

1 Peter 1 - The Character of the Believer's Salvation & the Believer

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1 Peter 1

I. Salvation: Destiny of the Christian (1 Peter 1:1—2:10)

- (1) Salutation (1:1)
 - (A) Writer (1:1a)
 - (B) Recipients (1:1b)

1 [NIV] Peter, an apostle of Jesus Christ, To God's elect, exiles **scattered** throughout the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia.

1 [ESV] Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

1 [ASV] Peter, an apostle of Jesus Christ, **to the elect** who are **sojourners** of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

1 [NASB20] Peter, an apostle of Jesus Christ, To those who reside as strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen

1 [NASB95] **Peter, an apostle of Jesus Christ**, To those who reside as aliens, scattered throughout **Pontus, Galatia**, Cappadocia, Asia, and Bithynia, who are chosen

1 [ISV] From: Peter, an apostle of Jesus, the Messiah. To: The exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 [KJV] Peter, an apostle of Jesus Christ, to thestrangersscattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

- "Peter" - *Petros*, Peter has one name, but it's used in three different languages: "Simon" is Hebrew (Luke 22:31); "Cephas" is Aramaic (1 Cor 1:12; 9:5), and "Peter" is Greek.

— People argue that if 1 Peter was written to a Jewish audience, Peter would've used his Hebrew or Aramaic name, not his Greek name. This argument is easily overcome if you look at where the Jews that Peter is writing to resided, which were Greek-speaking areas in Asia Minor.

- "...an apostle of Jesus Christ" - a bold statement of apostolic authority supported both by internal evidence in the text and by its early and universal acceptance as a part of the canon of Scripture

- Peter uses three words to describe the audience for his epistle: "elect," "sojourners," and "Dispersion"

— This shows that this epistle was written to the elect Jewish believers living outside of Israel, in what was then known as Asia Minor, but today known as Turkey.

- "...to the elect" [ASV] - describes the recipients of the letter. "Elect" means they were chosen by God (Cf. 2:6,9), and always refers to Israel/Jews.

— Most epistles will identify the church or churches to whom the letter was written to; the fact that Peter addresses it to a disparate group of Jews, living outside of Israel, is unique

- "...sojourners" [ASV]; "exiles" [ISV]; "strangers" [KJV]; "aliens" [NASB] - *parepidēmois*, used 3x in the NT, always referring to Jews; the Greek word means "alien nationality" and "temporary resident"

— The breakdown of the Greek compound word literally means, "away from home"

— This is a technical term, always having the same meaning every time it is used: in this case, referring to Jews in the *diaspora*

— As Jewish believers living outside of Israel, alongside pagan Gentiles, these "sojourners" were considered resident aliens (Cf. 2:11; Heb 11:13). Thus, the term "sojourners" describes their relationship to the world.

- "...scattered" - *diaspora*, of the "Dispersion" [ASV]; a technical term which always refers to Jews who were driven from or left the land of Israel and reside, temporarily or

permanently, outside the Land of Israel (Cf. John 7:35; James 1:1); see note below.

- *Diaspora* is also found in the LXX (Deut 28:25; 30:4; Is 49:6; Jer 41:17), likely the earliest example of its use as a technical designation of the Jews who lived outside of Israel
- In this case, the term does not refer to all Jews, only to Jewish believers living outside of Israel. They are distinguished from the Gentiles amongst whom they live (2:12; 4:3).
- The Greek lexicon defines this word as the “state of condition of being scattered, dispersion, diaspora”
- These are Jews in the *diaspora*, well before the destruction of Jerusalem in 70 AD
- "...Pontus" - an important Greek city located on the south shore of the Black Sea
- "...Galatia" - located in central Asia Minor; included the Celtic Galatians who lived in Northern Galatia
- "...Cappadocia" - eastern Asia Minor
- "...Asia" - western Asia Minor
- "...Bithynia" - located on the south shore of the Black Sea, west of Pontus
- Each of these locales were Roman provinces. Peter intended the epistle to be an encyclical letter, that would be passed around to these various places.

In accordance with the Lord's instructions, Peter sought to feed the scattered sheep of the house of Israel. The apostles initially stayed in Jerusalem after the Ascension and coming of the Holy Spirit. After the death of Stephen, the Jewish believers were scattered and became sheep without a shepherd. Instructing these scattered Jewish believers is the foundational purpose of the Jewish Christian epistles.

Some commentators, attempting to deny the Jewishness of the book, claim that in the usage of the word “Gentiles” Peter means “non-believers.” However, there is no exegetical basis for such a conclusion. That meaning is not consistent with the normal usage found elsewhere in the NT (i.e., Rom 11:11-14). The word “Gentile” should be understood in its common, primary meaning as a reference to non-Jews. Thus, Peter is writing specifically to the Remnant of Israel, the Jewish believers of that day. The word "church" (*ekklesia*) does not appear in the epistle. See [The Coming Kingdom 71 Kingdom Now Passages: 1 Peter 2:9](#) for a refutation of this interpretation.

