

1 Peter Chapter One

1 Peter 1:1

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

Peter was one of the Twelve whom Jesus called and ordained (1) to be with Him, and (2) to go forth to preach, heal, and cast out devils (Mark 3:14-16). He was a dynamic leader, a spokesman for the Twelve.

The epistle is addressed to the believers, chiefly Jewish Christians, scattered throughout five Roman provinces of Asia Minor. Peter called them “strangers” (*parepidemois*, sojourners)

Strangers – means an alien alongside

Scattered – means the converted Israel resident in Gentile countries. Greek word – *diaspora*.

1 Peter 1:2

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.

The believers are “elect” (*eklektois*, chosen) according to the foreknowledge of God the Father, through sanctification of the Holy Spirit. Only once does *prognosin* appear elsewhere in the New Testament, and that is in Peter’s sermon (Acts 2:23) where he said the arrest of Christ was foreknown by God. The words “sanctification of the Spirit” also appear in 2 Thessalonians 2:13.

Exodus 24:7,8. After they had made this declaration, Moses “took the blood, and sprinkled it on the people.” Their pledge of obedience preceded the sprinkling of the blood; similarly Peter’s mention of “obedience”

Elect – Matthew 24:24

Foreknowledge of God (to know before hand)

Sanctification – to set apart/Purification – purify/holiness

John 17:17 – It refers to the state or process of being set apart.

Now in two verses (2-3) we have grace, peace, mercy. Multiplied.

Abundance or multiplied.

1 Peter 1:3

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,

Out of His abundant “mercy” the believers have been begotten again so they have a lively “hope”, but hope is not dead. Due to the Resurrection, believers now have a living hope through the living Christ.

Who and What is our hope?

1 Timothy 1:1 - our hope. Titus 2:13 & 1 Peter 3:15 – Hope

John 11:25 – Jesus said, “I am the resurrection & life.

1 Peter 1:4

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

James 1:1 says the rich man shall “fade away” “A crown of glory that fadeth not away” 1 Peter (5:4).

(*kleronomia*) Inheritance – a share by lot

Incorruptible – undercaying (*aphthartos*)

1 Peter 1:5

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

The outcome is “salvation” (*soterian*, deliverance). The believers were under great pressure; the persecution instigated by Nero at Rome was spreading in their direction. But Peter assured them that deliverance lay ahead and an eternal inheritance was in their future.

Heirs – Romans 8:17

Hebrews 11:6 – without faith

1 Peter 1:6

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

Even though “if need be” they had to endure persecution, because their “heaviness” was only for a season.”

1 Peter 1:9

Wherein – in which salvation greatly rejoiced – salvation is realized by faith.

For a season – for a little while.

In heaviness – were grieved, grieved is past – joy is coming

Through – In

Manifold – various kinds. 1 Peter 4:12-13

Temptations – trials testing faith James 1:2

1 Peter 1:7

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 said the believers’ faith is much “more precious”. Although gold perishes (wears away), it is tested by fire until it proves to be unalloyed. Similarly the believers’ faith must undergo testing to remove all the baser elements (Impurities) so it may bring praise, honor, and glory to God and to them at the “appearing” (*apokalupsei*, revelation) of Jesus Christ.

Peter himself knew something about persecution, both religious and political. (Luke 22:54-62).

Luke 22:32 – Jesus was fore warning Peter.

Trial – 1 Peter 4:12

1 Peter 1:18 – gold perishing

James 1:3 – the testing of your faith produces patience.

1 Peter 1:8

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:

“Blessed are they that have not seen, and yet have believed” (John 20:29).

Joy unspeakable, full of “glory”. This word is used of the glory of Moses countenance which shone so brightly the people could not gaze upon it (2 Corinthians 3:7). The joy of salvation is indescribable. 2 Corinthians 9:15; Thanks be to God for His indescribable gift.

Thomas would not believe unless He saw Jesus.

Words cannot describe the joy we have in Christ.

Unspeakable – 1 Corinthians 2:9

The “glory” is partly in possession through the presence of the Lord of glory in the soul.

1 Peter 1:9

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

“Salvation” (deliverance, preservation, wholeness). It is “the grace that is to be brought to you at the revelation of Jesus Christ” (1:13)

Because at the end, we get to see Jesus.

1 Peter 1:10

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

Peter said the prophets wrote of this salvation. This would reassure the believers, especially the converted Jews who had a profound trust in the Old Testament.

Though they “inquired” (*exezetesan*, sought out, investigated) and “searched diligently”. John Wesley says of their inquiry, “like miners searching after precious ore, (they searched) after the meaning of the prophecies which they delivered.”

1 Peter 1:11

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.

The Spirit of Christ in the Old Testament prophets was the Holy Ghost, as made clear in 2 Peter 1:21 (they spoke “as they were moved by the Holy Ghost”). The third person of the Trinity has many names, including Spirit of God, Spirit of the Lord, Spirit of His Son, Spirit of Truth, Holy Spirit of God, Comforter, and Promise of the Father. The Spirit within the prophets foretold the sufferings of Christ and the glories (plural) that should follow His sufferings.

They knew what they were prophesying but not at what time these messianic prophecies would be fulfilled. We do not know all the details of the future, but in His own time God will reveal it unto us, when we no longer see through a glass, darkly, but then face to face” (1 Corinthians 13:12)

Deut. 29:29 The secret things of God.

1 Peter 1:12

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.

The prophets could not discover what they sought by searching, but it was revealed to them that their prophecies “did minister”, not to themselves but to future believers. Peter reassured believers that the message they had received from preachers like Paul and John was the same gospel the prophets foretold.

This good news is so wonderful the angels “desire” to “look into” it. Angels intently watch the plan of redemption unfold, but they cannot participate in it because “Christ died for the ungodly” (Romans 5:6), not for angels.

The word “US” means we, Christians, may understand the prophecies, by the Spirit.

- A Call to Holy Living -

1 Peter 1:13

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;

Peter called believers to holy living. In those days people wore long, loose robes, and in order to run or do manual work, they had to lift their robes and tuck them in their belts.

“Be sober” (be alert) they should “hope” (*elpisate*, expect) “to the end” for the grace that is to be brought to them at the revelation of Jesus Christ.

All Christians, need to gird themselves up, both to prevent the garment impeding motion, and to brace up the body for action. The believer is to have his mind collected, and always ready for Christ coming.

Sober – I Thess. 5:6; 1 Peter 5:8

1 Peter 1:14

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

As “obedient children” of their Heavenly Father in Ephesians 2:2, believers are to be holy, no longer “fashioning” themselves (from *suschematizo*, to conform, as in Romans 12:2). Formerly in their “ignorance” (*agnoia*, lack of knowledge) they indulged their natural cravings, but now they are enlightened.

Obedience is the characteristic. Ephesians 5:6 – wrath of God comes upon the sons of disobedience.

Ephesians 4:22, 24

1 Peter 1:15

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

“Be ye holy” is an imperative, a solemn command. He is to be their standard or pattern in all “manner of conversation” (anastrophe, manner of life, behavior)

But (rather) after the pattern of Him who hath called you (whose characteristic is that he is) Holy, be yourselves also holy. Role model – God is our Model.

1 Peter 1:16

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

Peter called upon believers’ reverence for the Old Testament by referring to Leviticus 19:2, “Ye shall be holy; for I the Lord your God am holy.” He says, “It is written” (Luke 4:4)

It is in black and white – written word. Holiness means being totally devoted or dedicated to God. Set aside for His special use and set apart and different, not blending in with the crowd.

1 Peter 1:17

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:

If - i.e., 'seeing that ye call on;' for all the regenerate pray as children of God, "Our Father," etc.

The Father, [Patera epikaleisthe ton ... krinonta] - 'call upon as Father Him who without acceptance of persons, Acts 10:34 Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality, not accepting the Jew above the Gentile; (MSG) 2 Chronicles 19:7 Live in the fear of God — be most careful, for God hates dishonesty, partiality, and bribery." a judge not biased by respect of persons) judgeth,' etc.

Work. Each man's work is one whole, whether good or bad. The particular works of each are manifestations of his general life-work, whether it be of faith and love, whereby alone we please God and escape condemnation.

Pass, [anastrafeete] - 'conduct yourselves during.'

Sojourning. The state of the Jews in their dispersion typifies the sojourner-like state of believers in this world, away from our fatherland.

Fear - reverent, not unquestioning. He who is your Father is also your Judge: this may well inspire reverent fear. Fear is not opposed to assurance, but to carnal security: producing vigilant caution lest we offend God and backslide. 'Fear and hope flow from the same fountain: fear prevents our falling away from hope' (Bengel). Though love has no fear IN it, yet our present imperfect love needs fear to go ALONG WITH it as a subordinate principle. The believer fears God, so has none else to fear.

1 Peter 1:18

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. The Israelites were ransomed with half a shekel each, which went toward purchasing the lamb for the daily sacrifice (Ex 30:12-16: cf. Num 3:44-51). But the Lamb who redeems the spiritual Israelites does so 'without money or price' Isaiah 55:1 "Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price.

Devoted by sin to God's justice, the church of the first-born is redeemed from sin and the curse with Christ's precious blood. In Matt 20:28; 1 Tim 2:6; Titus 2:14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Rev 5:9,

The ransom was, therefore, paid to the righteously incensed Judge, and accepted as a vicarious satisfaction for our sin, inasmuch as it was His own love, as well as righteousness, which appointed it.

Corruptible. Compare 1 Peter 1:7,23. **7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,**

Silver and (or) gold. Compare Peter's own words, Acts 3:6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."

Romans 6:6-7 knowing this, that our old man was crucified with Him that the body of sin might be done away with that we should no longer be slaves of sin. 7 For he who has died has been freed from sin.

Vain - self-deceiving, promising good which it does not perform. Human philosophers, 1 Corinthians 3:20 And again,

"The Lord knows the thoughts of the wise; he knows they are worthless."; the disobedient Jews, Jeremiah 4:14 O Jerusalem, wash your heart from wickedness, That you may be saved. How long shall your evil thoughts lodge within you?

Conversation - course of life. To know our sin we must know its cost.

Received by tradition from your fathers. 'Human piety is a vain blasphemy, there is only one Father to be imitated (1 Peter 1:17: cf. Matt 23:9).

1 Peter 1:19

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

Precious - of immeasurable value. Greek order, 'With precious blood, as of a lamb without blemish (in itself) and without spot (contracted from others), [even the blood] of Christ.' Though very man, He remained pure in Himself ("without blemish"), John 1:29 John said, "Behold! The Lamb of God who takes away the sin of the world!

As Israel's redemption from Egypt required the blood of the paschal lamb, (Exodus 12:5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.) So our redemption from the curse required the blood of Christ; "foreordained." (1 Peter 1:20) from eternity, as the Passover lamb was taken up on the tenth day of the month. Leviticus 22:20 whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf.

1 Peter 1:20

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, God's eternal foreordination of Christ's redeeming sacrifice, and completion of it in these last times for us, are an additional obligation to our maintaining a holy walk. Peter's language in the history corresponds (Acts 2:23), "foreknowledge:" here, literally, "foreknown:." Redemption was no after-thought remedy of an unforeseen evil.

Manifest - in the fullness of the time. He existed from eternity before.

In these last times (1 Cor 10:11). This last dispensation, made up of "times" marked by great changes, still retaining a general unity, stretches from Christ's ascension to His coming to judgment. Galatians 4:4-5 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons.

1 Peter 1:21

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.

By (through) him. Compare "the faith which is by Him" (Acts 3:16); His Spirit, obtained for us in His resurrection and ascension, enabling us to believe. To believe IN [eis Theon] God expresses internal trust: 'going INTO, and cleaving to Him, incorporated into His members. By this faith the ungodly is justified; thenceforth faith itself begins to work by love'. To believe ON [epi Theon or Theoo, or dative] God expresses confidence, reposing ON God. "Faith IN [en] His blood" (Rom 3:25) implies that His blood is the element IN which faith has its abiding place. Compare Acts 20:21, "Repentance toward [eis, turning toward and going into] God and faith toward [eis, 'into'] Christ:" where, as there is but one article to both, "repentance" and "faith" are joined as one truth. Where repentance is, there faith is. When one knows God the Father, then he must know the Son by whom alone we come to the Father: the only living way to God is through Christ's sacrifice.

