

“Here’s How To Hope PERFECTLY”

1 Peter 1:13

May 14, 2023

INTRO: **How’s your hope?**

What do you KNOW about hope?

What would you call “**guaranteed hope**”?

Hope Happens Here! - *“Here’s How To Hope Perfectly”*

T/S: *Christianity has transformed hope, and given it a new importance, by opening to it a new world to move in, and supplying to it new guarantees to rest on.*

- MacLaren

VIDEO: *Jesus Is Hope* **PRAYER**

CONTEXT:

- ~ Sermon series: 1st Peter – *“No Matter What!”*
- ~ Today we are at a transition point...
- ~ Last sermon:
 - > **Amazing Grace!**
 - **CHURCH** = FAMILY of Grace
 - **CHRIST** = GOSPEL of Grace
 - **COMMISSION** = MISSION of Grace
- ~ 1 Peter 1:13-21 = *Practical admonitions*
- ~ Our text has **4 significant components...**
(Foundation; Obligation; Action; Specification)

BIG IDEA: Biblical Christians
have perfect hope!

TEXT: 1 Peter 1:13

Therefore, preparing your mind for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

PREVIEW: You need to KNOW biblical HOPE has...

- ~ **H:** Holy History
- ~ **O:** Obligations to Obey
- ~ **P:** Perfection Principle
- ~ **E:** Eternal Evangel

(You need to KNOW biblical hope's)

I. H: HOLY HISTORY

“Therefore,”

1Peter, an apostle of Jesus Christ,

To those who are **elect exiles** of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2according to the **foreknowledge** of God the Father, **in the sanctification** of the Spirit, **for obedience** to Jesus Christ and for **sprinkling with his blood**: May **grace** and **peace** be **multiplied** to **you**.

3Blessed be the God and Father of our Lord Jesus Christ! According to his **great mercy**, ***He has caused us to be born again to a living hope through the resurrection of Jesus Christ*** from the dead, 4to ***an inheritance*** that is **imperishable, undefiled, and unfading, kept in heaven for you**, 5who by **God's power** are being **guarded through faith** for ***a salvation ready*** to be revealed in the last time. 6 ***In this*** you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to ***result in praise and glory and honor at the revelation of Jesus Christ***. 8Though you have not seen him, you love him. Though you do not now see him, ***you believe*** in him and **rejoice with joy that is inexpressible and filled with glory**, 9 obtaining the **outcome** of your faith, ***the salvation of your souls***.

10 ***Concerning this salvation***, the prophets who prophesied about ***the grace that was to be yours*** searched and inquired carefully, 11inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. 12It was revealed to them that they were serving not themselves but you, in ***the things that have now been announced to you*** through those who preached ***the good news*** to you **by the Holy Spirit sent from heaven, things into which angels long to look**.

15 Previous “Big Ideas”

1:1a = You can **BE hope-filled...** because there are NO living messes that our LORD & Messiah cannot transform into loving & lasting missionaries!

1:1b = King Jesus sovereignly elects & lovingly exhorts His kingdom's congregation of empowered exiles.

1:1c = God's sovereign Word to His scattered people has never changed. Consequently, you can BE mission-driven, radically Christ-like, and biblically strong & courageous!

1:2a-c = The TRINITY sanctifies Christianity!

1:2 = The eternal truth in love of the Gospel's growing grace & peace defines, describes, and deploys the Trinity Family!

1:3a = Our BE-ing blesses God!

1:3-5 = Nothing compares, or even comes close... to **BE-ing** a biblical Christian!

1:6a = Nothing compares, or even comes close... to **BE-ing** a biblical Christian!

1:6 = Nothing compares, or even comes close... to **BE-ing** a biblical Christian!

1:7a = Jesus yearns for you to BE READY!

1:7 = Christ-like crucifixions lead to Christ-like resurrections!

1:8-9 = Biblical faith is BOTH a root AND a fruit issue!

1:10a = Lord, may our faith grow & Your glory spread as we “consider” carefully!

1:10 = Lord may our faith grow & Your glory spread as we consider Christ & His Church more carefully!

Last Week

1:10-12 = BE careful AND celebrate The Gospel AND its grace! Such biblical clarity is divine transparency for missional integrity & eternal security.

(You need to KNOW biblical hope’s...)

II. O: OBLIGATION to **Obey**

1. Preparation
2. Purification
3. Precision

A. BE biblically & holistically PROACTIVE

Christians are called to biblically get-ready...
to BE ready!

- JDP

- ***Preparing*** - ***your mind*** - ***for action***
 - Heart, Head, Hands...

Our preparation reveals heart's priorities! - JDP

- Assess & correct your mind...
 - *He must become greater...*
 - *Take every thought captive...*
 - *Seek 1st the kingdom of God...*
 - *Do all things as unto the Lord...*
 - *Lean not on your own understand*
- Proactive posture & process...

Preparing is the doing that gets done...
before the doing. - JDP

- ***Girding up the loins of your mind***
 - Contextual readiness...
 - Multi-dimensional readiness...
 - Principled readiness

Proactive, biblical preparing is the doing
that helps to strengthen the
Christian's BE-ing.

– JDP

- **Action(s)...** = *Truthing, Loving, Praying, Serving, Worshipping, Outreaching, Relating, Discipling, Proclaiming, 5 E's... 7 I's... Contending, Defending...*

B. BE biblically & holistically PURIFYING

“AND being sober-minded”

- > **Be holy** (1 Peter 1:16)
- > **Beware!** (1 Peter 5:8)
- > **Take care...** (1 Timothy 4:16)
- > **Unhindered...** (Acts 28:31)
- > **Unencumbered...** (Hebrews 12:1)

C. BE biblically & holistically PRECISE!

“set your hope FULLY on the grace”

Joshua 24:15

“...but as for me and my house, we will serve the LORD.”

VIDEO: *Never Abandon Hope* (Piper)

T/S: I think we and Piper would be well served to look at the progressive relationship between the following 10 words and their living applications...

1. **Feeling(s)/Emotion(s)**
2. **Experience**
3. **Perspective**
4. **Perception**
5. **Attitude**
6. **Wish**
7. **Hope**
8. **Faith** - *the assurance of things hoped for...*
9. **Action(s)**
10. **Fact(s)**

(You need to KNOW biblical hope's...)

III. P: PERFECT PRINCIPLE

Cultural hope is a Christ-LESS & worldly wish...
Whereas, BIBLICAL hope is ultimately
connected to a Christ-centered &
perfect guarantee!

- JDP

- A. Perfect **PERSON**
- B. Perfect **POWER**
- C. Perfect **PROMISE**

*“set your hope **FULLY** on the **grace**”*

The KEY:

“set your hope fully” =

- “fully”
- “to the end”
- “no deficiency”
- “w/ no hypocrisy”
- “**PERFECTLY**”

Biblical Christian hope is in the Perfect **PERSON!**

Biblical Christian hope is in the Perfect **POWER!**

Biblical Christian hope is in the Perfect **PROMISE!**

The grace that saved us at first, the grace that comes to us, filtered in drops during our earthly experience, is poured upon us in a flood at last. – MacLaren

VIDEO: *I Can Have True Hope...* (DeBunked)

(You need to KNOW biblical hope's...)

IV. E: ETERNAL EVANGEL

“that WILL be/is-BEing BROUGHT to you”

- ~ See & hear the active present tense!
- ~ See & hear the Perfect Person, Power, & Promise!
- ~ **Will-be / IS-being = Gospel grace/salvation!**
- ~ Guaranteed hope = the Gospel’s perfections!

“at the REVELATION of Jesus CHRIST.”

“Concerning this salvation,” consider the historical facts... Christ-created; Christ-promised to conquer corruption; Christ-came as promised; Christ birthed & continues to build His Church as promised; and Christ promised that He is coming back again to clean up and close down the darkness... 4 out of 5 promises have been proven and the last one is closing in quickly. Amen & Amen!

- JDP

Here we have Peter pointing to:

1. The Gospel **PROMISED...** see Genesis 3:15 forward!
2. The Gospel **PRESENT...** see life & love of Jesus Christ!
3. The Gospel **PROVEN...** upon the 2nd coming of Christ!

REVIEW:

> Help to be Careful AND Celebrate:

- **E.** = Elevate, Exercise, & Engagement
- **M.** = Message & Methods
- **P.** = Principles & Particulars
- **O.** = Obey & Overcome
- **W.** = Worship & Witness
- **E.** = Evangelism & Everyday-life
- **R.** = Revelation *vs.* relational

1:13 = **Biblical Christians have perfect hope!**

CLOSE:

Jude's doxology = perfect hope!

24Now to Him who is able to keep you from stumbling and to present you blameless before the presence of His glory with great joy, 25to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever.

Amen.

PRAYER

WORSHIP:

Study NOTES:

- [1 Peter 1:13-21](#). *Practical admonitions*. In this section St. Peter is engrossed with the conception of the Church as the new Israel which has been delivered from idolatry—the spiritual Egypt—by a *far more excellent sacrifice*. Jesus Himself endorsed such adaptation of the directions given for the typical deliverance ([Luke 12:35](#)) and the principle that the worshippers of Jehovah must be like Him ([John 4:23](#) f.; [Matthew 5:48](#), etc.).

◀ 1 Peter 1:13 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1352 [e]	Διὸ Dio	Therefore	Conj
328 [e]	ἀναζωσάμενοι anazōsamenoī	having girded up	V-APM-NMP
3588 [e]	τὰς tas	the	Art-AFP
3751 [e]	ὀσφύας osphyas	loins	N-AFP

3588 [e]	τῆς tēs	of the	Art-GFS
1271 [e]	διανοίας dianoias	mind	N-GFS
4771 [e]	ὑμῶν, hymōn	of you,	PPro-G2P
3525 [e]	νήφοντες, nēphontes	being sober-minded,	V-PPA-NMP
5049 [e]	τελείως, teleiōs	fully	Adv
1679 [e]	ἐπίσατε elpisate	set [your] hope	V-AMA-2P
1909 [e]	ἐπὶ epi	upon	Prep
3588 [e]	τὴν tēn	the	Art-AFS
5342 [e]	φερομένην pheromenēn	being brought	V-PPM/P-AFS
4771 [e]	ὑμῖν hymin	to you	PPro-D2P
5485 [e]	χάριν charin	grace	N-AFS
1722 [e]	ἐν en	in	Prep

602 [e]	ἀποκαλύψει apokalyptsei	[the] revelation	N-DFS
2424 [e]	Ἰησοῦ Iēsou	of Jesus	N-GMS
5547 [e]	Χριστοῦ. Christou	Christ,	N-GMS

◀ 328. anazónnumi ▶

Strong's Concordance

anazónnumi: to gird up

Original Word: ἀναζώννυμι

Part of Speech: Verb

Transliteration: anazónnumi

Phonetic Spelling: (an-ad-zone'-noo-mee)

Definition: to gird up

Usage: I gird up, brace up (with a view to active exertion); a metaphor from the girding of the flowing tunic, to prevent its hampering one in active work.

HELPS Word-studies

328 anazónnumi (from [303](#) /aná, "up to down" and [2224](#) /zónnumi, "gird, take out slack") – properly, raise up a tunic (= "tighten the belt"), "girding oneself"; (figuratively) getting *ready* (*prepared*) to move quickly, i.e. where someone *needs* to go and arrive at without delay (used only in 1 Pet 1:13).

NAS Exhaustive Concordance

Word Origin

from [ana](#) and [zónnumi](#)

Definition

to gird up

NASB Translation

prepare (1).

Thayer's Greek Lexicon

STRONGS NT 328: ἀναζώννυμι

ἀναζώννυμι: to gird up; middle to gird up oneself or for

oneself: ἀναζωσάμενοι τὰς ὀσφύας, [1 Peter 1:13](#), i. e. **prepared** — a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when about to start on a journey or engage in any work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle; cf. [περιζώννυμι](#). (the Sept. [Judges 18:16](#); [Proverbs 29:35](#) ()); Dio Chrysostom or. 72, 2, edition, Emp., p. 729; Didymus, quoted in Athen. 4 (17), p. 139 d., others.)

Strong's Exhaustive Concordance

gird up.

From [ana](#) and [zonnumi](#); to gird afresh -- gird up.

see GREEK [ana](#)

see GREEK [zonnumi](#)

Forms and Transliterations

αναζωσαμένη αναζωσαμενοι αναζωσάμενοι αναζωσάμενοι anazosamenoι anazosámenoι anazōsamenoι anazōsámenoι

Englishman's Concordance

[1 Peter 1:13](#) V-APM-NMP

GRK: Διὸ ἀναζωσάμενοι τὰς ὀσφύας

NAS: Therefore, *prepare* your minds

KJV: Wherefore *gird up* the loins of your

INT: Therefore *having girded up* the waist

[Strong's Greek 328](#)

[1 Occurrence](#)

[ἀναζωσάμενοι](#) — 1 Occ.

◀ 3751. osphus ▶

Strong's Concordance

osphus: the loin

Original Word: ὀσφύς, ὄσος, ἡ

Part of Speech: Noun, Feminine

Transliteration: osphus

Phonetic Spelling: (os-foos')

Definition: the loin

Usage: the loins.

HELPS Word-studies

3751 *osphýs* – properly, the hip (reproductive area); used figuratively in 1 Pet 1:13 of the "reproductive" (creative) capacity of the *renewed mind* (cf. Ro 12:1-3).

[**3751** (*osphýs*) is "the seat of generative power (Heb 7:5,10, *Abbott-Smith*). "To smite the loins" referred to a fatal blow – "forever ending" anything that would (could) come from the slain.]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

the loin

NASB Translation

descendants* (1), descended* (1), loins (2), waist (2).

Thayer's Greek Lexicon

STRONGS NT 3751: ὀσφύς

ὀσφύς (or ὀσφύς, so R Tr in [Ephesians 6:14](#); G in [Matthew 3:4](#); cf. Chandler §§ 658, 659; Tdf. Proleg., p. 101), ὀσφύος, ἦ, from Aeschylus and Herodotus down;

1. the hip (loin), as that part of the body where the ζώνη was worn

(the Sept. for [דַּגְלִימָה](#)): [Matthew 3:4](#); [Mark 1:6](#); hence, [περιζωννυσθαι τὰς ὀσφύας](#), to gird, gird about, the loins, [Luke 12:35](#); [Ephesians 6:14](#);

and [ἀναζωννυσθαι τὰς ὀσφύας](#) (to gird up the loins), [1 Peter 1:13](#); on the meaning of these metaphorical, phrases see [ἀναζώννυμι](#).

2. a loin, the Sept. several times for [דַּגְלִימָה](#), **the (two) loins**, where the Hebrews thought the generative power (semen) resided (?); hence, [καρπὸς τῆς ὀσφύος](#), fruit of the loins, offspring, [Acts 2:30](#) (see [καρπὸς](#), 1 at the end); [ἐξέρχεσθαι ἐκ τῆς ὀσφύος τίνος](#), to come forth out of one's loins i. e. derive one's origin or descent from one, [Hebrews](#)

[7:5](#) (see [ἐξέρχομαι](#), 2 b.); [ἔτι ἐν τῇ ὀσφύϊ τίνος](#), to be yet in the loins of someone (an ancestor), [Hebrews 7:10](#).

Strong's Exhaustive Concordance

loin.

Of uncertain affinity; the loin (externally), i.e. The hip; internally (by extension) procreative power -- loin.

◀ 1271. **dianoia** ▶

Strong's Concordance

dianoia: the mind, disposition, thought

Original Word: διάνοια, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: dianoia

Phonetic Spelling: (dee-an'-oy-ah)

Definition: the mind, disposition, thought

Usage: understanding, intellect, mind, insight.

HELPS Word-studies

1271 *diánoia* (from **1223** /*diá*, "thoroughly, from side-to-side," which intensifies **3539** /*noiéō*, "to use the mind," from **3563** /*noús*, "mind") – properly, movement from one side (of an issue) to the other to reach *balanced*-conclusions; full-orbed reasoning (= critical thinking), i.e. *dialectical* thinking that literally reaches "across to the other side" (of a matter).

1271 /*diánoia* ("critical thinking"), literally "*thorough* reasoning," incorporates both sides of a matter to reach a meaningful (*personal*) conclusion. Such **"full-breadth reasoning" is essential to loving (25 /*agapáō*) the Lord and our neighbor (see Mk 12:30). It is also the instrument of self-destruction when exercised without God's light and power (Lk 1:51; Eph 2:3, 4:18; Col 1:21).**

[**1271** /*diánoia* (*dianoia*) is also used of "reasoning and speech *between characters* in ancient dramas" (*LS*; cf. Aristotle, *Rh* 1, 404). But **1271** (*diánoia*) works to a person's own undoing when it operates apart from the light of God's word (**Eph 4:18**).]

NAS Exhaustive Concordance

Word Origin

from [dia](#) and [noeó](#)

Definition

the mind, disposition, thought

NASB Translation

mind (7), minds (2), thoughts (1), understanding (2).

Thayer's Greek Lexicon

STRONGS NT 1271: [διάνοια](#)

[διάνοια](#), [διανοίας](#), ἡ ([διά](#) and [νως](#)), the Sept. for לָב and לִבָּ; very frequent in Greek writings from (Aeschylus) Herodotus down;

1. the mind as the faculty of understanding, feeling, desiring: [Matthew 22:37](#); [Mark 12:30](#) (Tr marginal reading brackets); [Luke 10:27](#); [Ephesians 1:18](#) Rec.; ; [Hebrews 8:10](#); [Hebrews 10:16](#); [1 Peter 1:13](#).
2. understanding: [1 John 5:20](#).
3. mind, i. e. spirit (Latin *animus*), way of thinking and feeling: [Colossians 1:21](#); [Luke 1:51](#); [2 Peter 3:1](#).
4. thought; plural contextually in a bad sense, evil thoughts: [Ephesians 2:3](#), as in [Numbers 15:39](#) [μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου ... καί οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν](#).

Strong's Exhaustive Concordance

imagination, mind, understanding.

From *dia* and *nous*; deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

see GREEK [dia](#)

see GREEK [nous](#)

Englishman's Concordance

Matthew 22:37 N-DFS

GRK: ὅλη τῇ **διανοία** σου

NAS: YOUR SOUL, AND WITH ALL *YOUR MIND.*'

KJV: all thy *mind.*

INT: all the *mind* of you

Mark 12:30 N-GFS

GRK: ὅλης τῆς **διανοίας** σου καὶ

NAS: AND WITH ALL *YOUR MIND*, AND WITH ALL

KJV: all thy *mind*, and with

INT: all the *mind* of you and

Luke 1:51 N-DFS

GRK: διεσκόρπισεν ὑπερηφάνους **διανοία** καρδίας αὐτῶν

NAS: [those who were] proud *in the thoughts* of their heart.

