

1 Peter Chapter 1

1. Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

A. Peter- Gr. **petros**- *rock or stone*

B. an apostle of Jesus Christ,

1. **apostle**- *a sent one with authority and orders*

a. There are four classes of apostles: 1) The apostle of our Confession- Jesus 2) The apostles of the lamb- the twelve disciples of Jesus 3) Foundation apostles- those who wrote the NT. [Eph. 2:20](#) 4) equipping apostles- we still have these today.

b. This word shows the importance of being sent by God. There are a lot of those that are "went ones" that God did not send. Many He has sent, but have not gone. This is a problem.

C. to the pilgrims of the dispersion in Pontus

1. **pilgrims**- Gr. **parepidemos**- *living up alongside a people*

a. Many Christians have joined this world and see themselves natives of this world. We are born again and are from a higher country- heaven. We are just pilgrims passing through this world sharing the knowledge of the heavenly kingdom and hopefully bringing many with us to our heavenly home.

2. **dispersion**- Gr. **diaspora**- *a sowing of seed*

a. If seeds stay in the seed packet then there will be no new growth in the earth. God has sown us believers into the earth so we can bring forth the fruit of the kingdom wherever He has sown us.

b. It took great persecution in Jerusalem [the seed packet] to get the disciples to be scattered and to be sown around the world. [Act 8:1](#), [Act 8:4](#)

c. Peter was the apostle to the circumcision. [Gal. 2:7](#) This word "dispersion" has Jewish roots and connection to it. This does not mean that his letter is not written to the save Gentiles among them. Peter alludes to the Gentiles in this letter.

3. **Pontus**- means *the sea*

D. **Galatia**- means *land of gauls*

1. Paul had visited this region during His missionary journeys.

E. **Cappadocia**- means *province of good horses*

F. **Asia**- means *orient*

G. **and Bithynia**

1. **Bithynia**- means *a violent rushing*

a. It is interesting that the Lord forbid Paul during his second missionary journey from entering into Bithynia with the gospel. The same thing happened when he tried to go into Asia. The "no" from the Lord meant not yet for Asia and "never" for Bithynia. Apparently, Bithynia was Peter's region he would minister in. Paul would later visit Asia at the end of his second missionary journey and during his third journey.

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

A. **elect according to the foreknowledge of God the Father,**

1. **elect**- Gr. **eklektos**- *select out*

a. Jesus is the elect One. Those who believe in Him are put in Him and join His election.

2. **foreknowledge**- Gr. **prognosis**- *to have knowledge of before or in advance*

a. We get our English word **prognosis** from this Greek word. Unlike a doctor's prognosis, which is just an educated guess, God knows exactly what will take place in the future.

b. This verse mentions all three members of the Godhead in their work of redemption.

c. God's election and predestination are preceded by His foreknowledge. [Rom 8:29](#) He knows all those who will receive him by faith.

B. **in sanctification of the Spirit,**

1. **sanctification**- Gr. **hagiasmos**- *the state of being set apart*

a. This is the work of the Spirit drawing sinners out of the world and unto Himself. No one can get saved unless the Spirit

first draw them.

2. **Spirit-** Gr. **pneuma**

C. for obedience and sprinkling of the blood of Jesus Christ:

1. **obedience-** Gr. **hupakoe**

a. This is the obedience of faith. The Spirit draws people, but they have to believe upon Christ. God will not force them to believe or receive Christ.

2. **sprinkling-** Gr. **rhantismos**

a. There were only three circumstances in the Old Testament where blood was sprinkled on people. First, at the establishment of a covenant ([Exo 24:5-8](#)). Second, at the ordination of Aaron and his sons ([Exo 29:21](#)). Finally, in the purification ceremony for a cleansed leper ([Lev 14:6-7](#)). The **sprinkling of the blood of Jesus** on us accomplishes the same things. First, a covenant is formed, then we are ordained as priests to Him, and finally we are cleansed from our corruption and sin. Each one of these things is ours through the work of Jesus on the cross. - David Guzik Commentary

b. Somehow God sprinkles our new reborn spirit with the blood of Jesus purifying it from all sin and contamination.

3. **blood-** Gr. **aima**

a. Without the shedding of blood there is no remission of sins. The blood of Jesus is the currency that procures forgiveness from God. This is provided by Christ, not us.

D. Grace to you and peace be multiplied

1. **grace-** Gr. **charis-** *unmerited favor, power, strength, ability*

a. Grace is God's resource to live out everything mentioned in this book.

2. **peace-** Gr. **eirene-** *tranquility, oneness*

a. Peace is a by-product of receiving grace. Grace always precedes peace.

b. This verse unfolds redemption from start to finish- 1) God foreknows us from eternity past who will respond to the gospel 2) He works to separate a sinner from the world by

calling them to salvation 3) A sinner believes upon Christ 4) They are sprinkled by the blood of Jesus 5) The walk out the Christian life by God's grace in peace.

3. Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

A. Blessed be the God and Father of our Lord Jesus Christ,

1. Blessed- Gr. *eulogetos*- *one well-spoken of*

a. God is blessed in heaven, but we must choose to bless Him on earth. Let's speak well of God to Him and about Him to others.

b. Many have a personal beef with God. Few will speak ill of Him to others, but many fail to bless Him either. We need to realize that if there is a problem in our life it is either rooted in the enemy's attack or our own failure. God is always good and loves us perfectly. He has never been wrong once.

2. God and Father of our Lord Jesus Christ

a. Jesus called the Father His God. [John 20:17](#)

B. who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead

1. abundant- Gr. *polus*

a. God does not just have mercy, but He has abundant mercy! He is plenteous in mercy! [Ps. 103:7](#)

2. mercy- Gr. *eleos*

a. Mercy does not give us what we deserve. Grace gives us what we don't deserve. Often Christians get this wrong. They will do something stupid or sin and then ask for grace to cover it. No, if we had grace to start with so we would have not messed up like we did! What we need is mercy! Grace is God's empowerment.

3. begotten again- Gr. *anagennao*

a. This is in our spirit. God gave birth to our spirit in our mother's womb. This was our first birth. Being born again is a second birth of our spirit in salvation.

4. living- Gr. **zao**

a. This hope is living because Jesus Christ is our hope. [Tit 2:13](#), [Heb 6:19](#) He was raised from the dead never to die again.

5. hope- Gr. **elpis-** Gr. *confident expectation of good*

a. Many have a fearful expectation of judgment from God. If you knew how perfectly Jesus was judged and paid for all our sins, you would only have a confident expectation of good from Him.

6. resurrection- Gr. **anastasis**

- a. A number of individuals were raised from the dead both in the OT and NT, but later died again. However, only one person has been resurrected to never die again- that is Jesus!
- b. The resurrection of Jesus physical body from the dead is one of the cardinal truths of the Word of God you MUST believe in order to be a true Christian. If Jesus was not raised then we are still in our sins!

7. dead- Gr. **nekros**

4. to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

A. to an inheritance incorruptible and undefiled and that does not fade away,

1. inheritance- Gr. **kleronomia-** *Inheritance, that which constitutes one as an heir. An inheritance by lot.*

- a. An inheritance is what you get for being born in a family and is activated upon a death. Jesus death activated our inheritance because we are born into the family of God. On earth we first our born into a family and then receive an inheritance when someone dies in the family. Spiritually speaking it is backwards. Jesus died first and then we are born into God's family. The inheritance was provided before we ever were born again. We were born-again into an inheritance Jesus provided!
- b. Really our personal inheritance is just a portion shared by Jesus to us.

2. **incorruptible**- Gr. **apthartos**- *uncorrupted, not liable to corruption or decay, imperishable*

a. It is death-proof.

b. Part of this inheritance is an incorruptible resurrection body that will never die. [1 Cor. 15:53-54](#)

3. **undefiled**- Gr. **amiantos**- *not defiled, unsoiled*

a. It is sin-proof.

4. **fade away**- Gr. **amarantos**- *not fading away, unfading, perennial*

a. It is time-proof. We will enjoy this inheritance throughout endless ages! Praise God!

B. reserved in heaven for you

1. **reserved**- Gr. **tereo**- *to keep*

a. Just like a reservation at a restaurant keeps your place even if you are not there yet, so we have a reservation in heaven. What belongs to us there is kept for us though we are not there yet. When we get to heaven they will ask what name the reservation is under and you will need to say, **JESUS!** You will be allowed entrance to enjoy your inheritance!

2. **heaven**- Gr. **ouranos**

a. We have an inheritance in the Third Heaven, the New Jerusalem. We will also have an inheritance on the new earth to come. [Matt. 5:5](#)

5. who are kept by the power of God through faith for salvation ready to be revealed in the last time.

A. **kept**- Gr. **phroureo**- *to guard*

1. In the last verse we see our inheritance is being "reserved" for us in heaven. The Greek word there simply means to keep something until it is to be retrieved. Here we see that we are "kept" by the power of God. The Greek word here means to guard against any that would give assault and take what does not belong to them. There is no enemy in heaven that threatens to break in and steal our inheritance there.

2. We belong to God and we are guarded from the onslaught of the enemy that would want to harm and destroy us. We are marked for

God and are guarded by the power of the Holy Spirit.

B. power- Gr. **dunamis**

1. This is the power of the Holy Spirit.

C. faith- Gr. **pistis-** *firm persuasion*

1. It is very important to see the balance of grace and faith here. God is the One who keeps us, but we are also kept through our faith for salvation. The teaching that all men will be saved irrespective of faith is a heresy.

