

## Chosen

### Problem

Who are the chosen?

### Premise

Try as we may, we are always aware that we don't really fit in the world that enslaved us.

### Philosophy

1 Peter 1:1 This letter is from Peter, an apostle of Jesus Christ. I am writing to God's chosen people who are living as foreigners in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2 God the Father knew you and chose you long ago, and his Spirit has made you holy. As a result, you have obeyed him and have been cleansed by the blood of Jesus Christ. May God give you more and more grace and peace.

3 All praise to God, the Father of our Lord Jesus Christ. It is by his great mercy that we have been born again, because God raised Jesus Christ from the dead. Now we live with great expectation,

4 and we have a priceless inheritance—an inheritance that is kept in heaven for you, pure and undefiled, beyond the reach of change and decay.

5 And through your faith, God is protecting you by his power until you receive this salvation, which is ready to be revealed on the last day for all to see.

6 So be truly glad. There is wonderful joy ahead, even though you have to endure many trials for a little while.

7 These trials will show that your faith is genuine. It is being tested as fire tests and purifies gold—though your faith is far more precious than mere gold. So when your faith remains strong through many trials, it will bring you much praise and glory and honor on the day when Jesus Christ is revealed to the whole world.

8 You love him even though you have never seen him. Though you do not see him now, you trust him; and you rejoice with a glorious, inexpressible joy.

9 The reward for trusting him will be the salvation of your souls.

10 This salvation was something even the prophets wanted to know

more about when they prophesied about this gracious salvation prepared for you.

11 They wondered what time or situation the Spirit of Christ within them was talking about when he told them in advance about Christ's suffering and his great glory afterward.

12 They were told that their messages were not for themselves, but for you. And now this Good News has been announced to you by those who preached in the power of the Holy Spirit sent from heaven. It is all so wonderful that even the angels are eagerly watching these things happen.

13 So think clearly and exercise self-control. Look forward to the gracious salvation that will come to you when Jesus Christ is revealed to the world.

14 So you must live as God's obedient children. Don't slip back into your old ways of living to satisfy your own desires. You didn't know any better then.

15 But now you must be holy in everything you do, just as God who chose you is holy.

16 For the Scriptures say, "You must be holy because I am holy."

17 And remember that the heavenly Father to whom you pray has no favorites. He will judge or reward you according to what you do. So you must live in reverent fear of him during your time as "foreigners in the land."

18 For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And the ransom he paid was not mere gold or silver.

19 It was the precious blood of Christ, the sinless, spotless Lamb of God.

20 God chose him as your ransom long before the world began, but he has now revealed him to you in these last days.

21 Through Christ you have come to trust in God. And you have placed your faith and hope in God because he raised Christ from the dead and gave him great glory.

22 You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart.

23 For you have been born again, but not to a life that will quickly

end. Your new life will last forever because it comes from the eternal, living word of God.

24 As the Scriptures say, "People are like grass; their beauty is like a flower in the field. The grass withers and the flower fades.

25 But the word of the Lord remains forever." And that word is the Good News that was preached to you.

1 Peter 2:1 So get rid of all evil behavior. Be done with all deceit, hypocrisy, jealousy, and all unkind speech.

2 Like newborn babies, you must crave pure spiritual milk so that you will grow into a full experience of salvation. Cry out for this nourishment,

3 now that you have had a taste of the Lord's kindness.

4 You are coming to Christ, who is the living cornerstone of God's temple. He was rejected by people, but he was chosen by God for great honor.

5 And you are living stones that God is building into his spiritual temple. What's more, you are his holy priests. Through the mediation of Jesus Christ, you offer spiritual sacrifices that please God.

6 As the Scriptures say, "I am placing a cornerstone in Jerusalem, chosen for great honor, and anyone who trusts in him will never be disgraced."

7 Yes, you who trust him recognize the honor God has given him. But for those who reject him, "The stone that the builders rejected has now become the cornerstone."

8 And, "He is the stone that makes people stumble, the rock that makes them fall." They stumble because they do not obey God's word, and so they meet the fate that was planned for them.

9 But you are not like that, for you are a chosen people. You are royal priests, a holy nation, God's very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light.

10 "Once you had no identity as a people; now you are God's people. Once you received no mercy; now you have received God's mercy."

## Principle

- Peter writes to Christians scattered through the Roman Empire who

are under severe stress. Yet Peter speaks first of hope: a living hope that comes through the resurrection of Jesus and which promises us a grand inheritance in heaven.