KJV: the proud *in the imagination* of their

INT: he has scattered [the] proud *in [the] thought* of heart of them

Luke 10:27 N-DFS

GRK: ὅλη τῇ **διανοία** σου καὶ

NAS: AND WITH ALL *YOUR MIND*; AND YOUR NEIGHBOR

KJV: all thy *mind*; and thy

INT: all the *mind* of you and

Ephesians 2:3 N-GFP

GRK: καὶ τῶν **διανοιῶν** καὶ ἤμεθα

NAS: of the flesh *and of the mind*, and were by nature

KJV: of the flesh and *of the mind*; and were

INT: and of the *thoughts* and were

Ephesians 4:18 N-DFS

GRK: ἐσκοτωμένοι τῇ **διανοία** ὄντες ἀπηλλοτριωμένοι

NAS: darkened *in their understanding*, excluded

KJV: *Having the understanding* darkened,

INT: being darkened in the *understanding* being alienated from

Colossians 1:21 N-DFS

GRK: ἐχθροὺς τῇ **διανοία** ἐν τοῖς

NAS: and hostile *in mind*, [engaged] in evil

KJV: and enemies *in [your] mind* by wicked

INT: enemies *in mind* by the

Hebrews 8:10 N-AFS

GRK: εἰς τὴν **διάνοιαν** αὐτῶν καὶ

NAS: MY LAWS *INTO THEIR MINDS*, AND I WILL WRITE

KJV: into their *mind*, and write

INT: into the *mind* of them also

Hebrews 10:16 N-AFS

GRK: ἐπὶ τὴν **διάνοιαν** αὐτῶν ἐπιγράψω

NAS: UPON THEIR HEART, *AND ON THEIR MIND* I WILL WRITE

KJV: in their *minds* will I write them;

INT: into the [*the*] *mind* of them I will inscribe

1 Peter 1:13 N-GFS

GRK: ὁσφύας τῆς **διανοίας** ὑμῶν νήφοντες

NAS: prepare *your minds* for action, keep sober

KJV: of your *mind*, be sober,

INT: waist of the *mind* of you being sober

2 Peter 3:1 N-AFS

GRK: τὴν εἰλικρινῆ **διάνοιαν**

NAS: up your sincere *mind* by way

KJV: your pure *minds* by way of remembrance:

INT: pure *mind*

1 John 5:20 N-AFS

GRK: δέδωκεν ἡμῖν **διάνοιαν** ἵνα γινώσκωμεν

NAS: and has given *us understanding* so

KJV: us *an understanding*, that

INT: has given us *an understanding* that we might know

Strong's Greek 1271

12 Occurrences

διανοία — 5 Occ.

διάνοιαν — 4 Occ.

διανοίας — 2 Occ.

διανοιῶν — 1 Occ.

◀ 3525. néphó ▶

Strong's Concordance

néphó: to be sober, to abstain from wine

Original Word: νήφω

Part of Speech: Verb

Transliteration: néphō

Phonetic Spelling: (nay'-fo)

Definition: to be sober, to abstain from wine

Usage: (lit: I am sober), I am calm (vigilant), circumspect.

HELPS Word-studies

3525 *nēphō* – properly, to be sober (not drunk), not intoxicated; (figuratively) free from illusion, i.e. from the intoxicating influences of sin (like the impact of selfish passion, greed, etc.).

[3525](#) /*nēphō* ("be sober, unintoxicated") refers to having *presence of mind* (clear judgment), enabling someone to be *temperate* (self-controlled). [3525](#) /*nēphō* ("**uninfluenced by intoxicants**") means to have "one's wits (faculties) about them," which is the opposite of being *irrational*.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to be sober, to abstain from wine

NASB Translation

keep sober (1), sober (5).

Thayer's Greek Lexicon

STRONGS NT 3525: νήφω

νήφω; 1 aorist imperative 2 person plural νήψατε;

from Theognis, Sophocles, Xenophon down; **to be sober**; in the N. T. everywhere tropically, **to**

be calm and collected in spirit; to be temperate,

dispassionate, circumspect: [1 Thessalonians 5:6, 8](#); [2](#)

[Timothy 4:5](#); [1 Peter 1:13](#); [1 Peter 5:8](#); εἰς τὰς προσευχάς, **unto**

(the offering of) prayer, [1 Peter 4:7](#). (Synonym: see ἀγρουπνέω; and on the word see Ellicott

on Timothy, the passage cited Compare: ἀνανήφω, ἐκνήφω.)

Strong's Exhaustive Concordance

to be sober, to abstain from wine

Of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet -- be sober, watch.

Englishman's Concordance

1 Thessalonians 5:6 V-PSA-1P

GRK: γρηγορῶμεν καὶ νήφωμεν

NAS: do, but let us be alert *and sober*.

KJV: let us watch and *be sober*.

INT: we should watch and *we should be sober*

1 Thessalonians 5:8 V-PSA-1P

GRK: ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα

NAS: But since we are of [the] day, *let us be sober*, having put

KJV: of the day, *be sober*, putting on

INT: of day being *should be sober* having put on [the] breastplate

2 Timothy 4:5 V-PMA-2S

GRK: σὺ δὲ νῆφε ἐν πᾶσιν

NAS: *But you, be sober* in all things,

KJV: But *watch* thou in

INT: you moreover *be sober* in all things

1 Peter 1:13 V-PPA-NMP

GRK: διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε

NAS: your minds *for action, keep sober* [in spirit], fix your hope

KJV: mind, *be sober*, and hope

INT: mind of you *being sober* perfectly hope

1 Peter 4:7 V-AMA-2P

GRK: οὖν καὶ νήψατε εἰς προσευχάς

NAS: be of sound judgment *and sober* [spirit] for the purpose of prayer.

KJV: sober, and *watch* unto prayer.

INT: therefore and *be watchful* unto prayers

1 Peter 5:8 V-AMA-2P

GRK: Νήψατε γρηγορήσατε ὁ

NAS: *Be of sober* [spirit], be on the alert.

KJV: *Be sober*, be vigilant; because

INT: *Be sober* watch the

[Strong's Greek 3525](#)
[6 Occurrences](#)

[νήφε](#) — 1 Occ.

[νήφωμεν](#) — 2 Occ.

[νήφοντες](#) — 1 Occ.

[νήψατε](#) — 2 Occ.

◀ **5049. teleiós** ▶

Strong's Concordance

teleiós: completely

Original Word: τελείως

Part of Speech: Adverb

Transliteration: teleiós

Phonetic Spelling: (tel-i'-oce)

Definition: completely

Usage: perfectly, completely, without wavering.

HELPS Word-studies

Cognate: 5049 *teleiōs* (an adverb) – properly, to-the-*end*, completely. [See 5056 \(*telos*\)](#).

NAS Exhaustive Concordance

Word Origin

adverb from [teleios](#)

Definition

completely

NASB Translation

completely (1).

Thayer's Greek Lexicon

STRONGS NT 5049: τελείως

τελείως (**τέλειος**), adverb, **perfectly, completely:** [1 Peter 1:13](#). (Plato, Isocrates, Aristotle, etc.; cf. Winer's Grammar, 463 (431).)

Strong's Exhaustive Concordance

completely

Adverb from [teleios](#); completely, i.e. (of hope) without wavering -- to the end.

see GREEK [teleios](#)

Englishman's Concordance

[1 Peter 1:13 Adv](#)

GRK: ὑμῶν νήφοντες τελείως ἐλπίζατε ἐπὶ

NAS: [in spirit], fix your hope *completely* on the grace

KJV: and hope *to the end* for

INT: of you being sober *perfectly* hope in

[Strong's Greek 5049](#)

[1 Occurrence](#)

[τελείως](#) — 1 Occ.

[See 5056](#) (*telos*)

◀ 5056. telos ▶

Strong's Concordance

telos: an end, a toll

Original Word: τέλος, ους, τό

Part of Speech: Noun, Neuter

Transliteration: telos

Phonetic Spelling: (tel'-os)

Definition: an end, a toll

Usage: (a) an end, (b) event or issue, (c) the principal end, aim, purpose, (d) a tax.

HELPS Word-studies

5056 *télos* (a neuter noun) – properly, consummation (the *end-goal, purpose*), such as *closure* with all its *results*.

[This root (*tel-*) means "reaching the *end* (*aim*)."
It is well-illustrated with the old pirate's
telescope, unfolding (extending out) one stage at
a time to function at full-strength (capacity
effectiveness).]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

an end, a toll

NASB Translation

continually* (1), custom (2), customs (1), end (24), ends (2), finished (1), fulfillment (1), goal (1), outcome (6), sum (1), utmost (1).

Thayer's Greek Lexicon

STRONGS NT 5056: τέλος

τέλος, τέλους, τό (cf. Curtius, § 238), from Homer down, the Sept. mostly for ἔσθ;

1. end, i. e.

a. termination, the limit at which a thing ceases to be, (in the Greek writings always of the end of some act or state, but not of the end of a period of time, which they call τελευτή; in the Scriptures also of a temporal end; an end in space is everywhere called πέρας): τῆς βασιλείας, Luke 1:33; ζωῆς, Hebrews 7:3; τοῦ καταργουμένου, 2 Corinthians 3:13; τὰ τέλη τῶν αἰώνων, 1 Corinthians 10:11 (τέλος τῶν ἡμερῶν, Nehemiah 13:6; τῶν ἑπτὰ ἔτων, 2 Kings 8:3; ἀρχή καί τέλος καί μεσότης χρόνων Wis. 7:18); equivalent to he who puts an end to: τέλος νόμου Χριστός, Christ has brought the law to all end (παῖσιν Χριστός ἀνθρώποις τέλος τοῦ βίου θάνατος. Demosthenes, 1306, 25), Romans 10:4; cf. Fritzsche at the passage, vol. ii, p. 377f πάντων τό τέλος, the end of all things (i. e. of the present order of things), 1 Peter 4:7; also in the phrases ἕως τέλους, 1 Corinthians 1:8; 2 Corinthians 1:13; μέχρι τέλους, Hebrews 3:6 (Tr marginal reading WH brackets the clause), 14; ἄχρι τέλους, Hebrews 6:14; Revelation 2:26. What 'end' is intended the reader must determine by the context; thus, τό τέλος denotes the end of the

Messianic pangs (dolores Messiae; see ὠδίν) in [Matthew 24:6, 14](#) (opposed to ἀρχή ὠδίνων); [Mark 13:7](#) (cf. 9); [Luke 21:9](#); [τό τέλος](#) in [1 Corinthians 15:24](#) denotes either the end of the eschatological events, or the end of the resurrection i. e. the last or third act of the resurrection (to include those who had not belonged to the number of οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ), [1 Corinthians 15:24](#) cf. [1 Corinthians 15:23](#); see DeWette ad loc.; Weizel in the Theol. Studien und Kritiken for 1836, p. 978; Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 388ff; (yet cf. Heinrici in Meyer (6te Aufl.) at the passage). εἰς τέλος — **to the very end** appointed for these evils, [Matthew 10:22](#); [Matthew 24:13](#); [Mark 13:13](#); also **at the end, at last, finally**, [Luke 18:5](#) (Vulg. in novissimo) (i. e. **lest at last by her coming she wear me out**; but others take it equivalent to Hebrew עַד־אֵלֶּיךָ (cf. [Job 14:20](#) etc. see Trommius) and connect it with the participle, **lest by her coming to the last i. e. continually**; see ὑπωπιάζω, under the end); [John 13:1](#) (others, **to the uttermost, completely** (cf. our **to the very last**); see Westcott, and Weiss (in Meyer 6te Aufl.) at the passage; Grimm on 2 Macc. 8:29), cf. ἀναπάω, under the end (Xenophon, oec. 17, 10; Hesiod, Works, 292; Herodotus 3, 40; 9, 37; Sophocles Phil. 409; Euripides, Ion 1615; Aelian v. h. 10, 16); **to the (procurement of their) end, i. e. to destruction** (A. V. **to the uttermost** (cf. references as above)), [1 Thessalonians 2:16](#) (for 2 עַד־אֵלֶּיךָ [Chronicles 12:12](#)); [τέλος ἔχειν](#), to have an end, be finished (often in Greek writings), [Luke 22:37](#) (others give τέλος here the sense of **fulfilment** (cf. [τελέω](#), 2)); equivalent to **to perish**, [Mark 3:26](#). [τό δέ τέλος](#), adverbially, **finally** (denique vero): [1 Peter 3:8](#) (Plato, legg. 6, p. 768 b.; [καί τό γέ τέλος](#), ibid. 5, p. 740 e.; but generally in secular authors τέλος in this sense wants the article; cf. Passow, ii, p. 1857a; (Liddell and Scott, under the word, I. 4 a.)).

b. the end i. e. the last in any succession or series: (ἡ) ἀρχή καί (τό) τέλος, of God, who by his perpetuity survives all things, i. e. **eternal**, [Revelation 1:8](#) Rec.; .

c. that by which a thing is finished, its close, issue: [Matthew 26:58](#); **final lot, fate**, as if a recompense: with a genitive of the thing, [Romans 6:21](#); [Hebrews 6:8](#); [1 Peter 1:9](#); with a genitive of the person whom the destiny befalls, [2 Corinthians 11:15](#); [Philippians 3:19](#); [1 Peter 4:17](#); [τοῦ κυρίου](#) (genitive of author), the closing experience which befell Job by God's command, [James 5:11](#) (referring to [Job 42](#) (especially verse 12)).

d. the end to which all things relate, the aim, purpose: [1 Timothy 1:5](#) (often so in philos. from Plato, de rep. 6, p. 494 a. down; cf. Fritzsche on Romans, ii., p. 378).

2. toll, custom (i. e. an indirect tax on goods; see φόρος and κῆνσος): [Matthew 17:25](#); [Romans 13:7](#) (Xenophon, Plato, Polybius, Aeschines, Demosthenes, others; [1 Macc. 10:31](#) [1 Macc. 11:35](#)).

Strong's Exhaustive Concordance

end

From a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit

, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid) -- + continual, custom, end(-ing), finally, uttermost. Compare [phoros](#).

see GREEK [phoros](#)

Englishman's Concordance

Matthew 10:22 N-ANS

GRK: ὑπομείνας εἰς τέλος οὗτος σωθήσεται

NAS: but it is the one who has endured *to the end* who will be saved.

KJV: endureth to *the end* shall be saved.

INT: having endured to [the] *end* he will be saved

Matthew 17:25 N-ANP

GRK: τίνων λαμβάνουσιν τέλη ἢ κῆνσον

NAS: collect *customs* or

KJV: of the earth take *custom* or tribute?

INT: whom do they receive *custom* or tribute

Matthew 24:6 N-NNS

GRK: ἐστὶν τὸ τέλος

NAS: but [that] is not yet *the end*.

KJV: come to pass, but *the end* is not yet.

INT: is the *end*

Matthew 24:13 N-ANS

GRK: ὑπομείνας εἰς τέλος οὗτος σωθήσεται

NAS: But the one who endures *to the end*, he will be saved.

KJV: unto *the end*, the same

INT: having endured to [the] *end* he will be saved

Matthew 24:14 N-NNS

GRK: ἔξει τὸ τέλος

NAS: and then *the end* will come.

KJV: and then *shall the end* come.
INT: will come the *end*

Matthew 26:58 N-ANS

GRK: ἰδεῖν τὸ τέλος
NAS: with the officers to see *the outcome*.
KJV: the servants, to see *the end*.
INT: to see the *outcome*

Mark 3:26 N-ANS

GRK: στῆναι ἀλλὰ τέλος ἔχει
NAS: he cannot stand, *but he is finished!*
KJV: but hath *an end*.
INT: to stand but *an end* has

Mark 13:7 N-NNS

GRK: οὐπω τὸ τέλος
NAS: but [that is] not yet *the end*.
KJV: but *the end* [shall] not [be] yet.
INT: not yet [is] the *end*

Mark 13:13 N-ANS

GRK: ὑπομείνας εἰς τέλος οὗτος σωθήσεται
NAS: but the one who endures *to the end*, he will be saved.
KJV: unto *the end*, the same
INT: having endured to [*the*] *end* he will be saved

Luke 1:33 N-NNS

GRK: οὐκ ἔσται τέλος
NAS: and His kingdom will have no *end*.
KJV: there shall be no *end*.
INT: not there will be *an end*

Luke 18:5 N-ANS

GRK: μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη
KJV: lest by *her continual* coming she weary
INT: not to *end* coming she harass

Luke 21:9 N-NNS

GRK: εὐθέως τὸ τέλος
NAS: first, *but the end* [does] not [follow] immediately.
KJV: but *the end* [is] not
INT: immediately [is] the *end*

Luke 22:37 N-ANS

GRK: περὶ ἐμοῦ τέλος ἔχει

NAS: to Me has *[its] fulfillment*.

KJV: me have *an end*.

INT: concerning me *an end* have

John 13:1 N-ANS

GRK: κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς

NAS: He loved *them to the end*.

KJV: them unto *the end*.

INT: world to *[the] end* he loved them

Romans 6:21 N-NNS

GRK: τὸ γὰρ τέλος ἐκείνων θάνατος

NAS: ashamed? *For the outcome* of those things

KJV: for *the end* of those things

INT: the indeed *end* of those things [is] death

Romans 6:22 N-NNS

GRK: τὸ δὲ τέλος ζωὴν αἰώνιον

NAS: in sanctification, *and the outcome*, eternal

KJV: and *the end* everlasting

INT: and *[the] end* [is] life eternal

Romans 10:4 N-NNS

GRK: τέλος γὰρ νόμου

NAS: For Christ *is the end* of the law

KJV: For Christ *[is] the end* of the law for

INT: *[the] end* indeed of law

Romans 13:7 N-ANS

GRK: τῷ τὸ τέλος τὸ τέλος

NAS: tax *[is due]*; *custom* to whom

KJV: tribute *[is due]*; *custom* to whom

INT: to whom the *revenue* the revenue

Romans 13:7 N-ANS

GRK: τέλος τὸ τέλος τῷ τὸν

NAS: to whom *custom*; fear

KJV: to whom *custom*; fear

INT: revenue the *revenue* to whom the

1 Corinthians 1:8 N-GNS

GRK: ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν

NAS: confirm *you to the end*, blameless
KJV: unto *the end*, [that ye may be] blameless
INT: you to [the] *end* blameless in

1 Corinthians 10:11 N-NNP

GRK: οὓς τὰ **τέλη** τῶν αἰώνων
NAS: upon whom *the ends* of the ages
KJV: whom *the ends* of the world
INT: whom the *ends* of the ages

1 Corinthians 15:24 N-NNS

GRK: εἶτα τὸ **τέλος** ὅταν παραδιδῶ
NAS: then [*comes*] *the end*, when He hands
KJV: Then [*cometh*] *the end*, when
INT: Then the *end* when he shall have given up

2 Corinthians 1:13 N-GNS

GRK: ὅτι ἕως **τέλους** ἐπιγνώσεσθε
NAS: you will understand until *the end*;
KJV: even to *the end*;
INT: that to [the] *end* you will acknowledge

2 Corinthians 3:13 N-ANS

GRK: εἰς τὸ **τέλος** τοῦ καταργουμένου
NAS: would not look intently *at the end* of what was fading away.
KJV: to *the end* of that which is abolished:
INT: to the *end* of that being annulled

2 Corinthians 11:15 N-NNS

GRK: ὧν τὸ **τέλος** ἔσται κατὰ
NAS: whose *end* will be according
KJV: whose *end* shall be
INT: of whom the *end* will be according to

Strong's Greek 5056

41 Occurrences

τέλη — 2 Occ.
τέλος — 33 Occ.
τέλους — 6 Occ.

◀ 1679. elpizó ▶

Strong's Concordance

elpizó: to expect, to hope (for)

Original Word: ἐλπίζω

Part of Speech: Verb

Transliteration: elpizó

Phonetic Spelling: (el-pid'-zo)

Definition: to expect, to hope (for)

Usage: I hope, hope for, expect, trust.

HELPS Word-studies

Cognate: 1679 *elpizō* (from 1680 /*elpis*, "hope") – to hope, actively waiting for God's fulfillment about the faith He has inbirted through the power of His love (cf. Gal 5:6 with Heb 11:1). See 1680 (*elpis*).

NAS Exhaustive Concordance

Word Origin

from *elpomai* (to anticipate, expect)

Definition

to expect, to hope (for)

NASB Translation

expect (1), expected (1), fix...hope (2), fixed...hope (2), hope (13), hoped (3), hopes (1), hoping (4), set...hope (2), trust (1).

Thayer's Greek Lexicon

STRONGS NT 1679: ἐλπίζω

ἐλπίζω; imperfect ἤλπιζον; Attic future ἐλπιῶ ([Matthew 12:21](#), and often in the Sept. ((whence in [Romans 15:12](#)); cf. Buttman, 37 (32); Winer's Grammar, § 13, 1 c.); the common form ἐλπίσω does not occur in Biblical Greek); 1 aorist ἤλπισα; perfect ἤλπισκα; (present passive ἐλπίζομαι); (ἐλπίς, which see); the Sept. for פוּצַ to trust; פוּצַ to flee for refuge; לָמַח to wait, to hope; to hope (in a religious sense, to wait for salvation with joy and full of confidence): תִּי, [Romans 8:24](#); 1 [Corinthians 13:7](#); (τά) ἐλπιζομενα, things hoped

for, [Hebrews 11:1](#) (but WH marginal reading connect *ἐλπίζομένων* with the following *πραγμάτων*); once with the dative of the object on which the hope rests, **hopefully to trust in:** *τῷ ὀνόματι αὐτοῦ* (as in secular authors once *τῇ τύχῃ*, Thucydides 3, 97, 2), [Matthew 12:21](#) G L T Tr WH (cf. Buttmann, 176 (153)); *καθώς*, [2 Corinthians 8:5](#). followed by an infinitive relating to the subject of the verb *ἐλπίζω* (cf. Winer's Grammar, 331 (311); Buttmann, 259 (223)): [Luke 6:34](#); [Luke 23:8](#); [Acts 26:7](#); [Romans 15:24](#); [1 Corinthians 16:7](#); [Philippians 2:\(19\),23](#); [1 Timothy 3:14](#); [2 John 1:12](#); [3 John 1:14](#); followed by a perfect infinitive [2 Corinthians 5:11](#); followed by *ὅτι* with a present [Luke 24:21](#); *ὅτι* with a future, [Acts 24:26](#); [2 Corinthians 1:13](#); [2 Corinthians 13:6](#); [Philemon 1:22](#). Peculiar to Biblical Greek is the construction of this verb with prepositions and a case of noun or pronoun (cf. Buttmann, 175f (152f) (cf. 337 (290); Winer's Grammar, § 33, d.; Ellicott on [1 Timothy 4:10](#)): *εἰς τινα*, to direct **hope unto one**, [John 5:45](#) (perfect *ἠλπίκατε*, in whom you have put your hope, and rely upon it (Winer's Grammar, § 40, 4 a.)); [1 Peter 3:5](#) L T Tr WH; with addition of *ὅτι* with future [2 Corinthians 1:10](#) (L text Tr WH brackets *ὅτι*, and so detach the following clause); *ἐπί τίνι*, to build **hope on one**, as on a foundation (often in the Sept.): [Romans 15:12](#) (from [Isaiah 11:10](#)); [1 Timothy 4:10](#); [1 Timothy 6:17](#); *ἐν τίνι*, to repose **hope in one**, [1 Corinthians 15:19](#); followed by infinitive [Philippians 2:19](#); *ἐπί* with according to direct **hope toward** something: *ἐπί τί*, to hope to receive something, [1 Peter 1:13](#); *ἐπί τόν Θεόν*, of those who hope for something from God, [1 Peter 3:5](#) R G; [1 Timothy 5:5](#), (and often in the Sept.). (Compare: *ἀπελπίζω*, *προελπίζω*.)

Strong's Exhaustive Concordance

hope, expect

From [elpis](#); to expect or confide -- (have, thing) hope(-d) (for), trust.

see GREEK [elpis](#)

Englishman's Concordance

[Matthew 12:21](#) V-FIA-3P

GRK: αὐτοῦ ἔθνη ἐλπιούσιν

NAS: THE GENTILES *WILL HOPE*.

KJV: shall the Gentiles *trust*.

INT: of him [the] Gentiles *will hope*

[Luke 6:34](#) V-PIA-2P

GRK: παρ' ὧν ἐλπίζετε λαβεῖν ποία

NAS: to those from whom *you expect* to receive,

KJV: whom *ye hope* to receive,
INT: from whom *you hope* to receive what

Luke 23:8 V-IIA-3S

GRK: αὐτοῦ καὶ ἤλπιζέν τι σημεῖον
NAS: about *Him and was hoping* to see
KJV: him; and *he hoped* to have seen some
INT: him and *he was hoping* some sign

Luke 24:21 V-IIA-1P

GRK: ἡμεῖς δὲ ἤλπιζομεν ὅτι αὐτός
NAS: *But we were hoping* that it was He who was going
KJV: But we *trusted* that it had been
INT: we moreover *were hoping* he

John 5:45 V-RIA-2P

GRK: ὃν ὑμεῖς ἤλπίκατε
NAS: in whom *you have set your hope*.
KJV: whom ye *trust*.
INT: whom you *have hoped*

Acts 24:26 V-PPA-NMS

GRK: ἅμα καὶ ἐλπίζων ὅτι χρήματα
NAS: too, *he was hoping* that money
KJV: *He hoped* also that
INT: at the same time also *hoping* that riches

Acts 26:7 V-PIA-3S

GRK: ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι περὶ
NAS: our twelve tribes *hope* to attain,
KJV: and night, *hope* to come. For
INT: day serving *hope* to attain concerning

Romans 8:24 V-PIA-3S

GRK: βλέπει τίς ἐλπίζει
KJV: doth he yet *hope for*?
INT: sees anyone *does he hope for*

Romans 8:25 V-PIA-1P

GRK: οὐ βλέπομεν ἐλπίζομεν δι' ὑπομονῆς
NAS: But if *we hope* for what we do not see,
KJV: But if *we hope* for that we see
INT: not we see *we hope for* in patience

Romans 15:12 V-FIA-3P

GRK: αὐτῷ ἔθνη ἐλπιούσιν

NAS: IN HIM SHALL THE GENTILES *HOPE*.

KJV: shall the Gentiles *trust*.

INT: him [the] Gentiles *will hope*

Romans 15:24 V-PIA-1S

GRK: τὴν Σπανίαν ἐλπίζω γὰρ διαπορευόμενος

NAS: to Spain-- *for I hope* to see

KJV: you: for *I trust* to see you

INT: Spain *I hope* for going through

1 Corinthians 13:7 V-PIA-3S

GRK: πιστεύει πάντα ἐλπίζει πάντα ὑπομένει

NAS: all things, *hopes* all things, endures

KJV: all things, *hopeth* all things,

INT: believes all things *hopes* all things endures

1 Corinthians 15:19 V-RPA-NMP

GRK: ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον

NAS: If *we have hoped* in Christ in this

KJV: life only *we have hope* in Christ,

INT: in Christ *having hope* we are only

1 Corinthians 16:7 V-PIA-1S

GRK: παρόδῳ ἰδεῖν ἐλπίζω γὰρ χρόνον

NAS: [just] in passing; *for I hope* to remain

KJV: the way; but *I trust* to tarry a while

INT: passing to see *I hope* however a time

2 Corinthians 1:10 V-RIA-1P

GRK: εἰς ὃν ἠλπικαμεν ὅτι καὶ

NAS: [us], He on whom *we have set our hope*. And He will yet

KJV: in whom *we trust* that he will

INT: in whom *we have hope* that also

2 Corinthians 1:13 V-PIA-1S

GRK: καὶ ἐπιγινώσκετε ἐλπίζω δὲ ὅτι

NAS: and understand, *and I hope* you will understand

KJV: and *I trust* ye shall acknowledge

INT: even acknowledge *I hope* moreover that

2 Corinthians 5:11 V-PIA-1S

GRK: δὲ πεφανερώμεθα ἐλπίζω δὲ καὶ

NAS: to God; *and I hope* that we are made manifest

KJV: and *I trust* also

INT: moreover we have been revealed *I hope* moreover also

2 Corinthians 8:5 V-AIA-1P

GRK: οὐ καθὼς ἠλπίζαμεν ἀλλὰ ἑαυτοὺς

NAS: *and [this], not as we had expected,* but they first

KJV: as *we hoped,* but

INT: not [only] as *we hoped* but themselves

2 Corinthians 13:6 V-PIA-1S

GRK: ἐλπίζω δὲ ὅτι

NAS: *But I trust* that you will realize

KJV: But *I trust* that ye shall know

INT: *I hope* moreover that

Philippians 2:19 V-PIA-1S

GRK: Ἐλπίζω δὲ ἐν

NAS: *But I hope* in the Lord Jesus

KJV: But *I trust* in the Lord

INT: *I hope* moreover in

Philippians 2:23 V-PIA-1S

GRK: μὲν οὖν ἐλπίζω πέμψαι ὡς

NAS: Therefore *I hope* to send

KJV: therefore *I hope* to send

INT: indeed therefore *I hope* to send when

1 Timothy 3:14 V-PPA-NMS

GRK: σοι γράφω ἐλπίζων ἐλθεῖν πρὸς

NAS: these things *to you, hoping* to come

KJV: write I unto thee, *hoping* to come unto

INT: to you I write *hoping* to come to

1 Timothy 4:10 V-RIA-1P

GRK: ἀγωνιζόμεθα ὅτι ἠλπικαμεν ἐπὶ θεῷ

NAS: because *we have fixed our hope* on the living

KJV: because *we trust* in

INT: strive because *we have hope* in a God

1 Timothy 5:5 V-RIA-3S

GRK: καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν

NAS: and who has been left alone, *has fixed her hope* on God

KJV: and desolate, *trusteth* in God,
INT: and left alone *has [her] hope* in

1 Timothy 6:17 V-RNA

GRK: ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου

NAS: or *to fix their hope* on the uncertainty

KJV: highminded, nor *trust* in uncertain

INT: to be high-minded nor *to have hope* in of riches

Strong's Greek 1679

31 Occurrences

ἠλπίκαμεν — 2 Occ.

ἠλπίκατε — 1 Occ.

ἠλπικεν — 1 Occ.

ἠλπικέναι — 1 Occ.

ἠλπικότες — 1 Occ.

ἠλπίσαμεν — 1 Occ.

ἠλπίζεν — 1 Occ.

ἠλπίζομεν — 1 Occ.

ἐλπιούσιν — 2 Occ.

ἐλπίσατε — 1 Occ.

ἐλπίζει — 3 Occ.

ἐλπίζετε — 1 Occ.

ἐλπίζω — 10 Occ.

ἐλπίζων — 2 Occ.

ἐλπίζομεν — 1 Occ.

ἐλπίζομένων — 1 Occ.

ἐλπίζουσαι — 1 Occ.

◀ 5342. pheró ▶

Strong's Concordance

pheró: to bear, carry, bring forth

Original Word: φέρω

Part of Speech: Verb

Transliteration: pheró

Phonetic Spelling: (fer'-o)

Definition: to bear, carry, bring forth

Usage: I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.

HELPS Word-studies

5342 *phérō* ("allied to German *fahren*, Scotch *bairn*, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also **5409** /*phoréō* ("habitual bearing").

(1 Pet 1:13) *being brought* (**5342** /*phérō*) – 1 Pet 1:13 commands us to "*completely* (**5049** /*teleiōs*) *hope on the grace now being brought* (present, passive participle of **5342** /*phérō*) *in (en) revelation* (no article) *of Jesus Christ.*"

The following is a fuller expanded rendering of the Greek text, "*Wherefore* [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] *having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along* (**5342** /*phérō*) *to you, in revelation, concerning Jesus Christ.*"

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

to bear, carry, bring forth

NASB Translation

bear (6), bearing (1), bears (3), bring (16), bringing (7), brought (14), carry (1), carrying (1), driven (2), endured (1), leads (1), made (3), moved (1), press (1), produce (2), produced (1), reach (2), rushing (1), take (1), took (1), upholds (1).

Thayer's Greek Lexicon

STRONGS NT 5342: ἐνέγκω

ἐνέγκω, see φέρω.

STRONGS NT 5342: οἶσωοἶσω see φέρω.

STRONGS NT 5342: φέρωφέρω; (allied to German führen.

fahren (English **bear**, etc. Scotch *bairn*, etc. etc.; cf. Curtius, § 411)); imperfect ἔφερον; passive, present φέρομαι; imperfect ἐφερομην; future active οἶσω ([John 21:18](#); [Revelation 21:26](#)); 1 aorist ἤνεγκα, participle ἐνέγκας; 2 aorist infinitive ἐνεγκεῖν ([Matthew 7:18](#) T WH); 1 aorist passive ἠνέχθην ([2 Peter 1:17, 21](#)); (cf. WHs Appendix, p. 164; Buttman, 68 (60); Winers Grammar, 90 (85f); especially Veitch, p. 668f); from Homer down; the Sept. for נָשָׂא and נָשָׂא; **to bear**, i. e.:

1. to carry;

a. to carry some burden: *τόν σταυρόν ὀπισθεν τίνος*, Luke 23:26; **to bear with oneself** (which the Greek writings express by the middle) (A. V. **to bring**): *τί*, Luke 24:1; John 19:39.

b. to move by bearing; passive, like the Latin *feror* equivalent to *moveor*, **to be conveyed or borne**, with a suggestion of speed or force (often so in secular authors from Homer down): of persons borne in a ship over the sea (A. V. **to be driven**), Acts 27:15, 17; of a gust of wind, **to rush**, Acts 2:2 (cf. Jeremiah 18:14); *φωνή ἐνεχθαισα*, was brought, came, 2 Peter 1:17, 18 (see *ὑπό*, I. 2 a.); of the mind, to be moved inwardly, prompted, *ὑπό πνεύματος ἁγίου*, 2 Peter 1:21; *φέρομαι ἐπί τί* (R. V. **press on**), Hebrews 6:1.

c. according to a less frequent use **to bear up, i. e. uphold** (keep from falling): *φέρων τά πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*, of God (the Son) **the preserver** of the universe, Hebrews 1:3 (so in the Targums and rabbinical writings לָבַד is often used, e. g. לְעוֹלָמוֹ סוֹבֵל, of God; *οὐ δυνήσομαι ἐγὼ μόνος φέρειν τὸν λαὸν τοῦτον*, Numbers 11:14, cf. 11; add, Deuteronomy 1:9, for נִשְׁבֵּר; *ὁ τὰ μὴ (μέν) ὄντα φέρων καὶ τὰ πάντα γεννῶν*, Philo, *rer. div. haer.* § 7; from native Greek writings we have *φέρειν τὴν πόλιν*, Plutarch, *Lucull.* 6; cf. Bleek, *Brief a. d. Hebrew ii.* 1, p. 70f).

2. to bear i. e. endure (examples without number in Greek writings from Homer down; cf. Passow, under the word, B. I. 3; (Liddell and Scott, under the word A. III.)): *τόν ὄνειδισμόν*, Hebrews 13:13; *τί*, to endure the rigor of a thing, Hebrews 12:20; *τινα*, to bear patiently one's conduct, or to spare one (abstain from punishing or destroying), Romans 9:22.

3. to bring, bring to, bring forward;

a. properly: *τινα*, Acts 5:16; *τί*, Mark (R G T Tr WH); T Tr WH, ; Luke 15:23; Acts 4:34, 37; Acts 5:2; 2 Timothy 4:13; *τινα πρὸς τινα*, Mark 1:32; Mark 2:3 (T Tr marginal reading WH); (Winer's *Grammar*, 278 (262)), 19f; (*τινα ἐπί τινα*, Luke 12:11 Tr marginal reading); *τινα τίνι*, Mark 7:32; Mark 8:22; (*τινα ἐπί τίνος*, Luke 5:18); *τί τίνι*, Mark 12:15; John 2:8; with ὧδε added, Matthew 14:18 (here Tr marginal reading brackets ὧδε); ; *τί πρὸς τινα*, Mark 11:7 (T Tr WH); *τί εἰς* with an accusative of the place, Revelation 21:24, 26; *τί ἐπί πίνακι*, Matthew 14:11; Mark 6:28 (Mark 6:27, Lachmann); *ἀπό τίνος* (a part of (see *ἀπό*, I. 3)), John 21:10; *φέρω τίνι φαγεῖν*, An. 4:33.

b. to move to, apply: τόν δάκτυλόν, τήν χειῖρα, ὧδε, εἰς with an accusative of the place (A. V. reach), John 20:27. figuratively, φέρεται ὑμῖν τί, a thing is offered (literally, 'is being brought') to you: ἡ χάρις, 1 Peter 1:13.

c. to bring by announcing: διδαχήν, 2 John

1:10 (τίνι ἀγγελίην, μυθόν, λόγον, φημην, etc., in Homer, Pindar, others); to announce (see Passow, under the word, p. 2231b; (Liddell and Scott, under the word, A. IV. 4)): θάνατον, Hebrews 9:16.

d. to bear i. e. bring forth, produce; α. properly: καρπόν (Matthew 7:18a T WH, 18b T); Mark 9:8 (on ἐν ἑξήκοντα, etc. WH text, see ἐν, I. 5 f.); John 12:24; John 15:2, 4f, 8, 16; (Homer, Odyssey 4, 229; Hesiod, Works, 117; Xenophon, mem. 2, 1, 28; others). **β. to bring forward in speech:** προφητεία, 2 Peter 1:21 (A. V. came); κρίσιν κατά τίνος, 2 Peter 2:11; (κατηγορίαν κατά τίνος, John 18:29 R G L Tr (but here T WH omit κατά)); αἰτιώματα κατά τίνος, Acts 25:7 R G (but G omits κατά τίνος); αἰτίαν, Acts 25:18 L T Tr WH; (τασας αἰτίας, reasons, Demosthenes, p. 1328, 22; ἀπολογισμούς, Polybius 1, 32, 4).

e. to lead, conduct (A. V. bring, carry, etc. (German führen)): ἐπί with an accusative of the place, Mark 15:22; Acts 14:13; (ἐκεῖ) ὄπου, John 21:18; metaphorically, a gate is said φέρειν (Latinferre (English lead)) εἰς τήν πόλιν, Acts 12:10 (ὁδός φέρουσιν εἰς ἱόν, Herodotus 2, 122; διά τῆς ἀγορᾶς ἐς τό πρός ἡω, id. 2, 138 (cf. Liddell and Scott, under the word, A. VII.)). (Compare: ἀναφέρω, ἀποφέρω, διαφέρω, εἰσφέρω, παρεισφέρω, ἐκφέρω, ἐπιφέρω, καταφέρω, παραφέρω, περιφέρω, προφέρω, προσφέρω, συνφέρω, ὑποφέρω. Synonym: cf. Schmidt, chapter 105.)

Strong's Exhaustive Concordance

carry, bear, bring

A primary verb -- for which other, and apparently not cognate ones are used in certain tenses only; namely, oio (oy'-o); and enegko (en-eng'-ko) to "bear" or carry (in a very wide application, literally and figuratively, as follows)

Englishman's Concordance

Matthew 14:11 V-AIP-3S

GRK: καὶ ἤνεχθη ἡ κεφαλὴ

NAS: And his head *was brought* on a platter

KJV: his head *was brought* in a charger,

INT: And *was brought* the head

Matthew 14:11 V-AIA-3S

GRK: κορασίῳ καὶ ἤνεγκεν τῇ μητρὶ

NAS: to the girl, *and she brought* it to her mother.

