

THE NEW MAN IN CHRIST

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God gives dominion to Adam

The LORD God formed every beast of the field is to be understood as The LORD God had "formed every beast of the field" (cf. ch. 1). The birds and beasts were created before Adam, but Adam's dominion over the animals is seen in verses 19 and 20; for it is the prerogative of a superior to give names to those under him (cf. 1:10 and comments).

whatsoever Adam called every living creature, that was the name thereof

God caused all the animals to parade before the man, the crown of His creation; and Adam named the cattle, the fowl of the air, and every beast of the field. This in itself was a tremendous achievement in that there are some 17,000 air-breathing species of animals in existence today. Yet, two things were accomplished as the animals passed by Adam. First, names were given to each of the animals (this implies discerning the character or nature of an object, Isa 9:6); and second, Adam saw with his own eyes that each of the animals of God's creation was subhuman, inferior to him. He, and he alone, had been created in the image of God. He was unique; he was the only one of his kind. God was preparing Adam psychologically for his helper.

When I was a child

1 Cor 13:11

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. (NKJ)

CHILD

3516 nepios (nay'-pee-os);

infant (minor); figuratively, a simple-minded person, an immature Christian:

KJV-- babe, child (+-ish)

SPOKE

2980 laleo (lal-eh'-o);

utter words:

KJV-- preach, say, speak (after), talk, tell, utter. Compare 3004.

I UNDERSTOOD

5426 phroneo (fron-eh'-o);

from 5424;

A. To exercise the mind,

B. Entertain or have a sentiment or opinion;

C. By implication, to be (mentally) disposed (more or less earnestly in a certain direction);

D. To interest oneself in (with concern or obedience):

KJV-- set the affection on, savour, think.

I THOUGHT

3049 logizomai (log-id'-zom-ahee);

middle voice from 3056; to take an inventory, i.e. estimate (literally or figuratively):
KJV-- conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon,
suppose, think (on).

I PUT AWAY

2673 katargeo (kat-arg-eh'-o);

from 2596 and 691; to be (render) entirely idle (useless), literally or figuratively:

KJV-- abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without)
effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

The true experience of grace

By no means are we to continue in a lifestyle of sin after experiencing the depths of God's grace. Anyone who continues in a life of sin is immature and does not understand the principle of holy living.

The secret of holy living

The secret of living a holy life is characterized by being dead to sin. The believer is identified with Christ by his union with him in baptizing. This new life, which is imparted through the Holy Spirit is shown by walking according to the life of Christ.

The Provision for Sanctification. 6:1-7:25.

Having established in Galatians 3:21-5:21 that justification is provided by faith alone, Paul now turns his attention to the provision for sanctification. In the preceding chapter he has drawn some conclusions concerning the contrasts between Adam and Christ. In chapters 6 and 7, however, the contrast is between justification and sanctification. There is noticeable smoothness in the transition between the discussion of justification in chapter 5 and that of sanctification in chapter 6. Although there is a sharp contrast between the two, nevertheless the intimacy of the relationship between justification and sanctification is clearly seen in the way they are connected in these chapters.

2. The difference between justification and sanctification

Basically the contrast between the two is this: justification deals with the penalty for sin; sanctification deals with the power of sin. As was seen in 5:1, justification is a declarative act of God. As will be seen in chapter 6, sanctification is a progressive act of God. Both works of God deal with the sinner: justification with the unsaved sinner, sanctification with the saved sinner. The end result of justification is salvation; the end result of sanctification is obedience. Although distinctly different, justification and sanctification are two aspects of the one work of God in saving men.

Sanctification and the principle of sin. Galatians 6:1-14.

6:1-2. Shall we continue in sin, that grace may abound? God forbid.