2. Customary Salutation.
  - a. The Apostle Peter's introductory greeting is the common form of salutation used in first-century correspondence.
  - b. Paul's letters usually began in the same manner, identifying both the author and those to whom the letters were addressed.
3. Identification of the author.
  - a. Peter is the Greek translation of the Aramaic Cephas, the name Jesus gave Simon when he was called to be a disciple (John 1:42).
  - b. Nobody else in the New Testament could be identified as Peter, an apostle of Jesus Christ.
  - c. 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.
4. Identification of those addressed.
  - a. Peter immediately, using a careful choice of words, began to comfort and encourage his readers.
    - i. Christians are God's elect not by chance or human design but by God's sovereign, unconditional choice.
    - ii. Once only the nation of Israel could claim this title.
  - b. It is not surprising that those who have been chosen by God are seen as strangers in the world, from the one word *parepidēmois*, that emphasizes both foreign nationality and temporary residence, (1 Peter 2:11).
    - i. Christians, whose citizenship is in heaven, live in the midst of a pagan society as aliens and sojourners, displaced persons whose thoughts often turn toward their true home (Phil. 3:20).
    - ii. The readers were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, sprinkled like salt throughout five of Asia Minor's Roman provinces.
    - iii. The letter was evidently meant to circulate among the churches in this area.
    - iv. "Scattered" (diasporas) had special meaning to the

- Jewish Christians in these churches.
- v. The diaspora referred to Jews who were separated from their homeland.
  - vi. Peter adapted this word which previously described Israel to emphasize the condition of the early church.
  - c. Peter elaborated on the descriptive term "God's elect" who have been chosen according to the foreknowledge of God (1 Peter 2:9).
  - d. God's choice is part of His predetermined plan, and is not based on any merit in those who are elected, but solely on His grace and love for them before their creation.
    - i. God's choice is "in accordance with" (*kata*) or in keeping with His foreknowledge.
    - ii. The word for foreknowledge (*prognōsin*) means more than a passive foresight; it contains the idea of "having regard for" or "centering one's attention on" (Kenneth S. Wuest, First Peter in the Greek New Testament for the English Reader, p. 15).
    - iii. Christ who was "chosen" by the Father before Creation (1 Peter 1:20).
    - iv. The Father did more than merely know about His Son ahead of time; He knew Him completely.
    - v. God chose those who choose Christ and believed the promise (John 3:16; Rom. 10:8-13).
    - vi. The sanctifying work of the Spirit has set those chosen ones apart for service, putting God's choice and purpose into effect.
    - vii. The result of the Spirit's work is obedience... and sprinkling by His blood.
    - viii. "Obedience" (*hypakoēn*, from *hypakouō*, "to hear under, to hearken") is man's responsibility to be submissive to God's Word (Ex. 24:7; Rom. 1:5; 15:18; 16:26).
    - ix. 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).
    - x. The blood sprinkling is redolent of the Old Testament priestly work at the tabernacle (Lev. 7:14; 14:7, 16, 51);

- 16:14-15; Heb. 9:13; 12:24), which required obedience on the part of the offerers.
- xii. However, the only time people were sprinkled with blood was at the inauguration of the Mosaic Covenant (Ex. 24:8).
  - e. Peter lays the theological foundations for this letter of encouragement (1 Peter 1:2).
    - i. "God" the Father in His grace had chosen them and God the "Spirit" had sanctified them through the atoning blood of God the Son, Jesus Christ.
    - ii. All three Persons of the Trinity are mentioned in this verse.
    - iii. Peter greeted his readers with the prayerful wish that they might experience in abundance God's grace (*charis*) and peace (*eirēnē*, equivalent of the Heb. *šālōm*) (1 Peter 5:14).
    - iv. The words (lit.) "Grace to you and peace be multiplied" are also used in 2 Peter 1:2.
    - v. God's grace was dear to Peter, for he referred to it 10 times in this epistle (1 Peter 1:2, 10, 13; 2:19-20 [trans. "commendable" in these two verses]; 3:7; 4:10; 5:5, 10, 12).
5. Chosen for New Birth.
- a. Peter presents the theological basis for encouragement in persecution.
    - i. The stress throughout this lesson is on God's grace toward believers, evidenced by His sovereign call to salvation and its results in a believer's life.
    - ii. In the midst of trials one's new birth is the source of a living hope and a lifestyle of holiness.
  - b. Christ (God) chose the Apostles (John 6:70; Isaiah 9:6; 1 John 5:7).
  - c. God chose those whom would love him to be saved (2 Thessalonians 2:13-14; Romans 8:28-30; 1 John 4:1-10).
  - d. God chose us as believers to be a royal priesthood, a holy nation, a peculiar people, and to show the world our praises of Him because of what He has done for us (1 Peter 2:9).

- e. To be chosen by the omniscient God, means He made the choice for all who loves Jesus Christ as Savior to spend eternity with Him in the image of His Son according to His perfect wisdom, foreknowledge, and will.
  - i. It is because of His reason, not ours.
  - ii. God has known from the foundations of the world what our choices would be in any given situation.
  - iii. He also knows how to accomplish His perfect will, while yet still allowing man to make choices, either good or bad (Rom. 8:28-30).
  - iv. For example, God foreknew who would love Him.
  - v. This means He foreknew every situation we could ever be in, He knew who would trust Christ as their Savior and who would not.
  - vi. Those He foreknew would love Him, or trust Christ, He predestined to be conformed to the image of His Son.
  - vii. This means that by God's perfect will and power, He would bring it to pass that believers would one day stand before Him in a perfected state as His Son is perfect.
  - viii. Yet, He also knew that there are some people that no matter what, they will never trust Christ as their Savior so God predestined them that they would not stand before Him in a perfected state.

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Instead, they would stand before Him in their sinful state at the Great White Throne Judgement where they would hear those fateful words, "I never knew you, depart from Me, ye that worketh iniquity" (Matthew 7:23; Matthew 25:41; Revelation 20:11-15).

- f. The Bible is very clear that there are people chosen by God to do specific things.
  - i. This means at some point God made the choice according to His perfect wisdom, foreknowledge, and will.
  - ii. Because of this, God's choices are perfect and will result in the fulfillment of His perfect will.

## 6. The new birth's living hope.

- a. In a doxology of praise to God, Peter encouraged his readers by reminding them that the new birth gave them a living hope in

- an imperishable future inheritance.
  - b. The inheritance is sure because believers are shielded by the power of God till it is ready to be revealed.
  - c. Christians may rejoice even when they face trials, since trials will prove their faith genuine and thus bring greater glory to Christ.
  - d. The new birth's hope is based not only on a future inheritance and present blessings but also on the written Word of God.
7. The Future Inheritance.
- a. The contemplation of God's grace caused Peter to praise God, the Author of salvation and the Source of hope.
  - b. God has demonstrated unmerited favor toward sinners in their hopeless condition (2 Cor. 1:3).
    - i. He has given us new birth; people can do nothing to merit such a gift.
    - ii. The words "has given... new birth" translate *anagennēsas*, from the verb "beget again" or "cause to be born again."
    - iii. It is used only twice in the New Testament, both times in this chapter (1 Peter 1:3, 23).
    - iv. Peter may have been recalling Jesus' interview with Nicodemus (John 3:1-21).
    - v. The "new birth" results in a living hope through the resurrection of Jesus Christ from the dead.
    - vi. The "living hope" is based on the living resurrected Christ (1 Peter 1:21).
    - vii. The Christian's assurance in Christ is as certain and sure as the fact that Christ is alive.
    - viii. Peter used the word "living" six times (1 Peter 1:3, 23; 2:4-5; 4:5-6).
    - ix. Here "living" means that the believer's hope is sure, certain, and real, as opposed to the deceptive, empty, false hope the world offers.
  - c. The sure hope is of a future inheritance (*klēronomian*).
    - i. This same word is used in the Septuagint to refer to Israel's promised possession of the land (Num. 26:54, 56; 34:2; Josh. 11:23); it was her possession, granted to her

- as a gift from God.
  - ii. A Christian's inheritance cannot be destroyed by hostile forces, and it will not spoil like over ripened fruit or fade in color.
  - iii. 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 (aphtharton), spoil (amianton), or fade (amaranton).
  - iv. This inheritance is as indestructible as God's Word (1 Peter 1:23).
  - v. Each Christian's inheritance of eternal life is kept in heaven or "kept watch on" by God so its ultimate possession is secure (Gal. 5:5).
  - d. Not only is the inheritance guarded, but heirs who have been born into that inheritance are shielded by God's power.
    - i. "Shielded" (phrouroumenous) is a military term, used to refer to a garrison within a city (Phil. 4:7). 
    - ii. What greater hope could be given to those undergoing persecution than the knowledge that God's power guards them from within, to preserve them for an inheritance of salvation that will be completely revealed to them in God's presence.
    - iii. Believers possess salvation now (pres. tense) but will sense its full significance at the return of Christ in the last time. (Hebrews 4:19)
    - iv. This final step, or ultimate completion of "the salvation of their souls" (1 Peter 1:9), will come "when Jesus Christ is  revealed," a clause Peter used twice (vv. 7, 13).
8. God does not predestine the lost to hell or the saved to heaven.
- a. People are not helpless in the sense that if they are not chosen, they are doomed to hell.
  - b. Predestination is to destine something in advance, to foreordain, or predetermine something.
    - i. It literally means to make a decision about something and determine to do it.
    - ii. God determined, before time began and earth existed

- that some would be called into a state of eternal life.
- iii. That some would be ordained to become the children of God and would live with God and enjoy Him forever.
- c. The omniscient God foreknew, or knew of in advance, and before they even existed, He would have them conformed to the image of His Son, Jesus Christ.
  - i. These would be the “first born” among many brethren.
  - ii. Since these were the first born, many others would follow (Isaiah 9:7). Romans 8:29,30 
  - iii. The Kingdom of God will, forever and ever, expand and increase and those who are born again in this age will be not only the first born...but the first born of countless other brothers and sisters in Christ.
- ci. These same ones that are the first born have been “predestined”, they will be “conformed” (pressure molded literally) to be like Jesus Christ, and these that have been “called” He will also “justify” and then “glorify.”
  - i. So believers were chosen before the foundation of the earth, they were chosen to be blameless and holy in Christ, and chosen according to His will, who then guarantees this inheritance, until we acquire possession of it.
  - ii. We will acquire or take possession of this because God determined that we will (Rom. 8:29-30; Eph. 1: 4, 11, 14).
  - iii. Predestination is not a new doctrine or confined only to the New Testament (Romans 9:11-13, 15-16).
- cii. Some believe that predestination does away with free will.
  - i. That belief system conflicts with the teachings of Jesus (John 3:16, 18; 6:35, 7:37).
  - ii. These many “whoever comes to me” and “whoever believes in me” makes it clear that people choose Jesus Christ or they choose to reject Him.
  - iii. God is not forcing anyone to choose or sending anyone to hell.
  - iv. People go to hell because they fail to choose to believe in Jesus Christ.
  - v. That is their freewill choice.