KJV: and *she brought* [it] to her

INT: girl and *she brought [it]* to [the] mother

Matthew 14:18 V-PMA-2P

GRK: δὲ εἶπεν Φέρετέ μοι ὧδε

NAS: And He said, *Bring* them here to Me.

KJV: He said, *Bring* them hither

INT: moreover he said *Bring* to me here

Matthew 17:17 V-PMA-2P

GRK: ἀνέξομαι ὑμῶν φέρετέ μοι αὐτὸν

NAS: shall I put *up with you? Bring* him here

KJV: shall I suffer you? *bring* him hither

INT: will I bear with you *Bring* to me him

Mark 1:32 V-IIA-3P

GRK: ὁ ἥλιος ἔφερον πρὸς αὐτὸν

NAS: had set, *they [began] bringing* to Him all

KJV: the sun did set, *they brought* unto him

INT: the sun *they brought* to him

Mark 2:3 V-PPA-NMP

GRK: καὶ ἔρχονται φέροντες πρὸς αὐτὸν

NAS: And they came, *bringing* to Him a paralytic,

KJV: him, *bringing* one sick of the palsy,

INT: And they come *bringing* to him

Mark 4:8 V-IIA-3S

GRK: αὐξανόμενα καὶ ἔφερον ἐν τριάκοντα

NAS: a crop *and produced* thirty,

KJV: and *brought forth*, some

INT: increasing and *bore* to thirtyfold

Mark 6:27 V-ANA

GRK: σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν

NAS: and commanded *[him] to bring* [back] his head.
KJV: his head *to be brought*: and he went
INT: an executioner he commanded *to be brought* the head

Mark 6:28 V-AIA-3S

GRK: καὶ ἤνεγκεν τὴν κεφαλὴν
NAS: *and brought* his head on a platter,
KJV: And *brought* his head
INT: and *brought* the head

Mark 7:32 V-PIA-3P

GRK: Καὶ φέρουσιν αὐτῷ κωφὸν
NAS: *They brought* to Him one who was deaf
KJV: And *they bring* unto him
INT: And *they bring* to him a deaf man

Mark 8:22 V-PIA-3P

GRK: Βηθσαιδάν Καὶ φέρουσιν αὐτῷ τυφλὸν
NAS: to Bethsaida. *And they brought* a blind man
KJV: and *they bring* a blind man
INT: Bethsaida and *they bring* to him a blind [man]

Mark 9:17 V-AIA-1S

GRK: ὄχλου Διδάσκαλε ἤνεγκα τὸν υἱόν
NAS: Him, Teacher, *I brought* You my son,
KJV: Master, *I have brought* unto
INT: crowd Teacher *I brought* the son

Mark 9:19 V-PMA-2P

GRK: ἀνέξομαι ὑμῶν φέρετε αὐτὸν πρὸς
NAS: shall I put *up with you?* *Bring* him to Me!
KJV: shall I suffer you? *bring* him unto
INT: will I bear with you *Bring* him to

Mark 9:20 V-AIA-3P

GRK: καὶ ἤνεγκαν αὐτὸν πρὸς
NAS: *They brought* the boy to Him. When
KJV: And *they brought* him unto
INT: And *they brought* him to

Mark 11:2 V-PMA-2P

GRK: αὐτὸν καὶ φέρετε

NAS: sat; untie *it and bring* it [here].
INT: it also *bring [it]*

Mark 11:7 V-PIA-3P

GRK: καὶ φέρουσιν τὸν πῶλον
NAS: *They brought* the colt to Jesus
INT: And *they led* the colt

Mark 12:15 V-PMA-2P

GRK: με πειράζετε φέρετέ μοι δηνάριον
NAS: are you testing *Me? Bring* Me a denarius
KJV: tempt ye me? *bring* me a penny,
INT: me do you tempt *Bring* me a denarius

Mark 12:16 V-AIA-3P

GRK: οἱ δὲ ἤνεγκαν καὶ λέγει
NAS: *They brought* [one]. And He said
KJV: And *they brought* [it]. And
INT: and *they brought [it]* And he says

Mark 15:22 V-PIA-3P

GRK: καὶ φέρουσιν αὐτὸν ἐπὶ
NAS: Then *they brought* Him to the place
KJV: And *they bring* him unto
INT: And *they bring* him to

Luke 5:18 V-PPA-NMP

GRK: ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης
NAS: And [some] men [*were*] *carrying* on a bed
KJV: behold, men *brought* in a bed
INT: behold men *carrying* upon a mat

Luke 15:23 V-PMA-2P

GRK: καὶ φέρετε τὸν μόσχον
NAS: *and bring* the fattened calf,
KJV: And *bring hither* the fatted calf,
INT: and *having brought* the calf

Luke 23:26 V-PNA

GRK: τὸν σταυρὸν φέρειν ὀπισθεν τοῦ
NAS: on him the cross *to carry* behind
KJV: the cross, *that he might bear* [it] after
INT: the cross *to carry [it]* behind

Luke 24:1 V-PPA-NFP

GRK: μνημα ἦλθον φέρουσαι ἃ ἠτοίμασαν

NAS: to the tomb *bringing* the spices

KJV: the sepulchre, *bringing* the spices

INT: tomb they came *bringing* that which they had prepared

John 2:8 V-PMA-2P

GRK: νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ

NAS: [some] out now *and take* it to the headwaiter.

KJV: and *bear* unto the governor of the feast.

INT: now and *carry* to the master of the feast

John 2:8 V-AIA-3P

GRK: οἱ δὲ ἤνεγκαν

NAS: So *they took* it [to him].

KJV: And *they bare* [it].

INT: and *they carried [it]*

Strong's Greek 5342

66 Occurrences

◀ 5485. charis ▶

Strong's Concordance

charis: grace, kindness

Original Word: χάρις, ιτος, ἡ

Part of Speech: Noun, Feminine

Transliteration: charis

Phonetic Spelling: (khar'-ece)

Definition: grace, kindness

Usage: (a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.

HELPS Word-studies

Cognate: 5485 *xáris* (another feminine noun from *xar-*, "*favor, disposed to, inclined, favorable towards, leaning towards to share benefit*") – properly, *grace*. 5485 (*xáris*) is preeminently used of the Lord's *favor* – freely *extended to give Himself* away to people (because He is "always leaning toward them").

5485 /*xáris* ("grace") answers directly to the Hebrew (OT) term 2580 /*Kaná* ("grace, extension-toward"). Both refer to God *freely extending* Himself (*His favor, grace*), *reaching (inclining)* to people because He is *disposed* to bless (be near) them.

[5485 (*xáris*) is sometimes rendered "thanks" but the core-idea is "*favor, grace*" ("*extension towards*").]

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

grace, kindness

NASB Translation

blessing (1), concession (1), credit (3), favor (11), gift (1), grace (122), gracious (2), gracious work (3), gratitude (1), thank (3), thankfulness (2), thanks (6).

Thayer's Greek Lexicon

STRONGS NT 5485: χάρις

χάρις, χάριτος, accusative χάριν, and twice in L T Tr WH the rarer form χάριτα ([Acts 24:27](#); [Jude 1:4](#)) which is also poetic (cf. Alexander Buttmann (1873) *Ausf. Spr. i. § 44 Anm. 1*; (WHs Appendix, 157{b}; Buttmann, 13 (12))), accusative plural χάριτας ([Acts 24:27](#) R G), ἡ (χαίρω), from Homer down, Hebrew חַן, **grace**; i. e.

1. properly, that which affords joy, pleasure, delight, **sweetness, charm, loveliness**: grace of speech ([Ecclesiastes 10:12](#); [Sir. 21:16](#) [Sir. 37:21](#); Homer, *Odyssey* 8, 175; τῶν λόγων, Demosthenes, 51, 9; 1419, 16; [χάριτες μωρῶν](#), verbal pleasantries which the foolish affect in order to ingratiate themselves, [Sir. 20:13](#)), [λόγοι χάριτος](#) (genitive of quality), [Luke 4:22](#); [χάριν διδόναι τοῖς ἀκούουσιν](#), [Ephesians 4:29](#); ἐν [χάριτι](#), with grace (the substantive, ἄλας being added; see Lightfoot), [Colossians 4:6](#).

2. good-will, loving-kindness, favor: in a broad sense, [χάρις παρὰ τίνι](#), [Luke 2:52](#); ἔχειν [χάριν πρὸς τινα](#), to have favor with one, [Acts 2:47](#); [χάρις ἐναντίον τινος](#), [Acts 7:10](#); ([χάριν κατὰ τίνος αἰτεσθαι ὅπως](#) (which see II. 2), [Acts 25:3](#) (but others refer this to 3 b. below)); [χάρις](#) (of God) [ἐστὶν ἐπὶ τινα](#), attends and assists one, [Luke 2:40](#); [Acts 4:33](#); [χάριν \(χάριτα\) χάριτας κατατίθασθαι τίνι](#) (see [κατατίθημι](#)), [Acts 24:27](#); [Acts 25:9](#); **favor** (i. e. act of **favoring** (cf. Winer's *Grammar*, § 66 at the end)), [2 Corinthians 8:4](#). [χάρις](#) is used of the kindness of a master toward his inferiors or servants, and so especially of God toward men: [εὐρίσκειν χάριν παρὰ τῷ Θεῷ](#), [Luke](#)

1:30; ἐνώπιον τοῦ Θεοῦ, Acts 7:46; τοῦτο χάρις ἐστίν, this wins for us (God's) favor (R. V. is acceptable), 1 Peter 2:19; with παρὰ Θεῶ added, 1 Peter

2:20; παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ, to be committed or commended to the protecting and helping favor of God, Acts 14:26; Acts 15:40. The apostles and N. T. writers at the beginning and end of their Epistles crave for their readers the favor ('grace') of God or of Christ, to which all blessings, especially spiritual, are due: Romans 1:7; Romans 16:20, 24 (R G); 1 Corinthians 1:3; 1 Corinthians 16:23; 2 Corinthians 1:2; 2 Corinthians 13:13 (14); Galatians 1:3; Galatians 6:18; Ephesians 1:2; Ephesians 6:24; Philippians 1:2; Philippians 4:23; Colossians 1:2; Colossians 4:18; 1 Thessalonians 1:1; 1 Thessalonians 5:28; 2 Thessalonians 1:2; 2 Thessalonians 3:18; 1 Timothy 1:2; 1 Timothy 6:21 (22); 2 Timothy 1:2; 2 Timothy 4:22; Titus 1:4; Titus 3:15; Philemon 1:3, 25; Hebrews 13:25; 1 Peter 1:2; 2 Peter 1:2; 2 Peter 3:18 (cf. 3 a.); 2 John 1:3; Revelation 1:4; Revelation 22:21; cf. Otto, Ueber d. apostol. Segensgruss χάρις ὑμῖν etc., in the Jahrb. f. deutsche Theol. for 1867, p. 678ff.

Moreover, the word χάρις contains the idea of **kindness which bestows upon one what he has not deserved**: Romans 11:6; hence, κατὰ χάριν and κατὰ ὀφείλημα are contrasted in Romans 4:4, 16; χάριτι and ἐξ ἔργων in Romans

11:6; κατ' ἀκλογίαν χάριτος, Romans 11:5; but the N. T. writers use χάρις pre-eminently of that kindness by which God bestow: favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ: Romans 3:24; Romans 5:17, 20f; (); 1 Corinthians 15:10; Galatians 1:15; Galatians 2:21; Ephesians 1:6,(); f; Philippians 1:7; Colossians 1:6; 2 Thessalonians 2:16; 1 Timothy 1:14; 2 Timothy 1:9; Hebrews 2:9 (here Treg. marginal reading χωρίς); Hebrews 10:29; Hebrews

12:15; Hebrews 13:9; 1 Peter 1:10; Jude 1:4; εὐρίσκειν χάριν, Hebrews

4:16; ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος, Titus 2:11; ὁ λόγος τῆς χάριτος, the message of his grace, Acts 14:3; Acts 20:32; τό εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ, Acts 20:24; it is styled 'the grace of Christ,' in that through pity for sinful men Christ left his state of blessedness with God in heaven, and voluntarily underwent the hardships and miseries of human life, and by his sufferings and death procured salvation for mankind: (Acts 15:11); 2 Corinthians

8:9; Romans 5:15; Galatians 1:6; (Titus 3:7); John 1:14, 17. χάρις is used of "the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues": 2 Corinthians 4:15; 2 Corinthians 6:1; 2 Thessalonians

1:12; οἱ πεπιστευκότες διὰ τῆς χάριτος, Acts 18:27; ὑπό χάριν εἶναι, 'to be subject to the power of grace, opposed to ὑπό νόμον εἶναι, Romans

6:14f; τῆς χάριτος ἐξεπέσατε, Galatians 5:4; προσμένειν τῇ χαρη, Acts

13:43 (G L T Tr WH); ἐπιμένειν, ibid. Rec.; ἐν τῇ χάριτι (R G WH text omit the article), prompted by grace, Colossians 3:16; the grace of God promoting the progress and blessings of the Christian religion, Acts 11:23; (prompting its possessors to benefactions, 2 Corinthians 9:14); sustaining and aiding the efforts of the men who labor for the cause of Christ, 1 Corinthians

15:10; 2 Corinthians 1:12; the favor of Christ, assisting and strengthening his followers and ministers to bear their troubles, 2 Corinthians 12:9.

3. what is due to grace;

a. the spiritual condition of one governed by the power of divine grace, what the theologians call the 'status gratiae': ἑστηκεναι ἐν τῇ χάριτι, Romans 5:2; εἰς τὴν χάριν, 1 Peter 5:12; ἀυξάνειν ἐν χάριτι, 2 Peter 3:18; ἐνδυναμουσθαι ἐν τῇ χάριτι τῇ ἐν Χριστῷ, 2 Timothy 2:1.

b. a token or proof of grace, 2 Corinthians 1:15 (A. V. benefit (WH text Tr marginal reading χαράν, which see under b.)); **a gift of grace; benefaction, bounty**: used of alms, 1 Corinthians 16:3; 2 Corinthians 8:6f, 19 (Sir. 3:29 (31); ; 4 Macc. 5:8; Xenophon, Ages. 4, 3f; Hier. 8, 4); **πᾶσα χάρις**, all earthly blessings, wealth, etc., which are due to divine goodness, 2 Corinthians 9:8; **ὁ Θεός πάσης χάριτος**, the author and giver of benefits of every kind, 1 Peter 5:10. **the aid or succor of divine grace**: **διδόναι χάριν ταπεινοῖς**, 1 Peter 5:5; James 4:6; the salvation offered to Christians is called **χάρις**, **a gift of divine grace**, 1 Peter 1:10, 13; of the various blessings of Christ experienced by souls: **λαβεῖν χάριν ἀντί χάριτος** (see ἀντί, 2 e., p. 49{b} bottom), John 1:16; **χαριζωῆς**, the gift of grace seen in the reception of life (cf. ζωή, 2 b.), 1 Peter 3:7; **capacity and ability due to the grace of God** (German Gnadenausrüstung), Ephesians 4:7; **πλήρης χάριτος**. Acts 6:8 G L T Tr WH; **πικιλη χάρις**, the aggregate of the extremely diverse powers and gifts granted to Christians, 1 Peter 4:10; used of the power to undertake and administer the apostolic office: **λαβεῖν χάριν καὶ ἀποστολήν**, i. e. **χάριν τῆς ἀποστολῆς**, Romans 1:5; **τῆς χάριτος τῆς δοθείσης μοι** (i. e., Paul), Romans 12:3, 6; Romans 15:15; 1 Corinthians 3:10; Galatians 2:9; Ephesians 3:2, 7; **δοθείση ὑμῖν**, of the gifts of knowledge and utterance conferred upon Christians, 1 Corinthians 1:4; **ἐδόθη μοι ἡ χάρις αὕτη**, followed by an infinitive, Ephesians 3:8; of the desire to give alms roused by the grace of God, 2 Corinthians 8:1.

4. thanks (for benefits, services, favors); properly: **χάριτι**, with thanksgiving, 1 Corinthians 10:30; **χάριν ἔχειν τίνι** (Latingratiam habere alicui), to be thankful to one, Luke 17:9; 1 Timothy 1:12; 2 Timothy 1:3; Hebrews 12:28 (2 Macc. 3:33, and countless times in secular authors; cf. Passow, under the word, p. 2416{a} under the end; (Liddell and Scott, under the word, II. 2); Ast, Lex. Plato, ii, p. 539f; Bleek, Brief a. d. Hebrews 2:2, p. 975); followed by ἐπί with a dative of the thing, Philemon 1:7 T editions 2 and 7, Rec.st bez (cf. p. 233a middle); **χάρις τῷ Θεῷ** namely, ἔστω, Romans 7:25 L T Tr WH text; followed by ὅτι, Romans 6:17 (**χάρις τοῖς θεοῖς, ὅτι** etc. Xenophon, Cyril 7, 5, 72; 8, 7, 3; an. 3, 3, 14; oec. 8, 16); with a participle added to the dative (by apposition), 1 Corinthians 15:57; 2

Corinthians 2:14; 2 Corinthians 8:16; followed by ἐπί; with a dative of the thing (cf. ἐπί, B. 2 a. δ.), 2 Corinthians 9:15. equivalent to **recompense, reward**, Luke 6:32-34 (for which Matthew 5:46 uses μισθός).

Strong's Exhaustive Concordance

grace, favor

From **chairo**; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude) -- acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

see GREEK **chairo**

Englishman's Concordance

Luke 1:30 N-AFS

GRK: εὗρες γὰρ **χάριν** παρὰ τῷ

NAS: for you have found *favor* with God.

KJV: for thou hast found *favour* with God.

INT: you have found indeed *favor* with

Luke 2:40 N-NFS

GRK: σοφία καὶ **χάρις** θεοῦ ἦν

NAS: in wisdom; *and the grace* of God

KJV: with wisdom: and *the grace* of God was

INT: with wisdom and *[the] grace* of God was

Luke 2:52 N-DFS

GRK: ἡλικία καὶ **χάριτι** παρὰ θεῶ

NAS: and stature, *and in favor* with God

KJV: stature, and *in favour* with God

INT: stature and *in favor* with God

Luke 4:22 N-GFS

GRK: λόγοις τῆς **χάριτος** τοῖς ἐκπορευομένοις

NAS: of Him, and wondering *at the gracious* words

KJV: wondered at *the gracious* words which

INT: words of the *grace* which preceded

Luke 6:32 N-NFS

GRK: ποία ὑμῖν **χάρις** ἐστίν καὶ

NAS: you, what *credit* is [that] to you? For even

KJV: you, what *thank* have ye?

INT: what to you *credit* is it even

Luke 6:33 N-NFS

GRK: ποία ὑμῖν **χάρις** ἐστίν καὶ

NAS: to you, what *credit* is [that] to you? For even

KJV: to you, what *thank* have ye?

INT: what to you *credit* is it For even

Luke 6:34 N-NFS

GRK: ποία ὑμῖν **χάρις** ἐστίν καὶ

NAS: what *credit* is [that] to you? Even

KJV: to receive, what *thank* have ye?

