesus Christ, as is indicated by the use of the genitive case. It is Jesus' battle plan that

Peter has, and he is instituting that plan under the authority of Jesus Christ

"to the strangers" (eklektois)(parepidemois) = elect sojourners

The word "*election*" at the beginning of verse two, in the English text, is actually found here in verse I as a modifier of sojourners. There are two doctrines spoken of here: (1). The Doctrine of Election; (2). The Doctrine of Sojourners. Follow me through these first two verses and then we will come back and examine the profoundness of this term.

"scattered" (diasporas) = Genitive of source for dispersal

These are the ELECT SOJOURNERS OF THE DISPERSAL. The doctrine of The Dispersal is introduced here.

"throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,"

This list includes those Hebrew Christian's to whom this Letter is addressed.

"Elect" Not in the Greek text here - used in verse 1 as a modifier of "*strangers*".

"according to" (kata) = a preposition meaning according to the norms and standards of...

"foreknowledge" (prognosin) = A Greek compound word = foreknowledge

This is a compound formed by the preposition - pro - and the noun in the accusative singular of prognosis which means "before the fact." The word -literally - to know something before it occurs. The doctor makes a prognosis - a statement concerning the eventual outcome.

This introduces the doctrine of Foreknowledge. The foreknowledge of God...

"of God" (theou) This is the genitive case of the word for God.

This is a reference to the foreknowledge which God possesses.

The absence of the article emphasizes that this is a characteristic of God.

"the Father" (patros) = Father. He is the person of the trinity attributed with the responsibility of planning.

The absence of the article (the) emphasizes that this is characteristic of the Father...

"through" (en) Greek preposition used with instrumental case, means through the instrument of...

"sanctification" (higiasmon) = a noun in the instrumental case referring to the position of those who are set apart unto God.

This introduces the doctrine of Sanctification. Sanctification of the Spirit...

"of the Spirit" (pneumatou) = a noun in the genitive case which refers to the Holy Spirit as being the source of our having been set apart to God. He is the one which placed us in the position of being set apart unto God.

"unto" (eis) preposition used with the accusative case = into (with emphasis on the action of going into...

"obedience" (hupakoē) = a noun in the accusative case (case of limitation) meaning the status of being obedient.

Only the sanctified are classified as obedient.

This is a feminine noun (a responder) To get in this position of obedience you must respond to God. This introduces the doctrine of Obedience.

"and" (kai) = a conjunction indicating another status is about to be introduced ...

"sprinkling of the blood" (rhani-smenoi)(haima-ton) an idiom referring to the doctrine of Propitiation (satisfaction) the means by which our debt to God has been satisfied.

"of Jesus Christ" (Iesou Christou) genitive of source = the provision for our propitiation is from the source of Jesus Christ.

"Jesus" His humanity

"Christ" His being the sent one = our savior

"grace" (charis) = a noun meaning unmerited favor referring to the provision of God's righteousness, resources, and realm at

Christ's Expense.

This noun is in the nominative case - the case of designation. Peter requests Grace for us.

This is a feminine noun (a responder). God responds to our need.

This introduces the doctrine of Grace.

"unto you" (humin) a pronoun in the dative case. It is to our advantage to have this grace.

"and" (kai) a conjunction used to indicate another advantage.

"peace" (ei-re-ne) a noun in the nominative case designating peace as the result of both, having, and understanding grace.

"be multiplied" (plethunthein) a verb in the optative mood which expresses a desire on the part of Peter. He desires that our peace be multiplied.

This verb is Aorist Tense = in a point of time

This verb is Passive voice = peace is provided for us through grace. The more we understand and apply the principles of grace, the more peace we have.

This introduces the doctrine of Peace.

III. MAJOR DOCTRINES INTRODUCED IN THIS PASSAGE :

A. DOCTRINE OF APOSTLESHIP:

DEFINITION: The Apostle was an office in the early church. It was a position of authority and was occupied by specific appointment. They were appointed by God (Romans 1:1). The Holy Spirit provided the gifts they needed (I Corinthians 12:11). The Greek word referred to the officer of the Greek navy who had been given the battle plan and the authority to execute it, then took that plan to the captains. In the church the office of apostle referred to those who had been placed in authority and were given the battle plan. They took that plan to the churches. That gift was phased out with the completion of the Word of God.

- 1. An Apostle had to be an eyewitness to the resurrected Christ (I Corinthians 9:1; 15 : 8-9).**

2. No Apostle was appointed to the church until after the resurrection of Christ (Ephesians 4:11). The disciples were appointed to be apostles to Israel during the earthly ministry of Christ (Matthew 10:6).
3. Special spiritual gifts were given to the Apostle to serve as his credentials (I Corinthians 12: 9-10c).
4. Apostles received direct revelation from God.
5. Apostles exercised absolute authority until the scriptures were completed. There is no office of Apostle today. The Bible is the only authority and contains all of the battle plan we need.
6. Apostles to the church :
 - Peter - (Simon Peter)
 - James, Son of Zebedee (brother of John)
 - John, Son of Zebedee (brother of James)
 - Andrew (Peter's brother)
 - Philip
 - Thomas
 - Bartholomew (also called Nathaniel)
 - Matthew (the Publican)
 - James, Son of Alphaeus
 - Simon Zelotes
 - Judas, Brother of James also listed as Lebbaeus or Thaddeaus
 - Paul (Romans 1:1; I Cor. 15:9; Col. 1. 1:1)
 - Mathais (?)
 - Barnabas (?) (Acts 14:14; Galations 2:9)
 - James (?) (half brother of Jesus I Cor. 15:7; Galatians 1:19)
 - Apollos (?) (I Cor. 4 : 6-9)
 - Silas (?) (Compare I Thess. 1:1 with 2:6)
 - Timothy (?) (compare I Thess. 1:1 with 2:6)

B. DOCTRINE OF ELECTION:

Election is “the sovereign act of God whereby he has selected certain persons to have eternal life.” The confusion concerning this doctrine has developed as a result of scholars failure to understand how this selection is made.

In eternity past God set up a plan which called for the second person of the godhead to come to the earth through the virgin birth (in order to bypass the imputed sin of Adam). He would give his perfect life as a substitute for man's sins - conquer death and the grave and offer

eternal life to whosoever will. This plan provided the means for God's selection of those who would be given eternal life.

God chose all those in Christ to be given eternal life. The choice of being in Christ is the option of every human being.

The Old Testament individual looked forward to Christ. The New Testament individual looks back to Christ.

C. DOCTRINE OF SOJOURNERS:

This doctrine deals with the fact that the believer has had a change of citizenship. He now is a sojourner - an individual who resides in a foreign country (Ephesians 2:19; Philippians 3:20).

The reference here is to a believer that dwells on the earth as a foreign ambassador for Christ (II Corinthians 5:20).

IV. ELECT SOJOURNERS:

When we find these words together (ek-lek-tois)(pa-re-pi-de-mois) we are to understand them as a reference to our role in ministry and service to God.

The Doctrine of Election indicates that we are in the Chosen One - In Christ, and thus we are the elect of God.

The Doctrine of Sojourners indicates that we are strangers here on planet earth - our citizenship is in Heaven. But - we have an appointment to service here. We are to recognize our purpose for sojourning (the identification of our spiritual gifts will help us in that matter). Then we are to commit ourselves to that purpose as our single objective of life.

Most believers live their lives without ever understanding why they are here. For many people, life is a matter of trying to get from the cradle to the grave with the greatest happiness, the least amount of pain and the most toys. For others there is a sincere attempt to make some contribution to society and leave a heritage.

However, for the believer there must be the recognition of his or her spiritual purpose for remaining here after establishing his citizenship in heaven.

1. Every Believer Has a Unique Ministry
2. Spiritual Gifts Determine Ministry
3. Presentation Of Bodies As Living Sacrifice (daily offering)
4. Priorities Based On Personal Ministry

5. Being In The World But Not Of The World

The Epistle Of First Peter

Lesson Two: “Major Doctrines”

Text: I Peter 1: 1 - 2

"Peter , an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge, of God, the Father, through the sanctification of the Spirit, unto obedience and sprinkling, of the blood of Jesus Christ, unto you, and peace, be multiplied. (Verses, 1 - 2)

Introduction:

As we began this series on I Peter we did a brief exegetical study of these two verses and as a result we developed the following Expanded Translation From The Greek Text:

“Peter [an] apostle of Jesus Christ to chosen sojourners of dispersion of Pontus. Galatia, Cappadocia, Asia, and Bithynia, according to the norms and standards of (the foreknowledge of God Father, in sanctification of spirit, into obedience and sprinkling of blood of Jesus Christ: Grace to you and peace may it be multiplied.”

In our investigation of these two verses we were introduced to the following doctrines:

- The Doctrine of Apostleship
- The Doctrine of Election
- The Doctrine of Sojourners
- The Doctrine of Dispersal
- The Doctrine of Sanctification
- The Doctrine of Obedience
- The Doctrine of Propitiation
- The Doctrine of Grace
- The Doctrine of Peace

Because of Peter’s reference to these doctrines in his introduction, it is important for us to have a working knowledge of them as we continue our study. So, let’s examine each of them here briefly before moving into the body of the letter.

I. MAJOR DOCTRINES INTRODUCED IN I Peter 1:1-2 :

A. DOCTRINE OF APOSTLESHIP :

We examined this doctrine in our study.

DEFINITION: The Apostle was an office in the early church. It was a position of authority and was occupied by specific appointment. They were appointed by God (Romans 1:1). The Holy Spirit provided the gifts they needed (I Corinthians 12:11). The Greek word referred to the officer of the Greek navy who had been given the battle plan and the authority to execute it, then took that plan to the captains. In the church the office of apostle referred to those who had been placed in authority and were given the battle plan. They took that plan to the churches. That gift was phased out with the completion of the Word of God.

B. DOCTRINE OF ELECTION:

We examined this doctrine in or previous study and saw that Election is 'the sovereign act of God whereby he has selected certain persons to have eternal life. In eternity past God set up a plan which called for the second person of the godhead to come to the earth through the virgin birth (in order to bypass the imputed sin of Adam). He would give his perfect life as a substitute for man's sins - conquer death and the grave and offer eternal life to whosoever will. This plan provided the means for God's selection of those who would be given eternal life.

God chose all those in Christ to be given eternal life. The choice of being in Christ is the option of every human being.

C. DOCTRINE OF SOJOURNERS:

In our earlier study we discovered that this doctrine deals with the fact that the believer has had a change of citizenship. He now is a sojourner - an individual who resides in a foreign country (Ephesians 2:19; Philippians 3:20). The reference here is to a believer that dwells on the earth as a foreign ambassador for Christ (II Corinthians 5:20).

D. DOCTRINE OF DISPERSAL:

The early Christians were to have gone into all the world making disciples (Acts 1:8; Matthew 28:19-20).

However, they were reluctant to depart from Jerusalem to do that work. Therefore, God allowed persecution to come upon them. As a result of persecution they were dispersed throughout the Roman empire.

E. DOCTRINE OF THE FOREKNOWLEDGE:

The doctrine of foreknowledge is directly tied into the omniscience of God. It simply means that with His omniscience, God is able to look down the scope of time and know all that will ever occur.

It must be cautioned that predestination and election are not determined by foreknowledge. But, foreknowledge is simply God's knowledge based on decisions we will make with our volition.

F. DOCTRINE OF SANCTIFICATION:

Sanctification (hagios) means "set apart unto God for service.

There are three categories of sanctification:

(1). Positional Sanctification:

When a person accepts Christ as personal savior, he is entered into union with Christ (I Corinthians 1:2, 30; 6:11; I Peter 1:2). As a result of this union he is declared "*holy and without blame before God* (Ephesians 1:6).

(2). Experiential Sanctification:

This is progressive sanctification. The emphasis here is on spiritual growth where we become more like Christ (holy). (I Thessalonians 4:3; Romans 6).

(3). Ultimate Sanctification:

This is our ultimate sanctification in which we are transformed into absolute holiness. (I John 3:1-2; I Corinthians. 15:51-57; Philippians 3:21)

G. DOCTRINE OF OBEDIENCE:

The doctrine of obedience is dependent upon our position in Christ. As

a result of that union, Christ's obedience is credited to our account and we are declared blameless (Ephesians 1:4).

H. DOCTRINE OF PROPITIATION:

Propitiation is the technical word referring to God's satisfaction when he looked upon the Mercy Seat on the Day of Atonement.

On that day (Atonement) the High Priest would sprinkle the blood of the sacrifice upon the mercy seat. The justice of God would then be satisfied and the sins of the people would be covered.

Christ became our propitiation on the cross. His blood satisfied our sin debt.

I. DOCTRINE OF GRACE:

Unmerited favor

God's Righteousness At Christ Expense (Salvation)

God's Resources At Christ's Expense (Christian Way Of Life)

God's Realm At Christ's Expense (Eternity)

J. DOCTRINE OF PEACE:

Peace is the result of residing in the Structure of Spiritual Maturity which is supported by the teachings of Christ, Understanding Grace, Development of a Relaxed Mental Attitude, Mastery of the Details of Life, development of a Capacity To Love, and inner-happiness. While residing under the roof of the more than 7,000 promises which we can claim in time.

Conclusion:

Having these great principles established we are now ready to explore the applicational principles found in this great letter. We will explore the living hope that we have in the resurrection of Jesus Christ.

The Epistle Of First Peter

Lesson Three: The Basis For Rejoicing

Introduction:

In I Peter chapter 1, verses 1 and 2, we identified the writer (Simon Peter); the date of the writing (65 A.D.); the place of the writing (Babylon = Rome); and the theme of the epistle (Suffering as a means of developing maturity).

In those two verses we were introduced to ten doctrines: (1) Apostleship; (2) Election; (3) Sojourners; (4) Dispersal; (5) Foreknowledge; (6) Sanctification; (7) Obedience; (8) Propitiation; (9) Grace; (10) Peace.

Our text today is I Peter 1:3 - 5. These verses are one connected sentence. This sentence establishes the doctrine of the basis for rejoicing.

I. THE TEXT : (Chapter 1: 3 - 5)

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

II. EXEGESIS OF VERSE THREE:

"Blessed" (Eulogetos) = eulogize (worthy words of praise and celebration)....

Adjective - Predicate

Nominative case - Designation

Masculine - Initiator

Singular - one

There are 3 uses of the adjective in the Koine Greek.

The attributive use of the adjective is that in which the adjective attributes a quality to the noun being modified. The attributive adjective is preceded by the definite article (the). The predicate use of the adjective is that which makes an assertion about the noun. The predictive adjective is not preceded by the definite article (the). The substantive use of the adjective is where the adjective is used as a noun. The use of the masculine form of the word 'good' (agathos), preceded by the definite article 'the' (ho), would be translated - the good man. The feminine use of the word 'good' (agathe) preceded by the definite article 'the' (hae) would be translated - the good woman.

This is a predicate adjective and makes an assertion about the noun (God). This word should be translated.... "Worthy words of praise and celebration belong to..."

The nominative case designates God the Father as the one to whom belong worthy words of praise

The masculine gender indicates that God initiated the action that designates him as the one to whom belongs worthy words of praise and celebration - He initiated the plan for our redemption.

The singular number indicates that it is to God alone that these worthy words of praise and celebration belong.

The word eulogetos (euologize) is a compound of two Greek words:

eu = well

logos = word

It means to speak well in praise of someone in a celebration.

The assertion made by this adjective is WORTHY WORDS OF PRAISE AND CELEBRATION BELONG TO GOD, THAT IS, THE FATHER OF OUR LORD JESUS CHRIST.

"be" (not in the Greek text)

"the God and Father of our Lord Jesus Christ,"

The Greek construction here should have been translated....*the God even Father of our Lord Jesus Christ.*

Peter is not saying the God of our Lord Jesus Christ. He is saying ...The God ...that is, the Father of our Lord Jesus Christ.

This does not take away from the deity of Christ. Notice that Peter uses

the entire title of our Lord Jesus Christ: Lord-deity; Jesus - humanity; and Christ-sent-one, Savior. Peter is using two terms to apply to the same being: God, and Father of our Lord Jesus Christ.

"which" (ho) = the one....

"according to" (kata) = according to the norms and standards....
Preposition of norms and standards

"his" (autou) = of him....
Pronoun = takes the place of a noun and is used to intensify
Masculine = Initiator of action
Genitive case = source

God is the source of - the initiator of mercy.

"abundant" (to molu) = the great...
An attributive adjective that modifies, or describes an attribute of his
mercy - GREAT MERCY!

"mercy" (eleos) = outward manifestation of pity which assumes a need on the part of the one who receives it, and has adequate resources to meet that need....

"hath begotten" (anagengesas) = having regenerated....
This is an aorist active participle. The action of the aorist active participle precedes the action of the main verb, "rejoice, found in verse 6.

God had to regenerate us before He could keep us.
The aorist tense = a point in time - at the point of our faith
It is masculine in gender = He initiated the action.
It is singular = God is the only one who could do this.

"us" (hemas) = us (believers)....

"unto" (eis) = into....
(position in Christ)

"a lively" (zosan) = living....
Present Tense = continuous action
Participle = matter of principle
Feminine = this is a response to regeneration

"hope" (elpida) = confident expectation....
Noun = a place

Feminine = a response to regeneration

"by" (dia) = through the instrument of....

Dia + the genitive case = through the instrument of ...

"the resurrection" (anastaseos) = (the) resurrection...

the absence of the article in the Greek places an emphasis on the characteristics of resurrection.

"of Jesus Christ" = of Jesus Christ....

Notice! The word 'Lord' is not used here. The emphasis is on:

Jesus: humanity

Christ: Sent-One; Savior

"from" (ek) = out from....

Jesus Christ was really dead

"the dead" (nekron) those who are dead.

This is a pronominal adjective = has the function of a pronoun and should be translated, " (the) resurrection of Jesus Christ out from those who are dead."

***EXPANDED TRANSLATION OF VERSE 3 :**

"Worthy words of praise and celebration belong to God, that is, the Father of our Lord Jesus Christ, the one who according to the norms and standards of His great outward manifestation of pity, which was provided on His assumption of our need and His adequate resources to meet that need, has, as a matter of principle, in a point of time - taken out of time - divorced from time - and perpetuated forever, initiated the action of regenerating us into a continuous position of living confident expectation, limited to those who respond to regeneration, made possible through the instrument of the resurrection of Jesus Christ out from among those who are dead."

III. EXEGESIS OF VERSE 4:

"To" (eis) = into

"an inheritance" (kleronomin) = into the possession of that which one enters by virtue of birth....

Noun -

Accusative - Limits the action to regenerate

Feminine - based on response to regeneration

"incorruptible" (aphtharton) = not subject to decay....

Adjective - predicate makes an assertion about our inheritance

Accusative - limited to those who are regenerated
Feminine - a response to regeneration

An assertion concerning this inheritance is that it is not subject to decay.

"and undefiled" (kai amianton) = free from contamination...

Adjective - Predicate - making an assertion about our inheritance
Accusative - limited to regenerated
Feminine - a response to regeneration

Another characteristic of this inheritance is that it is free from contamination.

"and that fadeth not away" (kai amaranton) = and unfading...

Adjective - predicate - making an assertion about our inheritance
Accusative - limited to regenerated
Feminine - a response to regeneration

Another characteristic of this inheritance is that it *fadeth not away*. The word 'amaranton' is used of a flower that does not die or a fire that cannot be put out.

"reserved" (teteremenen) = preserved, as a matter of principle through the use of a guard.....

Participle - denotes principle
Perfect Tense - completed action in past - results continuing
Passive Voice - God preserves it
Feminine - a response to regeneration.

"in heaven" (en ouranois) in the heavens

Noun - place
Dative Case - dative of our advantage
Masculine - God initiated the action

"for you" (eis)(humas) = for you

Plural - for all the regenerate

EXPANDED TRANSLATION OF VERSE 4:

"into the possessions which are yours by virtue of your rebirth, possessions which are not subject to decay, are free from contamination, and unfading, preserved and guarded in a completed action in past time with the results being that they keep on being preserved and guarded in the heavens forever, for you."

IV. EXEGESIS OF VERSE 5:

"who" (tous) = those

"kept" (phrouroumenous) = being preserved by a guard....

Participle - denotes principle

Present Tense - continuous action

Active Voice - God does the guarding

Masculine Gender- God initiates the action

Plural - all regenerated are guarded

"by" (en) + instrumental case = through the instrument of....

"the power" (dunamei) = the natural inherent power (dynamite)....

Noun = Thing

Dative Case - dative of our advantage

"of God" (theou) = genitive of possession = power belonging to God

"through" (dia + genitive case) = through the instrument of....

"faith" (pisteohs) - dependency....

Noun - thing

Genitive Case - genitive of possession - personal faith

Feminine - Faith is a responder

"unto" (eis) = into (position)

"salvation" (soterian) no definite article emphasizes quality of our salvation.

Noun - thing

Accusative Case - limited to those having faith

Feminine - a responder

"ready" (hetoimen) = in a state of having been prepared

Adjective - predicate = making an assertion

Accusative Case - limited to those saved

Feminine - a response to salvation

"to be revealed" (apokaluthenai) = to be unveiled

Infinitive - denotes purpose

Aorist Tense - in a point of time

Passive Voice - It will be unveiled

"in" (en) = in

"the" not in original

"last" (eschatoh) = last

Adjective - predicate = makes an assertion about which time.

Dative Case - dative of advantage

Masculine - the last time will initiate the unveiling

Singular - this is the end of time

"time" (kairoh) = When used of time this word signified a fixed or definite period of time (designated time).

Noun - thing

Dative Case - dative of advantage

Masculine - this fixed time initiates the unveiling

Singular - only one time for this unveiling

EXPANDED TRANSLATION OF VERSE 5:

"Those who, as a matter of principle, are continuously being guarded by the natural, inherent power possessed by God, which guarding is to their advantage through the instrument their personal faith, into a position of salvation which is in a state of preparedness to be unveiled, as matter of purpose, in a last time which has already been fixed."

V. SUMMARY OF DOCTRINE :

1. God is worthy of eulogy.

He should be constantly praised and celebrated for the great mercy he has shown toward us.

2. God's great mercy has given us regeneration.

God's outward manifestation of pity sent Jesus Christ to the cross. He assumed our need (our inability to retrieve ourselves from our fallen state).

His resources were adequate (We were given God's Righteousness At Christ's Expense). He made it a matter of principle to meet our need with His own resources.

3. God initiated the action of regeneration.

In a point of time, divorced from time, taken out time, and perpetuated forever, He gave us a new birth.

4. Regeneration results in our being entered into a continual position of living in confident expectation. This position is limited to those who have responded to God's initiation of regeneration.

5. God accomplished this feat of regeneration, resulting in confident

expectation, through the instrument of the resurrection of Jesus Christ out from among the dead. We have been placed into a status whereby possessions, which are by virtue of our rebirth, have been preserved, in a completed action in past time, with the result that they keep on being preserved forever in the heavens for us.

These Possessions are not subject to decay. They are free from contamination. And, they will not fade away.

6. The regenerate are those who are, as a matter of principle, being constantly guarded by the natural, inherent power of God.

This is an advantage for the regenerate.

It was through the instrument of their personal faith that they were entered into a position of salvation which is in a state of preparedness to be unveiled, as a matter of purpose. This unveiling will occur in a last time which has already been fixed.

This unveiling of the salvation of the regenerate will reveal all the blessings and provisions belonging to the believer. It will bring to reality all that is currently positional.

7. These tremendous blessings and provisions are to be the source of great rejoicing in the present hour.

The Epistle Of First Peter

Lesson Four: The Basis For Rejoicing - Part 2

Introduction:

In verses 3-5, we introduced the basis for rejoicing. We saw:

- (1) God is worthy of eulogy;
- (2) God's great mercy has given us regeneration;
- (3) God initiated the action of regeneration;
- (4) Regeneration results in our being in a state of confident expectation;
- (5) Our regeneration was accomplished through the resurrection of Jesus Christ;
- (6) The regenerate have been provided with an inheritance;
- (7) This inheritance has been completely preserved and keeps on being guarded;
- (8) The regenerate keeps on being protected;
- (9) Our salvation is in a state of preparedness to be unveiled in a designated point of time.

These doctrines form the basis for our rejoicing which is discussed in our study passage today.

I. THE TEXT : (Chapter 1:6-9)

"Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

Receiving the end of your faith, even the salvation of your souls."

II. EXEGESIS OF PASSAGE :

Verse 6:

"Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

"Wherein" (en ho) = in which

(en) is a preposition in the dative/locative/instrumental case. This phrase refers to our having been begotten into a living confident expectation in Christ.

The dative case is dative of advantage - it is to our advantage to be in that sphere. The emphasis of the locative is identifying our position in Christ and the emphasis of the instrumental is identifying the means by which we have this inheritance.

(ho) is an adjective used as a pronoun in reference to the sphere of salvation.

Together these two words identify our position in Christ.

"ye greatly rejoice" (agalliaithe) = keep on leaping as a result of joy.

Verb - expresses action

Present Tense - continuous action

Middle Voice - they participate in the action and are benefited by it

Imperative Mood - a command

"though" (arti) = yet

an adjective functioning as an adverb

"now for a season" (oligon) = little time

Adjective in the accusative case (limitation)

This reference to time is limited to just a little time..

"if" First class condition = if, as is the case ...since.