In every age there have been those who have denounced the doctrine of justification by faith on the incorrect supposition that this doctrine logically leads to sin. "If the believer is treated as

righteous by God, and if good works will not save him, then evil works will not condemn him either. Why then should he be concerned about his sin or attempt to live a godly life?" Paul anticipated this very attitude in 6:1-2. Theologically, this belief is known as antinomianism. Paul's answer is crystal clear. Just because where sin abounded grace super-abounded, the believer is not automatically drawn to license in his life-style. On the contrary, a mature understanding of justification by faith leads the believer to appreciate God's grace, so that the end result is obedience to God out of a heart filled with gratitude.

God forbid

Paul's characteristic expression of God forbid shows how appalled he is at the mere suggestion of continuing in sin once we have experienced the grace of God. We cannot continue in sin because through our identification with Jesus Christ we are dead to sin. To die unto sin means that we are dead to the guilt of sin. Sin can no longer make any legal claim on the believer because we are viewed by God as if we ourselves had died that fateful day at Calvary.

I. INTRODUCTION. 1 Peter 1:1-2.

1:1-2. Peter, an apostle of Jesus Christ. This letter opens in the usual manner for New Testament epistles and for all letters of the Hellenistic world, with the name of the writer, the address, and a greeting. Peter names himself as an apostle of Jesus Christ, which means that he is sent by the Lord with a commission. With this statement Peter claims a certain authority; his letter must then be received and recognized by the churches as the Word of God. The name Peter is the Greek form of the Aramaic "Cephas" and means "a stone." The name was given to Peter by the Lord Jesus; compare John 1:42 and Matthew 16:18. To the strangers scattered. The Greek word for scattered (Gr diaspora) means literally "to sow through," and was a technical term for Jews who lived outside of Palestine. Here it is applied to Gentile Christians who figuratively were sown throughout the world by God to be a witness for Him. Although they live in these various Roman provinces, Peter looked upon these Christians as strangers, a word that means something like "landed immigrants," and indicates that they are foreigners to the native residents, and that their permanent homeland and citizenship is in heaven. Elect (Gr eklektos) is in verse 1 in the original, and means "chosen." The implication is that God has purposely placed these Christians in their respective communities to serve Him; they are selected temporary residents who are representatives of God.

Peter now summarizes his theology within his greeting by referring to the Trinity and their cooperative work in accomplishing our great salvation. According to the foreknowledge (Gr prognosis) which means more than to merely "know about ahead of time." It is a term emphasizing the biblical idea of foreordination. Compare the use of this word in Acts 2:23 and I Peter 1:20 with reference to Christ, and in Romans 8:29 and Romans 11:2 with reference to God's people. It is especially significant here that Peter uses this word with reference to Gentiles, although he had been a devout Jew himself. Fore-ordination, with reference to these Christians, was accomplished by God the Father through the agency of the Holy Spirit in sanctification. This word (Gr hagioasmus) means literally "to set apart" or "make holy." The purpose toward which this activity of the Father and the Holy Spirit is directed is the obedience and sprinkling of the blood of Jesus Christ. In other words, the activity of the Father and the Spirit is directed toward salvation.

II. THE GLORY OF SALVATION. 1 Peter 1:3-12.

A. Salvation of Hope. 1:3-4.

3. Blessed be the God and Father. The word blessed (Gr *eulogeuios*) is the word from which we get "eulogy," and means "to be well spoken of" or "to be praised." Peter is expressing a desire that God should be praised by all believers everywhere. Although it would be frowned upon in some churches where gravity is a visible virtue, Peter says in effect "Praise God!" The thing for which Peter wishes to praise God is the very foundation or beginning of our salvation, the new birth. If for no other reason, every Christian should praise God for being born again. It is entirely of God's initiative that we have been included in His family. He hath begotten us again by His great mercy and for this reason is worthy of all our praise. The words begotten again (Gr *anagennaou*) is used only here and in verse 23 in the New Testament and means "to give new life to." In other literature outside the New Testament this word is used in a botanical sense, as when the trees, plants, and flowers come to life in the spring. Peter pictures the heart of man as dry, shriveled, and dead in sin until God implants the principles of the new life. When this happens, we sprout into life, leaf out, and grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