INT: what to you *credit* is it even

Luke 17:9 N-AFS

GRK: μὴ ἔχει **χάριν** τῷ δούλῳ

NAS: *He does not thank* the slave because

KJV: Doth he *thank* that servant

INT: not Is he *thankful* the servant

John 1:14 N-GFS

GRK: πατρός πλήρης **χάριτος** καὶ ἀληθείας

NAS: full *of grace* and truth.

KJV: the Father,) full *of grace* and truth.

INT: a father full *of grace* and truth

John 1:16 N-AFS

GRK: ἐλάβομεν καὶ **χάριν** ἀντὶ χάριτος

NAS: received, *and grace* upon grace.

KJV: received, and *grace* for grace.

INT: received moreover *grace* upon grace

John 1:16 N-GFS

GRK: χάριν ἀντὶ **χάριτος**

NAS: received, and grace *upon grace*.

KJV: grace for *grace*.

INT: grace upon *grace*

John 1:17 N-NFS

GRK: ἐδόθη ἡ **χάρις** καὶ ἡ

NAS: Moses; *grace* and truth
KJV: by Moses, [*but*] *grace* and truth
INT: was given *grace* and

Acts 2:47 N-AFS

GRK: καὶ ἔχοντες **χάρι**ν πρὸς ὅλον
NAS: and having *favor* with all
KJV: and having *favour* with all
INT: and having *favor* with all

Acts 4:33 N-NFS

GRK: τῆς ἀναστάσεως **χάρι**ς τε μεγάλη
NAS: and abundant *grace* was upon them all.
KJV: and great *grace* was upon
INT: of the resurrection *grace* moreover great

Acts 6:8 N-GFS

GRK: δὲ πλήρης **χάρι**τος καὶ δυνάμεως
NAS: full *of grace* and power,
INT: moreover full *grace* and power

Acts 7:10 N-AFS

GRK: ἔδωκεν αὐτῷ **χάρι**ν καὶ σοφίαν
NAS: and granted *him favor* and wisdom
KJV: gave him *favour* and wisdom
INT: gave him *favor* and wisdom

Acts 7:46 N-AFS

GRK: ὃς εὗρεν **χάρι**ν ἐνώπιον τοῦ
NAS: [David] found *favor* in God's sight,
KJV: Who found *favour* before God,
INT: who found *favor* before

Acts 11:23 N-AFS

GRK: ἰδὼν τὴν **χάρι**ν τὴν τοῦ
NAS: and witnessed *the grace* of God,
KJV: had seen *the grace* of God,
INT: having seen the *grace* of

Acts 13:43 N-DFS

GRK: προσμένειν τῇ **χάρι**τι τοῦ θεοῦ
NAS: them to continue *in the grace* of God.

KJV: them to continue *in the grace* of God.
INT: to continue in the *grace* of God

Acts 14:3 N-GFS

GRK: λόγω τῆς **χάριτος** αὐτοῦ διδόντι
NAS: to the word *of His grace*, granting
KJV: of his *grace*, and
INT: word of the *grace* of him giving

Acts 14:26 N-DFS

GRK: παραδεδομένοι τῇ **χάριτι** τοῦ θεοῦ
NAS: commended *to the grace* of God
KJV: recommended *to the grace* of God
INT: been committed to the *grace* of God

Acts 15:11 N-GFS

GRK: διὰ τῆς **χάριτος** τοῦ κυρίου
NAS: through *the grace* of the Lord
KJV: that through *the grace* of the Lord
INT: by the *grace* of [the] Lord

Acts 15:40 N-DFS

GRK: παραδοθεὶς τῇ **χάριτι** τοῦ κυρίου
NAS: by the brethren *to the grace* of the Lord.
KJV: by the brethren *unto the grace* of God.
INT: having been committed to the *grace* of the Lord

Acts 18:27 N-GFS

GRK: διὰ τῆς **χάριτος**
NAS: who had believed through *grace*,
KJV: which had believed through *grace*:
INT: through *grace*

Acts 20:24 N-GFS

GRK: εὐαγγέλιον τῆς **χάριτος** τοῦ θεοῦ
NAS: of the gospel *of the grace* of God.
KJV: the gospel *of the grace* of God.
INT: gospel of the *grace* of God

Strong's Greek 5485
157 Occurrences

Ellicott's Commentary for English Readers

(13-25) GENERAL APPLICATION OF THE FOREGOING.—This salvation being so magnificent, the Asiatic Hebrews must cling to it tenaciously, in holiness, in reverence caused by consideration of the cost of it, and in charity: the gospel they have received cannot be improved upon.

(13) **Gird up the loins of your mind.**—A metaphor from persons gathering up the flowing Oriental dress (which had been let down for repose), so as to be ready for energetic action (*e.g.*, [1Kings 18:46](#), for running; [Job 38:3](#), for arguing). What exact kind of action St. Peter meant them here to prepare for we need not inquire. A “mind,” rather than “soul” or “heart,” seems to bespeak *practical intelligence*. Thus when the *Galatians*, too, began to fall from evangelical to Judaic religion St. Paul calls them “senseless” ([Galatians 3:1](#)).

Be sober.—Not in the literal sense, but with the same notion of alertness as in “gird up”; sobriety and wakefulness are often combined (*e.g.*, [1Peter 5:8](#); [1Thessalonians 5:6](#)).

Hope to the end.—Literally, *hope perfectly*, or, *thoroughly*, or, *with completeness*. “Indeed this hope,” says Leighton, “is perfect in *continuance*, it is a *hope unto the end*, because it is perfect in its *nature*.” The chief thought, however, is that the hope should not be half-hearted, dispirited. St. Peter brings us back to what he began with, that ours is a *living* hope. The exhortation is exactly of the same nature as that which pervades the Epistle to the Hebrews (see, for instance, [Hebrews 3:6](#); [Hebrews 3:14](#); [Hebrews 6:11](#)), and for the same reason—*i.e.*, that spiritual sloth, combined with fear of man, was beginning to turn these Jewish Christians back to dead works. “Hope on,” in these passages, is tantamount to “remain Christians.”

For the grace.—Not exactly “hope *for* the grace,” *i.e.*, expect confidently that it will come: rather, “hope *upon* the grace,” as in [1Timothy 5:5](#), the only other place where the same construction is used, and where it is rendered “*trusteth in* God.” Here, therefore, it is, “confidently hope (for salvation, glory, &c.) on the strength of the grace.” The grace is the same as in [1Peter 1:10](#).

That is to be brought.—“If we will render it strictly, it is, *That is a-bringing to you*. That blessedness, that consummation of grace, the saints are hastening forward to, walking on in their way, wheresoever it lies indifferently, through honour and dishonour, through evil report and good report. And as they are hastening to it, it is hastening to them in the course of time; every day brings it nearer to them than before; and notwithstanding all difficulties and dangers in the way, they that have their eye and their hopes upon it shall arrive at it, and it shall be brought safe to their hand; all the malice of men and devils shall not be able to cut them short of this *grace that is a-bringing* to them against the revelation of Jesus Christ” (Leighton). On the tense, see also Note on [1Thessalonians 1:10](#). Notice also that it is now the *personal Name*, not the official title. St. Peter is enforcing the gospel as we know it; we no longer “search unto *whom*” the title of the Messiah belongs.

(13-4: 6) **EXHORTATION TO KEEP A PURE CONSCIENCE.**—It is the only charm against persecution. It is like Christ to suffer with a good conscience; and He had His reward for it, in bringing us, and even the spirits of men who had died impenitent, to God thereby. It is the very meaning of the baptism by which He saves us. To feel its beauty and safety, we have but to consider the ugliness and danger of our former life.

MacLaren's Expositions

1 Peter

HOPE PERFECTLY

1 Peter 1:13.

Christianity has transformed hope, and given it a new importance, by opening to it a new world to move in, and supplying to it new guarantees to rest on. There is something very remarkable in the prominence given to hope in the New Testament, and in the power ascribed to it to order a noble life. Paul goes so far as to say that we are saved by it. To a Christian it is no longer a pleasant dream, which may be all an illusion, indulgence in which is pretty sure to sap a man's force, but it is a certain anticipation of certainties, the effect of which will be increased energy and purity. So our Apostle, having in the preceding context in effect summed up the whole Gospel, bases upon that summary a series of exhortations, the transition to which is marked by the 'wherefore' at the beginning of my text. The application of that word is to be extended, so as to include all that has preceded in the letter, and there follows a series of practical advices, the first of which, the grace or virtue which he puts in the forefront of everything, is not what you might have expected, but it is 'hope perfectly.'

I may just remark, before going further, in reference to the language of my text, that, accurately translated, the two exhortations which precede that to hope are subsidiary to it, for we ought to read, 'Wherefore, girding up the loins of your mind, and being sober, hope.' That is to say, these two are preliminaries, or conditions, or means by which the desired perfecting of the Christian hope is to be sought and attained.

Another preliminary remark which I must make is that what is enjoined here has not reference to the duration but to the quality of the Christian hope. It is not 'to the end,' but, as the Margin of the Authorised and the Revised Version concurs in saying, it is 'hope perfectly.'

So, then, there are three things here--the object, the duty, and the cultivation of Christian hope. Let us take these three things in order.

I. The object of the Christian hope.

Now, that is stated, in somewhat remarkable language, as 'the grace that is to be brought unto you at the revelation of Jesus Christ.' We generally use that word 'grace' with a restricted signification to the gifts of God to men here on earth. It is the earnest of the inheritance, rather than its fulness. But here it is quite obvious that by the expression the Apostle means the very same thing as he has previously designated in the preceding context by three different phrases--

'an inheritance incorruptible and undefiled,' 'praise and honour and glory at the revelation of Jesus Christ,' and 'the end of your faith, even the salvation of your souls.' The 'grace' is not contrasted with the 'glory,' but is another name for the glory. It is not the earnest of the inheritance, but it is the inheritance itself. It is not the means towards attaining the progressive and finally complete 'salvation of your souls,' but it is that complete salvation in all its fulness.

Now, that is an unusual use of the word, but that it should be employed here, as describing the future great object of the Christian hope, suggests two or three thoughts. One is that that ultimate blessedness, with all its dim, nebulous glories, which can only be resolved into their separate stars, when we are millions of leagues nearer to its lustre, is like the faintest glimmer of a new and better life in a soul here on earth, purely and solely the result of the undeserved, condescending love of God that stoops to sinful men, and instead of retribution bestows upon them a heaven. The grace that saved us at first, the grace that comes to us, filtered in drops during our earthly experience, is poured upon us in a flood at last. And the brightest glory of heaven is as much a manifestation of the Divine grace as the first rudimentary germs of a better life now and here. The foundation, the courses of the building, the glittering pinnacle on the summit, with its golden spire reaching still higher into the blue, is all the work of the same unmerited, stooping, pardoning love. Glory is grace, and Heaven is the result of God's pardoning mercy.

There is another suggestion here to be made, springing from this eloquent use of this term, and that is not merely the identity of the source of the Christian experience upon earth and in the future, but the identity of that Christian experience itself in regard of its essential character. If I may so say, it is all of a piece, homogeneous, and of one web. The robe is without seam, woven throughout of the same thread. The life of the humblest Christian, the most imperfect Christian, the most infantile Christian, the most ignorant Christian here on earth, has for its essential characteristics the very same things as the lives of the strong spirits that move in light around the Throne, and receive into their expanding nature the ever-increasing fulness of the glory of the

Lord. **Grace here is glory in the bud; glory yonder is grace in the fruit.**

But there is still further to be noticed another great thought that comes out of this remarkable language. The words of my text, literally rendered, are 'the grace that is being brought unto you.' Now, there have been many explanations of that remarkable phrase, which I think is not altogether exhausted by, nor quite equivalent to, that which represents it in our version--viz. 'to be brought unto you.' That relegates it all into the future; but in Peter's conception it is, in some sense, in the present. It is 'being brought.' What does that mean? There are far-off stars in the sky, the beams from which have set out from their home of light millenniums since, and have been rushing through the waste places of the universe since long before men were, and they have not reached our eyes yet. But they are on the road. And so in Peter's conception, **the apocalypse of glory, which is the crowning manifestation of grace, is rushing towards us**

through the ages, through the spheres, and it will be here some day, and the beams will strike upon our faces, and make them glow with its light. So certain is the arrival of the grace that the Apostle deals with it as already on its way. The great thing on which the Christian hope fastens is no ‘peradventure,’ but a good which has already begun to journey towards us.

Again, there is another thought still to be suggested, and that is, **the revelation of Jesus Christ is the coming to His children of this grace which is glory, of this glory which is grace.**

For mark how the Apostle says, ‘the grace which is being brought to you in the revelation of Jesus Christ.’ And that revelation to which he here refers is not the past one, in His incarnate life upon earth, but it is the future one, to which the hope of the faithful Church ought ever to be steadfastly turned, the correlated truth to that other one on which its faith rests. On these two great pillars, rising like columns on either side of the gulf of Time, ‘He has come,’ ‘He will come,’ the bridge is suspended by which we may safely pass over the foaming torrent that else would swallow us up. **The revelation in the past cries out for the revelation in the future. The Cross demands the Throne. That He has come once, a sacrifice for sin, stands incomplete,** like some building left unfinished with rugged stones protruding which prophesy an addition at a future day; unless you can add ‘unto them that look for Him will He appear the second time without sin unto salvation.’ **In that revelation of Jesus Christ His children shall find the glory-grace which is the object of their hope.**

So say all the New Testament writers. ‘When Christ, who is our life, shall appear, then shall we also appear with Him in glory’ says Paul. ‘The grace that is to be brought unto you in the revelation of Jesus Christ,’ chimes in Peter. And John completes the trio with his ‘We know that when He shall appear we shall be like Him.’ These three

things, brethren--with Christ, glory with Him, likeness to Him--are all that we know, and blessed be God! all that we need to know, of that dim future. And the more we confine ourselves to these triple great certainties, and sweep aside all subordinate matters, which are concealed partly because they could not be revealed, and partly because they would not help us if we knew them, the better for the simplicity and the power and the certainty of our hope.

The object of Christian hope is Christ, in His revelation, in His presence, in His communication to us for glory, in His assimilating of us to Himself.

'It is enough that Christ knows all,

And we shall be with Him.'

'The grace that is being brought unto you in the revelation of Jesus Christ.'

II. And now notice the duty of the Christian hope.

Hope a duty? That strikes one as somewhat strange. I very much doubt whether the ordinary run of good people do recognise it as being as imperative a duty for them to cultivate hope as to cultivate any other Christian excellence or virtue. For one man that sets himself deliberately and consciously to brighten up, and to make more operative in his daily life, the hope of future blessedness, you will find a hundred that set themselves to other kinds of perfecting of their Christian character. And yet, surely, there do not need any words to enforce the fact that this hope full of immortality is no mere luxury which a Christian man may add to the plain fare of daily duty or leave untasted according as he likes, but that it is an indispensable element in all vigorous and life-dominating Christian experience.

I do not need to dwell upon that, except just to suggest that such a vividness and continuity of calm anticipation of a certain good beyond the grave is one of the strongest of all motives to the general robustness and efficacy of a Christian life. People used to say a few years ago, a great deal more than they do now, that the Christian expectation of Heaven was apt to weaken energy upon earth, and they used to sneer at us, and talk about our 'other worldliness' as if it were a kind of weakness and defect attached to the Christian experience. They have pretty well given that up now. Anti-Christian sarcasm, like everything else, has its fashions, and other words of reproach and contumely have now taken the place of that. The plain fact is that no man sees the greatness of the present, unless he regards it as being the vestibule of the future, and that this present life is unintelligible and insignificant unless beyond it, and led up to by it, and shaped through it, there lies the eternal life beyond. The low flat plain is dreary and desolate, featureless and melancholy, when the sky above it is filled with clouds. But sweep away the cloud-rack, and let the blue arch itself above the brown moorland, and all glows into lustre, and every undulation is brought out,

and tiny shy forms of beauty are found in every corner. And so, if you drape Heaven with the clouds and mists born of indifference and worldliness, the world becomes mean, but if you dissipate the cloud and unveil heaven, earth is greatened. If the hope of the grave that is to be brought onto you at the revelation of Jesus Christ shines out above all the flatness of earth, then life becomes solemn, noble, worthy of, demanding and rewarding, our most strenuous efforts. No man can, and no man will, strike such effectual blows on things present as the man, the strength of whose arm is derived from the conviction that every stroke of the hammer on things present is shaping that which will abide with him for ever.

My text not only enjoins this hope as a duty, but also enjoins the perfection of it as being a thing to be aimed at by all Christian people. What is the perfection of hope? Two qualities, certainty and continuity. Certainty; the definition of earthly hope is an anticipation of good less than certain, and so, in all the operations of this great faculty, which are limited within the range of earth, you get blended as an indistinguishable throng, 'hopes and fears that kindle hope,' and that too often kill it. But the Christian has a certain anticipation of certain good, and to him memory may be no more fixed than hope, and the past no more unalterable and uncertain than the future. The motto of our hope is not the 'perhaps,' which is the most that it can say when it speaks the tongue of earth, but the 'verily! verily!' which comes to its enfranchised lips when it speaks the tongue of Heaven. Your hope, Christian man, should not be the tremulous thing that it often is, which expresses itself in phrases like 'Well! I do not know, but I tremblingly hope,' but it should say, 'I know and am sure of the rest that remaineth, not because of what I am, but because of what He is.'

Another element in the perfection of hope is its continuity. That hits home to us all, does it not? Sometimes in calm weather we catch a sight of the gleaming battlements of 'the City which hath foundations,' away across the sea, and then mists and driving storms come up and hide it. There is a great mountain in Central Africa which if a man wishes to see he must seize a fortunate hour in the early morning, and for all the rest of the day it is swathed in clouds, invisible. Is that like your hope, Christian man and woman, gleaming out now and then, and then again swallowed up in the darkness? Brethren! these two things, certainty and continuity, are possible for us. Alas! that they are so seldom enjoyed by us.

III. And now one last word. My text speaks about the discipline or cultivation of this Christian hope.

It prescribes two things as auxiliary thereto. The way to cultivate the perfect hope which alone corresponds to the gift of God is 'girding up the loins of your mind, and being sober.' Of course, there is here one of the very few reminiscences that we have in the Epistles of the ipsissima verba of our Lord. Peter is evidently referring to our Lord's commandment to have 'the loins girt and the lamps burning, and ye yourselves like unto men that wait for their Lord.' I do not need to remind you of the Eastern dress that makes the metaphor remarkably significant, the loose robes that tangle a man's feet when he runs, that need to be girded up and belted tight around his waist, as preliminary to all travel or toil of any kind. The metaphor is the same as that in our colloquial speech when we talk about a man 'pulling himself together.' Just as an English workman will draw his belt a hole tighter when he has some special task to do, so Peter says to us, make a definite effort, with resolute bracing up and concentration of all your powers, or you will never

see the grace that is hurrying towards you through the centuries. **There are abundance of loose, slack-braced people up and down the world, in all departments, and they never come to any good. It is a shame that any man should have his thoughts so loosely girt and vagrant as that any briar by the roadside can catch them and hinder his advance. But it is a tenfold shame for Christian people, with such an object to gaze upon, that they should let their minds be dissipated all over the trivialities of Time, and not gather them together and project them, as I may say, with all their force towards the sovereign realities of Eternity.**

A sixpence held close to your eye will blot out the sun, and the trifles of earth close to us will prevent us from realising the things which neither sight, nor experience, nor testimony reveal to us, unless with clenched teeth, so to speak, we make a dogged effort to keep them in mind.

