



no matter what.





Dear Summer Staff:

I hate to admit how much my faithfulness to Jesus waxes and wanes with the ever-changing tide of my circumstances, feelings and the world around me. Sometimes the tide is so indomitable that it is difficult to imagine that I'm not supposed to go in the direction it is taking me. In those moments, it is easy to forget that I have been called out of a world in which I am now an alien.

Peter re-assures me that I'm not alone. He writes his epistle to men and women who faced similar tides of uncertainty, heartbreak, injustice - even persecution. He writes his epistle to people who had just as many questions as he did. He writes his epistle to believers who desire to live the way they are 'supposed' to, but who feel confused, torn, and overwhelmed.

This epistle is Peter's understanding of the life Jesus began to teach him how to live just thirty years earlier – one that he just couldn't wrap his mind around at the time. Now, before his death, his desire is to pass along to all believers who are aliens in their own homeland what took him thirty years to discover himself: If you are a believer in Jesus, then we must remember who we are and whose we are. We must trust God & obey Him...*no matter what*.

Remember, don't be the end user of this study. Re-invest what you have learned into the lives of the people you minister to back at home and school. It will not only be a blessing to those whom you choose to spend time with, it will further cement what you have learned this summer.

And don't forget – not only do you have the notes to this study, you also have access to the audio recordings as well! If you're not already subscribed to the podcast, you can find the feed and download the episodes at www.pinecove.com. Go to the summer staff login page, log in to your account and click on the podcast link. You will most likely have to download the older episodes manually since only the most recent episode will download.

I'll look forward to next summer when we'll get to do this all over again! In the meantime, don't forget about the opportunity you have at the Forge. If you are interested in applying, please give me a call – I'd love to speak with you about it.

Grace and peace be with you,

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NO MATTER WHAT

Instructions for Teachers & Bibliography

How To Use This Study:

- Step 1: Familiarize yourself with the Text. These notes assume that you are already familiar with the passages being studied, so don't expect to be able to sit down with the note pack and easily walk through the study without a little prep work on your part.
- Step 2: Decide which parts of the passage are the ones you want to focus on. These lessons are NOT designed to teach the lesson for you. You have more things to teach here than you could/should possibly teach in a 30-45 minute lesson. You must decide which parts of the Text and notes are most pertinent to the group you're teaching.
- Step 3: Don't bore or insult your study group by reading the study to them point by point. Instead, have a general outline of thoughts and your own personal illustrations that make the study come alive. Think of these notes like the bone structure and skin. It is your job as the teacher to make the study come to life. Feel free to change the study as you like.
- Step 4: Look for opportunities for application. The thrust of this note pack is focused on helping you, the teacher, prepare well for your study. You will need to encourage application with your small group based on who they are and what your relationship is with them. Whatever the case, don't skip this step – otherwise this study will just be an exercise in information transfer.
- Step 5: Listen to the podcast. AFTER you have done your own personal prep work, you might want to listen to how I taught it so you can get an idea of how much to teach, illustrations, etc. Copy and paste this feed into iTunes to download it:
- Step 6: Copy these notes and distribute them each week to your small group. No need to give them lessons in advance – once per week will be good. Encourage them to use the notes as a guide for the rest of the week for their quiet times so they can dive deeper into the lesson if they would like to.

Remember: These notes are *mine*. You have to make them *yours*. Until the Text becomes something you are passionate about and familiar with you will have a lot to say and nothing to teach. Change this up as much as you want – add more quotes/references. *Make it your own*. The most inspiring and effective teachers are those who own what they teach.

Tough Questions:

It's hard to replace the value of a good question that will keep your students learning even after they leave your study. Each week there will be a question or two at the end of the study that is designed to make your students (and you!) think hard about the subject just discussed. Sometimes the questions aren't even answerable – but that's not the point. The point is that they are engaging the Word on their own (and they're motivated to do so!). Don't worry about your answers – there is more to be learned in the investigation of the question most of the time than in determining what the right answer is.

Sample Schedule for Summertime:

6:50am – Arrive before they do & make sure there is coffee!

7:00am – Start your Bible study promptly on time. No need to waste time asking “how was your week” or “how are you feeling.” They will get that in their small group time. Get straight to the meat – you'll need every minute!

7:40am – If you want to have time for Q&A at the end, plan on ending the study a little early. Then you can have some dialogue about the text or discuss the tough question from the week before.

7:45am – Dismiss the study *promptly*. Do not go over on time as it obstructs the flow of camp.

Bibliography:

There are some excellent resources out there on 1 Peter. As I compiled my notes and thoughts, these were the resources that I found to be the most helpful. If you would like to study further, I would recommend these resources to you first as good entry points. So, to the degree you find this study helpful, you need to know it really comes from the wisdom of these brothers in Christ. I'm just the young guy standing on their shoulders.

Primary Sources:

- Constable, Tom. *Notes on 1 Peter*. 2008 edition.
 - Dr. Constable, a seminary professor of mine, makes his expository notes on the entire Bible available online for free! You can download them at www.soniclight.com.
- Grudem, Wayne. *1 Peter*. Tyndale New Testament Commentaries series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1988.
 - This is the most helpful non-academic commentary I've found. It is concise, easy to read and full of great insights. If you had to buy one book on 1 Peter, I'd start with this one.
- Marshall, I. Howard. *1 Peter*. The IVP New Testament Commentary series. Downers Grove: IL.: InterVarsity Press, 1991.
 - This commentary is a nice blend between Grudem and Michaels' commentaries. His volume is more thorough than Grudem's treatment and less of a focus on language than Michaels' work.
- Michaels, J. Ramsey. *1 Peter*. Word Biblical Commentary series. Waco: Word Books, 1988.
 - I very much enjoyed Michaels' scholarship and perspective in this much more advanced and scholarly work. Highly recommended for the advanced student.

Secondary Resources:

- Walvoord, J. F., Zuck, R. B. *The Bible knowledge commentary*. Wheaton, IL: Victor Books.
 - This is a must-have resource for any lay-leader's library. It is a concise commentary on the entire Bible and offers a thorough, conservative, evangelical interpretation of the Text. Most helpful in understanding the big picture of a book.
- Precept Austin
 - www.preceptaustin.org is a fantastic online resource that has great exegetical bullet points verse by verse through 1 Peter. Additionally, it is a great resource for quotations from well-known Christian leaders, pastors and authors. Highly recommended resource for your Bible study.

Special Thanks To. . .

. . . Jon Foreman, David Wilcox, Gungor, Andrew Peterson, and James Horner whose music helped to drown out all the distractions and keep me focused.

. . . My Forge students. It has been a joy to study and memorize this book with you over these past 5 years. You all have taught me more about this text than any commentary.

. . . My gorgeous, thoughtful and nurturing wife who put so much of her own wants and needs aside to help me write this study. Darcie, your love is a precious gift; I treasure it.

NO MATTER WHAT

A Study of 1 Peter

Week 1: Introduction & 1:1-2

Week 2: 1 Peter 1:3-12

Week 3: 1 Peter 1:13-25

Week 4: 1 Peter 2:1-12

Week 5: 1 Peter 2:11-25

Week 6: Review for Incoming 2nd Half Staff

Week 7: 1 Peter 3:1-12

Week 8: 1 Peter 3:13-22

Week 9: 1 Peter 4:1-11

Week 10: 1 Peter 4:12-19

Week 11: 1 Peter 5:1-14



I hate to admit how much my faithfulness to Jesus waxes and wanes with the ever-changing tide of my circumstances, feelings and the world around me. Sometimes the tide is so indomitable that it is difficult to imagine that I'm not supposed to go in the direction it is taking me. In those moments, it is easy to forget that I have been called out of a world in which I am now an alien.

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If you are a believer in Jesus, then trust God & obey Him...*no matter what.*

Structure of 1 Peter:

I. Introduction & Greeting 1:1-2

II. The Theological Identity of the Community 1:3—2:10

- A. We are Born Again 1:3-12
 - 1. Our inheritance is permanent – giving hope 1:3-5
 - 2. Our joy is complete – giving endurance 1:6-9
 - 3. Our new birth is marvelous – giving revelation 1:10-12
- B. We are Obedient Children 1:13-25
 - 1. Who look like our Father 1:13-16
 - 2. Who respect our Father 1:17-21
 - 3. Who love like our Father 1:22-25
- C. We are a Holy Priesthood 2:1-10
 - 1. Who crave the very words of God 2:1-3
 - 2. Who offer ourselves to God 2:4-5
 - 3. Who build upon Christ the Cornerstone 2:6-8
 - 4. Who proclaim His excellencies 2:9-10

