

I. AUTHOR

A. Peter (1Pet 1:1, 8; 5:1) Peter's authorship was not questioned until the nineteenth century (Constable).

1. Peter's given name was Simon.
2. Jesus gave him the name Cephas ([John 1:42](#)). Cephas means stone or rock. The Greek translation of the Aramaic word Cephas is **petros** which also means stone or rock. Peter is the only man in the New Testament called by this name.
 - i. **Petros . apostolos . iesous christos . . parepidemos diaspora . pontos galatia kappadokia asia . bithunia**
3. **Peter occupied a favored place among the apostles. (Matt 10:2-4, Mk 3:16-19, 5:37, 9:2; Lk 6:13-16**

Matthew 10:2-4 (NASB)	Mark 3:16-19 (NASB)	Luke 6:13-16 (NASB)	Acts 1:13 (NASB)
<p>² Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;</p> <p>³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;</p> <p>⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed Him.</p>	<p>¹⁶ And He appointed the twelve: Simon (to whom He gave the name Peter),</p> <p>¹⁷ and James, the son of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder");</p> <p>¹⁸ and Andrew, and Philip, and Bartholomew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot;</p> <p>¹⁹ and Judas Iscariot, who betrayed Him.</p>	<p>¹³ And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles:</p> <p>¹⁴ Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;</p> <p>¹⁵ and Matthew and Thomas; James <i>the son of Alphaeus</i>, and Simon who was called the Zealot;</p> <p>¹⁶ Judas <i>the son of James</i>, and Judas Iscariot, who became a traitor.</p>	<p>¹³ When they had entered <i>the city</i>, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>the son of Alphaeus</i>, and Simon the Zealot, and Judas <i>the son of James</i>.</p>

- i. The three names at the head of each group seem to have been the group leaders. The three groups always appear in the same order: first Peter's group, then the group led by Philip, then the group headed by James. (MacArthur, John (2002-11-18). *Twelve Ordinary Men* (p. 30). Thomas Nelson. Kindle Edition.)

Matthew 10:2-4 Mark 3:16-19 Luke 6:14-16 Acts 1:13

Peter	Peter	Peter	Peter
Andrew	James	Andrew	John
James	John	James	James

John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James (Son of Alphaeus)	James (Son of Alphaeus)	James (Son of Alphaeus)	James (Son of Alphaeus)
Lebbaeus (surn. Thaddeus)	Thaddeus	Simon	Simon
Simon	Simon	Judas (son of James)	Judas (son of James)
Judas Iscariot	Judas Iscariot	Judas Iscariot	

- ii. MacArthur, John (2002-11-18). Twelve Ordinary Men (p. 30-31). Thomas Nelson. Kindle Edition.
 - 4. He occupied a central place in the book of Acts (first 12 chapters).
 - 5. He married and lived in Capernaum.
 - 6. He worked in fishing business with his brother Andrew. (John 1:40, John 6:8)
 - 7. The Lord came to him in a special appearance after the resurrection (Luke 24:34; I Cor. 15:5).
 - 8. God used Peter to win 3,000 souls to Christ on Pentecost. (Acts 2)
 - 9. Peter had an important part in the first Church council in Acts 15 (AD 50; Peter is not mentioned after this in the book of Acts).
 - 10. Paul refers to Peter in Galatians 1:18; 2:11; 1Cor. 1-4; 9:5.
- B. Peter was literate but unschooled.
 - 1. "What qualified these men to be apostles? Obviously it was not any intrinsic ability or outstanding talent of their own. They were Galileans. They were not the elite. Galileans were deemed low-class, rural, uneducated people. They were commoners—nobodies. But again, they were not selected because they were any more distinguished or more talented than others in Israel at the time." MacArthur, John (2002-11-18). Twelve Ordinary Men (pp. 9-10). Thomas Nelson. Kindle Edition.
 - 2. "God chooses the humble, the lowly, the meek, and the weak so that there's never any question about the source of power when their lives change the world. It's not the man; it's the truth of God and the power of God in the man. (We need to remind some preachers today of this. It's not their cleverness or their personality. The power is in the Word—the truth that we preach—not in us.) And apart from one Person—one extraordinary human being who was God incarnate, the Lord Jesus Christ—the history of God's work on earth is the story of His using the unworthy and molding them for His use the same careful way a potter fashions clay. The Twelve were no exception to that." MacArthur, John (2002-11-18). Twelve Ordinary Men (pp. 11-12). Thomas Nelson. Kindle Edition.
 - i. Called from his trade as a fisherman to be a "fisher of men: (Luke 5:1-11; Matthew 4:18-19; Mark 1:16-20)
- C. Peter's public ministry spanned 30 years and stretched from Jerusalem to Rome.
 - 1. Wrote two of the New Testament Book.
- D. Peter employed Silas as his secretary to write the letter (I Pet. 5:12). Silas was a Roman citizen (Acts 16:36-37).
- E. Parallels between I Peter and his sermons in Acts: Cf. I Peter 1:20 with Acts 2:23; cf. I Peter 4:5 with Acts 10:42 Cf. I Peter 2:7-8 and Acts 4:10-11

1 Peter 1:20 (NASB)	Acts 2:23 (NASB)
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<p>20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you</p>	<p>23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.</p>
<p>1 Peter 4:5 (NASB) 5 but they will give account to Him who is ready to judge the living and the dead.</p>	<p>Acts 10:42 (NASB) 42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.</p>
<p>1 Peter 2:7-8 (NASB) 7 This precious value, then, is for you who believe; but for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone," 8 and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed.</p>	<p>Acts 4:10-11 (NASB) 10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. 11 "He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone.</p>

1. In the last passage, Psalm 118:22 is quoted and applied to Christ to refer to his rejection by Jewish leaders.

F. I Peter is quoted extensively in early church history.

1. This epistle was quoted extensively in the early church in such writings as the letters of Polycarp, Clement and Irenaeus.
2. Martyred by Nero (Tertullian, Cyprian, Lactantius; Clement of Rome, Dionysius of Corinth tell us he suffered martyrdom).
3. Origin said he was crucified with his head downwards.
4. He died AD 67-68.

II. DATE

A. AD 64

B. This was shortly before Nero's persecution.

- After this, the first five years of Nero's reign were markedly virtuous; later Romans gave them the name Quinquennium Neronis. Possibly his tutor Seneca was able to dominate him in his youth, or else he succumbed to the family curse of progressive dementia. In any case, from the age of twenty on his private behavior began to sink first towards overindulgence, and towards insanity. In 58, he fell in love with Poppea, the wife of his friend Otho. Nero sent Otho off to a distant province and invited Poppea to stay in the palace; he was actually married already, but ignored his wife's protests. In 59, he decided to get rid of his mother for good. He built a collapsible boat which was supposed to fold in upon her and drown her, and then sent her off on a river cruise; he was not yet mad enough to be unconcerned about appearances. But she swam to shore, much to his dismay; according to one account, he ordered a servant to stab her as soon as she got to land. He then divorced his wife and then had her murdered and her head brought back to Poppea as a trophy. He also declared a divorce between Poppea and her husband Otho, and married her himself. Bauer, Susan Wise (2007-03-17). The History of the Ancient World: From the Earliest Accounts to the Fall of Rome (Kindle Locations 11937-11942). W. W. Norton & Company. Kindle Edition.
- In AD 64, a fire began in Rome, and spread quickly through the poorer parts of the city. A wind picked it up and strengthened it. The city was crammed with dry wood houses,

shoulder to shoulder, and the fire burned its way to a height never seen before. “The disaster which the city then underwent, had no parallel save in the Gallic invasion,” wrote Dio Cassius. “The whole Palatine hill, the theater of Taurus, and nearly two thirds of the rest of the city were burned. Countless persons perished.” 12 Bauer, Susan Wise (2007-03-17). *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* (Kindle Locations 11960-11964). W. W. Norton & Company. Kindle Edition.

- The fire, the insanity, and the treason trials together impelled a group of senators to plan an assassination in April of 65. The Senate had not been this desperate since Caesar’s death, over a hundred years before. But the plan was discovered, the conspirators put to death, and Nero spiraled further into paranoia. His old tutor Seneca himself, learning that he was suspected of treason, killed himself with his wife, in their home, to avoid torture and execution. Bauer, Susan Wise (2007-03-17). *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* (Kindle Locations 11971-11974). W. W. Norton & Company. Kindle Edition.
- Around this time the persecution of Christians began: Nero, while putting to death all suspected conspirators against him, needed to deflect attention from his own misdeeds. Christians provided him with a convenient scapegoat for the fire as well. But he also seems to have been motivated by genuine hatred. Sulpicius Severus’s [c. 363 – c. 425] *Chronicle* says: Nero could not, by any means he tried, escape from the charge that the fire had been caused by his orders. He therefore turned the accusation against the Christians, and the most cruel tortures were accordingly inflicted upon the innocent. Nay, even new kinds of deaths were invented, so that, being covered in the skins of wild beasts, they perished by being devoured by dogs, while many were crucified or slain by fire, and not a few were set apart for this purpose, that when the day came to a close, they should be consumed to serve for light during the night.... At that time Paul and [the disciple] Peter were condemned to death, the former being beheaded with a sword, while Peter suffered crucifixion. 14 Bauer, Susan Wise (2007-03-17). *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* (Kindle Locations 11974-11982). W. W. Norton & Company. Kindle Edition.
- In addition Nero’s behavior had gotten, unbelievably, worse. He had kicked his pregnant wife to death in a rage, and then he had ordered a young boy named Sporus, who bore a resemblance to his dead wife, castrated so that he could marry Sporus in a public ceremony. Bauer, Susan Wise (2007-03-17). *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* (Kindle Locations 11994-11995). W. W. Norton & Company. Kindle Edition.

1. Peter warns that persecution is imminent.

III. DESTINATION

- A. Peter wrote to the five Roman provinces of Asia Minor in what is modern day northern Turkey. (1Pet. 1:1, Acts 2:9-10) – See map of Paul’s missionary journeys.
- B. Many Jews lived in these provinces therefore many quotations from the Old Testament are found in I Peter. “Diaspora” (Jews who lived outside Palestine and yet looked on it as their native land)
- C. To Christians everywhere (1Pet 1:18-19, 23; 2:10, 24).
- D. Peter was especially the apostle to the Jews (Gal. 2:7-8).
- E. The epistle was written predominantly to Hebrew Christians but also includes Gentile Christians.

IV. PURPOSE

- A. The purpose of I Peter is to enable Christians to face persecution in the grace of God (1Pet 5:12), to prepare them for suffering.
 - 1. “...five major motifs in 1 Peter. These are: (1) the believer’s behavior, (2) the believer’s unfair circumstances, (3) the believer’s deference, (4) the believer’s motivation by Christ’s example, and (5) the believer’s anticipation of future glory” (2013 Edition *Dr. Constable’s Notes on 1 Peter*)
- B. A secondary purpose is to encourage believers to face persecution and suffering (1Pet 1:6-7; 5:8-9).
- C. Peter encourages believers to lift their eyes above present difficulties to God’s grace. He shows them the hope ahead (1Pet 1:3). He points to the example of Christ (1Pet 2:21-23).

V. OUTLINE

- A. Salutation ([1Pet 1:1-2](#)) A. Author ([1Pet 1:1a](#)) B. Addressees ([1Pet 1:1b-2](#))
- B. Perspective in Suffering (1Pet 1:3-2:10)
 - 1. The perspective of hope (1Pet 1:3-12)
 - 2. The perspective of the Word (1Pet 1:13-25)
 - 3. The perspective of a new position (1Pet 2:1-10)
- C. The Pressures of Suffering (1Pet 2:11-4:11)
 - 1. Pressure of evil desires (1Pet 2:11-12)
 - 2. Pressure of the state (1Pet 2:13-17)
 - 3. Pressure of employment (1Pet 2:18-25)
 - 4. Pressure of the home (1Pet 3:1-7)
 - 5. Pressure of social life in the church ([1Pet 3:8-12](#))
 - 6. Pressure of the world ([1Pet 3:13-4:6](#))
 - 7. Pressure of service ([1Pet 4:7-11](#))
- D. Prescriptions for Suffering ([1Pet 4:12-5:11](#))
 - 1. Prescriptions for endurance in suffering ([1Pet 4:12-19](#))
 - 2. Prescriptions for right attitudes in suffering ([1Pet 5:1-11](#))
 - Attitudes of elders ([1Pet 5:1-4](#))
 - Attitudes of all believers ([1Pet 5:5-10](#))
- E. Conclusion ([1Pet 5:12-14](#))

VI. CANONICITY (PROOF OF WHY THIS BOOK BELONGS IN THE BIBLE)

- A. **External Evidence (Note year indicates the earliest date for author's writing)**
 - 1. Irenaeus quotes it (175 A.D.)
 - 2. Tertullian quotes it (190A.D.)
 - 3. Clement (Alexandria) quotes it (195 A.D.)
 - 4. Clement of Rome quotes it (96 A.D.)
 - 5. Polycarp quotes it (116 A.D.)
 - 6. Epistle of Diognetus quotes it (117A.D.)
 - 7. Testament of the 12 patriarchs uses it (120 A.D.)
 - 8. Papias uses it (120 A.D.)
 - 9. Hermas uses it (130 A.D.) Unanimously cited as authentic
- B. **Internal Evidence**
 - 1. Calls himself Peter (1Pet 1:1)
 - 2. Acquainted with the life of Christ and his teachings:
 - 1Pet 5:5 - allusion to Christ girding himself with a towel (John 13:5-20, 31-35)
 - 1Pet 5:2 - feed the flock (John 21:15-17)
 - 1Pet 5:1 - "witness of the sufferings of Christ" (1Pet 3:18; 4:1)
 - Lingers over the person of Christ in his sufferings (1Pet 2:19-24)

VII. BACKGROUND

- A. Asia Minor was highly heterogeneous.
- B. Asia Minor was prosperous.
- C. Religion was eclectic.
- D. Jews had privileged position in Asia Minor.

VIII. PLACE OF WRITING

- A. Babylon (1 Pet 5:13), the city on the Euphrates, not Rome.
- B. Babylon was the center of the Eastern Dispersion.

IX. OCCASION

- A. Ominous shadow of persecution was the occasion for the letter.
- B. After Nero's persecution in Rome, Christians lived in fear for their lives.
- C. The persecution was unofficial, sporadic and social rather than legal (1 Pet 3:17; 4:1).
- D. The nature of the persecutions were slanderous attacks (1 Pet 4:14,15; 4:4,5; 2:11-17; 5:2-3)
 - 1. Suffering is mentioned 16 times (cf. 1Pet 1:6; 2:19; 3:14,17; 4:12-16; 5:9)

X. THEMES

- A. Comfort for suffering Christians
- B. Hope in time of trial C. Cf. 1Pet 1:6,7; 2:12,19,20,21; 3:13,14,16,17; 4:1,4,12,14-16,19; 5:9-10

XI. KEY VERSES

- A. 1Pet 1:3-7

B. 1Pet 4:12-13

XII. KEY WORDS

- A. "Hope" (5 times)
- B. "Glory" (16 times - with cognates)
- C. "Precious" (5 times)
- D. "Grace" (10 times)
- E. "Suffering" (16 times; implied 6 times)

XIII. PECULARITIES

- A. Parallelisms with other epistles (especially with Romans and Ephesians)
- B. Emphasis on the suffering of Christ (1Pet 1:11,19-21;2:21-24; 3:18; 4:13; 5:1)
- C. Many Old Testament allusions and quotes
- D. Excellent Greek
- E. Primarily practical rather than doctrinal epistle

XIV. MISCELLANEOUS MATTERS

- A. Peter's name occurs 210 times in the New Testament, Paul's name 162 times and all other apostles 142 times.
- B. I Peter was copied by Silvanus (1Pet 5:12). Mark was with Peter.
- C. There are 5 chapters and 105 verses.

Salutation

I. Introduction 1 Peter 1:1-2

A. 1 Peter 1:1 what do you say to folks who are suffering or about to suffer more.

1. The author identifies himself as "Peter"
2. His title is "apostle of Jesus Christ"
 - i. Called to discipleship (John 1:41-42)
 - ii. Called to apostleship (Mark 3:13-20)
 - Grace Notes article "Apostleship"
 - The word "apostle" (**apostolos**) is from the Greek, meaning "an ambassador; one who is sent; a delegated authority." The word was used for high-ranking naval officers in classical Greek times. An apostle of Jesus Christ was the highest ranking official in the local churches, 1 Cor. 12:28.
 - Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10.
 1. Notes from Eph. 3:1-10
 - i. vs. 2 Believers have to hear the word of God in order to function in the Christian life.
 1. *"Because of the universal Satanic blindness upon the minds of unregenerate people (2 Corinthians 4:3, 4) the scope of the transforming work of salvation is not always understood, even where such knowledge is boldly assumed, and many religious leaders, through this blindness, have ignorantly turned away from the real Gospel and have sincerely espoused "another gospel" of social reform, ethical culture, humanitarianism, or morality. In turning to these good but subordinate things they have revealed, both by their careless rejection of the one Gospel of Grace and by their unbounded enthusiasm for these unworthy substitutes, that the riches of the glorious Gospel of Christ have not dawned on them."*
True Evangelism: Winning Souls by Prayer.
 2. *"Evangelism is the communication of the good news of Jesus Christ—that He died for our sins and rose again—with the intent of inviting the listener to trust Christ. Evangelism is telling the Good News for the purpose of inviting the sinner to salvation."* Cecil, Douglas M. (2003-06-01). *The 7 Principles of an Evangelistic Life* (Kindle Locations 406-407). Moody Publishers. Kindle Edition.