The other preliminary and condition is 'being sober,' which of course you have to extend to its widest possible signification, implying not merely abstinence from, or moderate use of, intoxicants, or material good for the appetites, but also the withdrawing of one's self sometimes

wholly from, and always restraining one's self in the use of, the present and the material. **A man has only a given definite quantity of emotion**

and interest to expend, and if he flings it all away on the world he has none left for Heaven.

He will be like the miller that spoils some fair river, by diverting its waters into his own sluice, in order that he may grind some corn. If you have the faintest film of dust on the glass of the telescope, or on its mirror, if it is a reflecting one, you will not see the constellations in the heavens; and if we have drawn over our spirits the film of earthly absorption, all these bright glories above will, so far as we are concerned, cease to be.

So, brethren, there is a solemn responsibility laid upon us by the gift of that great faculty of looking before and after. **What did God make you and me capable of anticipating the future for? That we might let our hopes run along the low levels, or that we might elevate them and twine them round the very pillars of God's Throne; which?**

I do not find fault with you because you hope, but because you hope so meanly, and about such trivial and transitory things.

I remember I once saw a sea-bird kept in a garden, confined within high walls, and with clipped wings, set to pick up grubs and insects. It ought to have been away out, hovering over the free ocean, or soaring with sunlit wing to a height where earth became a speck, and all its noises were hushed. That is what some of you are doing with your hope, degrading it to earth instead of letting it rise to God; enter within the veil, and gaze upon the glory of the 'inheritance incorruptible and undefiled.'

Benson Commentary

1 Peter 1:13-16. *Wherefore* — Since your lot is fallen into these glorious times, wherein you enjoy such high privileges above what the people of God formerly enjoyed; since the blessings which are set before you are so invaluable, and are so freely offered you, and you have such great encouragement to believe you may attain them; *gird up the loins of your mind* — Prepare to pursue them with vigour, constancy, and perseverance, and to perform the various duties which they lay you under an indispensable obligation steadily to practise. The apostle alludes to the manners of the eastern countries, in which the men's garments being long and flowing, they

prepared themselves for travelling, and other active employments, by girding them up with a girdle put round their loins, to prevent their being encumbered by them. *The loins of the mind*, therefore, is a figurative expression for the faculties of the soul, the understanding, memory, will, and affections, which the apostle signifies must be gathered in and girded, as it were, about the soul by the girdle of truth, so as to be in a state fit for continual and unwearied exertion in running the Christian race, fighting the good fight of faith, and working out our salvation with fear and trembling. Our mind must not be overcharged at any time with surfeiting and drunkenness, or the cares of this life: our affections must be placed on proper objects, and in a just degree; and especially must be set on the things that are above, which are to be our portion and felicity for ever: our various passions must be under the government of reason and religion, of the truth and grace of God. *Be sober* — Or rather, *watchful*, as **νηφροντες** properly signifies, as servants that wait for their Lord; *and hope to the end* — **Τελειως ελπισατε**, *hope perfectly*, namely, with the full assurance of hope; *for the grace* — The blessings flowing from the free favour of God; *to be brought unto you at the final and glorious revelation of Jesus Christ* — At the end of the world. *As obedient children* — As children of God, obedient to him in all things; *not fashioning* — Or conforming; *yourselves* — In spirit and conduct; *according to* — Or, as if you were influenced by; your *former* desires *in your ignorance* — When you were unacquainted with those better things which now claim the utmost vigour of your affections. *But as he which hath called you* — To be his children and his heirs; *is holy* — A being perfectly pure and spiritual; *be ye holy* — In imitation of him, your heavenly Father; *in all manner of conversation* — **Εν παση αναστροφη**, *in your whole behaviour*, in all your tempers, words, and works, from day to day.

Matthew Henry's Concise Commentary

1:13-16 As the traveller, the racer, the warrior, and the labourer, gathered in their long and loose garments, that they might be ready in their business, so let Christians do by their minds and affections. Be sober, be watchful against all spiritual dangers and enemies, and be temperate in all behaviour. Be sober-minded in opinion, as well as in practice, and humble in your judgment of yourselves. A strong and perfect trust in the grace of God, is agreeable with best endeavours in our duty. Holiness is the desire and duty of every Christian. It must be in all affairs, in every condition, and towards all people. We must especially watch and pray against the sins to which we are inclined. The written word of God is the surest rule of a Christian's life, and by this rule we are commanded to be holy every way. God makes those holy whom he saves.

Barnes' Notes on the Bible

Wherefore gird up the loins of your mind - The allusion here is to the manner in which the Orientals were accustomed to dress. They wear loose, flowing robes, so that, when they wish to run, or to fight, or to apply themselves to any business, they are obliged to bind their garments close around them. See the notes at [Matthew 5:38-41](#). The meaning here is, that they were to have their minds in constant preparation to discharge the duties, or to endure the trials of life - like those who were prepared for labor, for a race, or for a conflict.

Be sober - See the [1 Timothy 3:2](#) note; [Titus 1:8](#); [Titus 2:2](#) notes.

And hope to the end - Margin, "perfectly." The translation in the text is the most correct. It means that they were not to become faint or weary in their trials. They were not to abandon the

hopes of the gospel, but were to cherish those hopes to the end of life, whatever opposition they might meet with, and however much might be done by others to induce them to apostatize. Compare the notes at [Hebrews 10:35-36](#).

For the grace that is to be brought unto you - For the favor that shall then be bestowed upon you; to wit, salvation. The word brought here means, that this great favor which they hoped for would be borne to them by the Saviour on his return from heaven.

At the revelation of Jesus Christ - When the Lord Jesus shall be revealed from heaven in his glory; that is, when he comes to judge the world. See the notes at [2 Thessalonians 1:7](#).

Jamieson-Fausset-Brown Bible Commentary

13. Wherefore—Seeing that the prophets ministered unto you in these high Gospel privileges which they did not themselves fully share in, though "searching" into them, and seeing that even angels "desire to look into" them, how earnest you ought to be and watchful in respect to them!

gird up ... loins—referring to Christ's own words, Lu 12:35; an image taken from the way in which the Israelites ate the passover with the loose outer robe girded up about the waist with a girdle, as ready for a journey. Workmen, pilgrims, runners, wrestlers, and warriors (all of whom are types of the Christians), so gird themselves up, both to shorten the garment so as not to impede motion, and to gird up the body itself so as to be braced for action. The believer is to have his mind (mental powers) collected and always ready for Christ's coming. "Gather in the strength of your spirit" [Hensler]. Sobriety, that is, spiritual self-restraint, lest one be overcome by the allurements of the world and of sense, and patient hopeful waiting for Christ's revelation, are the true ways of "girding up the loins of the mind."

to the end—rather, "perfectly," so that there may be nothing deficient in your hope, no casting away of your confidence. Still, there may be an allusion to the "end" mentioned in 1Pe 1:9. Hope so perfectly (Greek, "teleios") as to reach unto the end (telos) of your faith and hope, namely, "the grace that is being brought unto you in (so the Greek) the revelation of Christ." As grace shall then be perfected, so you ought to hope perfectly. "Hope" is repeated from 1Pe 1:3. The two appearances are but different stages of the ONE great revelation of Christ, comprising the New Testament from the beginning to the end.

Matthew Poole's Commentary

Wherefore; the following exhortation may be connected, either with [1 Peter 1:4](#), Being so glorious an inheritance is reserved in heaven for you,

gird up, & c.; or with [1 Peter 1:12](#): Seeing ye know those things, which the prophets that foretold them did not fully see, and the angels themselves desire to look into; the grace of God vouchsafed to you is so excellent and admirable, *gird up, & c.*

Gird up the loins of your mind; i.e. let your minds be attent, prompt, ready, prepared for your spiritual work, restrained from all those thoughts, cares, affections, and lusts, which may entangle, detain, hinder them, or make them unfit for it. It is a metaphor taken from the custom of the Oriental nations, who wearing long loose garments, were wont to gird them up about their

loins, that they might not hinder them in their travelling or working, [1 Kings 18:46](#) [2 Kings 4:29](#) [Luke 17:8](#): See Poole on "[Luke 12:35](#)", See Poole on "[Luke 12:37](#)". Perhaps it may have a special respect to the like rite used at the Passover, [Exodus 12:11](#), when the Israelites were just ready to enter upon their journey, and go out of Egypt.

Be sober: this may relate, either:

1. To the body; and then the sense agrees with [Luke 21:34](#), where *the cares of this life* seem to be opposed to the girding up the loins of the mind, and *surfeiting and drunkenness*, to sobriety here. Or rather:

2. To the soul; and then girding up the loins of the mind, may refer to the understanding, and thoughts, and sobriety, to the will and affections, and may signify that moderation which belongs to them, in opposition to their inordinateness, which is a sort of drunkenness. Or, it may be rendered, be watchful, as it is translated, [2 Timothy 4:5](#), and with which it is joined, [1 Thessalonians 5:6,8](#); and so it agrees well with the former clause; they that have the loins of their mind girt up, being of a vigilant, present mind, and ready for any work they are to undertake.

And hope to the end; Greek, perfectly, as in the margin, i.e. sincerely, entirely, with a firm confidence; but the following words favour our translation, which signifies perseverance in hope. See [Hebrews 3:6](#).

For the grace that is to be brought unto you; final salvation, which is the gift of grace, [Romans 6:23](#), and is called *the grace of life*, [1 Peter 3:7](#).

At the revelation of Jesus Christ; called *the appearing of Jesus Christ*, [1 Peter 1:7](#).

Gill's Exposition of the Entire Bible

Wherefore gird up the loins of your mind,.... With the girdle of truth; see [Ephesians 6:14](#) since angels desire to look into the mysteries of grace, do you apply your minds, and diligently attend unto them, in opposition to all loose and vagrant thoughts of the mind, about other things: give yourselves up wholly to them, meditate upon them, employ yourselves in them, and about them; seeing they are the study and inquiry of angels, and what the prophets have prophesied of, and searched into and ministered, and the apostles of Christ have preached; and besides, are things which relate to the person, office, sufferings, and glory of Christ, and the salvation of immortal souls. Though the phrase is sometimes used to denote preparation and readiness, and to be in a fit position to do anything, as the Israelites were at the eating of the first passover, to march at the least notice out of Egypt; and so to go a journey, to run a race, to serve another, to wait on him, and for him, and also be prepared for battle; and is a metaphor taken from the custom of the eastern nations, who used to wear long garments, which they gathered up close to them, and girt about them, when they were about any of the above things, that they might be no hinderance to them, and that they might perform them with more expedition and dispatch; and so may be expressive of the readiness of believers, as pilgrims and travellers, for their journey towards the heavenly country, and to run the race set before them, and also to do every good work, according to the station they are placed in, to serve their Lord and master Jesus Christ in whatsoever he

calls them to, and to wait for his coming; see [Luke 12:35](#) and also to fight his battles, to quit themselves like men, and be strong in defence of his Gospel, and against every enemy of his and theirs,

Be sober; which is not only opposed to intemperance in eating and drinking, which greatly disqualifies for the above readiness and attention, but also to a being inebriated with the cares of this life, which choke the word, and make it unfruitful, and lead men into temptation, and many foolish and hurtful lusts, and from the faith of Christ; and likewise to a being intoxicated with errors, and false doctrine, which lull men asleep, and render them incapable of serving Christ, and his church; and turn their heads from faith to fables, and are contrary to the words of truth and soberness; so that to be sober, is not only to be moderate in eating and drinking; but to be disengaged from the anxious cares of the world, and to be disentangled, recovered, or awaked from the error of the wicked:

and hope to the end; or "perfectly", as the Greek word may be rendered, and as it is in the Syriac version, which joins it with the other phrase, and renders it, "be ye perfectly awaked". The Arabic version renders it, "trusting with a perfect confidence"; so that it designs either the nature of that lively hope, to which they were begotten again, and are here exhorted to exercise, it being perfect, sincere, and without hypocrisy; not like the hope of the hypocrite, which shall perish, and stand him in no stead, but an undissembled one; for as there is faith unfeigned, and love without dissimulation, so hope without hypocrisy; and also the full assurance of it, for as there is a plerophory of faith and love, and of understanding, so of hope; see [Hebrews 6:11](#) or it intends the duration of this grace, and the exercise of it: it is a grace that does, and will remain, and it ought to be continually exercised, and the rejoicing of it to be kept firm, to the end; to the end of life, and until the saints come to the enjoyment of what they are hoping for; even

for the grace that is to be brought unto you as the revelation of Jesus Christ; and which may be rendered for the grace that is brought unto you, in or by the revelation of Jesus Christ: and the sense may be, that there is grace that is now brought to light by the Gospel, and that is brought home to the souls of God's people through it; as electing grace, redeeming grace, justifying grace, pardoning grace, adopting grace; and, in short, salvation, as all of grace; which Gospel is the revelation of Jesus Christ: it is a revelation that is made by him; and it is a revelation that is made of him; it is a revelation of the glory of his person and offices; herein is his righteousness revealed from faith to faith; and here the riches of his grace are made manifest, and laid to open view; life and immortality are brought to light by Christ in it; and the way to eternal life, glory, and salvation, as being by Christ, is pointed out by it; and all this grace that is brought, and set before the saints in the Gospel, they ought to hope for, and comfortably believe their interest in; and continue thus hoping, believing, and trusting to the end of their days: or if our version, and which is that of others also, be retained, the meaning is, that eternal glory and happiness, which is called "grace", because it is the free gift of God through Christ, to his children and flock, and is the finishing of the grace that is bestowed on them, and wrought in them, and is future, "is to be brought"; is a glory that shall be revealed in them, and a salvation ready to be revealed to them; and which will be done when Christ shall be revealed from heaven, when he shall appear a second time, and in glory; and is, and ought to be, the object of their hope, for it is laid up, and reserved for them; and they have the earnest of it in them, as well as the promise of it to them.

The Syriac and Ethiopic versions, instead of "grace", read "joy"; and is the same with eternal glory, the joy of the Lord prepared for them, and which they shall enter into.

Geneva Study Bible

{4} Wherefore {g} gird up the loins of your mind, be sober, and {5} hope {h} to the end for the grace {6} that is to be brought unto you {7} at the revelation of Jesus Christ;

(4) He goes from faith to hope, which is indeed a companion that cannot be separated from faith. He uses an argument taken by comparison: We should not be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

(g) This is a borrowed speech, taken from common use among them: for since they wore long garments, they could not travel unless they girded up themselves: and hence it is that Christ said, Let your loins be girded up.

(5) He sets forth very briefly, what manner of hope ours ought to be, that is, continual, until we enjoy the thing we hope for: then, what we have to hope for, that is, grace (that is, free salvation) revealed to us in the gospel, and not that, that men do rather and fondly promise to themselves.

(h) Soundly and sincerely.

(6) An argument to stir up our minds, seeing that God does not wait until we seek him, but causes so great a benefit to be brought even unto us.

(7) He sets out the end of faith, lest any man should promise himself, either sooner or latter, that full salvation, that is, the latter coming of Christ. In addition warns that that which we are now, is not yet revealed.

EXEGETICAL (ORIGINAL LANGUAGES)

Meyer's NT Commentary

1 Peter 1:13. The first group of exhortations extends from this verse to the end of the chapter.—1

Peter 1:13. First exhortation, which forms the basis of those which follow. The **τελείως ἐλπίζειν** is the foundation upon which the whole moral-religious life of the Christian must be raised.

διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν] διό does not refer back to any *single* thought in what precedes, certainly not to the glory of the **σωτηρία** touched upon in 1 Peter 1:10 ff. (Calvin: ex magnitudine et excellentia gratiae deducit exhortationem), still less to the thought expressed 1 Peter 1:5-9 : “that the Christian goes through trial towards a glorious destiny” (de Wette), but to the whole of the foregoing lines of thought (Schott), which, however, have their point of convergence in this, that unto the Christian begotten again **εἰς ἐλπίδα ζῶσαν**, the **σωτηρία** is appointed as the **τέλος τῆς πίστεως** (similarly Brückner).

ἀναζωσάμενοι τὰς ὀσφύας] a figurative expression taken from the runners (and

others) who tucked *up* their dress, so as to prosecute their work with less hindrance. ἀναζώννυμι, ἄπ. λεγ. (Proverbs 31:17; LXX., ed. van Ess 29:17), means to tuck *up*; Luther incorrectly: “therefore *so gird* yourselves” (thus Wiesinger also translates, although he justly says: “The figure taken from the tucking *up* of a long under garment denotes preparedness for something,” etc.); cf. the passages, Luke 12:35 and Ephesians 6:14 (in both passages, however, περιζώννυμι). The figure is the more appropriate, that the Christian is a παρεπίδημος, on his way to the future κληρονομία. The figurative τὰς ὀσφύας finds its own explanation in the exegetical genitive τῆς διανοίας ὑμῶν. Aretius interprets incorrectly: lumbi mentis i. e. ipsa recta ratio renati hominis recte judicans de negotio pietatis; διάνοια means here, as in Colossians 1:21 : the “disposition of mind.” The meaning of the phrase applies not only to deliverance from evil desires (Gerhard: quarumvis passionum et cupiditatum carnalium refrenatio praescribitur), but to all and every needful preparation of spirit for the fulfilling of the exhortations following; “it is the figure of spiritual preparedness and activity” (de Wette). The aorist participle points to this spiritual preparedness as the preliminary condition of ἐλπίζειν (Schott).

νήφοντες] cf. chap. 1 Peter 4:7, 1 Peter 5:8 (1 Thessalonians 5:6; 1 Thessalonians 5:8; 2 Timothy 4:5). Calvin correctly: non temperantiam solum in cibo et potu commendat, sed spiritualem potius sobrietatem, quum sensus omnes nostros continemus, ne se hujus mundi illecebris inebrient; similarly most interpreters. Otherwise, however, Weiss (p. 95 f.), who supposes an antithesis between ἀναζωσάμενοι and νήφοντες, inasmuch as the former is opposed “to want of courage and apathy,” the latter to “unnatural overstraining and excitement,” and “unhealthy exaltation.” But no such antithetical relation is (as little as there is in chap. 1 Peter 5:8 and 1 Thessalonians 5:6; 1 Thessalonians 5:8, between γρηγορεῖν and νήφειν) here anywhere hinted at, nor is there anything in the whole epistle to lead us to suppose that Peter considered it necessary “to warn his hearers against the extravagant enthusiasm of a Messianic glory.” Rather in νήφοντες is prominence given to an important element in the ἀναζώσασθαι, without which a τελείως ἐλπίζειν cannot exist, namely, the clearness and soberness of mind with which the goal of hope and the way leading thither is kept in view.

τελείως ἐλπίσατε ἐπὶ τὴν φερομένην κ.τ.λ.] τελείως, ἄπ. λεγ., belongs not to νήφοντες (Oecumenius, Benson, Semler, Mayerhoff, Hofmann), but to ἐλπίσατε; [79] it shows emphatically that the hope should be perfect, undivided, unchangeable (“without doubt or faint-heartedness, with full surrender of soul,” de Wette; Wiesinger adds further: “excluding all ungodly substance and worldly desire, and including the μὴ συσχηματ., 1 Peter 1:14;” and Schott: “with reference also to the moral conduct of earnest sanctification”). Weiss (p. 93) finds the τελειότης of hope in this, that it does not allow itself to be overcome by suffering—but of suffering there is here no mention. Erasmus, Grotius, Bengel take it unsatisfactorily, only ratione temporis, *i.e.* “ad finem usque.”