III. The Consequential Activity of the Community 2:11—4:11

- A. Bring Glory to God's Reputation 2:11-12
- B. By Being Submissive Under Authority 2:13—3:12
 - 1. The authority of the government 2:13-17
 - 2. The authority of a master 2:18-20
 - 3. Just as Jesus entrusted Himself to the Father 2:21-25
 - 4. The authority of a husband 3:1-7
 - 5. The authority of God 3:8-12
- C. By Remaining Faithful During Trials 3:13—5:11
 - 1. Even if it means suffering for doing good 3:13-17
 - 2. Because Christ has redeemed you completely 3:18-22
 - 3. Resist returning to your old way of life 4:1-6
 - 4. Love one another 4:7-11
 - 5. Expect to share in Christ's sufferings 4:12-19
 - 6. Shepherd & be shepherded 5:1-5
 - 7. Trust God, resist the devil 5:6-11

VII. Conclusion 5:12-14

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Week 1 :: Introduction & 1:1-2

Peter's first epistle gives us an easy introduction since its opening is traditional and covers the who, what, when, where and why of his letter. His introduction also "lays a theological basis for their identity... As Peter holds out to them grace and peace, the issues to be addressed in his epistle have not even been raised, yet the resources for addressing those issues – the redemptive work of God through Christ, and the resultant character of the community thus redeemed – are already in place."¹

About the Author:

Simon² was born to his father, Jonah/Joannes (Mt 16:17, Jn 1:42), in Bethsaida (Jn 1:44), a small fishing village on the north shore of the Sea of Galilee. Peter joined in his father's trade and became a fisherman as well (Mt 4:18). He later moved down the road to Capernaum (Mk 1:21-ff) where he lived with his wife (Mk 1:30) and continued his trade. He had a younger brother, Andrew, a follower of John the Baptist (Jn 1:39-ff). Both were raised Jewish but likely spoke both Aramaic and Greek (Mk 14:70). Andrew introduced Simon to Jesus (Jn 1:41).

Upon meeting Jesus for the first time (Jn 1:42), Simon receives from Jesus an Aramaic name, *Cephas*³, which in the Greek New Testament is translated as *Petros* which means 'rock' or 'stone.' During a second meeting, Jesus tells Peter to follow him and become a fisher of men (Mt 4:18-ff). He does - for the rest of his life.

During his time with Jesus, Peter experiences the events that will mark and change his life forever. After being named an apostle of Jesus Christ (Mk 3:16), he begins to follow Jesus and witnesses his teachings, miracles, passion, and resurrection.

Likely the oldest of the disciples, Peter was regularly outspoken and impulsive (Mt 14:28, Mk 14:29, Lk 5:8, Jn 21:7). Jesus even calls him 'Satan' and a 'stumbling block to him' because of his rash disregard for the will of God (Mt 16:23). He was a coward as he denied Jesus three times the night he was handed over (Mt 26:74). He was no stranger to failure as a fisherman or as a disciple as he regularly let his circumstances and feelings get the best of him (Mt 26:51). Yet, he was among the three disciples closest to Jesus (Mk 5:37, 9:2, 14:33).

Peter's eyes witnessed the miraculous – all the time. From the healing of his own mother-in-law (Mt 8:14) to the transfiguration (Mk 9:2-ff), Peter experienced Jesus' ministry first-hand. Consider just some of the events that Peter experienced and/or participated in: he hauled in miraculous catches of fish, walked on water (Mt 14:28-ff), helped feed 5,000 (and 4,000) people with nothing more than a snack, and even pulled a fish out of the sea with a shekel in its mouth – just as Jesus had said (Mt 17:27).

After seeing the resurrected Jesus (Jn 21:1-ff), Peter's ministry began. No longer the disciple, he was the minister. He was the leader of the early church (Acts 1:15-ff) as well as a preacher who led 3,000 people to Christ in his first sermon (Acts 2:41), despite the fact that he was, in the eyes of the Sanhedrin, an uneducated and common fisherman (Acts 4:13). He was imprisoned and released from jail by an angel (Acts 12) and raised Tabitha from the dead (Acts 9:40). Though he primarily ministered to Jews (Gal 2:7), he converts the first Gentile to Christianity and helps the early church get through that debate (Acts 12-15). Despite growing up in a small fishing village, Peter ends up traveling the known world to preach the gospel: throughout Israel, Antioch, Corinth, Asia Minor and Rome. According to church tradition, Peter was executed under the Neronian persecution by being crucified upside down – not counting himself worthy of being crucified in the same manner as his Lord.

¹ Michaels, J. Ramsey. *1 Peter*. Word Biblical Commentary. p.14.

² *Simon* (Hebrew) means "to be heard."

³ *Cephas* (Aramaic) = *Petros* (Greek) = *Peter* (English) – "small rock or stone"

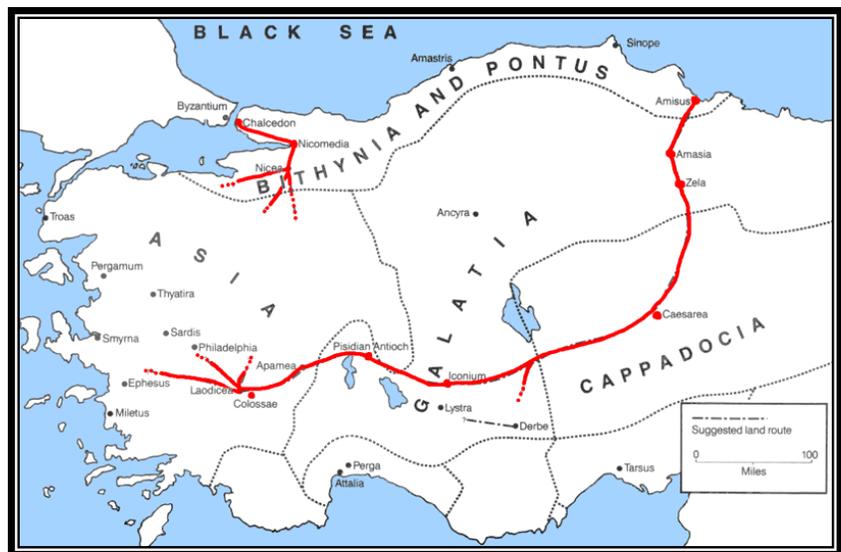
Time & Place of Authorship:

1 Peter 5:13 indicates that Peter is writing to his audience from Babylon. By the first century, Babylon was not the superpower it once had been. Since there is no evidence of a church ever being there or any record of Peter or Mark traveling that far east, it is reasonable to conclude that 'Babylon' is a figurative reference to Rome (as in Rev 16:19, 17:15, 18:2) – which is likely where Peter was when he wrote the letter.

Most conservative scholars agree that Peter's epistle was written between AD 62-64. This would place Peter's authorship of the epistle during the reign of Emperor Nero (AD 54-68). Nero is most famous for his burning of Rome and blaming it on the Christians. Widespread persecution of the church would have begun just after the burning of Rome in July of AD 64. Thus, it is unlikely that widespread, government-sanctioned persecution of Christians was in full-force at the time of Peter's writing. Nevertheless, the context of the epistle gives us plenty to believe that persecution was being experienced in Asia Minor.

About the Audience:

Pontius, Capadocia, Asia and Bythnia were Roman provinces in Asia Minor. The names of the regions were likely arranged to describe the route the letter would have taken, visiting such cities as: Amisus, Iconium, and Laodicea. It is possible that the letter circulated throughout cities in Asia: Colossae, Ephesus, Nicea, Chalcedon and most of the churches mentioned in Revelation. In other words, Peter's letter would have reached "all the major centres of Christian influence in Asia minor" (an area roughly the size of California)⁴.



Because of the rapid growth of the early church in the first century, the churches in this region would be mixed congregations of converted Jews and Gentiles. Based on the evidence within the epistle (1:14, 2:10, 4:3), these regions likely had a Gentile majority who came from a dark and depraved background.

They resided temporarily as aliens in this region – foreigners who were scattered in and amongst the native people of a land not their own. Apparently these believers had been undergoing some persecutions and sufferings and Peter wished to encourage them to stand firm as it would only be getting worse. Peter describes them as a chosen people – whom had only been believers in Jesus for 30 years or less.

The Jewish-ness of 1 Peter:

One of the first things you will notice in studying this letter is that it is a very Jewish book. It quotes from the Hebrew Bible regularly, applies terms to Gentile believers that were used to describe the nation of Israel, and it assumes that the church will assume the same role and function the nation of Israel had (2:9-10). On the other hand, there are several examples (1:14, 2:10, 4:3) that would never be used to describe a Jewish audience – only a Gentile one. So, why would Peter be writing Jewish things to a predominantly Gentile audience?

⁴ Grudem, Wayne. *1 Peter*. p.37-38 (map is also adapted from Grudem, p.19)

Some answer this question by making the assumption that Peter sees the church as some kind of “new Israel” that has replaced the one of old. There is little evidence to support this idea from within Peter’s epistle as he never seems to indicate that Israel has been replaced by the church (one that he would most certainly addressed if he believed so).

It would be more reasonable to think that Peter shared Paul’s perspective on the relationship between Judaism and Christianity as described in Romans 11:13-24. Paul views Judaism and Christianity as one olive tree and both heirs to a single covenant. The Jews have been temporarily cut off from the tree, but will be re-grafted in. The Gentiles have been grafted in as part of God’s wooing of Israel back to himself.

Thus, it will be the opinion of this study that Peter “sees himself and his readers as a community situated in the world in much the same way the Jews are situated, and sharing with the Jews a common past.”⁵ Peter’s hearers are not “simply ‘honorary Jews’ in the sense of claiming for themselves the privileges of ‘Israel; without corresponding responsibilities. The prerogatives are there, but the responsibilities are there as well; even the social stigma of being Jews in Hellenistic Asia Minor (or in Rome) has been transferred to the Gentile Christian congregations addressed in this epistle.”⁶

Peter sees how the church will continue the mission and purpose of God (as God’s chosen people) while Israel’s heart remains hardened. When she is restored (as God has promised) they will both function together as the people of God.

Why Study 1 Peter?

Peter’s writings carry remarkable significance for us today whether suffering is a part of our daily existence or not. In just 5 short chapters (only 105 verses), Peter makes a compelling case for us to stand fast in the grace of God (5:12) by obediently following our Lord no matter what the outcome. Peter reminds us that who God is and what He has done shapes who we are and what we must do. When our activity stems from an identity received from God, our obedience (especially in the midst of suffering) to Jesus Christ will have a three-fold result: praise, glory & honor to God (1:7), holiness in the world (1:14-16), and a sincere love for one another (1:22). As His chosen ones, we are called to consistently bear God’s image to the world regardless of our circumstances.

If there is anything that causes us to deviate from faithfulness it is the fear and insecurity of suffering. Peter expects two things of his audience: 1). That they will suffer⁷ and 2). That suffering should only increase their holiness – not detract from it. Studying 1 Peter will help us to develop a theology of suffering that is not constructed on a foundation of safety and security. As Timothy Keller says, “Members of churches in the west are caught absolutely flat-footed by suffering and difficulty...There are a great number of books on ‘why does God allow evil?’ but they mainly are aimed at getting God off the hook with impatient western people who believe God’s job is to give them a safe life. The church in the west must mount a great new project--of producing a people who are prepared to endure in the face of suffering and persecution.”⁸

Thus, our study of 1 Peter should transform our faithfulness and obedience as we live as aliens and strangers here in a place that is not yet our home. When the difficulties and trials of life come (and for whatever reason), none of them give us an excuse to divert from following Jesus. Seasons of temporary pain and suffering that will give us the greatest opportunity to prove our faith to be genuine.

⁵ Michaels, p. 50 of introduction

⁶ Michaels, 6.

⁷ Suffering is mentioned in 1 Peter 16 times and is the most often repeated word in the epistle. It is a general suffering and should not be assumed to be directly connected solely with persecution. It is, generally, the suffering of life.