"need be" (deon) = it is necessary

Participle - denotes principle

Present Tense - continuous action in present time

Active Voice - subject produces action

Nominative Case - case of designation

Neuter - initiation or response not relative

"ye are in heaviness" (lupethentes) = you have been put to grief (pain in mind or body).

Participle - expresses a principle

Aorist Tense - in this point of time

Passive Voice - you have been put there

Nominative Case - designation

Masculine - initiator

"through" (en) = instrumental - through instrument of ...

"manifold" (poikilois) = varied

"temptations" (peirasmois) = trials with a beneficial purpose or effect

Dative case - it is to our advantage
Masculine - initiates the benefit

EXPANDED TRANSLATION OF VERSE 6 :

"In which (salvation), which is to your advantage, you keep on leaping from joy, although for a little while, if, as is the case it keeps on being necessary, you have been put into pain (physical or mental), through the instrument of varied trials which have a beneficial purpose or effect and is to your advantage."

Verse 7:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

"that" (hina)= in order that....

a subordinating conjunction which introduces a purpose clause

"the" = the specific...

"trial" (dokimion) = testing designed to approve...

Noun - thing

Nominative Case - designation

Neuter Gender - no emphasis on initiation or response - but means

"of your" - the of you....

"faith" (tes pisteos) = the trustful dependency

Noun - thing

Genitive Case - faith you possess

Feminine - dependence as a responder

"being" (not in original)

"more precious" (polutimoteron) = much more valuable in comparison to

Comparative adjective

Nominative case - designation

"than of" (implied, but not in text)

"gold" (chrusiou) = gold coins or ornaments

This word refers to gold that has been fashioned into coins or jewelry

"that perisheth" (tou)(apollumenou) = those which can be destroyed

"though" (de) = yet

"it be tried" (dokimadzomenu) being approved through testing

Participle - denotes a principle

Present Tense - continuous action

Passive Voice - receives testing to approve it

Genitive Case - case of possession

Neuter Gender - initiation or response not relative

"with fire" (dia puros) - through fire

Peter refers to gold coins or jewelry which, when placed in the fire perishes. The value of the gold is still there - but the special value of the coin or ornament is lost.

This is not the case concerning our faith. The fire of testing does not destroy our faith - but refines it!

"might be found" (eurethe) = may be discovered....

Aorist tense - point of time

Passive Voice - receives the action

Indicative mood - mood of reality

"unto" (eis) accusative preposition = resulting in

"praise" (epainon) = commendation

"Well done thou good and faithful servant..."

"and" and....

Coordinating Conjunction

"glory" (doxan) = honor or esteem based on a good opinion as a result of one's character.....

Peter tells us that the trials and afflictions we experience work in such a way that we will receive both, commendation and character.

"at"

Preposition - helps express the action of the verb

"the appearing" (apokaluosei) = revelation - unveiling

Noun - a thing

Dative/Locative/Instrumental Case - to your advantage

Feminine Gender - a response to the Father

"of Jesus" (lesou) = genitive of source -

Representative of the humanity of Christ by which he redeemed us

"Christ" (christou) = the sent one - Savior

EXPANDED TRANSLATION OF VERSE 7 :

"in order that the process of proving, your faith, through testing, much more valuable than the gold of coins or ornaments, those which can be destroyed, even though they have been approved through testing by fire, may, in a point of time, be discovered resulting in commendation and honor based on a good opinion as a result of one's character, at the appearing of Jesus Christ."

Verse 8:

Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

"Whom" (hon) = personal pronoun referring to Jesus Christ.

"having not seen" (ouk)(idontes) = have not personally seen

Participle - denotes principle

Aorist Tense - point of time

Active Voice - they had not seen.

Nominative Case - designating - not seen

Masculine - seeing would have initiated action

"ye love;" (agapate) = you continually love with a self sacrificial love

Verb - expresses action

Indicative mood - reality

Present Tense - continuous action

Active Voice - they love

"in whom," (eis hon) = into whom (reference to position in Christ)

(eis) = into

Preposition-

Accusative case - limits action (in Christ)

(hon) = Adjective used as a Pronoun - Christ

Relative Pronominal Adjective -

Accusative - limited to those in Christ

Masculine - initiated action - Christ

"though now" (arti) = yet (still)

Adjective used as an adverb

"ye see" (horontes) = having perception resulting from vision

There are 11 basic words in koine Greek which mean to see. The one used here means perception as a result of seeing with the eye.

Participle - principle
Present Tense - continuous action
Active Voice - they weren't seeing
Nominative Case - designating that they weren't seeing
Masculine - to see is to initiate (believing)

"Him" Not in original Greek

"not" (me) = not
The negative here indicates that the believers perception of Jesus Christ is not based on seeing...

"yet" (de) = but

"believing" (pisteuontes) = placing your dependency upon
Participle - principle
Present Tense - continuous action
Active voice - they were depending..
Nominative Case - designating their action
Masculine - They initiated the act of dependency

"ye rejoice" (agalliaithe) = keep on leaping from joy
Verb - expresses action
Present Tense - continuous action
Middle Voice - they leap from joy and are benefited
Imperative Mood- reality

"with joy" (chara) = inner delight based on grace orientation
Noun - thing
Dative Case - to your advantage
Feminine - a response to our position in Christ

"unspeakable" (aneklaeton) = that which can't be put into words
Adjective - makes an assertion about joy
Dative Case - to your advantage
Feminine - a response to position in Christ

"and" (kai) = and (simple conjunction)

"full of glory" (dedoxasmene) = having been glorified
Participle - principle
Perfect Tense - Completed action-results continue
Passive Voice - it was done to you
Feminine - a response to position in Christ

Definition - given honor and esteem as a result of a good opinion based on your (positional) character.

EXPANDED TRANSLATION OF VERSE 8:

"Whom having not seen personally, you keep on loving with a self sacrificial love; In whom (those who are regenerated) still perceiving him not though physical sight, but constantly placing your dependency upon him, keep on leaping as a result of your inner delight, which delight cannot be put into words, and having been given honor and esteem as a result of a good opinion (God's) based on your (positional) character.

Verse 9:

"Receiving the end of your faith, even the salvation of your souls."

"Receiving" (komidzomenoi) = continuously obtaining

Participle - principle

Present Tense - continuous action

Middle Voice - they participate and are affected by the action

Nominative Case - designating that they obtain....

Masculine - initiates the action

"the" (to) the emphasis upon the specific **end**

"end" (telos) = the final result of ...

Noun - thing

Accusative Case - limited to those who have faith

Neuter - initiation or response not relative

"your" (implied, but not in the Greek text)

"faith" (pisteos) = dependency

Noun - thing

Genitive Case - genitive of possession

Feminine - a response to Jesus Christ

Singular -

"even" (not in Greek text)

"the" not in Greek text (misleading - the emphasis is on the characteristic of Salvation not the salvation itself.)

"salvation" (soterian) = deliverance

Noun - a thing

Accusative Case - limited to those who are dependent

Feminine - a response to faith

Singular -

"of" genitive of possession

"your" (implied, but not in Greek text)

"souls" (psuchon) = souls

Noun - thing

Genitive Case - genitive of possessions - your souls

Feminine - a response to faith

Plural - one faith, one deliverance, but applicable to many- whosoever will...

EXPANDED TRANSLATION OF VERSE 9:

Constantly receiving the final result of your dependency - deliverance of your souls.

III. SUMMARY OF DOCTRINE :

1. Salvation causes an inner delight which is expressed in jumping as a result of joy.
2. This inner delight keeps on being present even though, as is the case, for a little while, they had been put into pain (physical or mental).
3. These various trials have a beneficial purpose and are for their advantage (Romans 8:28).
4. The proving of their faith is more valuable than the gold of coins or ornaments because those can be destroyed, even though they have passed the testing through fire.
5. The purpose of this testing is to reveal their approved faith which results in commendation and honor based on a good opinion as a result of one's character (positional character).
6. This commendation will occur at the appearing of Jesus Christ.
7. Even though you keep on not personally seeing Him, you keep on loving him with a self-sacrificial love.
8. Even though your perception of Christ keeps on not being based on sight, you keep on, as a matter of principle, believing (depending on him).
9. You keep on leaping as a result of that inner delight, which cannot be put into

words.

- 10. You have been given honor and esteem as a result of a good opinion (God's opinion) based on your character (positional character).**
- 11. All of you are constantly receiving the result of your faith - deliverance of your souls.**

The Epistle Of First Peter

Joy Unspeakable And Full of Glory

TEXT: I Peter 1:6-9

"Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:

Receiving the end of your faith, even the salvation of your souls."

INTRODUCTION:

In the previous lesson we studied the Biblical Basis For Rejoicing as outlined in I Peter 1:6-9. However we did not get to verse nine. Let's review briefly by looking at the expanded translation of the Greek text of those verses in order to understand the concept, *"Joy Unspeakable and Full of Glory."*

EXPANDED TRANSLATION OF VERSES 6-8 :

VERSE 6 :

"In which (salvation), which is to your advantage, keep on leaping from joy, although for a little while, if, as is the case it keeps on being necessary, you have been put into pain (physical or mental), through the instrument of varied trials which have a beneficial purpose or effect and is to your advantage."

Here we have the admonition to, *"keep on leaping from joy,"* We are command to *keep on leaping for joy!* The circumstances may not seem to warrant that - but circumstances are not to be the basis of joy for the Believer - God's grace is to be the basis of joy for us.

Peter says, *"it keeps on being necessary, you have been put into pain (physical or mental), through the instrument of varied trials which have a beneficial purpose or effect and is to your advantage."* While we may not like our circumstances and we must remember that our situation is according to His divine plan.

I Thessalonians 5:18 says,

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Remember there are three aspects of God's Will; (1). his Directive Will; (2). His Permissive Will; (3). His Over-Ruling Will.

The purpose of our circumstances is explained in verse 7

VERSE 7 :

"in order that the process of proving, your faith, through testing, much more valuable than the gold of coins or ornaments, those which can be destroyed, even though they have been approved through testing by fire, may, in a point of time, be discovered resulting in commendation and honor based on a good opinion as a result of one's character, at the appearing of Jesus Christ."

Yes! The purpose of circumstances is two fold; (1). To define character; (2). To refine character. We need to define and refine our character because we are going to appear before Jesus Christ.

Then Peter explained that although we have not seen Jesus, He is the source from which we receive, *"...joy unspeakable...."* and the resource for the development of a character that will bring us praise.

VERSE 8:

"Whom having not seen personally, you keep on loving with a self sacrificial love; In whom (those who are regenerated) still perceiving him not though physical sight, but constantly placing your dependency upon him, keep on leaping as a result of your inner delight, which delight cannot be put into words, and having been given."

"Joy unspeakable and full of glory" is seen here to be explained as that, *delight cannot be put into words, and having been given honor and esteem as a result of a good opinion (God's) based on your (positional) character.*

Words cannot convey the joy (inner delight) a believer experiences as he becomes oriented to and implements the ideas that have been presented in the early verses of this Epistle of I Peter. We are introduced to major doctrines which, when implemented in one's life, produce a joy beyond the ability of words. But, also result in, *honor and esteem as a result of a good opinion (God's) based on your (positional) character.* Yes! Character becomes transformed when we understand these doctrines and implement them into our lives.

Those doctrines to which Peter refers in his introduction are:

- The Doctrine of Apostleship

- The Doctrine of Election
- The Doctrine of Sojourners
- The Doctrine of Dispersal
- The Doctrine of Sanctification
- The Doctrine of Obedience
- The Doctrine of Propitiation
- The Doctrine of Grace
- The Doctrine of Peace

We could spend a year or more on these doctrines, but it is our purpose here to introduce the concept of, “*Joy unspeakable and full of glory*” and motivate you by the instruction of I Peter to make that joy and glory your daily pursuit.

We resume our study at verse 9

Verse 9:

“Receiving the end of your faith, even the salvation of your souls.”

“Receiving” (komidzomenoi) = continuously obtaining

Participle - principle

Present Tense - continuous action

Middle Voice - they participate and are affected by the action

Nominative Case - designating that they obtain....

Masculine - initiates the action

“the” (to) the emphasis upon the specific end

“end” (telos) = the final result of ...

Noun - thing

Accusative Case - limited to those who have faith

Neuter - initiation or response not relative

“your” (implied, but not in the Greek text)

“faith” (pisteos) = dependency

Noun - thing

Genitive Case - genitive of possession

Feminine - a response to Jesus Christ

Singular -

“even” (not in Greek text)

“the” not in Greek text (misleading - the emphasis is on the characteristics of our Salvation not the salvation itself.)

"salvation" (soterian) = deliverance

Noun - a thing

Accusative Case - limited to those who are dependent

Feminine - a response to faith

Singular -

"of" genitive of possession

"your" (implied, but not in Greek text)

"souls" (psuchon) = souls

Noun - thing

Genitive Case - genitive of possessions - your souls

Feminine - a response to faith

Plural - one faith, one deliverance, but applicable to many- whosoever will...

EXPANDED TRANSLATION OF VERSE 9:

Constantly receiving the final result of your dependency - deliverance of your souls.

Let's summarize the doctrinal points found in these verses.

1. Salvation is the basis for an inner delight which is to be expressed in our leaping with inner delight. We are commanded to leap with inner delight regardless of our circumstances.
2. We are to participate in the maintenance of this inner delight even though, as is the case, for a little while, we have been put into circumstances which result in pain (physical or mental).
3. These various trials have a beneficial purpose and are for our advantage; To define our character; To refine our character. We have here the principle of Romans 8:28.
4. The proving of our faith is more valuable than the gold of coins or ornaments because those can be destroyed, even though they have passed the testing through fire. But it is important to note, that while the coins and ornaments can be destroyed - the gold is only purified and has intrinsic value. thus, we may lose material things and experience suffering and other losses - but out of those trials of fire that which has intrinsic value in our lives is only purified by the affliction.
5. The purpose of this testing is to reveal our approved faith which results in commendation and honor based on a good opinion as a result of one's character (positional character).

6. This commendation will be given to us at the appearing of Jesus Christ.
7. Even though you keep on not personally seeing Christ, you are to keep on loving him with a self-sacrificial love.
8. Even though your perception of Christ keeps on not being based on sight, you are to keep on, as a matter of principle, believing (depending on him).
9. You are to keep on leaping as a result of that inner delight, which cannot be put into words.
10. You have been given honor and esteem as a result of a good opinion (God's opinion) based on your character (positional character).
11. All of you are constantly receiving the result of your faith - deliverance of your souls.

CONCLUSION:

In the next section we will observe that the prophets had inquired and searched into the reality of this grace salvation. They wondered when it would come. They understood the sufferings of Christ and the glory which would follow. They also understood that this manifestation of grace salvation was not to be their day, but at a later time. Even today the angels long for a look into the doctrine. Our next study passage in I Peter 1:10-12 says,

“Of which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by thee that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

The prophets were diligent students of this doctrine of grace - through their study they came to understand that the manifestation of it would not be in their own day. Nevertheless, they accepted that grace by believing God and it was counted to them for righteousness.

But, Praise God! We live in a day when that grace has been manifested! We must understand it and implement it in order to have the inner delight designed for us!

The Epistle Of First Peter

Lesson Six: Grace That Intrigues Prophets and Angels

TEXT: I Peter 1:10-12

“Of which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

INTRODUCTION:

The prophets inquired and searched into the manifestation of the reality of salvation grace. They wondered when it would come. They understood the sufferings of Christ and the glory which would follow. They also understood that this manifestation of grace salvation was not to be their day, but at a later time. But Peter also tells us that the angels long for a look into this foundational doctrine of grace.

II. EXEGESIS OF VERSE 10.

“Of which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you

“Of” (Peri) Concerning
Preposition - helps define the action
Genitive Case— descriptive

“which” (heas) in which
Relative Pronominal Adjective- relating to the salvation described in
verse nine
Genitive Case— descriptive
Feminine— a responder (this salvation was in response to man’s need)

“salvation” (soterias) deliverance
Noun -thing
Genitive Case— descriptive
Feminine— a responder
Singular— only one salvation

“the prophets” (prophetai) prophets

Noun

Nominative Case— designates who prophesied

Plural- more than one

“have enquired” (ex-edze-tae-san) sought diligently.....

Verb - expresses action

Indicative Mood— reality

Aorist Tense— series of points of past time

Active Voice— the prophets conducted the inquiry

“and” (kai) = and

Coordinating Conjunction

“searched diligently” (ex-ae-reu-nae-san) repeatedly conducting an intensive search

Verb- expresses action

Indicative Mood - reality

Aorist Tense - series of points of time

Active voice - subject did the searching

“who” (hoi) the ones who.....

“prophesied” (propheteusantes) made it a matter of principle to foretell.....

Participle— matter of principle

Aorist Tense— series of points of time

Active Voice— prophets prophesied

Nominative Case— designating the prophets

Masculine— they initiated the action of telling

Plural— more than one prophet

“of” (peri)= concerning

Preposition - helps define the action

Genitive case— descriptive

“the” (tes) = the....

definite article the specific

“grace” (charitos)= grace

G od’s

R ighteousness~ Resources and Realm

A t

C hrist’s

E xpense

Noun

Genitive Case— genitive of possession

Feminine— a responder

Singular— only one

“that should come” (Not in Original)

“unto” (eis)~ limited unto
Preposition - helps define action
Accusative Case— case of limitation— limited unto you

“you” (humas) = you Pronoun
Pronoun - takes the place of a noun
Accusative Case - identifies limits and boundaries
Plural— those who are saved in the church age

EXPANDED TRANSLATION OF VERSE 10: *“Concerning the afore mentioned salvation the prophets sought diligently and repeatedly conducted an intensive search into it~ those (prophets) who~ as a matter of principles prophesied concerning the specific grace limited to you.”*

***IMPORTANT NOTE:** Old Testament believers were also saved by grace through faith. However~ theirs was a faith in anticipation and ours is a faith in fulfillment. They looked forward to that grace becoming a reality. We look back upon the historical reality of it. It was the manifestation of this grace which was limited to those of this age. They were recipients of a grace yet to be manifested.

III. EXEGESIS OF VERSE 11:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

“Searching” (erunontes) =a less intensive search than the one in verse 10 yet a continuous search conducted as a matter of principle...

Participle-- a matter of principle
Present Tense— continuous action
Active Voice— the prophets searched
Nominative Case— designating the action of searching
Masculine— they initiated the search
Plural — more than one prophet

“ - “ (eis) into....
(not translated in KJV)
Preposition - helps define action
Accusative Case— designating the limits of the action

“what” (tina):= what...
Interrogative Adjective
Accusative Case— case of limitation
Masculine— initiated action

“or” (hae)—or...
Coordinating Conjunction

“what manner of” (poion) what kind of....

Interrogative Adjective

Accusative Case— case of limitation

Masculine— initiated action

“time” (kairon) = of time possessed of specific characteristics.

Chronos expresses duration.

Kairos (used here) expresses quality or characteristics

Noun - thing

Accusative Case - limitation - what was the time frame for the characteristics of this grace to be manifested

“the” the specific....

definite article—

“Spirit” (pneuma) spirit (Holy Spirit)....

Noun- person

Nominative Case— designates which spirit

Neuter Gender - The use of the neuter gender does not indicate that the Holy Spirit is not a person - the use of the neuter gender simply means He is neither initiator or responder but the instrument used here.

“of Christ” (Christou) from the source of Christ....

Noun - title of person

Genitive Case— genitive of source — from Christ (the Messiah)

“which was” Not in Greek text but implied

“in” (en) in....

Preposition

Locative Case- location

“them” (autois) them....

Pronoun— the prophets

Locative Case— case of location - in them

Masculine— Male prophets (initiators)

“did signify” (edelou) made clear....

Verb - expresses action

Indicative Mood— mood of reality

Imperfect Tense— continuous action in past time

Active Voice— Holy Spirit made it clear

“when it” not in Greek text

“testified beforehand” (pro-mar-tu-ro-me-non) = making it a matter of principle to continually testify beforehand....

Participle— denotes principle

Present Tense— continuous action

Middle Voice— Holy Spirit participated in the action with the prophets

Nominative Case- designating or identifying

“the” (tah) the specific....

definite article

Accusative Case- establishes limits and boundaries

“sufferings” (pathemata)= affliction which affects the emotions

Noun— thing

Accusative Case— limited to Christ

Plural— more than one affliction

“of Christ” (Christon) of Christ....

Noun— person

Accusative Case— sufferings limited to Christ

“and” (kai) and...

Coordinating Conjunction

“the” (tas) definite article = the specific...

“glory” (doxas) = honor or esteem resulting from a good opinion based upon one's character.....

“that should follow” (meta tauta) coming after these
(meta) after...

Preposition - helps define action

Accusative Case— case of designation— when

(tauta) these....

Adjective used as a demonstrative pronoun

Accusative Case— case of designation— these sufferings

EXPANDED TRANSLATION OF VERSE 11: *“Making it a matter of principle to continuously search into what times or period of time marked by specific characteristics~ the Spirit of Christ ~ which was in them, did signify, continuously testifying beforehand, the afflictions affecting the emotions which Christ would suffer and the honor and esteem, resulting from a good opinion, based upon one's character, which would follow these sufferings.”*

IV. EXEGESIS OF VERSE 12:

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

“Unto whom” (hois) = To whom....

Adjective used as a relative pronoun — prophets

Dative Case— dative of advantage

Masculine— male prophets (initiators)
Plural— more than one

“it was revealed” (ap-ek-a-luph-thae) it was unveiled in various points of time....

Verb -expresses action
Indicative Mood— mood of reality
Aorist Tense- series of points of time
Passive Voice— it was unveiled for them
Singular— many prophets— one unveiling

“that” (hoti) that.....
Coordinating Conjunction

“not” (ouk) = not...
Negative Adverb

“unto themselves” (heh-autois) = to themselves.....
Pronoun
Dative Case— dative of disadvantage to them
Masculine— the prophets initiated the action
Plural— more than one prophet

“but” (de) = but....
Conjunction of Contrast

“unto us” (humin) = unto you....
Pronoun - takes the place of a noun
Dative Case— dative of advantage to you
Second Person Plural- all believers in church age

“they did minister” (di-ae-ko-noun) they performed this service....
Verb - expresses action
Indicative Mood— reality
Imperfect tense— continuous action in
Active Voice— the prophets did this
Plural— more than one prophet past

“the things” (auta) = the same things....
Accusative Pronoun referring to mysteries of grace

“which” (hae) which....
An accusative Pronoun— mysteries of grace

“are now” (nun) now....
Adjective used as an adverb designating when— are now

“reported” (an-ang-ael-lae).= to bring back word or announce....
Verb - expresses action

Indicative Mood— reality
Aorist Tense— point of time
Passive Voice— you were told
Singular— one message

“unto you” (humin): to you....

Pronoun
Dative Case— dative of advantage
Plural — all who hear the message of grace

“by” (dia) through the instrument of....

“them” (ton)= the (ones)

Definite article— the ones
Masculine— These evangelists were men
Plural - more than one evangelist

“that have preached the gospel unto you” (eu-ahn-ge-lisa-me-non) =having evangelized as a matter of principle...

Participle— matter of principle
Aorist Tense— a point of time
Middle Voice— they participated and benefited the evangelists
Genitive Case— The evangelists were the source
Masculine— male evangelists initiated action
Plural— more than one evangelist

“you” (humas)= those of the church age to whom it is written....

Accusative Pronoun— limiting action to the evangelized

“with” (en)= by....

Preposition
Instrumental case— by instrument of...

“the” not in Greek text“

“Holy Spirit” (pneu-mati hagio)= Spirit Holy....

(pneu-mati) spirit
Noun - person
Instrumental Case— the Spirit is the instrument

(hagio) holy
Adjective describing Spirit
Instrumental Case -

“sent down” (apo-sta-lenti) sent forth with the battle plan

Participle— matter of principle

Aorist Tense— in a point of time
Passive Voice— Jesus sent Him
Instrumental Case— He was sent as an instrument
Singular— one sending— Pentecost in 30 A.D.

