

220501-1 1Pe 1, 1, 2, Introduction & Peter's Salutation–CThurman

It is thought that this first epistle of the apostle Peter was written about the year A.D. 65. If that is true this letter was written about five years before the destruction of the city of Jerusalem which was in A.D. 70. The second letter is thought to have been written about a year later, A.D. 66. In it Peter disclosed to them that his martyrdom was nearing, a martyrdom that is thought to have been about A.D.68.

It might be helpful to know that both of Peter's letters were written to the same people.

2Pe.3.1 ¶ This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance ...

It is difficult to tell for certain whether the letter concerns particularly Jews or Gentiles, but I am inclined to say that it mainly addresses the baptized, believing, church-related disciples of Jesus Christ in the country that is today called Turkey.

1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

...

4.3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries ...

Peter's epistles are general in that they do not address any particular church. This letter like all of the other letters are church letters.

1Pe.4.17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

2Pe.2.1 cannot be understood in any other way than as written to churches among the nations of the unsaved. All of Paul's epistles (cf. 2Pe.3.15, 16), are either written to churches or to men in churches (i.e., 1 & 2 Timothy & Titus; also

1, 2, & 3 John.). The same applies to James, 1, 2, 3 John and Revelation. It is difficult to understand why anyone would deny this

At the time of the writing of this first letter Sylvanus and Mark were with Peter and they were all in a church in Babylon. Evidently Sylvanus transcribed for Peter and adds a personal remark to it which closes the letter.

1Pe.5.12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

Finally, Peter writes to comfort the saints of God (The term ‘*saints*’ is always with reference to NT church-related brethren.) as they have come into fiery trial and persecutions for their faith in Christ. There is no better way to encourage the saints into various trials than to remind them of what God has done for them by Jesus Christ and of the hope that is before them. And of course Peter reminds them of the doctrine of Christ which they should live by in all times, places and circumstances.

Chapter 1

1 ¶ Peter, an apostle of Jesus Christ,

[implied verb: **writing**; implied dir. obj.: **a letter**]

In the letter to the Galatians it is recorded that Paul was appointed by the Lord Jesus to serve as an apostle whose main ministry was to the saints of the churches that were among the nations of the Gentiles, and Peter’s ministry, with the other apostles, was to serve as the apostle to the Jewish saints of the churches that were in Judaea.

Gal.2.7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

But the apostles provided a service to all of the saints of God wherever they were. Peter received a direct calling from Jesus Christ to serve in the apostolic office as did the apostle Paul.

LK.6.12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples (of whom was Peter, cf. Lk.5.8-11): and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Anyone that will serve the Lord must first be a baptized believing, church-related disciple of Jesus Christ in order to be appointed as a servant. (Of course the apostle Paul kind of got the whole shebang all at once.)

to the

[elect, v.2]
[elect, ἐκλεκτός, is an adj.
that shall define who
these strangers are]

strangers

pilgrims (indirect obj.)

scattered

dispersed through

*strangers, παρεπιδήμοις, dat. pl. masc. of the adj. παρεπίδημος, παρά at, by, near, with + ἐπί among, on, upon + δῆμος people (ἐπιδημέω, *strangers*, and so ‘migrants’); παρεπίδημος, tss. He.11.13; 1Pe.2.11, *pilgrims*, 1Pe.1.21, *strangers*.*

*scattered, διασπορᾶς, gen. sing. of the noun διασπορά, tss.Jn.7.35,
dispersed, Ja.1.1, scattered abroad, 1Pe.1.1, scattered.*

throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Pontus, a relatively small tract of land that runs along the Black Sea from Galatia's northernmost border in the east then extends westward to the border of Bithynia.

Galatia, is the largest area located in central and northern Turkey, that extends from the south at the border of Pamphylia all of the way up to the Black Sea, east of Pontus.

Cappadocia might be the third largest tract land in the central western end of Turkey. And so direct west of Galatia, not touching either of the seas to the north and south.

Asia, might be the second largest tract of land located in eastern Turkey. It's eastern border runs along the Aegean Sea. Bithynia at its most northeast border, Galatia to the east, and Lycia at its most southeast border.

Bithynia, a little larger than Pontus and located on the southwest end of the Black Sea. It has Pontus to the east. Asia to the west, and Galatia to the south.