Replacement theologies, such as Covenant Theology, try desperately to avoid the normal usage of terms such as “Dispersion” and “Gentile” in order to prove that the church is Israel and, therefore, they must redefine these terms in 1 Peter.

Dispersion (“scattered”)

See section **Recipients of 1 Peter** above. The two usages of *diaspora* in the NT, both have a definite article (John 7:35; James 1:1). However in v1, Peter does not include the definite article, so some (such as John MacArthur and Wayne Grudem, see below) believe that it's

best to interpret the term as a non-technical reference to believers widely scattered geographically. They argue that although Peter was called to be the apostle to the Jews (Gal 2:7), the absence of the definite article argues that Peter was not addressing Jews. While it is true that a lack of a definite article before the noun emphasizes the nature of the object rather than the object itself, ***it never changes the content of the object.*** For example, in the same passage the word *apostle* also does not have a definite article, but it does not change the fact that Peter was indeed an apostle. The absence of the definite article before *dispersion*, while emphasizing its nature, does not change the content. Here is what both John MacArthur and Wayne Grudem write to try to get his readers to buy into their belief that 1 Peter was written to all (Jewish and Gentile) believers, not to Jewish believers only:

The apostle further identifies them as people who were scattered throughout various locales. Scattered translates diaspora, from which root another English term, dispersion, derives. Commentaries, theological works, and works on Bible history often transliterate diaspora and use it interchangeably with dispersion. In its other two New Testament appearances, diaspora is a technical term referring to the dispersing of the Jews throughout the world by the Assyrian and Babylonian captivities. Both times the word has the definite article (John 7:35; James 1:1). However here Peter does not include the definite article; therefore it is best to interpret the term as a non-technical reference to believers widely distributed geographically.

Though God called Peter to be the apostle to the Jews (Gal 2:7), the absence of the definite article with diaspora argues that Peter was not addressing Jews as such in his salutation. Another passage supports that interpretation. In 2:11 he identifies his readers, not racially or nationally, but spiritually: 'Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.' Thus the apostle addressed not only Jews who were dispersed from their native land, but Gentile believers, both of whom spiritually were aliens in the world. [MacArthur, Jr., John. The MacArthur New Testament Commentary (Chicago: Moody Press, 2004) p. 15.]

The Dispersion (diaspora) was a term used by Greek-speaking Jews to refer to Jewish people "scattered" throughout the nations, "dispersed" from their homeland, Israel (see John 7:35). Here and in James 1:1, "Dispersion" refers to Christians, but this does not imply that Peter was writing only to Jewish Christians (see Introduction on "Destination and readers"). Rather, the term here has a new spiritual sense, referring to Christians "dispersed" throughout the world and living away from their heavenly homeland (yet hoping some day to reach it). The word thus reinforces the meaning of "sojourners" and adds the idea that they are part of a "world-wide" scattering of Christians. [Grudem, Wayne A., The First Epistle of Peter (Grand Rapids: William B. Eerdmans Publishing Company, 1989), p. 49.]

(2) Plan of salvation (1:2-12)

(A) Trinitarian involvement in salvation (1:2a-d)

- (a) Father's role (1:2a)
- (b) Son's role (1:2b)
- (c) Spirit's role (1:2c)
- (d) Spiritual results (1:2d)

2 according to the **foreknowledge** of God the Father, by the **sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood**: May grace and peace be multiplied to you.

2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

2 the people chosen according to the foreknowledge of God the Father through the sanctifying action of the Spirit to be obedient to Jesus, the Messiah, and to be sprinkled with his blood. May grace and peace be yours in abundance!

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

— "...according to" - *kata*, indicates a standard or a norm. This is the basis of the Jewish believers' election in v1: they were elected on the basis of the foreknowledge of God.

— *kata* carries the meaning of homogeneity or harmony, thus God's election/predestination was in agreement, or harmony, with something He foreknew about those whom He predestined to partake of the declared blessings.

— What could that have been? The most obvious possibility is that God foreknew who would believe the gospel and on that basis He predestined them "to be conformed to the image of His Son" and "unto obedience."

— In foretelling future events through His prophets and accomplishing them in history, God takes into account what He by His foreknowledge knows will be the actions and reactions of men.

— Thus, as Charles Spurgeon put it, "our conformity to Christ is the sacred object of predestination"

— "...foreknowledge" - *proginosko*, it means more than merely to know beforehand; it means to look upon ahead of time with loving interest and involvement (Ps 1:6; Amos 3:2; Rom 11:2)

— God, in His omniscience, has foreknown from eternity past who, when convicted of sin and drawn by His Holy Spirit, would willingly respond to the gospel. On the basis of that

foreknowledge, He predestined, or elected, those particular persons to special blessings (Cf. Rom 8:29; Eph 1:4).