- vi. God doesn't force them to choose or to not choose, however God knows exactly who will and who will not choose.
- vii. This finite can not know the mind of the infinite (Romans 11:33-34, 1 Corinthians 2:16).
- f. Since God is omniscient and knows the future as if it already existed, how much more will God know what we will or won't do...before we even do it? God is always right!
- g. We can't question the sovereignty of God (Rom. 9:21-24).
  - i. He is the Potter and we are the clay.
  - ii. How can the clay question the Potter?
  - iii. We are blessed to even exist as a clay vessel.
  - iv. He did not have to create us in the first place.
- h. Freewill and predestination are like two parallel lines that run together and never oppose one another.
  - i. God planned these lines and ensured that they would run the exact pattern that they would but this doesn't mean that He predestined those to reject Christ or predetermine to send them to hell.
  - ii. They made their own choice.
- i. Adam and Eve had freewill to obey or to not obey God in the garden but God knew they would disobey and had prepared a way ahead of time (Rev. 13:8). Book of Life
- j. You are free to choose.
  - i. Don't think that you are a helpless victim of God's predestination or predetermining you to go to hell or to

Life and death in  
the power of the  
tongue. - Proverbs  
18:21

- heaven.
- ii. God never sends anyone to hell.
  - iii. People choose to send themselves there by rejecting Christ.
  - iv. God never forces anyone to hell just as He doesn't twist anyone's arm or force anyone into heaven.
  - v. God told Israel long ago...and He tells us today to choose this day whether you will live or whether you will die eternally (Deut. 30:19). A choice of life or death
  - vi. The choice is yours.
  - vii. God has not made you to choose or to reject Him.
  - viii. You are free to repent, confess, and trust in Christ or you are free to choose to send yourself to everlasting judgment and eternal separation from God.

## 9. The Present Joy.

- a. A living hope results in a present joy.
  - i. Peter encouraged his readers to put their knowledge into practice. 1 Peter 1:13-16
  - ii. Their response to the tremendous theological truths taught to them should be that they would greatly rejoice. 1 Peter 1:3-7
  - iii. Knowledge alone cannot produce the great joy of experiential security and freedom from fear in the face of persecution.
  - iv. God's omnipotent sovereignty needs to be coupled with human responsibility.
  - v. Christians are responsible to respond in faith.
  - vi. Faith turns sound doctrine into sound practice.
  - vii. Faith acts on the content of theology and produces conduct that corresponds to that content.
  - viii. Faith makes theological security experiential.
  - ix. The Apostle John wrote, "This is the victory that has overcome the world, even our faith" (1 John 5:4).
  - x. This kind of faith or living hope can enable believers to rejoice even when they are called on to suffer grief in all kinds of trials.
- b. Peter stressed that a Christian's joy is independent of his circumstances.

- i. James used the same two Greek words, poikilois peirasmou, trans. here "all kinds of trials." 1 Peter 1:6 vs. James 1:2
  - ii. The trials themselves are seen as occasions for joy (James 1:2).
  - iii. Though trials may cause temporary grief, they cannot diminish that deep, abiding joy which is rooted in one's living hope in Christ Jesus.
- c.** These various trials, which seem to refer to persecution rather than life's normal problems, have two results: 1 Peter 1:6,7
- i. (a) they refine or purify one's faith, much as gold is refined by fire when its dross is removed, and Dross: mass of solid impurities floating on a molten metal or dispersed in the metal
  - ii. (b) trials prove the reality of one's faith.
  - iii. Stress deepens and strengthens a Christian's faith and lets its reality be displayed. OUCH!!!!
  - iv. The word dokimazomenou, rendered proved genuine, means "to test for the purpose of approving," dokimion, (What is genuine) "testing," in v. 7 and James 1:3, and dokimon, "test," in James 1:12.
- ci.** In addition to comparing faith to gold, Peter contrasted purified faith with purified gold.
- i. Faith is more precious, of greater worth, than gold.
  - ii. Even refined gold, though it lasts a long time, eventually perishes (1 Peter 1:18; James 5:3).
  - iii. It will be valueless in the marketplace of eternity.
  - iv. But faith "purchases" an inheritance that can never perish. Genuine faith is not only of ultimate value to its possessor, but it will also bring praise, glory, and honor to the One whose name Christians bear, when He will return, is revealed, to claim them as His own (1 Peter 5:1). "Is revealed" translates apokalypsei, from which comes "apocalypse" (1 Peter 1:5, 12, 13).
- cii.** Here is the climax of the experiential joy that results from faith.
- i. God accomplished salvation through the work of His Son Jesus Christ. Yeshua Hamaschiach (Jesus the Messiah, Anointed Salvation)
  - ii. The focus of a believer's faith is not on abstract knowledge but on the person of Christ. Romans 10:9

Because we can all talk a good game and not always to deceive. Sometimes we don't know what we don't know until what we know is tested.

