

reader is familiar with the Old Testament and its terminology: 1:10-12, 2:5-9, 3:6.*

But it is also very obvious from even a superficial reading of the book, that the apostle intended Gentile Christians to receive and study it. See such passages as 2:10 (compared with Eph. 2:11-13) and 4:3. Peter's benediction is general; "unto you all that are in Christ" (5:4). True, the "Gentiles" are mentioned in the third person, 2:12, 4:3, but Peter consistently uses this term with reference to *wicked* Gentiles—heathens.

It seems best, therefore, to regard the epistle as being addressed to *all* Christians within the geographical boundaries specified.

IV. DATE OF WRITING.

Conjectured dates range from A.D. 58 to 64. We have one certain fact to guide us here: it was written before the destruction of Jerusalem, A.D. 70. There are several references to that history-making event within the epistle; 2:12, 4:7 (where see notes).

CHAPTER ONE

I. INTRODUCTION AND GREETING

1:1,2

1:1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Expanded Translation

Peter, a commissioned messenger of Jesus Christ sent forth with orders, to the selected and chosen ones who are journeying in a strange land to their heavenly home—those scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Peter

A descriptive proper name, signifying a stone, or a rock. Its Aramaic equivalent was Cephas. This name was given to Simon by the Lord Himself, in anticipation of the hard, staunch, unyielding "rock-like" character Christ knew this man would come to possess (Jn. 1:42). See the sketch of his life in the introduction.

*The strength of this oft-mentioned point, however, is questioned. In Paul's epistles to churches of largely Gentile converts, the Scriptures and terminology of the Old Testament are freely employed.

an apostle of Jesus Christ

An apostle is "a delegate, messenger, one sent forth with orders"—Thayer. The author immediately confirms his right to pen an authoritative epistle by stating that he was commissioned by Christ. Jesus had told His Apostles before His ascension, "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you (Jn. 14:25-26). Hence the Holy Spirit was moving Peter, even as he later wrote concerning the prophets (II Pet. 1:20-21). See also 1:12.

to the elect

The word "elect," *eklektos*, means picked out, chosen, selected, or, as we would say, "hand picked." The obvious reference here is to Christians, those whom God has chosen to obtain salvation through Christ and to be the special recipients of His favor, as in Col. 3:12 and Tit. 1:1. Note the same word in 2:9: ". . . ye are an elect race."

who are sojourners

This phrase is simply another way to describe Christian people. Some have thought the reference was to literal sojourners journeying through these countries on foot, with pack, cane, tent, etc. But the obvious reference is to those who were on a *spiritual* journey! Hence, Thayer's complete definition of the word *parepidemos*: "Properly, one who comes from a foreign country into a city or land to reside there by the side of the natives; (hence) stranger; sojourning in a strange place, a foreigner; in the N. T. metaphorically in reference to heaven as the native country, one who sojourns on earth, so of Christians." The same word is used in 2:11 in the same sense, and also in Heb. 11:13, where it is rendered "strangers." Our home is not on this earth. We are on a journey—a "business trip" if you please! The song writer caught the idea in the words:

I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;

E. T. Cassel

of the dispersion

This term is used in James 1:1 in obvious reference to the Jewish people. However, the wording of that passage is not precisely the same as the one before us. Notice at least two differ-

ences: (1) In James it is specifically mentioned that James is addressing his epistle to the "twelve tribes"—limiting and confining his recipients to the Hebrew people. (2) Here the term "of the dispersion" occurs without the article in the original. But in James it is *en tei diasporai*, "in the dispersion."

The Jewish dispersion generally has reference to those Jews living outside of Palestine, yet maintaining their religious observances and customs among the Gentile nations. See Jn. 7:34-35. This scattering of the Jews began during the times that they were carried away by the king of Assyria in the case of the Ten Tribes, and in the Babylonian captivity in the case of Judah. Many of those carried away never returned to their native country, but did maintain religious observances. These were termed "The Dispersion." But the mere word *diaspora* is not of itself so limited in its scope. The verb form occurs in Acts 8:1, where, concerning the Jerusalem church we are told, "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all *scattered abroad* throughout the regions of Judaea and Samaria, except the apostles." Again in verse 5 of that chapter: "They therefore that were *scattered abroad* went about preaching the word." See also Acts 11:19.

