

Exegesis of I Peter

Three main themes in I Peter.

1. I Peter recalls us to the heavenly and eternal outlook, and reminds Christians that they are but strangers and pilgrims here. - against being too worldly-minded.
2. When relief from physical disease and provision of physical comfort are treated as primary, I Peter reminds us that holiness matters more, and that all who would follow Christ must, in a selfish and sinful world, be prepared to suffer for righteousness' sake, and to recognize that God uses suffering for the highest good.
3. When moral standards decline and young converts are tempted to spend their enthusiasm more in words than in deeds, I Peter challenges us to express our Christianity in transformed behaviour in relation to our fellowman.

(Tyndale)

(2)

1 Peter

Verse 1

- chosen out, selected, of those chosen out by
God for the rendering of special service to
Him. (South)

chosen, esp. of those whom God has chosen
from the generality of mankind and drawn to
Himself - since the best is usually chosen,
choice, excellent. (A&G)

Lit. signifies picked out, chosen (
from, , to gather, pick out).
(Vine)

- a stranger settled in a town or region
for a time without making it his permanent
residence, a sojourner: so in a spiritual
sense of those who are on the earth for a
time, whose real home is heaven.
(Souter)

- verb form - stay for a short time in a strange
place.

noun - stranger, exile, sojourner, of the
Christians who are not at home in this
world. (A & G)

(3)

1 Peter

- an adjective signifying sojourning in a strange place, away from one's own people - (from, expressing a contrary condition, and to sojourn; , a people)
(Vine)

- lit. scattering abroad of seed by the sower: hence dispersion, used especially of the Jews who had migrated and were scattered over the ancient world. (Souter)

, throughout and and to sow seed. The word in general is suggestive of the effects of the scattering in the sowing of the spiritual seed of the Word of life. (Vine)

- (1) Peter salutes the Christians and reminds them of their election, consecration, and forgiveness, and prays for their increase of grace and peace.

Describes the Christian church - 1 - they are exiles, i.e., exiles from their true fatherland which is in heaven, and have here no abiding city. They are- 2- of the dispersion - The Greek word originally denoted "the Jews dispersed in the world outside Palestine." Here it is applied figuratively to the Christians who, through the Jews rejection of the Messiah, have become the true Israel,

(4)

and form a dispersion from the heavenly
Jerusalem.

The apostle packs into his greeting to the
exiles an amazing wealth of Christian truth.
It practically encompasses the major elements
of the biblical revelation; God the Father
and Ordainer, Jesus Christ the Saviour and
Lord, and the Holy Spirit, the Consecrator,
Perfector and Sanctifier.

The greeting from beginning to end is set
within the context of a God-initiated
revelation which was made known through
Jesus Christ and effectuated by the Holy
Spirit.

(Our Pontus - Irving)
(Interpreters Bible)

(2)

Greeting: His readers, though temporarily
scattered, are all chosen of God, according
to His predetermined intention and by the
sanctifying work of the Spirit, to share in
a new obedience to His will, and in the cleansing
and the consecration which are made theirs
through the sacrifice of Jesus Christ.

Christians are challenged by Peter's opening address to think of themselves as citizens of heaven, and only strangers and pilgrims here. (Sets the mood and lays foundation for all that follows - basis of his appeals).
(Tyndale)

- (3) This whole characterization (vss 1 and 2) states what Peter regards the readers to be, and what they are to consider themselves to be while Peter speaks to them.

They are "foreigners elected by God" and thus made his own. The whole eternal elective act of God is suggested by this verbal.

Strangers are persons who belong to some other land and people, who are temporarily residing with a people to whom they do not belong.

They never expect to become natives. They do not want to be considered or treated as natives.

- Aliens are often held in contempt by the natives among whom they dwell. "Elect" foreigners - Peter exalts his readers far above the natives among whom they live.

In fact, God's election has made the Christians "foreigners to the rest. At one time these Christians were common natives and lived on the same low level as the rest; now they are such no longer. (Suddenly, natives become foreigners in their own country).

They are small, scattered minorities surrounded by great, pagan majorities.

Dispersion - it implied that the real home of these Jews was their Holy Land, which alone they could love as such, to which their hearts were ever drawn. When this word is applied to Christians, "Dispersion" implies that heaven is their true home, that the earth and the world are to them a foreign land which they would at any time gladly leave for their home above.

- Peter includes the condition of the Christians in the localities named in the Father's foreknowledge. They are entirely what they are in accord with God's foreknowledge.
(Lenski)

- (4) "... Chosen out of the whole world in accordance with God's foreknowledge to their fitness, to undergo the hallowing of His Spirit, and with a view to their reception into His church. For the result, and therefore the purpose, of their election is that they may profess obedience and receive the outward sign of sprinkling, being baptized into the death of Jesus Christ.

verse 1, continued

The collocation of strangers and scattered implies that this scattering, which in the case of the type (Israel) was God's punishment for sin, will not be permanent for the antitype. For the Christian church the Jewish hope of ingathering will be fulfilled as is indicated by the emphatic
(EGT)

- (5) Correct: the elect who are strangers - instead of continuing elect with according to the foreknowledge --

Sojourners: The preposition in composition, implies a sense transitoriness, as of one who passes by to something beyond
(Vincent)

- (6) As a result of persecution against Christians at Jerusalem, Christians were forced to leave their homes and flee to
o other towns. This is what is called the dispора of the twelve tribes. It is the scattering of the persecuted Jerusalem believers. Diaspora means the sowing throughout the world. The Lord wanted others to have the seed of the Gospel sown in their hearts. But how could that be accomplished if it were not for the diaspora?

- (7) - Christians have been providentially sown by the great Sower, to become themselves disseminators of the gospel story. We have been providentially placed by God in the midst of the unsaved.
(Wuest)

- (8) It happens again and again in the New Testament that the true greatness and wonder of a passage lies not only on the surface, but in the ideas and the convictions which lie behind it, and out of which it is written. That is particularly so of this passage.

It is quite clear that this letter was written to Gentiles. The outstanding thing about this passage is that it takes words and conceptions which had originally applied only to the Jews, The Chosen Nation, and applies them to the Gentiles. "God created the Gentiles to be fuel for the fires of hell."

There was a time when it was possible to speak of Israel as the Chosen People, to the exclusion of all other nations. But the Jews failed in the purposes of God. All the privileges which had once belonged to Israel now belonged to the Christian church.

Verse 1 continued

Two Great Titles of Christians:

- (1) Chosen People of God - uplift
specially chosen.

Challenge and responsibility - God always chooses for service. The honor which God gives a man is the honor of being used for His plans and for His purposes.

- (2) Exiles of Eternity - We must be in the world in the realest sense and at the same time not of the world in the realest sense. The Christian must be apart from the world, but never be aloof from the world.

Wherever the exiled Jew settled, his eyes were toward Jerusalem. In foreign countries his synagogues were so built that, when the worshipper entered to worship, he was facing towards Jerusalem.

This means that the Christian sees all things in the light of eternity and he sees life as a journey towards God. "The world is a bridge. The wise man will pass over it, but he will not build his house upon it."
(Barclay)

Verse 2

Note prepositions:

- according to
- in, through
- unto

All of this (vs 1 - being selected, strangers and scattered) is according to the foreknowledge of God the Father, operated or made effectual through the sanctification of The Spirit, for the purpose of obedience and sprinkling by the blood of Christ.

Note the Trinity:	God the Father	- foreknowledge
	God the Spirit	- sanctification
	God the Son	- obedience and sprinkling

- I. Christians are 1 - selected - elect
2 - strangers - foreigners
3 - scattered - sown

II. Basis of this is God's foreknowledge

III. Power of this is Spirit's Sanctification

IV. Purpose of this is obedience and sprinkling

verse 2, continued

- foreknowledge -

verb: I get to know (I learn)

beforehand (a) I know previously (b) I designate
before (to a position or function) 1 Peter 1:20

(Souter)

verb: Romans 8:29, the foreknowledge of God is the basis of His foreordaining counsels.

Noun: used only of Divine foreknowledge.

Foreknowledge is one aspect of omniscience; it is implied in God's warnings, promises and predictions, See Acts 15:18. God's foreknowledge involves His electing grace, but this does not preclude human will. He foreknows the exercise of faith which brings salvation. Paul stresses especially the actual purpose of God rather than the ground of the purposes, see Gal. 1:16; Eph. 1:5, 11. The Divine Counsels will ever be unthwartable. (Vine)

- The process of making or becoming set apart, holy.
set apart by (or for) the God. (Souter)

Sanctification is used (a) of separation to God, (b) the course of life befitting those so separated. Sanctification is that relationship with God into which men enter by faith in Christ, and to which their sole title is the death of Christ.

Sanctification is also used in the New Testament of the separation of the believer from evil things and ways. This sanctification is God's will for the believer, 1 Thess. 4:3, and His purpose in calling him by the Gospel, 4:7, it must be learned from God, ver. 4, as He teaches it by His Word, John 17:17-19, and it must be pursued by the believer, earnestly and undeviatingly, 1 Tim. 2:15, Heb. 12:14. For the holy character is not vicarious, i.e., it cannot be transferred or imputed, it is an individual possession, built up little by little, as the result of obedience to the word of God, and of following the example of Christ. - Matthew 11:29, Phil. 2:5, Eph. 4:30, in the power of the Holy Spirit, Romans 8:13, Eph. 3:16.

The Holy Spirit is the agent in sanctification,

verse 2, continued

Romans 15:6, 2 Thess. 2:13; 1 Peter 1:2. The sanctification of the Spirit is associated with the choice, or election, of God; it is a Divine Act preceding the acceptance of the Gospel by the individual.

Every believer is sanctified in Christ, thus sainthood, or sanctification is not an attainment, it is the state into which God, in grace, calls sinful men, and in which they begin their course as Christians. (Vine)

- obedience

- under,

- to hear

verb - to listen, attend, and so, to submit,
to obey (Vine)

sprinkling, as a symbolic purification -
verb: I sprinkle and thus purify.
(Souter)

(1) In the Greek, the word elect opens Peter's description of his readers, and indicates their relation to God.

Three successive phrases follow which significantly mention the names of the Trinity, and indicate that they all cooperate to bring about men's participation in a heavenly destiny.