- ii. Vs. 3-5. The new doctrine, "Mystery Doctrine" was communicated by the Apostle to them. This doctrine forms the foundation of what follows. Rom. 10:19-21; Rom. 16:25-26; Col 1:25-26; John 13-17.
 - iii. Vs. 5. Information passes directly from the Lord to the Apostle.
 - iv. Vs. 5. Knowledge then came from the Indwelling of the Holy Spirit and Apostles.
 - v. vs. 4 this is not just for information, but to duplicate what the Apostles taught to others.
 - vi. Vs 6. Includes Gentiles. The Church Age had many new aspects which were foreign to Jewish believers and now they were to teach this new Truth.
 - vii. vs. 7 the role of "minister" is a gift from God, not a popularity contest, or any of the characteristics that get politicians elected these day. We are all teachers based on the doctrines we have bothered to learn.
 - viii. Vs. 8-9, the result of not teaching these new Truths is congregations that are weak and "duped by any political, philosophical, or historical stupidity that comes along." (Eph. 4:14).
 - ix. vs. 10, "Note that here the church (we believers) is expected to make the wisdom of God known to heavenly 'principalities and powers', which is a reference to demons and leadership among fallen angels."
 - x. vs. 11, "The body of Christ (the church) is a university. Christians are the professors (pun intended). Angels are the students. The curriculum is the 'wisdom of God.'"
 - xi. Vs. 9-11, see the long view of Jesus Christ's plan. The long running battle between angels and Satan for control of the Kosmos.
- There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11-16, 1 Cor. 12:28, 29. GAL. 2:8.
 - 1. Notes from Eph. 4:11-16
 - i. Vs 11, Note the roles existent with a thriving body. (1Peter 5:12).
 - ii. Vss. 12-13, the foundation built by the Apostle results in a thriving church which seeks to mature and by "full in Christ." (Phil 1:9-11; Col 1:9; 1Cor 2:16; Phil 3:10; John 14:23);
 - iii. Vs 14, Satan seeks to frustrate the will of God.
 - 1. The operational will of God (what God wants us to do); James 4:7,8; Gal. 5:7.
 - 2. The mental, or intellectual, will of God (what God wants us to think): 1 Tim. 4:1.
 - 3. The geographical will of God (where God wants us to be): 1 Thess. 2:18.
 - The office of apostleship was the authority to function as an apostle, Rom. 1.5, ACTS 1:25, GAL. 2:8.
 - In the classical Greek period (4th and 5th centuries B.C.), **apostolos** was used by Lysias and Demosthenes to refer to the commander of a naval expedition. When the Athenians went to war, there was a number of men qualified to command the fleet. One of these was elected by lot and sent to the fleet to command it. He was called **apostolos**.
 - The apostles of Jesus Christ to Israel, Luke 6:12-16. These were appointed by Jesus Christ according to the will of God the Father. These men were authorized to announce to Israel that their Messiah was present; and they were endowed with miraculous powers, Luke 9:1, 2.
 - The apostles of Jesus Christ to the Church. These included the eleven disciples Matthias (Acts 1:26), Paul (Rom. 1:1, etc.), James the brother of Christ (Gal. 1:19), Barnabas (Acts 14:14).
 - Application: The "sent one" today is the missionary. Everyone is a missionary. Just as all believers are priests so all Christians are "sent ones" (Acts 1:8; II Cor. 5:18-20). Every

person who has accepted Christ is an ambassador of Christ. (Phil 3:19-21; Col 3:1; Eph. 2:6)

- **The Qualifications of an Apostle**

1. An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:11. The gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.
2. The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph. 1:1; Col. 1:1.
3. The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

- **The Credentials of an Apostle**

1. An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.
2. An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.
3. An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

iii. Pillar of the church (Galatians 2:9)

iv. "Of Jesus Christ" – Indicates that Peter's authority lies in Jesus Christ.

- Peter by himself does not have this authority
- Establishes the common ground Peter has with his readers.
- The name Jesus Christ embodied the basic conviction that the human Jesus was the anointed Messiah, the bringer of messianic redemption (Heibert).
- Early in the gospels Christ is the name of the expected Messiah (Matt. 2:4, John 1:20; etc.) (Heibert)

3. His immediate audience are "the chosen [elect] exiles of the dispersion" – those dispersed in Roman Provinces of what is now western half of Turkey.

i. Refers back to the captivity of the Northern kingdom of Israel in 722 BC by Assyria.

ii. Southern Kingdom in 586 BC by the Babylonians.

iii. Greek reads: "parepidēmos diaspora"

- **παρεπίδημος** *parepidēmos/ par-ep-id'-ay-mos adj.dat.pl. s<3927>: a people. A stranger, sojourner; not simply one who is passing through, but a foreigner who has settled down, however briefly, next to or among the native people. Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament. (Heb. 11:13, 1Pet 1:1, 2:11)*
- **διασπορά** *diaspora/ dee-as-por-ah' noun.sing s<1290>: refers to the dispersion of the Jews. Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament. (James 1:1; 1Pet 1:1; John 7:35)*
- **"One expresses a relationship to God, the other a relationship to human society. One denotes a privileged group (before God), the other a disadvantaged group (in society). Yet the two expressions do not limit or qualify each other. The addressees are "strangers" because of (not despite) being chosen. Their divine election is a sociological as well as theological fact, for it has sundered them from their social world and made them like strangers or temporary residents in their respective cities and provinces. This is Peter's assumption and the basis on which he writes to them."** (WBC 1Peter)

iv. Although the Jews who had settled in other lands had in some cases departed from the

pious observances of their co-religionists in Palestine, theirs was the exception, and not the rule, as even the successful zeal of so many to win proselytes to Judaism amply attested. A History of the Jewish Nation after the Destruction of Jerusalem under Titus.

- "...*The apparent inconsistency can only be resolved by candidly acknowledging that Peter is addressing certain communities of Gentile Christians as if they were Jews. They are a "chosen people," yet 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 (see Introduction, p. liv).***" (WBC 1Peter)
- v. Application to us as dispersed, or scattered among unbelievers. Peter envisions their current situation as being similar to the Jewish dispersion. (Phil. 3:19-21, 2Cor. 5:19-21; Col 3:1; Eph. 2:6)
- 4. The phrase "who are chosen" is not in the Greek text. It's there to explain the beginning of the next verse.
- B. Vs 2. These are folks who are saved in these regions.
 1. English versions add "who are chosen" or "elect" prior to the beginning of vs. 2 or tack on "chosen" to the end of vs. 1.
 - i. Note that ESV adds nothing on the end of vs. 1, reads closely to the Greek word order.
 - ii. The "elect" are the "chosen exiles" mentioned in vs. 1
 - **ἐκλεκτός** eklektos/ek-lek-tos' s<1588>: *is the quality of being "chosen, elected, set luke 1:77apart."*
 - iii. God handpicked these believers scattered over Asia Minor.
 - "**Election**" is to special privilege. Often, as here, the New Testament uses of the election of salvation. It means election to eternal life. "**Election**" is a title of dignity, which applies only to the Christian. The preeminent thought in election is privilege, not deliverance from judgment.
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 - This is not to say some never offered the gift of salvation. All men are lost and in need of salvation. This does say that election is a privilege not a escape from judgment.
 - God makes the selection and our decision are involved in the process.
 - Scripture teaches both selection and free will.
 - Election DOES NOT mean that God chooses some to be saved and other to be lost. John 1:11-13, John 5:40, John 6:37, Rev 22:17
 - Application: The Bible teaches both the sovereign election of God and the free agency of man. Man, however, is free only in a relative sense, or else there would be billions of semi-gods and God would no longer be the first cause of all things. Therefore, we are only free to choose within the framework God has set up for us.
 1. God has elected some to be saved, but he has given to each person a human will to choose to be saved or not.
 - "**Elect**" simply says we are in the plan of God. It anticipates the suffering the believer is to face. I Peter deals with how the Christian relates to suffering from God's viewpoint.

- Scripture observes election from a number of viewpoints.
 1. God elects us out of the world (John 15:19)
 2. He elects us to salvation (I Thess. 1:4, 5).
 3. He chooses us to special service (Acts 9:15; I Peter 2:9).
 4. He elects us to conform to the image of his Son (Romans 8:29).
 5. He does all of this according to his own will (Ephesians 1:11).
 6. Others Rom. 8:33, Ephesians 1:3-5, 2Thess 2:13-14, Col 3:12, Titus 1:1, 2Peter 1:10, Rev 17:14.
 - Principle: Nothing will ever touch us that is not in the plan of God. Nothing is too great for the plan of God. God's plan is greater than any suffering, any heartache, disappointment, difficulty or loss that we might sustain. Nothing is too great for his plan. God has made provision for any disaster that we will ever face. Whether we experience blessing in these disasters or not depends on your appropriation of his provisions. In other words, we understand his promises and lay hold of them.
2. "according to" => chosen by some mean or standard
 3. "Foreknowledge", comes from two Greek words: "before" and "know." So, God knows beforehand that the elect will come to him (Acts 2:23; Romans 8:29, 11:2; I Peter 1:20).
 - i. **Note: Foreknowledge is simply the knowledge that something will take place. God sees all things at once from the beginning to the end. However, this pre-knowledge does not mean that he is the cause of all things he foresees will come to pass.**
 - ii. Occurs seven times in the Bible, two of which are in this chapter of 1Peter.
 - iii. Foreknowledge is basically looking at things from our point of view. In other words, whatever I may learn or know in this instant, God had foreknowledge of it.
 - iv. *"First of all, it should be pointed out that there is a difference between saying God created in time and that He is the Creator of time. There was no time before God made the temporal world; time began with its creation. God "framed the ages" (Heb. 1:2 Rotherdam; cf. John 17:5), so God was ontologically prior to time, but not chronologically prior to it. Therefore, this is no impediment to God's creating a world in time without Himself being temporal. No temporal continuum existed before He created the world; hence, it was not necessary for Him to choose a moment in time in which to create. Rather, from all eternity, God chose to create the temporal continuum itself, which has a beginning."* Geisler's Systematic Theology - Systematic Theology – Volume Two: God, Creation.
 - v. *"Sometimes, in one and the same text, both God's determination and human free choice are affirmed. Again, Peter said, "This man [Jesus] was handed over to you by God's set purpose and foreknowledge; and you... put him to death by nailing him to the cross" (Acts 2:23). While God determined their actions from all eternity, nevertheless, those responsible for crucifying Jesus were free to perform these actions;—and they were morally responsible for them (see Volume 3, chapter 3)." Geisler's Systematic Theology - Systematic Theology – Volume Two: God, Creation.*
 - *"In summary, the Bible declares that God is in complete control of everything that happens in the whole course of history. This includes even free choices, both good and evil, which He ordained from all eternity."* Geisler's Systematic Theology - Systematic Theology – Volume Two: God, Creation.
 4. "God the Father" is the first person of the trinity. The Father is the one who plans in the trinity. The Bible attributes the plan of our redemption to the Father. The Word ascribes reconciliation to the Son. Scripture ascribes sanctification to the Holy Spirit. Each person of the trinity has their own role. God chose us on the substructure of his omniscience. Election is in his eternal will and purpose.

5. "in sanctification of the Spirit"
 - i. Sanctify means to set apart. ((Romans 15:16; I Corinthians 6:11; II Thessalonians 2:13).
 - ii. Here, it's the Holy Spirit that set apart these "elect" residents
 1. The Holy Spirit convicts these folks while they did not Christ. (John 16:7-11).
 2. During the Church Age, we attain a new position in Christ through the work of the Holy Spirit.
 - i. Within the whole divine enterprise of winning the lost, there is no factor more vital than the work of the Holy Spirit in which He convinces or reproves the *cosmos* world respecting sin, righteousness, and judgment. Chafer's Systematic Theology - Systematic Theology – Volume 6: Pneumatology.
 3. Roles of the Holy Spirit in the Church Age (Chafer's Systematic Theology - Systematic Theology – Volume 6: Pneumatology
 - i. The restrainer of the Cosmos world. (2Thess 2:3-10)
 - ii. The one who convicts the unsaved
 - iii. Indwelling (Rom. 8:8-9; Eph. 1:13-14)
 - iv. Baptism of the Holy Spirit (Matt 3:11; 1Cor. 12:13)
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6. "To obey Jesus Christ and be sprinkled with blood"
 - i. Shows the blended outcome of the blended human and divine activity in achieving the intended result.
 - ii. ὑπακοή *hypakoē*/hoop-ak-o-ay' s<g5218>: *to obey, listen to something, hearken. Obedience, compliance*, it stands alone as the manifestation of Christian faith Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament.
 - iii. Bible refers to obedience in the context of salvation: Acts 6:7; II Thessalonians 1:7-9; Romans 1:5; 6:17; Galatians 3:1; I Peter 4:17; II Thessalonians 1:7,9).
 - iv. Obedience is a standardized way in which a person enters into the plans of God: Acts 16:31; John 20:31).
 - v. The end in view is obedience.
 - vi. "sprinkling with blood" (Ex. 24:3-8)
 - This is the basis of our forgiveness: (John 10:11; Colossians 1:20; I Corinthians 11:27; Hebrews 9:11,14; 10:17,19; 13:20; I John 1:7; Revelation 1:5; 5:9,10; 7:14; 12:20).
 - vii. "*Such an understanding helps explain why obedience precedes rather than follows the "sprinkling of the blood of Jesus Christ." The latter phrase gives concreteness and vividness to Peter's brief glance at Christian conversion.*" (WBC 1Peter)
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7. "May grace and peace be yours in the fullest measure"
 - i. χάρις *charis* s<G5463>: "*grace, favor*"—*the acceptance of and goodness toward those who cannot earn or do not deserve such gain.* Mounce's Complete Expository Dictionary of Old and New Testament Words.
 - ii. εἰρήνη *eirēnē*/i-ray'-nay s<G1515>: In classical Gk. *eirene* describes a situation that results from the cessation of hostilities or war and can also refer to the state of law and order that makes the fruits of prosperity possible. *eirene* can also characterize peaceful conduct toward others. Mounce's Complete Expository Dictionary of Old and New Testament Words.
 - iii. Categories of Grace:

- COMMON GRACE, or Grace which is common to all mankind, saved or unsaved, such as the rain which falls on the just and unjust.
 - SAVING GRACE, the “gift of God, lest any man should boast”, namely, grace applied to the lost sinner.
 - LIVING GRACE, the provision of God the Father for the needs of the believer for the rest of his lifetime. God provides everything that is needed for a prosperous, happy life for any believer who has “tasted grace” and avails himself of “more grace”.
 - SURPASSING GRACE, the Grace of God in eternity; what we will receive from God because of salvation; what we will receive from God as crowns or rewards to be laid at the feet of Christ.
- iv. God operates in four spheres of grace.
1. Salvation (Eph. 2:8-9)
 2. Restoration (1John 1:9)
 3. Spirituality (Eph. 5:18)
 - i. Indwelling of the Holy Spirit (From Eph. 5:18 Grace Notes)
 1. The Holy Spirit lives permanently in every Christian and is automatic at salvation. Rom. 8:9; Gal. 3:2; 4:6; 1 Cor. 6:19, 20, Eph. 1:13-14..
 2. The indwelling of the Holy Spirit is called the “unction” in 1 John 2:20, and “anointing” in 1John 2:27. These are synonyms for “indwelling.”
 3. The prophecy of the indwelling of the Holy Spirit is found in John 7:37-39; John 14:16, 17.
 4. The indwelling of the Holy Spirit must be distinguished from the indwelling of the Lord Jesus Christ.
 - Christ indwells the believer for the purpose of fellowship, Rom. 8:10; 2 Cor. 13:5.
 5. The Holy Spirit indwells the believer for the purpose of function, Gal. 5:22.
 6. The indwelling of the Holy Spirit is necessary because of the spiritual conflict in “high places” (spiritual warfare), John 7:37-39.
 - ii. Filling of the Holy Spirit (From Eph. 5:18 Grace Notes)
 1. Maximum fellowship with Christ comes through the function of the Holy Spirit in edification and grace living. (Why)
 2. The Filling is a function of the believer’s volition and may be lost through carnality, Eph. 4:30.
 3. The Filling is commanded, Eph. 5:18. Because it is a command, it is obvious that the Lord expects us to take some action to be filled. That action is repentance and confession.
 4. The Filling is regained through confession of Sin, 1John 1:9; Prov. 1:23.
 5. The Holy Spirit’s functions in the intake and application of Bible truth, John 14:26; 16:12-15; 1Cor. 2:9-16; 1 John 2:27. This is the “how to” of edification.
 4. Maturity (Heb. 5:6)
 - i. *“Christ’s entry into this kingly priesthood is best conceived as inaugurated by his resurrection, after accomplishment of human obedience, whereby he fitted himself for priesthood. Before this he was the destined High Priest, but not the “perfected” High Priest, “ever living to make intercession for us.” It is not during his life on earth, but after his exaltation, that he is spoken of as the High Priest of mankind. In his sufferings and death he was consecrated to his eternal office.”* Pulpit Commentary, The - The Pulpit Commentary – Volume 21: Thessalonians-James.
- v. God is free to bestow His grace on us because Christ satisfied his absolute demands.
- God gives grace in prayer (Heb. 4:16)
 - Fruit (1Cor 15:10; 2Cor. 6:11, 9:8)
 - Suffering (2Cor. 12:9)
 - Power (2Tim 2:1)

- Growth (2Pet 3:18)
 - Stability (1Pet. 5:12)
 - Restoration (Heb. 12:15).
- vi. Two kinds of peace:
1. Peace with God (Rom. 5:1; Eph. 2:14)
 2. Peace of God (Phil. 4:7; Isa 26:3-4)

Perspective on Suffering (1 Peter 1:3-2:10).

I. The Perspective of hope (1Peter 1:3-12)

- A. *Though the whole is constructed as a grammatical unit, its contents readily fall into three divisions. Viewed from a chronological perspective, Farrar remarks that the passage contains a "comprehensive glance at the future (3-5), the present (6-9), and the past (10-12)." Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.*
- B. *Using a Trinitarian perspective, Hart notes that "vv. 3-5 have as their central figure the Father, vv. 6-9 the Son, and vv. 10-12 the Spirit who is at last given, who inspired the prophets of old and now inspires the Christian missionaries." Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.*
- C. *Looked at from the standpoint of the great salvation that Peter celebrated, he gave a description of that salvation (vv. 3-5), reminded his readers of their paradoxical experiences in connection with it (vv. 6-9), and pointed to three realities that magnify it (vv. 10-12). Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.*
- D. Vs. 3-5 The Believer's hope

1. "=> A living hope means that it is not a dead, lifeless hope. It is not the kind of hope that we use to stir up our thinking for the moment but does nothing for us beyond the grave; not the kind of hope that gives us meaning and motivation for life but is dead and lifeless beyond this life. Despite the earthly benefit we get from positive thinking and motivational hope, these have no meaning beyond the grave." (The Preachers Outline & Sermon Bible)
2. "=> A living hope means that it is not a *probable hope*; it is not the kind of hope that may or may not come to pass." (The Preachers Outline & Sermon Bible)
3. Vs 3

• **"Blessed be the God and Father of our Lord Jesus Christ."**

- i. **εὐλογητός** eulogētos/yoo-log-ay-tos' s<G2128> means blessed or praised. Peter starts off with a doxology. See also Eph. 1:3; and 2Cor 1:3).
- ii. The one article with the two nouns, "the God and Father" (*ho theos kai patēr*), denotes a two-sided relation of the Father to the incarnate Christ. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
 - a. Further arguments supporting Trinitarian view: Eph. 1:17; Mark 15:34, John 20:17, John 14:28; 1 Cor. 15:24-28, Heb. 1:1-4).
- iii. This should be something we all do: break out in praise for God.