- Election in Scripture is not unto salvation, but "unto obedience"; not only is election never to be unto salvation, but Paul carefully separates predestination from salvation whether in its call, its justification, or its glorification.
- Peter clearly distinguishes counsel or determination, as well as election, from foreknowledge (Acts 2:23; see notes there), which is the opposite of Calvinism
 - "...sanctifying work of the Spirit" - this is the means by which the Father furthers His purpose in election; by means of the Holy Spirit, the Jewish believers were sanctified
 - This is God's way of bringing the chosen person, the elect one, to an act of faith
 - "...to obey Jesus Christ and be sprinkled with His blood" - concerns the work of God the Son
- The intended outcome of the work of the Father—planning the believers beforehand by virtue of electing them to salvation—is the cleansing of the elect's sin by the blood of the Messiah.
- This emphasizes the redemptive nature of Jesus' death
- A person living in obedience is constantly being cleansed with Christ's blood and is thus "set apart" from the world (1 John 1:7,9)
- "obedience" - *hypakoē*, listening and submitted to that which is needed; this defines man's responsibility in salvation
- This verse does not teach that salvation is either by works or by obedience. The obedience here is not the obedience of works but the obedience of faith (Rom 1:5; 15:18; 16:26). The salvation roles of God and man must be kept in balance without tipping toward either extreme. God's work is divine provision; man's work is obedience through faith. This is the means of entering the New Covenant.

There were only three instances in the Law of Moses where blood was sprinkled upon the people: first, at the signing of the Mosaic Covenant (Ex 24:5-8; Heb 9:19); second, at the ordination of the Aaronic Priesthood (Ex 29:21); and third, at the purification ceremony of a healed leper (Lev 14:6-7).

(B) Future hope of salvation (1:3-5)

(a) Believer's new birth (1:3)

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has **caused us to be born again** to a **livinghope** through the resurrection of Jesus Christ from the dead,

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus

Christ from the dead,

3 Blessed be the God and Father of our Lord Jesus, the Messiah! Because of his great mercy he has granted us a new birth, resulting in an immortal hope through the resurrection of Jesus, the Messiah, from the dead

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

– "...caused us to be born again" - He has *given* us new birth...we didn't do anything to get it

— He already did it...all we have to do is accept it; we can do nothing to merit or earn such a gift

— "begotten" - translated from the verb that means "cause to be born again"

— It is used 2x in the NT, both times in this chapter (1:3,23), however the concept is found in John 3:1-8; James 1:18; 1 John 5:1-4

– "...living hope" - this "lively hope" is based on God's mercy, which was made possible by the resurrection of Jesus from the dead (1:21)

— Peter is obsessed with the resurrection life...the power in the believer because of the resurrection

— He uses the word "living" 6x in this epistle (1:3,23; 2:4-5; 4:5-6)

— Here "living" emphasizes that the believer's hope is sure, certain, and real, as opposed to the deceptive, empty, false hope the world offers

(b) Believer's future inheritance (1:4)

4 to obtain an **inheritance which is imperishable, undefiled, and will not fade away, reserved in heaven** for you,

4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

4 and to an inheritance kept in heaven for you that can't be destroyed, corrupted, or changed.

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

– "...inheritance" - *kleronomia*, something that is legally yours, but you haven't begun to enjoy it yet

— What is the believer's inheritance? The kingdom (Col 1:12-13). This is who we are positionally...we are inheritors (citizens) of the kingdom.

— We couldn't be in the kingdom now, otherwise "inheritors" of the kingdom could not be used; instead, we'd be possessors of the kingdom

- Peter's point is that believers have an inheritance reserved for them in heaven. We own/possess it, but we're not yet enjoying it, until the "revelation" (v13) of Jesus Christ. When Peter says an "inheritance" (the kingdom) is not going to be given to us (we're entitled to it, but do not yet possess it) until the "revelation" (v13) of Jesus Christ, he's saying the kingdom is not going to come until Jesus comes back first.
- This same word is used in the LXX to refer to Israel's promised possession of the land (Num 26:54,56; 34:2; Joshua 11:23)
- It was her possession, granted to her as a gift from God. What did Israel need to do to inherit the land? - Take it.
- Peter uses three words, each beginning with the same letter and ending with the same syllable, to describe in a cumulative fashion the permanence of this inheritance:
 - "...imperishable" - *aphthartos*, can never perish or decay (Cf. Matt 6:20)
 - "...undefiled" - *amiantos*, never spoil, no defect or flaw; free from any stain, not contaminated by sin
 - "...will not fade away" - *amarantos*, emphasizes the beauty of our inheritance
 - "...reserved in heaven" - it's stored in a safe place: heaven. It is beyond the reach of any destructive force, in safekeeping for us.