ἐλπίζειν, frequently with εἰς, ἐν, ἐπί c. dat., is construed with ἐπί cum. accus. only here and in [1 Timothy 5:5](#); it means “*to place his hope on something*.” The object connected with it by means of ἐπί is not the proper object of hope; the latter stands in the accusative, or is expressed by a verb, either in the infin. or with ὅτι; but it is that from which the fulfilment of hope is expected.[80] If, as here, ἐπί be construed with the accusative, the disposition of mind with respect to the object is expressed; whilst if it be taken with the dative, the object is presented to us as the basis of hope, that on which it is founded.

ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησ. Χριστοῦ] Several commentators interpret so that the sense runs: “place your hope on the grace which has been shown you by the revelation of Jesus Christ;” thus Erasmus, Luther, Calov, Bengel, Gerhard, Steiger, etc.; according to this, φερομένην is the ἀντίστροφον of κομίζεσθαι (*i.e.* “which has been already offered or communicated to you”), χάρις, “the forgiveness of sins effected by Christ,” and ἀποκάλυψις Ἰησοῦ Χριστοῦ, “the revelation of Christ which has already taken place.” In the more exact definition of the term ἀποκάλυψις, these interpreters again diverge from one another; whilst Luther, Calov, Steiger, and others hold it to be “the revelation which has taken place in the gospel;” Bengel, etc., on the other hand, understand it of “the incarnation of Christ.” Erasmus gives both: sentit de mysterio evangelii divulgato per quod Christus innotuit, seu de adventu Christi. Steiger, in support of the first view, appeals to [Luke 2:32](#); [Romans 16:25](#); [Galatians 1:16](#); [Ephesians 1:17](#); [2 Corinthians 12:1](#); [Ephesians 3:3](#); but all these passages do not furnish the proof desired. In no passage is the revelation of the gospel called the ἀποκάλυψις Ἰησοῦ Χριστοῦ. But the other view is opposed by the N. T. usus loquendi, according to which ἀποκ. always denotes the future coming of Christ only. It must also be held to be unwarrantable to interpret ἐν ἀποκ. Ἰησ. Χρ. here in a different sense from that given shortly before in [1 Peter 1:7](#) (and chap. [1 Peter 4:13](#)).

Not less opposed to the former interpretation is the present participle φερομένην, since the present may not *arbitrarily* be taken in the sense of the preterite, but must be looked upon as a realization of the future. Steiger is no doubt right in holding that ἡ φερ. ὑμ. χάρις “does not speak of the object of hoping, but the ground on which hope is built.” But from this it does not follow that by the phrase “something already accomplished” must be understood, for why should the Christian not be able to set his hopes of salvation on the grace which in the future will be offered to him at and with the return of Christ? Piscator incorrectly explains χάρις: coelestis felicitas et gloria, quam Deus nobis ex gratia daturus est. Aretius, again, is right: benevolentia Dei, qua nos amplectitur in filio: the grace of God from which the Christian has to expect the coelestis felicitas.

With φερομένην, cf. [Hebrews 9:16](#). φέρειν: “*to bring, to present*” (not “*to bring nearer*,” Schott), points here to the free grace of God. That is, then: “*place your hope on the grace which will be brought to you at (in and with) the revelation (the second coming) of Christ*.” It is rightly

interpreted by Oecumenius, Calvin (who errs in this only, that he takes ἐν for εἰς, *i.e.* usque ad adventum Christi), Beza, Grotius, Estius, Semler, Pott, de Wette, etc.

[79] The reasons which Hofmann brings forward for the combination of τελείως with νήφοντες are not by any means conclusive; for as the chief accent lies on ἐλπῖσατε, a strengthening of this expression by τελείως is entirely appropriate, whilst νήφοντες requires no such support. The position of the word, too, is in favour of the connection with ἐλπῖσατε.

[80] The expression “to hope for something,” confidently to expect it, may lead to the supposition that this meaning is expressed by ἐλπίζειν ἐπί τι. In the N. T. this is usually rendered by ἀπεκδέχεσθαι. Even in the construction with εἰς the thing accompanying it is not the object of hope, cf. [John 5:45](#); [2 Corinthians 1:10](#); only in [Sir 2:9](#) is the object of ἐλπίζειν construed with εἰς (ἐλπῖσατε εἰς ἀγαθὰ καὶ εἰς εὐφροσύνην). Hofmann wrongly attaches importance to whether εἰς is followed by a person or a thing, asserting that in the latter case the thing is the object; for it is quite as possible to set one’s hope on a thing as on a person. Cremer rightly quotes this passage as one of those in which ἐλπίζειν has the meaning of “setting one’s hope on something.”

REMARK.

The more recent interpreters take up different positions with respect to the view here presented. Wiesinger, Brückner, Schott, Fronmüller, Hofmann, *agree with* the interpretation of ἀποκάλυψις, but *are opposed* to that of ἐλπίζειν ἐπί. Weiss and Zöckler (*De vi ac notione voc. ἐλπῖς in N. T.* 1856, p. 15 ff.), on the other hand, are against the latter, but in favour of the former.

As regards ἐλπίζ. Zöckler: Ea est vis praepositionis ἐπί c. acc. constructae, ut finem designet s. localem s. temporalem s. causalem, in quem tendat actus verbi. Qui tamen finis s. terminus sperandi ita discernendus est a simplici *objecto* sperandi, ut hoc significet rem, quam sibi obtingere speret subjectum, finis vero ille simul auctor sit, e quo pendeat vel satisfacere votis sperantis, vel deesse;[81] in support of which he justly quotes, in addition to this verse, [1 Timothy 5:5](#) (to which Wiesinger appeals without any justification), and a not inconsiderable number of passages from the LXX.; cf. Weiss also (p. 36 f.). De Wette interprets ἐλπίζειν correctly, but thinks that inasmuch as the σωτηρία is conceived as a χάρις, it is at once the ground and the object of the hope. With this Brückner agrees, finding “in this intermingling a part of the peculiarity of the thought;” whilst, on the other hand, Weiss sees in it only a makeshift, conveying no clear idea at all.

With regard to the term ἀποκάλυψις, Weiss explains it as: manifestatio Christi, quae fit in verbo evangelii in hac vita (Gerhard). But this interpretation is decidedly opposed to the N. T.

usage; in no passage is the revelation, of which by the gospel we become partakers, described as an ἀποκάλυψις Ἰησοῦ Χριστοῦ, although ἀποκαλύπτειν is used of the different kinds of revealing. The reference to the gospel is an evident importation. Weiss raises two objections to the correct view—(1) “It is, as a matter of fact, impossible that the Christian should set his hope on the grace that is to be brought at the revelation of Christ;”—but why should this be impossible? How often does it happen that the individual bases his hope for the fulfilment of his wish on an event as yet future, but which he is assured will happen! (2) “That the second coming of Christ is not a revelation of grace at all, but of just judgment;”—but the latter in no way excludes the former; and how could the Christian contemplate the second coming of Christ with calm, yes, even with joy, if there were no grace?

[81] This interpretation is correct. The only point under dispute is “simul.”

Expositor's Greek Testament

1 Peter 1:13-21. *Practical admonitions.* In this section St. Peter is engrossed with the conception of the Church as the new Israel which has been delivered from idolatry—the spiritual Egypt—by a *far more excellent sacrifice*. Jesus Himself endorsed such adaptation of the directions given for the typical deliverance (Luke 12:35) and the principle that the worshippers of Jehovah must be like Him (John 4:23 f.; Matthew 5:48, etc.).

Cambridge Bible for Schools and Colleges

13. *Wherefore gird up the loins of your mind*] The words were in any case a natural figure for prompt readiness for activity, but, coming from one who had been a personal disciple of the Lord Jesus, we cannot fail to trace in them an echo of His words as recorded in Luke 12:35, possibly also, looking to the many instances of parallelism with St Paul's Epistles, of those which we find in Ephesians 6:14. The sequence of thought is that the prospect of the coming glories should be a motive to unflinching activity during men's sojourn upon earth.

be sober, and hope to the end] The verb for “be sober” expresses a sobriety of the Nazarite type. It meets us in 1 Thessalonians 5:6; 1 Thessalonians 5:8, and in this Epistle, chaps. 1 Peter 4:7, 1 Peter 5:8. The marginal reading **perfectly**, as though he said “hope with a hope that lacks nothing of completeness,” answers better to the meaning of the adverb than the phrase in the English Version.

the grace that is to be brought unto you] Literally, as the Greek participle is in the present tense and has no gerundial force, **the grace which is being brought unto you**. The communication is thought of as continuous, and finding its sphere of action in every successive revelation of Jesus Christ from that of the soul's first consciousness of His presence, as in Galatians 1:16, through those which accompany the stages of spiritual growth, as in 2 Corinthians 12:1, to that of the final Advent. The use of the phrase in 1 Peter 1:7 gives, perhaps, a somewhat emphatic prominence to the last thought.

Bengel's Gnomon

1 Peter 1:13. Διὸ, *wherefore*) An exhortation is now derived from those things which have been said.—ἀναζωσάμενοι, *girding up*) to collect the strength. Comp. the expression, *to stir*

up, 2 Peter 1:13.—τὰς ὀσφύας, *the loins*) A similar phrase occurs, Job 38:3.—*νήφοντες*) *sober*: ch. 1 Peter 5:8.—τελείως ἐλπίζατε, *hope* [Engl. Vers. “*to the end*”], *hope perfectly*) have that hope which may grasp *the end* (τέλος) placed before it, 1 Peter 1:9. *Hope* is repeated from 1 Peter 1:3.—φερομένην) *which is afforded* and held forth. The same word is used, Hebrews 9:16. Grace is given to us *in perfect measure*, and with that our hope ought *perfectly* to correspond. They are correlatives.—ἐν ἀποκαλύψει, *at the revelation*) There is but one revelation, which takes place through the whole time of the New Testament, by the two appearances of Christ: Titus 2:11; Titus 2:13.

Pulpit Commentary

Verse 13. - Wherefore gird up the loins of your mind. St. Peter sums up in the word "wherefore" all the blessings, privileges, and hopes which he has enumerated; on these he founds his exhortations. **Gird up.** The word ἀναζωσάμενοι (literally, "girding up, tucking up long garments by the help of a girdle") occurs in no other place of the New Testament. But the same metaphor, expressed in similar words, is common. St. Peter alludes, doubtless, to the Lord's exhortation, "Let your loins be girded about;" perhaps also the solemn words of John 21:18, "signifying by what death he should glorify God," were present to his thoughts. **The loins of your mind.** St. Peter often explains a metaphor by adding a genitive or. adjective; so "milk of the Word; hidden man of the heart;" amaranthine wreath of glory." Διάνοια, translated "mind," is the reflective faculty. The Christian must reflect, and that with intense exertion of thought, on the glory of his hopes, on the greatness of his responsibilities; he must seek to love God with all his mind (ὅλη τῇ διανοίᾳ), as well as with all his heart and soul. Be sober. The Christian must be sober in his use of the gifts of God; he must be sober also in his habits of thought; he should preserve a calm, collected temper. Christian enthusiasm should be thoughtful, not excited and disorderly (comp. 2 Thessalonians 2:2; 2 Thessalonians 3:11, 12). And hope to the end; rather, **perfectly**, with a full, unwavering, constant hope. It is better to take the adverb τελείως with the verb "hope" than with νήφοντες, "be perfectly sober." For the grace that is to be brought unto you at the revelation of Jesus Christ. The Christian's hope must be directed to, set towards (ἐπί with accusative), the continual growth in grace ("He giveth more grace," James 4:6). That grace is being brought now, being borne in upon the soul in the present revelation of Jesus Christ. "It pleased God," says St. Paul (Galatians 1:16), "to reveal his Son in me." So now the Lord manifests himself to those who walk in the path of loving obedience. Each gift of grace kindles the hope of a nearer manifestation, a fuller revelation; grace is continually brought, till at length the full unspeakable gift of grace is realized at the glorious revelation of Jesus Christ at his second advent. This seems better than to give the present participle φερομένην a future sense, and to understand the revelation of Jesus Christ only of his final coming in glory. 1 Peter 1:13

Vincent's Word Studies

Gird up (ἀναζωσάμενοι)

Lit., having girded up. Used here only. The metaphor is suggested by the girding up of the loose eastern robes preparatory to running or other exertion. Perhaps recalling the words of Christ, Luke 12:35. Christ's call is a call to active service. There is a fitness in the figure as

addressed to sojourners and pilgrims ([1 Peter 1:1](#); [1 Peter 2:11](#)), who must be always ready to move.

Mind (διανοίας)

See on [Mark 12:30](#).

Be sober (νήφοντες)

Lit., being sober. Primarily, in a physical sense, as opposed to excess in drink, but passing into the general sense of self-control and equanimity.

Hope to the end (τελείως ἐλπίσατε)

Better, as Rev., set your hope perfectly: wholly and unchangeably; without doubt or despondency.

That is to be brought (τὴν φερομένην)

Lit., which is being brought, as Rev., in margin. The object of hope is already on the way.

Links

[1 Peter 1:13 Interlinear](#)

[1 Peter 1:13 Parallel Texts](#)

[1 Peter 1:13 NIV](#)

[1 Peter 1:13 NLT](#)

[1 Peter 1:13 ESV](#)

[1 Peter 1:13 NASB](#)

[1 Peter 1:13 KJV](#)

[1 Peter 1:13 Bible Apps](#)

[1 Peter 1:13 Parallel](#)

[1 Peter 1:13 Biblia Paralela](#)

[1 Peter 1:13 Chinese Bible](#)

[1 Peter 1:13 French Bible](#)

[1 Peter 1:13 German Bible](#)

[Bible Hub](#)

The Evangel, a Yacht

Stephen Nichols

Transcript

This is the story of a yacht. It was named The Evangel, and its story begins with Florence Young.

Young was born in 1856 in Hamilton, New Zealand, to a British family. Her father had left England to strike out on his own and make his mark. When Florence was a young lady, she was sent back to England for boarding school. Later, her father moved the family to Queensland, Australia, and there he and Florence's brothers established a large sugar plantation.

While in Australia, Florence Young met George Muller. Muller is famous for his orphanages and his mission work, and he had a profound influence on Florence. As she looked across the sugar plantations, she saw that many of the workers were Kanaka people. This term refers to workers who hailed from various Pacific islands and migrated to New Zealand, Australia, and other places to work on plantations and farms. Feeling a burden for the Kanaka people, she began to pray for them and hold Bible studies for them. This work eventually grew into the Queensland Kanaka Mission.

About this time, she met Hudson Taylor, the noted missionary who had established the [China Inland Mission](#). Taylor was interested in bringing Young and other pioneering missionaries like her to China. So, in the 1890s, Young turned the Queensland Kanaka Mission over to her trusted lieutenants and went to China as a missionary.

Young wasn't in China long before the Boxer Rebellion broke out. It began in 1899 and lasted through 1901, and it involved Chinese people who were outraged at the Western and Christian influence in China. They called themselves the Righteous Fists of Harmony. During the Boxer Rebellion,

many Westerners and Christians were persecuted and martyred, and many were forced to flee. In 1901, Young had to leave her work in China too.

She went back to Australia and continued her work with the Queensland Kanaka Mission. But then she felt called to reach out to the people of the Solomon Islands, an archipelago east of the island of New Guinea. In 1904, she purchased a yacht and christened it The Evangel. From 1904 through 1940, Young sailed her yacht around the Solomon Islands. Eventually, she established another mission, calling it the South Seas Evangelical Mission. She would pull into an island and have prayer meetings and Bible studies. She would identify some local leadership on the island. She would train them and then she would step aside and let them pastor a church. Then she would get back on the yacht and she'd head off to another island.

By the time of her death in 1940, the South Seas Evangelical Mission had evolved into the [South Seas Evangelical Church](#), and it had nine thousand members, thanks in part to Florence Young and her yacht, The Evangel.

Ligonier.org

What Is Evangelism?

[Romans 10:15](#)
[ROMANS 10:15](#)

“How are they to preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the good news!’” (v. 15).

Now that we have defined the Gospel, we will begin looking at what it means to spread the good news of Jesus Christ. Evangelism is the term we use to refer to the preaching of the Gospel. It comes from the same Greek

word for gospel (euangelion) and means, literally, “gospeling.” When we evangelize we are “gospeling” — we are spreading the Gospel of Jesus Christ.

Evangelism is one way in which we can fulfill Christ’s call to be His witnesses ([Acts 1:8](#)). In biblical categories, witnessing involves making visible what is otherwise invisible. The reality to which we bear witness is the invisible kingdom of God, and in witnessing we strive to make the Lord’s reign visibly manifest. Among the many ways we can bear witness to Jesus is through loving our fellow believers. We reveal to the world that we belong to our Savior when we love other Christians ([John 13:34–35](#)). Celebrating the Lord’s Supper proclaims visibly the Lord’s death until He comes again ([1 Cor. 11:26](#)). In preaching the life, death, and resurrection of Jesus in our evangelism, we are also helping to make visible the invisible reality of Christ.

The distinction between witnessing and evangelism is important because it is easy to think we are evangelizing when all we are doing is bearing witness to the Savior. Giving one’s testimony is a good thing, but it is not evangelism. Testifying to the work of God in our lives bears witness to what Christ has done for us; it does not by itself give the content of the Gospel. Living a righteous life manifests the work of the Holy Spirit, but we have not evangelized our neighbor if we have never shared the Gospel with him. No one is converted by our kindness or honesty; they are brought into the kingdom of heaven only through repentance and faith in Jesus Christ ([Acts 16:25–34](#)).

God has created us with different personalities and gifts, and some of us are more adept at the verbal proclamation of the Gospel than others. Nevertheless, declaring the message of salvation through Christ is the responsibility of us all, and we must seek opportunities to preach the Gospel. Only if we confess Him before men will He confess us before the Father ([Matt. 10:32–33](#)).

Coram Deo

Declaring the Gospel is a job given to every Christian, but we can hardly preach the good news of Jesus Christ if we do not know any unbelievers. How many non-Christians do you know? If you do not have any contact with non-Christians, look for an opportunity to make contact with a neighbor, co-worker, or someone else. This week let us all share the Gospel with at least one person who does not know the Savior.

What Is the Gospel?

[Acts 20:24](#)

[ACTS 20:24](#)

“I do not account my life of any value nor as precious to myself, if only I may finish my course...that I received from the Lord Jesus, to testify to the gospel of the grace of God” (v. 24).

Since Jesus’ proclamation of the Gospel involved telling people that “the kingdom of God is at hand” ([Mark 1:14–15](#)), His commissioning of the disciples to preach the same message in [Matthew 10:1–15](#) gives us a chance to consider the Gospel and the church’s spread of it in missions and evangelism. For a better understanding of Scripture’s instruction on these topics, we will look at the biblical data using Dr. R.C. Sproul’s teaching series Evangelism and Missions.

Today we will seek to define the Gospel, which is what evangelism is all about. Our English term gospel comes from the Greek word euangelion, which literally means “good news.” In the secular Greek culture of the first century, one who delivered euangelion might be speaking of the birth of a royal heir, a victory in battle, or news about an electoral victory. The New Testament reclaims the common use of this word and invests it with divine revelation, making the Christian Gospel the most important news anyone will ever hear.

