

Book of 1 Peter—1 Peter 1

Endure Persecution; Live Holy Lives; Love Brethren; The Abiding Word

I. Additional Scriptures/Notes...

Introduction to 1 Peter... “In reading from 1 Peter 5:13, we learn that the writer was in Babylon at the time this letter was penned. It seems strange that there should be any question that the word *Babylon* without any other explanation would mean anything other than the great city on the Euphrates River, or the territory adjacent to it. ... However, there is a great debate as to whether Peter was using the word *Babylon* metaphorically or as a cryptograph and was actually writing at Rome or Jerusalem. ‘In the New Testament generally, and more especially in a writing like this First Epistle of St. Peter, remarkable for its simplicity and directness, we see no sufficient reason for supposing that one word is used in a symbolical sense, while all else is plain and literal. Such a use of the word would be unintelligible to the Christians of Asia Minor.’ ... The date of the writing of 1 Peter cannot be fixed to an exact year but the following points will help us determine the limits within which the letter must have been written. ... This would place the date of 1 Peter sometime after A.D. 63” [James Gravelle, “1,2 Peter and Jude—An Introduction,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, p. 22]. ||||| “The basic message of 1 Peter concerns suffering. ... Peter was uniquely qualified to write this letter. He knew what it was like to suffer and yet remain loyal to Jesus (Acts 4; 5:12-42; 12:1-19). He also knew the bitterness of turning away from the Lord (Luke 22:62). Peter preferred the suffering to the bitterness” [Gene Burgett, “God’s Great Mercy and Our Living Hope,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, pp. 49-51].

1:2... elect—“The Bible doctrine of election according to the foreknowledge of God is that God chooses to save those who willingly come to Him in obedience to the Gospel call.”
through sanctification of the Spirit—“That sanctification demands knowledge gives us an indication of how the Holy Spirit works to sanctify the individual. All knowledge necessary to be pleasing to God is revealed through the Word of God (2 Tm 3:16-17). Thus Jesus prayed to God, ‘Sanctify them in the truth: thy word is truth’ (Jn 17:17)” [Ibid., p. 54].

1:3... hath begotten us again—“Salvation is portrayed by many figures in the Bible. One of the more common ones is the idea of being born or begotten again. A couple of ideas are combined in the figure of being born again, one of which is the thought of being a different person; one has been given the opportunity to start afresh (Rom 6:3-4; 2 Cor 5:17; Eph 4:23-24). All people are born into a family, and so it is with those who are born again. They become a part of God’s family, the church (1 Tm 3:15). Jesus used the figure of a new birth in his famous conversation with Nicodemus (John 3:3-5). Though the figure is used often, it is still misunderstood by many. Some seem to be of the opinion that being born again is something different from being a Christian, and thus we hear the phrase ‘born-again Christians.’ Scripture does not make a distinction between being born again and being a Christian. Peter also tells us **how** one is born again. In 1 Peter 1:22 we are told that our souls are purified in ‘obedience to the truth.’ In verse 23 he says people are ‘**begotten again ... through the word of God.**’ How wonderfully simple this is, and how sad it is that many people are sitting around waiting for an ‘experience’ or a sign to tell them they are born again, when all they need is the Word of God” [Ibid., pp. 54-55].

- 1:5... in the last time**—“Despite the fact of many New Testament writers using the expression "the last days" to mean the Christian dispensation, "the last time" here has reference to the final judgment day when Christ will raise the dead and summon all people to the judgment of the White Throne” [*James Burton Coffman’s Commentaries*].
- 1:7... trial of your faith**—“The Bible has much to say about the subject of God’s people and suffering, but it never really answers the question most of us want to ask. When it comes to suffering, most people want to know why we or those we love are suffering. But throughout Scripture when God chooses to address the subject of suffering He always deals with **how** one should face suffering and **what** suffering can accomplish. Job provides the reader an entire book of the Bible dedicated to the subject of suffering. Job was constantly asking why he was suffering, yet God never tells him why. The book of Job takes forty-two chapters to tell us what Peter and James state in just a few verses: Suffering reveals the strength of our faith. Suffering reveals one’s motives for being a Christian. ... When Jesus taught hard lessons, those who really believed were separated from those who were simply interested in the fishes and the loaves (John 6:26-71). Personal suffering also reveals true motives and separates the faithful from the faithless” [Gene Burgett, “God’s Great Mercy and Our Living Hope,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, pp. 57-58]. |||| **much more precious than of gold** “This does not mean that their faith was much more precious than gold, but that the testing of it, (*δοκιμιον* dokimion,) the process of showing whether it was or was not genuine, was a much more important and valuable process than that of testing gold in the fire. More important results were to be arrived at by it, and it was more desirable that it should be done” [*Albert Barnes’ Notes on the Bible*].
- 1:10... the prophets have inquired and searched diligently**—“...Peter’s design is to prove to them the value of the religion they profess. Sometimes we do not realize the value of something we have until we learn how much someone else values it. Peter first turns to the prophets and the concern they had for the things his readers now possess. The prophets ‘sought and searched diligently’ concerning the graced that was now theirs” [Gene Burgett, “God’s Great Mercy and Our Living Hope,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, p. 59]. |||| “The phenomenon of prophets not being able to comprehend fully their own writings is one of utmost consequence in biblical interpretation; for it requires the deduction that the Spirit of Christ, speaking through them, did not merely give them the correct ideas, or thoughts, which they then were to present in their own words, but, contrarily, the words of truth were exactly what they did receive, words with ideas and thoughts contained which they did not understand at all” [*James Burton Coffman’s Commentaries*].
- 1:12... not unto themselves**—“The revelation which the prophets received from God almighty was not ultimately intended for them; it was designed for those of us who live in the Christian era. The prophets wanted to know the fulfillment of their prophetic writings; so did the angels. But the full knowledge of what God was providing was reserved for us” [Winford Claiborne, *Divine Relationships*, p. 56].
- 1:13... gird up the loins of your mind**—“The expression ‘girding up the loins’ refers to the habit of the Orientals, who quickly gather up their loose robes with a girdle or belt when in a hurry or starting on a journey. The reason is that Easterners’ long flowing robes would impede physical activity unless tucked under the belt.’ This same preparation would precede any planned vigorous activity such as running or fighting. To the first-century audience, the familiar girding up of the loins would be readily transferred, at Peter’s direction, to the task of preparing the mind for the lifetime journey to their Heavenly

home with its sundry challenges” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, p. 63]. |||| **and hope unto the end**—“Biblical, saving hope involves its holder’s desire of Heaven, his expectation of Heaven, and his justified or well-founded assurance of attaining Heaven, given his continuance in God’s way. The ‘hope’ of false religionists may have both the desire and expectation of Heaven, but only faithful children of God have a justified assurance of same (Mt 7:21; Heb 5:8-9)” [Ibid, pp. 64-65].

1:17... pass the time of your sojourning here in fear—“Here, in a brief word, Peter sets out the perspective of the redeemed, the crucial attitude required by the Creator for His creatures. ‘Fear’ is from *phobos*, meaning ‘reverence, respect (for authority, rank, dignity).’ Only those who believe in God and His authority will have this attitude, and those who have it will obey God (Eccl 12:13). The God-fearer has a proper point of view about life” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, p. 65].

1:18... redeemed—“This is one of the great ransom passages of the New Testament, along with Mark 10:45; 1 Cor. 6:20; 1 Tim. 2:5, Rev. 1:5, and many others” [*James Burton Coffman’s Commentaries*].

1:20... was foreordained—“The truth of the matter is that God foreknows everything that is the subject of knowledge and, contrary to the Calvinistic assumption, His foreknowledge of man’s every act and destiny does not compel man to perform those acts or attain that destiny. God, who knows beforehand the acts and destiny of all, also knows the free-will choices underlying their acts and leading to their destiny” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, p. 69]. |||| “There is no full understanding of such a thing as this by finite intelligence; but the heart of faith believes it without reservation or doubt” [*James Burton Coffman’s Commentaries*].

1:22... unfeigned love of the brethren—“Our spiritual ties as brethren in Christ are similar to our physical families, but far more significant because the blood we share flows in the spiritual body of Christ, the church. As faithful children of God we expect an eternity of blessed fellowship (Eph 1:21ff; 5:23; 1 Th 4:13-18). In the new birth one acquires new brethren as well as a new Father. Our common Parent, common goal, common journey, common enemy, and common adversity, all contribute to an affectionate regard for one another” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in *Studies in 1,2 Peter and Jude*, edited by Dub McClish, p. 71].