It seems best here to also give the word a general sense. We have already seen that the epistles of Peter were certainly addressed to Gentile Christians as well as Jewish. (See the Introduction.) Macknight contributes this thought: ". . . the Gentile believers in Pontus, &c. might be called 'sojourners of the dispersion of Pontus,' although none of them were driven from their native countries. For *the dispersion* may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription; and that they were few in number, compared with the idolators and unbelievers among whom they lived."

in Pontus, Galatia, Cappadocia, Asia, and Bithynia

All kingdoms or provinces lying within the present borders of Turkey. They may be easily located on any good map depicting the Roman provinces in New Testament times. PONTUS—located near the Euxine or Black Sea, a sea often in ancient times simply termed "Pontus," and giving this country its name. Jews and proselytes were present from this country on the day of Pentecost (Acts 2:8), as they were also from Cappadocia and Asia—a fact

which may at least partially account for the existence of Christians and churches in these countries. GALATIA—located in the north part of the central plateau of Asia Minor. Evidently there were quite a number of churches in this area, I Cor. 16:1, Gal. 1:2. It is specifically mentioned as being included in the labors of the Apostle Paul. See Acts 16:6 and 18:23, as well as his epistle to the Galatians. CAPPADOCIA—in east-central Asia Minor, bordering Armenia. ASIA—bordering the Aegean Sea. John wrote to “the seven churches that are in Asia” (Rev. 1:4). BITHYNIA—was also a coastal province, in the north of Asia Minor. Its northwest corner bordered the Propontis and also the famous Bosphorus Strait. (The latter is usually considered the dividing line between Asia and Europe. It has been the scene of many wars.) Continuing east, the country follows the “hump” of Turkey’s northern coastline. Paul and Silas had assayed to go into this country (Acts 16:6-7), but “the Spirit of Jesus suffered them not.” Evidently other evangelists labored here soon afterward with the Lord’s blessing.

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

Expanded Translation

in accordance with the foreknowledge of God the Father, by the sanctifying influence of the Holy Spirit, into the realm of obedience and sprinkling of the blood of Jesus Christ. God’s favour be upon you and peace be increased.

according to the foreknowledge of God the Father

The words “according to,” from the Greek word *kata*, may be taken in the sense of “in conformity with” or “in accordance with.” The idea is that we are the elect of God *just as* He foreknew.

The word “foreknowledge” constitutes a very literal rendering. The Greek *prognosis* is compounded of *pro*, before (as our prefix *pre-*) and *gnosis*, knowledge. Hence our modern words of prognosis, prognosticate, etc. The lexicons give its meaning as foreknowledge, prescience; hence forethought, previous determination, pre-arrangement. purpose.

It is taught by some, here, that this pre-determination on the part of God has reference to an inflexible arrangement He has made from eternity that certain individuals shall be saved, and that others should just as irrevocably be condemned. "Has not God pre-planned it all?" is the thought—"Why try to change His plan?" The whole doctrine, however, supposes that when God foreknows a matter, the persons involved within the sphere of His foreknowledge necessarily lose their freedom of choice. It is helpful to notice the only other occurrence of this particular word in the New Testament. In Acts 2:23 we are told that God had "foreknowledge" of Christ's crucifixion. Surely our Heavenly Father *did* plan and will the death of His beloved Son ahead of time. But are we to conclude from this that our Saviour was a helpless victim of circumstance, carried by the irresistible current of Divine Providence? If so, it seems strange that He would speak thus: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (Jn. 10:17-18). Simply because God *knew what course of action would be taken* does not necessarily mean that He *forced the persons involved to take that course*. As Matthew Henry suggests: "Foreknowledge may be taken . . . for mere prescience, foresight, or understanding, that such a thing will be, before it comes to pass. Thus a mathematician certainly foreknows that at such a time there will be an eclipse. This sort of foreknowledge is in God, who at one commanding view sees all things [or at least *can* see all things] that ever were, or are, or ever will be. But such a prescience is not the cause why anything is so or so, though in the event it certainly will be so, as the mathematician who foresees an eclipse does not thereby cause that eclipse to be."*