“from” (apo) From the ultimate source
Preposition - helps define action
Genitive Case— Genitive of source

“heaven” (ou-ra-nou) throne room of God....
Noun
Genitive Case— genitive of source
Masculine— the base for initiating the action
Singular— only one throne room

“into” (eis) into....
Preposition
Accusative Case - case of limitation

“which things” (ha)= which things (mysteries of grace)....
Adjective used as a Relative Pronoun

“the angels” (an-gel-los) angels....
Noun - persons
Nominative Case— case of designation
Masculine— angels are masculine
Plural— more than one

“desire” (epi thu-mousin) = a craving passionate desire....
Verb - expresses action
Indicative Mood— reality
Present Tense— continuous action today
Active Voice— the angels
Plural— more than one

“to look into” (para-kup-sai) = to stoop way down and look into....
Aorist Tense— in a point of time
Active Voice— Angels Infinitive— denotes purpose

EXPANDED TRANSLATION OF VERSE 12: *“To whom (prophets) it was unveiled, that it wasn’t unto themselves that they were ministering, but unto you, (which is to your advantage) they kept performing this service. The same things which are now announced to you, through the instrument of those who evangelized you, by means of the Holy Spirit, who was sent forth with the battle plan from the ultimate source (heaven) into which things (mysteries of grace) the angels keep on having a passionate desire to stoop way down and look into.”*

V. SUMMARY OF DOCTRINE:

- 1. The prophets conducted an intensive study into the specifics of the doctrine of grace salvation which specifics were limited to us.**
- 2. The prophets made it a matter of principle to continuously search into the specific time, or period of time, which would be marked by specific characteristics, that this grace would be manifested.**
- 3. The Spirit of Christ (The Messiah) was in the prophets and continuously testified beforehand concerning the afflictions affecting the emotions which Christ would suffer.**
- 4. Honor and esteem, resulting from a good opinion, based on one's character would follow the sufferings of Christ, (The) use of the plural for "glories" indicates that this is a reference to the honor and esteem of believers in Christ,**
- 5. It was revealed to the prophets that the fulfillment of this grace salvation was not to be a reality in their day, but in ours. They were not serving themselves but us by their deep investigation.**
- 6. The salvation by which we have been evangelized is that which the prophets investigated and searched so diligently for the specifics.**
- 7. The instrument of evangelization is the Holy Spirit who was sent from heaven with the battle plan.**
- 8. The angels keep on passionately desiring to understand the mysteries of Grace (because it is the solution to the angelic conflict).**

Series: The Epistle Of First Peter

Lesson Seven: Stop Acting As Though You Were Ignorant

TEXT: I Peter 1:13—14

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ

As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

Introduction:

Our text for this study begins with the word, “Wherefore,” translated from the Greek word, ‘Dio.’ “Dio” is inserted here to take us back to that which we have priviously studied in this great epistle. Peter is about to give some instruction which requires our knowing what he has previously taught. Some of the doctrines we have examined that are foundational to our carrying out the instruction Peter gives us in this study passage are:

(1) Apostleship; (2) Election; (3) Sojourners; (4) Dispersal; (5) Foreknowledge; (6) Sanctification; (7) Obedience; (8) Propitiation; (9) Grace; (10) Peace; (11) Rejoicing; (12) Testing; (13) Character Definition and Refinement; (14) Commendation; (15) Faith; (16) Salvation; (17) Love; (18) Investigation of Grace By The Prophets and Angles.

So, our previous study has prepared us for what we find here in I Peter 1:13-14. Let’s look at it....

I. EXEGESIS OF VERSE 13:

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ

Those of you who are joining us on Sunday evenings in our pursuit of an RMA (Relaxed Mental Attitude) have recently been through I Peter 1:13-14. However, we will study it now in its natural setting in our Series on I Peter.

We are instructed here to gird up the loins of our minds.

“gird up” (an-adzo-sah-menoi) make it a principle to gird up...

Participle— matter of purpose

Aorist Tense— in a point of time

Middle Voice— subject participates and is affected by the result

Nominative Case— case of designation

Masculine Gender— act of initiation not response

Second Person— you do it
Plural Number— all of you do it

This participle means to gather up the hem of your skirt and tuck it into your belt in preparation for action..

In those days they wore long clothing and when they had work to do or needed to flee they would pull the hem up between their legs and tuck it into their belt. Peter tells us to follow this procedure with the loins of our mind.

“the loins of your mind”

“the” (tas)= the....

Definite Article— specific
Accusative Case— case of limitation
Feminine Gender— a response

“loins” (osphuas)= seat of generative power....

Noun - Used of preparedness for service which results in spiritual generation

The loins are considered to be foundational. So we are to prepare the foundations of our minds, that part of our mind where thought is processed, for work or activity.

“of your” (humon)= of your....

Pronoun— personal
Genitive Case— case of description and possession
Second Person— your
Plural Number— all of you

“mind” (dia-noias) = faculty of knowing, understanding, reflecting and processing thought....

Noun - thing
Genitive Case— case of possession
Feminine Gender— the mind is a responder
Singular Number— one mind

Ah, you see? The focus is on our thought processes. We are what we think. We are to have our thought processes girded up, prepared for activity.

Paul identifies this for us in Ephesians 6:14,

“...stand therefore having your loins girt about with truth....”

Truth is the Word of God. So, we have to have the

foundation of God's word in a readiness for activity.

"be sober," (nae-phontes) = remaining continuously free from intoxicants or outside influence....

Imperative Participle— a commanded principle

Present Tense— continuous action

Active Voice— You do it

Nominative Case— case designating what you are to do

Masculine Gender— act of initiation

Second Person— you be free from outside influence

Plural Number— all of you

**The Greek word that is normally translated "sober" is "so-phron."
It means to be sound of mind.**

But Peter uses a different word - nae-phrontes. It means to be free from intoxicants! Christians often base their lives on emotion and experiential circumstances. Emotion and experience can be intoxicating. The majority of Christians today are under the influence of emotion and experience. We are to be free from those and allow the Spirit to dictate. Remember the words of Paul in Ephesians 5:18.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit;"

"and" (Not In Greek Text)

"hope to the end" (teleiōhs)(elpisate) maintain complete confidence....

Verb- expresses action

Imperative Mood - a command

Aorist Tense - repetitive aorist

Active Voice - subject produces the action

Second Person— you

Plural Number— all of you

We are to repeatedly maintain that perfect confidence till the end

"for" (epi) upon....

"the grace that is to be brought unto you at the revelation of Jesus Christ;"

What is the grace that is to be brought to us at the revelation of Jesus Christ? God's Realm At Christ's Expense. It is at the revelation of Jesus Christ that we will at last be free from this body of sin and death with its natural orientation in apposition to

grace!

Note: it must be observed that we do not have to wait for the full revelation of Jesus Christ which will occur at the rapture. But Christ is being revealed to the believer that seeks him today.

EXPANDED TRANSLATION OF VERSE 13: *“Because of this, gather up the skirt of the seat of the generative power of your minds and tuck the hem into your belt in order to be prepared in a readiness for your deliverance; make it a matter of principle to constantly be free from outside influence, and maintain complete confident expectation upon the grace that is to be brought to you at the revelation of Jesus Christ.”*

II. EXEGESIS OF VERSE 14:

As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

We are to live as obedient children of God

“as” (hos)= in the same manner and lifestyle of....

Subordinating Conjunction

“obedient” (hupakoes)= obedient...

Noun - thing

Genitive Case - genitive of quality

Feminine Gender - response

“children” (tekna) children by birth (born ones).....

Noun- person

Nominative Case - designation

Neuter Gender - (Children can either be male or female)

Plural-

“not” (me)= not...

negative adverb

**“fashioning yourselves” (suschmatidzomenoi) continually participating in
developing a disguise...**

Imperative Participle - a command concerning principle

Present Tense - continuous action

Middle Voice - they were participants (with their Old Sin Nature)

Nominative Case -designating what they were doing

Masculine Gender - initiating the action

This word refers to disguising oneself outwardly to hide what one is inwardly

“to the” (tais)= according to the...

Definite Article - specific

Dative Case - dative of disadvantage

Feminine Gender - responder
Plural -

“former” (proteron)= previous....

Pronominal Adjective

Middle Voice - subject participates in action with the Old Sin Nature

Accusative Case - limitation

“lusts” (epithumiais)= lust pattern (in Old Sin Nature)....

Noun- thing

Dative Case - dative of disadvantage

Feminine Gender - responds to baited trap with free will

“in” (ehn)= in the sphere of....

Preposition

Locative Case - in sphere of your ignorance

“ignorance” (agonoia)= willful lack of knowledge.....

Noun - thing

Dative Case- disadvantage

Feminine Gender - response

Singular -

This word is to be distinguished from the Greek word “agnoema” which refers to unwitting ignorance (not knowing because you haven’t been exposed).

The use of the feminine gender here helps us understand that this is a willful act of ignorance. Unfortunately, a lot of people choose to remain ignorant of the things of God. In Romans 10:3 Paul indicates the Jews were willfully ignorant of the knowledge of God’s righteousness. It wasn’t because they had not heard - it was because they chose to ignore the gospel of grace.

EXPANDED TRANSLATION OF VERSE 14: “In the same manner and lifestyle of obedient children by birth. Not continually participating in developing a disguise according to the previous lust pattern in the sphere of a willful lack of knowledge.”

Romans 1:18-32 identifies the unbeliever who makes that choice to be willfully ignorant....

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed [it] unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed

beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. {more: or, rather} 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind {a mind void of judgment} , to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Then, on the other hand you have believers that choose to remain ignorant. Either their minds are made up and they don't want to be confused with the facts, or they are so experience oriented that they have no desire for the truth. For some folks, ignorance is bliss -

However, in this passage in I Peter we are instructed to stop ourselves according to our lust pattern as in our former ignorance. Now that we have the truth there is no excuse for living in ignorance.

SUMMARY OF DOCTRINE

1. Have the seat of the generative power of your mind dressed in readiness.
2. Make it a principle to be free from outside influences.
3. Maintain complete confident expectation concerning the grace that is going to be revealed at the revelation of Jesus Christ.
4. As obedient children, make it a matter of principle to not disguise what you are inwardly, by assuming an outward expression which conforms to your Old Sin Nature.

Series: The Epistle Of First Peter

Lesson Eight: Be Ye Holy

Text: I Peter 1:15-16

But as he which hath called you is holy, so be ye holy in all manner of conversation;

Because it is written, Be ye holy; for I[am holy.]”

I. Exposition of Verse 15:

“But” (alla) strongest Greek Conjunction of contrast — But!
Super-ordinating Conjunction

This is a reference of contrast to what has been previously stated - *Stop acting as though you were ignorant.* Last time we examined this statement in verse 14.

The Expanded translation of that verse from the Greek text said,
“In the same manner and lifestyle of obedient children by birth. Not continually participating in developing a disguise according to the previous lust pattern in the sphere of a willful lack of knowledge.”

“ignorance” (agonoia)= willful lack of knowledge.....

Noun - thing

Dative Case- disadvantage

Feminine Gender - response

Singular -

This word is to be distinguished from the Greek word “agnoema” which refers to unwitting ignorance (not knowing because you haven’t been exposed.

The use of the feminine gender here helps us understand that this is a willful act of ignorance. Unfortunately, a lot of people choose to remain ignorant of the things of God. In Romans 10:3 Paul indicates the Jews were willfully ignorant of the knowledge of God’s righteousness. It wasn’t because they had not heard - it was because they chose to ignore the gospel of grace.

So, verse 15 begins with the strongest Greek conjunction of contrast ‘alla’ instead of *continually participating in developing a disguise according to the previous lust pattern in the sphere of a willful lack of knowledge.*” We are to respond to a different calling and manner of life.

Let's examine it...

as (kata) according to the norms and standards Preposition of Norms and Standards of...

Preposition in the Accusative Case - establishes norms and standards

he which hath called you is holy Greek text says: **“ton ha-gion ka-le-santa humas”**

ton the (specific)

Definite Article used as Pronoun

Accusative Case - the

Masculine Gender - initiator

Singular-

ha-gion = **holy one** (one set apart to service)

Adjective - denoting a quality

Accusative Case - limitation - he is only holy

Masculine Gender - initiator

Singular

ka-le-santa **having, as a matter of principle, called**

Participle - principle

Aorist Tense - point of time

Active Voice - he did the calling

Accusative Case - he alone called

Masculine Gender - initiated the call

humas = **you**

Pronoun - takes the place of a noun

Accusative Case - called all of you

Second Person - you

Plural - all of you

so be (genethete)= **you become**

Verb - expresses action

Imperative Mood - command

Aorist Tense - point of time

Passive Deponent - you make the decision and the Holy Spirit will make the change

also (kai)= **also**

Adverb

yourselves (autoi)= **yourselves**

Pronoun - takes the place of a noun

Nominative Case - designating who - you

Masculine Gender - initiators

Plural -

holy (hagios)= **holy (set apart unto service)**

Adjective — denoting quality of holiness

Nominative Case - designating what? holy!
Masculine Gender - initiator
Plural - all of you

“in” (ehn)— in the sphere of
Preposition - helps define action
Locative Case - location

“all” (pase)= every
Adjective - denotes quality
Locative Case - in every
Feminine Gender - in every area of response
Singular - every area

“manner of conversation” (anastrophe)= area of behavior
Noun - thing
Locative Case - in all areas of behavior
Feminine Gender - every response
Singular - in response to every situation

EXPANDED TRANSLATION OF VERSE 15:

“But, according to the norms and standards of the holy one having called you, become ye also holy in the sphere of every area of behavior.”

II. Exposition of Verse 16:

“Because it is written, Be ye holy; for I[am holy].”

“Because” (di-o-ti)= because
Subordinating Conjunction

“it is written” (ge-grap-tai) - it has been written and continues to stand written
Verb - expresses action of writing
Indicative Mood - reality
Perfect Tense - completed action in past time and results are continuing
Passive Voice - it has been written

Written in Leviticus 11:44

“For I am the Lord your God: Ye shall therefore sanctify yourselves, and ye shall be holy; for I am

“Be ye” (esesthe) you are to keep on being
Verb - expresses action
Imperative Mood - command
Present Tense - continuous action
Active Voice - your decision
Second Person - you
Plural - all of you

“holy” (hagioi) holy (set apart unto service)
Adjective - denoting desired quality

Nominative Case - designating quality of holiness
Masculine Gender - initiation
Plural - all of you

“for” (hoti)= because

Subordinating Conj unction

“I am” (ego)= I

Pronoun

Nominative Case— designation

First Person— I

Singular

No verb here (am). adds emphasis on the statement - I AM!

“holy” (hagios)= holy (set apart unto service)

Adjective - denoting quality of holiness

Nominative Case - designation

Masculine Gender - initiator

Singular -

EXPANDED TRANSLATION OF VERSE 16:

“Because it has been written in a completed action in the past, with the result that it continues to stand written, (Leviticus 11:44); You shall keep on being holy,(set apart unto service), because I am holy, (set apart unto service).”

III. Holiness What It Means and How It Is Acquired:

1. We have already observed that the word “holy” is from the Greek word, “hagios.” We have further observed that the word means. “set apart unto service.”

2. Holiness is both positional and experiential:

A. We are holy positionally because we have His righteousness

Romans 4: 3-8

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. 8 Blessed [is] the man to whom the Lord will not impute sin.

Ephesians 1:4

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

B. We are holy experientially because we walk in the Spirit:

Galatians 5:16-25:

16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

3. We have been set apart positionally in Christ:

A. Titus 2:14

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

B. I Corinthians 12:13

For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

C. Galatians 3:27

For as many of you as have been baptized into Christ have put on Christ.

D. Both, positional and experiential holiness is appropriated by grace through faith:

Ephesians 2:8-10:

8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in

Christ Jesus unto good works, which God hath before ordained that we should walk in them.

4. We are set apart experientially by choice:

James 1:27

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

I Timothy 5:22

“... neither be partaker of other men's sins: keep thyself pure.”

5. We are to set ourselves apart unto Him experientially:

Romans 12:1

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

Series: The Epistle Of First Peter

Lesson Nine: Passing Your Time Here

Text: I Peter 1:17

17 *And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear:*

Introduction:

Having reminded us in verses 15 and 16 that we are to be holy in the same way that the one having called us is holy, Peter now reminds us of the purpose of our living here as sojourners.

Peter tells us that since we pray to the Father for those things we desire, we should spend our time here with a proper understanding and commitment. Let's look at the passage.

I. Exegesis of Study Passages:

Verse 17

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear:

“And if” (kai)(ei) = and since...

This is a first class conditional clause in the Greek and should be translated *and if, as is the case or since...*

“ye call” (epi-ka-leis-the) = you invoke for yourself

This is a compound word which means to participate with someone in making a request for something.

Verb- expresses action

Indicative Mood - expresses reality

Present tense - continuous action

Middle Voice - participate in the action and affected by the result

Second Person Plural - you all

“on the Father,” (patera) on the Father

The accusative case used here emphasizes that all prayer is to be addressed to the Father.

Next, we notice that the Father we petition evaluates each believers work without respect to who we are.

“who without respect of persons”

The believer is treated in grace based on who Christ is not who the believer is.

“judgeth” (kri-non-ta) continual evaluates as a matter of principle

Participle - establishes a principle

Present Tense - continuous

Active Voice - the Father does this evaluation

and the basis of the evaluation is *“according to every man's work*

“according to” (kata) according to the norms and standards of...

This is a preposition that establishes norms and standards.

Now this is very important! We must note that each believer is evaluated according to the norms and standards of that individual's work

“every man's” (ekas-tou) = each one's

“work,” (ergon) = assigned task

Noun - thing

Accusative Case - establishes limits and boundaries thus we will each be evaluated only according to the norms and standards of our individually assigned task.

Now that Peter has established the basis of our evaluation, he presents the challenge.... *“pass*

This is the thrust of the message presented here in this study passage, so let's examine it and then attempt to understand it's application.

“Pass” (ana-stra-phae-te) = allow your conduct to be directed

Verb - expresses action

Imperative Mood - a command

Aorist Tense - point of time

Passive Voice - action is produced for the subject

This is in the passive voice so we don't have to perform the work - we simply become the willing instrument through which the holy Spi

“the time of your” (humohn)(chron) = the time of your.....

Each of us have an assigned amount of time to accomplish the particular mission God has given us to perform before we go to be with Him. This can be lengthened or shorten

“sojourning [here]” (par-oikias) = a foreigner dwelling along side citizens...

This is a very important doctrine that is certainly misunderstood by almost all of the Christian world. We have had a change of citizenship! And we have been appointed as Ambassadors. As ambassadors we are to represent Christ and that representation is to the total obsession of our lives.

Note: we are to carry out our task here, *in fear...*

“in fear:” (en)(pho-boh) reverential awe

This is locative of sphere - that is, in the sphere of reverential awe we are to carry out our individual task as an ambassador for Christ.

II. The Believer Is A Sojourner:

There is only one reason God leaves the believer on the earth after his salvation. That reason is, that we might serve as ambassadors for Christ.

At the moment of our salvation, we become citizens of heaven.

Ephesians 2:19 says:

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;”

Philippians 3:20 says:

“For our conversation is in heaven....”

The word, “conversation” is translated from the Greek word “politeuma” and means citizenship. The believers citizenship is in heaven.

Every believer is given at least one spiritual gift at the moment of salvation (I Corinthians 12:11). His spiritual gifts determine the ministry he is to perform as an ambassador.

II Corinthians 5:20 says;

“Now then we are ambassadors for Christ,...”

An ambassador is one who represents the person of a king in the court of another. As citizens of the kingdom of God, we have been appointed as the representatives of that kingdom here in the world. The only reason we are left in this world is to represent his kingdom with the specific gift or gifts He has given us and to live out our designed ministry.

The physical death of a believer is his recall back to the kingdom of which he is a citizen. His recall occurs either when he has completed his ministry or when he has refused to perform his ministry.

Acts 13:25 speaks concerning John The Baptist:

“And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose,”

Acts 20:24 Speaks concerning Paul:

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

II Timothy 4:7, as Paul approached the end of his physical life, he said:

“I have fought a good fight, I have finished my course, I have kept the faith:”

God has assigned each of us a course, a ministry to fulfill. When that work is finished we are called home.

We have already noted that there is a second reason for our recall. If we neglect or refuse to perform our ministry as Christ’s ambassador we may also be recalled.

I John 5:16-17 speaks of the sin unto death:

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

All unrighteousness is sin: and there is a sin not unto death.”

The word “unrighteousness” is translated from the Greek word “adikia” and refers to a life that does not conform to God’s blueprint for that life. In some instances that does not result in death. However, there is a quality of that which does result in physical death. The absence of the definite article

(the word “*the*”) in the previous verse indicates that there is not one specific sin which results in death but that the quality of the non-conforming life is what causes premature physical death.

Allow me to insert a word of caution here. God has allotted to each of us, in eternity past, the number of days we are to live. God alone knows that original number.

Job 14:5 says:

“Seeing his days are determined. The number of his months are with thee, thou hast appointed his bounds that he cannot pass;”

Apparently the assignment of the number of our days was in eternity past. However, we can lengthen or shorten them. By obeying the command to honor our fathers and our mothers we can lengthen our days (Exodus 20:12). By refusing or ignoring our ministry as ambassadors we can shorten our days (I John 5:16-17).

III. The Believers Appointment Is Accompanied By Spiritual Gifts:

DEFINITION: A spiritual gift is an unique ability given to the born again believer at the moment of salvation. It is given as a means by which the believer can serve the Lord and designates the believer's position in the body of Christ.

I Corinthians 12:7-11

7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Gifts are sovereignly bestowed today by the Holy Spirit (I Corinthians 12:11, 18). In a few passages it appears that the apostles had the ability to give gifts in the first century (Romans 1:11; I Timothy 4:14; II Timothy 1:6). However, if a careful study is made of each passage, it becomes evident that it is the Holy Spirit who bestowed the gifts. The apostles were simply the channel through which the gifts were bestowed. The channeling of gifts through the apostles appears to have been for the purpose of establishing apostolic authority in the first century church.

Spiritual gifts are given at the moment of salvation and on the basis of grace. I Corinthians 12:11 says “...*dividing to every man severally* (idia =

separately) as *He will.*” Gifts are not based on human merit or preference (I Corinthians 1:7; 12:4, 9, 28, 30-31; Ephesians 4:7; I Peter 4:10).

Each member of the Godhead is involved in administering spiritual gifts. The Father, as the master planner, determines how many of each gift is to be given (I Corinthians 12:28). The Son provided the basis for the gifts (Ephesians 4:8-11). The Holy Spirit bestows the gifts (I Corinthians 12:11).

The purpose of the gifts is to enable believers to do “*the work of the ministry*” (Ephesians 4:12). Each spiritual gift is necessary for proper function of the body of Christ in a local congregation.

The body of Christ (the church) is a team of believers working together to carry out the purposes of Christ.

It is not necessary for you to identify your gift or gifts in order to serve Christ through the church. However, it is necessary for you to make that identification in order to be more efficient and direct your service into the areas that will be the most productive as a faithful steward.

Each gift is given to the believer with measured precision.

Romans 12:3 says;

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

Ephesians 4:7 says:

“But unto every one of us is given grace according to the measure of the gift of Christ.”

God gives each believer exactly what He wants him to have in order for him to serve where He wants him to serve.

Three Categories of Gifts

According to I Corinthians 12:8-10, there are three types of Gifts.

“For to one is given by the Spirit the word of wisdom; to another (alloh = another of the same kind) the word of knowledge by the same Spirit;

“To another (hetero = another of a different kind) faith by the same Spirit; to another (alloh = another of this same kind) the gifts of healing by the same Spirit;

``To another (alloh = another of this same kind) *the working of miracles;* to another (alloh = another of this same kind) *prophecy;* to another (alloh = another of this same kind) *discerning of spirits;* to another (hetero = another of a different kind) *divers kinds of tongues;* to another (alloh = another as this same kind) *the interpretation of tongues.*''

The interchange of two words in the Greek text; alloh = another of the same kind and hetero = another of a different kind) shows that Paul divided the gifts into three categories. The first category refers to gifts that are based on the Word. These are permanent gifts. The second category refers to miracle gifts used during the apostolic era. The third category refers to sign gifts.

Conclusion:

As a Sojourner, we are to carry out our ministry in reverential awe of the one who has given us this new - eternal life in Christ.

Series: The Epistle Of First Peter

Lesson Ten: Redeemed By The Blood of The Lamb

Text: I Peter 1:18-19:

18 *Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;*

19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

Introduction:

In verse seventeen we examined our role as “Sojourners.” Now here in verses eighteen and nineteen we will explore the doctrine of “Redemption.”

The Fanny J. Crosby hymn, Redeemed, declares our text today;

*Redeemed - how I love to proclaim it! Redeemed by the blood of the lamb;
Redeemed through His infinite mercy, His child, and forever I am Redeemed,
redeemed, Redeemed by the blood of the Lamb. His child, and forever I am.*

*Redeemed and so happy in Jesus, No language my rapture can tell; I know
that the light of His presence with me shall continually dwell.*

That hymn, is based on our text this morning. The doctrine of redemption cornerstone of the Christian faith.

Let’s look at it.....

I. Exegesis of The Text:

Verse 18

Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;

“Forasmuch as ye know” (eidontes) **Knowing completely in the past with the result that you continue to know**

Participle - establishes a principle

Perfect Tense - completed action in past time with continuing result

Active Voice - you attained this knowledge

Nominative Case - case of identification

Masculine Gender - you initiated the action of establishing this principle of

knowing.
First Person plural - you (plural)

Based on Peter's teaching on the believer's role as a sojourner (foreigners dwelling along side those of this world for the purpose of doing business for their King), he indicates that our spending our time here as sojourners in reverential awe is motivated by our knowledge of redemption. We can't plead ignorance because this is what Peter says we already know...

“that ye were not redeemed” (hoti)(ou)(eh-lutroh-thae-teh) = that you were not redeemed....

(eh-lutroh-thae-teh) redeemed (had the ransom price paid to set you free)
verb - expresses action
Indicative Mood - mood of reality
Aorist Tense - point of time removed from time and perpetuated
Passive Voice - some one else did the redeeming

We will come back to this word after we exegete the text.

with corruptible things, [as] silver and gold,

The means of our redemption was not with corruptible things like silver and gold.

“corruptible” (ph-thar-tois) that which is subject to being brought into an inferior or worse condition.....

Silver and gold can depreciate - it's value can change. I remember back in the seventies silver climbed to \$53 dollars an ounce and I know several people that bought at that price. but just a few months later I purchased some at \$4.25 an ounce. The purchase of our redemption was by means of that which never changes - therefore it is always sufficient.