II. Chronology.

BIBLE PERIOD: **The Period of the Church.**

III. Summary.

The Apostle Peter obviously has concern for his brethren and wants to motivate them faithfully to endure persecution which will surely come (if not already present). His powerfully persuasive arguments should provide a strength to saints of all ages! He attempts to help the brethren to appreciate more their own salvation by showing others (prophets & angels) had/have great interest in it. We are urged to prepare for meeting temptations and persecutions and to keep it in perspective that these sufferings are only temporary. He takes us to the Cross to remind us of the great cost of our salvation. He reminds us of the importance of having sincere love of our brethren, who have so many things in common with us.

IV. Outline.

1. Salutation (1 Peter 1:1-2).
2. Reasons Christians should patiently endure (3-12).
3. A call to holy living (13-17).
4. Consider the cost of salvation (18-21).
5. Love the brethren (22).
6. The abiding word (23-25).

V. Questions.

True or False

01. _____ The thing that Peter says does not fade away is the inheritance of the Christian.
02. _____ Peter does not mention the blood of Christ in 1 Peter 1.
03. _____ The faithful Christian can truly say, “The end of my faith is the salvation of my soul.”
04. _____ We do not have to fear that someone or some power will be able to destroy the Word of the Lord.
05. _____ There is an emphasis in 1 Peter 1, regarding the judgment that takes place in the end, that it will be INDIVIDUAL in nature.

Multiple Choice (Select the BEST Answer)

06. _____ The Word of the Lord is—(a) compared to; (b) contrasted with—grass and the flower of it.
07. _____ Peter speaks of the early saints rejoicing in their faith in such a way that they had: (a) joy unspeakable; (b) full of glory; (c) a & b; (d) none of these.
08. _____ Peter uses this word to describe a heaviness that exists among the saints due to this kind of temptations: (a) multitudinous; (b) manifold; (c) maximum.
09. _____ Verse 7 of 1 Peter matches up well with which verse(s) from James: (a) 4:17; (b) 3:10; (c) 2:24; (d) 1:2-4.
10. _____ Peter gave this as an example of CORRUPTIBLE THINGS: (a) gold; (b) houses; (c) prestige.

Fill in the Blanks

11. _____ the truth is the way to purify your soul.
12. The Father judges according to _____ man’s _____.
13. _____ was manifest in these last times for us.
14. “To an _____ incorruptible, and undefiled, and that _____ not away, reserved in _____ for you.”
15. “...And this is the _____ which by the _____ is preached unto you.”

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to James 5 Questions... [(1) False, James 5:17); (2) True, James 5:11; (3) False, James 5:10; (4) True, James 5:7; (5) False, James 5:16; (6) c, James 5:3; (7) b, James 5:17; (8) a, James 5:19; (9) a, James 5:11; (10) d, James 5:20; (11) effectual, fervent, much, James 5:16; (12) shall, save, James 5:15; (13) merry, James 5:13; (14) corrupted, moth-eaten, James 5:2; (15) yea, yea, nay, nay, James 5:12].

VI. Lessons & Applications.

1. **THE CHRISTIAN IS CHOSEN FOR OBEDIENCE AND FOR SPRINKLING BY THE BLOOD OF JESUS CHRIST** (1 Peter 1:2). *In the Old Testament there were three occasions of SPRINKLING OF BLOOD...*
 - 1) When a leper had been healed (Lev 14:1-7). Thus, the symbol of CLEANSING.
 - 2) When Aaron and the priests were set apart (Ex 29:20-21). Thus, the symbol of SETTING APART FOR SERVICE TO GOD.
 - 3) When Israel pledged to be God’s people and to obey His statutes (Ex 24:1-8). Thus, the symbol of OBEDIENCE.
2. **WHY DOES PETER DESCRIBE THIS HOPE AS A LIVELY OR LIVING HOPE?**
 - 1) Because it is based upon the mercy of God (v. 3).
 - 2) Because we have a living Saviour (v. 3).
 - 3) Because of our INHERITANCE (v. 4).
 - 4) Because we are KEPT (v. 5).
3. **PETER TELLS THE CHRISTIAN’S SECRET OF ENDURANCE** (1 Peter 1:6-7).
 - 1) They endure because of what they may look forward to—the hope of glory.
 - 2) They endure because they remember that every trial is, in fact, a test (e.g., gold—pure; athlete—endurance).
 - 3) They endure because they know that when Jesus appears they will receive praise, honor, and glory.
4. **THE CHRISTIAN’S TRIALS MAY BE MANIFOLD (many colored), BUT SO IS THE GRACE OF GOD** (1 Peter 1:6; 4:10).
5. **THE CHRISTLESS LIFE vs THE CHRIST-FILLED LIFE** (1 Peter 1:14-25).

1. Ignorance (14).	vs	1. Obedient & Holy (14-25).
2. Lustful (14)	vs	2. Reverent (17-21).
3. Futile	vs	3. Loving brethren (22).
6. **TO THE CHRISTIAN, JESUS CHRIST IS REDEEMER AND LORD** (1 Peter 1:18-22).
 - 1) The cost of our redemption was the precious blood of Christ (19).
 - 2) This redemption was in the mind of God before the foundation of the world (20).
 - 3) The triumphant resurrection of Christ grounds our faith and hope in God (21).
 - 4) Obeying the truth makes Jesus our Lord (22).
7. **BUT WITH THE PRECIOUS BLOOD OF CHRIST** (1 Pet 1:19). Coffman lists the following reasons for Christ’s coming... He came to save us from our sins (Matt. 1:21). He came to give his life a ransom for many (Mark 10:45). He came to suffer and rise again (Luke 24:46; Matt. 20:28). He came to take away the sins of the world (John 1:29). He came to be a propitiation for sin (Rom. 3:25). He came that we might receive the reconciliation (Rom. 5:11). He came to buy us with a price (1 Cor. 6:19). He came to give himself a ransom for all (1 Tim. 2:5). He came that he might redeem us from all iniquity (Titus 2:14). He came that he might purify unto himself a people (Titus 2:17). He came to make propitiation for the sins of the people (Heb. 2:17). He came to bear the sins of many (Heb. 9:27). He came to put away sins by the sacrifice of himself (Heb. 9:26). He came to offer one sacrifice for sins forever (Heb. 10:12). He came to redeem us with his blood (1 Pet. 1:18). He came to bear our sins in his body on the tree (2 Pet. 2:24). He came to suffer for sins that he might bring us to God (2 Pet. 3:18). He came to be the propitiation for our sins (2 John 2:2; 4:10). He came to be the

propitiation for the sins of the whole world. He came to take away sins (1 John 3:5).
 He came to loose us from our sins by his blood (Rev. 1:5).

VII. Seek-A-Word Puzzle.

Q W A Z X S W E D C V F R T G B N H Y U
 M J I U I K L O P I U Y Y T R F V C D E
 Q A Z T X S W E D C V F R E B N H Y U M
 K V F D H Z X C V F R T G B K N Y W D Q
 C A C D E C R F V B G T Y H N N C X O Z
 C I W I T H O U T S P O T B G T O B O X
 C N V I F R T R B G T Y H N G B B W L N
 C C D E T Z A Q R C P R E C I O U S B B
 F O B R E H D C X U S W Q A Z X S W E D
 C N V M B G O T Y H P D M J U I K S L O
 I V K M A J U U Y H E T N B G T R I F V
 C E D E W L S X T M Z A I Q W S X L C D
 F R R T G B A C E B V F R B E Q W V A Z
 X S S W E D C E V F L R T G L B G E U D
 N A B G T R D E D C X E S W Q E Z R L C
 B T B G T E R F V C D E M W S X C O D E
 V I F R R T G B N H Y U J I N X G Z A Q
 C O V T R A D I T I O N V F S R R Y H N
 M N O B G T Y H N M J U I K L H R F V W
 C N C D E R F V B G T Y H N J U I D R L

[The highlighted words can be found above. They may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. DRL]

**1 Peter 1:18-19... ¹⁸Forasmuch 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;
¹⁹But with the PRECIOUS BLOOD of Christ, as of A LAMB
WITHOUT BLEMISH and WITHOUT SPOT:**

I have constructed a crossword puzzle on 1 Peter 1 which you can find by clicking [H-E-R-E](#).