Election originates in God the Father, in His eternal will and purpose. His foreknowledge includes the thought of His fore-ordaining. This choice and purpose of God take effect through the activity of the Spirit, who deals with men in sanctification to set them apart and make them fit for this heavenly calling.

The end in view is obedience - that the elect should serve the divine pleasure. Participation

also
r to

tion in its

I say that the sprinkling is mentioned last. This possibly suggests that the cleansing virtue of Christ's death is available, and will be needed, until the end of our earthly pilgrimage. Our calling is to obey.

Verse 2 continued

Peter concludes his salutation with the prayer that his readers may increase in personal experience of the character and benefit of God's dealings with men in Christ and by the Spirit. (Tyndale)

(2) The phrases modify the entire dative: - They are such "in accord with God's foreknowledge . . ." Peter includes the condition of the Christians in the localities names in the Father's foreknowledge. They are entirely what they are in accord with God's foreknowledge.

Sanctification - is a word that expresses an action, the Spirit's work of setting apart for God.

in the third phrase points to intention and to result. "Sprinkling" - The phrase recalls Ex. 24:7,8: When the people heard what Moses read they said, "All that the Lord hath said we will do and be obedient," and then Moses sprinkled them with blood. This explains why obedience precedes sprinkling.

The sanctifying work of the Spirit leads to obedience. By using Peter obtains the connotation of submission as it appears also in Ex. 24:7.

Since sprinkling is placed last we should include ... the constant cleansing from sin.

Sprinkling is the application of Christ's sacrificial blood.

Living in obedience and constantly being cleansed with Christ's blood, we are what God intends us to be; total strangers to the world of men around us, ~~wherever~~ we may live.

Multiplied - "may grace and peace be made yours in a multitude of ways." (Lenski)

(3) - according to, root meaning is down, which gives the idea of domination,. This choice out from a number was dominated by the foreknowledge of the Father. This is the first step in the act of God bringing a sinner into the place of salvation.

Foreknowledge refers to that counsel of God in which after deliberative judgement certain from among mankind were designated to a certain position, that position being

verse 2, continued

defined by the context.

Obedience is not the obedience of the saint, but that of a sinner to the Faith, for this act is answered by his being cleansed in the precious blood of Jesus.
(Wuest)

(4) Chosen and destined - On this word elect depend the three following phrases. The reader's choice, consecration, and forgiveness were all a part of God's great plan.

Through Sanctification of the Spirit means "in virtue of hallowing by the Spirit."

The purpose of their election was that they might be obedient to Christ and might be forgiven by his sacrifice.
- refers to the inauguration of the covenant at Sinai.

Here the sacrificial metaphor of sprinkling is to be interpreted spiritually. It means: with a view to sharing in the blessings of Christ's sacrifice which inaugurated the new covenant between God and his people. For the blood is the life, and Christ's blood means his sinless life consecrated to God in death for us men and our salvation.

Exposition: The divine initiative had sought them out while they were sinners. What they now are they had been made by a power beyond their own human energy or initiative. On the surface they may appear a rather pathetic group of aliens without dignity or promise. Yet these are special people who are different from others. It was God's marvelous counsel and favor which was at the basis of their status and vocation.

In the life of the Christian, as in the life of the church, there is something strongly mysterious at work. The whole Christian movement is not at the mercy of men, nor is it something which men support and protect. The sovereign and holy love of God in Christ Jesus is the unshakeable foundation of all things.

The common tendency among men, even Christians, is to judge the church by the standards of the market place. But the secret of the elect community is not to be found in its external or organizational aspects. Seen from the "inside", it cannot be judged by what it seems on the surface.

Verse 2 continued

- Their election is to result in a life of obedience to Jesus Christ, because they have been bound to him in a blood covenant.

- In Peter's mind election and sanctification go together. The election has started, and yet it is being continued by the power of the Spirit, who not only calls, but continues to make the election more effective. Election is an act, but it also involves a process.

Grace and Peace Be Multiplied - we can never have enough of grace and peace. Grace is the first and last word of the Gospel; and peace - perfect spiritual soundness - is the finished work of grace. (Interp. Bible)

(5) The three clauses - according to . . . through . . . unto . . . qualify elect

- The use of nouns instead of verbs is characteristic of the Epistle. The same idea (foreknowledge) is expressed more elaborately by Paul in Rom 8:29.

Sanctification: being elect they are within the sphere of the proper work of the Holy Spirit.

Obedience: The goal or purpose of their election. Obedience is a technical term. This obedience implies a change of mind in Jew and Gentile, which is effected by the sprinkling of the blood of Christ.

They are now cleansed from sin, which is disobedience. Jesus Christ, the mediator of the New Covenant; sprinkles those whom God selected with his own blood, as Moses sprinkled the children of Israel who had promised obedience with the blood of oxen.

Grace and Peace are multiplied to match the growth of hostility with which the Christians addressed are confronted. (EGT)

(6) According to: "in pursuance of; along (down) the direction of."

The betokens the origin, and enduring pattern after which, the conditional and abiding element in which, and , the result of which.

Verse 2, continued

Unto: results as regards us - the fruit which we are to bring forth, and the state into which we are to be brought.