So the letter is written to strangers, but not to all strangers at large. The adjective 'strangers' is in the second verse. These were not strangers to the grace of God and the faith of Jesus Christ, but simply strangers to Peter, that were scattered all over the major part of present-day Turkey. At the time of the writing of this letter, other than the area where Cilicia is located (Ac.15.44), there is no indication that there were any churches in those countries that were strung along the southern coast of Turkey whose boundaries touch the Mediterranean Sea.

So the apostle addresses Christians that were scattered, or perhaps we could say *salted* (cf. Mt.5.13) among the nations by the grace of God among

the nations, being Gentiles themselves, all of which were unknown to him by face, and therefore strangers.

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
Πόντου Γαλατίας Καππαδοκίας Ἀσίας καὶ Βιθυνίας

elect, ἐκλεκτοῖς, dat. pl. masc. of the adj. ἐκλεκτός, tss. *chosen*, *elect*; to show a preference, a favor, or love. (See the difference of the Gr. in 2Th.2.13, below.)

foreknowledge, πρόγνωσιν, acc. sing. of the noun πρόγνωσις, tss. *foreknowledge* (2 [Ac.2.23; 1Pe.1.2]); the verb προγινώσκω, tss. to know (Ac.26.5), to foreknow (Ro.8.29), to foreordain (1Pe.1.20), seeing ye know before (2Pe.3.17).

Election is now defined. Elect ...

According to the foreknowledge of God the Father
By (*ἐν*, in) sanctification of the Spirit
Unto obedience and sprinkling of the blood of Jesus Christ.

Notice here the Trinity of the Persons of God, Father, Spirit, and Son. I would say that this is the order in which God works to save sinners. First the work of the Heavenly Father to foreknow, elect, and predestinate; then the sanctifying work to create in us faith; then the work of the Son is applied to us day by day altering the course of our lives to the glory of God.

We know that God's grace to choose some in Christ precedes the foundation of the world.

Eph 1:4 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 ...

The word *foundation* means *conception* (cf. He.11.11). So, we could say, *he hath chosen* (elected) *us in him before the conception of the world* so that *we should be holy and without blame before him in love*. In 1Pe.1.20 we read that the Father *foreordained* (foreknew) our Lord Jesus before the *foundation*, conception of the world.

1Pe.1.20 Who (Christ, v.19) verily was foreordained (προγινώσκω, a verb, to foreknow) before the foundation of the world, but was manifest in these last times for you,
21 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.

By the word of God we can say that God, before this present age and world was conceived, purposed to save all that He would by the death of His Son. God worked out the entire purpose to save a people for His name from beginning to end. He has their beginning and ending secured in Jesus Christ, from foreknowledge to glorification.

Ro 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.
30 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.

It cannot be gainsaid that the elect were NOT chosen because of anything in them, for any holiness, blamelessness, faith or goodness. The omniscience of God knows there is none among the sons of Adam that are righteous in themselves to merit being chosen by God.

Now, we know that foreknowledge precedes election, and election precedes predestination. (cf. Ro.8.29, 30; Eph.1.4, 5; 1Pe.1.2) Here, in the

text of 1Peter, foreknowledge is translated from the Greek noun πρόγνωσις.

Dict: 1 : the prospect of recovery as anticipated from the usual course of disease or peculiarities of the case 2 : Forecast.

By foreknowledge God takes special knowledge of some that He does not of others. And this knowledge of the foreknown is infallible. This is true or God is not God.

πρόγνωσις is twice in the NT. The first use is with reference to Jesus Christ. God's foreknowledge of His Son was certain. All things He foreknew of Jesus Christ were infallible.

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

'[A]nd by this his "foreknowledge" is meant, not his eternal, universal, and infallible knowledge, and which is infinite, and reaches to all things and persons, present, future, or possible, for this has for its objects persons whom God never predestinated and chose: though certain it is that he knows and foreknows all whom he does predestinate and choose ... and much less does it mean a bare prescience of men, and choice of them, upon a foresight of faith, holiness, good works, and perseverance therein; for these are all, when genuine, the fruits and effects of election, which are included in it, and secured and brought about by it ...' *Exposition of the Old & New Testaments*, John Gill, vol. 9, p.529

The verb *to foreknow*, προγνώσκω, is only five times in the NT and means *to know beforehand*.

Ac 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.

2Pe 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.

In both of these texts the verb *to foreknow* refers to certain and sure knowledge of someone or something *before*.