• **"according to His great mercy"**

- i. **κατ' ἰδίαν**, kat' idian. s<G2596> means "according to one's own" or "according to one's standard"
- ii. **πολύς** polys/ pol-oos' s<G4183>: *Many, much; in the sing. and with nouns implying number or multitude, great, large.* Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament
- iii. **ἔλεος** eleos/ el'-eh-os s <G1656> means mercy, pity, or compassion. *"is the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it."* Vine's Expository Dictionary of Old Testament and New Testament Words. (Eph 2:4; Titus 3:5; Luke 1:72; Rom. 15:9; Luke 1:50; Heb 4:16)
- iv. The phrase "in his great mercy" (*ho kata to polu autou eleos*) underlines that God's act in causing us to be born anew was in harmony with His compassionate nature. "In" (*kata* with the accusative, "according to") pictures His action as "according to" or in full keeping with His character as a God of mercy. In the original this phrase

- stands between the article and the participle, giving the phrase an attributive force; He acted in keeping with His nature as a God of "great mercy."
Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
- i. Principle: Mercy is God's Grace in action towards us.
 - v. How great is "great": (II Samuel 24:14, Micah 7:18, Ephesians 2:4, Lamentations 3:22, 23, Romans 12:1, Titus 3:5, I Timothy 1:13, I Timothy 1:16, Jude 21)
 - vi. Principle: God's mercy is great enough to meet us no matter how guilty we may be.
 - a. Mercy implies guilt. Abundant mercy implies abundant guilt. God shows his abundant mercy in the death of Christ for our sins.
- **"has caused us to be born again" or "has given us a new birth" (HCSB)**
 - i. [ἀναγεννάω](#) anagennaō/ an-ag-en-nah'-o s<G313> *be begotten again, regenerated*
 - ii. Principle: Our salvation is a reason to extol God (Luke 10:20)
 - **"to a living hope"**
 - i. The NT uses hope with the concept of resurrection Acts 23:6
 - ii. with the idea of promise (Acts 13:32. 26:6-7; Gal 5:5)
 - a. ***To be judged for the hope*** (*ep' elpidi—krinomenos*). The hope of the resurrection and of the promised Messiah (Acts 13:32). Page calls Acts 26:6-8 a parenthesis in the course of Paul's argument by which he shows that his life in Christ is a real development of the best in Pharisaism. He does resume his narrative in Acts 26:9, but Acts 26:6-8 are the core of his defense already presented in Galatians 3; Romans 9-11 where he proves that the children of faith are the real seed of Abraham. (Word Pictures in the New Testament.)
 - b. From the Pulpit Commentary:
 1. *"Righteousness is a great treasure.* It is a worthy object of desire. It is better than any rewards it may entail. To hunger and thirst after righteousness is to feel the deepest and purest appetite for the best of all spiritual possessions.
 2. *Righteousness is not yet enjoyed.* It is a hope. Even the Christian who has the faith that admits to it has not yet the full heritage. The longer we live the higher does the magnificent ideal tower above us until it is seen reaching up to heaven. Some righteousness we enter into with the first effort of faith, but the foretaste is only enough to make us yearn for more;
 3. *We may confidently hope for righteousness.* It is a hope, not a mere surmise, that urges us forward. We are encouraged by the promises of the gospel. It is a grand inspiring thought that every Christian has the prospect of ultimate victory over all sin and ultimate attainment of pure and spotless goodness. Pulpit Commentary, The - The Pulpit Commentary – Volume 20: Galatians-Colossians.
 - iii. for confidence in our standing with the Lord (Col 1:23)
 1. Paul's statement to the Colossians seems to cast a shadow on the assurance of our future glory (see Col. 1:23). Is it possible for a believer to lose his salvation? No, the *if* clause does not suggest doubt or lay down a condition by which we "keep up our salvation."
 2. Paul used an architectural image in this verse—a house, firmly set on the foundation. The town of Colossae was located in a region known for earthquakes, and the word translated "moved away" can mean "earthquake stricken." Paul was saying, "If you are truly saved, and built on the solid foundation, Jesus Christ, then you will continue in the faith and nothing will move you. You have heard the Gospel and trusted Jesus Christ, and He has saved you."

3. In other words, we are not saved by continuing in the faith. But we continue in the faith and thus prove that we are saved. It behooves each professing Christian to test his own faith and examine his own heart to be sure he is a child of God (2 Cor. 13:5; 2 Peter 1:10ff). Bible Exposition Commentary (BE Series) - New Testament - The Bible Exposition Commentary – New Testament, Volume 2.
 - iv. fulfillment of the promises of the Gospel (Rom 5:2)
 - v. confidence that we will be in the presence of God (Titus 2:13)
 - vi. Principle: The Christian has hope beyond the grave. God is the author, not the subject of hope.
 - vii. Peter uses the word "living" six time (1Pet 1:3, 23, 2:4-5, r:5-6). Living means that our hope is real.
 - viii. True life, God life, is not destructible (1Cor 15:19; 1Tim 4:8, Mark 10:17, Rom 2:7; Gal 6:8)
- **"through the resurrection of Jesus Christ from the dead"**
 - i. The resurrection of Christ from the dead is the foundation for the Christian's hope. It is the assurance of our own resurrection. Jesus resurrection and our resurrection are inseparably connected (Colossians 3:1).
 - ii. **"From the dead"** means "out from" the dead. Jesus was the first to come out from among the dead. Those who believe in him will come later. Daniel 12 and John 5 speak of resurrection of believers from the dead. At that point God inducts the Christian into the eternal state.
 - a. Jesus predicted that he would rise again (John 2:19, 21; 10:17, 18).
 - b. The New Testament emphasizes the resurrection as the sequel to his death (Acts 2:23, 24, 3:15; 4:10; 5:30; 17:30, 31; 26:22, 23; Romans 6:4; 7:4; 8:11,34; 10:9; 14:9; I Corinthians 6:14; 15:20; 15:3-5).
 - c. This is what gives us hope. The grave is not the bleak, barren terminus of all human existence for the Christian. Death is not a leap into the dark. For the Christian, death is a servant that leads us into the presence of the Lord of Glory. People may place our bodies into caskets and graves. We are in neither (II Corinthians 5:8).
 1. Our soul goes instantaneously, automatically, as soon as death strikes our body, into the presence of the Lord. That is why we do not sorrow as those who are not Christians (I Thessalonians 4:13).
 - d. **Principle:** We do not worship a dead man.
 4. **Application:** Because Jesus rose from the dead, we will rise from the dead as well. Because Christ was raised from the dead, so will we. His resurrection guarantees our resurrection. The personal significance of the resurrection of Christ for us is that we have hope. He will usher us into his presence one day. This is the crown of the Christian experience

4. Verse 4

- **"to obtain an inheritance"**
 - i. The Christian falls heir to all the Christ's inheritance in heaven. Romans 8:16-17, Hebrews 1:1-2.
 - a. Grace Notes on Rom 8:16-17
 - b. Our double heirship: First, as heirs of God because we are children of God.

- c. Secondly, we are heirs because we are in Christ and we share with Him all He is and all He has. And it is from this that Paul makes a specific application. We will share in the sufferings of Christ.
- d. There is perhaps no greater time in our lives that faith is sharpened, concentrated, clearly realized than under suffering.
- e. When you can do nothing about the pressure, persecution, and problems you are under the only thing you have to hold to in faith in God and what He is doing.
 - 1) All problems in life are not designed to be solved [2Cor 12:1-7]
 - 2) God gives mankind freewill and we suffer as a result of that freewill [James 1:14-15]
 - 3) God allows sin to continue in the world and we suffer the results of sin. [We ask endless questions about why something happened with, at times, much emotion. Sometimes we even think God is punishing us because the results are not what we want or deserve.]
 - 4) We live outside the Garden of Eden and in an imperfect world full of disasters and disease and we suffer as a result [Charles Stanley Advancing through Adversity": God never intended for man to experience the adversity and sorrow brought about by our forefather's sin. Death was not a part of God's original plan for man. Death is an interruption. It is God's enemy as well as man's. It is the opposite of all He desired to accomplish."]
 - 5) God allows us to suffer as He allowed His Son to suffer [John 9:2-3 – The man's blindness was from God.]
 - 6) In the suffering we face we are drawn not to solutions but to faith
 - 7) In the sufferings we face we are drawn not to a system or a mechanic or often not even a promise, but a Person.
- ii. Out inheritance is our title to future eternal fellowship with God. Acts 20:32, Titus 3:7, Hebrews 9:15; Ephesians 1:11-14, Acts 26:18
- iii. Note that this phrase is parallel to "a living hope" phrase. Indicates the second aspect our salvation (Hiebert).
- iv. **New Testament: Noun:** κληρονομία (*kleronomia*), GK 3100 (S <G2817>), 14x. *kleronomia* refers to an "inheritance," which in the OT could be land (Acts 7:5; Heb. 11:8). In the gospels, this term is used 4x for what is available to divide after someone's death (Mt. 21:38; Mk. 12:7; Lk. 12:13; 20:14).
- v. The inheritance of the Christian, however, is salvation (Acts 20:32; [Rom 8:16-17;] Eph. 1:18; Heb. 9:5), which is given not by law (Gal. 3:18) but by faith. This inheritance is the reward of the believer (Col. 3:24; Eph. 5:5), "imperishable, undefiled, and unfading, kept in heaven for you" (1 Pet. 1:4). The Holy Spirit himself is the "deposit guaranteeing our *inheritance* until the redemption of those who are God's possession" (Eph. 1:14). Mounce's Complete Expository Dictionary of Old and New Testament Words.
 - a. From Grace Notes on Col. 3:24: "Whatever job to which God called us, he wants us to serve him with it. Our work may subsist as a menial job; we may dislike our work. Still God wants us to serve him heartily in that job. He wants us to throw ourselves in our work. Serving the Lord at our job gives dignity to what we do. We may sweep floors, wash dishes, change diapers or empty the trash. We may work at an office where everyone cuts corners and takes long coffee breaks but we break that standard. The Christian does not operate on the same standards as the herd. Our boss is in heaven."

b.

- **“which is imperishable”**
 - i. ἄφθαρτος *aphthartos*/ af'-thar-tos s<G862>: *incorruptible, immortal, imperishable, undying, enduring* (Mounce's Complete Expository Dictionary of Old and New Testament Words.)
 - ii. Sample uses 1Cor 9:25, 15:52; 1Pe 1:4, 1:23, 3:4.
 - iii. Note the contrast to earthly inheritances which do perish and do not endure. (Matt 6:20)
 - iv. It is set up by an incorruptible God (Rom 1:23; 1Tim 1:17)
- **“and undefiled”**
 - i. ἀμίαντος *amiantos*/ am-ee'-an-tos s<G283> *undefiled, free from contamination*. Vine's Expository Dictionary of Old Testament and New Testament Words. (Heb. 7:26, 13:4; Jas. 1:27; 1Pet. 1:4)
- **“will not fade away”**
 - i. Our inheritance is untouched by death, unstained by evil and unimpaired by time. Revelation 21:4.
 - ii. ἀμάραντος *amarantos*/ am-ar'-an-tos s<G263>: *will not fade away*.
- **“reserved in heaven for you” or “kept in heaven for you” (HCSB)**
 - i. God promises to preserve our inheritance. (Matt 5:12, 6:19-20; Luke 12:33)
 - ii. τηρέω *tēreō*/ tay-reh'-o s<G5083>: *to watch over, preserve, keep, watch* Vine's Expository Dictionary of Old Testament and New Testament Words. (Matthew 27:36; Acts 12:6; John 2:10; 1Peter 1:4; 1Corinthians 7:37).
 - iii. ὑμᾶς *hymas/hoo-mas'* s<G5209>: 2d person personal pron; *you, yourselves. You*. Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament.
 - iv. "For you" applies the assurance directly to the readers. Peter's expression, not the simple dative of advantage (*humin*) but rather a prepositional form (*eis humas*), brings out the implication that this inheritance was intended for his readers from the very beginning. It assures that the trials and sufferings they were experiencing on behalf of their faith would not undermine the certainty of their coming inheritance; they would possess it in due time. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
 - v. τηρέω *tēreō*/ tay-reh'-o s<G5083>: *"to watch over, preserve, keep, watch,"* Vine's Expository Dictionary of Old Testament and New Testament Words.. The perfect tense denotes that the inheritance was placed under safekeeping and that the preservation is still in force, and the passive implies that God is the One who preserves. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
 - vi. It is immune from the disasters that often befall an inheritance on earth. Its preservation in heaven (*en ouranois*) adds to the assurance of safety. It is safely beyond the reach of all destructive forces. Its preservation in heaven indicates that the inheritance is not merely the believer's arrival in heaven. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
- Thoughts about verse 4.
 - i. MacDonald remarks its preservation in heaven indicates that the inheritance is not merely the believer's arrival in heaven Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
 - ii. The three negative terms indicate that in seeking to describe the heavenly inheritance, Peter could only tell us what it is not like in terms of our present life. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
 - iii. See notes from 1Cor 15:1-2 from 1st Corinthian Study by Robert L. Bolender for a complete discussion of the Greek tenses and vocabulary.

- a. The principles of standing and standing firm are critical for the Christian Way of Life.
 - 1) Positionally, believers are “having stood ones” (Rom. 5:2; 1st Cor. 15:1).
 - 2) Experientially, believers must fight the good fight standing firm (1st Cor. 10:12; 16:13; Gal. 5:1; Eph. 6:11, 13, 14; Col. 4:12; 1st Thess. 3:8; 2nd Thess. 2:15).
 - 3) Ultimately, all believers will stand for reward (Rom. 14:4; Jude 24).
- b. Salvation can entail widely different issues.
 - 1) Positionally, salvation references the believer’s conversion from spiritual death to eternal life (Rom. 1:16; 1st Cor. 1:21; 9:22; Eph. 1:13; 2:5, 8; 1st Tim. 1:15; Tit. 3:5).
 - 2) Experientially, salvation references deliverance from operational death to the abundant life (2nd Cor. 1:6; 7:10; Phil. 2:12; 1st Tim. 4:16; Heb. 7:25; Jas. 1:21; 5:20).
 - 3) Ultimately, salvation references our victorious homecoming to the Father (1st Cor. 3:15; 2nd Tim. 4:18; 1st Pet. 1:5).
 - 4) Rescue from temporal dangers (Mt. 8:25, 14:30, 27:40, 42, 49; Phil. 1:19).

5. Verse 5

- **“Who are protected”** – carries the idea of a military garrison surrounding something to guard it.
 - i. **φρουρέω** phroureō/froo-reh'-o s<G5432>: *To keep, guard, preserve spiritually* (Phil. 4:7; 1 Pet. 1:5). Complete Word Study Dictionary, The - The Complete Word Study Dictionary – New Testament.
 - ii. “Present/Passive: **φρουρουμένου**” tense indicates God continuously guards our salvation.
 - iii. The onus for keeping our salvation is upon God. (2Tim 1:12)
 - a. Barclay comments, “The typical picture in the word is that of a man going upon a journey and depositing with, and entrusting to, a friend his most precious and valued possessions.... To be faithful to such a trust, and to return such a deposit unharmed, were amongst the highest and most sacred obligations which ancient thought recognized” (WBC Volume 46: Pastoral Epistles).
- **“by the power of God”**
 - i. **δύναμις** dynamis/ doo'-nam-is:
 - a. *Words deriving from the stem δυνα- all have the basic meaning of “being able,” or “capacity” in virtue of an ability* (Theological Dictionary of the New Testament Bundle)
 - b. *God’s power strengthens and keeps believers* (Eph. 3:16, 20; Col. 1:11; 2 Tim. 1:7-8; 1 Pet. 1:5; 2 Pet. 1:3) Mounce’s Complete Expository Dictionary of Old and New Testament Words.
 - ii. **The Combined Argument for God’s Complete Providence** ... Thus, combined, it goes like this: An omnibenevolent God desires to provide complete providential care for all His creatures. An omniscient God knows all the providential care that is needed for all His creatures. An omnisapient God knows the best way to provide this care. An omnipotent God has the ability to execute all His desires that are possible. Consequently, such a God will provide all providential care for all His creatures in the best way possible. To summarize, any denial of God’s full and complete providence is in principle a denial of one or more of these attributes of God, for if God is all-knowing, all-wise, all-powerful, and all-loving, then He will by nature be all-caring. In addition to the nature of God, other arguments for providence include the nature of created things, the order in the world, divine

prediction (which is only possible if He is in control), God's blessing on good and judgment on evil; and the human conscience (which is based in the God-given moral law informing us that good should be sought and evil avoided). Geisler's Systematic Theology - Systematic Theology – Volume Two: God, Creation.

- iii. Key passages regarding God's power: Dt 3:24, Mk. 10:27; Lk. 6:17-19; 1Co. 1:18; 2 Co. 4:7; Re. 11:16-17 (Logos)
 - a. **The power of God (*dunamis theou*)**. So in [Romans 1:16](#). No other message has this dynamite of God ([1 Cor. 4:20](#)). God's power is shown in the preaching of the Cross of Christ through all the ages, now as always. No other preaching wins men and women from sin to holiness or can save them. The judgment of Paul here is the verdict of every soul winner through all time. Word Pictures in the New Testament.
- iv. **Baker Encyclopedia (p. 1743): Power.**
 - a. "Ability to do things, by virtue of strength, skill, resources, or authorization. In the Hebrew of the OT and the Greek of the NT there are several different words used for power. What the Bible says about power may be subsumed under four headings: (1) the unlimited power of God; (2) the limited power God gives to his creatures; (3) the power of God seen in Jesus Christ; (4) the power of God (by the Holy Spirit) in the lives of his people."
 - b. **The Unlimited Power of God:** God is almighty and all other power is derived from him and subject to him. Much that the Bible says is summed up in the words of 1 Chronicles 29:11–12 addressed to God in praise: ... Using human terms the OT often speaks of God's "mighty hand" and his "outstretched arm," both being used for the power of God in action (Ex 6:6; 7:4; Ps 44:2, 3). His power is seen in creation (Ps 65:6; Is 40:26; Jer 10:12; 27:5), in his rule over the world (2 Chr. 20:6), in his acts of salvation and judgment (Ex 15:6; Dt 26:8) and in all that he does for his people (Ps 111:6).
 - 1) The NT as well as the OT speaks of the mighty power of God. Ephesians 1:19 speaks of "the immeasurable greatness of his power" and the words of Jesus in Matthew 26:64 show that the word could be substituted for the very name of God when he said that the Son of man would be seen "seated at the right hand of Power."
 - c. **The Limited Power God Gives to His Creatures:** Animals have power, as is particularly evident in the wild ox, the horse, and the lion (Jb 39:11, 19; Prv 30:30). There is power in wind and storm, thunder and lightning. Power is given to men: physical strength (Jgs 16:5, 6), power to fight (Jgs 6:12), and the power to do good and the power to do harm (Gn 31:29; Prv 3:27; Mi 2:1). Rulers have God-given power and authority (Rom 13:1). The Bible also speaks of the power of angels (2 Pt 2:11) and of spiritual beings known as "principalities and powers." Certain powers are given to Satan (see Jb 1:6–12; 2:1–6). Sin, evil, and death are allowed to have some power over men (Hos 13:14; Lk 22:53; Rom 3:9). All of these, however, have only limited power and God is able to give his people strength to conquer all these powers when arrayed against them. He can save them from the power of animals (Dn 6:27; Lk 10:19) and from the power of men over them. To Pilate Jesus said, "You would have no power over me unless it had been given you from above" (Jn 19:11). He is able to deliver men from the power of sin and death, from Satan and from all the spiritual forces of evil (2 Cor 10:4; Eph 6:10–18). The "ruler of this world" could ultimately have no power over Christ (Jn 14:30) and so cannot have power over those who rely on him.
 - d. **The Power of God Seen in Jesus Christ:** The Gospels bear frequent witness to the power of Christ and in the preaching in the Acts of the Apostles reference is made similarly to this. Power was shown in his miracles (Mt 11:20; Acts 2:22), in his work of healing and exorcism (Lk 4:36; 5:17; 6:19; Acts 10:38). Power is shown supremely in his resurrection. Jesus speaks of his power to give up his life and power to take it again (Jn 10:18), but the NT speaks most frequently of

the power of God the Father shown in the raising of his Son from the dead (Rom 1:4; Eph 1:19, 20). In the end he will be seen coming “on the clouds of heaven with power and great glory” (Mt 24:30). With regard to his human life on earth, however, it may be noted in the light of what follows that he lived and did his mighty works in the power of the Holy Spirit (Lk 4:14; Acts 10:38).

- e. **The Power of God in the Lives of His People:** In the OT it is often said that by the power of God the weak are made strong. “He gives power to the faint, and to him who has no might he increases strength” (Is 40:29) so that they “go from strength to strength” (Ps 84:7; see also Ps 68:35; 138:3). We read in particular of his power being given to prophets (Mi 3:8) and kings (1 Sm 2:10; Ps 21:1) and it is said that in an outstanding way power will be given to the Messiah (Is 9:6; 11:2; Mi 5:4), but to all God’s people power is offered that they may live for him and serve him (Is 49:5). When we turn to the NT we read of the gospel itself as “the power of God for salvation to every one who has faith” (Rom 1:16). “To all who received” Jesus Christ “who believed in his name, he gave power to become children of God” (Jn 1:12). In that life as children of God power is received from the Holy Spirit (Acts 6:8), inner strength to live in his service (Eph 3:16), power to be his witnesses (Lk 24:49; Acts 1:8), power to endure suffering (2 Tm 1:8), power that enables for ministry (Eph 3:7), power in the face of weakness (2 Cor 12:9), power through prayer (Jas 5:16), and power to be kept from evil (1 Pt 1:5). Those who do great things in the service of Christ do not do them in their own strength (Acts 3:12); he sent out his disciples confident only in the assurance that all things are under his authority and that they would have the power of his unailing presence with them (Mt 28:18–20).

FRANCIS FOULKES

- **“through faith”**

- i. The means of our salvation is the faith that we place in the death of Christ to pay for our sins (Ephesians 2:8-9; Romans 5:1; Galatians 2:16, 3:26, 1 Cor. 10).
- ii. From the human side, faith is the means that activates God's preserving power in the life of the Christian. God deals with Christians as free moral agents and asks that we voluntarily commit ourselves to Him for our preservation. Our response of faith "gives Him His due place, and keeps us in our place of confidence in Him according to His word." The proper human response is to recognize our own inadequacy and in every circumstance, by faith, ask Him to shield us by providing a way of escape (1 Cor. 10:13). Like Peter on the night before the crucifixion, we too will fall whenever we self-confidently presume that we can keep ourselves. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.

- **“for a salvation”**

- i. God's power saves us from the penalty, power and presence of sin.
- ii. This is deliverance from the power of sin in three ways:
 - a. Past: Jesus, by his blood, paid for all the sins we ever committed and washed them away (Titus 3:5).
 - b. Present: We are in the state of being saved from the control of sin in our daily life (I Corinthians 1:18).
 - c. Future: We will one day be ultimately saved from all moral and physical evil (Romans 8:23, 24).

- **“ready to be revealed in the last time”**

- i. **ἑτοιμος** *hetoimos/het-oy'-mos* s<G2092>: *ready, prepared* => God will protect our salvation until the Lord comes back.
 - i. He will tear down/destroy the siege Satan has put on us.
- ii. **ἀποκαλύπτω** *apokalyptō/ap-ok-al-oo'-to* s<G601>: *signifies "to uncover, unveil"*

The wraps will be taken off at the rapture (1Thess. 3:13; Jude 14; Rev. 19:14).

- a. 1Thess. 3:11-13 – When the rapture comes, God's desire is for us to demonstrate holiness and love for one another before the end time. Another example of experiential salvation.
 - b. Jude 14 - Jude quotes Enoch regarding the end time.
 - c. Rev. 19:11-16 - Description of the last battle.
- iii. It is God's purpose to show off His bride (the church) who is pure because of Christ (James 1:1-12).
- iv. Summary of the doctrine of eternal security (vv. 1Pet 1:4-5):
- a. The Father: The Father is able to keep us. He is sovereign and supreme. No power can rise against him: Romans 8:31-34, 38-39 (God lists every spiritual and natural enemy here; no enemy has enough power to attack our salvation).
 - b. Jesus Christ: John 10:27-28 (nothing [neuter] can pluck us out of his hand); Romans 4:25; 8:1; Ephesians 2:6; Hebrews 7:25; I John 2:1,2.
 - c. The Holy Spirit: The Holy Spirit seals our salvation: I Corinthians 6:19; 12:13; Ephesians 1:13-14; 4:30. God seals us unto the day of redemption (Ephesians 4:30). No one can break that seal. The seal is a person – the Holy Spirit.
 - 1) I Corinthians 6:15-19 – We are joined with the Lord, our bodies are a Holy Temple.
 - 2) 1 Cor. 12:12-13 – The Holy Spirit cleans us so we can stand positionally in Christ.
 - 3) Ephesians 1:13-14 – God guarantees that faith is enough to have eternal life, He seals this with the indwelling of the Holy Spirit.
 - 4) Eph. 4:30 – Even though we are sealed, we are cautioned about 'grieving' the Holy Spirit.
 - d. Eternal Security passages: John 6:47; Phil. 1:6; 2Tim 4:18; Heb. 5:9, 7:25, 12:2; Jude 1, 24-25
 - 1) John 6:47 – Everyone who believes has eternal life
 - 2) Phil. 1:6 – God will not give up on us. When we are saved we are a "unfinished work."
 - 3) 2Tim 4:18 – The Lord rescued Paul experientially, and continued to do so until Paul died.
 - 4) Heb. 5:8-10 – Obeying the gospel leads to salvation.
 - 5) Heb. 7:22-28 – Once in for all salvation, entitles us to draw new to Christ since He is a high priest.
 - 6) Heb.12:2 – Now that we are saved, we can look to Jesus to continually save us experientially
 - 7) Jude 1, 24-25 – Similar to James 1:1-12 and Heb. 12:2.
- Summary (The Preachers Outline Sermon & Bible)
 - i. **The source of hope is God and Father of the Lord Jesus Christ (v. 3)**
 - ii. **The inheritance of hope (v 4)**
 - iii. **The assurance of hope (v. 5)**

6. Verse 6

- “In this you greatly rejoice” (in view of realities of 1Pet 1:3-5)
 - i. ἀγαλλιάω agalliaō/ ag-al-lee-ah'-o s<G21>: “to rejoice greatly, to exult,” here conveys the idea of jubilant exultation, spiritual gladness. Sample uses: Lk. 1:47; Acts 16:34; Rev 19:7; Mt. 5:12, 1Pet 4:13; Jude 24, Heb. 1:9, Lk. 10:21.
 - a. “ἐν ᾧ ἀγαλλιᾶσθε, “then you [will] rejoice.” The answers to two questions raised by these introductory words largely determine the interpretation of vv 6–9 as a whole. First, what is the antecedent of ἐν ᾧ? Second, is ἀγαλλιᾶσθε to be understood as a present imperative, a present indicative with a present meaning, or a present indicative with a future meaning? The two questions are closely intertwined; neither can be answered without giving attention to both.¹”
 - b. “The best option remains the present indicative with a future meaning. In “confident assertions regarding the future,” especially prophecies (BDF §323), a present tense can stand for the future. If “the time element is established by the context” (in this instance, ἐν ᾧ linked to the preceding ἐν καιρῷ ἐσχάτῳ), the present “becomes semantically a ‘zero’ tense, taking a future meaning from the context” (Reynolds, 69). Such an understanding accounts for ἀγαλλιᾶσθε in v 6, and will be found applicable in v 8 as well. It is this interpretive insight, not a primitive textual tradition, that most plausibly explains the persistence of the future verb forms *exultabitis* and *gaudebitis* in Latin translations of vv 6 and 8 (especially v 8; see Note a, and cf. also Origen’s interpretation in *Exhortation to Martyrdom* 39).²”
 - ii. In both OT and NT joy is consistently the mark both individually of the believer and corporately of the church. It is a quality, and not simply an emotion, grounded upon God himself and indeed derived from him (Ps. 16:11; Phil. 4:4; Rom. 15:13), which characterizes the Christian’s life on earth (1 Pet. 1:8), and also anticipates eschatologically the joy of being with Christ forever in the kingdom of heaven (cf. Rev. 19:7).³
 - a. Ps. 16:8-11 – Quoted twice in Acts 2:25-28, 13:13:35. . From a eschatological sense, death is not the final stop, nor the end of our relationship with the Lord.
 - b. Phil. 4:1-5 – Have joy in life even if we cannot have our own way.
 - c. Rom. 15:4-13 – Scriptures provided a source of perseverance and encouragement so that we continue to have hope and belief in the power of the Holy Spirit.
 - d. 1 Pet. 1:8 - which characterizes the Christian’s life on earth.
 - e. Rev 19:6-8 - anticipates eschatologically the joy of being with Christ forever in the kingdom of heaven.
 - iii. **Joy as Action:** There is a joy that Scripture commands. That joy is action that can be engaged in regardless of how the person feels. Proverbs 5:18 tells the reader to rejoice in the wife of his youth, without reference to what she may be like. Christ instructed his disciples to rejoice when they were persecuted, reviled, and slandered (Mt 5:11, 12). The apostle Paul commanded continuous rejoicing (Phil 4:4; 1 Thes. 5:16). James said Christians are to reckon it all joy when they fall into various testings because such testings produce endurance (Jas 1:2). First Peter 4:13 seems to include both action and emotion when it says, “But rejoice [the action] in so far as you share Christ’s sufferings, that you may also rejoice and be glad [the emotion] when his glory is revealed.” Joy in adverse circumstances is possible only as a fruit of the Holy Spirit, who is present in every Christian (Gal 5:22).⁴
 - a. Mt 5:11, 12 – Endurance through persecution in Jesus’ name puts one in good company.

¹ Michaels, J. R. (1998). *1 Peter* (Vol. 49, p. 27). Dallas: Word, Incorporated.

² Michaels, J. R. (1998). *1 Peter* (Vol. 49, p. 28). Dallas: Word, Incorporated.

³ Smalley, S. S. (1996). Joy. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

⁴ Elwell, W. A., & Beitzel, B. J. (1988). In *Baker encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House.

- b. Phil 4:2-4 – Get over yourself, you do not have to win to be happy.
 - c. 1 Thess. 5:12-16 – Most of the things we do to ‘help’ other people, causing friction in the body are not sources of rejoicing. Instead, once again, get over yourself and focus on the building the body of Christ.
 - iv. Principle: The Christian can rejoice in the midst of suffering. (2Cor 7:4, 8:1-2; Col. 1:11; 1Thess 1:6).
 - v. It did not vanish at the approach of trouble since their rejoicing "turns to the God who now in Jesus Christ has already inaugurated the eschatological age of salvation and will gloriously complete it on Christ's return." Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
- **“though now for a little while”**
 - i. God designs suffering with time parameters. (Rom. 8:18; 2Cor 4:17; 1Pet. 5:10).
 - a. Rom. 8:16-18 – There is no comparison between temporal issues and glory we will experience in eternity.
 - b. 2Cor 4:15-18 – Current afflictions are considered light while rewards in eternity exceeding heavy. “...absolute incomparable eternal weight in glory” (HSCB).
 - c. 1 Pet. 5:8-10 – Even though the adversary hunts, we can stand firm for now knowing that this will all be gone in eternity.
 - ii. God measures out a certain amount of trial to each of us (1Thess 3:3; 1Pet. 2:21)
 - a. 1Thess 3:1-3: Paul send Timothy while they still are enduring afflictions due to their faith.
 - b. 1Pet. 2:18-25: Christ is our example of enduring undeserved suffering.
 - iii. God trains us for eternity
 - iv. God wants us to see things from His vantage point.
 - a. Example of Joseph using Charles Stanley's “Advancing through Adversity”
 - b. Gen 37:18-24: “At this point in the narrative we might expect some divine intervention. If not deliverance, surely some indication that everything was going to work out fine. But nothing happened. God was silent. Joseph sat alone in the bottom of a pit with no guarantee that he would live through the night. No doubt he rehearsed in his mind the events leading up to his imprisonment: his obedience to his father; his willingness to go the extra mile; and now this. It did not make any sense; it was not his fault that his father loved him more than the others. It was not fair. And still, God was seemingly nowhere to be found.⁵”
 - c. Gen 37:25-36: “As “luck” would have it, a caravan of Ishmaelite traders was passing by. To avoid having the blood of their own kin on their hands, Joseph's brothers sold him to the Ishmaelites. For the next several days, and possibly weeks, Joseph traveled as a slave in the company of the Ishmaelites. Night after night he lay out under the stars wondering, no doubt, why all of this was happening. He knew the stories of his great-grandfather. He had heard how God had spoken to Abraham on several occasions. Certainly he wondered, *Why doesn't God speak to me now?* But God remained silent.⁶”
 - d. Gen 39:1-6a: In Egypt Joseph was sold to Potiphar, the captain of Pharaoh's bodyguard. His master recognized that Joseph was special. Every project Joseph undertook prospered. Eventually Potiphar made him the overseer of the entire house. The Bible tells us that Potiphar did not concern himself with

⁵ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

⁶ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

anything except the food he ate (see Gen. 39:6).

- 1) "Now we might be tempted to think, *Well, that is just like a Bible story; everything worked out fine for Joseph*. But what we forget is that Joseph did not show up on Monday and get promoted to overseer on Friday! The best we can tell, Joseph was in Potiphar's service anywhere from five to ten years. And the text seems to imply that Joseph's career as overseer was short-lived. Who knows how long he cleaned out the stables or slopped the pigs? Who knows the type of living quarters he had or who he had to share them with? And regardless of his eventual rank in Potiphar's home, he was still a slave. He was still far away from home. And through all of this, God was silent!⁷"
- e. Gen 39:6: "It certainly was not Joseph's fault that he was good-looking. Nor was it his choice to be the overseer of Potiphar's home. But the combination of these two things was more than Potiphar's wife could bear."⁸
- f. Gen 39:7-21: "Once again Joseph did the right thing. But the right thing got him into trouble. He refused to get involved with his master's wife. She became angry and accused him of trying to rape her. Just as things were beginning to pick up, Joseph found himself right back in prison."⁹
- g. Gen 40: Joseph would not gain the attention of Pharaoh working for Potiphar. He would however, gain the attention of Pharaoh in prison.
- h. Gen 41:1: There is no way of knowing exactly how long Joseph was in prison. We know he was there for more than two years (see Gen. 41:1). It could have been as many as eight or nine. Imagine spending the next few years of your life in a foreign prison. Not awaiting a trial of any kind. Joseph was a slave. He had no rights or avenue of appeal. There was no one to plead his case to Pharaoh. No family to pay a visit. He was sent to prison to rot. And for what reason? Faithfulness to a God who certainly did not seem to be showing much faithfulness in return. Joseph had been outspoken about his faith (see Gen. 39:9). He was doing his best to remain loyal. But he received no blessing in return. Things only got worse. And God was agonizing silent.¹⁰
 - 1) "As time passed, Joseph was again recognized as responsible and trustworthy. Eventually, the chief jailer made Joseph the supervisor for the whole jail. Remember, however, we do not know how long he was treated like an ordinary criminal. In two verses the writer of Genesis takes Joseph from being a prisoner to being in charge of the prison. But it is not unrealistic to assume that months and possibly even years passed by before Joseph was recognized as one who could be trusted. And even then, God was silent."¹¹
 - 2) "Rather abruptly we are introduced to two new characters, the king's baker and cupbearer. There is no apparent connection between these two and Joseph other than the fact that they are thrown into the same prison. And yet as God would have it, these men play a crucial role in fulfilling His plan."¹²
 - 3) "We are not told why these men were thrown into prison, only that they

⁷ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

⁸ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

⁹ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹⁰ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹¹ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹² Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

were. As "fate" would have it, the captain of the bodyguard put these men under Joseph's care. The writer tells us that they were there "for some time." This is another indication that the events described here were separated by long stretches of time, perhaps months or even years. One night, after they had been there a while, each of these men had a dream. When they woke up, the expression on each man's face was such that it was clear to Joseph that something was wrong¹³"

- 4) After all he had been through and with no hope of ever being released from prison, Joseph's faith remained solid, and he was willing to express that faith in God.¹⁴
- i. Gen 40:8:"Joseph listened carefully as each man described his dream. Then he told them what they meant. The baker was to be executed. The cupbearer, however, would be restored to his previous place of honor. Joseph's response to the cupbearer assures us that Joseph was as human as the rest of us. He said,¹⁵"
 - 1) "It seems the Lord has been quite busy lately speaking to His children. A few years ago Alistair Begg quoted a survey stating that one in three American adults say that God speaks to him directly.[i] And hearing the voice of God is not isolated to the common person either. A slew of evangelical leaders claim to hear from the Lord, some of them quite regularly. Henry Blackaby, an avid proponent of extrabiblical revelation of this type, when asked how he knew he was hearing from God and not from some other source, gives this answer, "You come to know His voice as you experience Him in a love relationship. As God speaks and you respond, you will come to the point that you recognize His voice more and more clearly."[ii]
 - a) [i] Alistair Begg, *What Angels Wish They Knew* (Chicago: Moody Press, 1998), p. 13.
 - b) [ii] Henry Blackaby, *Experiencing God: How to Live the Full Adventure of Knowing and doing the Will of God* (Tennessee: Broadman and Holman Publisher, 1994), p. 88.
 - 2) "In vogue in much of evangelicalism is the constant imploring of Christians to listen to God, experience God and feel God. D. A. Carson quoting a friend's insightful critique of a book entitled *Listening to God*, wrote, "If anyone had written a book thirty years ago with that title, you would have expected it to be about Bible study, not about prayer.... Many [Christians] now rely far more on inward promptings than on their Bible knowledge to decide what they are going to do in a situation."[iii] There seems to have been a powerful shift in thinking among conservative Christians during the last few decades."
 1. [iii] D. A. Carson, *The Gagging of God* (Grand Rapids: Zondervan, 1996), p. 506
 - 3) Noncharismatic evangelical Christianity has definitely taken on a mystical bent in recent days as well. While never denying the authority of Scripture as such, many, from people in the pew to key leaders, regularly point to mystical experiences as the basis for much of what they do and believe. We must be concerned that this weak view of the Scriptures will ultimately cause great harm in the body of Christ. We agree with David Wells'

¹³ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹⁴ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹⁵ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

assessment, "Granting the status of revelation to anything other than the Word of God inevitably has the effect of removing that status from the Word of God. What may start out as an additional authority alongside the Word of God will eventually supplant its authority altogether." [xii] John Armstrong concurs, "Direct communication from God, by definition, constitutes some form of new revelation. Such revelation would, at least in principle, indicate that the Scriptures were not sufficient or final." [xiii]

1) [viii] Elaine Pagels, *The Gnostic Gospels* (New York: Vintage Books, 1981), pp. 49, 139-142, 163-166).

- j. Gen 40:23: "Do you ever feel as if God has forgotten you? Maybe you have begged God to change your spouse, but you see no change. You may be addicted to some form of narcotic, and it is as if your prayers get no higher than the ceiling. I can't help but believe that every believer has felt forgotten at one point or another, felt as if God is too busy or has His mind on something else.¹⁶"
- k. Gen 41:1: "*I imagine Joseph must have felt pretty lonely sitting in that Egyptian dungeon. We don't know for sure, but he probably felt betrayed as well. For all he knew, the cupbearer purposely did not tell Pharaoh about him. Once again Joseph suffered as a result of trying to do right. And for two more years he remained a prisoner of Egypt. Two years of wondering why God was letting this happen to him. Two years of battling back and forth in his mind as to whether or not the cupbearer had forgotten about him or just did not care. Two years to rehearse mentally the things that had taken place with his brothers, Potiphar, Potiphar's wife, and now this. Two long years—and God was silent.*"¹⁷"
- l. Gen 41:1-15: "Put yourself in Joseph's place for a minute. How would you have responded to Pharaoh? I know what I would have said: "Before I interpret any dream, we need to make a little deal. First of all, no more prison! Second, where is that sorry cupbearer; I ought to...."¹⁸
 - 1) "*But the words that uttered from Joseph's mouth defy all human explanation. There was no bitterness—though he had good reason to be bitter. He did not speak in anger—though I believe I would have been extremely angry. He did not talk about the wrongs that had been done to him. He simply looked at Pharaoh, the most powerful man in the world at that time,*"¹⁹"
- m. Gen 41:16: "*And God did give Pharaoh an answer. Pharaoh was so impressed with Joseph that he made him second in command. In one brief moment Joseph went from a hopeless foreign slave to second in command of the most powerful nation on earth. After thirteen years of misery, something good finally happened.*"²⁰"
- v. "*If anything is clear from the story of Joseph, it is this: God's silence is in no way indicative of His activity or involvement in our lives. He may be silent, but He is not still. We assume that since we are not hearing anything He must not be doing anything. We judge God's interest and involvement by what we see and hear.*"²¹"
- vi. "*God's involvement and interest in our lives cannot be judged by the nature of our circumstances. His involvement is measured by two things: first of all, the*

¹⁶ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹⁷ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹⁸ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

¹⁹ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

²⁰ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

²¹ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

development of our character, and second, the fulfillment of His plan. Joseph spent about thirteen years facing one adversity after another. And God was involved every step of the way. It was through those adversities that He was accomplishing His will. And God will use adversity to accomplish His will in our lives as well.²²

- vii. *“What happened, however, was much more fantastic than anything Joseph could have ever hoped for. Joseph did not know that God was setting the stage for a key move in His plan to bring salvation to the world. For God had decided to rear His chosen people, through whom the Messiah would later come, as slaves to a pagan nation. Then by miraculously freeing them from a world-renowned power, He would demonstrate to every nation that He was the only true and living God. Along with that, His people would have a heritage of faith and a picture of what the Messiah would one day do for every nation.”²³*
- viii. *“The problem (humanly speaking) was how to get His people out of the land He had given to them through Abraham and to the land of a foreign nation. Second, they had to be welcomed there initially and given enough freedom to live together and multiply. So God chose to accomplish all of that through one man—Joseph. Once he was appointed second in command, there was almost nothing he could not do, including invite his entire family to Egypt to settle during the famine that just “happened” to take place a few years later. As long as he was alive, he could guarantee their safety and freedom. Joseph was the key player in one of the most strategic episodes in the story of salvation, and he never knew it!²⁴”*
- ix. Not an unusual way in which God works ensuring the safety of His chosen people. (From the Daniel & Revelation Notes)
 - a. 605 B.C. Nebuchadnezzar returns to Palestine and attacked Jerusalem in September 605. It was on this occasion that Daniel and his companions were taken to Babylon as captives.
 - b. Returning to Babylon, Nebuchadnezzar reigned for 43 years (605-562).
 - c. Nebuchadnezzar returned to Judah a second time in 597 B.C. in response to Jehoiachin’s rebellion. In this incursion Jerusalem was brought in subjection to Babylon, and 10,000 captives were taken to Babylon, among whom was the Prophet Ezekiel (Ezek. 1:1-3; 2 Kings 24:8-20; 2 Chron. 36:6-10).
 - d. Nebuchadnezzar returned to Judah a third time in 588 B.C. After a long siege against Jerusalem the city walls were breached, the city destroyed, and the temple burned in the year 586. Most of the Jews who were not killed in this assault were deported to Babylon (2 Kings 25:1-7; Jer. 34:1-7; 39:1-7; 52:2-11).
 - e. The restoration of the Jews back to their land was made possible when in 539 B.C. Cyrus overthrew Babylon and established the Medo-Persian Empire. Having a policy to restore displaced peoples to their lands, Cyrus issued a decree in 538 that permitted the Jews who so desired to return to Jerusalem (2 Chron. 36:22-23; Ezra 1:1-4).
 - 1) About 50,000 Jewish exiles returned to the land and began to rebuild the

²² Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

²³ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

²⁴ Stanley, C. F. (1989). *How to handle adversity*. Nashville: Oliver-Nelson.

temple. This was in keeping with Daniel's prayer (Dan. 9:4-19).

- **“if necessary”**

- i. [100-250 AD] The first organized persecution, which brought Christians into the courts as defendants, took place in Bithynia during the governorship of Pliny the Younger, about 112. Pliny wrote a rather interesting letter to Emperor Trajan, in which he gave information about the Christians, outlined his policy, and asked Trajan for his judgment concerning the matter. He wrote that “the contagion of this superstition” (Christianity) had spread in the villages and rural areas as well as in the larger cities to such an extent that the temples had been almost deserted and the sellers of sacrificial animals impoverished. Pliny went on to inform Trajan of his procedure in treating Christians. When someone informed on a Christian, Pliny brought the Christian before his tribunal and asked him whether he was a Christian. If he still admitted the charge after three such questions, he was sentenced to death. In his answer Trajan assured Pliny that he was following the correct procedure. No Christians were to be sought out; but if someone reported that a certain individual was a Christian, the Christian was to be punished unless he recanted and worshiped the gods of the Romans.³ It was during this persecution that Ignatius lost his life. In a letter to the Roman Church he asked them to do nothing to prevent his martyrdom. He desired to be God's wheat to be ground to bread by the lion's mouth. Cairns, Earle E. (2009-09-13). *Christianity Through the Centuries: A History of the Christian Church* (Kindle Locations 1651-1660). Zondervan. Kindle Edition.
- ii. Christians in the Roman Empire, Nestorians in China in the ninth and tenth centuries, and Roman Catholics in Japan in the seventeenth century, as well as Christians in the Nazi and Communist states, have had the common experience of state hostility even to the point of martyrdom. Christians have also faced literary attacks from pagan intellectuals, such as Lucian, Fronto, and Celsus. Cairns, Earle E. (2009-09-13). *Christianity Through the Centuries: A History of the Christian Church* (Kindle Locations 1574-1577). Zondervan. Kindle Edition.
- iii. All these considerations [political, religious, social, and economic] combined to justify the persecution of the Christians in the minds of the authorities. Not all were present in each case, but the exclusiveness of the claims of the Christian religion on the life of the Christian conflicted with pagan syncretism and the demand for exclusive loyalty to the Roman state in most instances. Persecution followed naturally as a part of imperial policy to preserve the integrity of the Roman state. Christianity was not a licensed religion with a legal right to existence. Martyrs and apologists were its answer to mobs, the state, and pagan writers. Cairns, Earle E. (2009-09-13). *Christianity Through the Centuries: A History of the Christian Church* (Kindle Locations 1634-1638). Zondervan. Kindle Edition.
- iv. Historical example in 303 AD: “As had Decius, the Emperor Diocletian sought to enlist the old gods to set everything right. When, once again, the Christians refused to participate, his designated successor, Galerius, pushed him to crack down. So, despite the fact that Diocletian's wife and daughter were Christians, 37 he issued a decree, probably crafted by Galerius (who succeeded him as emperor two years later), that banned all Christian gatherings, ordered the seizure or destruction of all churches, required that all Christian scriptures be burned, barred Christians from public office, and prohibited anyone from freeing a Christian slave. Arrests, torture, and brutal executions began at once. All told, approximately three thousand Christian leaders and prominent members died, and thousands of others were sentenced to slavery.” Stark, Rodney (2014-03-17). *How the West Won: The Neglected Story of the Triumph of Modernity* (Kindle Locations 1138-1144). Intercollegiate Studies Institute. Kindle Edition.
 - a. But on his deathbed in 311, Galerius revoked all the anti-Christian decrees. He grumbled that the persecutions had been ineffective and then ordered

Christians to pray for his recovery (and some probably did). Stark, Rodney (2014-03-17). *How the West Won: The Neglected Story of the Triumph of Modernity* (Kindle Locations 1145-1146). Intercollegiate Studies Institute. Kindle Edition.

- v. "This propagation has many times brought persecution to the church. This persecution was begun by the political-ecclesiastical Jewish state, was organized on an imperial basis by Decius and Diocletian, was often made a part of Muslim policy, and has been revived by the modern secular totalitarian state. Study of persecution reveals the truth of Tertullian's dictum that "the blood of Christians is seed" (of the church). This branch of church history, far from leading to discouragement, shows rather that the church has made its greatest advance in periods of persecution or immediately after.", Cairns, Earle E. (2009-09-13). "Christianity Through the Centuries: A History of the Christian Church" (Kindle Locations 267-271). Zondervan. Kindle Edition.
- vi. Sorrow is necessary for the Christian's development (1Thess. 3:3)
- vii. Sorrowful events are needful a, due, proper. It is what must take place and is often inevitable (Mark 13:7). Also Luke 4:43, 9:22, 17:25
 - a. Don't be distracted (Grace Notes Study of Mark)
 - 1) Being distracted by those who claim to be the Messiah
 - 2) Being distracted by international events and conflicts
 - 3) Being distracted by natural events and calamities
 - b. Persecution and natural disasters are nothing new. (Grace Notes Study of Mark)
 - 1) The Emperors Caligula, Claudius, and Nero all threatened war against the Jews.
 - 2) In AD 38 in Alexandria the Jews were persecuted by the Romans. In Seleucia over 50 thousand Jews were killed.
 - 3) Four major earthquakes rocked parts of the Roman Empire all between the time of this prophecy and AD 70: One in Crete (AD 46), one in Rome (AD 51), in Phrygia (AD 60), and in Campania (AD 63).
 - 4) Also there were four major famines during this period one which is mentioned in Acts 11:28 in Judea in AD 44.
- viii. The followers of Christ stand under the necessity: Acts 9:6, 9:16, 14:22
- ix. It is a demand for obedient faith in every situation of life. (Matt. 24:6; Mark 13:10; Rev. 1:1)
- x. Jesus uses the term of the necessity of prayer life (Luke 18:1; Rom. 8:26)
- xi. Suffering is necessary.
- xii. Word 'must' used with "born again", salvation and necessity of faith (John 3:7; Acts 4:12, 16:30)
- xiii. Example from John 11 ("Advancing Through Adversity" by Charles Stanley).
 - a. John 11:1-3
 - 1) "The fact that Mary and Martha sent for Jesus as soon as Lazarus became ill is evidence of their faith in His power. No doubt they thought, *If Jesus is willing to heal total strangers, certainly He will jump at the opportunity to heal one who has been a friend.* But such was not the case."
 - b. John 11:4-6

- 1) Makes no sense from human perspective. Typically we drop what we are doing to help those who we love or are great friends with.
 - 2) There are times when we scramble for Scripture verses to relieve the suffering.
 - 3) It may seem that God is unwilling to follow through with any action in response to prayer.
 - 4) Note that in this narrative, the two day delay would be a source of anxiety and frustration for ladies. They probably sent for Jesus as they became aware of their brothers terminal condition, then watched him steadily slip away and finally die.
 - 5) So Lazarus passed away and seemingly God did nothing.
 - a) "It was over. He was gone. Soon their thoughts turned to Jesus, *Why didn't He come? How could He know what we were going through and yet stay away?*"
 - b) "These, no doubt, are some of the questions you have asked as you have cried out to God in the midst of the adversity in your life. How can a God of love stand back and watch my friend and his wife suffer and not do anything about it? How can He watch from the balcony of heaven as women are physically or sexually abused? How can He watch husbands walk out on their wives and children? Does He know what is going on down here?"
- c. John 11:11
- 1) "These, no doubt, are some of the questions you have asked as you have cried out to God in the midst of the adversity in your life. How can a God of love stand back and watch my friend and his wife suffer and not do anything about it? How can He watch from the balcony of heaven as women are physically or sexually abused? How can He watch husbands walk out on their wives and children? Does He know what is going on down here?"
 - 2) God does know what is going on in our lives!
- d. John 11:14-15
- 1) "My friend, the answer to that question is the key to unlocking the mystery of tragedy in this life. To understand what was going on in the mind of Christ and in the economy of God in a situation like this one is to discover the universal principle that puts together and holds together all of life—both now and for eternity. Christ had a goal in all of this, a goal so important that *it was worth the emotional agony* Mary and Martha had to endure. It was worth risking the destruction of their faith. It was even worth the death of a faithful friend."
 - 2) "Men, what you are about to see is so fantastic that it is worth the pain and death of my beloved friend." If they were like us, they probably thought, *what could be worth all of this?*"
- e. John 11:18-21, 28-29, 31
- 1) "Mary and Martha, for all their time spent with the Son of God, were still human to the core. They wanted to know one thing: "Jesus, where in the world have You been?" They had no doubt that Jesus could have healed their brother; Martha even indicates that she believes there is still hope (see John 11:22). But the fact that He had seemingly ignored their plight had left them confused and frustrated. Why did He delay?"

- f. John 11:33-36
 - 1) Jesus does care!
 - 2) "Think about it. His knowledge of the future did not keep Him from identifying with the sorrow of those around Him."
- g. John 11:3-5
 - 1) If anything is clear from this story, it is that *some things are so important to God that they are worth interrupting the happiness and health of His children in order to accomplish them.*
 - 2) Whether some persons can fit this idea into their theology or not, the fact remains that the Son of God allowed those He loved to suffer and die for the sake of some higher purpose.
- h. John 11:41-42
- **"you have been distressed by various trials"**
 - a. Poikilos s<4164>: "*various*," usually with the notion of a variety of kinds or forms of things. (James 1:2; 1Pet. 4:10). Mounce's Complete Expository Dictionary of Old and New Testament Words.
 - b. God mixes the bitter with the sweet to train us for glory. (Rom 9:2, 4)
 - c. Lypeō s<3076> "to grieve, feel sorrow or pain. (John 16:6; Romans 9:2; Phil. 2:27).Mounce's Complete Expository Dictionary of Old and New Testament Words.
 - d. Grief is an integral part of the Christian life. (Gal 6:14; Phil 3:10-11; 2Cor 4:8-9)
 - e. Christ's death brought grief to the disciples (John 16:33).
 - f. Peirasmos s<3986>: "trials" with a beneficial purpose and effect, (a) of "trials" or "temptations," Divinely permitted or sent. (1Pet 4:12-13). Vine's Expository Dictionary of Old Testament and New Testament Words.
- 7. The use of 'gold', which was the most valuable mineral in Peter's time, is used to highlight the value of our faith. Faith is more valuable than gold of course, but there was nothing else to compare it to in terms of value and removing of impurities (1Peter 1:7)
 - There is a similar process for refining gold to increase its purity and the testing that God employs to remove our impurities.
 - a. [δοκιμιον](#) Dokimion <G1382>: testing, genuineness," is rendered "proof" in Jas. 1:3, 1Cor 11:28; 2Cor. 8:2, Heb. 3:9.
 - b. Principle: God refines our faith by trial.
 - i. "When it comes to trials, everyone is in one of these three stages: They are experiencing a trial, coming out of a trial or about to go into a trial! In the Detroit, Mich., area there are proving grounds for automobiles. The purpose of these proving grounds is to test the mechanical soundness of cars before they are out on the market. Test drivers run these cars for days without turning off the motor. The cars are put through bumps, curves, water, hills and many more obstacles for long periods of time. The manufacturing companies want to know whether the shocks and brakes are going to hold up under punishment. In the same way,. God wants to develop our faith so that we will stand up to the bumps of life." GN
 - c. The purpose of trials is to test our faith.
 - i. "If a gold mining company wishes to develop a new site, it sends someone to assay the metal to see whether the gold is genuine and of sufficient quantity to warrant investment in the mine. The assayer takes a sample of the gold to the

laboratory and examines it. He then sends his report about the quality of the ore to the company. The report is more valuable than the gold sent with the report. On the basis of the report the company will make a decision as to whether it will proceed with the project. In the same way, God wants a faith that can take the test. God is looking for people He can trust. If God finds our faith one He can approve, then He knows that we stand the tests of life. He wants to know the quality of our faith.”

- d. Assimilation of God's Word (Rom. 10:17) and application of what we know (Heb. 4:1-3) is the means of increasing faith.
- vi. **“being more precious than gold which is perishable”**
 - a. Polytimos s<4186>: of great value, of great value, costly, precious. (Rom 5:9, 5:10, 5:15, 5:20). Mounce's Complete Expository Dictionary of Old and New Testament Words. Vine's Expository Dictionary of Old Testament and New Testament Words.
 - 1) Worth usages: Acts 20:24; Heb. 13:4
 - 2) Other instances where spiritual wealth is held higher than material wealth: Psalm 119:127; Prov. 8:11)
 - 3) Principle: God deems faith tested by fire as being of eternal value.
 - **“even though tested by fire”**
 - a. Metal is put into a crucible to determine whether it is genuine (Prov. 8:10, 17:3)
 - b. Sample uses of “tested”: 1Thess 2:4; 2Cor 13:3; 2Cor 10:18.
 - c. God does the actual testing of faith: Rom 5:3-4 (endurance), 2Cor 8:2 (during duress), 2Cor 9:13, 11:19 (sifting out authentic believers), 8:8 (love for God).
 - d. Testing helps us learn the will of God (Rom 12:2; Eph. 5:9-10; Phil 1:10; 1Thess. 5:21).
 - e. Jesus prayed for Peter in order to strengthen his faith: Luke 22:31-32
 - f. Principle: God uses extreme adversity (fire) to force out the impurities and the things that are unimportant in our lives.
 - g. “Application: Peter compares our faith to gold that is precious from the human viewpoint. Suffering brings the impurities out of our lives and makes us useful to God. This kind of faith is more valuable than gold. God takes the slag out of our lives. God does not test our faith in prosperity but in adversity. God kicks out the crutches from our lives. He skims off the slag of dependence on other people, upon our social life, upon health, beauty, sex or material possessions. Trouble will come that can wipe out these things. These things will not sustain us in times of duress. Good times do not sustain us; only God can sustain us by his promises.” 2Cor 10:13
 - The reason why we must go through this purifying process: **“may be found to result in praise and glory and honor at the revelation of Jesus Christ”**
 - a. Found by who? God. εὕρισκω heuriskō hyoo-ris'-ko s<2147>: “to find” something either by a purposeful search or accidentally. It can also mean “to obtain” a state or condition.
 - b. ἔπαινος epainos ep'-ahee-nos s<1868>: denotes the approval or recognition that is offered to an object worthy of such designation and is best translated as “praise, commendation.” Mounce's Complete Expository Dictionary of Old and New Testament Words.
 - c. τιμή time tee-may' s<5092>: is the amount at which something is “valued,” its “price,” or it can mean “honor, respect.” Mounce's Complete Expository Dictionary of Old and New Testament Words
 - d. δόξα doxa dox'-ah s<1391>: glory, honor, splendor. Mounce's Complete Expository Dictionary of Old and New Testament Words.