⁸ Keller, Timothy. *How Should Churches and Leaders Be Preparing to Address These Big Issues Facing the Church?*

1 Peter 1:1-2

v.1 **Peter is an apostle of Jesus Christ.**

- *Apostolos* literally means 'sent one.' An apostle is one set forth by another (of higher authority) with a special commission to represent that authority in a task to be completed.
 - An apostle was someone who was personally chosen by Jesus (the 12 disciples + Matthias & Paul), given authority to proclaim the Gospel and lead the church (Mark 3:14-15, Acts 1:21-22) witnessed the resurrection, and received direct revelation from God.⁹
- Since an apostle was one who was commissioned, you could not make yourself an apostle. You were always appointed by the one with whose authority you were called to bear forth. And since Peter did not commission himself, it is very important that the reader recognizes *the authority of Peter's message comes primarily from the Sender through the ambassador.*
 - It must have been very pleasant to his heart to write those words, — not "Peter, who denied his Master, "not" Peter, full of imperfections and infirmities, the impetuous and changeable one of the twelve; "but" Peter, an apostle of Jesus Christ," as truly sent of God as any of the other apostles, and with as much of the Spirit of his Master resting upon him: "Peter, an apostle of Jesus Christ"¹⁰
 - We must remember not to allow our past failures and current imperfections to cause us to forget the purpose for which God has called us in the first place. As Winston Churchill says, "Success is not final, failure is not fatal: it is the courage to continue that counts." John Piper drives the point home even more brutally if we choose to wallow in our failure: "Self-pity is the response of pride to failure."

The hearers are aliens

- This is a typical greeting from Peter to his hearers in the sense that its structure is typical. To identify his hearers as aliens (*parepidemos*), however, is less common. This word describes people who are living as foreigners in a land that is not their own. The figurative use of this word should be in mind rather than the literal since many of Peter's hearers would have been native to that region – not aliens. Thus, the "term is used metaphorically of Christians who live in this world as foreigners, since their homeland is heaven."¹¹
 - 'Alien' is not a distinction that many of us would want to hang on to. We prefer to be native or 'local.' Peter calls them aliens as a reminder that they are not to blend in with the Gentile population. They are to be distinct.

The hearers are scattered

- The word used here is *diaspora* and carries significant Jewish overtones. This word was used to describe the scattering of the Jews among the gentiles after the destruction of the second temple by the Romans in 70 AD.¹² It is strange that he would use this word to describe a predominantly Gentile audience living in a Gentile part of the world. He is comparing the believers' scattering amongst the godless world with the scattering of the Jews.¹³
 - It is also important to note that Peter doesn't regard the terms 'aliens' or 'scattered' as negative. In fact, 2:1 seems to indicate that the condition is actually an advantage – not a disadvantage.

⁹ Note: Jesus is also called an apostle: Hebrews 3:1

¹⁰ Spurgeon, C. H.

¹¹ NET Bible notes on verse 1. www.bible.org

¹² Israel was not re-gathered to the land from that scattering until 1948.

¹³ NET Bible notes on verse 1.

The hearers are chosen

- His audience is also *eklektois*. Its formed from *ek* which means 'out' and *lego* which means 'call.' To be chosen means to be called out or selected out of a larger number. In the Greek language, it described something that was "choice" and thus indicated the *inherent* value of the object.
 - *Eklektois* is used 44 times in the New Testament. Jesus uses the word 15 times, Paul 9 times, Luke 9 times, Peter 4 times, John 3 times.¹⁴ It is most often rendered 'chosen' or 'elect'.
 - The people of God have always been chosen out from a larger group.¹⁵ Whether individuals (Noah, Abraham, David, the Disciples) or the nation as a whole (Exodus 19:6), God has been choosing people to become his own possession and representatives on the earth since the beginning of creation. His selection is never based on merit, but only by His divine prerogative.
- Being 'chosen' is meant to be just as encouraging as being called an 'alien' or 'stranger.' If God has chosen me apart from my performance then there is nothing about my performance that can negate His choosing me. Furthermore, if He has chosen me then my life exists for His purposes which are greater than the ones I could dream for myself. Finally, if I am God's elect, then whom have I to fear?