ἐν ἀγιασμῷ

through sanctification of the Spirit,
in

sanctification, Gr. noun ἀγιασμός, tss. *holiness* (5), *sanctification* (5).

Here is another adjective phrase defining further election. These to whom Peter writes were the elect according to the foreknowledge of God AND they were the elect *through sanctification of the Spirit*. Paul said this earlier to the church of the Thessalonians.

2Th 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 (ἐν ἀγιασμῷ) of the Spirit and belief of the truth ...

chosen, εἵλετο, 3s. aor. mid. of the verb αἱρέομαι, three times in the NT, Phl.1.22, what I shall choose I wot not; 2Th.2.13, *hath* from the beginning *chosen* you; He.11.25, *Choosing* rather to suffer; **here to separate by the act of taking**, so εἴρεσις, is tss. *sects, heresies*. (cf. above *elect*)

This describes the operation of the Spirit of God as a result of the Heavenly Father's foreknowledge of the elect. The Father foreknew, then elected. Now I don't know, but this might mean that the Spirit of God does a separating work in the elect to prepare them for the application of the accomplished work of Christ's death on the cross, or it might refer to the actual time when the Spirit comes upon the elect to regenerate them so that they understand the gospel and receive Jesus Christ by faith. Both of these are an operation of the Spirit of God. In either case the Spirit of God

gives to the elect standing or position before God that is based on Christ's death, burial and resurrection.

1Th.4.4 That every one of you should know how to possess his vessel in sanctification (ἐν ἀγιασμῷ, this is a standing or position of holiness) and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God ... (Don't use that which is holy and honorable for unclean purposes.)

Before God can use an instrument for holy and honorable purposes it first must be holy and honorable.

Ro 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

This much is certain: apart from the operation of the Spirit of God no sinner will understand or seek after God. (cf. Ro. 3.11) He cannot. He will not choose God and he cannot choose God. He will not believe in Christ and will not believe. He will not and cannot do anything Godwardly. He is dead in trespasses and sins before Almighty God.

unto obedience and sprinkling of the blood of Jesus Christ:

Peter presents this part of salvation in this order: foreknowledge, election, sanctification, obedience, and sprinkling of the blood of Jesus Christ.

The effect of the Holy Spirit's coming upon the elect of God leads to *obedience*. The same is said in 1Th.4.3-5.

1Th 4:3 For this is the will of God, [even] your sanctification, that ye should abstain from fornication: (that describes the practical side of holiness)

We could have used the term *conversion*.

And finally, elect unto the *sprinkling of the blood of Jesus Christ*. God has secured them that He foreknew so much so that it cannot be possible that they shall not be saved *to the uttermost*. It cannot be that the lives of the elect do not receive the sprinkling of the blood of Christ.

What does this mean? It is my opinion that this refers to an application of Christ's cleansing blood upon us. Where once we were defiled, polluted, guilty and punishable sinners. But because of the *application of the sprinkling of the blood of Jesus Christ* we are cleansed from the defilement of sin, the pollution of sin, the blood-guiltiness we bore for sins against a Thrice holy God. All of the sins of the elect of God were forgiven at Christ's cross, but the experience of that forgiveness comes at the hearing of the gospel of Jesus Christ. He died for me.

Christ died for sinners, and those sinners that He died for were the elect which God foreknew to obey Him and walk after Him. That's the essence of the opening of this letter to the dear suffering saints of God. It is to these that Peter says,

Grace unto you, and peace, be multiplied.

be multiplied, πληθυνθείη, 3s. aor. opt. pass. of πληθύνω, tss. *to abound, to multiply*.

No matter how distressed, disturbed, troubled, tried, and persecuted you might be remember this: God's grace and peace be multiplied to you. All that our Father had done for us in Christ is grace. The enmity is gone, the punishment due for our sins gone. God has reconciled us to Himself by the blood of the precious Lamb of God. I think there is little more encouraging than to know just how greatly *graced* we are; how Christ has laid down the issue of sins against God. How greatly He is rested toward the elect of God. Honestly, I think we have trouble with understanding this.

I think we struggle with feeling accepted with God solely based on the sacrifice of Jesus Christ in our behalf. Don't live trying to be accepted with God. We are accepted.

God's grace and peace be multiplied to you. As we follow Christ I believe this becomes more and more evident to us. It isn't what we've done, but all that He has done, is doing, and will continue to do through the ages of eternity.

2 κατὰ πρόγνωσιν θεοῦ πατρός ἐν ἀγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη