

1 Peter

Chapter 1

I. Introduction - 1 Peter 1:1

1 Peter 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

A. The Author

Peter the Apostle.

Some interesting facts about Peter:

1. He is the undisputed leader of the Twelve.
2. He was the most outspoken of all of the Apostles.
3. He was the source of some of the greatest revelation, and yet became the victim of Satan immediately after.
4. He is mentioned more than any of the other Apostles.
5. He is the major subject of the first twelve chapters of Acts.
6. He is the author of two NT books.

B. The Recipients

The strangers scattered throughout Asia Minor. The use of the term “strangers” fits into the pilgrim motif of this book. Peter sees believers as strangers and aliens making their way through this world to a better place.

1 Peter 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

1 Peter 2:11-12 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Hebrews 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

All of the places mentioned in the first verse are provinces of Asia Minor, modern day Turkey.

Pontus and Bithynia was the northernmost coast of Asia Minor and is today the southern coast of the Black Sea.

Galatia was the large central section of Asia Minor. Notable towns in this region were Lystra, Derbe, and Iconium.

Cappadocia was the easternmost section of Asia Minor essentially due north of Israel.

Asia was the westernmost section of Asia Minor. Notable cities in this region were the seven churches of Revelation, Ephesus, and Miletus.

II. Chosen by God - 1 Peter 1:1-2

A. The Choice of the Father - 1 Peter 1:2a

Elect according to the foreknowledge of God the Father...

Election is the sovereign, predetermined, and unmerited choice of God the Father by which He chooses those who will be recipients of salvation. It comes from the Greek word *ekkaleo* which means "to call out from among."

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Acts 13:46-48 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Romans 9:13-16 As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Romans 9:22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

Romans 11:4-5 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.

1 Corinthians 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Ephesians 1:3-5 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1 Thessalonians 1:3-4 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father Knowing, brethren beloved, your election of God.

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2 Timothy 1:8-9 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

2 Timothy 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Foreknowledge is a predetermined planning of something, an intimate knowledge of someone or some event prior to its occurrence. It comes from the Greek word *proginosko* which means "to intimately know or determine beforehand."

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Romans 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

2 Peter 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Predestination is a predetermined consequence or action. It comes from the Greek word *prooritzo* which means "to mark out beforehand."

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Romans 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called:

and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Corinthians 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

B. The Regeneration of the Spirit - 1 Peter 1:2b

...through sanctification of the Spirit...

We are chosen by God and then sanctified by the Spirit. The word for sanctification (*hagiosmō*) means “to set apart”, and in this context, “to set apart to God from sin.” It is the work of the Holy Spirit to take the election of God and draw men to salvation. This salvation is effected in the lives of men through regeneration, the imparting of new life.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

John 3:5-6 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

1. The definition of regeneration

Regeneration is that process whereby the Spirit of God, through a second birth, imparts to the believing sinner a new life.

John 1:12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2. The necessity of regeneration

Jeremiah 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

a. By nature, all men are spiritually dead

Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins:

b. By nature all men are children of wrath

Ephesians 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

- c. By nature all men are sons of disobedience

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

- d. By nature, all men are cursed with Adam's sin

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

1 Corinthians 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

3. The means of regeneration - three factors

- a. The Word of God

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- b. The Man of God

Romans 10:13-15 For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

- c. The Spirit of God

John 3:5-6 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

- C. The Sacrifice of the Son - 1 Peter 1:2c

...unto obedience and the sprinkling of the blood of Jesus Christ...

The Father chooses, the Spirit regenerates, but it is the sacrifice of the Son that paves the way back to God. It is the blood of Christ, offered as a lamb without spot and blemish, that secures the possibility of salvation.

However, in this verse it is not as much the actual sacrifice of Christ that is in view, although it is certainly implied. It is rather the sprinkling of his blood on us in a covenantal context. This is seen in Exodus 24:3-8 where Moses sprinkled the blood of a bull on the people as a symbol of their resolve to obey the words of the law that had just been given to them by God. In the same way, our election and subsequent regeneration results in our resolve to live in obedience to the inward law of God, written on our hearts. This picture indissolubly links salvation with subsequent obedience.