Sprinkling - admission into and standing in that covenant, whose atoning medium is Christ's blood. Ex. 24:8 is the only occasion on which the blood was thus sprinkled on persons. But we need not confine the virtue of the sprinkling to admission into the covenant. Doubtless its purifying power, especially as connected with obedience, is also in the mind of the Apostle.

The death of Christ is not only, as looking back on the past, a propitiation for sin, thereby removing the obstacle which stood in the way of God's gracious purpose towards man, - but also looking forward to the future, a capacitating of us for the participation in God's salvation: just as Israel, sin having been atoned for by the sacrifice itself, was admitted into the actual state of reconciliation by the sprinkling on them of the sacrificial blood.

- By this description of the readers, an anticipation is given of the whole train of thought in the Epistle: the aim of which is to impress the blessed certainty of salvation, and with that, the obligations incurred by receiving God's gift. (Alford)

(7) God the Father - implies that the relation contemplated by the divine foreknowledge is a new relation of sonship.

In Sanctification - the spiritual state in which the being elected to salvation is realized.

Note the 3 prepositions: the ground, sphere, and end of spiritual sanctification. (Vincent)

(8) of the election of believers the Apostle here speaks in its origin, its progress, and its consummation. He views it as a process which must extend through the whole life, and connects its various stages with the three Persons of the Trinity. Peter makes it plain for us the share which Father, Son, Spirit bears in the work of human salvation.

- It is thus that the believer's life begins, grows and is perfected.

- In this passage we are carried back beyond the ages into the Divine council-chamber, and we find the whole course of human history naked and open before the eyes of the all-seeing.

Verse 2, continued

- to limited humanknowledge the course of the world has ever been, just ever be, full of darkness, perplexities. Men gaze upon it as they do upon the wrong side of a piece of tapestry as it is woven. At the end, the web will be reversed (like trying to read a letter held up to a mirror).

- In the call according to God's foreknowledge the believer is not perfected. He must live worthily of his calling. To be made holy is his great need.

Grace and Peace multiplied - There must ever be growth as the sign of life. Let them hold fast the grace already received, and more would be bestowed.

Grace for grace is God's role of giving, new store for what has been rightly used. (EB)

(9) Election's source - foreknowledge of God
Election's sphere - sanctification of Holy Spirit
Election's sign - A double sign - obedience and sprinkling.. The sign and proof of being among the "elect" is not an empty prating of how secure we are once we have believed, but rather how sensitive we are to the principle and practice of obedience to the Saviour we have trusted.

This obedience is made possible by a continuous reliance upon the merits of the Saviour, "the sprinkling of His blood."
(Rees)

(10) The election of the Father in eternity is made effectual through the work of the Spirit in time. That which is election in the Father, appears as sanctification in the work of the Spirit. The root idea of the Word is just separation from common uses to the service of God.

We cannot do this without the Spirit. From Him comes the first conviction that we are wrong, and the indication of the infirmity, or weight, or evil, from which we must get free. From Him comes the in-filling with the love and life of God, which is inseparably connected with each act of consecration. And out of all this there will unfold the fair life of obedience, which is the perfected blossom of the hidden subsoil root of election. Election is the root; the grace of the Spirit, the atmosphere; obedience, the flower. (Election, like root of tree- unseen, hidden, but is the source, origin life)

Sprinkling : Here, then, is the Trinity - Father, Son, and Spirit - all engaged in the work of lifting us from the bondage of corruption into a life wherein we shall

verse 2, continued

as much love to do right as now to do wrong.

Very fitly does this mention of the blood follow that of obedience, as if to remind us that the best obedience, could not avail to save us apart from the previous blood, and that our best acts need sprinkling.

"The very tears of the purest repentance, unless they be sprinkled with this blood, are impure. All our washings without this are but washings of the blackamoor - labour in vain." Jer. 2:22; Job 9:30,31 Psa. 51

(F. B. Meyer)

15.2

1 PETER

10

Notes Propositions:

KATÀ - according to

ΕΝ - in, through

ΕΙΣ - unto

All of this (us) - being ^{selected} ~~chosen~~, strangers & scattered) is according to the foreknowledge of & the Father, operated or made effectual through the ~~sanctification~~ sanctification of the Spirit, for the purpose of obedience & sprinkling by the blood of X

Note the Trinity: & the Father = ~~fore~~ foreknowledge
& the Spirit = sanctification
& the Son = obedience & sprinkling

I Xians are 1- Selected - elect
2- Strangers - foreigners
3- Scattered - sojourn

II - Basis of this is & 's foreknowledge

III - Power of this is Spirit's Sanctification

IV - Purpose of this is obedience & sprinkling

start here

πρὸ γινώσκω = foreknowledge -

verb: I get to know (I learn)

beforehand & I know previously
& I designate before (to a position or function). 1 Peter 1:20
(Soter)

Vs 2

Verbs: Rom. 8:29, the foreknowledge of God is the basis of His forwarding counsel.

Verbs: used only of Divine foreknowledge.

Foreknowledge is one aspect of omniscience; it is implied in God's warnings, promises & predictions.

