

Simply teaching the Word simply



1 Peter

THE FIRST EPISTLE GENERAL

OF

P E T E R .

'It is not absolutely certain that Peter ever was at Rome; though it is highly probable he went thither towards the close of his life: and that he was there put to death by crucifixion, at, or near the same time, when Paul, as a Roman citizen, was beheaded, during Nero's persecution. He wrote this epistle, probably some time before, to the Christians in the different provinces of Asia Minor. Many indeed, and some of high respectability, have endeavoured to prove, that, as the apostle of the circumcision, he addressed the Jewish converts only; but Peter was distinguished, not only as the chief preacher to the Jews on the day of Pentecost, but also as the first preacher to the Gentiles. And as Paul, "the apostle of the uncircumcision," wrote to the Hebrews, and in all his epistles addressed the Jewish as well as the Gentile converts; we may well suppose that St Peter addressed the Gentile, as well as the Jewish converts; though perhaps with a peculiar reference to the case of the latter. (Acts ii. 3.) Indeed, the contrary opinion is founded on some passages in the epistle, which are capable of another, and more natural interpretation: while the apostle's language in other places cannot so consistently consist with it. It also seems evident that he wrote to the very churches which had been founded by St Paul, intentionally to corroborate his testimony; and to confute those who maintained that his doctrine differed from that of the other apostles; and he sent the epistle by Silvanus, St Paul's faithful and constant coadjutor, and to conduct those instructions equally suited to both; why should it be imagined that he meant it for the perusal of only one part of them? The epistle is dated from Babylon, in the remote re- vidence which even it is probable that Peter had been planted, perhaps in the descendants of the Jews, who remained in those regions after the Babylonian captivity. Ever since the time of the Reformation, and in modern times, that Babylon signifies Rome. Language of this kind suits the nature of St Peter's epistle, which was written in the city of Rome. (Acts ii. 13.) We here find the same great doctrines, with which St Paul's epistles so replete, called in question by the Jews, and the same plainness, and humble love, with which it was written; which indeed forms a striking contrast to the domineering pride and severity that characterize the pretended successors of this sacred writer. Various opinions have been entertained of the time when the epistle was written; but as no certainty seems attainable, it is dated according to the author's opinion on the subject, in which, however, he is by no means confident.'—Scott.

A verse by verse study.

YEAR OF THE CHRISTIAN ERA, CTR. 60.—YEAR OF THE WORLD, CTR. 4064.

CHAPTER I.

He blesseth God for his manifold spiritual graces, 1—9, showing that the salvation in Christ is no news, but a thing prophesied of old, 10—12: and exhorteth them accordingly to a godly conversation, inasmuch as they are now born anew by the word of God, 13—25.

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

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood

A.M. 4064. A.D. 60.	A.M. 4064. A.D. 60.
CHAP. I.	f ch. 4. 12; 1 Sa. 2. 1; Ps. 9. 14; 29. 1; Is. 12. 2, 3;
a Mat. 4. 18; John 21. 15.	Mat. 5. 12; Lu. 1. 47, 2;
b ch. 2. 11; Ac. 2. 5—11;	19; John 16. 7.
c Ep. 2. 12; He. 11. 13.	g ch. 4. 7, 8, 19; 2 Co. 4. 17.
d 1 Co. 30. 32; 1a. 3. 8; Pa. 44. 11; Eze. 6. 8; John 11. 32; Ja. 1. 1.	h Lu. 2. 32, 33; He. 12. 10.
e Ac. 2. 5, 18, 23.	i Ps. 119. 28; Is. 61. 3;
f Ac. 16. 6, 18, 23.	Mat. 11. 29; 26. 27; Ro. 9. 2; 2 Th. 2. 26.
g Ac. 6. 9; 16. 6, 19, 10, 2	k Ps. 34. 19; John 16. 32;
h 1 Th. 1. 10; Ro. 1. 11.	Ac. 14. 22; 1 Co. 4. 9—13.
i ch. 2. 9; De. 7. 5; Mat. 24. 22, 24, 31; Lu. 19. 7;	l Job 23. 10; Ps. 66. 10—
John 15. 16—19; Ro. 9. 23, 27; John 1. 12.	12; Is. 48. 16; Mat. 3. 3;
k Ac. 2. 23; 13. 18; Ro. 8. 29, 30; 9. 23, 24.	Ja. 1. 3, 4; He. 2. 10.
l Ac. 39. 32; Ro. 15. 16; 1	m ch. 2. 4, 7; Pr. 2. 13—15;
Co. 1. 20; 6. 11.	n 10; 2 Pe. 1. 1, 4.
o ver. 29; Ro. 1. 3; 2 Co. 10. 5; He. 8. 5.	o Ec. 5. 14; Lu. 12. 29, 31;
p He. 9. 19—22; 10. 22.	q Ac. 8. 25; Ja. 5. 2, 3.
q Ro. 1. 1; 2 Co. 13. 14.	r ch. 4. 12; 1 Co. 3. 12.

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

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:

8 Whom ye have not seen, in whom, though now ye see him not,

Exhortation to holiness.

12 Unto whom it was that not unto themselves, they did minister to us, they are now reported unto that have preached to you with the Holy Ghost from heaven; which thing desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and watchful, as they that will be brought unto glory by the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves after former lusts in your conversation:

15 But as he who calls you is holy, so be ye holy in all manner of conversation:

16 Because it is your duty, for I am holy.

17 And if ye call upon him, ye must have respect to his holiness, and humble love, with which ye have loved him, that ye may pass the time of your life in fear:

18 Forasmuch as ye were not redeemed with silver or gold, as vain conversation, but with the precious blood of Christ, from your fatherless state:

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

20 Who verily was manifested before the world, but was manifest to you, that ye should love him, who loved you, who gave himself for you, that he might redeem you unto himself by his own blood, purifying unto himself a peculiar people, zealous of good works.

21 Who have obeyed the truth, that ye might bring forth the fruit of righteousness unto the glory and praise of God.

Peter in the Book of Acts

- Ministry of Peter
 - Ch 1 - 12 (56x +1x)
- Ministry of Paul
 - Ch 13 – 28 (126x)
- The only two Apostles who really feature

Peter in the Book of Acts

Peter

First Sermon	2
Lame Man healed	3
Simon the Sorcerer	8
Influence of shadow	5
Laying on of hands	8
Peter worshipped	10
Tabitha raised	9
Peter imprisoned	12

Paul

First Sermon	13
Lame man healed	14
Elymas the sorcerer	13
Influence of handkerchief	19
Laying on of hands	19
Paul worshipped	14
Eutychus raised	20
Paul imprisoned	28

The Epistles of Peter

- 1 Peter: Christ the cornerstone of our faith
- 2 Peter: Christ our Strength
- Key word: Precious x 7
 - Precious trial of faith 1:7
 - Precious blood 1:19
 - Precious cornerstone 2:4-6
 - Precious Christ 2:7
 - Precious Spirit 3:4
 - Precious faith 2 Peter 1:1
 - Precious promises 2 Peter 1:4
- Suffering is mentioned 16x in 5 Chapters

Organisation of 1st Peter

<p>I. Christian <u>conduct</u> - in the light of hope we have</p>	<p><u>Chapter</u> 1:1 – 2:8</p>
<p>II. The believer's <u>life</u> - in the light of our Sevenfold position</p> <ol style="list-style-type: none">1. A chosen generation2. A royal priesthood,3. A holy nation,4. A peculiar people;5. We are to shew forth the praises of him6. We have been called out of darkness7. We have been called into his marvelous light:	<p>2:9 – 4:19</p>
<p>III. Christian <u>Service</u> - in light the Coming Chief Shepherd</p>	<p>5:1-14</p>

Simply teaching the Word simply



1 Peter

THE FIRST EPISTLE GENERAL

OF

P E T E R .

Chapter 1:1-9

A verse by verse study.

YEAR OF THE CHRISTIAN ERA, CIR. 60.—YEAR OF THE WORLD, CIR. 4064.

CHAPTER I.

He blesseth God for his manifold spiritual graces, 1—9, showing that the salvation in Christ is no news, but a thing prophesied of old, 10—12: and exhorteth them accordingly to a godly conversation, inasmuch as they are now born anew by the word of God, 13—25.

PETER,^a an apostle of Jesus Christ, to^b the strangers^c scattered throughout^d Pontus, Galatia, Capadocia, Asia, and Bithynia,

Elect according to the foreknowledge of God the Father, through sanctification^e of the Spirit,^f unto obedience and^g sprinkling of the blood

A.M. 4064. A.D. 60.	A.M. 4064. A.D. 50.
CHAP. I.	f ch. 4. 12; 1 Sa. 2. 1; Pa.
a Mat. 4. 18; John 21. 15.	9. 14, 20, 31; Is. 12. 2, 3;
g ch. 2. 11; Ac. 2. 5—11;	Mat. 5. 12; Lu. 1. 47, 2;
Ep. 3. 12; He. 11. 13.	10; John 16. 7.
h Le. 36. 32; Es. 3. 8; Pa.	g ch. 4. 7, 5. 19; 2 Co. 4. 17.
44. 11; Eze. 6. 8; John	h Lu. 2. 32, 33; He. 12. 10.
11. 52; Ja. 1. 1.	i Ps. 119. 28; Is. 61. 3.
d Ac. 2. 5; 18. 2.	Mat. 11. 20; 25. 37; Ro.
e Ac. 16. 5, 18, 23.	9. 2; 19. 4, 26.
f Ac. 2. 9.	k Ps. 34. 19; John 15. 32;
g Ac. 6. 9; 16. 6, 19, 10; 2	Ac. 14. 22; 1 Co. 4. 9—12.
Ti. 1. 10; Ro. 1. 11.	l Job 23. 10; Ps. 66. 10—
h Ac. 16. 7.	12; Is. 48. 16; Mat. 3. 3;
i ch. 2. 9; De. 7. 6; Mat.	Ja. 1. 3, 4; He. 2. 10.
24. 22, 24, 31; Lu. 19. 7;	m ch. 2. 4, 7; Pr. 2. 13—15;
John 15. 16—19; Ro. 8.	n Is. 50. 2; Pe. 1. 1, 4.
32, 7; John 1. 12.	o Ec. 2. 14; Lu. 12. 20, 21.
k Ac. 2. 23; 13. 18; Ro.	p Ac. 8. 25; Ja. 5. 2, 3.
6. 29, 30; 9. 23, 24.	q ch. 4. 12; 1 Co. 3. 12.
l Ac. 39. 32; Ro. 15. 16; 1	r Mat. 25. 21, 23; John
Co. 1. 20; 6. 11.	5. 44; 12. 20; Ro. 2. 7, 10.
m ver. 20; Ro. 1. 3; 2 Co.	s ver. 5.
10. 5; He. 8. 5.	t John 20. 22; 2 Co. 4. 18.
n He. 9. 19—22; 10. 22.	sch. 2. 7; (Ca. 1. 7); Mat. 10.
o Ro. 1. 7; 2 Co. 13. 14.	37; 25. 28—40; John 8.
	42; 1 Co. 16. 22; Ep. 6.

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

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:

8 Whom ye have not seen, in whom, though now ye see him not,

Exhortation to holiness.

12 Unto whom that not unto themselves, they did minister that are now reported unto that have preached to you with the Holy Ghost from heaven; which thine desire to look into.

13 Wherefore gird up your mind, be sober, and be brought unto glory of Jesus Christ:

14 As obedient children, not fashioning yourselves after your former lusts in your conversation:

15 But as he who calls you is holy, so be holy in all manner of conversation:

16 Because it is your duty; for I am holy.

17 And if ye call upon him, who without respect of persons heareth us, pass the time of your life in fear:

18 Forasmuch as ye were not redeemed with silver or gold, as vain conversation, from your fathers:

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

20 Who verily before the foundation of the world was manifested for you, that ye should bring forth fruit unto himself, which ye have not seen:

21 Who by his blood has purged to himself a peculiar people, zealous of good works, who have obtained mercy and forgiveness of all unrighteousness, through the blood of Jesus Christ, the Son of God, who has been given to us, that we should bring forth fruit unto himself, which ye have not seen:

A Summary of the NT

- We have been begotten into a lively hope 1:3
- We have and incorruptible inheritance 1:4, 5:10
- We are kept by the power of God 1:5
- We are being purified to stand with Christ 1:7
- We have the assurance of Salvation 1:9
- We've been given an incredible gospel 1:12
 - That even angels desire to look into
- We have a great hope 1:13
- We have redemption through His blood 1:18-19
- We are born again by His Word 1:23

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

1 Peter 1:1

- *“This bold statement of apostolic authority is supported both by internal evidence in the text and by its early and universal acceptance as a part of the canon of Scripture” - Dr Chuck Missler*

“The way we continually talk about our own inabilities is an insult to our Creator. To complain over our incompetence is to accuse God falsely of having overlooked us. Get into the habit of examining from God’s perspective those things that sound so humble to men. You will be amazed at how unbelievably inappropriate and disrespectful they are to Him. We say things such as, “Oh, I shouldn’t claim to be sanctified; I’m not a saint.” But to say that before God means, “No, Lord, it is impossible for You to save and sanctify me; there are opportunities I have not had and so many imperfections in my brain and body; no, Lord, it isn’t possible.” That may sound wonderfully humble to others, but before God it is an attitude of defiance”.

Conversely, the things that sound humble before God may sound exactly the opposite to people. To say, "Thank God, I know I am saved and sanctified," is in God's eyes the purest expression of humility. It means you have so completely surrendered yourself to God that you know He is true. Never worry about whether what you say sounds humble before others or not. But always be humble before God, and allow Him to be your all in all.

- Oswald Chambers, My Utmost for his Highest

Peter, an apostle of Jesus Christ,
to the **strangers** scattered throughout Pontus,
Galatia, Cappadocia, Asia, and Bithynia,
1 Peter 1:1

- “Strangers” (*Gr. parepidēmos*),
- “one who comes from a foreign country into a city or land to reside there by the side of the natives”
- “sojourning in a strange place, a foreigner”
- We are not of this world **John 15:19 /18:36**
- Our citizenship is from heaven **Philippians 3:20**

Peter, an apostle of Jesus Christ,
to the strangers **scattered** throughout Pontus,
Galatia, Cappadocia, Asia, and Bithynia,
1 Peter 1:1

- In accordance with the Lord's instructions, Peter sought to feed the scattered sheep of the house of Israel.
- These areas were in Asia Minor, north of Israel and Syria and south of the Black Sea.
- "Scattered" (*Gr. diasporas*), had special meaning to the Jewish Christians in these churches.
- The diaspora referred to Jews who were separated from their homeland.

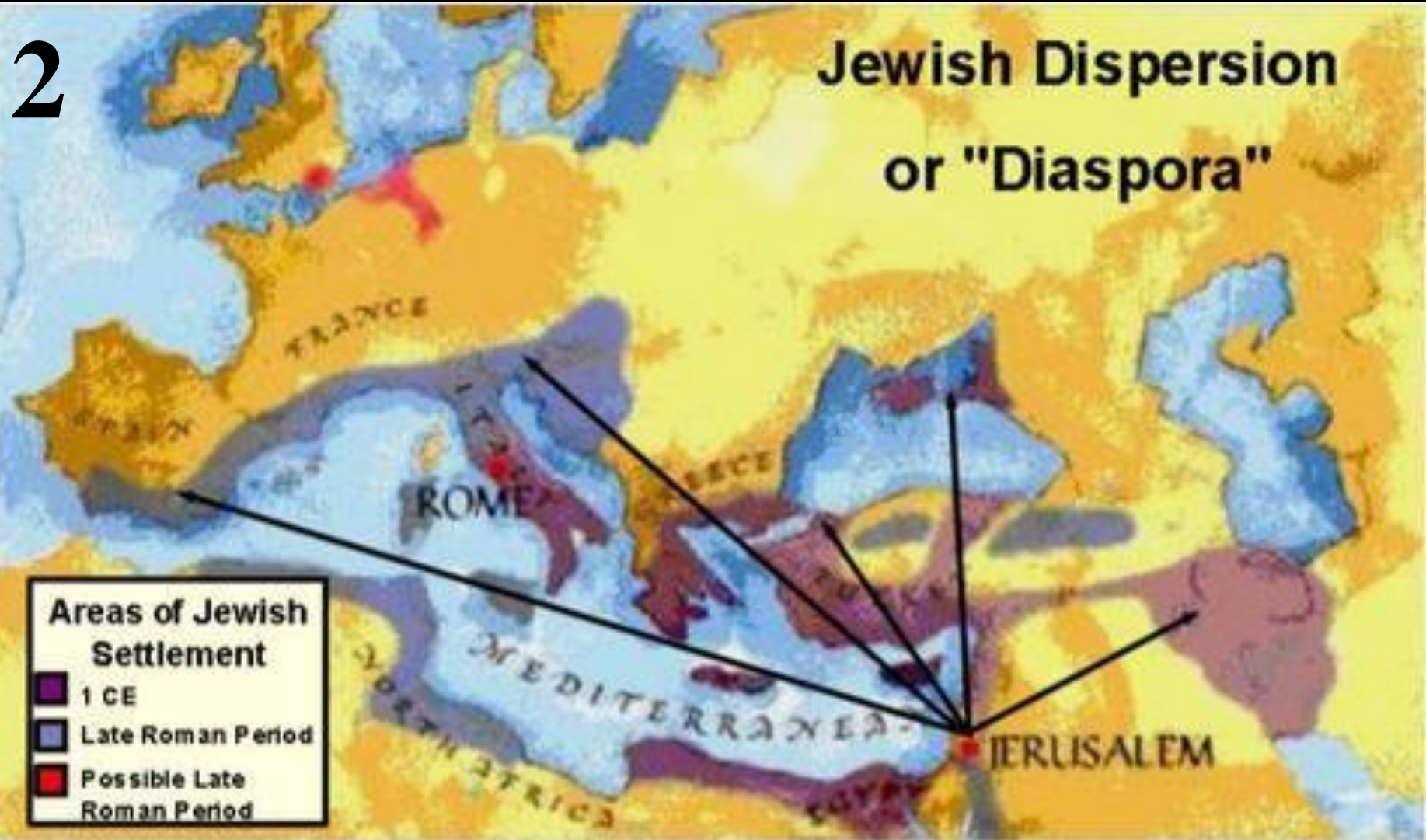
1



- ➔ **Assyrians take Israelites into captivity (c. 734 - 732 BCE & c. 724 - 721 BCE)**
- ➔ **Babylonians took Judah (Jews) into captivity (604 - 586 BCE)**
- ➔ **Assyrians take Gentiles to fill Israel (721 BCE onwards)**

2

Jewish Dispersion or "Diaspora"



3



FROM THE
DIASPORA

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.