(c) Believer's present protection (1:5)

- 5 who are **protected** by the power of God through faith for a salvation ready to be revealed in *the* last time.
- 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.
- 5 Through faith you are being protected by God's power for a salvation that is ready to be revealed at the end of this era.
- 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
 - "...protected" - *phroureo*, a military term meaning to guard, protect by military guard (2 Cor 11:32; Phil 4:7)
 - The inheritance is not only guarded, but the future aspect of salvation (glorification) is assured because the heirs are kept safe by the power of God, and the "keeping" is continuous. This "keeping" is what allows believers to maintain their faith; adversity endured in this life can in no way affect our arrival in heaven one day (Cf. John 10:27-29; Rom 8:31-39; 2 Tim 2:13).
 - This future salvation is guaranteed because it is guarded by a military guard and it will be revealed in the last time. It is already prepared, has already been accomplished, but is yet to be revealed. It will be revealed in that future day when the believer's glorified salvation will be unveiled at His return.

- Maintaining the believer's eternal security is one of the works of Christ during His Present Session (Cf. John 10:27-29). See [Present Ministry of Christ](#) for details on what Jesus is doing from heaven today.
- This passage alone completely destroys Calvinism's doctrine of Perseverance of the Saints. Everything Peter says here is done by God, not by us. The eternal security of the believer is "protected by the power of God" meaning it can never be lost, under any circumstance.

(C) Present joy of salvation (1:6-9)

6 **In this** you **greatly rejoice**, even though now **for a little while, if necessary**, you have been distressed by various trials,

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,

6 You greatly rejoice in this, even though you have to suffer various kinds of trials for a little while,

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

- Peter now begins to develop the present aspect regarding the character of a believer's salvation, which includes rejoicing in trials

- "In this" - encompasses the truths mentioned in v3-5

- "...greatly rejoice" - to be overjoyed; it refers to the outward expression of joy, and is a religious joy

- The word "rejoice" is not found anywhere in secular Greek but its usage is common in the NT (Matt 5:12; Luke 1:46-47; 10:21; John 8:1-6; Acts 2:26; 16:34; Rev 19:7)

- Knowledge alone cannot produce the great joy of experiential security and freedom from fear in the face of persecution. Believers need to know what we have, and rejoice in it—the rejoicing is the result of our faith.

- God's omnipotent sovereignty needs to be coupled with human responsibility. It is a *courtship*; Faith makes theological security experiential. We shouldn't just *know* these things...we should *experience* them.

- "...for a little while" - Peter indicates that when believers suffer grief, it is for a little while and is always temporary

- "...if necessary" - indicates that God has a purpose for allowing distress or persecution in our lives

7 so that the proof of your faith, *being* more precious than gold which perishes though **tested by fire**, may be found to result in **praise, glory, and honor** at the revelation of Jesus Christ;

7 so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

7 so that your genuine faith, which is more valuable than gold that perishes when tested by fire, may result in praise, glory, and honor when Jesus, the Messiah, is revealed.

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

- Peter now deals with God's purpose in our sufferings...
- "...tested by fire" - *dokimazomenou*, "to test for the purpose of approving"
- *dokimion* - "trial" in v7 and James 1:3
- *dokimon* - "test" in James 1:12
- Trials test the character of faith, whether true or false, in the same way that fire tests the character of gold. If faith is tested and passes the test, this faith will be rewarded with praise and glory and honor at the Second Coming.
- "...praise" - the recognition, the approval and the reward of public commendation
- "...glory" - to share in the radiance of the Shekinah Glory
- "...honor" - to have a position of distinction

These trials yield two results:

1. They refine or purify one's faith—much as gold is *refined by fire* when its dross is removed
2. Trials prove the reality of one's *faith*; stress deepens and strengthens a Christian's faith and lets its reality be displayed

8 and though you have **not seen Him**, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with **joy inexpressible** and full of glory,

8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

8 Though you have not seen him, you love him. And even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy,

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

- Peter addresses the object of faith: the Messiah, Jesus Christ
- "...not seen Him" - Peter was writing to second generation believers, who never experienced personal contact with Jesus
- Their belief in Him came as the result of apostolic teaching

- "...joy inexpressible" - although they hadn't seen Jesus, they still rejoiced; the joy described is inspired by the glory yet to come
- The focus of a believer's faith is not on abstract knowledge, but on the person of Christ (Cf. John 20:29)

9 obtaining as the outcome of your faith, the salvation of your souls.

9 obtaining as the outcome of your faith the salvation of your souls.

9 because you are receiving the goal of your faith, the salvation of your souls.

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

- Peter addresses the goal of faith...salvation
- "obtaining as the outcome" - *komizomenoi*, "to receive as a reward" what was promised, namely *salvation*, the goal or culmination
- Believers can rejoice because they *are receiving* (present tense: continually receiving)
- Peter addresses to the future aspect even though the future aspect is already being appreciated and enjoyed in the believers' present experience of joy
- "outcome" - *telos*, "end" or "goal"

For those who love and believe in Jesus Christ, salvation is:

- Past:
 - "He has given us new birth" (v3)
- Present:
 - "through faith are shielded by God's power" (v5)
- Future:
 - It is their "inheritance" (v4)
 - Which will "be revealed in the last time" (v5)
 - Is "the goal of your faith" (v9)

(D) Past prophecy of salvation (1:10-12)

10 As to this salvation, the prophets who prophesied of the grace that *would come* to you made **careful searches** and **inquiries**,

10 As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries,

10 Even the prophets, who prophesied about the grace that was to be yours, carefully researched and investigated this salvation.