As we have said, Jesus in [Mark 1:14–15](#) teaches that the Gospel’s core message concerns God’s kingdom, that place where His saving reign is most powerfully evident among His people. The Old Testament eagerly anticipates the inbreaking of this kingdom. When the Israelites were exiled from the Holy Land and our Creator left the temple on Mount Zion, the people of God wondered if the divine glory would ever return ([Ps. 137](#)). Yahweh spoke to His nation through Isaiah, promising them that one day He would cleanse His people of their sin, restore them to their rightful place as lords over the world, and make His salvation known to the ends of the earth (52:1–12).

Isaiah also promised that this kingdom would only come through the vicarious death of the son of David, who would bear the wrath of God against the sins of His people (52:13–53:12). Therefore, the Gospel message not only proclaims the nature of the kingdom, it also declares that trusting in Christ’s life, death, and resurrection for sinners is the only way to enter God’s kingdom ([John 14:6](#); [Rom. 1:1–6](#)). If the Gospel is about the kingdom, it is about Jesus, for without Him there is no escape from the Father’s just condemnation.

Coram Deo

There have been many attempts in church history to change the meaning of the biblical Gospel. Some have tried to add works as a ground for justification. Others have eliminated the wrath of the Creator and our need to be holy in His sight, reducing the Gospel to its social implications alone. However, as the Gospel is from God Himself ([Rom. 1:1](#)), we are not free to change it. Meditate on [Galatians 3](#) today that you might know and proclaim God’s Gospel.

Evangelize, Evangelism

Basic Definition. "To evangelize" is to proclaim the good news of the victory of God's salvation. "Evangelism" is the noun denoting that activity. This biblical concept is expressed through a Hebrew verb (*basar* [[r;f'B](#)]) and a Greek verb and noun (*euangelizo* [[eujaggelivzw](#)] and *euangelion* [[eujaggevlion](#)]). *Euangelion* [[eujaggevlion](#)] is normally translated "gospel," denoting the content of the good news. But it can also be a noun of action, describing the activity of telling that news ([eg 1:1 9:14](#) ; [2 Col 2:12](#) ; [Php 1:5](#)).

The Old Testament. In family matters, one may "bring news" to a father that a male child is born ([Jer 20:15](#)). In military matters, "to evangelize" is to bring news of the outcome of a military engagement, usually a victory ([1 Sam 31:9](#) ; [2 Sam 18:31](#) ; [1 Kings 1:42](#) ; but cf. [1 Sam 4:17](#)). This secular usage serves as the background for the theological usage in Isaiah and the psalms.

Since Israel's national destiny is in God's sovereign hands, and he fights the nation's battles for her, any announcement of military victory necessarily has theological meaning. The victory over the Canaanite kings in the conquest of the land is so complete and certain that it is captured in a juxtaposition of its prelude "The Lord announced the word" and aftermath "and great was the company of those who proclaimed it" ([Psalm 68:11](#) ; cf. [Exod 15:20-21](#)).

The initial act of bringing the news of military victory can be a religious act for pagan nations as well ([1 Sam 31:9](#) ; cf. [2 Sam 1:20](#)). But for Israel, the "good news" is that the Lord has freed (vindicated) the nation and its divinely anointed ruler from the hands of their enemies. When the lepers discover the abandoned camp of the Syrian siege-makers of Elisha's and Jehoram's day, they name it "a day of good news" ([2 Kings 7:9](#)). To withhold proclamation of this divinely accomplished victory is not right (7:9). Indeed, they must tell the beneficiaries of the victory immediately.

David appropriates "evangelism" terminology for the worship context as he describes his confession before the God of divine deliverance: "I proclaim

righteousness in the great assembly" ([Psalm 40:9](#)). Again there is a protestation of moral constraint: "I do not seal my lips." The message proclaimed is that God has acted in accordance with his character, his righteousness. He explains God's actions further by referring to God's reliability: God's faithfulness, truth, covenant loyalty and love, and salvation ([40:10](#)). The audience is the people of God, "the great assembly" ([40:9-10](#)).

What is true on a personal level is true for the nation as the people return the ark of the covenant to its rightful place at the center of Israel's worship ([1 Chron 16:23-25](#) / [Psalm 96:2-4](#)). In an act of worship the whole earth is exhorted to continually proclaim good tidings. The message is an announcement of the salvation, glory, and mighty deeds of the supreme God, who is great and greatly to be praised. The messenger, the message, and the audience all have a universal quality.

Isaiah makes the most extensive and significant contribution to understanding the proclamation of the victory of God's final salvation in its Old Testament promise form ([40:9-11](#) ; [52:7](#) ; [60:6](#) ; [61:1](#)). This prophet's teaching is not only foundational for seminal New Testament passages, but it is also the source for the New Testament use of the term "gospel."

Within the context of predicting comfort for Israel the return to the land of those in exile in Babylon Isaiah unfolds a scene of redemption that will only be fully realized at the end of time. The prophet relates the proclamation of the good news of the victory of God's salvation in progressive stages until the Gentiles are publishing it.

At God's initiative ([41:27](#)) a messenger arrives from Babylon bringing good news of happiness (good, [52:7](#)). The "beautiful feet" figure, along with the joyful response, indicate the news' value and personal benefit. As in the military context, the basic message is one of complete victory: "Your God reigns!" God, with supreme sovereign power, has acted in covenant loyalty to Israel to restore, comfort, redeem, save, and protect her ([52:8-12](#)). Israel will know peace, good, and salvation ([52:7](#)). To speak of restoration, redemption, and salvation in the sight of all the nations and all the ends of the earth points us beyond the return from exile to full salvation at the end of time ([52:10](#)).

The prophet emphasizes a Spirit-empowered messenger divinely sent "to bring good news to the afflicted."

Isaiah 61:1-3 also unveils the physical/spiritual dynamic of this salvation along with the relationship between proclamation and accomplishment. It is possible to view the messenger's message and mission as dealing only with the external, physical, socioeconomic condition of the exile and the emotional trauma it has caused. Indeed many who practice a liberation theology hermeneutic see these verses and Jesus' appropriation of them as justifying a message and praxis of socioeconomic and political liberation. Is that not what it means to "preach good news to the afflicted (the oppressed poor)"? The term Isaiah uses (*anawim*) refers to those who are poor because of the oppression of the rich and powerful.

One of Israel's sins was economic oppression of the weak and defenseless ([10:1-2](#)). For this their divine punishment was to experience oppression at the hands of the Babylonians. When God acts to save and restore Israel he will relieve physical oppression by release from exile and an establishment of justice in Messiah's reign ([11:4](#) ; [29:18-19](#) ; [49:13](#)). And he will get at the spiritual root of the problem by offering forgiveness to these former sinful oppressors ([41:17](#) ; [Isaiah 55:1](#) [Isaiah 55:7](#)). This they receive as they adopt a humble stance before the Lord as the oppressed in heart and spirit ([57:15](#) ; [66:2](#)). Any proclamation of good news to the oppressed poor, then, must present a holistic salvation with a spiritual center.

That the messenger's task is both to announce and to accomplish what is announced" to bring good news to the afflicted to bind up the brokenhearted" has led some to conclude that Scripture views the proclamation itself as accomplishing the salvation. Such a view, although it takes cognizance of the Bible's claims for the saving power of the good news, fails to reckon with the distinction between Jesus, who both proclaims and accomplishes salvation, and those who come after him, who simply proclaim its accomplishment. In the sense that proclamation is the occasion for the appropriation of the salvation by the hearers, it can be said to effect it.

Although Isaiah 40:9 might be seen as another command to a messenger to Jerusalem, it is better, given grammatical considerations, to take it as an exhortation to the inhabitants of Jerusalem. They have received the good news of the victory of God's salvation and now are encouraged to become "bearers of good news" themselves. They are to carry the message to the surrounding towns of Judah. "Your God reigns!" becomes "Here is your God!" The salvation arrives with the coming of the powerful God who with a shepherd's gentleness brings his reward, but also exacts his judicial recompense.

The next step in the proclamation of God's victorious salvation is evidently to the Gentiles. They in turn will come to Jerusalem and "bear good news of the praises of the Lord" ([60:6](#)).

The New Testament. Other than 1 Thessalonians 3:6, all New Testament uses of the term have a theological meaning. Whether in predicting the forerunner's genesis ([Luke 1:19](#)) or announcing the Savior's birth ([2:10](#)), angels "evangelize" people. In the latter case, "great joy" is to be proclaimed as good news to all the people. The fulfillment of the promises through Isaiah have begun for a savior, Christ the Lord, is born.

John the Baptist's ministry is at the decisive boundary between promise and fulfillment in God's salvation history ([Luke 16:16](#)). Jesus characterizes it as a time from which "the kingdom (reign) of God is proclaimed as good news." Such preaching in John's case is termed "exhortation" ([3:18](#)). He announced both a preparatory repentance ethic, in the light of the approaching final judgment ([Luke 3:3](#) [Luke 3:7-14](#)), and a corrective to his audience's messianic expectations as he pointed to Jesus and the salvation blessings he offered ([3:15-17](#)).

Jesus' mission is to be the divinely sent proclaimer of the good news ([Luke 4:43](#) ; [Acts 10:36](#)). This Jesus claims is in fulfillment of Isaiah 61:1-3 and establishes his messianic identity ([Luke 4:18-21](#) ; [Luke 7:19](#) [Luke 7:22](#)). Jesus' conduct of his earthly itinerant ministry of proclaiming the good news is accompanied by healing miracles and combined with teaching ([4:43](#) ; [7:22](#) ; [8:1](#) ; [20:1](#)). He sends out his disciples in Israel to follow the same pattern ([Luke 9:2](#) [Luke 9:6](#)).

The message Jesus proclaims is revelational ([Acts 10:36](#)) and points to the arrival of endtime salvation in terms of the coming of God's reign or of peace ([Matt 24:14](#) ; [Mark 1:14-15](#) ; [Luke 8:1](#) ; [Acts 10:36](#) ; [Eph 2:17](#) ; cf. [Isaiah 52:7](#) [Isaiah 52:19](#)). The response looked for is repentance and faith ([Mark 1:15](#)). Echoes of Isaiah and military victory imagery clearly underlie the expressions "proclaiming the good news of the reign of God" and "the good news of the kingdom." The "hiddenness" aspect of Jesus' pre-cross earthly mission prevented him from making consistent and explicit reference to himself as the embodiment of the good news. Jesus makes clear the christological center of the gospel only after he has accomplished salvation, through his death and resurrection. Still, when Mark entitles his account of Jesus' life and ministry, he labels it "The beginning of the gospel about Jesus Christ, the Son of God" ([Mark 1:1](#)).

Jesus' teaching makes one point about evangelism. World evangelism is the one positive feature of the time between his return to heaven and his second coming ([Matt 24:14](#) / [Mark 13:10](#) ; [Matt 26:13](#) / [Mark 14:9](#)): "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." World evangelization is certain in its occurrence and universal in its scope. Jesus does not command it but predicts it and declares that its accomplishment is determinative of the end of human history. He says the whole inhabited world will be the arena for proclamation and that the witness will be addressed to every ethnic group. The last occurrence of *euangelizo* [[eujaggelivzw](#)] and *euangelion* [[eujaggevlion](#)] in Scripture carries the same teaching ([Rev 14:6-7](#)).

In the Book of Acts, whether as the activity to which God calls a person for lifelong service ([20:24](#) ; cf. [1:8](#)) or as the result of immediate divine guidance ([15:7](#) ; [16:10](#)), God is the source of evangelizing. The messengers may be apostles or evangelists ([5:42](#) ; [Acts 8:12](#) [Acts 8:24](#) [Acts 8:35](#) [Acts 8:40](#) ; [15:7](#) ; [21:8](#)), but not exclusively so. For the early church found the apostles evangelizing in company with nonapostles ([13:32](#) ; [Acts 14:7](#) [Acts 14:21](#) ; [15:35](#)). And in the same context where the work of Philip the evangelist is highlighted, believers dispersed by persecution following Stephen's death "preached the word wherever they went" ([8:4](#)). Anyone who

has received, believed, and experienced the salvation blessings of the good news is qualified to proclaim it.

The message proclaimed is in continuity with Jesus' gospel in its eschatological/promise and fulfillment, soteriological, and ethical dimensions. Only now the revelational and christological aspects are central. To proclaim the good news is to proclaim Messiah Jesus or the Lord Jesus or simply Jesus. The response looked for is repentance ([14:15](#)) and faith ([8:12](#) ; [15:7](#)).

The early church also imitated her Lord in the way she evangelized. Teaching and making disciples were closely allied to it in an itinerant ministry that possessed a momentum moving the witnesses to the ends of the earth. Such evangelism evokes persecution, yet perseveres in the wake of it.

The good news concerns the fulfillment of promises made to the Jews ([13:32](#)), so it is right that the proclamation be made to them first ([3:26](#) ; [13:46](#)). But its Old Testament divine design and its very content the universal offer of salvation to everyone who believes ([Luke 24:47](#) ; [Acts 13:39](#)) show that it is for the Gentiles as well. Almost every time a significant cultural threshold is crossed as the gospel reaches people who are farther and farther away from the light that God had given to Israel, *euangelizo* [[eujaggelivzw](#)] is used to describe what the church is doing.

Paul at the New Testament fulfillment stage as Isaiah at the Old Testament promise stage contributes the fullest exposition of "evangelize, evangelism." The divine source of this activity manifests itself both in the commissioning and the enabling of the apostle. He was "set apart for the gospel [proclaiming the good news] of God" ([Rom 1:1](#)). This and this alone he was sent to do ([1 Cor 1:17](#)). Taking the singular messenger of Isaiah 52:7 as a collective, Paul declares that all who evangelize are fulfilling Isaiah's prophetic pattern ([Rom 10:14-15](#)). The divine enablement in proclaiming the good news is a grace given; a spiritual gifting from the risen and exalted Lord, so much the work of Christ that Paul can say that the risen One himself comes and preaches peace to those who are afar off and to those who are near ([Eph 2:17](#) ; [Ephesians 3:2](#) [Ephesians 3:8](#) ; [4:11](#) ; [6:19](#)).

As modeled in the early church Paul teaches that the proper messengers of the good news are not only apostles and evangelists ([Rom 1:9](#) ; cf. [1 Col 9:18](#) ; [Eph 3:5](#)) and full-time Christian workers ([1 Corinthians 9:14](#) [1 Corinthians 9:18](#) ; [2 Col 11:7](#)), but all the church of Christ ([Eph 3:10](#) ; cf. [Col 1:7](#)). Every member must have feet shod "with the readiness that comes from the gospel of peace" ([Eph 6:15](#)).

Paul does give the content of the gospel in summary form several times ([Rom 10:8-10](#) ; [1 Col 15:3-4](#) ; [2 Tim 2:8](#)). The qualifying phrases he puts with the word "gospel" yield important insights. Yet, when it comes to presenting an object for *euangelizo* [[eujaggelivzw](#)], which might give us clues as to Paul's understanding of the "good news" proclaimed, he seems to speak in tautologies. What is proclaimed as good news is the good news, *to euangelion* [[eujagevliion](#)] ([1 Col 15:1](#) ; [2 Col 11:7](#) ; [Gal 1:11](#)). Since there is only one good news, which Christians will recognize over against false gospels, this expression is in the end no meaningless tautology ([Gal 1:6-9](#)). What Paul does bring out in his use of objects with *euangelizo* [[eujaggelivzw](#)] is the Christocentric and soteriological nature of the message. The messenger proclaims Christ, his unfathomable riches, and the faith ([2 Col 4:5](#) ; [Galatians 1:16](#) [Galatians 1:23](#) ; [Eph 3:8](#)). The response looked for is an understanding and believing of the good news that leads to a calling on the Lord for salvation and an active obedience to that same Lord Jesus in this new relationship ([Romans 1:5](#) [Romans 1:16-17](#) ; [10:14](#) ; [Eph 1:13](#) ; [Col 1:5-6](#)).

Paul expounds the conduct of "evangelism" in terms of the motives for it, the spiritual transaction it is, and the imagery that may describe it. A person proclaims the good news moved both by the necessity of an entrusted stewardship ([1 Corinthians 9:12](#) [1 Corinthians 9:16-17](#) [1 Corinthians 9:23](#) ; [1 Thess 2:4](#)) and commitment to the audience ([Rom 1:15](#) ; [Col 1:7](#) ; [1 Thess 1:5](#) ; [2:8-9](#)).

Paul delights in highlighting the spiritual transaction that occurs during the proclamation of the good news. He may say power, the Holy Spirit, and deep conviction accompanied the preaching ([1 Thess 1:5](#)). He may present the proclamation as the means by which God called persons to obtain salvation blessings ([2 Thess 2:14](#) ; cf. [1 Col 4:15](#)). In fact, the proclamation may be

personified as the power itself as what "all over the world is bearing fruit and growing" ([Col 1:5-6](#) ; cf. [Rom 1:16-17](#)).

Paul's imagery characterizes evangelizing as revelatory. It is making plain "the administration of this mystery, which for ages past was kept hidden in God" ([Eph 3:9](#) ; [6:19](#) ; [Rom 16:26](#)). By it the manifold wisdom of God is "made known to the rulers and authorities in the heavenly realms" ([Eph 3:10](#)). Evangelism is also worship, for Paul says he ministers "with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit" ([Rom 15:16](#)).

On the human plane evangelism is not only the proclamation of a commissioned witness ([Rom 10:15](#) ; [Eph 6:15](#) ; [Col 1:5](#)). It is also a "traditioning" ([1 Cor 15:1-3](#)) and a controversial activity for which one will suffer persecution and at the same time offer a defense ([Philippians 1:7](#) [Philippians 1:16](#) ; [2 Timothy 1:8](#) [2 Timothy 1:12](#) ; [2:9](#)).

For Paul the audience to be evangelized includes both unbelieving Jew and Gentile, although he notes Jewish rejection and Gentile receptivity. Paul also speaks of evangelizing Christians. For them such proclamation holds up a standard for their Christian conduct ([2 Col 9:13](#) ; [Gal 2:14](#) ; [Php 1:27](#)) and strengthens them in their faith ([Rom 16:25](#) ; [Col 1:23](#) ; [2 Timothy 4:2](#) [2 Timothy 4:5](#)). Neither this use nor the fact that a local pastor, Timothy, is instructed to do the work of an evangelist should lead us to the false conclusion that the biblical understanding of evangelism in its full exposition by Paul is so broadened that in the end it does not retain its sharp focus of proclamation of the good news of salvation to the unsaved. Christians only rightly apply such evangelizing to themselves in their saved condition when they continue to receive it as the proclamation of the gospel.

Peter brings the biblical teaching on evangelism to an appropriate climax with an emphasis on the value and power of the message proclaimed. In continuity with the prophets, Jesus, and the other apostles, Peter recounts a gospel with the Messiah's suffering and glory at its center and salvation and grace as its benefit. The Holy Spirit not only revealed the message to the Old Testament prophets, but he, sent from heaven, empowered those who evangelized

Peter's hearers ([1 Peter 1:10-12](#)). No wonder this gospel is things into which angels long to look ([1:12](#)).

Peter says that there is power in evangelism to make people be born again unto eternal life ([1:23-25](#)). Peter makes it clear that it is not the act of evangelizing but the good news communicated in that act, the Word of God that abides forever, which is the imperishable seed that by the Spirit ([1:12](#)) gives the new birth. It is no coincidence that Peter quotes verses that immediately precede Isaiah 40:9 when he describes the message that was proclaimed as good news to his hearers. This power Peter finally places in eschatological perspective when he notes the purpose for which those who had already died had been evangelized: "so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit" ([1 Peter 4:6](#)).

William J. Larkin, Jr.