So why the comparison? The value of God changes. our inheritance does not.

- iii. The apostle's heart overflowed as he spoke of the love and belief in Christ of those who, unlike himself, did not see Jesus when He walked on earth. (1 Peter 1:8,9)
  - iv. Peter may have had in mind Jesus' words: "Blessed are those who have not seen and yet have believed" (John 20:29).
  - v. Yet, though Christians do not now see Him, like Peter they love and believe in Him, and are also filled with an inexpressible and glorious joy.
  - vi. The verb agalliaasthe ("are filled with... joy") was used by Peter in 1 Peter 1:6, "you greatly rejoice," and agalliomenoi is used in 1 Peter 4:13.
- g.** Believers can rejoice because they are (pres. tense) receiving, komizomenoi, "to receive as a reward," what was promised, namely salvation, the goal or culmination (telos, "end") of... faith.
- i. For those who love and believe in Jesus Christ, salvation is past, "He has given us new birth," present, "through faith are shielded by God's power," and future, it is their "inheritance," which will "be revealed in the last time," and is "the goal of your faith."
  - ii. Since each day brings believers closer to that final day, they are now "receiving" it.
  - iii. All of this, in spite of persecution which deepens and demonstrates one's faith, is cause for "inexpressible and glorious joy."

## 10. The Past Revelation.

- a. The living hope of the new birth springs not only from believers' future inheritance and present experience but also from their faith in God's written Word.
- i. Peter iterated that faith is not based on the mere writings of men but on the Word of God. (1 Peter 1:23)
  - ii. Concerning this salvation the prophets... searched intently and with the greatest care their own Spirit-guided writings.
  - iii. They longed to participate in this salvation and coming period of grace and tried to discover the appointed time

1 Peter 1:10-12

- and circumstances to which the Spirit of Christ in them was pointing.
- iv. They pondered how the Messiah could be involved in suffering.
  - v. Again Peter echoed the teachings of Christ (Matt. 13:17).
  - b. The apostle presents a practical illustration of the doctrine of the inspiration of Scripture (1 Peter 1:10-12; 2 Peter 1:20-21).
    - i. The prophets did not fully understand all that the Holy Spirit had authored through them.
    - ii. It was the Spirit who predicted the sufferings of Christ (Isa. 53) and the glories that would follow (Isa. 11).
    - iii. Peter's readers would be encouraged by this reminder that Christ's suffering was followed by glory.
    - iv. They too would experience glory after their suffering (1 Peter 5:10).
  - c. Peter gave further encouragement, stating that the prophets understood they were not writing for themselves but for those who would live later, those who would hear the gospel proclaimed by the Holy Spirit ("the Spirit of Christ"), and consequently follow Christ (1 Peter 1:12).
    - i. In the ultimate stage of believers' salvation they will experience glory, not suffering.
    - ii. The writer of Hebrews also referred to this "ultimate" salvation (Heb. 1:14; 2:3).
  - d. The reality of the Christian's living hope was held in awe and wonder by the angelic hosts of heaven.
  - SS 6/26 e. Prophets and angels alike wondered about "this salvation" in the grace that was to come (v. 10).
- 11. The new birth's holiness.**
- a. The believers' living hope based on their new birth should lead to a lifestyle of holiness.
    - i. Those chosen for new birth are also called to be holy.
    - ii. Peter exhorted his readers to prepare to meet the challenge of obedience by adopting a new mind-set.
    - iii. The price paid for a believer's redemption calls for reverence and obedience.
    - iv. Obedience involves purifying oneself and practicing holy

living, while offering spiritual sacrifices as a royal priest.