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

- "...careful searches" - an investigation of sources that might provide an answer
- "...inquiries" - to have an attitude of zealous consideration and reflection

— One such prophet was Daniel, who investigated what the revelation meant as it was revealed to him (Dan 7:15-16; 9:1-3; 12:8-9). The answer is: the revelation of the grace that would now come unto you. This statement covers the whole sweep of prophecy. The prophets spoke of this salvation. The past aspect of salvation is a salvation of which the prophets prophesied, anticipated, and spoke.

Today, we have the vantage point of history to look back and see what prophecies refer to the first coming and which ones pertain to the second coming of Christ. The poor OT prophets, without history and not understanding the “mystery” of the Church, had no such luxury, and were sometimes confused by their own prophecies. We need to understand today the incredible privilege we have...we can understand Isaiah’s prophecies better than Isaiah himself did. Remember the end of Daniel, he asked for understanding of his prophecies, but he was told, Go your way. Daniel himself did not understand all of his prophecies.

11 seeking to know what person or time the **Spirit of Christ** within them was indicating as He predicted **the sufferings of Christ** and **the glories to follow**.

11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.

11 They tried to find out what era or specific time the Spirit of the Messiah in them kept referring to when he predicted the sufferings of the Messiah and the glories that would follow.

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

- Peter explains the content of these prophecies...

- "...Spirit of Christ" - the Holy Spirit

- The prophets spoke of, but could not reconcile, two contradictory themes:

- "...the sufferings of Christ" - His first coming (Ps 22; Is 50:6; 53; Dan 9:26, et al)

— “sufferings” - plural because it includes all the painful experiences He suffered throughout His lifetime

- "...the glories to follow" - a reference to the glories that followed His sufferings (spelled out in Phil 2:6-11)

— “glory” - is plural in Greek (“glories” [ISV]), including His Resurrection, His Ascension, His resumption of glory, His enthronement at the right hand of God the Father, His Second Coming, and His Millennial Reign

— See [Dispensational Gaps](#) for a complete list of similar intervals in Scripture

- The prophet’s search involved the timing of the prophecies’ fulfillment

- Although the Holy Spirit indwelled the prophets as they wrote, their knowledge was nonetheless still limited

The two contradictory themes about the Messiah are the source of the "Two-Messiah" view in rabbinic literature. The rabbis, like the prophets, were unable to reconcile the two prophetic themes of suffering and glory, so they came up with the Two-Messiah theory. The first Messiah was "Messiah, the son of Joseph," who would fulfill the suffering passages. He would be followed by the second Messiah, "Messiah, the son of David," who would fulfill the reigning and glorying prophecies. But, the NT does not teach a "Two-Messiah" theory; instead, the NT teaches there is one Messiah who will come twice. The two advents of Christ, undistinguished to OT prophets (v10-12), did not become apparent until after Christ's first coming. A similar situation prevailed in the revelation and understanding of Christ's Second Coming. At first, the disciples did not distinguish the Rapture and the Second Coming. Although Jesus realized this, He avoided further explanation knowing that He then was revealing more than they could comprehend. Their understanding would become clearer as the truth of two phases was progressively revealed to them.

12 **It was revealed to them** that they were not serving themselves, **but you**, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which **angels long to look**.

12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

12 It was revealed to them that they were not serving themselves but you in regard to the things that have now been announced to you by those who brought you the good news through the Holy Spirit sent from heaven. These are things that even the angels desire to look into.

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

- Peter now focuses on the revelation to the prophets. Believers are now living in a day when the two contradictory themes can finally be understood.

- "It was revealed to them" - relates to the fact that the prophets only received partial insight, and that partial insight was given to them by the Holy Spirit

— In the past, the Holy Spirit inspired the prophets; now He uses the apostles as His agents to spread the Gospel

- "...but you" - the OT prophets, who wrote of coming salvation, knew it was a future Savior who would come, and thus they were really writing to those (us) on this side of the cross
- In a real sense, the prophets did not necessarily minister to their own generation but ministered to the believers' present generation. This same point is also made in Rom 15:4; 1 Cor 10:11.
- "...angels long to look" - even the angels desire to investigate and understand the two contradictory themes
 - "angels" - are outside of the work of redemption, thus no redemption is provided for fallen angels. Because they are outside of redemption, they cannot understand it in terms of their own experience. They are spectators, not participants.
 - In Luke 15:7,10 angels rejoice when someone is saved. In 1 Cor 4:9, angels are spectators of believers' sufferings. Here, they are spectators of believers' salvation.
 - We get the impression from Scripture that the angels watch with apprehension and anticipation as God's plan unfolds...in US!
 - We tend to impute to angels the attributes of God, but Scripture is clear that angels are created beings, cannot receive worship, and learn by watching us
 - "to look" - *parakyptō*, to stoop down in order to get a better look
 - The angels have an intense interest in what God is bringing about for the salvation of man
 - The present tense demonstrates a continuous inner yearning to understand. Peter implies that the angels look at church truth "from the side."