D. salvation- Gr. **soteria-** *deliverance*

1. We are saved by grace through faith.

E. revealed- Gr. **apokalupto-** *to uncover*

1. This is when the Sons of God will be revealed. [Rom. 8:19](#)

F. last- Gr. **eschatos**

G. time- Gr. **kairos-** *time period or season*

1. This speaks of the return of the Lord when the church will experience resurrection.

2. The last days started on the day of Pentecost, but this speaks of the last of the last days.

6. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

A. In this you greatly rejoice,

1. **greatly rejoice-** Gr. **agalliao-** *to jump up and down in exultation*

a. We are not jumping for joy because of the trials but for what awaits us on the other side of the trials.

B. though now for a little while,

1. **now-** Gr. **arti-** *just now*

2. **little while-** Gr. **oligos-** *short time*

a. The momentary affliction we face now is working for us a far greater eternal weight of glory! [2 Cor. 4:17](#)

C. if need be,

1. **need be-** Gr. **dei esti-** *if it is necessary*

a. This addition by Peter shows us that it is not always

necessary that we go through trials all the time. Some people think that if you are not going through a trial, then you are not serving God. There are times when you will encounter battle and sometimes you will have rest.

b. During the Civil War there were a number of battles. In between these the troops rested or trained.

c. Many think that trials we face are all about teaching us something. No, trials are battles on a battlefield. Soldiers learn in boot camp and in on-going training. The battlefield is where they put their training into action for the purpose to liberate enslaved souls like they did in the Civil War. We are to learn from God in times we spend in the Word of God and in church. We put these things into practice on the battle field. We encounter trials not because God wants us to, but because He wants us to free enslaved souls. In the process of doing this the enemy will attack us to try to stop us and neutralize us. He does not want to lose any of these enslaved souls.

d. Likewise, we are on a battlefield and encounter hot conflict with the enemies because we are freeing enslaved souls.

D. you have been grieved by various trials

1. grieved- Gr. **lupeo**

a. No one likes going through trials. War is hell as all veterans of war well know. However, all the hardships are well worth it if people are to be liberated or allowed to remain free. Most of our veterans would go to war again knowing it would liberate people and keep them free.

2. various- Gr. **poikolos**- *varied, multi-colored*

a. The enemy will hit us with different shades of trials to try to cause us to fall or give up. [Jam. 1:2](#) [The word various is the translation of the Greek word **poikolos**] For every shade of trial the enemy hits us with, God has a matching shade of grace to overcome it! [The word manifold is the translation of the Greek word **poikolos**] [1 Pet. 4:10](#)

3. trials- Gr. **peirasmos**- *tests to break*

a. This Greek word is used of the enemy's trials he sends us. God does try us but another Greek word is used in these cases-

it is the Greek word **dokimos**- to test in order to approve and use. This is a word of trial for the purpose of promotion and greater usability.

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,

A. that the genuineness of your faith,

1. **genuineness**- Gr. **dokimion**- *testing for approval and genuineness*

a. Genuine faith is one of the results of the Word of God. [1](#)

[Tim. 1:5](#)

b. Timothy, his mother, and grandmother had genuine faith. [2](#)

[Tim. 1:5](#)

2. **faith**- Gr. **pistis**- *firm persuasion*

B. being much more precious than gold that perishes,

1. **precious**- Gr. **time**- *having weight or value*

a. Peter uses this word **precious** eight times in his two short letters. This is amazing that God's grace could so touch this hard fisherman that this word "precious" would be an integral part of his vocabulary!

2. **gold**- Gr. **chrusion**- *a golden object*

a. Peter is not saying faith is gold, but that it is more precious than gold.

3. **perishes**- Gr. **apollumi**- *to be destroyed*

C. though it is tested by fire,

1. **tested**- Gr. **dokimazo**- *test to approve the genuineness and usefulness of*

2. **fire**- Gr. **pur**

D. may be found unto praise,

1. **found**- Gr. **heurisko**

a. When we trust God we will find praise, honor and glory in the end. If we try to obtain praise, honor, and glory by our works we will come up empty handed in the end. [Rom. 2:7](#)

b. We find the things of the kingdom when we operate in grace

and faith and simply focus on Jesus. [Matt. 6:33](#), [Heb. 4:16](#), [Phil. 3:9](#) This is greater than seeking to get things by our works and effort.

2. praise- Gr. **epainos**

a. God will praise us for our trust in Him. [1 Cor. 4:5](#)

E. honor- Gr. **time**

1. God honors those who honor Him. [1 Sam. 2:30](#) Our faith and trust honors Him.

F. and glory at the revelation of Jesus Christ.

1. glory- Gr. **doxa**

a. We will obtain the glory of the Lord Jesus Christ. [2 Tim. 2:10](#)

2. revelation- Gr. **apokalupto**

a. When Jesus is revealed in your life it will result in praise, honor, and glory.

8. whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,

A. whom having not seen you love.

1. seen- Gr. **eido-** *to know by seeing*

a. There may be a rare case where a Christian will see Jesus with their eyes before they die, but the vast majority of believers will never see Jesus with their natural eyes until they pass over to the other side. Until then we can see Him in the Word and by the Spirit with the eyes of our heart.

b. There is a blessing attached to not having seen Jesus with our natural eyes, but still believe on Him. [Joh 20:29](#)

2. love- Gr. **agape**

a. We love Him, because He first loved us. [1 John 4:19](#)

B. Though now you do not see Him,

1. see- Gr. **horao**

a. This is with the natural eyes. We can see him with the eyes of our heart however. [Eph. 1:18](#)

C. yet believing,

1. believing- Gr. **pisteuo**

a. We walk by faith, not by sight. [2Co 5:7](#)

D. you rejoice with joy inexpressible and full of glory

1. **rejoice**- Gr. **agalliao**

2. **joy**- Gr. **chara**

a. Two fruit of believing is joy and peace. [Rom. 15:13](#)

b. We don't have to see outward manifestations to have joy in the revelation we have in our heart. [Hab 3:17-18](#)

3. **inexpressible**- Gr. **aneklaetos**- *not uttered, unspeakable*

4. **full of glory**- Gr. **doxazo**

a. This is the quality of joy we will have through eternity in heaven!

9. receiving the end of your faith—the salvation of *your* souls.

A. receiving the end of your faith

1. **receiving**- Gr. **kolumbao**- *to take up or carry away in order to care for and preserve, to carry off what is one's own*

2. **end**- Gr. **telos**- *the end to which all things relate, the aim, purpose*

a. There is a beginning to our faith and an end to of our faith in this life. Faith is always in God's grace. God's grace began our faith walk and it will end our faith walk. What God started He is faithful to complete! We can have faith in God's faithfulness!

b. The just shall live by faith until the end of this life.

3. **faith**- Gr. **pistis**- *firm persuasion*

B. the salvation of your souls

1. **salvation**- Gr. **soterion**- *deliverance*

2. **souls**- Gr. **psuche**

a. Our spirit has been saved. Our soul is being saved. It will be completed when we cross over to the others side. Then one day when Jesus returns we will receive our resurrection body and complete our tri-part salvation- spirit, soul, and body.

b. We continue to work out our salvation in our souls as long as we live in this life. [Phil. 2:12](#)

10. Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,

A. Of this salvation the prophets have inquired and searched carefully,

1. salvation- Gr. **soterion-** *deliverance*

a. Specifically, salvation through the person of Jesus Christ.

2. prophets- Gr. **propheteia**

a. The prophets of the OT were prophesying about the day we live in and the dispensation we enjoy today.

b. These are the major and minor prophets.

3. inquired- Gr. **ekzeteo-** *to seek or search out*

a. The angels are like these prophets. They desire to look into and understand this salvation we are experiencing. [vs. 12](#)

4. searched carefully- Gr. **exereunao-** *search anxiously and diligently*

a. As the book of Revelation is to us which deals with the future after the church age, so it was the same with them in the OT about what we are experiencing today. They looked through a glass darkly.

b. Daniel said that he heard but did not understand what was told him about the days to come. [Dan. 12:8](#)

B. who prophesied of the grace that would come to you,

1. prophesied- Gr. **propheteuo**

2. grace- Gr. **charis**

a. The OT does not talk about grace nearly as much as the NT since they were under the covenant of Law. The word grace only appears 69 times in the OT. The NT uses the word grace 156 times. Grace and faith are tied together. The word faith is used only twice in the OT. It is mentioned 244 times in the NT. The law is not of faith. [Rom. 3:27](#)

3. you

a. This is us in the grace/church age.

11. searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

A. searching what,

1. searching- Gr. **ereunao**

2. what- Gr. **tis-** translate *who*

a. The prophets sought to find out who this suffering Messiah would be. We can look back and see it was Jesus.

b. Unbelieving Jews are still waiting for their coming Messiah. They just don't realize when He comes it will be His return to the Earth!

B. or what manner of time,

1. time- Gr. **kairos-** *season or time period*

a. The prophets did not know when these things would take place, whether in their own lifetime or well after it.

b. It is interesting to note that when Philip approached the Ethiopian eunuch in his chariot in the book of Acts that this man asked him if Isaiah was talking about himself or someone else. Philip showed him that it referred to the person of Jesus who lived many years after Isaiah. [Acts 8:34-35](#)

C. the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow

1. Spirit of Christ in them

a. Here we see something very interesting. Here it says the Spirit of Christ was **in them**. It has been said by some that the Spirit of God cannot be in someone that is not born again. Then how can you explain where it says that John the Baptist was filled with the Holy Spirit from his mother's womb? [Luke 1:15](#)

b. In the OT the Spirit of God came upon people or even was in them for a certain time to do service and acts for God. David asked God not to take the Holy Spirit away from Him. However, the ministry of the Holy Spirit in the OT was not permanent but it was transitory. In the NT the Holy Spirit is given once for all and will abide with believers forever. [John 14:16](#)

c. Also, in the NT the Holy Spirit abides in a believer's spirit. In the OT the Spirit came upon people and had influence in their

soul as far as the yielded to Him.