- e. Principle: God has established a day when we will get our due. (1Cor. 4:5)
 - Principle: God will manifest the eternal value of the life of faith when Jesus return. The three results of the glorification of the believer: praise, honor and glory will take place at the coming of Christ. God honors those who prove their faith.
8. Peter commends the churches because of the faith they have demonstrated. They always have two choices when going through trials and they have chosen to love Jesus Christ. (1 Pet. 1:8; John 20:29) **“and though you have not seen Him, you love Him”, “You love Him, though you have not seen Him”** HCSB
- You can still “know” Him regardless of whether you have ever had a glimpse of Him! 1John 4:7-10.
 - a. These Asia Minor Christians have never seen Jesus Christ! Rom 5:5, Rev. 22:4
 - b. Principle: The more we know the Lord Jesus the more we love Him. James 1:12; 1John 4:19
 - c. Principle: We love the Lord Jesus because he took the initiative to die for our sins. 1Cor 16:22
 - **“and though you do not see Him now”**
 - a. ὀράω horaō hor-ah'-o s<3708>: *to see, sight, seeing*. Aorist word is **eidon** meaning you have not seen Him (in this case) nor will you in this age)
 - **“but believe in Him”**
 - a. πιστεύω pisteuō pist-yoo'-o s<4100>: *too believe to the extent of complete trust and reliance* (Louw Nida). We have the present and active verb tense here (pisteuontes).
 - b. Principle: Believing is seeing (Psalm 27:13, John 20:29, Hebrews 11).
 - c. This is the single requirement to become a Christian: John 1:12, 3:15-17, 3:36, 5:24, 6:35, John 20:31.
 - **“greatly rejoice”**
 - a. ἀγαλλιάω, agalliaō ag-al-lee-ah'-o s<21>: *to experience a state of great joy and gladness, often involving verbal expression and appropriate body movement—to be extremely joyful, to be overjoyed, to rejoice greatly* (Lk 1:47, 10:21; Jn. 5:35, 8:56; Act 16:34; 1Pet. 1:6, 8).
 - b. Principle: Present joy depends on our present relationship to Jesus Christ. Matt 26:30
 - **“with joy inexpressible”, “with inexpressible and glorious joy” NASB**
 - a. There are two qualifications to describe joy: (1) joy inexpressible, and (2) “and full of glory”.
 - b. χαρά chara khar-ah' <G5479>: *a state of joy and gladness*
 - c. ἀνεκλάλητος aneklalētos an-ek-lal'-ay-tos <G412>: *pertaining to what cannot be uttered or expressed—‘what cannot be expressed in words’*
 - 1) Principle: Joy is the flag of the heart that shows the King is in residence.
 - 2) **“Application:** If we fly high enough, we will get into clear skies. The joy of our lives depends on the character of our thoughts. Joy does not depend upon circumstances, so joy is not happiness. Happiness depends upon what happens to us. “Do I have good health? Do I have congenial company? Am I financially set? Do I have pleasant circumstances?” Happiness then is not joy.”
 - d. δοξάζω doxazō dox-ad'-zo <G1392>: *to be of exceptional value, with the implication of being particularly praiseworthy—to be wonderful, to be glorious.*
 - 1) Principle: The joy that Christians have receives glory when they orient to the Lord.
 - 2) “If we have a day when things are not going right, glory liberates us from

attitude sins. Mental attitude sins produce misery. Envy, jealousy, bitterness, pride, vindictiveness all produce self-induced misery. All this bile will come to the surface at a time we least expect it. When we experience the glory of fellowship with the Lord, it will expel attitude sins.”

- 3) Peter states that they have exhibited the items in verse 8 because of their faith, the outcome is therefore is the salvation of their souls. Since the audience is already saved, we conclude this refers to the current and final phases of salvation- eventual freedom from the presence of sin completely. All this due to their activities while already in a saved state.
9. Due to the faith exhibited by these believers, i.e. they have submitted to this refining process and grown in faith, they believe in “Him” though they have not seen him, and they experience joy in their souls => they will obtain as an outcome the salvation of their souls (1 Peter 1:9).
 - “obtaining” or “receiving”, “because you are receiving” HCSB
 - a. **κομίζω** [*komizo /kom-id-zo/*] s<G2865>: “get back; to bear; carry; receive back.” (Mt. 25:27; Lk. 7:37; 2 Cor. 5:10; 1 Pe 1:9).
 - 1) **90.92 κομίζω^b**: to cause someone to experience something on the basis of what that person has already done—‘to cause to experience in return, to cause to suffer for, to cause to experience in proportion to, to be repaid for...’
 - **Outcome of your faith**
 - a. **τέλος** [*telos /tel-os/*] s<G5056>: *end.* (Mt. 26:598; Rom 6:21-22; Jas. 5:11; 1Pe. 1:9; 1 Pe 4:17).
 - 1) **67.66 τέλος^a, ους η; συντέλεια, ας f**: a point of time marking the end of a duration—‘end.’ ...
 - b. **πίστις** [*pistis /pis-tis/*] s<G4102> *faith.*
 - 1) **31.85 πιστεύω^b; πίστις^b, εως f**: to believe to the extent of complete trust and reliance—‘to believe in, to have confidence in, to have faith in, to trust, faith, and trust.’

The salvation of your souls

- c. **σωτηρία** [*soteria /so-tay-ree-ah/*] s<G4991>: *deliverance, salvation.*
 - 1) **21.25 σωτηρία^b, ας f**: a state of having been saved—‘salvation.’²⁵Refers to salvation.
- d. **ψυχή** [*psuche /psoo-khay/*] s<G5590>: *life, soul.*
 - 1) **26.4 ψυχή^a, ης f**: the essence of life in terms of thinking, willing, and feeling—‘inner self, mind, thoughts, feelings, heart, being.’²⁶

Note that salvation is found in 1Pet. 1:5, 9, and 10. The words “religion” and “salvation” are not synonyms. One can have lots of religion and not have any salvation.

- e. Jesus Christ is mentioned in versus 1-12 seven times. Apart from Jesus Christ there is no salvation. God saves our souls in two ways: 1) we are being spiritually

n neuter

f feminine

f feminine

f feminine

²⁵ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 240). New York: United Bible Societies.

f feminine

²⁶ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 320). New York: United Bible Societies.

saved in the here and now; 2) the soul is physically saved when it receives its resurrection body.²⁷

- f. Principle: We not only have a Savior but a Sustainer.
- 1) Salvation began at one point and continues into eternity. We presently possess eternal salvation. Every Christian also daily receives the salvation of the soul. This is progressive salvation. Those in deep distress need to focus on the long-range view of our salvation. God is saving him in the trial he faces.²⁸
 - 2) A wonderful thing about knowing the Lord is having a Savior and a Sustainer. If we fall into sin, there is the temptation to despair. If we feel that we are not getting our share, we do not draw upon the end of our faith. If others say it is not right that we should suffer so, we put our eyes on the wrong place. The Lord both understands, knows and concurs with everything that happens to us²⁹ (Heb. 4:16).
 - 3) If we look at problems, they are mountain high. When God looks at them, the problems are as pebbles. God is still on the throne and Jesus is still seated at the right hand of the Father. Are you open to stage a spiritual comeback?³⁰
 - 4) To summarize this first major section so far (vv. 3-9), Peter called on his readers to rejoice in their present sufferings because of their hope, faith, and love. They had certain hope in the future appearing of Jesus Christ and in their final glorification. They had faith in God's dealings with them presently, namely, allowing them to undergo trials, and they had love for Jesus Christ for what He had already done for them in the past. It does not matter if we look forward, around us, or backward. We can find grounds for rejoicing wherever we look even as we suffer.³¹

• **Doctrine of Soul & Spirit [from Pastor Bob Bolender's 1 Cor. Study]**

- i. Introduction and Definition (1st Thess. 5:23; 1Cor 2)
 - a. Soul: that which makes a human or animal body alive. In this sense, "soul" & "life" are interchangeable. When the soul departs, the body dies (Gen. 35:18; 1st Kgs. 17:19-23).
 - 1) נֶפֶשׁ [*nephesh /neh-fesh/*]^{#5315}: *soul, living being, life, self, person.*
 - 2) ψυχή [*psuche /psoo-khay/*]^{#5590}: *life, soul.*
 - 2) Spirit: that which makes a believer alive unto God. When the spirit departs the believer's body, the believer's body dies (Ps. 146:4; Lk. 8:55; 23:46).
 - 1) רוּחַ [*ruwach /roo-akh/*]^(7308Aram.): *breath, wind, spirit.*
 - 2) πνεῦμα [*pneuma /pnyoo-mah/*]^{#4151}: *spirit.*
 - 3) Important Note: ru^ach & pneuma are also used of the Holy Spirit, and spirit beings (both good & evil).
 - 3) Other terms for the invisible part of man
 - 1) Heart: the center. Largely synonymous with "inner man" as the center of man's physical, mental, emotional, moral, & (if he has one) spiritual life. The heart of the unbeliever is entirely focused on self, and God must create a new and clean heart for the believer (2 Sam 11:1-4; Matt. 5:8; James 3:13-18)
 - a) לֵבָב [*leb /labe/*]^{#3820 (3821Aram)} & לֵבָב [*lebab /lay-bawb/*]^{#3824 (3825 Aram)}: *inner man, mind, will, heart.*
 - b) καρδιά [*kardia /kar-dee-ah/*]^{#2588}: *heart, inner self, mind, will.*
 - 2) Mind: the intellectual center of man (Ex. 1Cor 14:14-19).

²⁷ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

²⁸ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

²⁹ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

³⁰ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

³¹ Dr. Thomas L. Constable. (n.d.). *Notes on 1 Peter*.

- a) **διάνοια** [*dianoia* /dee·an·oy·ah/] n^{#1271}: *mind, understanding.*
- b) **νοῦς** [*nous* /nooce/] ^{#3563}: *mind, thought, reason, understanding.*
- 3) Inner Man
 - a) **קֶרֶב** [*qereb* /keh·reb/] ^{#7130}: *inward part, innermost being.*
 - b) **ἔσω ἄνθρωπον** ^{#2080 + #444}: *the inner being, inner nature.*
(ἔξω ἄνθρωπον *the outer man* (body))
- 4) Terms related to emotions **רַחֵם** [*racham* /rakh·am/] ^{#7356} (^{#7359} Aram) & **σπλάγχνον** [*splagchnon* /splangk·non/] ^{#4698}.
- 4) Body
 - 1) **בָּשָׂר** [*basar* /baw·sawr/] (בָּשָׂר b^esar ^{#1321} Aram)
 - 2) **σῶμα** [*soma* /so·mah/] ^{#4983}: *body.*
 - 3) **σάρξ** [*sarx* /sarx/] ^{#4561}: *flesh.* The aspect of the body that is fallen & weak. The no good thing within the body that motivates and manufactures personal sin.³²
- ii. The Soul: Development & Application¹
 - a. The creation of Adam (Gen. 2:7 vs. Gen 1:26-27).
 - 1) He formed Adam's body out of the dust.
 - 2) He breathed into him the breath of lives (נְשַׁמַּת [nāshamah /nesh·aw·maw/] chayyiyim).
 - 3) Man became a living soul (נֶפֶשׁ חַיָּה nephesh chayyah, ψυχήν ζῶσαν psuchen zosan (1st Cor. 15:45)).
 - a) **Genesis 2:7, "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."**
 - b) **"Formed"** is the verb *yatsar* (יָצַר*) [*yatsar* /yaw·tsar/], "to construct something out of existing material," which is used in reference to the physical body of Adam, or in other words, his biological life.
 - c) **From the ground"** indicates that the pre-incarnate Christ constructing from the elements of the ground, Adam's physical body, his biological life.
 - d) The physical body of Adam was constructed from the elements in the dust of the ground whereas his soul according to Genesis 1:27 was created out of nothing in the image and likeness of God. The physical body of Adam was not created in the image of God but rather his soul, which is invisible just as God is invisible.
 - e) The verb *bara* in Genesis 1:27 indicates that the soul of mankind was created out of non-existing material whereas the verb *yatsar* in Genesis 2:7 indicates that the physical body of man was created out of existing material, namely, the earth.
 - f) The verb *bara* in Genesis 1:27 teaches us that the soul of Adam was "created out of nothing" whereas the verb *asah* in Genesis 1:26 indicates that the soul of Adam was "modeled" according the likeness and image of God Himself. Therefore, we have the "dichotomy" of mankind meaning that he is composed of body (*soma*) and soul (*psuche*).³³
 - b. The soul is essentially the person. As a result, the word "soul" often refers to the entire person (Lev. 4:2; 5:1ff; 7:20; 19:8; Acts 2:41; 7:14; 27:37).
 - c. The soul is the invisible part of man that recognizes unmet needs.
 - 1) Food & drink (Dt. 12:15, 20-21; 1st Sam. 2:16; Ps. 107:5, 9; Prov. 6:30).
 - 2) Personal possessions (Phil 4:17-19; Dt. 14:26; 2Cor. 8:1-5).
 - 3) Sexual activity (Gen. 34:3, 8; Song. 3:1-4).
 - a) Vs. 3 should be rendered that "his soul was knitted (or cleaved) to Dinah"
 - 4) Children (1st Sam. 1:15).

n: noun or neuter

³² Robert Bolender Jr. (n.d.). *Soul and Spirit*.

¹ Broad outline developed from The International Standard Bible Encyclopedia, 1979 revised edition.

³³ Pastor William E. Wenstrom. (n.d.). *Genesis*.

- a) **The Traducian View: The Soul Is Created Indirectly Through Parents**
 - (1) The word *traducian* comes from the Latin *tradux*, meaning “branch of a vine.” As applied to the origin of the soul, it means that each new human being is a branch off of his or her parents; that is to say, in the traducian model both soul and body are generated by father and mother.
 - (2) In response to the creation view (which says that God creates each new life directly in the womb), traducianists observe, first of all, that creation was completed on the sixth day (Gen. 2:2; Deut. 4:32; Matt. 13:35) and that God is resting and has not created since (Heb. 4:4).
 - (3) Further, traducianists note that the scientific evidence for how an individual human life (soul) begins is clear: It comes from the sperm and ovum of its parents and is first conceived in the womb as a fully individual person.
 - (4) Finally, traducianists point out that the creationist view does not explain the inheritance of original sin.²⁴ Certainly a perfect God would not create a fallen soul, nor can we accept the gnostic²⁵ idea that the contact of a pure soul with the material body (in the womb) precipitates its fall. The most reasonable explanation is that *both fallen soul and body* are naturally generated from one’s parents.³⁴
- b) There is a valid argument that a dead spirit is also passed along with the soul. This would mean that we are born with a dead or non-functional human spirit. Examples include Gen. 41:8 and Dan 2:3.
- 5) Intimacy with God (Ps. 42:1-2; 63:1; 84:2).
- 6) The Lord meets the soul’s every need (Ps. 19:7; 23:3; 63:5; 131:2; Jer. 31:25).
- d. The soul is the invisible part of man that expresses various human emotions and experiences.
 - 1) The soul may be grieved (Job 30:25), bitter (Job 3:20; Isa. 38:15), troubled (Ps. 88:3), dismayed (Ps. 6:3), distressed (Gen. 42:21), unsettled (Acts 15:24, 2Thess 2:1-2), and unstable (2nd Pet. 2:14).
 - 2) The soul may despair (Dt. 28:65; Ps. 42:6), weep (Ps. 119:28), tremble (Isa. 15:4), and hate (2nd Sam. 5:8; Ps. 11:5).
 - 3) The soul may also rejoice (Ps. 35:9; Isa. 61:10), love (1st Sam. 18:1, 3; Song. 1:7), be made glad (Ps. 86:4), be delighted (Ps. 94:19), bless the Lord (Ps. 103:1, 2, 22; 104:1, 35), and remember (Ps. 103:2; Lam. 3:20).
- e. The soul-life of man is bound within the blood of his body (Dt. 12:23; Isa. 53:12).
- f. The soul of believers differs from the soul of unbelievers.
 - 1) It is purified for a sincere love of the brethren (1st Pet. 1:22).
 - 2) It may prosper regardless of what temporal circumstances the person experiences (3rd Jn. 2).
 - 3) It is strengthened through Bible teaching (Acts 14:22). It is pierced by diligent Bible teaching (Heb. 4:12).
 - 4) It is anchored in the hope set before us (Heb. 6:19).
 - 5) Is tended by spiritual leaders (Heb. 13:17), especially the Lord Jesus Christ (1st Pet. 2:25; 4:19).³⁵
- iii. The Human Spirit: Development & Application
 - a. Spiritual life is true life, beyond anything in the physical realm (Gen. 2:7; Isa. 42:5; Jn. 6:63).
 - b. Spiritual life is a creative act of God (Zech. 12:1; Heb. 12:9; 2nd Cor. 5:17; Rom. 8:9-17).

²⁴ For more on the inheritance of original sin, see chapters 3 and 5.

²⁵ Gnosticism held the erroneous belief that all matter is inherently evil.

³⁴ Geisler, N. L. (2004). *Systematic theology, volume three: sin, salvation* (p. 31). Minneapolis, MN: Bethany House Publishers.

³⁵ Robert Bolender Jr. (n.d.). *Soul and Spirit*.