## 12. The Preparation.

- a. Peter gives five pointed exhortations:
  - i. prepare your minds for action;
  - ii. be self-controlled; 1 Peter 1:13-16
  - iii. set your hope....
  - iv. do not conform to... evil desires.... .
  - v. be holy.
- b. Actually in the Greek the first, second, and fourth are participles, which are subordinate to two commands: "have hope" and "be holy."
- c. The participles either support the commands (i.e., have hope, with a prepared mind and self-control; and be holy, not conforming to evil desires) or they take the role of commands, as in the niv.
  - i. "Prepare your minds for action." Obedience is a conscious act of the will. Christians in conflict need a tough-minded holiness that is ready for action.
  - ii. "Be self-controlled" (1 Thes. 5:6, 8). This word *nēphontes*, from the verb *nēphō* ("be sober") is used only figuratively in the New Testament. It means to be free from every form of mental and spiritual "drunkenness" or excess. Rather than being controlled by outside circumstances, believers should be directed from within.
  - iii. "Set your hope fully" (1 Peter 1:13). Holy living demands determination. A believer's hope is to be set perfectly, *teleiōs*, completely or unchangeably, and without reserve on the grace to be bestowed when Jesus Christ is revealed, lit., "in the revelation [apokalypsei] of Jesus Christ"; the same phrase in v. 7; also the verb "be revealed" [apokalyphthēnai] in v. 5.
  - iv. Four times Peter has already spoken of the Savior's return and the accompanying ultimate stage of salvation (vv. 5, 7, 9, 13).
- d. The strenuous mental preparation suggested by the three admonitions in verse 13 is needed so that Christians do not conform to (*syschēmatizomenoi*) the evil desires of their past

Participle: a word formed from a verb (e.g., going, gone, being, been ) and used as an adjective (e.g., working woman, burned toast ) or a noun (e.g., good breeding ). In English, participles are also used to make compound verb forms (e.g., is going, has been ).

sinful lives, when they were ignorant of God (Rom. 12:1; Eph. 2:3; 4:18; 1 Peter 1:14).

- i. Rather as obedient children (lit., "children of obedience") they were to mold their characters to "be holy" in all they did (1 Peter 1:15).
- ii. Their lifestyle was to reflect not their former ignorance (*agnoia*), but the holy (*hagioi*) nature of their heavenly Father who gave them new birth and called them ("called" in 2 Peter 1:3) to be His own.
- iii. First Peter 1:15-16 do not speak of legal requirements but are a reminder of a Christian's responsibility in his inner life and outer walk.
- iv. Though absolute holiness can never be achieved in this life, all areas of life should be in the process of becoming completely conformed to God's perfect and holy will (Lev. 11:44-45; 19:2; 20:7).

### 13. The Price.

- a. The high cost of salvation, the beloved Son's precious blood, calls for believers to live in reverent fear before God.
- b. Holy living is motivated by a God-fearing faith which does not take lightly what was purchased at so great a cost.
- c. Obedient children know the holy nature and just character of this One who judges... impartially.
  - i. Their right to call God Father leads to their obeying Him in reverent fear.
  - ii. So they are to live according to His absolute standards, as strangers ("aliens") to the world's shifting, situational ethics.
  - iii. "Reverent fear" is evidenced by a tender conscience, a watchfulness against temptation, and avoiding things that would displease God.
  - iv. Children of obedience should also be strangers to their former empty way of life handed down from their Ancestors, since they have been redeemed (*elytrōthētē*, from *lytroō*, "to pay a ransom") with the precious blood of Christ.
  - v. That redemption is a purchasing from the marketplace of

- sin, a ransom not paid by silver or gold, which perish but with the priceless blood of a perfect Lamb.
- vi. Similar to the sacrificial lambs which were to be without... defect, Christ was sinless, uniquely qualified as "the Lamb of God, who takes away the sin of the world" (John 1:29; cf. Heb. 9:14).
  - d. This payment for sin was planned before the Creation of the world and revealed for people's sake through the Incarnation of Jesus Christ.
  - e. The pres. Age is these last times [v. 20] whereas the coming Age is "the last time" [v. 5].
  - f. It is through Christ, whom the Father resurrected (v. 3) and glorified in His Ascension that people may come to know and trust in God (John 17:5; Heb. 1:3).
  - g. As a result of God's eternal plan and priceless payment for sin, faith and hope can be placed in Him ("faith" in 1 Peter 1:5, 7, 9; and "hope" in vv. 3, 13.).
14. The Purification.
- a. The response of holy living that should result from the new birth is now applied to three areas.
  - b. Obedience to the truth purifies and produces (a) a sincere love for the brethren (1:22-25), (b) repentance from sin (2:1), and (c) a desire for spiritual growth (2:2).
  - c. Holy living demands purification.
    - i. A positive result of obeying the truth is a purified life.
    - ii. "How can a young man keep his way pure? By living according to Your Word" (Ps. 119:9).
    - iii. As trials refine faith, so obedience to God's Word refines character.
    - iv. One who has purified himself by living according to God's Word has discovered the joy of obedience.
  - d. A changed life should also be evidenced by a changed relationship with God's other children.
    - i. A purified life allows one to love purely those who share the same faith.
    - ii. Sincere (anykokriton) could also be rendered "without hypocrisy."

- iii. All evil thoughts and feelings regarding one's brothers and sisters in Christ must be removed, for His followers are to love... deeply, from the heart.
- iv. This kind of loving (*agapēsate*, from *agapē*) can come only from a changed heart, from one whose motives are pure, and who seeks to give more than he takes.
- v. This love is to be expressed not shallowly but "deeply" (*ektenōs*, "at full stretch" or "in an all-out manner, with an intense strain"; *ektenē* in 1 Peter 4:8).
- e. Peter reminded his readers that they had experienced the new birth (v. 3):
  - i. For you have been born again.
  - ii. This supernatural event made it possible for them to obey the truth, purify themselves, and love the brethren.
  - iii. This change in their lives would not die, because it took place through God's Word, which is imperishable (*aphthartou*, the word in v. 4 that described a believer's inheritance), living and enduring.
  - iv. Peter supported his exhortation (v. 22) by quoting Isaiah 40:6-8 (1 Peter 1:24-25).
  - v. All that is born of perishable seed withers and falls, but God's Word stands forever.
  - vi. This imperishable Word was the content of Peter's preaching (v. 12).
  - vii. His hearers must be affected by its life-changing power (1 Peter 2:1-3).
- f. Repentance was called for: Therefore, rid yourselves.
  - i. Peter then listed five sins of attitude and speech, which if harbored would drive wedges between believers.
  - ii. Malice (*kakian*) is wicked ill-will; deceit (*dolon*) is deliberate dishonesty; hypocrisy (*hypokriseis*), pretended piety and love; envy (*phthonous*), resentful discontent; and slander (*katalalias*), backbiting lies.
  - iii. None of these should have any place in those who are born again.
  - iv. Rather, in obedience to the Word, believers are to make decisive breaks with the past.

- g. Peter wanted his readers to be as eager for the nourishment of the Word as babies are for milk.
  - i. After believers cast out impure desires and motives (v. 1), they then need to feed on wholesome spiritual food that produces growth.
  - ii. Pure [adolon] is deliberately contrasted with "deceit" [dolon] in v. 1.
  - iii. God's Word does not deceive; neither should God's children.
  - iv. Christians should approach the Word with clean hearts and minds (v. 1) in eager anticipation, with a desire to grow spiritually.
  - v. The words in your salvation (lit., "unto salvation") recall the ultimate fulfillment of salvation spoken of in 1 Peter 1:5, 7, 9, 13.
- h. Peter likened their present knowledge of Christ to tasting (Psalm 34:8; 1 Peter 2:2).
- i. They had taken a sample, having experienced God's grace in their new birth, and had found that indeed the Lord is good.

## 15. The Practice.

- a. Peter then used a new metaphor in his exhortation to holy living.
  - i. His readers, having purified themselves, were ready for the practice or ministry of holiness.
  - ii. No longer babies, they were to grow up together to offer spiritual sacrifices as a chosen "royal priesthood."
- b. As you come to Him does not refer to the initial response of a sinner who comes to Christ for salvation.
  - i. The participle's tense and voice indicate that this coming is a personal, habitual approach.
  - ii. It is an intimate association of communion and fellowship between believers and their Lord.
- c. The first step in practicing holiness is fellowship with Jesus Christ, the living Stone.
  - i. Here Peter used a unique figure of speech.
  - ii. In 1:3 he referred to a "living hope" and in 1:23 to the "living... Word"; then in 2:4 he referred to Christ as "the

- iii. living Stone."
- iv. Peter developed and explained the metaphor of the stone in the following verses.
- v. Here he said this Stone is living.
- vi. It has life in itself and gives life to others.
- vii. People may enter into personal, vital relationships with this "living Stone."
- viii. Whereas Christ was rejected by men... God had chosen Him (1 Peter 1:20) and held Him precious (1 Peter 1:19; 2:4, 7).
- viii. Christians rejected by the world may take heart in the knowledge that they are the elect (1:1), valued (1:18) by God.
- d. Believers are identified with Christ, for He is the living Stone and they are like living stones.
  - i. And as they become more like Him, further conformed to His image, they are being built into a spiritual house.
  - ii. Jesus told Peter, "On this rock I will build My church" (Matt. 16:18).
  - iii. Now Peter (1 Peter 2:4-5) clearly identified Christ as the Rock on which His church is built.
  - iv. Paul called the church a "temple" (1 Cor. 3:16; Eph. 2:21) and "a dwelling" (Eph. 2:22).
  - v. Believers not only make up the church but serve in it, ministering as a holy priesthood, offering spiritual sacrifices.
  - vi. All believers are priests (cf. 1 Peter 2:9; Heb. 4:16; Rev. 1:6) and need no mediator other than Jesus Christ to approach God directly.
  - vii. Such priestly service requires holiness (1 Peter 1:16, 22).
  - viii. Praise to God and doing good to others are spiritual sacrifices that please Him (Heb. 13:15).
  - ix. However, "living stones" offer themselves as "living sacrifices" (Rom. 12:1), acceptable to God through Jesus Christ.
- e. Peter marshaled Old Testament support about the stone from three passages.