2. **indicating-** Gr. **deleo**

3. **testified beforehand-** Gr. **promaturomai**

4. **sufferings-** Gr. **pathema**

a. The sufferings of Christ are documented in the OT. See [Isaiah 53](#) and [Psalm 22](#)

5. **glories-** Gr. **doxa**

a. The glory of the Messiah and His future kingdom are also documented in the OT. What is not documented in the mystery of the church age inserted between Jesus' first and second comings.

b. Both the sufferings and glories are presented several places in the OT together in the same chapter. [Psa 22:1-21](#), the sufferings; [Psa 22:22-31](#), the glory. [Psa 69:1-21](#), the sufferings; [Psa 69:30-36](#), the glory. [Isa 53:1-10](#), the sufferings; [Isa 53:11-12](#), the glory.

6. **follow-** Gr. **meta-** *to accompany, come with*

12. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

A. To them it was revealed that,

1. **revealed-** Gr. **apokalupto-** *to uncover, reveal*

B. not to themselves,

1. Not to themselves personally or to those under the Old Covenant.

C. but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven

1. **to us**

a. Those living in the New Covenant.

2. **ministering-** Gr. **diakoneo-** *to serve*

a. Prophets and all those speaking for God are servants of the people they are sent to.

3. **reported-** Gr. **anagello-** *to announce, make known*
4. **preached the gospel-** Gr. **euaggelizo-** *preach the good news*
 - a. The Holy Spirit will only anoint good news preaching. There is no anointing upon law preaching!
5. **sent-** Gr. **apostello-** *to send out on a mission*
 - a. The Holy Spirit was sent on a mission from heaven. He anoints ministers and attests to the preached Word with signs following. [Matt. 28:20](#)
 - b. Jesus told the disciples not to leave Jerusalem until they received the Holy Spirit. The Holy Spirit anoints men and women to preach the gospel with accompanying signs.
6. **heaven-** Gr. **ouranos**
 - a. The Holy Spirit was sent only after Jesus raised from the dead and sat down at the right hand of God. It was as if Jesus and the Holy Spirit slapped hands when Jesus arrived back in heaven and Jesus said to the Holy Spirit, "Tag, your it! Now it's your turn!"
 - b. Jesus said He had to leave or the Comforter would not come to them.

D. things which angels desire to look into

1. **angels-** Gr. **aggelos**
 - a. Angels look at the church to learn about God's manifold wisdom. [Eph. 3:10](#)
 - b. Angels come to church and listen to the sermons to learn about our salvation. Do you go to a church that the angels leave better informed than when they came? If not, maybe you need to check out another church.
2. **desire-** Gr. **epithumeo-** *intense desire, craving, lust*
 - a. This shows that angels have emotions and desires. They are not mere robots that are programmed to serve God. Angels have a will. One third of the angels rebelled and decided to side with Lucifer when he fell.
3. **look into-** Gr. **parakupto-** *to bend beside, that is, lean over (so as to peer within)*
 - a. Angels watch us from above.

13. Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

A. Therefore gird up the loins of your mind,

1. **gird up-** Gr. **anazonnumi-** *a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when starting a journey or engaging in any work, to bind their long flowing garments closely around their bodies and fastened them with a leather belt.*

a. What we are to use to gird the loins of our mind with is truth. [Eph. 6:14](#)

b. It takes discipline of mind to only think on the truth of God's Word.

2. **loins-** Gr. **osphus**

a. This is where creativity and reproduction takes place. What we allow into the loins of our mind is what will be birthed in our life whether it is of God, the world, or the devil.

3. **mind-** Gr. **dianoia-** *deep thought*

a. A girded mind is one that is strong, composed, cool, and ready for action. *-Believer's Bible Commentary*

b. This means we need to have a disciplined mind that is trained to be stayed upon the Lord. [Isa. 26:3](#), [Col. 3:1-2](#)

B. be sober,

1. **sober-** Gr. **nepho-** *without intoxication*

C. and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.

1. **rest your hope-** Gr. **elpizo-** *to have a confident expectation of good*

2. **grace-** Gr. **charis-** *unmerited favor*

3. **brought-** Gr. **phero**

4. **revelation-** Gr. **apokalupsis**

a. This is speaking of Jesus' return to the earth. However, there is a secondary application to this. When we get a revelation of Jesus, grace is imparted to us. Grace and peace is multiplied to us through the revelation knowledge of Jesus Christ.

14. **as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;**

A. **as obedient children,**

1. **obedient-** Gr. **hupakoe**

a. Obedience in the New Covenant is rooted in faith. [Rom. 1:5](#),
[Rom. 16:26](#)

b. Under the Old Covenant obedience was the root of God's blessings. In the New Covenant it is the fruit of God's blessings.