See Acts 15:18. God's foreknowledge involves His electing grace, but this does not preclude human will. He foreknows the exercise of faith which brings salvation. Paul stresses especially the actual purpose of God rather than the ground of the purpose of God, see Gal. 1:16; Eph. 1:5, 11. The Divine Councils will ever be unthwartable. (Vine)

ἁγιασμός - the process of making or becoming set apart, holy.

- ἁγιος - set apart (by (or for) the God). (Souther)

Sanctification is used of separation to God, the course of life befitting those so separated.

Sanctification is that relationship of God into which men enter by faith in Christ, & to which their sole title is the death of Christ.

Sanctification is also used in N.T. of the separation of the believer from evil things & ways. This sanct. is God's will for the believer, (Mess. 4:3, & His purpose in calling him by the Gospel, 4:7; it must be learned from God, ver. 4, as He teaches it by His Word, Jno. 17:17, 19, & it must

(17)

be pursued by the believer, earnestly & unceasingly,
1 Tim. 3:15; Heb 12:14. For the holy character is not
vicarious, i.e., it cannot be transferred or
imputed, it is an individual possession, built up,
little by little, as the result of obedience to the word
of God, & of following the example of Christ - Matt 11:29,
Phil 2:5, Eph 4:30, in the power of the Holy Spirit,
Rom. 8:13; Eph 3:16.

The Holy Spirit is the Agent in sanctification,
Rom 15:16; 1 Thess 5:13; 1 Peter 1:2. The sanctification of
the Spirit is associated w/ the choice or election, of God;
it is a Divine Act preceding the acceptance of the Gospel
by the individual.

Every believer is co-sanctified in Christ, thus sainthood
or sanctification is not an attainment, it is the state
into which God, in grace, calls sinful men, & in which
they begin their course as Christians. (Vine)

ὑπακοήν - obedience

ὑπο - under; ἀκούω - to hear

Verb = to listen, attend, & so, to
submit, to obey.

(Vine)

παρτίσιον - sprinkling, as a symbolic purification -

Verb = I sprinkle & thus purify.
(Souter)

① In the Greek the word elect opens Peter's description of his readers, & indicates their relation to God.

Three successive phrases follow which significantly mention the names of the Trinity, & indicate that they all cooperate to bring about men's participation in a heavenly destiny.

Election originates in God the Father, in His eternal will & purpose. His foreknowledge includes the thought of His foreordinance. This choice & purpose of God take effect thru the activity of the Spirit, who deals w/ men in sanctification to set them apart & make them fit for this heavenly calling.

The end in view is obedience - that the elect should serve the divine pleasure. Participation in such a destiny requires also the sprinkling & the blood of Jesus X. This can refer to the sealing of the new covenant, & to participation in its benefits & obligations (Eph. 2:13-8).

It is noteworthy that the sprinkling is mentioned last. This possibly suggests that the cleansing virtue of X's death is available, & will be needed, until the end of our earthly lives, for the heavenly calling is to obey.

Peter concludes his salvation w/ the prayer that his readers may increase in personal experience of the character & benefit of O's dealings w/ men in X & by the Spirit. (Synedale)

⑤ The phrases modify the entire sentence. They are such "in accord w/ O's foreknowledge..." Peter includes the condition of the Xians in the localities names in the Father's foreknowledge. They are entirely what they are in accord w/ O's foreknowledge.

Sanctification is a work that expresses an action, the Spirit's work of setting apart f O.

It's in the third phrase point to intention & to result. "sprinkling..." - the phrase recalls Ex 24:7, 8: when the people heard what Moses read they said "all that the Lord hath said we will do & be obedient," & then Moses sprinkled them w/ blood. This explains why obedience precedes sprinkling.

The sanctifying work of the Spirit leads to obedience by using ὑπακοή Peter ~~often~~ obtains the connotation of submission as it appears also in Ex. 24:7

Since sprinkling is placed last we should include ... the constant cleansing from sin.

Sprinkling is the application of X's sacrificial blood. Living in obedience & constantly being cleansed w/ X's blood, we are what O intends us to be: total transfers to the world of men around us, wherever

we may live.

Multiplied = "may grace & peace be made yours in a multitude of ways." (Jenski)

- (3) Katō = according to, that meaning is down, which gives the ~~the~~ idea of domination. This choice out from a number was dominated by the foreknowledge of the Father. This is the first step in the act of bringing a sinner into the place of salvation.

Foreknowledge refers to that counsel of God in which after deliberative judgment certain men among mankind were designated to a certain position, that position being defined by the context.

Obedience is not the obedience of the saint, but that of a sinner to the Faith, for this act is answered by his being cleansed in the precious blood of Jesus. (Wuest)

(4) Chosen & destined - On this word elect depend the three following phrases. The reader's choice, consecration, & forgiveness were all a part of God's great plan.

Thru Sanctification of the Spirit means "in virtue of hallowing by the Spirit."

The purpose of their election was that they might be obedient to Christ & might be forgiven by his sacrifice. - refers to the inauguration of the Covenant at Sinai.

See the sacrificial metaphor of sprinkling (16) is to be interpreted spiritually. It means: as a view to sharing in the blessings of X's sacrifice which inaugurated the new covenant between O & his people. For the flood is the life, & X's flood means his sinless life consecrated to O in bath for us men & for our salvation.

