

14. The final category in the verse is the term “a people of God’s own possession.” “People” is the masculine noun **λαός (laós)**: “a number of people joined together by the common bonds of society.” In this context, the focus is on believers in a Client Nation with emphasis on the Pivot.
15. All believers are said to be “God’s own possession,” indicated by the noun **περιποίησις (peripoiēsis)**. This is a compound of the preposition **περί (perí)**: “around” and the noun **ποίησις (poiēsis)** from of the verb **ποιέω (poiéō)**: “doing or making.”
16. The literal translations of the two words come together in the compound to form *peripoiēsis*: “the action of doing around.” The Person claiming ownership of this action is God who refers to the church as “the people of His own possession” in Titus 2:14.
17. Here Peter presents the church as “God’s own possession.” The meaning of *peripoiēsis* in this context refers to something God has done all around us.
18. What He has done is provide divine protection. The King James Version translates *peripoiēsis*, “a peculiar people” with a footnote offering the alternate reading of “a purchased people.”¹
19. This carries the idea of God’s possession. He bought us out from the slavery of sin by the efficacious work of Christ on the cross. He is our Patron; we are His client. His care for us includes His divine protection, an absolute “wall of fire” (Zechariah 2:5).
20. Since the Church is “God’s protected people,” our obligation to Him is stated next, “so that we may proclaim the excellences of Him.”

¹ Hertel’s Standard Referenced Holy Bible: KJV (Chicago: The John A. Hertel Co., 1941), 1241fn6.

21. The Lord's excellence is noted in 1 Peter 2:7 by the word, **τιμή (timé)**: "a state or condition of honor, rank, and dignity."
22. With proper orientation to the authority and respect required toward the One Who saved us is to "proclaim" something, the aorist active subjunctive of the hapax legomenon **ἐξαγγέλλω (exangéllō)**: "to declare abroad; to make widely known."
23. Liddell and Scott's *A Greek-English Lexicon* defines ἐξαγγέλλω, "tell out, proclaim, make known. A messenger who brings out news from within; hence, one who betrays a secret, an informer. On the Greek stage, a messenger who told what was doing in the house or behind the scenes." (p. 580)
24. Gerhard Kittel, the editor of volume 1 of *Theological Dictionary of the New Testament*, defines ἐξαγγέλλω as follows: "In the sense of publishing abroad. The style is that of aretology, and there is an allusion to Isaiah 43:21.² We see its secular use in tragedy, the ἐξάγγελος being a messenger who proclaims abroad what is concealed from the gaze of the spectators. The particular meaning of imparting something unknown or declaring something concealed." (vol. 1; p. 69).
25. The term aretology is derived from the Greek noun **ἀρετή (areté)**: "virtue." Aretology is defined by the *Oxford English Dictionary* as, "That part of moral philosophy that treats of virtue." (Vol. 1, s.v. "aretology.")
26. What believers are to do is to proclaim the mystery of salvation to an uninformed world, indicated by the term we have just researched, the plural direct object **ἀρετή (areté)**: "virtue." We are to "proclaim broadly the virtues of Him."

² Isaiah 43:21, "The people whom I formed for Myself will declare My praise" (NASB).

27. To accomplish these virtues we must have divine protection within the encapsulated environment of a Client Nation. Such nations are obligated to perform these five responsibilities:
- (1) Evangelize the lost within the nation.
 - (2) Communicate the Word of God to believers within the nation.
 - (3) Provide custody and guardianship of the Bible.
 - (4) Take responsibility to send out missionaries or support of missionary organizations to evangelize the people of other nations.
 - (5) Provide a haven of refuge for the Jewish Diaspora.
28. When a Client Nation's Pivot is expanding then these five responsibilities are being fulfilled and the entire population is prospered as a result.
29. By fulfilling these five duties, the believers of a Client Nation are fulfilling God's will and purpose for them.
30. All believers are engaged in the Angelic Conflict. Those who are not distracted by the normal confrontations of thought, system, people, and disaster testing are doing their duty.
31. Those who are distracted by one or more of these challenges are functioning outside the bubble. Consequently, they are ineffective in carrying out their duties and thus neutralized as loser believers.
32. The last phrase of verse nine characterizes these two groups of believers. All believers are said to be "called out of darkness" of unbelief by means of salvation.
33. The word "called" is the verb **καλέω (kalēō)** which is associated with the doctrine of election.

34. This verb is extremely important to consider. *Kaléō*'s inflection is aorist active participle and it is associated with the word group related to the doctrine of election.
35. The verb **ἐκλέγω (eklégō)** and its derivatives refer to the divine choice or election of those that believe in Christ for salvation in time.
36. Election is a doctrine pertinent to Church Age believers only and therefore indicates privilege due to royal family status.
37. The aorist tense indicates that the act of election occurred in eternity past "before the foundation of the world" (Ephesians 1:4).
38. Election may be understood as a choice made by God before human history by means of His omniscience. Knowing all that is knowable, God observed the positive volitional response to the gospel by every Church Age believer.
39. Regarding election, God surveys every incidence in the history of the Church Age where a gospel presentation results in a positive response of faith alone in Christ alone.
40. Election is said to incorporate believers to be "in Him," that is, "in Christ," Who is our High Priest.

Romans 8:16 - The Spirit Himself testifies with our spirit that we are children of God,

v. 17a - and if children, heirs also, heirs of God and fellow heirs with Christ ...