2. **children-** Gr. **teknon**

a. As the offspring of God we have His DNA in our spirit. His seed abides in us. [1 John 3:9](#)

b. When we abide in Christ we bear the fruit of holiness. [Rom. 6:22](#)

B. **not conforming yourselves to the former lusts,**

1. **conforming yourselves-** Gr. **suschematizo**

a. How we will break out of conforming ourselves to the world and our former lusts is by the renewing of our mind. [Rom. 12:2](#)

2. **former-** Gr. **proteron**

a. These are the lusts we lived in before we were saved.

3. **lusts-** Gr. **epithumia**

C. **as in your ignorance**

1. **ignorance-** Gr. **agnoia-** *not knowing*

a. We will live free from lusts by the revelation knowledge of Jesus Christ. [2 Pet. 1:4](#) Revelation knowledge taps us into the divine nature of God in our spirit.

15. **but as He who called you *is* holy, you also be holy in all *your* conduct,**

A. **but as he who called you is holy,**

1. **called-** Gr. **kaleo**

2. **holy-** Gr. **hagios**

a. Jesus is separate from sinners. [Heb. 7:26](#)

B. **you also be holy in all your conduct**

1. **be-** Gr. **ginomai-** *become*

a. We become outwardly holy when we renew our minds that we are inwardly holy in Christ. Outward holiness does not come by right behaving, but by right believing. Right behaving comes from right believing.

2. **holy-** Gr. **hagios-** *holy, saint*

a. Christians are called saints 60 times in the NT.

3. **conduct-** Gr. **anastrophe**

a. Notice Peter is not saying here that we must be holy. We are holy already in Christ. He is saying we need to become holy in our conduct.

b. Identity gives birth to conduct. Whatever you believe your identity is, that is what will dictate your conduct.

16. **because it is written, "BE HOLY, FOR I AM HOLY."**

A. **because it is written,**

1. **because-** Gr. **dioti**

a. This is a continuation of what was said in the previous verse. The subject there is not us being holy in our identity but becoming holy in our conduct.

2. **written-** Gr. **graphe**

B. **Be holy,**

1. **be-** Gr. **ginomai-** *become*

2. **holy-** Gr. **hagios**

a. In context this is referring to our conduct not our identity. We are holy in our identity once we are born again. We don't become holy, we are holy. We can become holy in all our conduct however.

C. **for I am holy**

1. **I am**

a. This is God's name.

2. **holy-** Gr. **hagios**

a. We have been grafted into the Holy One and share in His holiness.

17. And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear;

A. And if you call on the Father,

1. call upon- Gr. **epikaleomai**

a. We can only call upon our Father once we accept His call given to us first. See [vs. 15](#)

2. Father- Gr. **pater**

a. Notice here the name of Father. The judging spoken about in this verse is not a judging on hell or heaven. We have been given the gift of salvation and God is now our Father. The judging referred to in this verse is concerning our works not us as an individual. We were judged at the cross in Christ.

B. who without partiality judges according to each one's work,

1. without partiality- Gr. **aprosopoleptos-** *without respect of persons*

2. judges- Gr. **krino**

a. Some teach that all judgment is over at the cross and there will be no more. This is not the case. Our sins have been judged at the cross and we will not be judged for them ever again, but our works will be judged by God at the Judgment Seat of Christ.

3. work- Gr. **ergon**

a. This is speaking about the judgment of our works, not our sin. Our the guilt of our sins were judged at the cross. Our works will be judged at the Judgment Seat of Christ. [Rom. 14:10](#), [1 Cor. 3:10-15](#), [2 Cor. 5:10](#)

C. conduct yourselves throughout the time of your stay here in fear

1. conduct- Gr. **anastrophe**

a. Again, Peter is talking in this section of scripture about our conduct, not our identity.

b. Our conduct is not for God, but for people as a witness to them.

2. time- Gr. **chronos-** *chronological time*

a. We all have but a short time to stay here and work for God.

3. **stay**- Gr. **paroikia**- *to reside besides*

a. We need to keep a visitor mindset in respect to the world we live in.

4. **fear**- Gr. **phobos**- *reverence, awe*

a. This is not cringing fear, but a deep respect for God and for others around us.

18. knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

A. knowing that you were not redeemed with corruptible things,

1. **knowing**- Gr. **eido**- *to know by mentally seeing or perceiving*

1. Fruitful Christian living comes by knowledge of Christ and His finished work and faith in it.

2. **redeemed**- Gr. **lutroo**- *to release on receipt of ransom*

1. This is the ransom price to free a slave from slavery or imprison

2. Sin comes with a price. [Rom. 6:23](#) The price is life. Life is in the blood. [Lev. 17:11](#) Jesus gave the ransom price of His blood to free us from the prison of sin and death.

3. **corruptible things**- Gr. **phthartos**- *liable to decay*

B. like silver and gold,

1. **silver**- Gr. **argurion**

a. In the OT every male in Israel was to be redeemed by 20 shekels of silver. [Ex. 30:12-13](#) Silver represents redemption. This redemption is by blood.

b. The silver stood for what really redeems us, which is the blood of Jesus. Money does not redeem souls.