Exodus 24:3-8 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

III. Our Great Salvation - 1 Peter 1:3-12

Unlike most modern thinking regarding salvation, the Bible paints a clear picture that salvation is all of God. In fact, one great writer has said that the only thing we contribute to our salvation is our sin, which is the reason we need saving.

Unfortunately, we have fallen into what we could call “practical Armenianism.” Instead of focusing on God as the Author, Keeper, Sustainer, Completer, and Revealer of salvation, we focus on man. Salvation is something that we see as a benefit to us, and completely ignore the Biblical fact that salvation is for God’s benefit and not ours. What follows is a listing of some of the ideas put forth by this “practical Armenianism” that has encroached and infested virtually all aspects of modern-day soteriology:

1. The focus of salvation is on man and his needs.

All too often most gospel presentations contain such ideas as “trust God and everything will go better for you”, “believe on the Lord and you will escape hell”, “if you become a Christian God will prosper you”, and on and on and on. Although each of this ideas has a germ of truth, the real fact of the matter is that salvation is not offered to man to meet man’s needs, it is offered to man to serve God’s purposes.

2. God is seen as the universal “need-meeter” and not as sovereign Lord.

We package our evangelistic message with all kinds of goodies that we will receive from God. This moves the emphasis away from repentance and brokenness over sin to a “good deal.” The primary focus of the salvation message must always be our sin and God’s provision, not on the goodies that go along with it. Men do not seek God for God, they seek God for what God gives.

3. We focus on man’s choice and not on God’s election.

Most evangelistic appeals are geared to move men to make a choice for God by manipulating the will of man. This is not the way it should be done. Evangelism is to be seen as the process whereby the Gospel message is given to men in clarity and conviction. The process of moving the will is that of the Holy Spirit's. When we try to manipulate men to make a decision for salvation we more often than not produce tares instead of wheat.

4. We focus on methodology and not content.

Modern evangelism makes a major mistake when methodology is made more important than the message. It is a capitulation to the idea that the message of the Gospel needs some "help" in producing a decision for salvation in the heart of the hearer. The Gospel is powerful in and of itself, it does not need help. Although there is nothing wrong in becoming more proficient and comfortable sharing our faith, we can not allow ourselves to come under the delusion that it is our presentation that makes converts and not the Spirit of God.

5. God is made the “victim” of man’s choices.

We often hear people say, “if that person would become a Christian think of what impact they could have.” What we really say in that context is that God finds himself the victim of our choice. If we choose for him, then he can use us, if we do not, then he must find someone else.

6. We become responsible for someone else’s salvation or damnation.

Many people find themselves on the supreme guilt trip by thinking that they are responsible for the salvation of others. Somehow they think that if they fail to witness, the fact that someone goes to hell is their fault. This is a false guilt. We as believers are responsible to share our faith in obedience to God’s command, but we are not responsible for the eternal destiny of others. We cannot keep an elect person from being saved, nor can we force a non-elect person to get saved.

A. God - the Author of Salvation - 1 Peter 1:3-4

1 Peter 1:3-4 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

God is seen here as the Author of salvation. Salvation is effected in the elect by God’s abundant mercy (compassion on our pitiable condition) which He sovereignly chose to bestow on us.

This choice results in a living hope. This refers to the fact that our hope (which is a certain expectation of a future event) is alive and real. It is not a dead hope, but one that will certainly be realized.

This choice also results in an incorruptible, undefiled, and unfading inheritance. Incorruptible (*atharton*) refers to the fact that this inheritance is not subject to death. It is an “undying” inheritance. Undefiled (*amiantos*) means that it is not tainted with the stains of sin or corruption. Unfading (*amarantos*) refers to its eternal character. It will eternally retain its value.

Right in the middle of this description is the fact that our eternal inheritance has been made possible by the death and resurrection of Christ. This echoes Paul’s argument in 1 Corinthians 15 where we read that our hope of eternal salvation is based on Christ’s resurrection from the dead. Romans 1:4 tells us that it is this resurrection that proved to all that God accepted Christ’s death and sacrifice for our sin.