1 Peter 1:10-12 should be compared with 2 Peter 1:20-21: *Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.*

- The doctrine of inspiration does not necessarily mean that they understood what they were "moved" to write
- It's evident in many places in Scripture that what the author was writing was far beyond anything that they could've understood

(3) Sanctification (1:13—2:10)

(A) Hope (1:13)

13 Therefore, prepare your minds for action, keep sober in spirit, set your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

13 Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

13 Therefore, prepare your minds for action, keep a clear head, and set your hope completely on the grace to be given you when Jesus, the Messiah, is revealed.

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

- "Therefore" - Peter marks a new section in his epistle; he is about to establish something based on the preceding section
- In this verse, he is summarizing what he said previously in v3-12
- In the original Greek, Peter used the indicative mood for v3-12, but now he continues by using the imperative mood in 1:13—5:11. In this section, there are a total of 35 imperatives for a believer.
- By using the word Wherefore, Peter is saying that since believers have new life (v3-12), they should now live it. Their hope must be consistently lived in the grace that will be completed at the Second Coming.
- "...prepare your minds for action" - the opposite of being "scatter brained"; against slackness or loose thinking; it emphasizes a disciplined mind
- "...keep sober" - have a habitual temper of sobriety; to maintain spiritual and mental self-control, not a mind thrown off-balance by every wind of doctrine
- It is interesting how an awareness of our "Blessed Hope" (prophecies of His Second Coming) purifies our lives and rearranges our priorities! This is the primary benefit and rationale for the imminent return of Christ for His Church; see [Doctrine of Imminency](#).

Five Specific Exhortations

1. Gird up the loins of your mind

- This suggests Ex 12, when they were instructed to eat the Passover with their loins girded and the shoes on their feet, ready to begin their journey when the signal was given...
 - Cf. being girded with truth (Eph 6:14); 1st of 7 elements of the Armor of God
- "Prepare your minds for action" (v13)
- Obedience is a conscious act of the will. Christians in conflict need a tough-minded holiness that is ready for action.

2. Be sober, self-controlled (v13; Cf. 4:7; 5:8; 1 Thess 5:6,8)

- *nephentes*, from the verb meaning to "be sober," is used only figuratively in the NT
- It means to be free from every form of mental and spiritual "drunkenness" or excess
- Rather than being controlled by outside circumstances, believers should be directed from within

3. [Set your] hope to the end for the grace (v13)

- "Set your hope fully"
- Holy living demands determination

- A believer's hope is to be set perfectly (*teleious*, completely or unchangeably), and without reserve on the grace to be bestowed when Jesus Christ is revealed (lit. "in the revelation [*apokalypsei*] of Jesus Christ")
 - Cf. the same phrase in v7; also Cf. the verb "be revealed" in v5
- 4x Peter has already spoken of the Savior's return and the accompanying ultimate stage of salvation (v5,7,9,13)

4. Not fashioning yourselves (not conform to) your former lusts (v14)

- Rather as obedient children (lit. "children of obedience") they were to mold their characters toward His

5. Be ye holy (v15)

- Their lifestyle was to reflect not their former ignorance (*agnoia*), but the holy (*hagios*) nature of their heavenly Father who gave them new birth and called them to be His own (Cf. "Called" in 2 Peter 1:3)

(B) Holiness (1:14-16)

14 As **obedient children, do not be conformed** to the former lusts *which were yours* in your ignorance,

14 As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance,

14 As obedient children, do not be shaped by the desires that used to influence you when you were ignorant.

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

- "...obedient children" - literally, children of obedience; obedience is both the believer's mother and character, and is a sign of true belief
- Formerly, Peter's readers were characterized by conforming to lust; they were sons of disobedience (Eph 2:2; 5:6)
- "...do not be conformed" - *suscheumatizomenoi*, as also used in Rom 12:2, where it refers to rejecting a pattern of life
- Peter encourages his readers to not conform to the evil desires of their past sinful lives (Cf. Eph 2:3) when they were ignorant of God (Cf. Eph 4:18)

15 but like the Holy One who called you, be holy yourselves also in all *your* behavior;

15 but like the Holy One who called you, be holy yourselves also in all *your* behavior;

15 Instead, be holy in every aspect of your life, just as the one who called you is holy.

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

- God is the standard of holiness and is separated from all that is impure or evil
- Believers are called to be holy, and their lives characterized by holy living

16 because it is written: "YOU SHALL BE HOLY, FOR I AM HOLY."

16 because it is written, "You shall be holy, for I am holy."

16 For it is written, "You must be holy, because I am holy."

16 Because it is written, Be ye holy; for I am holy.

- Quoted from Lev 11:44-45, or perhaps Lev 19:2 or 20:7...
- Verses 15-16 does not speak of legal requirements but is a reminder of a Christian's responsibility in his inner life and outer walk
- Though absolute holiness can never be achieved in this life, all areas of life should be in the process of becoming completely conformed to God's perfect and holy will [sanctification]

(C) Fear (1:17-21)

17 If you address as Father the One who **impartially** judges **according to each one's work**, conduct yourselves in **fear** during the time of your stay *on earth*;

17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*;

17 If you call "Father" the one who judges everyone impartially according to what they have done, you must live in reverent fear as long as you are strangers in a strange land.

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

- In conforming to their redemption, believers are to call on the Father in prayer
- God called believers, and they are to respond by calling on Him while addressing Him as Father
- Prayer should always be addressed to God the Father; there is no basis to address prayers to either the Son or the Spirit.
- "...impartially" - *aprosōpolēmptōs*, without receiving of face
- Peter previously made the same statement, as recorded in Acts 10:34; the impartiality of God is an OT truth found in Deut 10:17. It was also taught by Paul (Rom 7:11; Eph 6:9; Col 3:25).
- "...according to each one's work" - the emphasis is on individual judgment
- Based on this individual judgment, these believers needed to "pass the time of your sojourning here in fear"
- "...fear" - reverential fear is evidenced by a tender conscience, a watchfulness against temptation, and avoiding things that would displease God

18 knowing that you were not **redeemed** with **perishable things** like silver or gold from your **futile way of life** inherited from your forefathers,

18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

18 For you know that it was not with perishable things like silver or gold that you have been ransomed from the worthless way of life handed down to you by your ancestors,

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

— "...redeemed" - *lytroō*, to pay a ransom; the aorist tense refers to an accomplished fact, a finished work; the passive tense refers to the work of Another, done on their behalf

— These believers were delivered by the payment of a ransom

— Redemption is a purchasing from the marketplace of sin, a ransom not paid by silver or gold, which perish, but with the priceless blood of a perfect Lamb (Cf. v7)

— Children of obedience should be strangers to their former empty way of life (Cf. v14), handed down from their forefathers, since they have been redeemed with the precious (Cf. 2:4,6-7) blood of Christ (Cf. 1:2)

— "...perishable things" - in Ex 30:12-15, the coin of redemption was a silver half-shekel

— Peter's saying that we were not redeemed with something corruptible (like a silver half-shekel)...but (in the next verse) with the precious blood of Christ

— Peter views these things to be of no value insofar as the spiritual life is concerned (Acts 3:6; 8:20)

— "...futile way of life" - these believers were redeemed from Pharisaical Judaism, Mishnaic Judaism (which is a Judaism "received by tradition from your ancestors"); oral legends, passed down by rabbis, sages or fathers (Mark 7:13)

— See [1 Peter 1 - Introduction & Background; The Character of the Believer's Salvation & the Believer](#) for more information on how the Pharisees "built a fence around the Law" to ensure that the nation would not go again into exile.

— Peter's point is that the antiquity of these "oral legends" does not prove the correctness of the doctrine. In the past, and in the present, these traditions continue to have a strong pull on the Jewish people.

— These believers had been redeemed, but not with gold and silver

19 but with **precious blood**, as of a lamb **unblemished and spotless**, *the blood* of Christ.

19 but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.

19 but with the precious blood of the Messiah, like that of a lamb without blemish or defect.

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

— "...precious blood" - the price of their redemption; His blood was "precious" because He was the Lamb of God (John 1:29; Cf. Heb 9:14)

— "...unblemished and spotless" - Jesus remained unstained from the evil around Him

- A reference to the Passover (Ex 12:5; Le 22:19-20; Deut 15:21) confirms the Jewishness of his audience
- It's easy to contrast the approach of Paul to the Gentiles with the approach of Peter to the Jews: both preached the same gospel of grace, but they approached it from very different angles based on what their audiences would best understand.

20 For He was **foreknown** before the foundation of the world, but **hasappeared** in these **last times** for the sake of you

20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

20 On the one hand, he was foreknown before the creation of the world, but on the other hand, he was revealed at the end of time for your sake.

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

- "...foreknown" - Jesus was set apart for the work of redemption before the foundation of the world. No afterthought here—all was foreseen and prepared beforehand.

— In 1:1-2, the believer was foreordained and this foreknowledge included the redemptive foreknowledge of God. Now, Peter points out that the Redeemer Himself was included in the redemptive foreknowledge of God as well.

— The word foreordained means to know ahead of time because of pre-planning. Before the foundation of the world, God foreknew and planned the whole redemptive program; Jesus was chosen to be the Redeemer before the creation of the universe and before there were any sinners who needed to be redeemed.