That raised him - the ground of "believing:"

(1) because by it God declared His acceptance of Him as our righteous substitute;

(2) by it and His glorification He received power, namely, the Holy Spirit, to impart to His elect "faith:" the same power enabling us to believe as raised Him from the dead Eph 1:19-20 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power 20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, Our faith must not only be IN, but BY and THROUGH Christ. 'Since in Christ's resurrection our salvation is grounded, there "faith" and "hope" find their stay' (Calvin).

That your faith and hope might be [or, so that-are: hooste ... einai] in God - the object and the effect of God's raising Christ: an indirect exhortation. Your faith flows from His resurrection; your hope from God's having 'given Him glory' (cf. 1 Peter 1:11). So Peter, in Acts 2:32-33; 5:31; 10:40, makes Christ's being raised by God the foundation of faith.

1 Peter 1:22

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

Purified [heegnikes: made chaste] ... in obeying the truth - 'in your (the) obedience of (i.e., to) the truth' (the Gospel way of salvation); i.e., in your believing. Faith purifies the heart by implanting the only pure motive, love to God (Acts 15:9 and made no distinction between us and them, purifying their hearts by faith; Rom 1:5).

Through the Spirit. The Holy Spirit bestows the obedience of faith (1 Peter 1:2; 1 Cor 12:3).

Unto - with a view to: the proper result of faith. 'For what end must we lead a pure life? That we may thereby be saved? No: but that we may serve our neighbour' (Luther).

Unfeigned - (1 Peter 2:1-2.)

Love of the brethren - i.e., Christians; distinct from common love. 'The Christian loves primarily those in Christ; secondarily, all who might be in Christ-namely, all men, as Christ died for all, and as he hopes that they, too, may become Christian brethren' (Steiger). Bengel: here, as in 2 Peter 1:5,7, 'brotherly love' is preceded by the purifying graces, "faith, knowledge, godliness," etc. Love to the brethren evidences our regeneration and justification.

Love one another. When the purifying by faith into love of the brethren has formed the habit, the act follows, so that "love" is at once habit and act.

Fervently, [ektenoos] - 'intensely:' with all powers on the stretch 1 Peter 4:8-9 And above all things have fervent love for one another, for "love will cover a multitude of sins." 9 Be hospitable to one another without grumbling.

1 Peter 1:23

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. Christian brotherhood flows from new birth of an imperishable seed, God's abiding word; the consideration urged to lead us to brotherly love.

Of ... of ... by. By means of the word the man receives the incorruptible seed, the Holy Spirit, and so becomes "born again:" John 3:3-5, "Born of water and the Spirit," where, there being but one Greek article to the two nouns, the close connection of the sign and the grace signified is implied. The word is the remote and anterior instrument; baptism, the proximate and sacramental instrument. The word is the instrument in relation to the individual; baptism, in relation to the Church (James 1:18).

Which liveth and abideth forever. They who are born again live and abide forever, in contrast to those who sow to the flesh (Gal 6:8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life). 'The Gospel bears incorruptible fruits, not dead works, because it is itself incorruptible. The word is an eternal power.

1 Peter 1:24

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:

Scripture proof that the word of God lives forever, in contrast to man's weakness. If you were born again of flesh, corruptible seed, ye must perish again as grass; but now that from which you derive life remains eternally, and so will render you eternal.

Flesh - man's earthly nature.

Of man. "The glory" - i.e., the wisdom, strength, riches, learning, honor, beauty, art, virtue, and righteousness of the NATURAL man ("flesh") - for the glory of man, in his true ideal realized in the believer, is eternal.

Withereth, [aorist: exeeranthee] - i.e., is withered as a thing of the past. So [exepesen] 'fell away' - i.e., is fallen away: it no sooner is, than it is gone.

1 Peter 1:25

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

The word ... is (rather, was) preached [euangelisthen] unto you. Psalm 119:89 Your eternal word, O Lord, stands firm in heaven.

That is eternal which is born of incorruptible seed (1 Peter 1:24); but you have received this, namely, the word (1 Peter 1:25);