Now look at what from we have been redeemed....

from your vain conversation [received] by tradition from your fathers;

(ek) out from

(taes) the

The use of the article (the) identifies something specific

(humohn) of you

Genitive Case - from you as a source

We do not possess that which is necessary to purchase our freedom from sin.

“vain” (ma-tai-as) void of result....

There are two Greek adjectives that are commonly translated “void” in

our English Bible; Kenos = empty (with reference to quality); and, mataios = void of result (used here).

“conversation” (ana-stro-phaes) behavior or manner of life

Noun -thing

Genitive Case - description

Feminine Gender - response

Singular -

“[received] by tradition from your fathers;” (patro-pa-rado-tou) delivered from your fathers....

Noun - thing

Genitive Case - genitive of source

Feminine Gender - responder

This Greek word means that which was received from one’s ancestors. The feminine gender indicates this is due to our response.

Verse 19

But with the precious blood of Christ, as of a lamb without blemish and without spot:

“But” (alla) BUT,

This is the strongest conjunction of contrast in the Greek language.

“with the precious” (ti-mi-oh) always expensive....

Adjective - attributing a quality

Instrumental Case - the means of our redemption

Neuter Gender - instrument

“blood” (hai-ma-ti) blood

Noun - thing

Instrumental Case - the means

Neuter Gender - instrument

***“...without the shedding of blood is no remission of sin....”* (Hebrews 9:22)**

Our ransom required that which maintained its value and that was the blood...

“of Christ,” (Christou) of Christ

Noun - Person

Genitive Case - Genitive of source

Masculine Gender - initiator of action

The absence of the article (the) places an emphasis upon the character and quality of Christ. And that is identified in the next phrase....

“as” (hos) compared to..

A comparative subordinating conjunction = compared to the likeness...

“of a lamb”(amnou) = sacrificial lamb

There are three different Greek words used for “lamb” in the New Testament. Two of these are use prominently: “arnion” - used only in reference to the glorified Lamb of God; and. “amnos”- used of a sacrificial lamb. That is of course the word used here.

Noun - thing

Genitive Case- description

Masculine Gender - Initiator of action

“without blemish” (amohmou) without a birth defect

Adjective - attributing a required characteristic

Genitive Case - description

Masculine Gender - initiating this action (free will)

This required Jesus to be born of a virgin in order to bypass the imputed sin of Adam and be born with out a sin nature - thus to be like the first Adam when he came into the world.

“and without spot:” (as-pi-lou) with out any scar or injury

Adjective - attributing a required characteristic

Genitive Case- descriptive

Masculine Gender - initiating this action (free will)

This required Jesus to be maintain His purity by not committing any personal sin - unlike the first Adam

II. The Doctrine of Redemption.

As a result of Adam's sin, man is dominated and controlled by his sin nature -- he is enslaved to sin. **In John 8:34, Jesus said:**

“...Whosoever committeth sin is the servant of sin.”

The word **“servant”** has been translated from the Greek word **“doulos”** and should have been translated, **“slave.”** We have been enslaved to sin. But, Jesus came to set us free.

When Jesus made this statement to the Jews of His day they didn’t like it. They said ‘**...We are Abraham’s seed, and were never in bondage to any man:**’ Jesus could have asked them about all those years in Egypt in which they were in bondage, but He did not’t. He could have asked them about the Roman government that held them in bondage at that very hour. He could have pointed out that they were in bondage to the Law and the religious system of their day - they had more than 1,400 rules and regulations concerning the one commandment “Remember the Sabbath Day and keep it holy. (They could be put to death for picking up sticks on that day or for even placing

an egg in the hot sand in order to cook it.) But Jesus didn't address those issues of bondage. He got right to the point. He said, "...**Whosoever committeth sin is the slave of sin.**" They were slaves to sin.

I Peter 1:18-19 says:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot."

The Bible teaches that man is born in the slave market of sin. All men are born in sin and are slaves to sin. But, Jesus came to redeem us. So, he told the Jews, '***...If the Son therefore shall make you free, ye shall be free indeed.***

Romans 6:17-18 says:

16 Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants (slaves) ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants (slaves) of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants (slaves) of righteousness.

The Book of Job was the first book of the Bible to be written. Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. However, the book of Job had already been written at the time Moses wrote and is the oldest of all Holy Scripture. The reason I mention that fact is to help us see that the doctrine of redemption was understood by men all they way back to the earliest written record in the Bible.

Job 19:25-27:

25 For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:

26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

Some deny that Job was speaking of the Lord and say he was speaking of the idea of some one later defending him and exonerating him from any sin that might

have brought about the affliction he was experiencing. Their interpretation is based on the "principle of the Kinsman Redemption process outlined in the Mosaic Law. They forget that Job was written before the Mosaic Law and could not be based on it. All we need to do, is look at the context to understand that is a false assumption. The verse that follows Job's declaration that his redeemer lives says,... ***"And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:"*** It is evident that he was speaking of the redemption God would provide.

The New Testament identifies Jesus Christ as our Redeemer. There are four Greek words which will help us better understand our redemption.

The first Greek word we need to study is the word "ago-ras-the-teh." It is used in **I Corinthians 6:19-20** where it is translated, ***"bought."***

I Corinthians 6:19-20:

19 *What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?*

20 *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

"Ago-ras-the-teh" means, **"to make a purchase in the slave market."** It is used here in **I Corinthians** to identify the fact that Jesus Christ has purchased us from the slave market of sin.

I find it interesting that the price of a common slave, at the time of Christ, was thirty pieces of silver. That's the price Judas received for betraying our Lord. Of course, that was not the price required for our freedom. We were purchased with the precious blood of Jesus Christ, according to **I Peter 1:18-19**.

I Peter 1:18-19:

18 *Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;*

19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

Only a free man could purchase a slave from the slave market. A slave could not own property - so, he could not purchase his own freedom. Therefore, Jesus Christ was the only one qualified to redeem us. The Old Sin Nature is passed down through the male, according to Psalms 51:5 with I Timothy 2:14-15.

David said in Psalms 51:5

51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

I Timothy 2:14-15 says:

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, , if they continue in faith and charity and holiness with sobriety.

By harmonizing these two passages we see that the Adamic nature is passed on in the human race by the seed of the man. In speaking of his conception David indicates that the seed his mother received contained the sin nature. Paul explained to Timothy that it was through the seed of the woman that salvation would come. The phrase ***"she shall be saved in childbearing"*** in the Greek text has the definite article before the word 'childbearing.' This is not a reference to childbearing in general, but, "THE childbearing" - a reference to the Virgin Birth. The use of the definite article identifies a specific birth - the birth of Jesus Christ. Because of His virgin birth, Jesus did not receive the imputed sin of Adam. Therefore, He was not born in the slave market like the rest of us. And, He did not commit any personal sin. So, He never became enslaved to sin, but remained a free man. Therefore, He was qualified to purchase at the slave market. No other man could have purchased us from the slave market because Jesus is the only man born outside the slave market and the only one who stayed out of bondage to sin. Adam was created outside the slave market of sin but became enslaved through personal sin.

This word ***"Ago-ras-the-teh,"*** translated, ***"bought,"*** in I Corinthians 6:19-20, simply tells us we were purchased from the slave market.

The second word we need to study, concerning redemption, is the Greek word, "lutro-se-tai." It is translated, ***"redeemed,"*** in Titus 2:14, where, speaking of Christ, it says:

"Who gave Himself for us, that He might redeem us from all iniquity..."

"Lutro-se-tai" means, ***"to set free by paying the ransom."*** With His death, on the Roman cross, Jesus went into the slave market and paid our ransom in order that we might go free. With the purchase price of His blood, He provided for our freedom from the authority and penalty of sin. Prior to that payment being paid in full on the cross, we were in bondage to our old nature - we were enslaved to sin.

Romans 6:23 says:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

I John 3:9 says:

"Whosoever is born of God doth not commit sin; for His seed remaineth in Him; and He cannot sin, because He is born of God."

Some translators have translated the phrase, ***"doth not commit sin"***, as, ***"does not practice sin."*** The Greek word for practice is **"prasso."** The word used here is **"poiei"** and it means to ***"perform or commit."*** Some interpret **"poiei"** here as ***"practice"*** because it is in the present tense -- continuous action---. I heard the president of a Christian University say, ***'...if we practice sin we are not saved,...'*** and he used this verse as his proof text. He neglected to harmonize his interpretation with Paul's statement in **Romans 7** where Paul uses the word **"prasso"** - practice.

Paul Said in Romans 7:19:

"For the good that I would I do not: but the evil which I would not, that do I."

The phrase ***'...that do I...'*** is the Greek word **prasso** -(practice).

Ah, You see! Paul practiced sin - thus, according to that university president - Paul was not saved.

But that was a faulty interpretation, Paul was saved even though he ***practiced sin***. The word in John 3:9 should not be translated ***'practice'***. If ***'practice'*** was the meaning John intended, he would have used the word **"prasso"** - practice. But, what John said, was, ***"Whosoever is born of God doth not commit sin"***. The present tense correctly translated here, is saying, that, ...those who are born of God keep on not committing sin. This does not mean that the believer never commits an act of sin. But, rather, that the believer's act of sin is not charged to him, but is charged to Christ. John said ***"...for His seed remaineth in Him; and He cannot sin, because He is born of God."***

Ephesians 1:4 tells us that the believer is:

"...holy and without blame before Him..." (God)

To understand how this works we need to look at **Romans 4:7-8**

Romans 4:7-8 says:

"...Blessed are they whose iniquities are forgiven, and whose sins are covered."

~Blessed is the man to whom the Lord will not impute sin."

You see! The believer's sins are not charged to the believer. They are charged to Christ. They have already been judged on the cross.

The authority and penalty of sin were broken at Calvary!. But, Christ has also freed us from the power of sin. Yes! Now, we can have power over sin by accepting Christ as our Redeemer and getting out of the slave market of sin.

I Corinthians 10:13 says:

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

Because of Calvary, the believer is set free from the authority, penalty, and power of sin. And, praise God, one day, we will be free from the presence of sin!

The third Greek word we need to examine is "apo-lutro-sis". **Apo-lutro-sis** is a strengthened form of "**lutro-se-tai**." It has the prefix 'apo' which means, 'from' and speaks of a releasing from bondage upon the payment of a ransom. The distinction between **lutro-se-tai** and **apo-lutro-sis** is important. **Lutro-se-tai** emphasizes the **payment** of debt or purchase price, while, **apo-lutro-sis** emphasizes the **deliverance** as a result of the payment.

Apo-lutro-sis is used in **Hebrews 11:35** in reference to deliverance from affliction. It is used in **Luke 21:28** and **II Thessalonians 2:8** concerning the deliverance of the saints at the Second Advent of Christ. It is used in **Romans 3:24; Ephesians 1:7; Colossians 1:14** with reference to liberation from the guilt and doom of sin and freedom into a life of liberty. It is used in **Romans 8:23; I Corinthians 1:30; Ephesians 1:14**; and, in **Ephesians 4:30** of deliverance from the bondage of our physical mortal and corruptible bodies.

Apo-lutro-sis helps us understand the benefits that are ours as a result of the price Christ paid as he ransomed us from the slave market of sin. Deliverance from the Authority, penalty and power of sin; deliverance from temptation and out of affliction; deliverance from the Tribulation at the Rapture; deliverance from guilt, and deliverance from our mortality and corruption.

The fourth Greek word we need to examine is "ex-ago-rasen." It is used in **Galatians 3:13** where it is translated, "**redeemed**."

"Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, "Cursed is everyone that hangeth on a tree"."

"Exagorasen" means to purchase a slave and give him his freedom in such a way that He will never be enslaved again. Christ has redeemed us from the curse of the law and we can never be put under that curse again. **Ex-ago-rasen** is a great word and affirms the doctrine of our security in Christ Jesus.

Let me quickly summarize these three words. **"Ago-ras-the-teh"** means to

purchase in the slave market. "**Lutro-se-tai**" means to pay the ransom needed to set us free. "**Ex-ago-rasen**" means to purchase a slave and set him free in such a way that he will never be put in the slave market again.

Now, let's get the full impact of this picture. Jesus Christ, born as a free man through the virgin birth, maintained His free status by never committing personal sin, and came down to the slave market in order to free us. We were all in the slave market by virtue of our birth, as a result of Adam's sin. We have his imputed sin and have inherited his nature. Thus, we were born in the slave market of sin.

Remember what David said in Psalms 51:5:

"Behold I was shapen in iniquity, and in sin did my mother conceive me."

David was not saying that his mother conceived him during an act of sin. Rather, he was saying that he was conceived with a sin nature - the seed she received contained an old nature.

But, God was not willing that any should perish. So, He sent Jesus to redeem us. The purchase price was His own blood.

Hebrews 9:22 says:

"...without the shedding of blood is no remission of sin."

I Peter 1:18-19 says:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

~But with the precious blood of Christ, as of a lamb without blemish, and without spot."

But,..... Now, Don't miss this! There is another side to this story of the slave market!

It's from the slave's point of view. You are the slave. You were born with a sin nature. You have committed personal sin. You are in bondage to sin.

Romans 3:23 says:

"For all have sinned and come short of the glory of God."

So, there you sit in the slave market. God, in His omniscience, saw you sitting there before He ever formed the earth and developed a plan of salvation based on grace and faith. It was then that he made plans to send His only Begotten Son to redeem you! He developed the plan of grace through which you could have His Righteousness, His Resources and His Realm at the expense of Jesus Christ. It would be offered to you on the basis of faith - in which you would place your

dependency upon Him,

In our study last week we saw that faith is a transitive verb and must have an object that produces the work - or it is dead faith.

Sin required a penalty - that penalty is death.

Romans 6:23 says:

“...the wages of sin is death...”

So, God devised His plan. A plan in which He would pay the penalty. He would become flesh and die for the sins of the world. He would bypass the imputed sin of Adam by being born of a virgin. He would keep Himself unspotted from personal sin and die a sacrificial death on the Cross, He would have a victorious resurrection conquering death and the grave, and, he would go to the slave market of sin with the purchase price- His own blood. Through His victory over death and the grave He would offer you eternal life.

In Thirty AD He did It. He cried from the cross... **“The Debt Is Paid In full!”** Now, 1968, years later, there you sit in the slave market. You were born in the slave market as a result of the imputed sin of Adam - you have committed personal sins. You can't possibly redeem yourself. I have just told you that Jesus loves you and has paid the ransom price, His own blood, for your redemption. But, you just sit there. Maybe it's pride -- you have never taken charity before and you aren't going to start now. Oh, has the Devil ever deluded you. Never taken charity before? Who do you think fed you, bathed you, burped you, and cared for you when you were a baby? I'll tell you who, charity -- that's who.

Perhaps you say, "Of course, I wasn't able to do those things for myself, and I didn't ask to be born. So, someone had to assume that responsibility." Well, that is exactly your situation right now. You didn't ask to be born with an old sin nature. You didn't choose to be born in the slave market. But, you were! And, you aren't able to get yourself out of the slave market without both, the price, and the help of a free man. And, there is only one free man that has the price. His name is Jesus Christ.

Acts 4:12 says:

“Neither is there salvation in any other: for there is none other name under heave given among men, whereby we must be saved.”

I John 1:8 says:

“If we say we have no sin, we deceive ourselves, and the truth is not in us.”

I John 1:10 says:

"If we say we have not sinned, we make Him a liar, and His word is not in us."

Isaiah 64:6 says:

"...our righteousnesses are as filthy rags;..."

You don't have the purchase price! But, Jesus has already paid the ransom. All you need to do is go out the gate. You can be free by going through the gate.

In John 14:6 Jesus said:

"...I am the way, the truth and the life; no man cometh unto the Father, but by Me."

In John 8:36 He said:

"If the Son therefore shall make you free, ye shall be free indeed."

The ransom price has been paid, but you must accept it.

Romans 10:9-10 says:

"...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Romans 10:13 says:

"For whosoever shall call upon the name of the Lord shall be saved."

Have you called upon Him? Or, are you still enslaved to sin?

Series: The Epistle Of First Peter

Lesson Eleven: Redeemed By The Blood of The Lamb-Part 2

Text: I Peter 1:18-19:

18 *Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;*

19 *But with the precious blood of Christ, as of a lamb without blemish and without spot:*

Introduction:

In verse seventeen we examined our role as “Sojourners.” In verses eighteen and nineteen we have been exploring the doctrine of “Redemption.”

In our study last week we examined our text in an exegetical fashion. Let me quickly review.....

I. Review of Our Exegesis of The Text:

Verse 18

Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;

In our study we saw that the phrase “Forasmuch as ye know” was translated from the Greek word “eidontes” and that it is a:

Participle - establishes a principle

Perfect Tense - completed action in past time with continuing result

Active Voice - you attained this knowledge

Nominative Case - case of identification

Masculine Gender - you initiated the action of establishing this principle of knowing.

This word then should be translated...“Knowing completely in the past with the result that you continue to know”

Based on Peter’s teaching on the believer’s role as a sojourner (foreigners dwelling along side those of this world for the purpose of doing business for their King), he indicates that our spending our time here as sojourners in reverential awe is motivated by our knowledge of redemption. We can’t plead ignorance because this is what Peter says we already know...

“that ye were not redeemed” (eh-lutroh-thae-teh) means that you have had the ransom price paid to set you free

verb - expresses action

Indicative Mood - mood of reality

Aorist Tense - point of time removed from time and perpetuated

Passive Voice - some one else did the redeeming

the ransom price that was paid in order to set us free was not....

“with corruptible things, [as] silver and gold,” The word *“corruptible”* (ph-thar-tois) is that which is subject to being brought into an inferior or worse condition.....

Silver and gold can depreciate - it's value can change. The purchase of our redemption was by means of that which never changes - therefore it is always sufficient.

Then Peter explained from what we have been redeemed....

“from your vain conversation [received] by tradition from your fathers;”

(ek) out from

(taes) the

The use of the article (the) identifies something specific

(humohn) of you

Genitive Case - from you as a source

We do not possess that which is necessary to purchase our freedom from sin.

“vain” (ma-tai-as) void of result....

“conversation” (ana-stro-phaes) behavior or manner of life

“[received] by tradition from your fathers;” (patro-pa-rado-tou) delivered from your fathers.... This Greek word means that which was received from one's ancestors. The feminine gender indicates this is due to our response.

The we looked at Verse 19

But with the precious blood of Christ, as of a lamb without blemish and without spot:

“But” (alla) BUT, This is the strongest conjunction of contrast in the Greek language.

“with the precious” (ti-mi-oh) with that which retains its value

Adjective - attributing a quality

Instrumental Case - the means of our redemption

Neuter Gender - instrument

Remember the parable of the Good Samaritan? The Samaritan gave the

inn keeper money to care for the man that was beaten and robbed and the promise that if he spent more he would repay it. The price Jesus paid was His own....

“blood” (hai-ma-ti) blood

Noun - thing

Instrumental Case - the means

Neuter Gender - instrument

“...without the shedding of blood is no remission of sin....” (Hebrews 9:22)

Our ransom required that which maintained its value and that was the blood...

And *The blood of Jesus Christ, His Son, keeps on cleansing us from all sin...* (I John 1:7)

“of Christ,” (Christou) of Christ

Noun - Person

Genitive Case - Genitive of source

Masculine Gender - initiator of action

The absence of the article (the) places an emphasis upon the character and quality of Christ. And that is identified in the next phrase....

“as” (hos) compared to.. A comparative subordinating conjunction = compared to the likeness...

“of a lamb”(amnou) = sacrificial lamb

“without blemish” (amohmou) without a birth defect

Adjective - attributing a required characteristic

Genitive Case - description

Masculine Gender - initiating this action (free will)

This required Jesus to be born of a virgin in order to bypass the imputed sin of Adam and be born with out a sin nature - thus to be like the first Adam when he came into the world.

“and without spot:” (as-pi-lou) with out any scar or injury

This required Jesus to be maintain His purity by not committing any personal sin - unlike the first Adam

II. The Doctrine of Redemption.

As a result of Adam's sin, man is dominated and controlled by his sin nature -- he is enslaved to sin. **In John 8:34, Jesus said:**

“...Whosoever committeth sin is the servant of sin.”

The word *“servant”* has been translated from the Greek word **“doulos”** and should have been translated, **“slave.”** We have been enslaved to sin. But, Jesus

came to set us free.

When Jesus made this statement to the Jews of His day they didn't like it. They said '**...We are Abraham's seed, and were never in bondage to any man:**' Jesus could have asked them about all those years in Egypt in which they were in bondage, but He did not. He could have asked them about the Roman government that held them in bondage at that very hour. He could have pointed out that they were in bondage to the Law and the religious system of their day - but He didn't. Jesus didn't address those issues of bondage. He got right to the point. He said, "**...Whosoever committeth sin is the slave of sin.**" They were slaves to sin.

The Bible teaches that man is born in the slave market of sin. All men are born in sin and are slaves to sin. But, Jesus came to redeem us. So, he told the Jews, '**...If the Son therefore shall make you free, ye shall be free indeed.**

Romans 6:17-18 says:

16 Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants (slaves) ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants (slaves) of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants (slaves) of righteousness.

The Book of Job was the first book of the Bible to be written. Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. However, the book of Job had already been written at the time Moses wrote and is the oldest of all Holy Scripture. The reason I mention that fact is to help us see that the doctrine of redemption was understood by men all they way back to the earliest written record in the Bible.

Job 19:25-27:

25 For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:

26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

Some deny that Job was speaking of the Lord and say he was speaking of the

idea of some one later defending him and exonerating him from any sin that might have brought about the affliction he was experiencing. Their interpretation is based on the “principle of the Kinsman Redemption process outlined in the Mosaic Law. They forget that Job was written before the Mosaic Law and could not be based on it. All we need to do, is look at the context to understand that is a false assumption. The verse that follows Job’s declaration that his redeemer lives says,... **“And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:”** It is evident that he was speaking of the redemption God would provide.

The New Testament identifies Jesus Christ as our Redeemer. There are four Greek words which will help us better understand our redemption. We examined two of these last week - “Ago-ras-the-teh,” and “lutro-se-tai.” Let’s quickly review....

The first Greek word is “ago-ras-the-teh.” It is used in I Corinthians 6:19-20 where it is translated, “bought.”

I Corinthians 6:19-20:

19 What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

“Ago-ras-the-teh” means, “to make a purchase in the slave market.” It is used here in I Corinthians to identify the fact that Jesus Christ has purchased us from the slave market of sin.

I find it interesting that the price of a common slave, at the time of Christ, was thirty pieces of silver. That’s the price Judas received for betraying our Lord. Of course, that was not the price required for our freedom. We were purchased with the precious blood of Jesus Christ, according to our text in **I Peter 1:18-19.**

Only a free man could purchase a slave from the slave market. A slave could not own property - so, he could not purchase his own freedom. Therefore, Jesus Christ was the only one qualified to redeem us. The Old Sin Nature is passed down through the male, according to Psalms 51:5 with I Timothy 2:14-15.

David said in Psalms 51:5

51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

I Timothy 2:14-15 says:

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 *Notwithstanding she shall be saved in childbearing, , if they continue in faith and charity and holiness with sobriety.*

By harmonizing these two passages we see that the Adamic nature is passed on in the human race by the seed of the man. In speaking of his conception David indicates that the seed his mother received contained the sin nature. Paul explained to Timothy that it was through the seed of the woman that salvation would come. The phrase ***"she shall be saved in childbearing"*** in the Greek text has the definite article before the word 'childbearing.' This is not a reference to childbearing in general, but, "THE childbearing" - a reference to the Virgin Birth. The use of the definite article identifies a specific birth - the birth of Jesus Christ. Because of His virgin birth, Jesus did not receive the imputed sin of Adam. Therefore, He was not born in the slave market like the rest of us. And, He did not commit any personal sin. So, He never became enslaved to sin, but remained a free man. Therefore, He was qualified to purchase at the slave market. No other man could have purchased us from the slave market because Jesus is the only man born outside the slave market and the only one who stayed out of bondage to sin. Adam was created outside the slave market of sin but became enslaved through personal sin.

This word "**Ago-ras-the-teh**," translated, "**bought**," in I Corinthians 6:19-20, simply tells us we were purchased from the slave market.

The second word we need to study, concerning redemption, is the Greek word, "lutro-se-tai." It is translated, "**redeemed**," in Titus 2:14, where, speaking of Christ, it says:

"Who gave Himself for us, that He might redeem us from all iniquity..."

"**Lutro-se-tai**" means, "**to set free by paying the ransom.**" With His death, on the Roman cross, Jesus went into the slave market and paid our ransom in order that we might go free. With the purchase price of His blood, He provided for our freedom from the authority and penalty of sin. Prior to that payment being paid in full on the cross, we were in bondage to our old nature - we were enslaved to sin.

Romans 6:23 says:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

I John 3:9 says:

"Whosoever is born of God doth not commit sin; for His seed remaineth in Him; and He cannot sin, because He is born of God."

Some translators have translated the phrase, "**doth not commit sin**", as, "**does not practice sin.**" The Greek word for practice is "**prasso**." The word used here is "**poiei**" and it means to "**perform or commit**." Some interpret "**poiei**" here as "**practice**" because it is in the present tense -- continuous action---. I heard the president of a Christian University say, '**...if we practice sin we are not saved,...**'

and he used this verse as his proof text. He neglected to harmonize his interpretation with Paul's statement in **Romans 7** where Paul uses the word "**prasso**" - practice.