Note the ideas of the "sprouting seed" and "new life" which recur in verse 23 where this same word is used. The results of the new birth for which Christians are obligated to praise God are indicated by three words in the original each preceded by the same Greek preposition: observe the words lively hope in verse 3, inheritance in verse 4, and salvation in verse 5. Because of the new birth we have a lively hope, which should probably be understood as the hope of the resurrection. We should note that the word hope is used in the Bible with the distinctive meaning "confident expectation." Today, of course, hope means merely to "want" something to happen, without having any real assurance that it will happen, as in the sentence, "I hope tomorrow will be a sunny day." The resurrection is the central hope of Christianity; it is not merely something that we want to happen, but an assurance we have. We know we shall rise! Furthermore, Peter tells us that this living hope is built upon the resurrection of Jesus Christ Himself. This is the core of the gospel and all Christian creeds through the ages. To prove a point, Paul, in I Corinthians 15:16, reasoned negatively, "For if the dead rise not, then is not Christ raised." He went on to say, in I Corinthians 15:20, that Christ had in fact risen from the dead, and as Peter points out here, we shall rise also.

4. To an inheritance. The second result of the new birth for which we should praise God is called our inheritance (cf. Col 1:5, 12). The idea of an inheritance was much more important to a New Testament Jew than it is to us today. For some of us this spiritual inheritance is the only one we will ever have, but its description as incorruptible, undefiled, and unfading, evokes from us the greatest possible praise to God. This inheritance is more lasting than any earthly inheritance could be. Every stone of earth will crumble, every column will fall, every arch will collapse. Diamonds chip, gold wears away, but this inheritance of ours is a truly "imperishable" commodity. This inheritance is also described as undefiled, which means that it has no spot of dirt or pollution on it; it is pure as the driven snow (cf. Jas 1:27). Fadeth not away. Furthermore, this inheritance is "unfading," which alludes to the inheritance or "crown" of an athlete which,

although considered very valuable, would very quickly fade and lose its beauty. This inheritance is said to be reserved in heaven for you. The perfect tense is used in Greek to show the confirmed nature of the reservation; it will not be given to someone else by mistake, it cannot be devalued by taxes, and title insurance is provided.

B. Salvation of Power. 1:5.

5. Who are kept by the power of God through faith. Believers themselves are now declared to be kept (Gr *phroureo*) by the power of God. This is a military term for the protection of a city by means of a military garrison. In the picture here, the power of God corresponds to an army base with the sole function of protecting believers. The soldiers of God, His angels, surround us to protect us from the bombardment of various trials and temptations so that we do not become crushed by depression and despair. The soldiers are visible only through the eyes of faith.

Unto salvation. The third result of God's grace in giving us new life in Christ is called salvation. This, of course, does not refer to the initial experience of accepting Jesus Christ as Saviour, but to the final, inclusive result of salvation; eternal bliss in the presence and service of God. What does the consummation of salvation include? No one knows, for as Paul said, "Eye hath not seen, nor ear heard" what "God hath prepared for them that love him" (I Cor 2:9). We have not yet seen this full and final manifestation, but Peter tells us that it is ready to be revealed. The implication here is that everything is fully prepared and accomplished, but remains to be unveiled. The moment of revelation is called the last time. The word time (Gr *kairos*) does not denote extension of time but designated time when something is to happen. This corresponds to the day of the Lord in Paul's writings, or the second coming of Jesus Christ. The upshot of all this is that, although a person is truly saved when he gives his life to Jesus Christ, and although he experiences the blessings of salvation every day, these are only the pledges of that glorious salvation to which he looks forward in the Day of Christ.

C. Salvation of Trial. 1:6-9.

6. Wherein ye greatly rejoice. The two words greatly rejoice (Gr *agalliao*) are one word in the original which conveys the idea of a strong, deep, supporting exultation; this verb form in the original may be taken as indicative or imperative, depending on the context. The context of exhortation here seems to favor taking it as imperative. The translation would then be, "Always rejoice in this!" The thought here is parallel to the beginning of verse 3, where Peter implies the imperative "Praise God!" Although you would never realize it to look at the faces of some Christians, God wants us to be happy, and to enjoy all the physical and spiritual blessings which He gives to us. Though now for a season. These words indicate a concession in spite of which Christians are commanded to praise God. Another translation puts verse 6 this way, "Continue to praise God for this, even though now for a little while you may have had to suffer various trials." We shall have to learn to live more positive, happy, and praise-filled lives in obedience to this commandment if we want to hear His "Well done" on that day.

7. That the trial of your faith. The purpose toward which this command of praise is directed is that the approved character of our faith might result in praise, glory, and honor for us in that day in which Christ is revealed. Verse 7 is better translated, "So that the genuineness of their faith,

more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ." It is interesting that the three words for the "approval" that God will give to those of true faith on that day are found elsewhere in Scripture with the same sense, for example I Corinthians 4:5, where Paul expresses his disinterest in the praise of men because of his forward look at the future and says, "then shall every man have praise of God."

8-9. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end of your faith, even the salvation of your souls. The mention of the name of Jesus Christ in verse 7 causes Peter to insert here a doxological creed concerning the One who is the center of our faith. In this passage two central concepts of Christianity, love and continual joy, revolve around the central person in Christianity by means of two relative pronouns in the original language, of which the antecedent is "Jesus Christ." It does seem strange that the recurrent theme of praise for our great salvation which pervades this passage is so often absent from our preaching today. Likewise, the two concepts of love and joy, which according to these verses should characterize all those who possess this great salvation, seem now to be in rather short supply.

D. Salvation of Revelation. 1:10-12.

10-12. Of which salvation the prophets have inquired and searched diligently.

To show how great a privilege it is to possess this glorious salvation, Peter refers first to the Old Testament prophets. To describe the excitement and wonder of the prophets concerning salvation and grace, verse 10 uses two emphatic compound words. The objects of this industrious research on the part of the prophets were first, the person specifically in whom all these messianic prophecies would be fulfilled, and second the precise moment of fulfillment (Gr *kairos*). The prophets knew a great deal about the coming salvation and the coming Saviour. They knew that their prophecies reached far beyond their own times, and even beyond the bounds of their own nation. These things were supernaturally revealed to them. There were certain aspects of the glorious salvation which they prophesied which continually escaped them, and Peter's point is that the glorious objects of prophetic inquiry have now been openly proclaimed and fulfilled in the preaching of the apostles.

The privilege of living in the age of fulfillment should overwhelm us. This privilege is further emphasized by Peter as he refers in verse 12 to the angels; which things the angels desired to look into. The last word in the verse, look into, means graphically "stooping down close to get a peek at." The picture is that this is something the angels had always wanted to do (Greek present tense) but have never been able to accomplish. This stresses the point that although prophets and angels have been unable to satisfy themselves as to precisely what salvation is all about, we have the privilege not only of full exposition, but of real possession.

III. THE EXHORTATION TO SANCTIFICATION. 1:13-25.

A. Admonition to Sanctification. 1:13-16.

13. The main verb in verse 13 is an imperative hope with a participle in attendant circumstance, gird up (Gr *anazounnymi*) which is a metaphor referring to the ancient Oriental custom of tying up one's loose flowing robes in the process of getting ready for hard work. An equivalent contemporary metaphor would be, "let's roll up our sleeves and get right to work on the business of holiness." Observe that the main command is hope, which means to assume a confident attitude of expectation toward the grace (Gr *charis*). Into this one word grace Peter has put all the glorious content of our salvation previously given in verses 3-12; this "package," he says, is now being brought to us (Greek present tense), and we should live with our expectations fixed upon it. The package, grace, is on its way now, and will arrive in the revelation of Jesus Christ.

14-16. Not fashioning yourselves. Again, the main verb is imperative: be ye holy. Holiness is the emphatic demand put upon believers. Here it is to involve, as a better translation has it, "all your conduct." The participle of attendant circumstance not fashioning yourselves (Gr *syschematizo*) means "to assume the same visible form," and likewise assumes the imperative character of the main word. Holiness has both a positive side, patterning oneself after God, and a negative side, nonconformity to one's former, sinful life. Pagan standards are to be abandoned; the new model is God Himself (see Isa 40:25; 41:16, 20).

B. Basis for Sanctification. 1:17-21.

17. And if ye call on the Father. This clause is the protasis of a logical premise, and might better be translated "since you invoke as Father Him who judges each person impartially according to his deeds, conduct yourselves with fear." The thought is that since these Gentiles have named the name of God, and since He is the one who will judge all men as a truly just Judge, conduct here is important. Pass the time of your sojourning here in fear. Pass the time (Gr *anastrephom*) might be misunderstood as "twiddle your thumbs" and tremble. Once again, this is the main verb in the imperative, and means "conduct yourself in godly reverence." Holiness is to pervade every secret corner of one's life. When we name the name of God we must abandon all to Him.

18. Forasmuch as ye know.

The participle here implies cause, and gives reason for conducting oneself with godly reverence; it is because we know that we have been redeemed. The word redeemed (Gr *lytroom*) refers to the payment of a required price to release one from an obligation. This is one of the most important words in the Bible since it succinctly describes the atonement of Jesus Christ and the reason for His death on the cross. Peter refers to the fact that his readers, like all Christians, have been released from empty and meaningless lives by a payment made on their behalf. The value of the payment that was made was far greater than silver or gold in any amount; it was the blood of Christ, meaning His death on the cross, which paid the price of release from traditional, pagan conduct. The command to live holy lives for our brief sojourn on the earth, in the interim, as we wait for the consummation of our salvation, is based upon the great price paid by Jesus Christ.

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

Note the continuity that Peter assumes between the Old and New Testaments in the phrase like that of a lamb without blemish or spot. This metaphor of Jesus as the sacrificial lamb may have been the first thing that Peter himself learned about Jesus (see Jn 1:29-42).

20-21. Who verily was foreordained before the foundation of the world. The word foreordained is the verb form of the noun in 1:2 translated "foreknowledge." Here in this verse it refers to the prior determination on the part of the Father, to send the Son as the Saviour of the world. Although He was predestined before the foundation of the world, He was not made known or manifested until these last times. The last times (Gr chronos) translates the idea of "extension of time." According to the overall schema of the Bible, there are two extended periods of time called "the former times" in which the prophecies and promises were made, and the "latter times" in which the prophecies and promises were fulfilled. This is, of course, another reference to the fulfillment of prophecy in Jesus Christ. The believers of Peter's day and the New Testament were the first generation to have these things preached and made known to them as fulfilled. In verse 21 Peter again refers to the privilege and blessing of belief and hope in God.

C. Results of Sanctification. 1:22-25.

22-25. The appeal now goes back to the important ingredient of love mentioned in 1:8. The main verb in these four verses is love one another; this is the fourth in a series of imperative main verbs which are all based on the primary description of our glorious salvation in verses three through twelve. The call to holiness in verses 13-25 then involves: hope (vs. 13), holiness (vs. 15), reverence (vs. 17), and now love (vs. 22). Love, not bitterness and separation, is the outcome of holiness. If we have really purified (perfect tense in Greek) our lives by obeying the truth, Peter says it will result in unhypocritical brotherly love. This is possible because of our new life in Christ (again the participle in Greek is the perfect tense and implies the reality or certainty of the fact of life in Christ). Here, in verse 23, the living Word of God is the instrument used by the Spirit of God to impart principles of the new life (cf. Hebrews 4:12). Peter now quotes from Isaiah 46 and following in praise of the Word of God, which unlike any human or created thing continues its beauty, effectiveness, and life forever. Everything else in the world is like grass; its beauty is only temporary. The grass dies, and its beauty fails. God's Word, however, is living and effective. Note the synonyms for the Word: in verse 23 it is the word of God, in verse 25 it is first, the word of the Lord, and then the word which by the gospel is preached unto you. It is interesting that four different expressions are used here in the Greek.