1 Peter 1:2

Election

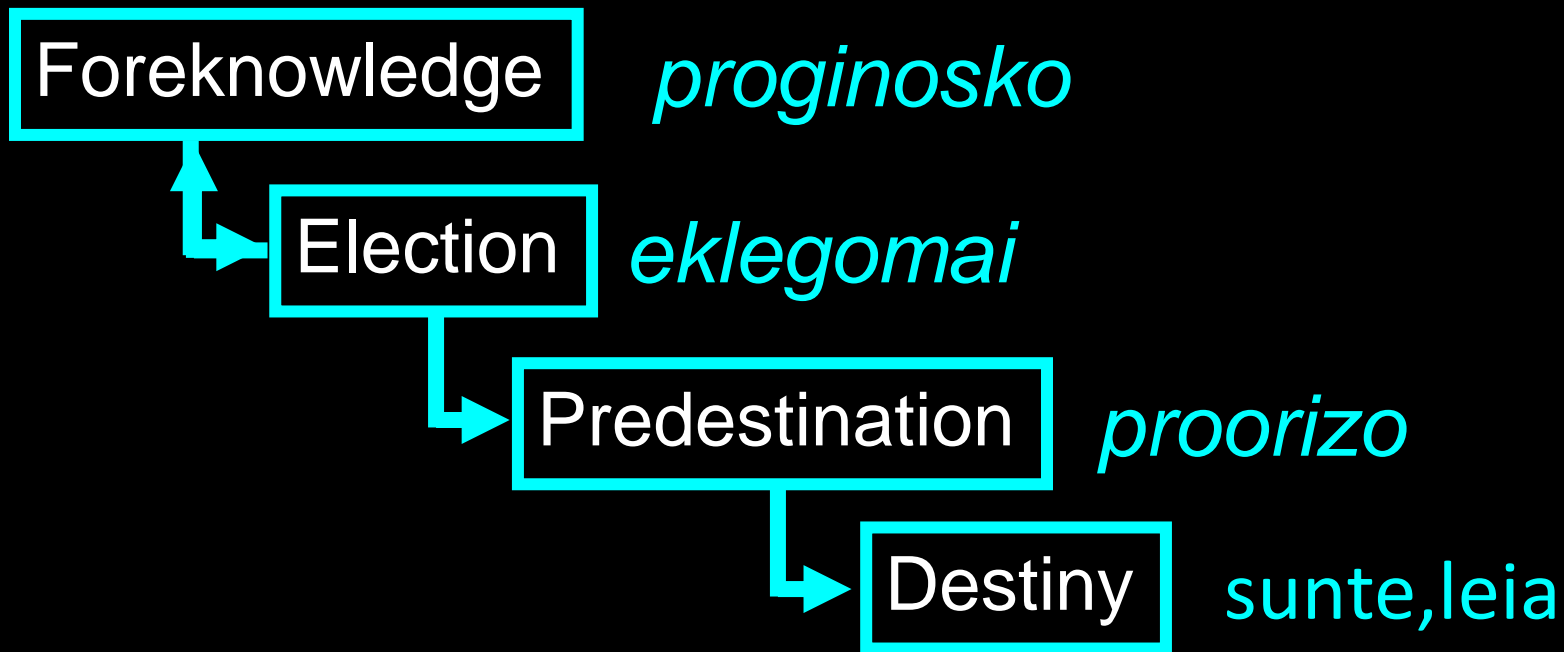
- Both OT & NT
(Hebrew & Greek):
 - “elect”
 - “election”
 - “choose”
 - “chosen”
- “To choose:”
of both divine
and human
choices

Foreknowledge

“The Greek word “prognosis” means a perceiving before-hand. It is only used here and in Acts 2:23. In both places it refers to God seeing ahead that he would have to send a Saviour to redeem man from the fall. No single individual is chosen, elected, foreknown, or predestined to be saved or lost without his personal choice and responsibility in the matter. It would be a cruel respect of persons - an unjust regard for one and an unjust disregard for another - and not divine justice, for one to be chosen by God to be saved and another to be damned. God offers grace to all alike. His invitations, promises, provision, and warnings of punishment are general. All men are invited to choose life and are warned of eternal punishment if they do not do so. It is inconsistent with man's probation for God to choose and elect some to be saved and some to be lost”.

- Finis Jennings Dake

Paradigm of Divine Volition



- Foreknowledge determines Election
- Predestination brings to pass the Election
- Election looks back to Foreknowledge
- Predestination looks forward to Destiny

Divine Election

- Corporate

- Israel Isa 45
- Church Eph 1:4

- Individual

- According to the foreknowledge of God
1 Pet 1:2
- Wholly of grace, not human merit
Rom 9:11; 11:5,6
- Whereby certain are chosen for Himself
John 15:19
- Or for distinctive service
Luke 6:13; Acts 9:15; 1 Cor 1:27,28

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.

1 Peter 1:2

The Paradigm of Salvation

“I have been saved;
I am being saved;
and I will be saved.”

--Earl D. Radmacher

The Paradigm of Salvation

- **Justification** (Past tense)
 - The gift from God of everlasting life received by faith alone in Christ alone
- **Sanctification** (Present tense)
 - A progressive work that involves the faith and the works of the believer
- **Glorification** (Future tense)
 - A result of the previous aspects
 - All believers will be glorified (resurrected and given a body like Christ), but some will have more glory (i.e. reward) than others. This is what Hebrews speaks of.

The Paradigm of “Salvation”

Past Tense:

Separation from the *Penalty* of Sin

Justification

Present Tense:

Separation from the *Power* of Sin

Sanctification

Future Tense:

Separation from the *Presence* of Sin

Glorification



Justification is *for* us;
Sanctification is *in* us.

Justification *declares* the sinner righteous;
Sanctification *makes* the sinner
righteous.