Paul Said in Romans 7:19:

"For the good that I would I do not: but the evil which I would not, that do I."

The phrase '*...that do I...*' is the Greek word **prasso** -(practice).

Ah, You see! Paul practiced sin - thus, according to that university president - Paul was not saved.

But that was a faulty interpretation, Paul was saved even though he *practiced sin*. The word in John 3:9 should not be translated '*practice*'. If '*practice*' was the meaning John intended, he would have used the word "**prasso**" - practice. But, what John said, was, "**Whosoever is born of God doth not commit sin**". The present tense correctly translated here, is saying, that, ...those who are born of God keep on not committing sin. This does not mean that the believer never commits an act of sin. But, rather, that the believer's act of sin is not charged to him, but is charged to Christ. John said ***"...for His seed remaineth in Him; and He cannot sin, because He is born of God."***

Ephesians 1:4 tells us that the believer is:

"...holy and without blame before Him..." (God)

To understand how this works we need to look at **Romans 4:7-8**

Romans 4:7-8 says:

"...Blessed are they whose iniquities are forgiven, and whose sins are covered.

~Blessed is the man to whom the Lord will not impute sin."

You see! The believer's sins are not charged to the believer. They are charged to Christ. They have already been judged on the cross.

The authority and penalty of sin were broken at Calvary!. But, Christ has also freed us from the power of sin. Yes! Now, we can have power over sin by accepting Christ as our Redeemer and getting out of the slave market of sin.

I Corinthians 10:13 says:

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

Because of Calvary, the believer is set free from the authority, penalty, and power of sin. And, praise God, one day, we will be free from the presence of sin!

The third Greek word we need to examine is “apo-lutro-sis”. Apo-lutro-sis is a strengthened form of “lutro-se-tai.” It has the prefix ‘apo’ which means, ‘from’ and speaks of a releasing from bondage upon the payment of a ransom. The distinction between **lutro-se-tai** and **apo-lutro-sis** is important. **Lutro-se-tai** emphasizes the **payment** of debt or purchase price, while, **apo-lutro-sis** emphasizes the **deliverance** as a result of the payment.

Apo-lutro-sis is used in **Hebrews 11:35** in reference to deliverance from affliction. It is used in **Luke 21:28** and **II Thessalonians 2:8** concerning the deliverance of the saints at the Second Advent of Christ. It is used in **Romans 3:24; Ephesians 1:7; Colossians 1:14** with reference to liberation from the guilt and doom of sin and freedom into a life of liberty. It is used in **Romans 8:23; I Corinthians 1:30; Ephesians 1:14;** and, in **Ephesians 4:30** of deliverance from the bondage of our physical mortal and corruptible bodies.

Apo-lutro-sis helps us understand the benefits that are ours as a result of the price Christ paid as he ransomed us from the slave market of sin. Deliverance from the Authority, penalty and power of sin; deliverance from temptation and out of affliction; deliverance from the Tribulation at the Rapture; deliverance from guilt, and deliverance from our mortality and corruption.

The fourth Greek word we need to examine is “ex-ago-rasen.” It is used in **Galatians 3:13** where it is translated, *“redeemed.”*

“Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, “Cursed is everyone that hangeth on a tree”.”

“Exagorasen” means to purchase a slave and give him his freedom in such a way that He will never be enslaved again. Christ has redeemed us from the curse of the law and we can never be put under that curse again. **Ex-ago-rasen** is a great word and affirms the doctrine of our security in Christ Jesus.

Let me quickly summarize these three words. **“Ago-ras-the-teh”** means to purchase in the slave market. **“Lutro-se-tai”** means to pay the ransom needed to set us free. **“Ex-ago-rasen”** means to purchase a slave and set him free in such a way that he will never be put in the slave market again.

Now, let's get the full impact of this picture. Jesus Christ, born as a free man through the virgin birth, maintained His free status by never committing personal sin, and came down to the slave market in order to free us. We were all in the slave market by virtue of our birth, as a result of Adam's sin. We have his imputed sin and have inherited his nature. Thus, we were born in the slave market of sin.

Remember what David said in Psalms 51:5:

"Behold I was shapen in iniquity, and in sin did my mother conceive me."

David was not saying that his mother conceived him during an act of sin. Rather, he was saying that he was conceived with a sin nature - the seed she received contained an old nature.

But, God was not willing that any should perish. So, He sent Jesus to redeem us. The purchase price was His own blood.

Hebrews 9:22 says:

"...without the shedding of blood is no remission of sin."

I Peter 1:18-19 says:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

~But with the precious blood of Christ, as of a lamb without blemish, and without spot."

But,..... Now, Don't miss this! There is another side to this story of the slave market! It's from the slave's point of view. You are the slave. You were born with a sin nature. You have committed personal sin. You are in bondage to sin.

Romans 3:23 says:

"For all have sinned and come short of the glory of God."

So, there you sit in the slave market. God, in His omniscience, saw you sitting there before He ever formed the earth and developed a plan of salvation based on grace and faith. It was then that He made plans to send His only Begotten Son to redeem you! He developed the plan of grace through which you could have His Righteousness, His Resources and His Realm at the expense of Jesus Christ. It would be offered to you on the basis of faith - in which you would place your dependency upon Him,

In our study last week we saw that faith is a transitive verb and must have an object that produces the work - or it is dead faith.

Sin required a penalty - that penalty is death.

Romans 6:23 says:

"...the wages of sin is death..."

So, God devised His plan. A plan in which He would pay the penalty. He

would become flesh and die for the sins of the world. He would bypass the imputed sin of Adam by being born of a virgin. He would keep Himself unspotted from personal sin and die a sacrificial death on the Cross, He would have a victorious resurrection conquering death and the grave, and, he would go to the slave market of sin with the purchase price- His own blood. Through His victory over death and the grave He would offer you eternal life.

In Thirty AD He did It. He cried from the cross... **“The Debt Is Paid In full!”** Now, almost two centuries, years later, there you sit in the slave market. You were born in the slave market as a result of the imputed sin of Adam - you have committed personal sins. You can't possibly redeem yourself. I have just told you that Jesus loves you and has paid the ransom price, His own blood, for your redemption. But, you just sit there. Maybe it's pride -- you have never taken charity before and you aren't going to start now. Oh, has the Devil ever deluded you. Never taken charity before? Who do you think fed you, bathed you, burped you, and cared for you when you were a baby? I'll tell you who, charity -- that's who.

Perhaps you say, "Of course, I wasn't able to do those things for myself, and I didn't ask to be born. So, someone had to assume that responsibility." Well, that is exactly your situation right now. You didn't ask to be born with an old sin nature. You didn't choose to be born in the slave market. But, you were! And, you aren't able to get yourself out of the slave market without both, the price, and the help of a free man. And, there is only one free man that has the price. His name is Jesus Christ.

Acts 4:12 says:

“Neither is there salvation in any other: for there is none other name under heave given among men, whereby we must be saved.”

I John 1:8 says:

"If we say we have no sin, we deceive ourselves, and the truth is not in us."

I John 1:10 says:

"If we say we have not sinned, we make Him a liar, and His word is not in us."

Isaiah 64:6 says:

"...our righteousnesses are as filthy rags;..."

You don't have the purchase price! But, Jesus has already paid the ransom. All you need to do is go out the gate. You can be free by going through the gate.

In John 14:6 Jesus said:

"...I am the way, the truth and the life; no man cometh unto the Father, but

by Me."

In John 8:36 He said:

"If the Son therefore shall make you free, ye shall be free indeed."

The ransom price has been paid, but you must accept it.

Romans 10:9-10 says:

"...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Romans 10:13 says:

"For whosoever shall call upon the name of the Lord shall be saved."

***"If the Son shall make you free, you shall be free indeed."
(John 8:36)***

Series: The Epistle Of First Peter

Lesson Twelve: Christ, Foreordained Now Revealed

Text: I Peter 1:20-21:

20 *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

21 *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

Introduction:

In our study last time we explored the reality of our redemption by the never depreciating blood of Christ, as of a sacrificial lamb with out birth defect or injury. Now, in this passage, we will see that although His sacrifice was foreknown before the foundation of the world it is in these last times that it has been manifested for us.

I. Exegesis of Passage:

Verse 20:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

“Who was foreordained” (pro-eg-nohs-me-nou) *having, as a matter of principle, been foreknown in a completed action in past time with that knowledge continuing through present time....*

Participle - principle

Perfect Tense - completed action with continuing result

Passive Voice - subjected acted upon

Genitive Case- case of description

Masculine Gender - initiator of action

Singular - one and only

This should not be translated foreordained - but foreknown. There is another Greek word correctly translated foreordained: pro-o-ridzo = to mark out before hand.

This word identifies the fact of a plan having been established (known completely in eternity past (before the foundation of the world). The distinction of this word is unique to our study. In the Past Tense is signifies total realization. In the aorist tense it signifies definiteness. In the Present Tense it signifies taking in knowledge. This is the Perfect Tense which defines action as complete in past time with results continuing through present time. When we couple that with the Passive Voice it refers to this action having been planned out completely in the

knowledge of God.....

(meh) The Greek Text also has the Greek word (meh). When used in conjunction with the Greek word “deh” as here in our text, it should be translated, “On the one hand, This plan for our redemption by means of the precious blood of Christ was known about in eternity past,”

“before” (pro) from before....

Preposition - helps define the action

Genitive/Ablative Case - from before

“the”

This word is not in the Greek text. The absence of the article places emphasis upon the character of the foundation of the world rather than on the specific foundation of the world.

“foundation” (katabolaes) [the] foundation (that which is laid down as norms and standards)....

Noun - thing

Genitive/Ablative Case - description and source

Feminine Gender - in response (to a need)

Singular - only one foundation of norms and standards was laid down - Christ must die for the impending sins of mankind

“of the world,” (kosmou) of [the] world system...

Noun - thing

Genitive/Ablative Case - description and origin

Masculine Gender - world system is an initiator

Before God set in motion this present world system - He planned out the sacrifice of Christ in order to redeem man. God foreknew man's decision and planned before hand for his redemption.

Thus,

on one hand, [Christ] as a matter of principle, was foreknown in a completed action in past time with that knowledge continuing through present time, from before the laying down of the foundational norms and standards of [the] world system.....

“but” (deh) but on the other hand...

‘Deh’ used with “meh” forms a comparison, “on the one hand..... but on the other hand....”

“was manifest” (pha-ne-roh-then-tos) as a matter of principle caused to be visible.....

Participle - principle
Aorist Tense - in a point of time
Passive Voice - subject was acted upon
Genitive/Ablative Case - description
Masculine gender - initiator of action
Singular -

This is an aorist active participle. Greek grammar demands that the action of the aorist active participle must precede the action of the main verb. The main verb is back in verse 18, *having been redeemed*. Before we could be redeemed Christ had to be manifest - made visible.

The plan was there in eternity past but the enactment of the plan occurred in.....

“in” (ep’) in...

Preposition - helps define action or position
Dative/Locative/Instrumental - in...

“these last” (es-cha-tou) [these] last...

Pronominal Adjective - describing
Genitive/Ablative Case - description
Masculine Gender - initiator (the appointed time initiated the action)
Singular -

“times” (chro-nohn) times.....

Noun - thing
Genitive/Ablative Case - description
Masculine Gender - initiator (the appointed time initiated the action)
Plural - times

Last times is plural to identify the various stages of this period of time. It began with Christ’s first advent and ends following the millennial reign.

“for” (dia) because of...

Preposition - helps define action
Accusative Case - establishes limits and boundaries - it is for you that He is now manifest..

“you,” (humans) you....

Pronoun - used in place of a noun
Accusative Case - establishes limit and boundaries...

Now, Verse 21 identifies who the YOU is

Verse 21

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

“Who” (tous) The ones....

Definite Article - specific

Accusative Case - case of limitation and boundaries (only those)

Masculine Gender - initiator

Plural -

“by” (dia) through the instrumentality of ...

Preposition - helps define action

Genitive/Ablative Case - through the means of or by instrument of

“him” (autou) Him (reference to Christ)....

Pronoun - referring to Christ

Genitive/Ablative Case - case of description

Masculine Gender - initiator of action

Third Person Singular-

It is important to understand what Peter is saying here.....

He is telling us that Christ is the instrument thorough which we are able to believe in God....

“do believe” (pis-tous) have total dependency...

Pronominal Adjective - ascribing the quality of dependency...

Accusative Case - establishes limits and boundaries (only those who are dependent...)

Masculine Gender - those initiating dependency

Plural -

“in” (eis) unto...

Preposition - helps define action

Accusative Case - establishes limits and boundaries (unto Him alone)

This preposition emphasizes the motion of entrance not the position in. Thus, the emphasis is upon the act of dependency in.....

“God,” (theon) God....

Noun - person

Accusative Case - establishes limits and boundaries

Masculine Gender - initiator of action

Singular-

There is something unusual here in the Greek text. The article does not precede the word ‘theon’ - God. Therefore the emphasis is not simply upon who God is - but what His qualities and character is. This is not a

reference to God the Father - it refers to the Godhead. All three members of the Godhead were instrumental in the resurrection of Christ. Jesus said, They do not take my life but I lay it down, and if I lay it down I will take it up again, Yet, both the Father and the Holy Spirit are said to have raised Him up. This word without the article (the) indicates the reality of that.

“that” (ton) the one...

Definite Article - specific

Singular - the one God (though three in person)

“raised” (eh-gei-ran-ta) having in a point of time, as a matter of principle, raised....

Participle - principle

Aorist Tense - in a point of time

Active Voice - God did the raising

Accusative Case - limitation and boundaries

Masculine Gender - initiated action

Greek grammar dictates that the Action of the aorist active participle precedes the action of the main verb - the main verb here is *having been redeemed!* That phrase was found back in verse 18.

“him” (auton) = Him (Christ).....

Pronoun - referring to Christ

Accusative Case - limits and boundaries (only Christ)

“up from” (ek) out from among....

Preposition - helps define the action

Genitive/Ablative - description (out from among).....

“the dead,” (nek-rohn) [the] dead.....

Pronominal Adjective - describing those that are dead

Genitive/Ablative Case - description (out from the dead with an emphasis on the characteristics of being deadness)

Masculine Gender - initiators (now, we need to note that death is the result of a persons own initiation - the soul that sinneth it shall die...)

So, God raised Jesus out from among those that are dead.... dead by their own action or inaction

“and” (kai) and...

Coordinating Conjunction leading to another event...

“gave” (don-ta) having, as a matter of principle, given....

Participle - principle

Aorist Tense - in a point of time
Active Voice - Subject - God produced the action
Accusative Case - establishes limits and boundaries
Masculine Gender - initiator of action

The action of this aorist active participle preceded the action of the main verb, *having been redeemed*. There could be no redemption without his God having given....

“him” (auton) to Him (Christ).....
Pronoun - person

“glory” (doxan) = honor and esteem resulting from a good opinion based on character....

Noun - thing
Accusative Case - establishes limits and boundaries (This is the only way God now sees Christ)
Feminine Gender - this honor and esteem is God’s response to Christ’s performance

“that” (hoste) - in order that....
Superordinating Conjunction

This glorification of Christ was in order that, “your faith and hope might be in God.

“your” (humohn) your...
Personal Pronoun - your
Genitive/Ablative Case - genitive of source (the faith and hope that comes from you as a source)
Plural - all believers

“faith” (taen)(pistin) specific dependency.....
Noun - thing
Accusative Case - establishes limits and boundaries (the dependency - specific - the use of the article indicates only dependency)
Feminine Gender - faith is a response

“and” (kai) and even....
Coordinating Conjunction without the article ties faith and hope together.

“hope” (el-pi-da) confident expectation...
Noun - thing
Accusative Case - establishes limits and boundaries
Feminine Gender - response

“might be” (einai) might continue to be as a matter of purpose.....

Infinitive - denotes purpose

Present Tense - continuous action

Active Voice - the believer continue to make it his purpose to place his dependency even his confident expectation upon God.

“in” (eis) upon...

Preposition - helps define action (this preposition emphasizes the progress of action..... upon.....

Accusative Case - establishes limits and boundaries

“God.” (theon) God!

Noun - person

Accusative Case - establishes limits and boundaries (only upon God)

Masculine Gender - God initiates the action

Once again, the article (the word ‘the’) is not used here. So the emphasis is on the character and qualities of God rather than the person of God. The means by which we place our dependency and confident expectation on God is Christ.

Notice that the text back in verses 18 and 19 identify Christ as the means of our redemption. Not - Jesus! Not - The Lord! Christ! Why, Christ? Because He is the “Anointed One” - the “Sent One” of God, sent to redeem us. He is the means by which we are able to place our dependency - even our confident expectation of God (the God Head) with all of the attributes of God His...

Sovereignty

Omnipotence

Righteousness

Eternalness

Omniscience

Omnipresence

Love

Expanded translation of verses 20-21 *“On one hand, [Christ] as a matter of principle, was foreknown in a completed action in past time with that knowledge continuing through present time, from before the laying down of the foundational norms and standards of [the] world system.....but on the other hand... as a matter of principle He was caused to become visible in these last times because of you who through the instrumentality of Him have total dependency unto God, the one who as a matter of principle raised Him [Christ] out from among the dead and having as a matter of principle given Him honor and esteem based upon a good opinion of His character, in order that your dependency and confident expectation might continue to be upon God (the character of God).*

II. Redemption Required The Aorist Active Participles

Several things had to happen in order for us to have redemption. These things are illustrated through the use of the Aorist Participles found in our text. We mentioned earlier that the action of the Aorist Participle must precede the action of the main verb. The main verb in this passage is “redeemed” found in verses 18-19.

Expanded Translation of verses 18-19

Knowing completely in the past with the result that you continue to know that the ransom price paid by which you were redeemed was not paid with little silver coins which can depreciate in value, out of and away from the futile manner of life which has been passed down from generation to generation, but, with that which retains its value, the blood of Christ, as of a lamb without birth defect or injury.

Now, What Peter is saying is that this redemption had to be preceded by the things he illustrates through the use of these aorist participles.

Let's look at them.....

A. An Aorist Passive Participle:

“was manifest” (pha-ne-roh-then-tos) as a matter of principle Christ was caused to be visible.....

Participle - principle

Aorist Tense - in a point of time

Passive Voice - subject was acted upon

Genitive/Ablative Case - description

Masculine gender - initiator of action

Singular -

Christ had to be made visible to man in order for man to have an object for his faith.

B. First Aorist Active Participle:

“raised” (eh-gei-ran-ta) having in a point of time, as a matter of principle, raised....

Participle - principle

Aorist Tense - in a point of time

Active Voice - God did the raising

Accusative Case - limitation and boundaries

Masculine Gender - initiated action

C. Second Aorist Active Participle:

“gave” (don-ta) having, as a matter of principle, given....

Participle - principle

Aorist Tense - in a point of time

Active Voice - Subject - God produced the action

Accusative Case - establishes limits and boundaries

Masculine Gender - initiator of action

The action of this aorist active participle preceded the action of the main verb, *having been redeemed*. There could be no redemption without his God having given....

“him” (auton) to Him (Christ)....

Pronoun - person

“glory;” (doxan) = honor and esteem resulting from a good opinion based on character....

Noun - thing

Accusative Case - establishes limits and boundaries (This is the only way God now sees Christ)

Feminine Gender - this honor and esteem is God's response to Christ's

D. Scripture Documentation:

John 1:1-5, 9-14 says

1 *In the beginning was the Word, and the Word was with God, and the Word was God.* 2 *The same was in the beginning with God.* 3 *All things were made through him; and without him was not anything made that hath been made.* 4 *In him was life; and the life was the light of men.* 5 *And the light shineth in the darkness; and the darkness apprehended it not.....*9 *There was the true light, [even the light] which lighteth every man, coming into the world.* 10 *He was in the world, and the world was made through him, and the world knew him not.* 11 *He came unto his own, and they that were his own received him not.* 12 *But as many as received him, to them gave he the right to become children of God, [even] to them that believe on his name:* 13 *who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* 14 *And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.*

Conclusion:

1. Christ is the means of our redemption.
2. He purchased our freedom at the slave market of sin in such a way as to prevent us from ever being an involuntary slave again.

3. **The purchase price that was paid was His blood - it always remains sufficient for our sins. It does not depreciate or fluctuate in value as does silver coins.**
4. **This plan was in the mind of God in eternity past. but in order to make it work Christ had to come and manifest God to us and then be glorified in order that we might place our dependency and confidence on God.**
5. **By placing our dependency on Him we have salvation.**
6. **By placing our confident expectation on Him we have peace.**

Series: The Epistle Of First Peter

Lesson Thirteen: Requirements For Redemption

Text: I Peter 1:20-21:

20 *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

21 *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

Introduction:

In our previous study we have explored the reality of our redemption by the never depreciating blood of Christ, as of a sacrificial lamb with out birth defect or injury. In these last verses we have observed that although His sacrifice was foreknown before the foundation of the world it is in these last times that it has been manifested for us.

We have also seen that there are some pre-requisites for redemption. Peter's use of the Aorist Active Participle has brought this to our attention. A Greek participle indicates a principle. An Aorist Active Participle identifies an action that must occur before the main action being described, that is, before the action of the main verb. Now, don't get lost in the grammar here, rather, let us understand what God's Word is saying concerning Redemption.

Redemption is the main action of this particular passage. That action is described in verses 18-19. The expanded translation of these two verses says,

Expanded Translation of verses 18-19

You have acquired completely in the past, with the result that you continue to know, that the ransom price paid by which you were redeemed was not paid with little silver coins which can depreciate in value, out of and away from the futile manner of life which has been passed down from generation to generation, but, with that which retains its value, the blood of Christ, as of a lamb without birth defect or injury.

The word here, that defines the main action is "*redeemed*." It is translated from the Greek word. "(eh-lutroh-thae-teh) means that you have had the ransom price paid to set you free.

This word is a,

Verb - expresses action

Indicative Mood - mood of reality

Aorist Tense - point of time removed from time and perpetuated

Passive Voice - some one else did the redeeming

It emphasizes that reality that the ransom price that was paid in order to set us free...

I. Redemption Required The Aorist Active Participles

Several things had to happen in order for us to have redemption. These things are illustrated through the use of the Aorist Participles found in our text. We mentioned earlier that the action of the Aorist Participle must precede the action of the main verb. The main verb in this passage is “redeemed” found in verses 18-19.

Expanded Translation of verses 18-19

Knowing completely in the past with the result that you continue to know that the ransom price paid by which you were redeemed was not paid with little silver coins which can depreciate in value, out of and away from the futile manner of life which has been passed down from generation to generation, but, with that which retains its value, the blood of Christ, as of a lamb without birth defect or injury.

Now, What Peter is saying is that this redemption had to be preceded by the things he illustrates through the use of these aorist participles.

Let's look at them.....

A. First Aorist Active participle:

“was manifest” (pha-ne-roh-then-tos) as a matter of principle caused to be visible.....

Participle - principle

Aorist Tense - in a point of time

Passive Voice - subject was acted upon

Genitive/Ablative Case - description

Masculine gender - initiator of action

Singular -

Christ had to be made visible to man in order for man to have an object for his faith.

B. Second Aorist Active Participle:

“raised” (eh-gei-ran-ta) having in a point of time, as a matter of principle, raised....

Participle - principle

Aorist Tense - in a point of time

Active Voice - God did the raising

Accusative Case - limitation and boundaries

Masculine Gender - initiated action

C. Scripture Documentation:

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II. Let's Review The Doctrine of Redemption.

As a result of Adam's sin, man is dominated and controlled by his sin nature -- he is enslaved to sin. **In John 8:34, Jesus said:**

"...Whosoever committeth sin is the servant of sin."

The word "**servant**" has been translated from the Greek word "**doulos**" and should have been translated, "**slave**." We have been enslaved to sin. But, Jesus came to set us free.

When Jesus made this statement to the Jews of His day they didn't like it. They said '*...We are Abraham's seed, and were never in bondage to any man:*' Jesus could have asked them about all those years in Egypt in which they were in bondage, but He did not. He could have asked them about the Roman government that held them in bondage at that very hour. He could have pointed out that they were in bondage to the Law and the religious system of their day - but He didn't. Jesus didn't address those issues of bondage. He got right to the point. He said, "*...Whosoever committeth sin is the slave of sin.*" They were slaves to sin.

The Bible teaches that man is born in the slave market of sin. All men are born in sin and are slaves to sin. But, Jesus came to redeem us. So, he told the Jews, '*...If the Son therefore shall make you free, ye shall be free indeed.*

Romans 6:17-18 says:

16 *Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants (slaves) ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

17 *But God be thanked, that ye were the servants (slaves) of sin, but ye*

have obeyed from the heart that form of doctrine which was delivered you.

18 *Being then made free from sin, ye became the servants (slaves) of righteousness.*

The Book of Job was the first book of the Bible to be written. Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. However, the book of Job had already been written at the time Moses wrote and is the oldest of all Holy Scripture. The reason I mention that fact is to help us see that the doctrine of redemption was understood by men all they way back to the earliest written record in the Bible.

Job 19:25-27:

25 *For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:*

26 *And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:*

27 *Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.*

Some deny that Job was speaking of the Lord and say he was speaking of the idea of some one later defending him and exonerating him from any sin that might have brought about the affliction he was experiencing. Their interpretation is based on the “principle of the Kinsman Redemption process outlined in the Mosaic Law. They forget that Job was written before the Mosaic Law and could not be based on it. All we need to do, is look at the context to understand that is a false assumption. The verse that follows Job’s declaration that his redeemer lives says,... **“And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:”** It is evident that he was speaking of the redemption God would provide.