- i. His first source is Isaiah 28:16, where Christ is the chosen and precious ("precious" in 1 Peter 1:19; 2:4, 7) cornerstone.
- ii. A cornerstone is the visible support on which the rest of the building relies for strength and stability.
- iii. Believers trust in Christ much as a building rests on its cornerstone.
- iv. Moreover, they will never be put to shame.
- v. The Greek double negative *ou mē* used here in the subjunctive mood indicates an emphatic negative assertion referring to the future: never indeed will they be shamed.
- vi. So Peter encouraged his readers with a sure scriptural promise of ultimate victory for those who trust Christ.
- f. These verses present a sharp contrast between those who believe and those who do not.
  - i. Christ is "precious," of ultimate value, to those who believe.
  - ii. But those who have rejected Christ, the Stone stumble because of their disobedience (Ps. 118:22).
  - iii. This happened to the chief priests and Pharisees Jesus referred to (Psalm 118:22; Matt. 21:42-46).
- g. Peter's third quotation is from Isaiah 8:14.
  - i. Rejection of Jesus Christ is fatal and is connected with disobeying the message of God's Word (1 Peter 2:8).
  - ii. To disobey the message (1 Peter 4:17) is to reject it; and to obey it is to believe (obedience in 1:14, 22 and "obedient to the faith" in Acts 6:7).
  - iii. All who do not receive Christ as their Savior will one day face Him as their Judge.
  - iv. Because of sin, all disobedient unbelievers are destined for a "stumbling," which will lead to eternal condemnation.
- h. Peter closed this portion of his letter of encouragement with a moving exhortation for his readers to practice holiness.
  - i. He reminded them that, in contrast with the disobedient who are destined for destruction, they were a chosen (*eklekton*; cf. "elect," *eklektois*, 1:1) people.

- ii. Peter echoed the Old Testament, specifically Isaiah 43:20.
- iii. "Chosen people," which used to apply only to Israel, was now used of both Jewish and Gentile believers.
- iv. The responsibility once solely trusted to the nation of Israel has now, during this Age of Grace, been given to the church.
- v. At Sinai, God told Moses to tell the people, "You will be for Me a kingdom of priests and a holy nation" (Ex. 19:6).
- vi. Now believers in the Church Age are called a royal priesthood, a holy nation, a people belonging to God.
- vii. Peter called Christians "a holy priesthood" and "a royal priesthood" (1 Peter 2:5, 9; Rev. 1:6).
- viii. The words "belonging to God" loosely render the words eis peripoiēsin, which are literally "unto obtaining or preserving" (Heb. 10:39).
- ix. Christians are a special people because God has preserved them for Himself.
- x. While these descriptions of the church are similar to those used of Israel in the Old Testament, this in no way indicates that the church supplants Israel and assumes the national blessings promised to Israel and to be fulfilled in the Millennium.
- xi. Peter used similar terms to point up similar truths.
- xii. As Israel was "a chosen people, a royal priesthood, a holy nation, a people belonging to God," so too believers today are chosen, are priests, are holy, and belong to God.
- xiii. Similarity does not mean identity.
- i. God's purpose in choosing believers for Himself is so that they may declare the praises of Him before others.
  - i. "Praises" could also be translated "eminent qualities," "excellencies," or "virtues" (aretos, used only four times in the NT: Phil. 4:8; 1 Peter 2:9; 2 Peter 1:3, 5).
  - ii. Believer-priests should live so that their heavenly Father's qualities are evident in their lives.
  - iii. They are to serve as witnesses of the glory and grace of

- God, who called them out of darkness into His wonderful light.
- iv. Peter explained this figure with a quotation from Hosea 2:23 (1 Peter 2:10).
  - v. "Darkness" refers to the time when his readers were pagans, ignorant of God's provision of salvation, when they were not a people, when they had not received mercy (Col. 1:13).
  - vi. His "wonderful light" now illuminates the people of God because they have received mercy.
  - vii. The practice of holiness, in which God's people serve as a holy and royal priesthood offering spiritual sacrifices and extolling His excellencies, is the proper response to the mercy they have received (1 Peter 1:3).

### Practice

1. To whom did Peter address his letter?
2. How have we been chosen?
3. For what have we been chosen?
4. What does it mean to be holy?
5. If Christ suffered for me on calvary, why do I have to suffer?
6. Why had trials come to Peter's audience?
7. What benefit is there in suffering?
8. What did Peter say was the goal of faith?
9. What did the angels long to do? 
10. When did God give you new birth? 
11. How have your trials strengthened and refined your faith?
12. What is the difference between happiness and joy in life?
13. How do you need to adjust your attitude about the trials in your life?
14. What pressure must we resist conforming to?
15. What does God challenge us to be? Why?
16. What is our responsibility as it relates to bearing the image of Christ?
17. With what are believers redeemed from their sins?
18. When was Christ chosen and revealed? Why?
19. When are we tempted by evil desires? Why?
20. In practical terms, what does it mean to be holy?
21. Why is being holy difficult?

22. Why do we try so hard to fit in and be accepted by the world?
23. What truth should we obey in order to purify ourselves?
24. How does a person make the pursuit of godliness a family priority?
25. How do we know that we have been chosen?