Exposition: The divine initiative had sought them out while they were sinners. What they ~~now~~ ^{now} are they had been made by a power beyond their own human energy or initiative. On the surface they may appear a rather pathetic group of aliens without dignity or promise, yet these are special people who are different from others. It was O's marvellous counsel & favour which was at the basis of their status & vocation.

In the life of the Xian, as in the life of the Church, there is something strongly mysterious at work. The whole Xian movement is not at the mercy of men, nor is it something which men support & protect. The sovereign & holy One of O in X Jesus is the unshakable foundation of all things.

The ~~common~~ common tendency among men, even Xians, is to judge the Church by the standards of the market place. But the secret of the elect community is not to be found in its external or organizational aspects. Seen from the "inside,"

it cannot be judged by what it seems on the surface. (17)

— Their election is to result in a life of obedience to Jesus X, because they have been found to him in a blood covenant.

— In Peter's mind election & sanctification go together. The election has started, & yet it is being continued by the power of the Spirit, who not only calls, but continues to make the election more effective. Election is an act, but it also involves a process.

Grace & Peace Be Multiplied — We can never have enough of grace & peace. Grace is the first & last word of the Gospel; & peace — perfect spiritual ~~ministry~~ soundness — is the finished work of grace. (Interp. Bible)

⑤ The ~~be~~ three clauses — according to ... Through ... unto ... qualify elect

— The use of nouns instead of verbs is characteristic of the Epistle. The same idea (foreknowledge) is expressed more elaborately by Paul in Rom 8:29.

Sanctification: being elect they are within the sphere of the proper work of the Holy Spirit.

Obedience: The goal or purpose of their election. Obedience is a technical term. This obedience implies a change of mind in Jew & Gentile, which is effected by the sprinkling of the blood of X.

They are now cleansed from sin, which is disobedience. Jesus X, the mediator of the New Covenant, sprinkles those whom God selected w/ his own blood, as Moses sprinkled the children of Israel who had promised obedience w/ the blood of oxen.

Grace & Peace are multiplied to match the growing hostility w/ which the Christians addressed ~~are~~ are confronted. (EGT)

⑥ according to: - "in pursuance of; along (down) the direction of."

The KATA betokens the origin, & enduring pattern after which, — EV, the conditional & abiding element in which, & E'S, the result of which.

unto: results as regards us — the point which we are to bring forth, & the state into which we are to be brought.

sprinkling = admission into & standing in that Covenant, whose atoning medium is X's blood.

Eph 4:8 is the only occasion on which the blood was thus sprinkled on persons. But we need not confine

the virtue of the sprinkling to admission into (19)
the covenant. Doubtless its purifying power,
especially as connected w/ obedience, is also in the
mind of the Apostle.

The Death of X is not only, as looking back on
the past, a propitiation for sin, thereby removing the
obstacle which stood in the way of O's gracious
purpose towards man, — but also also, looking
forward to the future, a capacitating of us
for the participation in O's salvation: just as
Israel, sin having been atoned for by the sacrifice
itself, was admitted into the actual state of
reconciliation by the sprinkling on them of
the sacrificial blood.

— By this description of the readers, an
anticipation is given of the whole train of thought
in the Epistle: the aim of which is to impress the
fleshy certainty of salvation, & w/ that, the
obligations incurred by receiving O's gift.
(Alford)

(7) O The Father — implies that the relation contemplated
by the divine foreknowledge is a new relation of sonship.

In Sanctification = the spiritual state in which
the being elected to salvation is realized.

Note the 3 prepositions: The ground, sphere &
end of spiritual sanctification. (Vincent)

⑧ of the election of believers the Apostle here speaks in its origin, its progress, & its Consummation. He views it as a process which must extend through the whole life, & connects its various stages w/ the Three Persons of the Trinity. Peter makes it plain for us the share which ~~the~~ Father, Son, Spirit bear in the work of human salvation.

— It is true that the believer's life begins, grows & is perfected

— In this passage we are carried back beyond the ages into the Divine Council-Chamber, & we find the whole course of human history naked & open before the eyes of the All-seeing.

— To limited human knowledge the course of the world has ever been, must ever be, full of darkness, perplexities, men gaze upon it as they do upon the wrong side of a piece of tapestry as it is woven. At the end, the web will be reversed [like trying to read a letter held up to a mirror]

— In the call according to O's foreknowledge the believer is not perfected. He must live worthy of his calling. To be made holy is his great need.

— ~~That~~ Grace Place multiplied — There must ever be growth as the sign of life. Let them hold fast the grace already received, & more would be bestowed.

Grace for grace is God's ~~the~~ rule of giving,
new store for what has been rightly used. (EB)

- ⑨ Election's Source = foreknowledge of God
 Election's Sphere = Sanctification of Holy Spirit
 Election's Sign - a double sign = Obedience +
 sprinkling. The sign & proof of being among
 the "elect" is not an empty prating of how secure
 we are once we have believed, but rather how
 sensitive we are to the principle & practice of obedience
 to the Saviour we have trusted.