2. **gold**- Gr. **chrusion**

C. from your aimless conduct received by tradition from your fathers

1. **aimless**- Gr. **mataios**- *devoid of force, truth, success, result, useless, aimless*

2. **conduct**- Gr. **anastrophe**

a. Notice that we are redeemed not only our sins [vertically]

before the Father, but also from godless conduct [horizontally].

b. Godless conduct can be a lifestyle of sin that we think of today, or a lifestyle of religion which is based upon works and personal merit and not upon Christ. Both are godless.

3. **received**- not in Greek- omit

4. **tradition from your fathers**- Gr. **patroparadotos**- *to give over from the fathers*

a. This was the teaching of the Law for righteousness. This teaching is devoid of God and puts all attention on yourself and what you can do for God. A life of religion and legalism is filled with activity but in the end it is totally empty. Only receiving grace and the free gift of righteousness are we filled with God and what is of God.

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

A. but with the precious blood of Christ,

1. **precious**- Gr. **timios**- *what has value and weight*

a. This seems to be a common word usage for Peter. It is seems like the hard crusty fisherman had mellowed over the years.

b. The redemption of a human soul is precious. [[Ps. 49:8](#) KJV] It took the precious blood of Jesus to do it.

2. **blood**- Gr. **aima**

a. The blood of Jesus has inestimable value.

b. The blood of Jesus is the blood of God. See [Acts 20:28](#)

c. The blood of Jesus is eternal and can reach backwards and reach forwards to atone for all of mankind's sin for all time, once and for all.

d. The blood of bulls and goats could only temporarily cover sin and sins, but the blood of Jesus has forever purged and removed sin and sins from us!

B. as of a lamb without blemish and without spot.

1. **lamb**- Gr. **amnos**

a. Jesus is both the sacrifice and the High Priest of His own sacrifice. He is all in all!

2. **blemish**- Gr. **amomos**- *without blemish, faultless, unblameable*

a. Jesus is the only man that did not have the sin nature or committed any acts of sin. This is why He was qualified to be our sacrificial substitute.

3. **without spot**- Gr. **aspilos**- *free from vice, unsullied*

a. Jesus took our sins and in exchange we receive Christ's perfect and spotless righteousness.

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

A. **Who verily was foreordained before the foundation of the world,**

1. **foreordained**- Gr. **proginosko**- *to know beforehand or in advance*

a. This Greek word is used of individual Christians and Israel, but here it is used of Christ Himself. It is important that we don't separate our Christian experience from Christ Himself. We do not have our own individual foreknowing, calling, and predestination from God. Everything is wrapped up in Christ. Christ is the elect One. [1 Pet. 2:6](#) He is the foreknown One. He is the foreordained One. We just share what belongs to Him. We are elect in Him. We are foreknown in Him. We are foreordained in Him. We enter Christ by faith.

b. One of the aspects of God's nature is that He is omniscient-knowing all things including the future. This is one of the aspects Christ emptied Himself of when He became a man on earth. [Phil. 2:6](#) However, Christ now as taken back up that aspect and is omniscient.

2. **foundation**- Gr. **katabole**

a. Christ was the Lamb slain before the foundation of the world. God had salvation planned out before He laid the foundations of this world in Genesis. [Rev. 13:8](#), [Titus 1:2](#). [2 Tim. 1:9](#)

b. In the mind and counsel of God, Christ was the answer for

man's sin before Adam and Eve sinned.

3. **world-** Gr. **kosmos**

a. This was in Genesis 1.

B. **but was manifest in these last time for you,**

1. **manifest-** Gr. **phaneroo**

a. This is God being made manifest in the flesh. [1 Tim. 3:16](#)

2. **last-** Gr. **eschastos**

a. The last days began when Jesus was raised from the dead and exalted to the right hand of God. [Acts 2:17](#)

3. **time-** Gr. **chronos**

a. God created chronological time. He is outside of time and can look at all time past, present, and future all together as a whole. As a helicopter can see an entire multi-mile race course from start to finish from high in the air, so God outside of time can look down into time and see all of it together from start to finish. If I could explain this fully, then I would be God!

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

A. **who through Him believe in God,**

1. **through Him**

a. Jesus is the only way to God. [John 14:6](#), [Acts 4:12](#)

2. **believe-** Gr. **pisteuo-** *to be persuaded, to rely upon*

a. NT believing is being persuaded to the point of action. The word **believe** is a verb.

b. This verse brings out that you don't truly believe in God if you don't go through Jesus first. [1 John 5:12](#), [Joh 12:44](#) Many religions profess faith in God but reject Jesus. They don't really believe in God biblically speaking.

c. This verse also balances what is shared in the previous verse on the foreknowledge of God. God foreknows all who will be saved before they are born, but on our side we must believe upon Christ to enter into the foreordination and election of Christ. Basically, God knows in advance those who will believe

upon Christ and enter into Him. He does not make people get saved however.

B. who raised Him from the dead and gave Him glory,

1. **raised-** Gr. **egeiro**

2. **dead-** Gr. **nekros**

a. If you don't believe Jesus was raised from the dead you don't truly believe in God.