The New Testament identifies Jesus Christ as our Redeemer. In our previous study we were introduced to four Greek words which will help us better understand our redemption. Let’s quickly review....

The first Greek word is “ago-ras-the-teh.” It is used in I Corinthians 6:19-20 where it is translated, “bought.”

I Corinthians 6:19-20:

19 *What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?*

20 *For ye are bought with a price: therefore glorify God in your body,*

and in your spirit, which are God's.

"**Ago-ras-the-teh**" means, "**to make a purchase in the slave market.**" It is used here in **I Corinthians** to identify the fact that Jesus Christ has purchased us from the slave market of sin.

Only a free man could purchase a slave from the slave market. A slave could not own property - so, he could not purchase his own freedom. Therefore, Jesus Christ was the only one qualified to redeem us. The Old Sin Nature is passed down through the male, according to Psalms 51:5 with I Timothy 2:14-15.

David said in Psalms 51:5

51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

I Timothy 2:14-15 says:

14 *And Adam was not deceived, but the woman being deceived was in the transgression.*

15 *Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

By harmonizing these two passages we see that the Adamic nature is passed on in the human race by the seed of the man. In speaking of his conception David indicates that the seed his mother received contained the sin nature. Paul explained to Timothy that it was through the seed of the woman that salvation would come. The phrase "***she shall be saved in childbearing***" in the Greek text has the definite article before the word 'childbearing.' This is not a reference to childbearing in general, but, "THE childbearing" - a reference to the Virgin Birth. The use of the definite article identifies a specific birth - the birth of Jesus Christ. Because of His virgin birth, Jesus did not receive the imputed sin of Adam. Therefore, He was not born in the slave market like the rest of us. And, He did not commit any personal sin. So, He never became enslaved to sin, but remained a free man. Therefore, He was qualified to purchase at the slave market. No other man could have purchased us from the slave market because Jesus is the only man born outside the slave market and the only one who stayed out of bondage to sin. Adam was created outside the slave market of sin but became enslaved through personal sin.

This word "**Ago-ras-the-teh**," translated, "**bought**," in I Corinthians 6:19-20, simply tells us we were purchased from the slave market.

The second word we need to study, concerning redemption, is the Greek word, "lutro-se-tai." It is translated, "**redeemed**," in **Titus 2:14**, where, speaking of Christ, it says:

"Who gave Himself for us, that He might redeem us from all iniquity..."

"**Lutro-se-tai**" means, "**to set free by paying the ransom.**" With His death, on the Roman cross, Jesus went into the slave market and paid our ransom in order that we might go free. With the purchase price of His blood, He provided for our freedom from the authority and penalty of sin. Prior to that payment being paid in full on the cross, we were in bondage to our old nature - we were enslaved to sin.

Romans 6:23 says:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

I John 3:9 says:

"Whosoever is born of God doth not commit sin; for His seed remaineth in Him; and He cannot sin, because He is born of God."

Some translators have translated the phrase, "**doth not commit sin**", as, "**does not practice sin.**" The Greek word for practice is "**prasso.**" The word used here is "**poiei**" and it means to "**perform or commit.**" Some interpret "**poiei**" here as "**practice**" because it is in the present tense -- continuous action---. I heard the president of a Christian University say, '**...if we practice sin we are not saved,...**' and he used this verse as his proof text. He neglected to harmonize his interpretation with Paul's statement in **Romans 7** where Paul uses the word "**prasso**" - practice.

Paul Said in Romans 7:19:

"For the good that I would I do not: but the evil which I would not, that do I."

The phrase '**...that do I...**' is the Greek word **prasso** -(practice).

Ah, You see! Paul practiced sin - thus, according to that university president - Paul was not saved.

But that was a faulty interpretation, Paul was saved even though he **practiced sin**. The word in John 3:9 should not be translated '**practice**'. If '**practice**' was the meaning John intended, he would have used the word "**prasso**" - practice. But, what John said, was, "**Whosoever is born of God doth not commit sin**". The present tense correctly translated here, is saying, that, ...those who are born of God keep on not committing sin. This does not mean that the believer never commits an act of sin. But, rather, that the believer's act of sin is not charged to him, but is charged to Christ. John said "**...for His seed remaineth in Him; and He cannot sin, because He is born of God.**"

Ephesians 1:4 tells us that the believer is:

“...holy and without blame before Him...” (God)

To understand how this works we need to look at **Romans 4:7-8**

Romans 4:7-8 says:

“...Blessed are they whose iniquities are forgiven, and whose sins are covered.

~Blessed is the man to whom the Lord will not impute sin.”

You see! The believer's sins are not charged to the believer. They are charged to Christ. They have already been judged on the cross.

The authority and penalty of sin were broken at Calvary!. But, Christ has also freed us from the power of sin. Yes! Now, we can have power over sin by accepting Christ as our Redeemer and getting out of the slave market of sin.

I Corinthians 10:13 says:

“There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.”

Because of Calvary, the believer is set free from the authority, penalty, and power of sin. And, praise God, one day, we will be free from the presence of sin!

The third Greek word we examined was “apo-lutro-sis”. **Apo-lutro-sis** is a strengthened form of “lutro-se-tai.” It has the prefix ‘apo’ which means, ‘from’ and speaks of a releasing from bondage upon the payment of a ransom. The distinction between **lutro-se-tai** and **apo-lutro-sis** is important. **Lutro-se-tai** emphasizes the **payment** of debt or purchase price, while, **apo-lutro-sis** emphasizes the **deliverance** as a result of the payment.

Apo-lutro-sis helps us understand the benefits that are ours as a result of the price Christ paid as he ransomed us from the slave market of sin. Deliverance from the Authority, penalty and power of sin; deliverance from temptation and out of affliction; deliverance from the Tribulation at the Rapture; deliverance from guilt, and deliverance from our mortality and corruption.

The fourth Greek word we examined was “ex-ago-rasen.” It is used in **Galatians 3:13** where it is translated, ***“redeemed.”***

“Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, “Cursed is everyone that hangeth on a tree.”

“Exagorasen” means to purchase a slave and give him his freedom in such a way

that He will never be enslaved again. Christ has redeemed us from the curse of the law and we can never be put under that curse again. **Ex-ago-rasen** is a great word and affirms the doctrine of our security in Christ Jesus.

Let me quickly summarize these three words. "**Ago-ras-the-teh**" emphasizes the action of making a purchase in the slave market. "**Lutro-se-tai**" emphasizes the paying of the ransom needed to set us free. "**Apo-lutro-sis**" emphasizes the deliverance of the slave as a result of the payment. "**Ex-ago-rasen**" emphasizes the act of purchasing a slave and setting him free in such a way that he will never be put in the slave market again.

Now, let's get the full impact of this picture. Jesus Christ, born as a free man through the virgin birth, maintained His free status by never committing personal sin, and came down to the slave market in order to free us. We were all in the slave market by virtue of our birth, as a result of Adam's sin. We have his imputed sin and have inherited his nature. Thus, we were born in the slave market of sin.

Remember what David said in Psalms 51:5:

"Behold I was shapen in iniquity, and in sin did my mother conceive me."

David was not saying that his mother conceived him during an act of sin. Rather, he was saying that he was conceived with a sin nature - the seed she received contained an old nature.

But, God was not willing that any should perish. So, He sent Jesus to redeem us. The purchase price was His own blood.

Hebrews 9:22 says:

"...without the shedding of blood is no remission of sin."

I Peter 1:18-19 says:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

~But with the precious blood of Christ, as of a lamb without blemish, and without spot."

But,..... Now, Don't miss this! There is another side to this story of the slave market! It's from the slave's point of view. You are the slave. You were born with a sin nature. You have committed personal sin. You are in bondage to sin.

Romans 3:23 says:

"For all have sinned and come short of the glory of God."

So, there you sit in the slave market. God, in His omniscience, saw you sitting there before He ever formed the earth and developed a plan of salvation based on grace and faith. It was then that he made plans to send His only Begotten Son to redeem you! He developed the plan of grace through which you could have His Righteousness, His Resources and His Realm at the expense of Jesus Christ. It would be offered to you on the basis of faith - in which you would place your dependency upon Him,

In our previous study we have seen that faith is a transitive verb and must have an object that produces the work - or it is dead faith.

Sin required a penalty - that penalty is death.

Romans 6:23 says:

“...the wages of sin is death...”

So, God devised His plan. A plan in which He would pay the penalty. He would become flesh and die for the sins of the world. He would bypass the imputed sin of Adam by being born of a virgin. He would keep Himself unspotted from personal sin and die a sacrificial death on the Cross, He would have a victorious resurrection conquering death and the grave, and, he would go to the slave market of sin with the purchase price- His own blood. Through His victory over death and the grave He would offer you eternal life.

In Thirty AD He did It. He cried from the cross... **“The Debt Is Paid In full!”**

Now, 1968, years later, there you sit in the slave market. You were born in the slave market as a result of the imputed sin of Adam - you have committed personal sins. You can't possibly redeem yourself. I have just told you that Jesus loves you and has paid the ransom price, His own blood, for your redemption. But, you just sit there. Maybe it's pride -- you have never taken charity before and you aren't going to start now. Oh, has the Devil ever deluded you. Never taken charity before? Who do you think fed you, bathed you, burped you, and cared for you when you were a baby? I'll tell you who, charity -- that's who.

Perhaps you say, "Of course, I wasn't able to do those things for myself, and I didn't ask to be born. So, someone had to assume that responsibility." Well, that is exactly your situation right now. You didn't ask to be born with an old sin nature. You didn't choose to be born in the slave market. But, you were! And, you aren't able to get yourself out of the slave market without both, the price, and the help of a free man. And, there is only one free man that has the price. His name is Jesus Christ.

Acts 4:12 says:

“Neither is there salvation in any other: for there is none other name

under heave given among men, whereby we must be saved."

I John 1:8 says:

"If we say we have no sin, we deceive ourselves, and the truth is not in us."

I John 1:10 says:

"If we say we have not sinned, we make Him a liar, and His word is not in us."

Isaiah 64:6 says:

"...our righteousnesses are as filthy rags;..."

You don't have the purchase price! But, Jesus has already paid the ransom. All you need to do is go out the gate. You can be free by going through the gate.

In John 14:6 Jesus said:

"...I am the way, the truth and the life; no man cometh unto the Father, but by Me."

In John 8:36 He said:

"If the Son therefore shall make you free, ye shall be free indeed."

The ransom price has been paid, but you must accept it.

Romans 10:9-10 says:

"...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Romans 10:13 says:

"For whosoever shall call upon the name of the Lord shall be saved.

Conclusion:

- 1. Christ is the means of our redemption.**
- 2. He purchased our freedom at the slave market of sin in such a way as to prevent us from ever being an in-volunteer slave again.**
- 3. The purchase price that was paid was His blood - it always remains sufficient for our sins. It does not depreciate or fluctuate in value as does silver coins.**
- 4. This plan was in the mind of God in eternity past. but in order to make it**

work Christ had to come and manifest God to us and then be glorified in order that we might place our dependency and confidence on God.

- 5. By placing our dependency on Him we have salvation.**
- 6. By placing our confident expectation on Him we have peace.**

***“If the Son shall make you free, you shall be free indeed.”
(John 8:36)***

Series: The Epistle Of First Peter

Lesson Fourteen: The Basis For Love

Text: I Peter 1:22

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently:

Introduction:

Purification of our souls through the obedience to truth takes us into brotherly love - but that is not enough, we are commanded to Love one another self-sacrificially, with a pure heart, fervently!

Let's Look At It.....

I. Exegesis of Passage:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently:

“Seeing ye have purified” (hae-gni-ko-tes) = having, by your action, as a matter of principle, purified, in a completed action with the results continuing forever...

Participle - expresses purpose

Perfect Tense - completed action in past time with continuing results

Active Voice - the subject produces the action The active voice here rules out man being predestinated apart from his choice. We must exercise faith upon the provision of grace God has made available.

Nominative Case - case of identification - identifies the action taking place

Masculine Gender - subject initiates the action

Second Personal Plural - all believers

“your souls” (tas)(psuchas)(humon) the souls of you....

(tas) - the..

Definite Article - the use of the article here stresses the specific identify of the noun that follows it (soul). Thus the emphasis is on the identity of your soul rather than the qualities or characteristics of you soul.

(psuchas) souls....

Noun - thing

Accusative Case - establishes the limits and boundaries (this purification is limited to your soul)

Feminine Gender - responder (Ah, you see, the soul is a responder) The Identity of the soul is being stressed rather than the characteristics of the soul - the soul is characterized as being desperately wicked. But here is the emphasis on the identity of the soul. It is identified as having: mentality, volition, emotion, self consciousness, and conscience. It is identified as the Id or the ego. And God designed it as a responder - we can respond to Him and His plan for our lives are we can reject Him - the choice is ours.

Plural - this does not mean that we each have a plurality of souls but that more than one person is being addressed here.

(humon) - of you

Pronoun - your

Genitive Case - case of possession

Second Person Plural - of you all

“in” (ehn) in...

Preposition - helps define the action

Dative/Locative/Instrumental Case - This case form identifies:

Dative: our advantage as a result of obedience and purification

Locative: in the sphere of obedience

Instrumental: the means by which we are purified - obedience

“obeying” (tae)(hupa-ko-ae) the obedience....

Noun- thing (obedience) used with the article (the specific obedience)

Dative/Locative/Instrumental Case - This case form identifies:

Dative: our advantage as a result of obedience and purification

Locative: in the sphere of obedience

Instrumental: the means by which we are purified - obedience

The use of the noun for obedience instead of the verb identifies the sphere in which we have once and for all obtained purification. The use of the noun instead of the verb eliminates continued obedience as a means of salvation. Our souls have been once and for all purified in the sphere of the obedience to the truth....

“the” (taes) to the specific....

Definite Article - specific

“truth” (aletheias) truth....

Noun - person, place, or thing - here it is all three

Truth is a Person - Jesus Christ is the Truth

John 14:6 says,

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Truth is a Place - there is a position or place of truth

John 16:13 says,

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:

Truth is a Thing- truth is an object

John 17:17 says,

Sanctify them through thy truth: thy word is truth.

Genitive Case - description (Truth is described as what we obeyed)

Feminine Gender - response

Jesus came in response to our need and gave us the truth to set us free.

John 8:32 says,

And ye shall know the truth, and the truth shall make you free.

Singular- There is only one Truth and He is manifested in person place and thing - even Jesus Christ.

“through the Spirit” This phrase is not in the Greek Text

“unto” (eis) entering into...

Preposition - helps express action with an emphasis here on the action of entering into.....

Accusative Case - establishes limits and boundaries

The grammar indicates a result of our purification in obedience to the truth is that we *enter into*

“unfeigned” (an-u-po-kri-ton) un-pretended....

Adjective - modifies the noun (love of the brethren)

Accusative Case - establishes limits and boundaries

Feminine Gender - a response

Singular - there is to be a single response - *un-pretended*....

This word is used emphatically in the sentence - strong emphasis!

“love of the brethren,” (philadelphian) responsive love to brethren

Noun - thing

Accusative Case - establishes limits and boundaries

Feminine Gender - response

Singular - one response

So, Peter says that having once and for all been purified in the sphere of obedience to the truth, we enter into a responsive love for the brethren.

However, Peter now, goes on to say that is not enough. While a responsive love is the result of our obedience to the truth we need to go beyond that.

“[see that ye] love one another with a pure heart fervently:”

“[see that ye]” This phrase is not in the Greek text but is implied in the next word.....

“love” (agape-sa-te) love self-sacrificially, manifesting that love through giving and continue to love regardless of the response....

Verb - expresses action

Imperative Mood - a command

Aorist Tense - repeated points of time

Active Voice - you produce this action

Second Person Plural - all of you

The Active Voice might create a problem for some of you. But, we need to remember that when we walk in the sphere of the Holy Spirit that this self-sacrificial love is the production of being under His control.

Now, this self-sacrificial love is to be directed to.....

“one another” (al-le-lous) = one another of the same kind (Believers)

Noun - persons

Accusative Case - establishes limits and boundaries

Masculine Gender - initiators of action

Second Person Plural - all other Believers

Then Peter says...

“with a pure heart fervently:”

“with” (ek) out of

Preposition - helps express action

Ablative Case - from or out of..

“a pure” Not In Greek Text

“heart” (kardias) (your) heart..... (functioning mind)

Noun - thing

Genitive/Ablative Case - describing the source from which this love is to come

The use of the word “kardias” here is idiomatic - it is a reference to the function mind, to the right frontal lobe where one’s norms and standards dictate behavior.

Then, Peter adds the command....

“fervently:” (ek-te-nohs) earnestly

Adjectival Adverb indicating the fervency of the love that is commanded.

II. Expanded Translation of Verse 22:

Having, by your action, as a matter of principle, purified, your souls in a completed action with the results continuing forever, in the sphere of obedience to the truth into un-pretended responsive love for the brethren - love each other (believers) self-sacrificially, manifesting that love through giving and continue to love regardless of the response - from your functioning mind - earnestly!

III. Application Principles From The Text:

1. The Believer has once and all, completely purified his or her soul by means being in the sphere of the obedience to the truth. This is a completed action at the point of faith in Christ and this purification continues forever.
2. This results in our moving into a position of responsive brotherly love. This is a reflexive act that results in our now having a natural responsive love for other believers. But notice - it is based on response.

3. **However, this is not enough. We are here command to love each other with a self-sacrificial love that manifests itself in giving regardless of the response.**
4. **This self-sacrificial love is an expression of the heart (function mind) and operates from the Believer's frame of reference that has been programmed by the Word of God and controlled by the Holy Spirit.**
5. **The way we accomplish this is by accepting the Word of God as the means of conduct for our lives and living in the sphere of the Spirit. When we are controlled by the Holy Spirit the natural production of the Spirit is evident in our lives; Love, joy, Peace, Long-suffering, gentleness, goodness, faithfulness, meekness, and self control. These are the nine attributes of the single production when the Holy spirit is in control.**
6. **The Holy Spirit took control of our lives at salvation. But through sin (mental sin, sins of the tongue, or overt action) we give the control back to our Old Sin Nature.**
7. **The private confession of sin is the single means of restoring that control to the Holy Spirit and thus having the ability to love other believers with the self sacrificial love that manifests itself in giving as required here of every believer.**

Series: The Epistle Of First Peter

Lesson Fifteen: The Incorruptible Seed

Text: I Peter 1:23-25

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

I. EXEGESIS OF VERSE 23

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

“Being born again” (ana-ge-gen-nae-menoi) having been regenerated as a matter of principle in a completed action with the results continuing forever

Participle— principle

Perfect Tense— completed action with continuing results

Passive Voice— something done to you

Nominative Case— designation

Masculine Gender— initiation of a new life

Second Person— you

Plural— all believers

“not” (ouk)= not

Negative Adverb

“of” (ek) = from

Preposition - helps define action

Ablative Case— separation from

“corruptible” (ph-thar-taes)= that which is subject to being corrupted.....

Adjective— denoting a quality

Genitive Case— description

Feminine Gender— a response

“seed” (sporas) that which generates offspring

Noun - thing

Genitive Case— description

Feminine Gender— a response

“but” (alla)= (strongest conjunction of contrast)— BUT!

Superordinating Conjunction

“of incorruptible” (aphtharton)= not subject corruption....

Adjective— denoting a quality

Genitive Case— description

Feminine Gender— a response

“by” (dia)= through the instrument of

Preposition - helps define action

Genitive Case - case of description

“the word of God which liveth and abideth for ever”

THE GREEK TEXT SAYS:

(lo-gon)	(dzohn-tos)	(the-ou)	(kai)	(me-non-tos)
word	living	God	and	remaining

Translated: (the) Word - living, of God - remaining

“living” (dzon-tas)= continually living as a matter of principle

Participle— principle

Present Tense— continuous action

Active Voice— continually lives by its own action

Genitive Case— description

Masculine Gender— initiator

Singular one

“and” (kai)= and

Coordinating Conjunction

“abideth” (menontos)= continually abiding as a matter of principle

Participle— principle

Present Tense— continuous action

Active Voice— remains by its own action

Genitive Case— description

Masculine Gender— initiator

“word” (logou)= used here in reference to the Lord—

(no article places emphasis on the quality of the expression of God revealed through Jesus as the word. ie; John 1:1—18).

This is a different word from that which is used in verse 21 where the word is rhema. There is a play on words between this verse and verse 25. We will look at that when we get to verse 25

Noun— Person of Lord Jesus Christ
Genitive Case— description
Masculine Gender— initiator

“of God” (theou)= of God

Noun— Person
Genitive Case— description
Masculine Gender— initiator

EXPANDED TRANSLATION OF VERSE 23 *“Having, as a matter of principle, been regenerated in a completed action with results continuing forever, not from seed which is subject to corruption, but, which is not subject to corruption, through the instrument of the continually living and continually abiding word of God.”*

II. EXEGESIS OF VERSE 24

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.”

“For” (doiti)= because

Subordinating Conjunction introducing a reference from Isaiah 40:6—8

“all” (pasa)= every kind of

Adjective used without the article it means every kind of
Nominative Case— designation
Feminine Gender— responder

“flesh” (sarx)= flesh

Noun— thing
Nominative Case— designation
Feminine Gender— responder

“is as” (hohs)= is as

Subordinating Conjunction

“grass” (chortos)= grass

Noun - thing
Nominative Case— designation

Masculine Gender— initiator

“and” (kai)= and

Coordinating Conjunction

“all” (pasa)= every kind of

Adjective - makes an assertion about flesh - every kind of it

Nominative Case— designation

Feminine Gender— responder

“the glory” (doxa)= honor or esteem resulting from a good opinion based on character

Noun - thing

Nominative Case— designation

Feminine Gender— response

“of man” NOT IN GREEK TEXT

“of it” (autes)= of it...

Pronoun - referring to flesh

Genitive Case— genitive of possession

Feminine Gender— responder

Third Person

“as” (hohs)= is as

Subordinating Conjunction

“the” NOT IN GREEK TEXT

No Definite Article - Emphasis is upon the characteristics of the blossom of grass (it is temporal)

“flower” (anthos)= blossom

Noun— thing

Nominative Case— designation

Neuter - thing

“of grass” (chortou)= of grass

Noun- thing

Genitive Case— genitive of source

Masculine Gender— initiator or the blossom

“The” (ho)= The

Definite Article - specific

Nominative Case— designation

Masculine Gender— initiator

“grass” (chortos)= grass

Noun— thing

Nominative Case— designation

Masculine Gender— initiator

“withereth” (ex-er-an-the)= dried up in a point of time

Verb— expresses action

Indicative Mood— reality

Aorist Tense— in a point of time

Passive Voice— subject received the action

Third Person— it

“and” (kai)= and

Coordinating Conjunction

“the” (to)— the

Definite Article - specific

Nominative Case— designation

Neuter— thing

“flower” (anthos)= blossom

Noun - thing

Nominative Case— designation

Neuter—object

“thereof” NOT IN GREEK TEXT

“falleth away” (exepesen)= fell out in a point of time

Verb— expresses action

Indicative Mood— reality

Aorist Tense— in a point of time

Active Voice— fell out by itself

Third Person— it

EXPANDED TRANSLATION OF VERSE 24 *“Because every kind of flesh is as grass and every kind of honor or esteem resulting from a good opinion based on its character is as the blossom of grass. The grass in a point of time dried out and the blossom, at that point of time fell out.”*

III. EXEGESIS OF VERSE 25

“But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

“But” (deh)= But

Superordinating Conjunction

“the” (to)= the

Definite Article - specific

Nominative Case— designation

Neuter— neither initiator or responder but a tool used

“word” (rhema)= word which has been comprehended and is usable

Noun— thing

Nominative Case— designation

Neuter— a tool

“of the Lord” (kuriou)= of (the) Lord— emphasis of authority as deity

Noun - thing

Genitive Case— genitive of source

Masculine Gender— initiator

“endureth” (menei) = really does continually abide of itself

Verb— expresses action

Indicative Mood— reality

Present Tense— continuous action

Active Voice— action of itself

Third Person— it

“for ever” THE GREEK TEXT SAYS:

“eis” = unto

Preposition - helps define action

Accusative Case - case of limitation

“ton” = the

Definite Article — the specific age

Accusative Case— limitation

Masculine Gender — the age is an initiator of new things

Singular— one

“aiona” = age

Noun - thing

Accusative Case— limitation

Masculine Gender— initiator

“And” (deh)= and

Coordinating Conjunction

“this” (touto)= this

Demonstrative Pronominal Adjective

Nominative Case— designation
Neuter— object

“is” (estin)= keeps on being

Verb- expresses action
Indicative Mood— reality
Present Tense— continuous action
Active Voice— subject produces the action
Third Person— it

“the” (to) the....

Definite Article- Specific
Nominative Case— designation
Neuter— object

“word” (rhema)= spoken word

Noun - thing
Nominative Case— designation
Neuter— object
Singular— one

“which” (to)= the one which

Relative Pronominal Adjective
Nominative Case— designation
Neuter— object

“by the gospel is preached” (eu-an-ge-lis-then)= as a matter of principle was preached in good news.....