v.2 How were they chosen? ...according to the foreknowledge of God the Father

- "Foreknowledge" is the Greek word *prognosis*. [*Pro-* 'before' & *ginosko-* 'to know']
- Many explain foreknowledge as God knowing beforehand all who would receive Him and that's why He chooses them. However the usage of the same term in Acts 2:23 suggests that the atoning work of Christ was in God's mind from the beginning (see also Gen 3:15, 1 Peter 1:20) rather than the Father knowing in advance that the Son would choose to die. We must be careful not to confuse *foresight* with *foreknowledge*.
 - "Election originates in the eternal will and purpose of God the Father. The foreknowledge of God refers, of course, to what God knows beforehand. God's foreknowledge has an element of determinism in it because whatever really happens that God knows beforehand exists or takes place because of His sovereign will. Therefore when Peter wrote that God chose according to His foreknowledge he did not mean that God chose the elect because He *knew* beforehand they would believe the gospel. God chose them because He *determined* beforehand that they would believe the gospel."¹⁶
- "This implies that their status as sojourners, their privileges as God's chosen people, even their hostile environment in Pontus, Galatia, etc., were all known by God before the world began, all came about in accordance with his foreknowledge, and thus (we may conclude) all were in accordance with his fatherly love for his own people. Such foreknowledge is laden with comfort for Peter's readers."¹⁷
 - It is because of this election that the hearers are strangers in the world – not because they have a different ethnicity, custom or heritage. Being elect estranges you from the world in which you live. Now estranged from their former way of living, they should no longer live in it.
- Though we have little time to discuss it here – it is significant to notice the Trinitarian perspective that Peter gives his readers. Among the most notable observations is that the persons of the Trinity, though One, have different roles. The Father doesn't sanctify, nor does the Son use foreknowledge. God is One God, three persons, co-equal and co-eternal, each with a subordinating function within the God-head.
- Thus, our election has its foundation in the will of God the Father.

¹⁴ See Matt 24:31, Jn 15:16, Acts 13:17, Eph 1:4, Rev 17:14

¹⁵ See Deut 7:6, 14:2, 1 Sam 10:24, Isaiah 41:8-9, John 15:15-19, Acts 1:24, 1 Peter 2:9

¹⁶ Constable, Tom. *1 Peter Notes*. p.5-6 (cf. Rom. 8:29-30; Eph. 1:3-6; 1 Thess. 1:4; 1 Peter 5:13; Ex 33:17; Jer 1:5; Amos 3:2; Matthew 7:22-23).

¹⁷ Grudem, 50.

By what were they chosen? ...by the sanctifying work of the Spirit

- Sanctifying work is *hagiasmos* which means to make holy by consecration/purification. The same word and phrase is also used by Paul in 2 Thessalonians 2:13-14.
- It is common to think of sanctification as exclusively a work of the Spirit that happens after conversion. Scripture seems to suggest, however, that there is no line to draw between the Spirit's work in conversion and his continual work on the heart of a believer after conversion. See Heb 10:10; Acts 26:18; 1 Cor 6:11; 2 Thess 2:13-14. Sanctification should be thought of as both a necessary part of salvation itself and an ongoing process after conversion through which the believer is conformed into the image of Jesus Christ.
- The setting apart of a believer is first ordained by the Father and then carried out by the Spirit as John 1:12-13 and 6:44 seem to indicate. Peter will say this in the next verse by praising God who has "caused us to be born again." This, of course, does not negate the element of human responsibility – but certainly does remind us that salvation is a gift!
 - "His readers *whole existence* as 'chosen sojourners of the Dispersion...' is being lived 'in' the realm of the sanctifying work of the Spirit. The unseen, unheard activity of God's Holy Spirit surrounds them almost like a spiritual atmosphere 'in' which they live and breathe, turning every circumstance, every sorrow, every hardship into a tool for his patient sanctifying work."¹⁸
- Thus our election happens within the sphere of the agency of the Spirit.