3. **gave-** Gr. **didomi**

4. **glory-** Gr. **doxa**

a. This was the glory that He had with the Father from all eternity. This is glory restored. [John 17:5](#)

C. so that your faith and hope are in God.

1. **faith-** Gr. **pistis**

a. Faith pertains to this life.

2. **hope-** Gr. **elpis-** *confident expectation of good*

a. Hope pertains to the next life.

22. Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

A. Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren,

1. **purified-** Gr. **hagnizo-** *to make pure, purify, cleanse*

2. **souls-** Gr. **psuche**

a. Our spirit has been saved by the Word of God [see next verse]. Our soul is being saved by the Word of God and believing it. [James 1:21](#), [Heb. 10:39](#) Our body will be saved at the Lord's return.

3. **obeying-** Gr. **hupokoe**

a. Obedience in the New Covenant is synonymous with believing. [Rom. 1:5](#), [Rom. 16:26](#)

4. **truth-** Gr. **aletheia**

a. This is the truth of the gospel.

5. **though the Spirit**

a. This means it is not done by the effort of the flesh, but by faith in God's grace. The Spirit works on the basis of faith in grace.

b. When you put your faith in God's grace you will receive God's love for you. You can't give out what you don't possess. In our self we can't produce love for others. We can be conduits of God's love that has flowed into our hearts.

6. **sincere**- Gr. **anupokritos**- *not hypocritical*

a. Many people act like the love people to their face, but in reality they do not. It is fake.

7. **love of the brethren**- Gr. **philadelphia**- *fondness of brothers*

B. love one another fervently with a pure heart,

1. **love**- Gr. **agape**

2. **fervently**- Gr. **ektenos**- *earnestly, fervently, intensely*

a. The fire of the Spirit of God will cause love to simmer and come to a rapid boil in our life.

3. **pure**- Gr. **katharos**- *cleansed*

4. **heart**- Gr. **kardia**

23. having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

A. having been born again,

1. **born again**- Gr. **anagennao**

a. This occurred in our spirit, not soul or body. Our identity is who we are in our spirit. Our personality is who we are in our soul. Our identities changed when we got born again. This is why we will get a new name in heaven! It would confuse the government if we got it now!

b. You must be born again to enter into the kingdom of God.

[John 3:3-5](#)

B. not of corruptible seed but incorruptible,

1. **corruptible**- Gr. **phthartos**- *perishable*

2. **seed**- Gr. **spora**

a. This word and the Greek word **sperma** come from the same

root word- *speiro*. In [1 John 3:9](#) it says the seed of God abides in us. There it is the word *sperma*.

3. **incorruptible**- Gr. **aphthartos**

C. **through the word of God which lives and abides forever**

1. **word**- Gr. **logos**

a. Jesus is the Word of God. [John 1:1-2](#) We are born again through Jesus.

2. **lives**- Gr. **zao**

3. **abides**- Gr. **meno**

4. **forever**- Gr. **eis aion**

a. Jesus Christ is the same yesterday, today, and forever.

24. **because "ALL FLESH IS AS GRASS, AND ALL THE GLORY OF MAN AS THE FLOWER OF THE GRASS. THE GRASS WITHERS, AND ITS FLOWER FALLS AWAY,**

A. **because all flesh is as grass,**

1. **flesh**- Gr. **sarx**

2. **grass**- Gr. **chortos**

a. [Jas 1:10-11](#)

b. Our natural body will decay and die. Our resurrection body will be young, vibrant, and eternal!

B. **and all the glory of man as the flower of the grass,**

1. **glory**- Gr. **doxa**

2. **man**- Gr. **anthropos**

3. **flower**- Gr. **anthos**

a. I have given my wife many bouquet of flowers over the years. It would be nice to have just given her one bouquet, but they kept withering and dying!

C. **the grass withers,**

1. **withers**- Gr. **xeraino**

a. Even the most beautiful and handsome human body will grow old, wrinkled and die.

D. **and its flower falls away**

1. **falls away**- Gr. **ekpipto**- *to fall out*

25. BUT THE WORD OF THE LORD ENDURES FOREVER." Now this is the word which by the gospel was preached to you.

A. But the Word of the Lord endures forever

1. **Word-** Gr. **rhema-** *spoken or communicated word*

2. **Lord-** Gr. **kurios**

a. Jesus is the Word [logos] of God and is eternal. His spoken word [rhema] is also eternal.

3. **endures-** Gr. **meno**

4. **forever-** Gr. **eis aion**

a. This is why it is safer to go with what the Word says over what you can see. What you can see will change. The Word will never change.

B. Now this is the word which by the gospel was preached to you.

1. **word-** Gr. **rhema**

2. **gospel preached-** Gr. **euaggelizo**

a. Preaching is giving voice [rhema] to the Word [logos].

b. There must be preaching for someone to get saved. This speaks of the importance of us being the preacher.