Participle— principle
Aorist Tense— in a point of time
Passive Voice— was preached
Nominative Case— designation
Neuter— not initiator or responder but an instrument

“unto” (eis)= unto...

Preposition - helps define the action
Accusative Case— limitation

“you” (humas)= you

Pronoun - you
Accusative Case— limitation
Second Person— you

EXPANDED TRANSLATION OF VERSE 25 *“But the word of the Lord which is comprehensible and useable continually abides unto the Age. And this keeps on being the comprehensible and usable word — the one which, as*

a matter of principle, was preached as good news unto you.”

IV. Principles of Application:

1. The Regeneration of the Believer is not with sperm that is subject to corruption but with sperm that is not subject to corruption.
2. Thus, our Regeneration is a completed action with the results continuing forever. It is to eternal!
3. This Regeneration is accomplished through the instrument of the Word of God. This Word is the “*logos*” - the revelation of God. The word flesh and dwelt among us (John 1:14).
4. This is the Living Word - The Word that abides forever.
5. The need for this Regeneration is “*Because every kind of flesh is as grass and every kind of honor or esteem resulting from a good opinion based on its character is as the blossom of grass. The grass in a point of time dried out and the blossom, at that point of time fell out.*”
6. The person of Christ which was the revelation of God (the *logos*) has now been preached to man in a comprehensible and usable fashion (the *rhema*) through the Gospel.
7. But the comprehensible usable Word which comes from the Lord endures forever and those who are begotten by this sperm shall never perish.

Series: The Epistle Of First Peter

Lesson Sixteen: Desire The Pure Milk

Text: I Peter 2:1-3

- 1 *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*
- 2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
- 3 *If so be ye have tasted that the Lord [is] gracious.*

Introduction:

Our study in these verses is designed to help us grow into the salvation God has given us. Peter uses various analogies through out his epistle to identify the Believer. The one used here is that, as a baby desires milk, we are also to desire milk in the spiritual sense.

Now, before we get started allow me to point out the distinction between Peter's use of this analogy and that used by Paul. Paul makes a contrast between the milk of the Word and the meat of the Word. Paul uses milk in a negative sense.

I Corinthians 3:1-3 says,

- 1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ.*
- 2 *I have fed you with milk, and not with meat: for hitherto ye were not able [to bear it], neither yet now are ye able.*
- 3 *For ye are yet carnal: for whereas [there is] among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

Paul compares “milk not meat” and indicates in his analogy that a carnal believer cannot understand the deep things of God. Peter, on the other hand, uses milk in relation to a baby. If we don't make a distinction in their uses of the word, we will perceive a conflict that does not exist. The idea that a “babe in Christ,” a new born believer cannot feed upon the meat of the word is a fallacy. Ones ability to feed upon the deep things of God is determined only by whether that individual is carnal or spiritual.

Peter uses the word “milk” here only because he is indicating that a believer should have the same desire for spiritual food that is exhibited in an infant fussing for milk. We will observe this better when we get to that part of our text.

However, there are some pre-requisites set forth by Peter in verse on of this

second chapter that must be dealt with first.

I. Exegesis of Verse 1:

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

“Wherefore” (oun) Because of what has been studied back in chapter one:

1. The Regeneration of the Believer is not with spore that is subject to corruption but with spore that is not subject to corruption.
2. Thus, our Regeneration is a completed action with the results continuing forever. It is to eternal!
3. This Regeneration is accomplished through the instrument of the Word of God. This Word is the “*logos*” - the revelation of God. The word flesh and dwelt among us (John 1:14).
4. This is the Living Word - The Word that abides forever.
5. The need for this Regeneration is “*Because every kind of flesh is as grass and every kind of honor or esteem resulting from a good opinion based on its character is as the blossom of grass. The grass in a point of time dried out and the blossom, at that point of time fell out.*”
6. The person of Christ which was the revelation of God (the *logos*) has now been preached to man in a comprehensible and usable fashion (the *rhema*) through the Gospel.
7. But the comprehensible usable Word which comes from the Lord endures forever and those who are begotten by this sperm shall never perish.

Because of these things.....

“laying aside” (apo-the-menoi) as a matter of principle, in a point of time repeatedly participate in the dying of yourself with regard to....

Imperative Participle - command to establishing a principle

Aorist Tense - repetitive aorist - you are positionally dead to these things, but you must repeatedly participate with the Holy Spirit in dying with regard to these things experientially.

Middle Voice - shows participation - we participate with the Holy Spirit by means of our free-will.

Nominative Case - case of identification

Masculine Gender - we must initiate the action.

Plural - all believers are commanded to make it a matter of principle to repeatedly participate in dying of themselves with regard to the following....

Note: The list that follows is a list of things (nouns) - not a list of actions (verbs). They are characteristics that we must make it a principle to die to as believers. These are nouns in the accusative case which establishes limits and boundaries. Thus, this list sets up some limits and boundaries for the Believer.

“all malice,” (pasan) every (kakian) every viciousness in character...

Noun - thing

Accusative Case - establishes limits and boundaries

Feminine Gender - a response) a response to the Old Sin Nature)

Singular - all wickedness has one name “kakian” vicious in character

“and” (kai) and..

Coordinating Conjunction - tying a list together

“all quile,” (pasan) every (dolon) every single characteristic of trapping through bait or the use of a decoy.....

Noun - thing (characteristic)

Accusative Case- establishes limits and boundaries

Masculine Gender - initiation of this characteristic

Singular -

“and” (kai) and

Coordinating Conjunction - tying a list of things together

“hypocrisies,” (hu-po-kris-eis) hypocrisies (play acting).....

Noun - thing

Accusative Case - establishes limits and boundaries

Feminine Gender - a response to a situation or circumstance

Plural -

“and” (kai) and....

Coordinating Conjunction - tying a list of things together

“envies,” (ph-tho-nous) feelings of displeased upon hearing of the advantage or prosperity of others.....

Noun - thing

Accusative Case - establishes limits and boundaries

Masculine Gender - initiation of action

plural -

“and” (kai)

Coordinating Conjunction

“all evil speakings,” (pasas) every (katalalias) all acts of speaking against others....

Noun - thing

Accusative Case - establishes limits and boundaries

Feminine Gender - responding to people by speaking against them

Expanded Translation of Verse 1: *“As a matter of principle, in a point of time, repeatedly participate in your own dying with regard to...all viciousness in character...and every single characteristic of trapping through bait or the use of a decoy.....and hypocrisies (play acting).....and feelings of displeased upon hearing of the advantage or prosperity of others.....and all acts of speaking against others,”*

Now, dying with regard to these things is the pre-requisite to the imperative command that follows.

III. Exegesis of Verse 2:

As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

“As” (Hos) in the same way as

Subordinating Conjunction

“newborn” (ar-ti-gehn-nae-ta) = new born

Adjective - attributing a characteristic

“babes,” (bre-phae) infant

Noun - person

Nominative Case - identification

Neuter Gender - does not emphasize role as initiator or responder

“desire” (epi-po-thae-sah-teh) yearn for (this word carries the idea of a baby fussing and crying when it want to be fed - it is used in the positive sense - not the negative).

Verb - express action

Imperative Mood - a command

Aorist Tense - repetitive aorist - repeatedly

Active Voice - you must produce the yearning

plural - all of you

“the” (to) the (specific)

Definite Article - emphasizes the specific word which follows it....

(logikon) This word is not translated in the English Text - It means logical or reasonable.

Adjective - ascribing a quality to the word *“milk”*

Accusative Case - establishes limits and boundaries

Neuter Gender - instrument (milk is an instrument of growth)

Singular - one

“sincere” (a-do-lon) un-adulterated

Adjective ascribing a quality to the word *“milk.”*

Accusative Case - establishes limits and boundaries

Neuter Gender - instrument

Singular - one

“milk” (gala) milk

Noun - thing

Accusative Case - establishes limits and boundaries

Neuter Gender - instrument (milk is an instrument of growth)

Singular - one

“of the word,” This phrase is not in the Greek text. Milk is implied in the text to be a reference to the Word (back in Chapter 1 Verse 25) But....Peter is not saying we are to desire the milk of the word. He said we are to desire the milk (which he equates to the Word). According to Paul we are to desire the meat of the Word - which is to us as milk is to an infant!

Now! Here is the purpose.....

“that” (hina) in order that...
Subordinating Conjunction

“thereby” The word order is reversed in the English Text - the Greek has
(ehn) (autoh) by means of it...

**“ye may grow” (aux-ae-thae-teh) = you may have the potential for being
caused to grow...**

Verb- expresses action
Subjunctive Mood - potential
Aorist Tense - various points of time
Passive Voice - this growth is produced in you
Second Person Plural - all of you

**OOPPPPS! The next phrase in the Greek Text is missing in the
King James Text.....**

(eis) (soh-tae-ri-ahn) into salvation..

**Now! This is very important. Peter is not saying that the milk is that
which cause us to grow to a point of having salvation. The phrase compares
to our phrase stating, “...The child will grow into his clothes.” Our
salvation - that which we are in Christ - fits us better as a result of spiritual
growth. Through feeding on ‘spiritual’ milk we grow to conform to our
position in Christ.**

(eis) into
Preposition - helps express action
Accusative Case - establishes limits and boundaries
(soh-tae-ri-ahn) = salvation
Noun - thing
Accusative Case - establishes limits and boundaries
Feminine Gender - salvation is a response to faith in Christ
Singular - one salvation in view here

**Expanded Translation of verse 2: *In the same way new born infants do,
yearn for the logical un-adulterated milk in order that by means of it you may
grow into [conformity with] your salvation.***

III. Exegesis of Verse 3:

If so be ye have tasted that the Lord [is] gracious.

“If so be” (ei) Since, as is the case...

Subordinating Conjunction introducing a First Class Conditional Clause

“ye have tasted” (eh-gu-sas-theh) in a point of time you really did participate in tasting....

Verb- expresses action

Indicative Mood - mood of reality

Middle Voice (deponent) - subject participates in the action

Second Person Plural - all you believers

“that” (hoti) that...

Coordinating Conjunction

“the” (hoh) the...

Definite Article - emphasis on the specific Lord

“Lord” (kurios) Lord (with emphasis on His deity)

Noun- person

Nominative Case - case of identification

Masculine Gender - initiator

Singular - one Lord

“[is] gracious.” (chres-tos) has both the ability and desire to provide

Adjective - ascribes a quality to the Lord

Nominative Case - identification

Masculine gender - initiator

Expanded Translation of verse 3: *Since, as is the case in a point of time you really did participate in tasting that the Lord has the attribute of graciousness (having both the ability and the desire to provide).*

Conclusion:

1. The First Command:

“As a matter of principle, in a point of time, repeatedly participate in your own dying with regard to...all viciousness in character...and every single characteristic of trapping through bait or the use of a decoy.....and hypocrisies (play acting).....and feelings of displeasure upon hearing of the advantage or prosperity of others.....and all acts of speaking against others,”

Yes! We are to die to:

- maintaining a vicious character;
- every single characteristic that we have of trapping others;
- playing the hypocrite;
- an attitude of displeasure upon hearing of others blessings; and,
- of every act of speaking against others.

2. The Second Command:

In the same way new born infants do, yearn for the logical un-adulterated milk

Yes! In the same way an infant desires milk we are to yearn for the un-adulterated milk (God's Word).

3. A Result:

in order that by means of it you may grow into [conformity with] your salvation.

Yes! By feeding on God's word we will grow experientially into conformity with our position in Christ.

4. A Reason:

Since, as is the case in a point of time you really did participate in tasting that the Lord has the attribute of graciousness (having both the ability and the desire to provide).

Yes! We are to feed on His word since we have already tasted that the Lord has both the ability and the desire to provide for us.

Series: The Epistle Of First Peter

Lesson Seventeen: Living Stones

Text: I Peter 2:4-5

- 4 *To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious,*
- 5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Introduction:

In our study last time we closed verse 3 of Chapter 2 with the reality, “...that the Lord [is] gracious....” That is, “having both the ability and the desire to provide.” Now we move to verses 4 and 5 of this second chapter of I Peter where we are introduced to the concept of living stones. There are two that are identified as *living stones*, the Lord and the Believer.

Let's look at the text.....

I. Exegesis of Verse 4:

To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious,

“To” (pros) To...

Preposition - helps define action

Accusative Case- case that establishes limits and boundaries

Thus, as a result of our understanding concerning the “graciousness” of the Lord, we have a focus and determination to move toward Him.

“whom” (hon) - whom...

Relative Pronominal Adjective - reference to The Lord Jesus Christ

Accusative Case - establishes limits and boundaries (exclusiveness)

Masculine Gender - initiator of the relationship

Singular - only one Lord

“coming,” (pros-er-cho-menoi) = making it a principle to participate in the act of continually coming in agreement....

Participle - establishes a principle

Present Tense - continuous action

Middle Voice - subject participates in the action and is affected by result

Masculine Gender - initiator of action

Second Person Plural - believers

This word emphasizes the act of coming not the arrival or result.

This word in the middle voice is used for coming together in agreement. It indicates drawing to in both presence and agreement. It is used in the sense on one coming through the sacrificial system and is used in contrast to Hebrews 10:1-5 which says,

1 For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those [sacrifices there is] a remembrance again [made] of sins every year. 4 For [it is] not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Remember in verses 23-25 of the first chapter of I Peter we have seen that Believers....

23 “Having, as a matter of principle, been regenerated in a completed action with results continuing forever, not from seed which is subject to corruption, but, which is not subject to corruption, through the instrument of the continually living and continually abiding word of God. 24 “Because every kind of flesh is as grass and every kind of honor or esteem resulting from a good opinion based on its character is as the blossom of grass. The grass in a point of time dried out and the blossom, at that point of time fell out. 25 “But the word of the Lord which is comprehensible and useable continually abides unto the Age. And this keeps on being the comprehensible and usable word — the one which, as a matter of principle, was preached as good news unto you.”

Thus, we continue to come together with the Lord in agreement concerning His sacrifice - not only a dead sacrifice, but now, as a result of the resurrection, a living sacrifice because

“[as unto]” Not In The Greek Text!

“a living stone,”

“living” (dzon-ta) to (a) continuous living of itself.....

Participle - principle

Present Tense - continuous action

Active Voice - subject continues to live by virtue of His own action

Accusative Case - establish limits and boundaries

Masculine Gender - initiator of action

Singular - only one

“stone” (lithon) building stone...

Now, notice what Peter is saying..... This reference to the stone is a Building Stone. As a matter of fact it is the Cornerstone (Matthew 21:42-ff) The Temple, where sacrifice and atonement had been offered, was made of stones and Jesus said not one stone of that Temple would be left standing (Matthew 24:2). But now Jesus is a living cornerstone. See what Peter says in this next phrase concerning this stone...

disallowed indeed of men, but chosen of God, [and] precious,

“disallowed” (apo-de-doki-mas-me-non) as a matter of principle, having been once and for all rejected, after being tested as a place to abide....

(apo) away from - reject

(dedokimas) to test for approval

(menon) to abide

Participle - establishes a principle

Perfect Tense - completed action in past time with continuing results

Passive Voice - others rejected this stone apart from themselves (sorry
-Mr. Calvin - so much for predestination)

Accusative Case - establishes limits and boundaries

Masculine Gender - initiator of action -

Singular - one stone

Christ initiated the action of offering himself but they tested Him and rejected Him because He did not measure up to their expectations.

“indeed” (mehn used with deh) on the one hand....

“of” (hupo) under the authority of.....

Preposition - helps define action

Genitive Case - case of description

“men” (anthropon) men.....

Noun - person/place/thing

Genitive Case - description

Masculine Gender - initiators of rejection

Plural -

“but” (deh used with mehn) but on the other hand.....

Superordinating Conjunction

“chosen” (ek-lek-ton) elect.....

Adjective - attributes a quality to Christ

Accusative Case - establishes limits and boundaries

Masculine Gender - initiator

Singular - one elect (but we can be in Him)

“of” (para) by instrumentality of.....

Preposition - helps define action

Dative/Locative/Instrumental Case -

“God” (theou) God.....

Noun - person

Dative/Locative/Instrumental= advantage/in/ Instrumentality

Masculine Gender - initiator

Singular - one God

Note! The absence of the article (the word ‘the’) before the word God indicates the writer was emphasizing the character of God - Sovereign - Omnipotent - Righteous - Eternal - Omniscient - Omnipresent - Love.

“and” Not In The Greek Text

“precious” (en-ti-mon) held in great value.....

Adjective - attributes quality to the noun

Accusative Case - establishes limits and boundaries

Masculine Gender - initiator

Singular - one

Expanded Translation of verse 4: *“Concerning whom, (we are) making it a principle to participate in the act of continuously coming together in agreement,*

to a building stone which continues living of itself, having on the one hand, as a matter of principle, been once and for all rejected after being tested under the authority of men, but, on the other hand, elect of God - held in high value.

Point of Doctrine: Believers make it a principle to be continuously in the act of coming in agreement to a foundational stone. That stone is the Lord.

Point of Doctrine: That foundational stone is a self sustaining, living, corner stone upon which we are to be built up. It finds its life in itself and is not dependent upon another.

Point of Doctrine: On the one hand, men, testing by man's understanding rejected this corner stone.

Point of Doctrine: On the other hand, this corner stone is the elect of God - held in high value.

II. Exegesis of Verse 5:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

“Ye” (autoi) you, yourselves.....

Pronoun - take place of a noun

Nominative Case - case of identification or designation

Masculine Gender - initiator

Second Person Plural - all of you

“also,” (kai) also...

Adverb -

“as” (hos) as.....

Subordinating Conjunction

“lively” (dzontes) - constantly living as a matter of principle.....

Participle - expresses a principle

Present Tense - continuous action

Active Voice -you doing the living

Nominative Case - designation

Masculine Gender - initiation of action

Second Person Plural - you believers

“stones,” (lithoi) building stones.....

Noun - thing

Nominative Case - designation

Masculine Gender - initiation

Second Person Plural -

“are built up” (oiko-do-meis-theh) are in the process of being built

Verb- expresses action

Indicative Mood - mood of reality

Present Tense - continuous action

Passive Voice - you don’t do it - it is done to you

Second Person Plural -

“a” Not In The Greek Text

“spiritual” (pneu-ma-tikos) spiritual

Adjective - attributes a quality to the noun (house)

Nominative Case - case of designation

Masculine Gender - initiation (house is an initiation of God)

Singular - one house

“house,” (oikos) house.....

Noun - thing

Nominative Case - case of designation

Masculine Gender - initiation

Singular - one

Believers are building blocks in the spiritual house of God

“an” Not In The Greek Text

(eis) into.....

Preposition - helps define action

Accusative Case - establishes limits and boundaries

This preposition is not translated in the King James Version. It expresses the action of entrance into - a holy priesthood

“holy” (hagion) *holy (set apart unto service).....*

Adjective - attributing a quality to the priesthood into which the believer is entered

Accusative Case- establishes limits and boundaries

Neuter Gender - neither initiator nor responder but an instrument

Singular - nothing but holy

“priesthood,” (heir-a-teu-ma) priesthood.....

Noun - thing

Accusative Case - limits and boundaries (we have a specified position)

Neuter Gender - this position is an instrument through which we serve

Singular - one priesthood

This priesthood is the place of service into which we entered at salvation. The main privilege of the priest is access to God. There are a number of similarities between Old Testament priests and our role as believers:

It is an appointed position (Exodus 28:1 with John 15:16)

Priests are anointed for service (Leviticus 8:12, 30 with I John 2:20, 27)

Priests are to walk with God (Malachi 2:7 with Galatians 5:16, 25)

Priests are to influence sinners (Malachi 2:6 with Galatians 6:1)

Priests are ministers of God (Malachi 2:7 with Matthew 28:19-20)

However our main role is.....

“to offer up” (an-e-neg-kai) to make it our purpose to offer up...

Infinitive - denotes purpose

Aorist Tense - repetitive Aorist - to repeatedly offer up

Active Voice - we are to present the offerings

“spiritual” (pneu-ma-ti-kas) spiritual

Adjective - attributes a quality to the noun (sacrifice)

Accusative Case - establishes limits and boundaries

Feminine Gender - a response

“sacrifices,” (thu-si-as) sacrifices

Noun- thing

Accusative Case - establishes limits and boundaries

Feminine Gender - response

Plural -

We are to present sacrifices:

Our bodies - Romans 12:1 says,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

We are to present our bodies as a sacrifice - he does the rest

Our Praise - Hebrews 13:15 says,

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name

Our Deed and Communication - Hebrews 13:16 says,

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

The presentation of these sacrifices is to be...

“acceptable to God by Jesus Christ.”

The only way any thing we have to offer can be acceptable to God is because of our standing in Jesus Christ.

“acceptable” (eu-pros-dek-tous) acceptable...

Adjective - attributes a quality or characteristic

Accusative Case - establishes limits and boundaries

Feminine Gender - response

Plural -

This is the strongest Greek word for acceptability!

“to God” (Theo) to God....

Noun - person

Dative Case - dative of advantage

Masculine Gender - initiator

Singular- one God

“by” (dia) through the source....

Preposition - helps define the action

Genitive Case - source

“Jesus” (Iesou) of Jesus....

Noun - person

Genitive Case - genitive of source
Masculine Gender - initiator
Singular - one Specific Jesus

Through the source of Jesus - His Humanity

“Christ” (christou) Christ!

Noun - person
Genitive Case - genitive of source
Masculine Gender - initiator
Singular - one Christ

Through the source of His role as the Messiah - Savior!

Expanded Translation of verse 5: “You, yourselves, also, as constantly living building stones, are in the process of being built (a) spiritual house, into a holy priesthood for the purpose of offering up spiritual sacrifices, acceptable to God through Jesus Christ.

Point of Doctrine: Believers are living building stones that are being used to build a spiritual house. God is no longer worshipped in building made with hands - He now lives in each believer.

Point of Doctrine: Believers are entered into a holy priesthood. The Levitical Priesthood has been replaced and we now have personal access to God.

Point of Doctrine: Believers are to offer up spiritual sacrifices: Our Bodies. Our Praise; and, Our Deeds and Communication.

Point of Doctrine: These Sacrifices are only acceptable to God if they are offered through the person of Jesus Christ. In His humanity he met the qualifications of the law of God for us and in His role as Christ He became the ransom for our redemption from the slave market of sin.

Conclusion:

There is no hope for us outside of Jesus Christ. Faith without works is dead (James 2:17). Jesus Christ alone performed the work required to provide eternal life. He has made that provision available to all who call on His name (Romans 10:13).

Series: The Epistle Of First Peter

Lesson Eighteen: “Corner Stone or Stumbling Stone”

Text: I Peter 2:6-8

- 6 *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*
- 7 *Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*
- 8 *And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed.*

Introduction

Jesus Christ is either a cornerstone on which to build our lives or He is a stumbling stone over which we fall into Hell.

I. Verse 6: This Stone - Prophesied In The Old Testament

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

“Wherefore also” (di-oti)= Because
Subordinating Conjunction

“it is contained” (peri-e-che)= it keeps on being contained
(peri)= around
(echo)= to have

Verb— expresses action

Indicative Mood— the mood of reality

Present Tense— continuous action

Active Voice— subject produces the action (scripture)

Third Person—

Plural—

“in” (ehn)= in the sphere of

Preposition—

Locative Case— (carries force of Dative and Instrumental)

“scripture” (graphi)= writing (O.T. Used in the singular as a reference to a particular writing - Isaiah 28:16)

Noun— thing
Locative Case— location (force of Dative and Instrumental)
Feminine Gender— response
Singular—

“Behold” (idou)= Look!!

Sentential Partical— a command to see and understand
Imperative Mood— a command
Middle Voice— subject participates in action and is affected by the result

“I lay” (tithemi)= I am laying

Verb— action
Indicative Mood— reality
Present Tense— continuous action
Active Voice— subject (God) produces the action
First Person—
Singular—

“in” (ehn)= in

Preposition—
Locative Case— location (force of Dative and Instrumental)

“Sion” (Sion)= Zion (II Samuel 2:5—7; I Kings 8:1; Romans 11:26; Hebrews 12:22; Revelation 14:1)

Noun— place
Feminine Gender— responder
Singular—

“a chief corner” (akrogoniaion)= chief corner

(akros)= extreme or highest— chief
(gonia)= corner

Adjective— attributes a quality to stone
Accusative Case— limitation
Masculine Gender— initiator
Singular—

“stone” (lithon)~ foundation stone

Noun— thing
Accusative Case— limitation
Masculine Gender— initiator
Singular—

“elect” (eklekton) elect

Adjective— attributes quality to noun (stone)
Accusative Case— limitation

Masculine Gender— initiator
Singular—
Emphatic Position— emphasis

“precious” (entimon)= held in honor
Adjective— attributes quality to stone
Accusative Case— limitation
Masculine Gender— initiator
Singular—

“and” (kai)= and
Coordinating Conjunction

“he that” (ho)= the one who
Definite Article used as a Pronominal Adjective— the one who
Nominative Case— designation
Masculine Gender— initiator
Singular— (individual decision)

“believeth” (pisteuon)= as a continuing matter of principle is dependent
Participle— principle
Present Tense— continuous principle
Active Voice— subject produces the action of dependency
Nominative Case— designation
Masculine gender— initiator
Singular—

“on” (epi)= upon
Preposition—
Locative Case— location (force of Dative and Instrumental)

“him” (auto)= him (Christ — the stone)
Pronoun— Christ
Locative Case— location (force of Dative and Instrumental)
Masculine Gender— initiator
Third Person— him
Singular—

“shall not be” (ou)(meh)= by no means
(ou)= Adverb— by means of
(meh)= Negative Adverb— no

“confounded” (kataischunthe)shall have the potential for being dishonored
Verb— action
Subjunctive Mood— potential
Aorist Tense— in any point of time

Passive Voice— subject shall not receive this action
Third Person— believers
Plural—

EXPANDED TRANSLATION OF VERSE 6 “*Because it keeps on being contained in the sphere of writing, Look! I am laying in Zion a chief corner stone, elect, held in honor, and as a matter of continuing principle, the one who depends upon him shall, by no means ever have the potential for being dishonored.*”

SUMMARY OF DOCTRINAL POINTS

- A. Isaiah 28:16 records that God was laying in Zion a chief corner stone that was elect and held in honor.
- B. The individual who depends upon Christ shall never have any potential for being dishonored.