- "...has appeared" - at the appointed time, Jesus appeared in human history ("was manifest")

— The verb "manifested" is in the aorist tense and is a summary of the entire First Coming

- "...last times" - *chronos*, the root word of chronology, which refers to successive periods in human history until the fullness of time came (Gal 4:4; Heb 1:1-2)

- "...for the sake of you" - this entire master plan of God is all about US; everything He did, He did for the sake of believers

Parallelisms In Acts

- The parallels between 1 Peter and Peter's sermons in Acts are significant:
 - Compare 1 Peter 1:20 with Acts 2:23
 - Compare 1 Peter 4:5 with Acts 10:42

Foundation of the World

- God existed before the foundation (Gen 1:1; Ps 90:2; Is 40:21)

- Christ existed before the foundation (Is 48:16; Micah 5:2; John 1:1; 17:5,24)
- Christ was loved by the Father before the foundation (John 17:24)
- Wisdom was established before the foundation (Prov 8:23)
- Believers were predestined for salvation before the foundation (Eph 1:4; 2 Tim 1:9)
- Church Age believer's names were written in the Lamb's Book of Life before the foundation (Rev 13:8)
- God promised eternal life before time began (Titus 1:2)
- Christ was foreordained as Redeemer before the foundation (1 Peter 1:20; Rev 13:8)
- Unrevealed secrets of God (the Kingdom) existed before the foundation (Matt 25:34)
- The blood of all the prophets was shed from the foundation (Luke 11:50)

21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

21 who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

21 Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope might be in God.

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

- The result of His redemptive work...

— For Jesus, the Resurrection and His glorification

— For man, they became believers and they now have faith and hope in God

(D) Love (1:22-25)

22 Since you have purified your souls in obedience to the truth for a sincere love of the brothers and sisters, fervently love one another from the heart,

22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

22 Now that you have obeyed the truth and have purified your souls to love your brothers sincerely, you must love one another intensely and with a pure heart.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

- Peter presents four aspects as the basis for the command to love:

- "...purified your souls" - deals with moral purification; our love is not ceremonial or external, it is moral

- "...obedience to the truth" - this is the sphere in which purification is operative; it reaffirms Peter's points in v2,14

- This is not the means of purification, but it does relate to the human attitude that allows the Spirit to purify
- “the truth” - “truth” has a definite article (“the”), referring to the gospel
- The obedience described here is not the obedience of works, but the obedience of faith
- As trials refine faith, so obedience to God’s Word refines character
- One who has purified himself by living according to God’s Word has discovered the joy of obedience. A purified life allows one to love purely those who share the same faith.
- A changed life should also be evidenced by a changed relationship with God’s other children
- We’re told over and over in Scripture to love our enemies...but we’re also commanded to love the brethren...giving preference to them
- We should have a special commitment and special love for our brothers and sisters in Christ
- “...for a sincere love of the brothers *and* sisters” - this is the result produced in the heart by purification
- All evil thoughts and feelings regarding one’s brothers and sisters in Christ must be removed, for His followers are to love deeply, from the heart
- “...fervently love one another from the heart” - a positive result of obeying the truth is a purified life (Cf. v2b)
- “fervently” - *ektenos*, “at full strength” or “in an all-out manner, with an intense strain” (Cf. *ektenes agape* in 4:8)
- “love” - *agapaō*, because of *philadelphia*, the love of the brethren, believers should have *agape* love
- This love is to be expressed not shallowly, but deeply

23 for you have been born again not of **seed** which is perishable, but imperishable, *that is*, through the **living** and enduring **word** of God.

23 for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God.

23 For you have been born again, not by a seed that perishes but by one that cannot perish—by the living and everlasting word of God.

23 Being born again, not of corruptible seed, but of incorruptible [seed], by the word of God, which liveth and abideth for ever.

- Believers were born the first time with corruptible seed—the seed of Adam. This seed of natural life is subject to decay and death, yet because of their regeneration when they accepted the Messiah, believers were born the second time with the incorruptible seed, which is the word of God.

- This word of God is not subject to decay and death. It has the same nature as the inheritance of v4; it is incorruptible and cannot fade away, it cannot become degenerate.
- "...seed" - *sporas*, only here; because these believers have been regenerated by the word of God, they love
- "...living" - actively possessing life
- "...word" - *logos*, emphasizes the totality of the Word, in both spoken and written form

24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY IS LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF,

24 For, "All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off,

24 For "All human life is like grass, and all its glory is like a flower in the grass. The grass dries up and the flower drops off,

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

- Peter quoted Is 40:6-8 to support his exhortation (v22)...

- The quote from Isaiah proves that the word of God lives and abides. Because human existence, which includes human glory, is transitory like grass, all of man's achievements are transitory; but, the word of God "lasts forever" (v25).

25 BUT THE **WORD** OF THE LORD ENDURES FOREVER." And this is the word which was preached to you.

25 But the word of the Lord endures forever." And this is the word which was preached to you.

25 but the word of the Lord lasts forever." Now this word is the good news that was announced to you.

25 But the Word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

- "...Word" - *rhēma*, not *logos*; refers to the spoken word or the proclamation of the gospel

— This is the evangelization that leads to salvation; the acceptance of this message is what resulted in the regeneration of these Jewish believers