Justification removes the
guilt and penalty of sin;
Sanctification removes the
growth and the power of sin.

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.

1 Peter 1:2

- “Obedience” (*hupakoe*, “to hear under, to hearken”) is man’s responsibility to be submissive to God’s Word
 - cf. Ex 24:7; Rom 1:5; 15:18; 16:26
- Obedience is the outcome of sanctification
- Obedience = Overcomer - Rev 2 & 3

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.

1 Peter 1:2

- One living in obedience is constantly being cleansed with Christ's blood and is thus "set apart" from the world **1 John 1:7, 9**
- Because we are constantly being cleansed with Christ's blood we are able to live in obedience and to be "set apart" from the world

The Sprinkling of Blood

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

Leviticus 1:4-5

The Burnt Offering

- Offered willingly (at a cost)
- Male without blemish
- Personal identification - 'lay hands on & kill'
- Laying on of hands = Designation of one to take your place (cf Acts 6:6 / 13:3)
- Atonement: 'to cover' (Heb 10:4)
- Sprinkle – 'scatter abundantly in large quantities'
- Thus the offerer becomes covered by the life (blood) of the one sacrificed

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.**

1 Peter 1:2

- The Siamese twins of the NT
- Grace always comes first, then we can have peace.
- Paul uses this frequently – but Peter adds “be multiplied”!

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,

1 Peter 1:3

- He has *given* us new birth; people can do nothing to merit such a gift.
- Translated from the verb “beget again” or “cause to be born again.” It is used 2x in the NT, both times in this chapter

1 Pet 1:3, 23

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,

1 Peter 1:3

- The “lively hope” is based on the living resurrected Christ **1 Peter 1:21**
 - He used the word “living” 6X **1:3, 23; 2:4-5; 4:5-6**
- “Here “living” emphasizes the believer’s hope is sure, certain, and real, as opposed to the deceptive, empty, false hope the world offers”. **CM**

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

1 Peter 1:4

- The sure hope is of a future inheritance
Gr. kleronomia
- This same word is used in the LXX to refer to Israel's promised possession of the land
cf. Num 26:54, 56; 34:2; Josh 11:23
...it was their possession, granted as a gift from God.

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

1 Peter 1:4

- Peter used three words, each beginning with the same letter and ending with the same syllable, to describe in a cumulative fashion this inheritance's permanence:
 - can never perish *aphthartos*
 - spoil *amiantos*
 - fade *amarantos*

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

1 Peter 1:5

- The inheritance is not only guarded, but heirs who have been born into that inheritance are shielded by God's power.
- *'phroureo'* is a military term (to guard, protect by a military guard **cf. Phi 4:7**)
- The final step, or ultimate completion of "the salvation of their souls" ... **1 Pet 1:9**
...will come "when Jesus Christ is revealed,"
– a clause Peter used twice **vv. 7, 13**

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

1 Peter 1:6

- **Wherein:** truths mentioned in vv.3-5.
- *“Knowledge alone cannot produce the great joy of experiential security and freedom from fear in the face of persecution”. CM*
- *“God’s omnipotent sovereignty needs to be coupled with human responsibility. It is a courtship. Faith makes theological security experiential”. CM*

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:

1 Peter 1:7

- The word *dokimazomenou*, means “to test for the purpose of approving” (cf. *dokimion*, “trial,” in v. 7 and James 1:3, and *dokimon*, “test,” in James 1:12).



Trials yield two results:

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

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 1:8

- The goal of the joy that results from faith:
 - Is the focus of a believer's faith
 - It is not on abstract knowledge but on the person of Christ.
- “Blessed are those who have not seen and yet have believed” John 20:29

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

1 Peter 1:9

- Believers can rejoice because they are receiving (pres. tense) (*komizomenoi*, “to receive as a reward”) what was promised, namely **salvation**, the goal or culmination (*telos*, “end”) of . . . faith.

Summary

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

- **past** “He has given us new birth,” v. 3
- **present** “through faith are shielded by God’s power,” and v. 5
- **future** it is their “inheritance,” v. 4
which will “be revealed in the last time,” v. 5
and is “the goal of your faith:” v. 9