II. Verse 7a: This Stone - Precious To The Believer.

Unto you therefore which believe [he is] precious:

The Greek Text read a little different

Hu-min oun heh ti-meh tois pis-teu-ou-sin

Let's look at it.....

(Hu-min) Yours

Pronoun - yours

Dative Case - dative of advantage

Second Person Plural - yours!

(oun) Therefore

Superordinating Conjunction

(hae) The

Definite Article - specific

(ti-meh) honoring

Series: The Epistle Of First Peter

Lesson Nineteen: *Appointed To Stumble or Equipped To Tell of His Virtues*

Text: I Peter 2:8-9

8 *And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed.*

9 *But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

Introduction:

In verses 6 through 8 Peter presented a contrast between those who place their trust on Jesus as the cornerstone and those who stumble over Him as a rock of offence. Last time we observed that by His coming, Jesus Christ became one of two things to each individual - He is either the cornerstone upon which they are built into a living temple or He is a stumbling stone. Let's review the stumbling stone aspect briefly before we move into Peter's teaching identifying believers as A Chosen Generation, A Royal Priesthood, A Holy Nation, A Peculiar People that are prepared to show forth God's praises.

Let's go back to verse 8.....

I. Verse 8: This Stone - Can Be Stone of Stumbling.

And a stone of stumbling,

“And” In the process of this stone being made the head of the corner, It also became a stone of stumbling.

“a stone” (lithos) (cut stone) prepared foundational stone....

Noun- thing

Nominative Case - identification or designation

Masculine Gender - initiator of action (notice the fact that Christ initiated the action of presenting Himself as a choice sets Him up to become a stumbling block to those who will not receive Him.

“of stumbling” (pros-kom-matos) an obstacle against which one may stumble....

Noun - thing

Genitive Case - case of description

Neuter - instrument

The Jews, as well as many today, stumble over Jesus. They are looking for some more complicated means of salvation. They aren't willing to accept the simple concept of grace and the simplicity of God's plan in Christ and trip over Him. Jesus Christ is the issue. There is no other name given where by we must be saved, except that name.

So, not only did He become the means of salvation, He also became the means by which those who reject Him stumble into Hell!

“and” (kai) and not only that, but....

“a rock of offence,” This is an interesting phrase with a play on words.....

“a Rock” (petra) a large natural rock....

Noun - thing

Nominative Case - identification and designation

Feminine Gender - Yes! The feminine gender is used to show response

This word is distinct from “lithos.” Lithos refers to a cut prepared stone. This word (petra) refers to a natural rock. This is the word Jesus used in Matthew 16:18 upon which He would build His church. Jesus is the “Lithos,” the cornerstone. What is the “Petra” upon which He would build the church and what is the “Petra” described here as a “rock of offence?”

The “Petra” is the revelation and understanding of who Jesus is! Jesus said to Peter, *“Blessed art thou Simon Barjona: for flesh and blood has not revealed it unto thee, but my Father in heaven. And I say also unto thee, That thou art Peter (petros) and upon this rock (petra) I will build my church. The petra is the revelation and understanding that Jesus is the Christ the Son of the Living God.*

Some except that and become joined to the Lithos. Others reject that and Christ becomes an offence to them.

“of offence” (scan-da-lou) of scandal....

To the unbeliever Jesus is a scandal, an impostor. A rock (revelation and understanding) of offence (scandal). To the Jews who rejected Christ - Jesus was scandalous! He, a man, claimed to be the great I Am - a title belonging only to God.

[even to them] This phrase is not in the Greek Text

“Which” (hoi) to the ones who....

Relative Pronominal Adjective - describing to whom He is a scandal
Masculine Gender - initiators - They were not forced to stumble - they initiated the action by their unbelief.

“stumble” (pros-kop-tou-sin) continually stumble....

Verb- expresses action
Indicative Mood - mood of reality
Present Tense - continuous action
Active Voice - by their own action
Third Person Plural - those who keep on stumbling

“at the” (tohn) at the....

Definite Article - specific (word)
Dative Case- advantage or disadvantage

Christ is an advantage (cornerstone) to those who believe, but a disadvantage (stumbling block) to those who reject Him. John 3:18-19 says,

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Christ is an offense to those who stumble at the word...

“word,” (logoh) revealed word....

Noun - identifying both a person and a thing here
Dative Case - advantage or disadvantage
Masculine Gender - the word is an initiator of action
Singular - one word

This word (logoh) means the revealed or manifest word. It is used of God's revelation and specifically of God's manifestation in the person of Jesus Christ. John 1:1 says,

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 says,

And the Word became flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

God revealed Himself in the Person of Jesus Christ. That revelation demands a response from man. We are commanded to believe upon Him. But these spoken of here, those to whom He becomes scandalous are...

“being disobedient:” (ap-ei-thoun-tes) making it a matter of principle to remain un-persuadable....

Participle - principle

Present Tense - continuous action

Active Voice - they perform this action

Nominative Case - identification

Masculine Gender - initiator

Plural - all those remaining un-persuadable

“whereunto also they were appointed.” This phrase is part of verse 9 in the Greek text and so we will examine it with verse 9.

Expanded translation of verse 8: *And a prepared foundational stone, an obstacle against which one may stumble, and not only that, but....a large natural rock of scandal to the ones who continually stumble at the Word, making it a principle to remain un-persuadable.*

II. Foundational Principles From Verses 6-8:

1. Jesus Christ is either a cornerstone upon which to build or a stumbling block to you.
2. This prepared stone was prophesied in the Old Testament in Isaiah 28:16. Yet the Jews stumbled over Him.
3. Isaiah declared that those who would place their dependency upon Him would never have the potential for being dishonored.
5. Those that place their dependency upon Him will hold Him in honor.
6. But, those who continuously make it a principle to not place their dependency upon Him - He will become a stumbling block and a scandal.
7. The builders (the Religious leaders of Jesus' day) examined Him in light

of their own perceptions and rejected Him.

8. You must also examine Him and make a choice to place your dependency upon Him and never be dishonored, or to reject Him, and thereby stumble into Hell.

We have observed that the last phrase in verse 8 of the King James text, *“whereunto they were appointed,”* was a part of verse 9 in the Greek text. We further observed that the Calvinist doctrine of predestination apart from a person’s free will was refuted by the repeated use of the Masculine Gender and the Middle Voice. Those who stumble over Christ and plunge into Hell do so by their own initiative and participation.

Now, Mr. Calvin would point to this phrase, *“whereunto they were appointed,”* and say, Smile Mr. Welch. As it reads in the King James text, it has been misunderstood to indicate that unbelievers are unbelievers because they have been appointed to be unbelievers. If there are any Greek grammarians in the group they will observe that the passive voice is used here - indicating this appointment was made for them. So, Mr. Calvin and his followers use this as a text to support their position that we do not have a choice, but go to the destiny to which we were predestined.

Let’s look at it.....

“whereunto” (eis)(ho)(kai) into which indeed....

This is a reference to the fact that those who reject Christ were appointed to stumble over Christ. However, it must be noted this destiny is due to their rejection. They were not appointed to reject - rather, those who reject Him are appointed to stumble over Him.

See.....

“they were appointed,” (ete-the-san) they were placed in that position

Verb- expresses action

Indicative Mood - mood of reality

Aorist Tense - in a point of time

Passive Voice - they received the action of being placed in this position

Second Person Plural - they

Those who God foreknew would reject Christ were placed in the position of having to make that choice. God did not appoint them to reject Christ. God appointed them to make the choice.

Let me say that again....

God did not appoint them to reject Christ. God appointed them to make the choice!

Now, with that clarification we are ready to move on to investigate what Peter said about Believers being *A Chosen Generation, A Royal Priesthood, A Holy Nation, A Peculiar People that are prepared to show forth God's praises.*

III. Designed To Show Forth His Praises:

I Peter 2:9

But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

The central truth in this verse is that God has equipped Believers to tell others of His virtues. That is stated in the phrase, “...*that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:....*” The equipping is identified in the phrases, “...*ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people;....*”

We will examine the purpose first and then seek to understand the equipping. This purpose is introduced to us by the phrase, “...*that ye should*”

1. Believers are equipped in order that we might have the potential for going out with a message:

“that” (ho-pohs) for the purpose of and with the result that....

“ye should shew forth” (ex-an-gei-lae-teh) you might have the potential for going out as a messenger...

Verb- express action

Subjunctive Mood - establishes the potentiality

Aorist Tense - repetitive action

Active Voice - subject performs the action

Second Person Plural - all believers

This word is a combination of two Greek words:

(ex) a preposition meaning out

(angeloh) angel or messenger.....

So, we have been made *a chosen generation, a royal priesthood, an holy nation, a peculiar people...* in order that we might have the potential to go out with a message....

2. The message that we go with is one that procures a good opinion from others of God.

“...the praises of him who hath called you out of darkness into his marvellous light...”

“the” (tas) the specific...
Definite Article - specific

“praises” (a-re-tas) only that which procures pre-eminent estimation....
Noun - thing
Accusative Case - establishes limits and boundaries
Feminine Gender - response
Plural -

“of him who” (ou) to the one who....
Definite Article - specific
Nominative Case - identification or designation
Masculine Gender - initiator of action
Singular - only one

“hath called” (ka-le-san-tos) having as a matter of principle called you
Participle - identifies principle
Aorist Tense - in a point of time
Active Voice - He did the calling (*come unto me all ye that labor and are heavy laden...*)
Genitive Case - genitive of description
Masculine Gender - He initiated the call
Singular - ??? One Call? Jesus said, and I, if I be lifted up...will draw all men to me...

“you” (humas) all of you....
Pronoun - takes the place of a noun (addressed to believers)
Accusative Case - establishes limits and boundaries
Second Person Plural - all of you

“out of” (ek) out of....

Preposition - helps identify the action

Locative Case - case of location

“darkness” (sko-tous) darkness

Noun - place or thing

Ablative Case - case of separation

Neuter Gender - neither initiator or responder

Singular - one state of darkness

This word is used for sin and for the inability to comprehend. It defines the state of the unbeliever.

“into” (eis) into....

Preposition - defines action

Accusative Case - establishes limits and boundaries

“his” (autou) His...

Pronoun referring to God

Genitive Case - describes God as the source of light

“marvellous” that which causes one to stare in wonderment....

Adjective - denotes a quality to *“light.”* It is the kind of light that you stare at in wonderment!

Accusative Case - establishes limits and boundaries

Neuter Gender - neither initiator nor responder

“light” (phos) light

Noun - thing

Accusative Case - limitations or boundaries

Neuter - instrument

Light, is the opposite of darkness: darkness is sin - light is righteousness; darkness is ignorance - light is understanding.

Jesus is light! (John 1:1-14)

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness

comprehended it not. {comprehended: or, did not admit, or, receive} 6 There was a man sent from God, whose name [was] John. 7 The same came for a witness, to bear witness of the Light, that all [men] through him might believe. 8 He was not that Light, but [was sent] to bear witness of that Light. 9 [That] was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Conclusion:

God sent Jesus Christ to provide man with a choice. he can choose to accept Jesus as the cornerstone upon which to build his life. Or, he can stumble over Christ and go to Hell. The choice is His. God pre-ordained this choice for man.

The Believer has been equipped to go out as a messenger with the message that will cause men to have a good opinion of God - the one who has called us out of darkness into His marvelous light!

Next time we will begin to investigate how God equipped us to go out with His message. It is established in the phrases; *But ye [are] a chosen generation, a royal priesthood, a holy nation, a peculiar people;*

Series: The Epistle Of First Peter

Lesson Twenty: A Chosen Generation

Text: I Peter 2:9

But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people;

Introduction:

Last time we saw that God sent Jesus Christ to provide man with a choice. Man can choose to accept Jesus as the cornerstone upon which to build his life. Or, he can stumble over Christ and go to Hell. The choice is His. God pre-ordained this choice for man.

The Believer has been equipped to go out as a messenger with the message that will cause men to have a good opinion of God - the one who has called us out of darkness into His marvelous light!

In verse 9 we will investigate how God equipped us to go out with His message. It is established in the phrases; *But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people;*

Today we will examine the first phrase, “*But Ye Are A Chosen Generation....*”

“But Ye Are” (deh) but...

The Greek text uses only the simple conjunction of contrast here. The verb “*ye are*” is not in the Greek text. Having made reference to those who stumble over Christ and plunge into Hell, Peter now speaks concerning those who accepted Jesus as a cornerstone and are building their lives on Him.

This statement introduces two basic realities; (1). We are Chosen; (2). We are a new race of people. Both of these realities are found in the statement “*...a chosen generation....*”

Let’s look at it....

I. Exegesis of The Text:

“A” Not in the Greek text.

The absence of the article before the noun emphasizes the quality and characteristics of the noun.

“Chosen” (eklekton) elected....

Adjective - describing what kind of generation we are

Nominative Case - case of identification or designation

Neuter Gender - instrument

Singular - one

Although Peter was speaking to a plurality of people he identifies our election as singular because there is one “elect one of God,” Jesus Christ and we share that election because of our union with Him based on our faith in Him.

“Generation” (genos) race..

Noun - person, place, or thing

Nominative Case - identification

Neuter Gender - instrument

Singular -

No more are we Jew or Gentile. Just as God took a man by the name of Abraham and made a new race - Jews, so God took a man by the name of Jesus and made a new race - Christian!

II. The Doctrine of Foreknowledge - Foreordination - Election and Predestination:

“You are an elect race.....”

It is a simple statement but a profound doctrine. And, although we have examined it before, because it is part of our text here in I Peter we will examine it once again for those of you who were not here for our previous study.

The doctrines of Foreknowledge, Foreordination, Election, and Predestination have been complicated and confused by good men with good intentions. However, good intentions will not compensate for poor scholarship in the interpretation of God's word.

There are those who suggest that in eternity past, God looked down the corridors of time and selected certain ones He desired to save. All others are damned to the lake of fire and brimstone for eternity and do not have a choice in the matter. When this position is challenged as appearing to be unjust they point to the sovereignty of God. There is absolutely no way to harmonize that conclusion with the character of God. The sovereignty of God must harmonize with all the other attributes of His character. The various attributes of God's character cry out against this misinterpretation of doctrine. God is absolutely just.

Deuteronomy 32:4 says:

"He is the Rock, His work is perfect,- for all His ways are judgment.- a God of

truth and without iniquity, just and right is He.

Isaiah 45:21 declares:

... And there is no God else beside me, a just God and Saviour,- there is none beside me.

If God were to select those He desired to save, apart from the free will of man, He would be an unjust God by **His** own standards. To reason that God would select those He wants to save, apart from their own choice, would be a violation of His very character. Remember, the basic principles of biblical interpretation must be applied to our study of every doctrine in the Word of God! Those basics require the answer to three questions,

1. What does the passage say?
2. What is the context in which it is said?
3. How do I harmonize that with every other passage which relates to that subject?

When those basic principles of interpretation are applied to the study of these doctrines we are able to see how simple they are. The desire of God, the free will of man and the "*whosoever will*" invitation to salvation establishes a harmony of these doctrinal truths.

II Peter 3:9 says:

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. "

Since it is not God's will that any perish, how can we suggest that He has selected only some to be saved? A 'Calvinist' suggested to me recently, that what God desires and what he purposes are two different things. Oh? Well I was happy to point out to him that the word "*willing*" used in II Peter 3:9 is from the Greek word 'boulomenos' and that it means 'to purpose.' Used with the negative in this verse it clearly states that God has not purposed that any should perish!

I John 2:2 says:

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. "

If God made the choice to save only those He selected, why did He provide forgiveness for the sins of the "*whole world*?"

John 3:16 says:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. "

Romans 10: 13 says:

"For whosoever shall call upon the name of the Lord shall be saved.

Since God has invited "whosoever will." How can we conclude that He makes the choice who is to be saved? No! God did not select who He would save. Rather, He sent The Lord Jesus Christ to die upon the cross as a propitiation (satisfaction). And now He offers salvation to all who will receive Jesus Christ as personal Saviour. A careful study of Ephesians 1 reveals that all who are in Christ are the elect. All who are in Christ are predestinated. All who are in Christ were foreknown. All who are in Christ were foreordained. However, the choice to be in Christ is the right of every human being who reaches the age of accountability.

Look at Ephesians 1:3-14.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. " (Verse 3)

Observe that it is *"in Christ"* that we are blessed with all spiritual blessings. You will also note that in the phrase, *"in heavenly places,"* the word *"places"* is italicized, indicating that it was not in the original manuscripts. This phrase should read, *"in the heavenlies."* All the blessings of the heavenlies are ours because of our position in Christ.

"According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love., " (verse 4)

We are *"chosen"* in Christ and this choosing took place before the foundation of the world. In eternity past, before God founded the world, He set up the plan of salvation and determined that all who would be in Christ would be the elect, holy, and without blame in the sphere of love. (The choice to be in Christ is the choice of every *one of us*.) This verse does not say that God chose us to be in Christ. But, rather, that God chose all who are in Christ. The choice to be *"in"* Him is available to whosoever will.

"having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, " (verse 5)

The phrases, *"unto the adoption "* and *"to Himself, "* are translated from the Greek preposition *"eis."* In both instances, it should be translated by our English word **"into."** This preposition shows that predestination is based upon our position in Christ. (Position in Christ is the choice of each of us.)

"To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. " (Verse 6)

This verse begins with the same preposition, "eis" and again should be translated, "Into the praise of the glory of His grace." The word "glory" refers to attributes of character. The believer receives the attributes of God's character through grace (positionally). We are entered into these attributes (positionally). The second part of that verse, "...wherein He hath made us accepted in the Beloved, " again emphasizes that it is our position in Christ that produces this result. (Remember! We all can choose to be in Christ.)

"In whom we have redemption, through His blood, the forgiveness of sins, according to the riches of His grace. " (Verse 7)

Again, it is our position in Christ that results in our redemption and the forgiveness of sins. (Remember, the option of being in Christ is offered to all of us.)

"wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself " (verses 8-9)

It is in Christ that we have His wisdom and prudence (intelligence). It is in Christ that the doctrines of the church age (mystery) are revealed, enabling us to do His will, which can be accomplished only through our position in Him.

"That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in Him:... " (verse 10)

It is in Christ that all are to be gathered together at the end of time.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.. " (verse 11)

Predestination is based on God's plan. The word "*purpose*" is translated from the Greek word "prothesin." Prothesin means, plan. In eternity past, God set up a plan by which mankind could share in the destiny of Christ. It was the plan that was predetermined. Predestination is more concerned with the "how" than the "who." The "how" is "in Christ." The "who" of predestination is "those in Christ." "Whosoever will" are invited. Only those responding to the invitation to accept Christ share that destiny. The option is given to all and the final choice is ours.

"That we should be to the praise of His glory, who first trusted in Christ.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after <when> that ye believed, ye were sealed with that

Holy Spirit of promise..... (verses 12-13)

Our sealing does not occur until we believe. Upon believing we are sealed. If certain individuals were predestined and fore-ordained apart from their personal choice they would have been sealed in eternity past. God set up a plan whereby the whole world could be saved. Christ paid for the sins of the whole world. The invitation is offered to "whosoever will." But, remember, the final choice is ours. However, with God's ability to foresee and know the future (His foreknowledge) He already knows the decision each one of us will make. But remember, His knowledge is based on our action and **in** no way affects our free will.

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. (Verse 14)

The Holy Spirit is the down payment of our inheritance until Christ comes to take us with Him.

Election, predestination, foreknowledge and foreordination do not function apart from the free will of man. God has provided for salvation and given us the choice. The choice to be among the elect, the predestinated, the foreknown, and the foreordained is offered to "whosoever will!" He foreordained this plan of grace. And, He foreknew the decision each of us would make. Therefore, it is important for us to understand that His foreknowledge is His knowledge of the action or choice each one of us will make before we make the choice. Our action is not based on His foreknowledge, but His foreknowledge is based on our future action. There are some passages that need to be examined in order to harmonize them with this interpretation.

John 6:44 says:

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day-

However, John 12:32 says:

"And I, if I be lifted up from the earth, will draw all men unto me. "

"Helkuso" is the Greek word used in both of these verses *for draw*. The Greek word means, to draw by divine impulse. Through the crucifixion of Christ all of us are drawn, by divine impulse, to Christ. God chose to draw all men to Him through the crucifixion of Christ.

John 15:16 says:

"You have not chosen Me, but I have chosen you and ordained you... "

The word *"chosen "* is translated from the word meaning election. It emphasizes

the plan. God chose, or elected, those who are in Christ. This choosing by God precedes our choosing to be in Christ. Remember, He chose all that would be in Christ. The choice to be in Christ is ours.

I Peter 1:2 gives the sequence of God's plan:

"Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

This sequence is very important.

1. God foreknew those who would accept Christ.
2. Those He foreknew were elected to be set apart into Christ through the baptism of the Holy Spirit.
3. This was made possible through the obedience and shed blood of Jesus Christ.
4. This results in grace being given to us and peace being multiplied.

II Timothy 1:9-10 says:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. "

Thus, we are elected because we are in Christ. The choice to be in Christ belongs to whosoever will.

In Romans 9:13 it says:

"As it is written, Jacob have I loved, but Esau have I hated. "

The word "*hated*" is translated from the Greek word "emisesa." "Emisesa" means to deny or refuse to recognize, their claim. Because of Esau's negative response to God, God does not recognize his claim. Esau did not respond to God's plan of grace. Therefore, he has no recognizable (legitimate) claim before God.

Summary Of Predestination

1. God is not willing that any should perish (11 Peter 3.9).
2. Yet, only those chosen by God can have a part in His eternal kingdom

- (Romans 9:1 1; John 6:44).
3. So, God set up a plan of grace, before the world began, whereby, all who desire may be saved (11 Tim.1:9; Ephesians 1:3-10).
 4. In the plan, God The Son, was elected to come to the earth as man's redeemer (Isaiah 42: 1; I Peter 2:6-8; Hebrews 2:7-16).
 5. All who would trust Christ would be entered into union with Him and share His election and destiny (Titus 2:14; H Tim. 1:9).
 6. This union with Christ is accomplished, upon faith, through the baptism of the Holy Spirit (Romans 6:3; 1 Corinthians 12:13; Gal. 3:27).
 7. This is an eternal position where we are secure forever (Romans 8:38-39).
 8. God chooses, or elects, all those who are in Christ to share His eternal destiny (I Peter 1:2; II Tim. 2: 1 1; Eph. 1:3-14).
 9. God draws all men to Himself through the death of Christ (John 12:32-33).
 10. Thus, those who, by choice, accept Christ are destined to eternal life with God and those who reject Christ are destined to eternal damnation (John 3:16-18).
 11. Therefore, God has not predestined some to life and others to hell apart from their own free will. But, He has simply provided the means by which h all can have everlasting life (John 3:16).
 12. Predestination relates to position. All who are in Christ are destined to life. All outside of Christ are destined for hell. This plan was predetermined in eternity past.
 13. The choice of destiny is ours (Acts 2:2 1; Romans 10: 13).
 14. The sequence of predestination is outlined in I Peter 1:2.
 - (a). God foreknew those who would believe.
 - (b). He elected all who would believe to be placed into position in Christ through the baptism of the Holy Spirit.
 - (c). This position was made possible through Christ's sacrifice.
 - (d). It is appropriated by man's faith in Christ.
 - (e). The result of man's acceptance of this offer of grace is an appropriation of grace and a multiplication of peace to the believer.
 15. It is concluded, then, that all are without excuse (Romans 1:18-32).

Conclusion:

Allow me to conclude with a simple illustration. It is as though God drew a circle on the ground and said, All who desire eternal life step into the circle. The choice would then be made by each of us. All in the circle would be the chosen or elected ones. You see, He elected to save all who would get into the circle. The method of getting into the circle is by trusting in the work of Jesus Christ. No one is excluded by God. All are called to get into the circle. But the choice belongs to the individual.

Some people have a problem with the fact that God, in His foreknowledge, knows before we are born, what choice we will make. **The thing we must understand is that God's fore-knowledge is based on our choice and not misunderstand it**

to read that our choice is based on God's foreknowledge! Some complain that God should not allow those to be born who He knows will reject His plan and spend an eternity in hell. However, God is sovereign. He can, and will, do as He desires. He sends no one to hell apart from that person's free will! Individuals go to hell as a result of their personal rejection of the plan of grace where-by they can have eternal life with Him.

Thus, We are an Elect Race - Christians