- c. Unbelievers do not have a living human spirit** (1st Cor. 2:14; Jude 19), only believers have spiritual life (Rom. 8:10; 1st Cor. 2:15; 1st Pet. 3:18; 4:6).
 - d. Like the soul, the human spirit is capable of expressing human emotions and experiences.
 - 1) The spirit may be anguished (Job 7:11), grieved (Isa. 54:6), broken (Isa. 65:14), distressed (Dan. 7:15), & angered (rage) (Ezek. 3:14).
 - 2) The spirit may also be rejoicing (Lk. 1:47), moved (Jn. 11:33), troubled (Jn. 13:21), provoked (Acts 17:16), & refreshed (2nd Cor. 7:13).
 - e. One must have a living human spirit in order to comprehend the Word of God (1st Cor. 2:13, 15).
 - 1) Old Testament saints could learn the Word of God because the Holy Spirit taught them through their human spirit (Job 32:8).
 - 2) In addition to a human spirit, believers in the Church have the additional anointing of the Holy Spirit which provides the maximum teaching possible ("all things") (1st Jn. 2:27).
 - f. The human spirit is the place where our spiritual activity takes place.
 - 1) Worship (Jn. 4:23-24; Phil. 3:3).
 - 2) Service (Rom. 1:9).
 - 3) Watchful prayer (Matt. 26:41; 1st Cor. 14:14-15).
 - 4) Singing (1st Cor. 14:15).
 - 5) Blessing (1st Cor. 14:16-17).³⁶
 - iv. Soulful vs. Spiritual describes the unbeliever vs. the believer in perceiving spiritual truth (1st Cor. 2).
 - a. The Soulful Man (Natural Man) (ψυχικός ἄνθρωπος) refers to the unbeliever with a soul, but no living spirit (1st Cor. 2:14).
 - b. The Spiritual Man refers (πνευματικός [ἄνθρωπος]) to the believer with a spirit capable of learning God's Word (1st Cor. 2:15).
 - v. Soulful vs. Spiritual describes the believer's physical body (1st Cor. 15:44).
 - a. The soulful body is the mortal body that perishes (σῶμα ψυχικόν).
 - b. The spiritual body is the immortal body that abides forever (σῶμα πνευματικόν).
 - vi. Summary & Conclusion—the concerns of the temporal physical body are negligible compared to the concerns of the eternal soul (Matt. 10:28).
10. "Peter encouraged his readers by reminding them that the prophets of old eagerly anticipated the great salvation that they were experiencing. Peter developed the relation of the prophets to that salvation at considerable length. Indeed, the salvation that evoked Peter's doxology was a matter of profound interest for those prophets.
- a. He depicted their intensive search (v. 10a),
 - b. their prophetic function (v. 10b),
 - c. their personal perplexity (v. 11),
 - d. their restricted ministry in relation to that salvation (v. 12a)." Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
 - ¹⁰ Concerning which salvation seek out and search out did prophets who concerning the grace toward you did prophecy,³⁷
 - Emphasis reveals that the emphasis is on the nature of their search, not the identity of the prophets. The use of two compound verbs strengthens that emphasis—"seek out and search out" (*exezetēsan kai exēraunēsan*).
 - a. The preposition *ek*, "out," prefixed to both verbs, indicates the thoroughness of the action. The aorist tenses simply state their activity without marking its duration. The terms are synonymous"

** ** Some Bible teachers hold that unbelievers have no human spirit whatsoever, others hold that the unbeliever actually has a dead human spirit within them. Pharaoh's spirit was troubled (Gen. 41:8), as was Nebuchadnezzar's (Dan. 2:1, 3). Ahab's spirit was sullen (1st Kgs. 21:5). Pastor Bob understands these men to be unbelievers with dead human spirits. (Nebuchadnezzar & Ahab will subsequently become saved, and possibly even Pharaoh as well).

³⁶ Robert Bolender Jr. (n.d.). *Soul and Spirit*.

³⁷ Young, R. (1997). *Young's Literal Translation* (1 Pe 1:10). Bellingham, WA: Logos Bible Software.

- b. The two terms obviously are used to intensify the picture of the prophetic search. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
- *Their prophetic function (v 10b)*. Foretelling the future was, of course, not the only function of the prophets. They were deeply concerned with the application of God's truth and with the affairs of their own day.
 - a. "Inevitably, however, with their eschatological approach to history, their attention was directed to the Day of the Lord, when the condemnation of the wicked and the salvation of God's chosen would be fully accomplished, and they scanned the horizon for signs of its advent."
 - 1) Isa 13:6; 9; Ezek. 30:3; Joel 1:15; Joel 2:11; 31; 3:14; Amos 5:18; Zeph. 1:7; 14; Mal 4:5; Lam. 2:22; Isa 53:1-12.
 - b. The future aspect of the prophets' ministry was of crucial importance for the Christian church because it provided a solid foundation for the authentication of the Christian message. Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
- *Their personal perplexity (v. 11)*. Their messianic predictions created a problem for the prophets: "trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow." Grammatically these words are closely related to the preceding.
 - a. The nominative plural participle, "trying to find out," is related to the plural subject of the two verbs in v. 10 and even repeats the second of these two verbs (*exēraunēsan*) without the preposition. The use of the present participle (*eraunōntes*) pictures the prophets as returning repeatedly to the problem that their predictions created for them.
 - b. They were concerned to understand the time and circumstances in which their prophecies would be fulfilled (v. *Ma*) as well as the meaning of a suffering and then glorified messiah (v. *Mb*). Hiebert's Commentaries - Hiebert's Commentaries – 1 Peter.
- The curiosity of "prophets" (v 10) and "angels" (v 12) underscores the mystery of the divine plan: God in his sovereignty has long kept secret the salvation soon to be revealed to his chosen ones (cf. Eph. 3:4–6).³⁸
 - a. Mark 4:11; Rom. 11:25; 16:25-27; 1Cor 2:6-7; Eph. 1:7-9; 3:1-8; 5:32; Eph. 6:18-20; Col. 1:25-27.
- "Peter reminded his readers that the prophets had predicted that Jesus Christ's life, as their own lives, would include suffering followed by glory. He mentioned this to encourage them to realize that their experience of suffering for their commitment to follow God faithfully was not abnormal."³⁹ (Verse 10)
- Vs. 1:10–12. 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 (v. 11).
 - a. Peter iterated that faith is not based on the mere writings of men but on the Word of God. **Concerning this salvation** (cf. "salvation" in vv. 5, 9) **the prophets ... searched intently and with the greatest care** their own Spirit-guided writings.
 - b. They longed to participate in this salvation and coming period of grace and tried to discover the appointed **time and circumstances to which the Spirit of Christ in them was pointing**. They pondered how the glorious Messiah could be involved in suffering. Again Peter echoed the teachings of Christ (cf. Matt. 13:17).⁴⁰
- **Of this salvation**
 - i. The salvation mentioned in verses 3-9 was the object not only of the search of Peter's generation, but also of the Old Testament prophets. **(Luke 1:77)**
 - ii. The purpose of Jesus' first coming was to forgive sins. **(Acts 4:12)**
 - iii. The Bible asserts that Jesus is the only way of salvation. **(Rom: 1:16, 10:10)**
 - iv. Faith in the suffering of Christ on the cross for our sins is God's way of salvation. **(Eph. 1:13)**

³⁸ Michaels, J. R. (1998). *1 Peter* (Vol. 49, p. 38). Dallas: Word, Incorporated.

³⁹ Dr. Thomas L. Constable. (n.d.). *Notes on 1Peter*.

⁴⁰ Raymer, R. M. (1985). *1 Peter*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 842). Wheaton, IL: Victor Books.

- v. Trust, faith, believe are synonyms for the way to become a Christian. (**2Thess 2:13; Rev 7:10, 19:1**)
- vi. Principle: From eternity God plans our salvation and by faith we receive it.
 - 1) God plans salvation from eternity past. We can, therefore, can take assurance that our salvation was planned and prophesied centuries ago. It is liberating to know that we do not have to work for salvation but God offers it as a free gift (Ephesians 2:8-9).⁴¹
- “made careful searches and inquires”
 - i. The prophets wrote about things that were beyond their scope of understanding and had no knowledge about (i.e. crucifixion, future empires, equipment not yet invented). (Dan. 8:15, 12:8)
 - a. Ex. The things Moses wrote about in the Law were realized by through Jesus Crist (John 1:16-17);
 - b. Principle: Jesus is the personification of grace (Titus 2:11-13)
 - ii. **ἐκζητέω** [ekzeteo /ek-zay-teh-o/] s<G1567>: *to seek out; search for; to seek out; demand, inquire*. Sense: to seek diligently – to try to get, reach or find something in a diligent or exact manner (Acts 15:17; Rom. 3:11; Heb. 11:6; Heb. 12:17, 1Pet 1:10)
 - a. **27.35 ἐκζητέω^a; ἔξεραυνάω**: to exert considerable effort and care in learning something—“to make a careful search, to seek diligently to learn, to make an examination.”⁴²
 - b. The New Testament mentioned **this word** in a number of contexts:
 - 1) Jesus searches our minds and hearts. (Rev. 2:23)
 - 2) This is the search of Scripture with a view to finding its truth. (John 5:39)
 - 3) This is a statement by Nicodemus as commanded similarly by the chief priests and Pharisees. (John 7:25)
 - 4) The chief priest and Pharisees command Nicodemus to search the Scriptures. (John 7:52)
 - 5) God searches the heart of those who pray. (Rom. 8:27)
 - 6) The Holy Spirit enables believers to see God’s purpose and work. If you have only searched the New Testament, you don’t have the whole Bible. (1 Cor. 2:10)
 - iii. **ἔξεραυνάω** [exereunao /ex-er-yoo-nah-o/] s<G1830>: *to search out; make careful inquiry*. Sense: to search out – to examine or consider in even greater detail over or over a lengthier period of time.
 - a. Principle: Positive volition is necessary to understand the implications of salvation.⁴³ (Heb. 11:6, 12:17)
 - 1) Just knowing the information is not enough ... (Luke 19:28-44)
 - b. “Inquire of God”
 - 1) Requesting from God a definite direct response to a particular question. In the OT, people are frequently said to enquire of God for knowledge or guidance, often through the intermediacy of a priest or prophet.⁴⁴

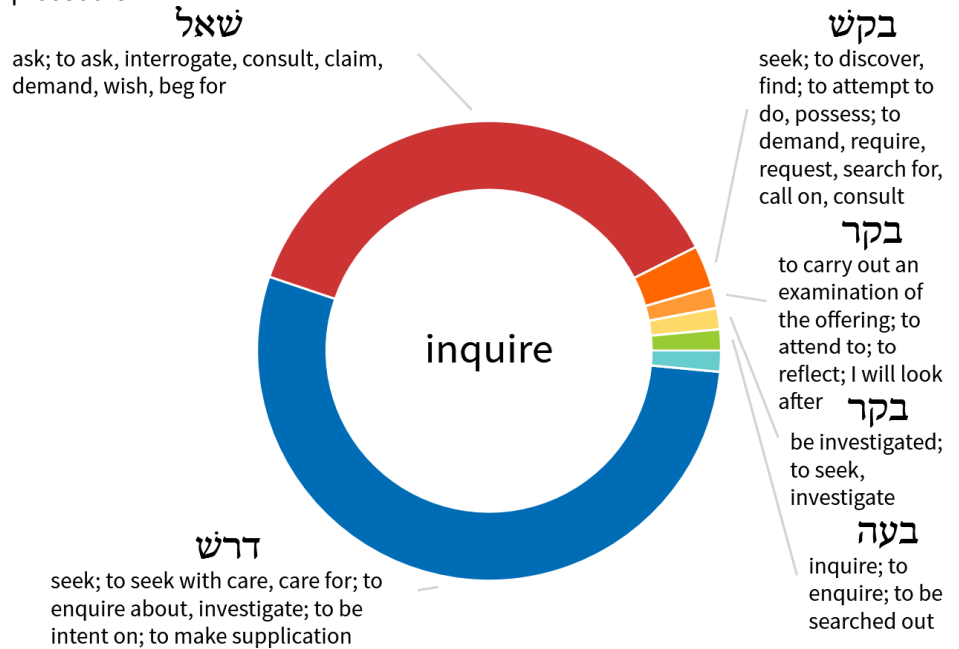
⁴¹ Dr. Grant Richison. (n.d.). *1st Epistle of Peter -1*.

⁴² Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 330). New York: United Bible Societies.

⁴³ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

⁴⁴ Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser.

- 2) The process of consulting the deity on some matter of individual and/or communal importance, generally through the offices of an intermediary. The Hebrew Scriptures use, with varying frequencies, three distinct verbs to designate the process, each referring to a somewhat different inquiry procedure.⁴⁵



- 3) Seek divine guidance, most often before battle (1 Sam. 23:2, 4; 2 Sam. 5:19, 23; 2 Kings 3:11; 2 Chron. 18:4, 6–7)⁴⁶
- 4) A variety of methods were employed to seek God’s counsel: dreams (1 Sam. 28:6); priests with the ephod (1 Sam. 22:10; 23:9–13); prophets (2 Kings 3:11); and direct consultation.⁴⁷
- Ephod:** Upper garment worn during religious services associated with the tabernacle or temple. “Ephod” generally referred to the ornamented vest that the high priest wore over a blue robe (Ex 28:31). Included with the ephod were the Urim and Thummim, the sacred lots. Sometimes “ephod” meant the complete dress of the high priest (1 Sm 2:28; 23:6, 9; 30:7) or similar garments worn by lesser priests.⁴⁸
 - Urim and Thummim:** Two untranslated Hebrew words which might mean “lights and perfections.” They refer to some kind of stones or tokens which the ancient high priests of Israel used for discovering the will of God (Nm 27:21). Theories abound, but most guess they were something like dice or coins which had to land upright or upside down.⁴⁹
- 5) In the early history of Israel, priests were consulted for divine counsel (Judg. 18:14, 17; 1 Sam. 22:10). The priests discerned God’s will by the sacred lots, the Urim and Thummim (Num. 27:21; 1 Sam. 14:36–42). Since these lots

⁴⁵ Begg, C. T. (1992). Inquire of God. In D. N. Freedman (Ed.), *The Anchor Yale Bible Dictionary* (Vol. 3, p. 417). New York: Doubleday.

⁴⁶ Church, C. (2003). Inquire of God. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 819). Nashville, TN: Holman Bible Publishers.

⁴⁷ Church, C. (2003). Inquire of God. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 819). Nashville, TN: Holman Bible Publishers.

⁴⁸ Elwell, W. A., & Beitzel, B. J. (1988). In *Baker encyclopedia of the Bible* (p. 710). Grand Rapids, MI: Baker Book House.

⁴⁹ Elwell, W. A., & Beitzel, B. J. (1988). In *Baker encyclopedia of the Bible* (p. 2117). Grand Rapids, MI: Baker Book House.

apparently were kept in a pouch in the priest's ephod (Exod. 28:30),....⁵⁰

6) Prophets sometimes used music as an aid to achieve an ecstatic state in which God's will could be discerned (2 Kings 3:15; 1 Sam. 10:5-6).⁵¹

7) Not all methods of inquiring of God were looked upon with favor. The Danites consulted a Levite in charge of Micah's sanctuary (Judg. 18:5-6, 14).⁵²

iv. The Old is by the New unfolded. The New Testament is in the Old Testament concealed. The Old is by the New revealed.⁵³

a. In the Old Testament, Job raises the question, "If a man die, shall he live again," (Job 14:14).⁵⁴

b. We must come to the New Testament for the answer – "I am the resurrection and the life: he that believes in me, though he were dead, yet shall he live," (John 11:25).⁵⁵

c. Truth in the Old Testament is germinal. In the New Testament it is terminal. Doctrine in the Old is in seed form. In the New it blossoms in full harvest (II Timothy 1:10).

d. We find the doctrines of immortality and resurrection in the Old Testament in shadow form. The New Testament sets them forth fully. The prophets were interested in salvation. And more than that, they inquired about and searched of it in the Word. This is a picture of the Old Testament prophets pouring over the scrolls.⁵⁶

e. Principle: God expects us to master the Word.

• **The prophets who prophesied of the grace**

i. Peter characterizes our salvation as "grace." He says the Old Testament prophets prophesied that this grace would come. Grace is a person. That grace is the Lord Jesus Christ.⁵⁷ (John 1:16-27; Titus 2:11-12).

ii. The Old Testament prophets could not understand fully how a Messiah could both suffer and reign at the same time. Some thought there were two different Messiahs and they didn't know the Messiah was to come twice. The cross comes first, then the crown. ⁵⁸

a. The concept of grace surpassed the thoughts of Old Testament prophets. They made an exhaustive inquiry to find what it was all about. Jesus personalizes grace. Christianity is a relationship. When we come to Christ, he conveys God's grace in person. ⁵⁹

11. 1:11 Peter continued to emphasize that the Old Testament prophets had a predictive ministry and did not live in the days of fulfillment. Their prophecies were inspired by "the Spirit of Christ," showing that their words are authoritative and accurate. The prophecies were not the invention of the prophets or their best "guess." They were "revealed" (*edēlou*, my translation)⁶⁵ by the Spirit of Christ.⁶⁶ The "Spirit of Christ" does not refer to Jesus' human spirit but the Holy Spirit

⁵⁰ Church, C. (2003). Inquire of God. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 819). Nashville, TN: Holman Bible Publishers.

⁵¹ Church, C. (2003). Inquire of God. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 819). Nashville, TN: Holman Bible Publishers.

⁵² Church, C. (2003). Inquire of God. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 819). Nashville, TN: Holman Bible Publishers.

⁵³ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

⁵⁴ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

⁵⁵ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

⁵⁶ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

⁵⁷ Dr. Grant Richison. (n.d.). *1st Epistle of Peter*.

⁵⁸ Dr. Grant Richison. (n.d.). *1st Epistle of Peter -1*.

⁵⁹ Dr. Grant Richison. (n.d.). *1st Epistle of Peter -1*.

⁶⁵ A number of manuscripts read ἐδήλουτο instead of the imperfect active ἐδήλου, but the former came about from wrongly combining the article τό with the verb.

⁶⁶ The words εἰς τίνα ἢ ποῖον καιρόν serve as the object of the verb ἐδήλου (so Achtemeier, *1 Peter*, 109).

sent from Jesus (cf. Acts 16:7; Gal 4:6; Phil 1:19).⁶⁷⁶⁰

i. Some of the Messianic prophecies

a. **Genealogy Principles (see Lk. 3:23-38 and Mt. 13-17, also Bolender lines up the genealogies in a table so you can see the common decedents).**

- 1) A king must have a genealogy, a servant needs none. Matthew contains the Son of David's legal line to the throne of David, and Mark contains no genealogy at all.
- 2) A man has a genealogy, God does not. Luke contains the Son of Man's physical line to Adam, and John contains no genealogy at all.
- 3) Matt 22:41-46; John 12:23; Dan 7:13-14; Matt 26:63-68; John 12:29-34

b. **Genealogy Promises**

- 1) The seed of the woman (Gen. 3:15).
- 2) The line of Shem (Gen. 9:26-27).
- 3) The line of Abraham (Gen. 12:1-3).
- 4) The line of Isaac (Gen. 26:2-4).
- 5) The line of Jacob (Gen. 28:13-15).
- 6) The tribe of Judah (Gen. 49:10).
- 7) The house of David (2nd Sam. 7:12-16; 1st Chr. 17:11-14; 22:9, 10).
- 8) A virgin (Isa. 7:14) in Bethlehem (Mic. 5:2).⁶¹

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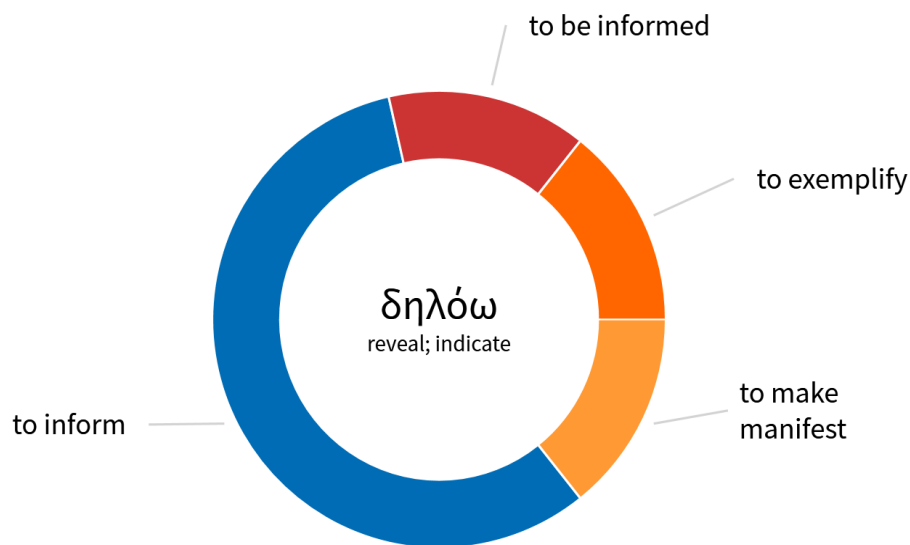
Prophecy	Verse(s)	Confirming Verse(s)
Born in Bethlehem	Micah 5:2	Matt. 2:2-6
Born a virgin	Isaiah 7:14	
A Prophet like Moses	Deut. 18:15, 18–19	
Entered Jerusalem in Triumph	Zech. 9:9	John 12:12-15
Rejected by His own	Isaiah 53:1, 3; Psalm 118:22	Acts 4:8-11
Betrayed by one of His own followers	Psalm 41:9	John 13:18
Tried and condemned	Isaiah 53:8	
Silent before His accusers	Isaiah 53:7	
Struck and spat on by enemies	Isaiah 50:6	
Mocked and insulted	Psalm 22:7–8	Matt 27:42-43
Die by crucifixion	Psalm 22:14, 16–17	

⁶⁷ So McCartney, "The Use of the Old Testament in the First Epistle of Peter," 37; contra Richard, *Reading 1 Peter, Jude, and 2 Peter*, 54.

⁶⁰ Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, p. 73). Nashville: Broadman & Holman Publishers.

⁶¹ Pastor Bob Bolender. (n.d.). *The Life of Christ*.

Suffer with criminals and pray for his enemies	Isaiah 53:12	
Given vinegar	Psalm 69:21	Matt 27:33-35
Others to cast lots for His Garments	Psalm 22:18	Matt 27:33-35
His bones were not to be broken	Exodus 12:46	John 19:31-36
To die as a sacrifice for sin	Isaiah 53:5-6, 8	
Raised from the dead	Psalm 16:10	Acts 2:25-36
Now at God's right hand	Psalm 110:1 ⁶²	Acts 2:25-36



11.

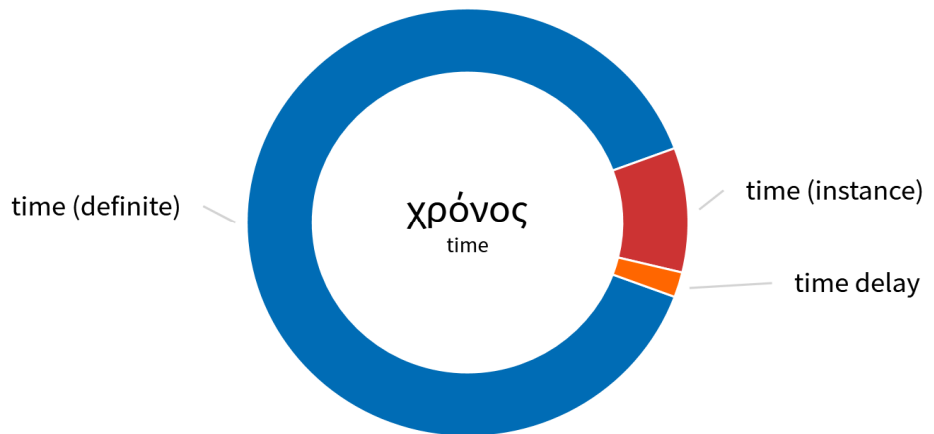
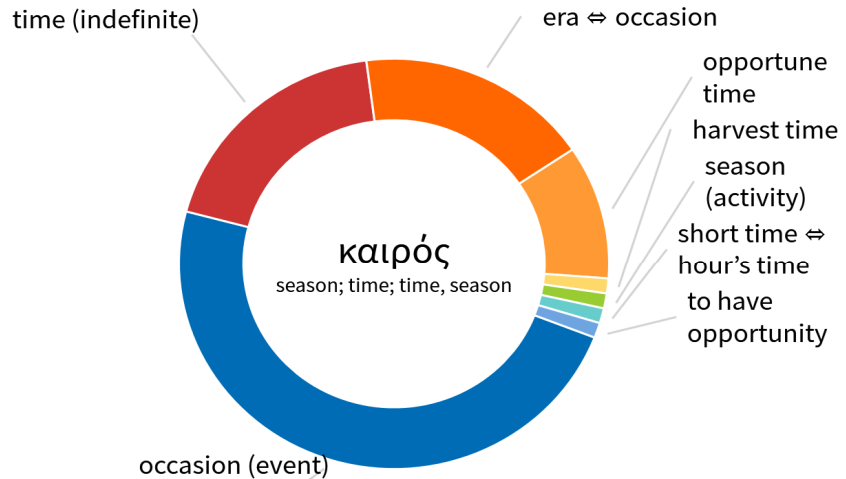
- i. **δηλώω** [*deloo /day-lo-o/*] s<G1213> *to make something known by making evident what was either unknown before or what may have been difficult to understand—‘to make known, to make plain, to reveal.’ ἡ γὰρ ἡμέρα δηλώσει ‘the day will make it clearly known’⁶³*
- **“seeking to know what person or time” or “They inquired into what time or what circumstances”**
 - i. “they inquired” refers to the prophets mentioned vs. 10
 - a. **ἐραυνάω** [*ereunao /er-yoo-nah-o/*] s<G2045>: *to attempt to learn something by careful investigation or searching—to try to learn, to search, to try to find out, to*

⁶² Cheney, J. M., Ellisen, S. A., & Cheney, J. M. (1999). *Jesus Christ The Greatest Life: A Unique Blending of the Four Gospels* (p. 13). Eugene, OR: Paradise Publishing Inc.

⁶³ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 339). New York: United Bible Societies.

seek information.’⁶⁴ (Jn. 5:39; 7:52; Rom. 8:27; 1Cor. 2:10; 1Pet. 1:11; Rev 2:23)

- ii. The “time” would refer to the return of Jesus as spelled out in Daniel 9.
 - a. **καιρός** [*kairos* /kahee-ros/] s<G2540>: "a due measure," is used of "a fixed and definite period, a time, and season." Vine's Expository Dictionary of Old Testament and New Testament Words. Compare to **χρόνος** [*chronos* /khron-os/] s G5550>: *succession of moments*.



1) **Acts 1:6-8 (HCSB)**

⁶ So when they had come together, they asked Him, “Lord, are You restoring the kingdom to Israel at this time [chronos]?”

⁷ He said to them, “It is not for you to know times [chronos] or periods [kairos]

⁶⁴ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 329). New York: United Bible Societies.

that the Father has set by His own authority.

⁸ But you will receive power when the Holy Spirit has come on you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

- b. The kairos is an epoch-making season. This has to do with the kind of time, not the time of time. It's the period when all that was maturing through the ages comes to a climax in the coming of Christ.
- c. The prophets wanted to know the relation of the coming of Christ to the economy of God in the sufferings and glory of Christ. ⁶⁵
- d. Christians today often knock the study of the future. However, the spirit of the Old Testament prophets was to understand God's revealed plan for the future. Three quarters of the Bible deals with the future, so God obviously wants us to place focus on this area of study.⁶⁶

- **“the Spirit of Christ within them was indicating”**

- i. Titles of the Holy Spirit (Spirit of God, Spirit of Jesus Christ, Holy Ghost, Helper, Spirit of truth, Comforter): Phil 1:19; Rom: 8:9, Matt. 10:20; John 14:16-17, 15:26; Rom 8:2, 11, 14, 16; 1Cor 2:12; Gal 4:6.
 - a. **Holy Spirit:** Third person of the Trinity. The word “spirit” (Hebrew *ruah*, Greek *pneuma*) is the word used from ancient times to describe and explain the experience of divine power working in, upon, and around men, and understood by them as the power of God.⁶⁷
- ii. Titles for the Holy Spirit are 1) personal and 2) functional
 - a. This verse uses the functional description
 - b. The Holy Spirit has one central function John 16:14,
 - c. These prophets had a indwelling of the Holy Spirit. They wrote the books in the Old Testament. Rom 1:1-2
 - 1) Of the present ministries of the Holy Spirit in relation to the believer—regeneration, indwelling or anointing, baptizing, sealing, and filling—nothing indeed is said with respect to these having been experienced by the Old Testament saints, excepting a few well-defined instances where individuals were said to be filled with the Spirit. Old Testament saints are invested with these blessings only theoretically, and without the support of the Bible, by those who read New Testament blessings back into the Old Testament—an error equalled in point of the danger to sound doctrine only by its counterpart, which reads Old Testament limitations forward into the New Testament portions designed to present the new divine purpose in grace.⁶⁸
 - 2) Question: is there any indication that blessings of the Holy Spirit of the Church Age, can be found in the OT? Numbers 11:25-27: The response of the seventy is similar to the response in Acts 2:1-12 during the Day of Pentecost.
 - a) Background: “The process of the bestowing of the Spirit and the response of the seventy reflects a pattern of God's working that is carried out in ultimate fashion in the outpouring of the Holy Spirit upon those who were gathered in Jerusalem on the Day of Pentecost.⁵⁷ When the manifestation of the Spirit in what appeared to be tongues of fire came to rest upon the believers, they began to speak ecstatically in a number of foreign languages

⁶⁵ Dr. Grant C. Richison. (n.d.). *1st Epistle of Peter -2*.

⁶⁶ Dr. Grant C. Richison. (n.d.). *1st Epistle of Peter -2*.

⁶⁷ Elwell, W. A., & Beitzel, B. J. (1988). In *Baker encyclopedia of the Bible* (p. 986). Grand Rapids, MI: Baker Book House.

⁶⁸ Chafer, L. S. (1993). *Systematic theology* (Vol. 6, pp. 72–73). Grand Rapids, MI: Kregel Publications.

⁵⁷ If the number of believers gathered in Jerusalem in Acts 1:15 can be carried over into the Pentecost context of Acts 2:1–12, then the number receiving the Holy Spirit on that occasion would have been about 120.

that were understood by the mixed multitude of Diaspora Jews who were gathered for this pilgrimage festival.⁶⁹

- b) "The text implies that this is ecstatic prophecy, the kind in which men are seized and overpowered by divine spirit (cf. 1 Sam 10:10–13; 19:20–24). The author seems anxious to stress that this is a once-for-all experience associated with their installation in office.⁷⁰
 - c) All that was necessary was for their ministry to be publicly authenticated so the whole community could see that they possessed the same spiritual qualifications and authority as Moses himself. Prophesying here does not refer to prediction or even to proclamation but to giving (in song or speech) praise and similar expressions without prior training (see the comparable experience of Saul in 1 Sam. 10:9–11). This prophesying could be done only in response to the special visitation of **the Spirit**.⁷¹
- 3) God has spoken. His Word is recorded and His message forms the text of Scripture. The forming of the Bible is distinctly a task committed to the Holy Spirit of God. It was the Holy Spirit who caused the words of the Father and the words of the Son to be written down; for the Spirit is the Recorder of all that is written. In the unity which obtains in the Godhead, the Father may speak of the Scriptures as "my word" (Isa. 55:11) and, likewise, the word of the Son may be thus indicated (Col. 3:16); but the Holy Spirit remains the Author of the Sacred Text which records these words.⁷²

- **"As He predicted the sufferings of Christ"**

- i. The Holy Spirit reveals both advents of Christ in the Bible: John 15:26; Rom 8:16-17; 1John 5:6, 10; cf. Acts 1:8
- ii. "sufferings of Christ": 1Pet. 2:20-21, 3:18, 4:1, 12-13; Acts 1:3
 - a. Why does the Messiah suffer? How can the Messiah suffer and reign at the same time? This truth seemed like a paradox to them. If He is to suffer and die, how can He be crowned king? Some invented another Messiah to resolve this tension. They postulated two Messiahs, one to suffer and the other to reign. However, the truth is the Messiah was to come at two different times.⁷³

- **"and the glories to follow"**

- i. The "glory" is the future (Rom 8:18; Ps. 73:24)
- ii. Luke 24:25-27; the prophets saw the first and second comings, not age of grace. Matthew 13:16-17
- iii. Matthew 13 expounds on that period between the sufferings and the glory of Christ, the things that would take place between the two advents (comings) of Christ. The parables in Matthew 13 present a preview of the period of the church. Matthew 13:16,17 says the Old Testament prophets wanted to see the glories of our day. "But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." Old Testament prophets did not see the age of grace (Ephesians 3:1f). They only saw the first and second comings.⁷⁴
- iv. Principle: God gives the New Testament Christian the privilege of the glories of sonship

⁶⁹ Cole, R. D. (2000). *Numbers* (Vol. 3B, p. 193). Nashville: Broadman & Holman Publishers.

⁷⁰ Budd, P. J. (1998). *Numbers* (Vol. 5, p. 128). Dallas: Word, Incorporated.

⁷¹ Merrill, E. H. (1985). *Numbers*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 227). Wheaton, IL: Victor Books.

⁷² Chafer, L. S. (1993). *Systematic theology* (Vol. 6, p. 57). Grand Rapids, MI: Kregel Publications.

⁷³ *1 Peter Notes*. (n.d.).

⁷⁴ *1 Peter Notes*. (n.d.).

in this life. (Gal 4:6-7)

12. Verse 12

- **“it was revealed to them”**
 - i. Still talking about Old Testament prophets.
 - ii. **ἀποκαλύπτω** [*apokalupto* /ap-ok-al-**oop**-to/] s<G601>: *reveal, to uncover, disclose*. Sense: to be or become made known to the public; especially information that was previously known only to a few people or that was meant to be kept secret.
 - a. Predictor: Mt. 10:26; 1 Co. 14:30
 - b. Subject: Lk. 17:30
 - c. Object: Mt:11:27
- **“That they were not serving themselves”**
 - i. The Word of God is eternally relevant.
- **“but you, in these things which now have been announced to you”**
 - i. The writing of the New Testament was anticipated
 - ii. Since confirmation of OT are confirmed with 1st Advent + restatement of 2nd advent, and now written by this point -> The “report” was anticipated.
 - iii. Principle: The Bible is eternally relevant for all generations. ⁷⁵
- **“through those who preached the gospel to you”**
 - i. **ἀναγγέλλω** [*anaggello* /an-ang-el-lo/] s<G312>: announce, proclaim, report. Sense: to bring back a message – to inform someone of someone else’s message; sometimes without any definite idea of the message’s source.
 - a. Predictor: Jn. 4:25, 16:13, Ac. 14:27; 1Pe. 1:12
 - b. Subject: Ro. 15:21
 - ii. Someone preached the Gospel to these people (Matt. 28:19-20; 1Cor 9:16-18; 1Thess. 2:4)
- **“By the Holy Spirit sent from heaven”**
 - i. Principle: God deposits a stewardship in us to preach the gospel. (John 15:26)
 - ii. Review: The prophets wrote down things which could be confirmed in the person of Jesus Christ. The Holy Spirit was the co-author for the content they wrote. The persons with the indwelling of the Holy Spirit are able to understand these spiritual matters, turn around and teach others and evangelize. The recipients that understand the Gospel, especially Jewish believers, they can map what they hear to what they learned before in our OT.
- **“things into which angels long to look”**
 - i. Three types of students have been discussed so far:
 - a. the prophets who searched their own writings diligently such as Daniel;
 - b. The New Testament believers such as the Bereans who studied the prophecies of the Old Testament; and
 - c. Angels who studied salvation. (1Cor. 4:9)

⁷⁵ 1 Peter Notes. (n.d.).

- 1) **θέατρον** [*theatron* /*teh*-at-ron/] s<G2302>: theater; spectacle
- 2) The spectacle image may have been the “games” in the coliseums where the condemned were force to fight trained fighter or wild animals. Also the parades the Romans had where the conquered were paraded as “trophies”, there lot varied from coliseum games to slavery.
- a) Either way, Paul states we are a humiliated group and the angels watch.
- b) Background: “Paul may have had the Roman arena "games" (contests) in mind here, specifically the battles between condemned criminals and wild beasts in the coliseums, which were no small "spectacle."¹¹⁵ Another view is that Paul was thinking of the Roman "triumph" (victory procession), an illustration that he developed more fully elsewhere (2 Cor. 2:14). At the end of that procession came the captives of war who would die in the arena.¹¹⁶ In either case, Paul seems to have been thinking of the apostles as the ultimately humiliated group. They were the leaders, and their sufferings for the cause of Christ were common knowledge. How inappropriate it was, then, for the Corinthians to be living as "kings," rather than sharing in suffering with their teachers.”⁷⁶
- 3) Angels do not comprehend and understand all they carry. They just deliver the message. Angels are incorporeal beings - they do not have a physical body. They also cannot be redeemed because they were individually created. Since angels cannot be saved or converted, the whole area of salvation is curious to them.⁷⁷
- a) Dan 12:1-9 - Daniel once again sees two angelic beings (Gabriel & Michael?) and the Lord Jesus Christ (dressed in linens in the midst of the river) (Dan. 12:5-7).⁷⁸
- b) Dan. 10:5-9 describes who this entity is dressed in linen. Compare to the description to the Son of Man in Rev. 1:13-18.

Dan 10:5-9	Rev 1:13-17
a. One man, a certain man.	a. One, like the Son of Man
b. Dressed in linens.	b. Clothed in a robe reaching to the feet
c. His waist was girded with pure gold of Uphaz..	c. Girded about the breast with a golden girdle
d. His body was like beryl.	d. Head & hair white like wool.
e. His face like lightning.	e. Eyes were a flame of fire.
f. His eyes were like flaming torches.	f. Feet were burnished bronze.
g. His arms and feet like the gleam of polished	g. Voice like the sound of many waters.
h. The sound of His words like the sound of a tumult.	h. Out of His mouth came a sharp, two-edged sword.

¹¹⁵ Bruce, p. 50.

¹¹⁶ Fee, *The First . . .*, pp. 174-75.

⁷⁶ Dr. Thomas L. Constable. (n.d.). *Notes on 1 Corinthians*.

⁷⁷ *1 Peter Notes*. (n.d.).

⁷⁸ Bob Bolender. (n.d.). *Daniel and Revelation*.

- ii. **παρακύπτω** [*parakupto* /par-ak-ooop-to/] s<G3879>*to stoop down; to look into.* “To make considerable effort in order to try to find out something—‘to try to learn, to desire to learn.’⁸⁰ (Lk. 24:12; John 20:5; 20:11; James 1:25).

⁷⁹ Bob Bolender. (n.d.). *Daniel and Revelation*.

⁸⁰ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition. Vol. 1, p. 330). New York: United Bible Societies.