B. God - The Keeper of Salvation - 1 Peter 3:5

1 Peter 3:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

God has not only authored our salvation, but He keeps us saved. This is one of the great verses regarding the security of salvation. The phrase “through faith unto salvation” is probably best understood as “beginning to end.” In other words, from the initial point of our believing to the ultimate realization of all that our salvation is, God keeps us by His power. We can never fall away.

The word for “reveal” (*apokalypsis*) means “a glorious unveiling.” It is used three times in this section, here, in v. 7, and v. 13. The idea is that all that we hope for will be fully and finally realized at the second coming of Jesus Christ. It is this fervent hope that enables us to face the trials and tests of life.

C. God - The Sustainer of Salvation - 1 Peter 3:6-8

1 Peter 1:6-8 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

God not only keeps us saved in the sense that we will ultimately realize our salvation, but he sustains us throughout life. As we face the many trials and tests of life, God is always there at our side. We are upheld by the everlasting arms.

The word for “temptations” is *peirasmos*, or tests. These tests are neither good nor bad, they only prove our faith. “Trial of your faith” is *dokimion umon tas pisteos* which literally means “proving of your faith.” The tests of life prove the faith of the believer for what it is, real. The successful proving of our faith is more precious than gold. Tests refine the believer making them more like God and less like the world.

One of the major themes of 1 Peter is that of trials. When Peter wrote this book, the Roman empire was governed by Nero, one of the most despicable men of history. In fact, many Bible scholars believe that Peter lost his life under the reign of Nero around A.D. 67 or 68. When Peter wrote this book, the first great Neronian persecution was already sweeping the Roman empire resulting in the death of thousands of Christians. In the midst of all of this persecution, however, Peter points out several facts that should give us comfort.

1. Persecution only lasts for a season - 1 Peter 1:6a

2 Corinthians 4:17-18 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2. Our trial of faith purges us like fire purges gold - 1 Peter 1:7

3. Our trial of faith results in praise, honor, and glory - 1 Peter 1:7

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

1 Peter 4:12-13 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

4. Our trial of faith produces joy when we think of Christ - 1 Peter 1:8

D. God - The Completer of Salvation - 1 Peter 3:9

1 Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

It is comforting to know that God which started a good work in us will perform it until the day of Jesus Christ. What God starts, he finishes. The “end of our faith” refers to the ultimate reward of our faith in God. This ultimate reward is the salvation of our souls from eternal damnation in order that we may worship and glorify God for eternity.

E. God - The Revealer of Salvation - 1 Peter 3:10-12

1 Peter 1:10-12 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

God has not only authored salvation, but he revealed that salvation to us through the Scriptures. In fact, the entire Old Testament is a picture book containing sketch after sketch of this great salvation authored and revealed by God.

Pictures of Salvation in the OT

- 1. Adam and Eve - A Proper Covering**
- 2. Cain and Abel - A Proper Offering**
- 3. The Ark - A Proper Protection**
- 4. Abraham and Isaac - A Proper Substitute**
- 5. The Bronze Serpent - A Proper Cure**
- 6. The Passover Lamb - A Proper Sacrifice**
- 7. The Day of Atonement - A Proper Covering**

Interestingly, most of the time the writers of that Scripture did not understand the things they were writing. Until Christ came into this world, died, and rose again did many of these pictures contained in the Old Testament make sense. A good example of this is Isaiah 53.

One important note to make here is that we find one of God's divine “equations” in this passage. That is, before one can be glorified, one must suffer. Christ has received the ultimate exaltation because he experienced the ultimate degree of suffering. Even so, before we can be glorified, we must be perfected through suffering.

One interesting item is found in verse 12, and that is that the angels even desire to look into this thing of salvation. Since angels are unredeemable, they are quite curious as to what salvation is all about. Angels will never know the grace and forgiveness of God as men will.

IV. Obedient Children - 1 Peter 1:13-17

1 Peter 1:13-17 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

We now turn to the results of salvation. Many times we want to divorce the results of salvation from the act of salvation. In other words, we can take Christ as our Savior, escape hell and get heaven, while at the same time living any old way we want. This is not what the Bible teaches. Those that are truly redeemed will be different in their conduct and life. Where there is no discernible difference, there is no evidence of true salvation.

Ephesians 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:5-10 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things'sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him:

Peter lists several results of our salvation in this section.

1. Get ready for action

The picture of “gird up the loins of your mind” is taken from the dress of that day. Anyone who was preparing for action or activity would gather up their robe and stuff it under their belt, thus readying themselves for whatever they were going to do. In the same way we need to mentally be alert and ready for action. The Christian life is not passive in the sense that we kick back and wait for God, but is active in the sense that we need to move forward in the power of the Holy Spirit and “work out our own salvation with fear and trembling.”

Another way to take this command is to link it with verse 17. This would then give us the picture of someone preparing for a long journey, in this case, a journey through this life. This would fit well with the pilgrim theme of 1 Peter.

2. Be sober

This refers to the idea of being well-balanced in thinking. It is used exclusively in 1 Thessalonians, the Pastoral Epistles, and in 1 Peter. A person who is “sober” is alert and mentally ready for action. This is in contrast to a person who is intoxicated and hence is not ready for action.

3. Hope to the end

In the NT hope is a certain expectation of the fulfillment of a future promise. One of the things that sustains us throughout life is the certain hope of our eternal hope and the full realization of our salvation.

4. Live obediently

A fourth command is a call to obedience. We can never make an artificial dichotomy between faith and works, belief and obedience. Those that are truly redeemed are called to a life of obedience. One of the marks of one who loves Christ is that of obedience.

Unfortunately, we do not like this concept. We would rather live any way we want, and then go to God for forgiveness. An obedient life is a difficult life, but is a life that every child of God is commanded to do.

5. Be holy

Fifthly, we are to be holy. The idea of holiness is that of separation. It is a separation from sin to God. Those who are God's are to be separate from sin and the corruption of this life.

The word "conversation" means conduct. In all of our conduct we are to exhibit holiness.

6. Live in fear

Finally, we are to live in fear as strangers and aliens in this life. The idea of fear is the fear of standing before God having lived a life of disobedience. It is the fear of standing before him unprepared.

V. The Price of Redemption - 1 Peter 1:18-21

1 Peter 1:18-21 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

The price of our redemption was very high. In fact, it was so high that there was no way that man could save himself. Many religions of the world want to believe that man can do it on his own, but the Scriptures teach that there was only one way, the blood of Christ.

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Colossians 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Hebrews 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Many take the first two verses here to teach that Christ had some supernatural and divine blood which is given almost magical properties. This is called Bengelianism. However, the Bible does not teach that it is Christ's blood that effected our salvation, but it is his death as a blood sacrifice that effected our salvation.

The contrast in vv. 18-19 is between corruptible things like silver and gold, and the precious blood of Christ, not the incorruptible blood of Christ as some would say. Christ's blood is precious, but it is his blood shed as the blood sacrifice that makes salvation possible. If Christ's blood could have effected our salvation without his death a mere "transfusion" would have been all that was required.

Note that Christ's death was "foreordained before the foundation of the world." The word used is *proginoska*, "a predeterminate decree." The method of salvation was not an afterthought by God. It was not a plan quickly made up after the fall of Adam, but was planned from eternity past. Before time and space existed, the death of Christ as our blood sacrifice was the cornerstone of God's redemptive program.

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

VI. Supernatural Love - 1 Peter 1:22

1 Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Another result of our salvation is love for the brethren. Christ himself gave us the new commandment to love one another as proof that we are his disciples. Love is an act of self-sacrifice on the behalf of another, putting others first. Not only are we to love the brethren, but this is to be an unfeigned (*anhupocritas*) love, a non-hypocritical love. It is easy to exhibit a veneer of love while resenting the one being loved. Our love is to be a pure love, from the heart, given to our brothers in Christ.

John 13:34-35 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

VII. The Value of the Word - 1 Peter 1:23-24

1 Peter 1:23-24 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

God is the Author of our salvation, but that salvation is revealed in his word. Unlike any creation by man, however, this word is incorruptible. Human life is produced by corruptible "sperm", but our new life in Christ is produced by the incorruptible word of God, made alive by the Spirit.

Peter draws a contrast between this corruptible seed, flesh, and incorruptible seed, the word of God, but quoting Isaiah 40:6b-8. Flesh withers and dies, God's word does

not. The beauty of a flower fades, but God's word never fades. It is this word by which we have heard the gospel.

Matthew 5:17-18 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.