This obedience is made possible by a
 continuous reliance upon the merits of the Saviour,
 "the sprinkling of His blood." (Rees)

- ⑩ The election of the Father in eternity is made effectual
 thru the work of the Spirit in time. That which is
 election in the Father, appears as sanctification in the
 work of the Spirit. The root idea of the Word is just
 separation from common uses to the service of God.

We cannot do the work of the Spirit. From Him
 comes the first ~~and~~ conviction that we are wrong; &
 the indication of the infirmity, or weight, or evil,
 from which we must get free. From Him comes the
 in-filling w/ the loves life of God, which is
 inseparably connected w/ each act of consecration.
 And out of all this there will unfold the fair

life of obedience, which is the perfected blossom of the hidden subsoil root of election. Election is the root; the grace, the Spirit, the atmosphere; obedience, the flower. [Election, like root of tree - unseen, hidden, but it is the source, origin life]

Sprinkling :: Here, then, is the Trinity - Father, Son, & Spirit - all engaged in the work of lifting us from the bondage of corruption into a life wherein we shall as much love to do right as now to do wrong.

Very fitly does this mention of the blood follow that of obedience, as if to remind us that the best obedience could not avail to save us apart from the precious blood, & that our best acts need sprinkling.

"The very tears of the purest repentance, unless they be sprinkled w/ this blood, are impure. All our washings w/out this are but washings of the ~~blackboard~~ blackboard - labour in vain!" Jer 2:22; Job 9:30,31

Psa 51.

(F.B. Meyer)

I Peter 1:6

- exult, full of delight - wild joy, ecstatic delight
- short, of degree, light, slight, little.
- it is necessary, inevitable -
- pain, grief.
- many colored, particolored - plurality as well as difference seems sometimes to be suggested.
- trial, try test, explore noun- probation

- (1) Manifold - Literally the word means variegated, changeable, diversified, Peter employs it again in 4:10, of the grace of God. The word gives a vivid picture of the diversity of the trials, emphasizing this idea rather than that of their number, which is left to be inferred.

Temptations- It embraces all that goes to furnish a test of character. (Vincent)

- (2) The trials of Christians sort out those who are really full of faith from the others. Those who give up under trials of many kinds will prove to be not true gold and will not receive the inheritance. (Cambridge)

- (3) Wherein - refers not to "the last time", but to the fact of being kept.

If need be - God may see it to be necessary that ye sorrow.

Trials - chiefly, oppositions by the wicked, whether persecutions by the civil power or slander, and the difficulties to which these led, as poverty or disarrangement of business.

Temptations in the sense of proofs or tests. The afflictions were really permitted for the purpose of putting their faith to a sufficient strain to prove its genuineness and to make it stronger. Complaining under trials is proof that the complainer needed them, and that a few more might not be amiss. (American)

- (4) While we wait for this inheritance, joy despite trials, these trials only refining us like gold.

Peter says that in this whole period we ever and ever exult, jubilate, celebrate and do this in spite of the fact we are subject to grief in manifold trials.

Verse 6 Continued

Two points are touched upon in connection with this grief: It is only for a little while, it will soon cease; it occurs only when God finds it necessary. In this wicked world, where we live as foreigners, our trials are "manifold" being now of one kind, now of another. They often hurt severely, yet we keep on jubilating and celebrating - cf Acts 6:41, 42 (Lenski)

- (5) The particular meaning here is, that the hope which they had of their future inheritance enable them to rejoice even in the midst of persecutions and trials. It not only sustained them, but it made them happy.

If need be - there was some good to be accomplished by them - there might be things in our character which God designed to correct by trials.

These might have consisted of poverty, persecution, sickness or the efforts of others to lead them to renounce their religion, and to go back to their former state of unbelief. Any or all of these would try them, and would show whether their religion was genuine.
cf - Isaiah 28:23-29 (Barnes)

- (6) Unceasing joy, especially when the purpose of the trials in relation to the expected consummation is realized. God allows trials in order to find out by testing the genuine element in men's professed faith. In God's eyes such true faith is more precious than pure gold, which similarly has its genuineness tested and demonstrated by fire -

In the face of darkness and pain of earthly circumstance His people have trusted Him as God's Christ and proved His power to guard them and to fill them with joyful hope.

Season - emphasizes the short duration of all earthly trial compared with the eternal reward - 2 Cor. 4:17

The word suggests a probable reference to the kind of divine necessity that Jesus Himself saw in His own sufferings. Such trials

are sometimes a "must" for God's people if His will is to be done.

Trials: undeserved suffering from without

Heaviness: There is here full, frank recognition that earthly trials cause deeply felt mental distress.

Such experience is the very circumstance in which to prove also the unique character of true Christian rejoicing.

(Tyndale)

- (6) These trials indicate the precious nature of salvation. Those who suffer "for righteousness sake" may rest assured and rejoice in the very fact, because only the righteous feel the opposition of unrighteous powers. The fact that Jesus Christ suffered was proof that he was loyal to His Father's will.

The followers of Christ may well rejoice in suffering, for therein they share in the life He lived and in the redemptive action which He inaugurated and still continues.

(Interpreters' Bible)

- (7) It is now that Peter comes to the actual situation in life which his readers found themselves. Their Christianity had always made them unpopular, but now they were facing the threat of almost certain persecution.