Why were they chosen? ...for obedience to Jesus Christ & sprinkling by His blood

- The end, point, purpose and reason for election is obedience to Jesus Christ (and his gospel as in 4:17). The point of all of God's gracious activity towards us – no matter how we understand it to happen – is so that we will be obedient to Jesus Christ. Without it, Christians are no different than the peace corps. (See Eph 2:10)
 - Since obedience is not the cause but the *result* of being chosen, the purpose of our obedience isn't to gain salvation, but to further conform us into the image of Christ so that he might be the firstborn among many brothers.¹⁹
- The sprinkling of blood is another Jewish reference whose meaning is difficult to determine.²⁰ "To 'sprinkle with Christ's blood' means to take a person into the realm of influence of Christ's dying, to align him or her with the One who died. This alignment accomplishes, as the figure expresses graphically, purification and thereby appropriation into a new connection to God."²¹
- "To obey was to accept the gospel and become part of a new community under a new covenant; to be sprinkled with Jesus' blood was to be cleansed from one's former way of living and released from spiritual slavery by the power of His death."²²

Tough Questions:

1. If we have been chosen for obedience, then why do so many Christians disobey?
2. If all of these things are true about you and God is using *all* things to conform you into the image of Jesus (Rom 8:28-29), then why are you so worried and afraid?

¹⁸ Grudem, 52. See also Jn 15:2; Rom 8:28-29; 2 Cor 4:16-18; Heb 12:10-11; Jas 1:2-4; 1 Pet 4:14.

¹⁹ See Rom 8:28-29

²⁰ Possibilities include: 1. The ratification of Mosaic covenant Exod 24:1-8, 2. Consecration of Aaronic priesthood (Exod 29:21), and 3. Cleansing from leprosy (Lev 14). Option #1 seems the most realistic if Peter is indeed referring to Hebrew history – since at the ratification of the Mosaic covenant the people were vowing to come early.

²¹ Constable, 6.

²² Michaels, 13.

NO MATTER WHAT

Week 2 :: 1 Peter 1:3-12

"How, when your *life* is in jeopardy, or your job, or your marriage, or your health, or your respect in the community—how can you rise up with joy and bless those who abuse you and devote yourself to labors of love? To busy yourself for love's sake takes power in the very best of circumstances. But to spend yourself in love to others when your own life is falling apart, that takes a power of soul which is utterly beyond us. If that is what we are called to do, then the power has to come from some source greater than the human soul."¹

1 Peter 1:3-12: We Are Born Again

For Peter, his identity and the identity of his audience was *everything*. Apart from what God has done in His grace (5:12), there would be no occasion for Peter's encouragement. His audience must remember who they are (and whose they are) and that will allow them to function as God's people in the world . . . in *any* circumstance . . . *no matter what*.

1 Peter 1:3-5 Our Inheritance is Permanent – Giving Hope

v.3 The Work of a Loving Father

- "Blessed" is *eulogetos* from which we get our English word 'eulogy' and it literally means to say a good word or speak well of. This entire section is meant to give honor and credit to our Father because of what He has done – not what we have accomplished. What else can we do but praise Him?
- Mercy (*eleos*): is the unmerited offering of blessing(s) toward those who are in desperation and/or misery.
 - It is not until we fully appreciate how utterly lost we are/were that we truly understand how great His mercy is/was towards us. When we forget His great mercy we forget all of what has made us to be who we are.
 - It is this mercy that Peter reiterates in 2:10. Before God was merciful to us we were utterly destitute – without hope and without God in the world. We abhorred him and ran away from His offers just as Gomer fled from Hosea. When judgment was deserved, mercy was bestowed. Instead of divorced, Gomer became a wife. Instead of being an orphan, we became children.
 - "No foreknowledge of the fact that we would believe, no foreseeing of any desirableness or merit on our part, is mentioned here or anywhere else in Scripture when indicating God's ultimate reason for our salvation."²
 - "The quality of mercy is not strained;/ it droppeth as the gentle rain from Heaven/ upon the place beneath. It is twice blest:/ It blesseth him that gives and him that takes./ 'Tis mightiest in the mightiest; it becomes/ the throned monarch better than his crown./ His scepter shows the force of temporal power,/ the attribute to awe and majesty,/ wherein doth sit the dread and fear of kings;/ but mercy is above this sceptre'd sway;/ it is enthroned in the hearts of kings;/ it is an attribute to God himself,/ and earthly power doth then show likest God's/ when mercy seasons justice."³

¹ Piper, John. *The Power of Hope*. Piper's Easter Sunday sermon from 4/19/81.

² Grudem, 55.

³ Shakespeare, William. *Merchant of Venice*, iv, 1, 182-200. See also Psalm 40:11, James 2:13.