Three reasons why they can stand anything that may come to them:

- 1 - Because what they are able to look forward to.
- 2 - If they remember that every trial is a test.
- 3 - Because at the end of it, when Christ appears, they will receive from Him praise and glory and honor.

(Barclay)

- (8) of Christ: "He began to be sorrowful and very heavy." It was only through the darkness of that garden that He could pass upward to the glory of the Resurrection morn.

Manifold: The new convert became the target for every weapon, hurled from every quarter.

Three sources of trials: those brought on by others; those caused by our own sins, mistakes and indiscretions;

and those sent directly to us from God, our Father.

Joy: of such joy there are two sources:

- 1 - understanding the nature and meaning of trial;
- 2 - the soul's love and faith in its unseen Lord.

For a season: The great husbandman is not always threshing. The showers soon pass. Weeping may only tarry for the few hours of the short summer night: it must be gone at daybreak.

Purpose: There is utility in every trial. It is intended to reveal the secrets of our hearts; to humble us and prove us; to winnow us as corn is shaken in a sieve; to detach us from the earthly and visible

(F. B. Meyer)

1 Peter 1:7

(1) Trial - - only here and James 1:3 -

Proof - The word means a test. The sense here is the result of the contact of faith with trial, and hence the verification of faith. The expression is equivalent to your approved faith. The comparison is between approved faith and gold.

Tried - The verb is used in classical Greek of assaying or testing metals, and means to approve or sanction upon test. It implies a proof with a view to determine whether a thing be worthy to be received.

This word could never be used of Satan, since he never proves that he may approve nor tests that he may accept.

(Two words for Try - one means with a view to breaking down - the hope of breaking down. This one means with the hope of accepting and approving.)

Might be found -
the result of scrutiny.

- indicates discovery as
(Vincent)

- (2) Trial: "the tried (or proved) part," i.e. what is genuine in your faith. If temporal gold is worth the trouble of refining, how much more the faith which has eternal value.

Unto Praise: God's, not man's. We should ~~as~~ live that Christ would approve our life.

Such trials are meant to discipline and prove us.
They yield fruits of righteousness. Hebrews 12:11
(Interpreters' Bible)

- (3) That - "in order that" indicates the purpose of thus being put to grief. Just as men use fire to distinguish true gold from counterfeit, so God uses trials to distinguish genuine faith from superficial profession.

Since faith is in God's sight much more precious, and has, when genuine, imperishable value, it is understandable that God should similarly use the fires of trial to discover and to demonstrate where true faith exists. So the trials of our earthly experience are not to be regarded as strange or surprising, but as providentially ordered for divine and eternal ends.

The Praise and Honor and Glory which such genuine faith will secure in the day of full disclosure will be given to the true believers by the approving Lord.

Appearing: Revelation - the visible unveiling or disclosure of someone who has been all the time spiritually and invisibly present.
(Tyndale)

- (4) In the fiery oven the straw burns, but the gold is purified. The fire does not lessen the gold but makes it pure and bright, removing any admixture. (Lenski)
- (5) It is not faith, but faith proved to be genuine that is more precious than gold.

Found - the result of searching (American)

- (6) When a man has what he believes may be gold it is very important to test it to see if it is genuine - same with diamond or other precious substance - How much more important and eager should we be to have our professed faith tested to see if its true, worth anything -

(D)

verse 7, continued

From vs 6 and 7 we learn:

I. It is Desirable That the Faith of Christians be tried. (1)
to know whether that which appears to be religion is
genuine. There is much which appears to be gold, which is
of no value

(2) Is is desirable in order to show its true value.
How much is the gold worth? Religion claims to be of more
value to man than anything else. It asserts the power to
do that for the intellect and heart which nothing else
can. It is very desirable, therefore, that in these
various situations it show its power.

(3) It is desirable that true religion should be
separated from all alloy.

II. It takes various methods of trying His people - "manifold".

III. Religion will bear any trial which may be applied to it,
as gold will bear the action of fire.

IV. Religion is imperishable in its nature.

(Barnes)

(8) The trials which come to a Christian are meant to enable
him to emerge stronger and clearer and firmer than before.
The rigours which the athlete has to undergo are not
meant to ~~make him collapse~~ they are meant to develop
more strength and staying power.

Manifold - many-colored. Peter uses this word only
once again in 4:10 to describe the grace of God. There
is no color in the human situation which the grace of
God cannot match. There is a grace to match every
trial.
(Barclay)

1 Peter 1:17-21

καὶ is connective

ms 17B-

ἐν φόβῳ = reverence, respect -
New Eng Bible = "stand in awe..."

τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφετε

παροικία - the stay or sojourn of one who is not a citizen in a strange place. - fig. of the Israel in Egypt ← Christ's earthly life far from his heavenly home. "Parish" is ~~derived~~ derived from this word.

χρόνον - a period of time

ἀναστράφετε - fig. of human conduct, act, behave -
in the sense of practice of certain principles

① If God is their Father, heaven must be their home; their life on earth is therefore a sojourn. (X)

② As long as we are in this sinful world, living as outsiders, beset with temptations & assailed even by our own flesh, this true & proper fear should never leave our hearts. (Lemski) ←
When men demand a God they need not fear, they demand an idol that does not exist.