It is also well to notice that in the second chapter of Acts, Peter was speaking of *one person* when he spoke of the Father having foreknowledge of His Son's violent death. But in *this* passage the reference is *not* to *individuals*, but a *class* or *group* of people—Christians. The Apostle has just spoken of "the elect" and "sojourners," both of which terms apply to the Christian society, the

**Matthew Henry's Commentary*, Vol. VI, P. 1003.

church. It therefore appears that though God *may* know ahead of time who will or will not accept Christ as their Lord, *this verse* only shows that God foreknew He would have a group who would be His "elect" and "sojourners" at this time in history. The church was no "after-thought" of God. He planned and arranged for it in advance, even "before times eternal" (Tit. 1:2).

Notice here the work of the Godhead in man's redemption. All three members are mentioned in this verse. God planned it, the Spirit worked it, and Christ sealed it.

II. THE GREAT SALVATION

1:3-12

1. Thanksgiving For It 1:3-5

1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,

Expanded Translation

Let blessings and praise be to the God and Father of our Lord Jesus Christ, who, influenced by His great mercy and compassion, begat us a second time unto a living hope through the resurrection of Jesus Christ from among the dead,

Blessed be

The word is *eulogetos*, from the same root as our words "eulogize," eulogy," etc. It signifies: blessed, praised, worthy of praise or blessing.

the God and Father of our Lord Jesus Christ

Jehovah is not only Christ's father, but His God, ". . . I ascend unto my Father and your Father, and my God and your God" (Jn. 20:17). As our Lord hung on the cross He prayed, "Father, forgive them for they know not what they do" (Luke 23:34). But on the same cross his cry later was, "My God, my God, why hast Thou forsaken me" (Matt. 27:46). The Scripture plainly teaches that Christ is one with God—Jn. 1:1, 10:30, 14:7-11; I Jn. 5:20, etc. This thought must be harmonized with that which is here stated by Peter.

who according to his great mercy

On "according to," see v. 1. Our Father, dominated and influenced by this trait of mercy, provided for our redemption. It was not just mercy, but "great" mercy. (*Polus*—abundant, plenteous, much; hence: great, strong, intense, large.)

The word "his" is emphatic in the original: we were saved because of God's mercy, not because of our goodness. Compare Eph. 2:8-9. The prophet said, "It is of Jehovah's loving kindness that we are not consumed, because His compassions fail not" (Lam. 3:22).

What is *mercy*? The word *eleos* has special and immediate regard to the *misery* which is the consequence of our sins. God wants to assuage and entirely remove this misery and suffering.* Though punishment and *eternal* suffering is due us, He withholds our just desserts because He possesses this characteristic.

begat us again

One word in the original, *anagennao*: *ana*, *again*, and *gennao*, to beget, generate. We were begotten the first time by our physical or human fathers (for so is *gennao* used in Matt. 1:2, 16, etc.). We were begotten the second time by our Spiritual Father. God is responsible for our *very existence* as spiritual creatures. When there is a new begetting, there is new life. This, above all, seems to be Peter's point of emphasis—*God* is to be praised for your new life! See further comments, verse 23.

unto a living hope

The Christian's hope is not cold, dead, and lifeless. It has vital power within itself and exerts the same upon the soul—it is active, powerful, vibrant! Compare Rom. 8:24-25. "The hope of eternal life in a true Christian is a hope that keeps him alive, quickens him, supports him, and conducts him to heaven. Hope invigorates and spirits up the soul to action, to patience, to fortitude, and perseverance to the end."—*Matthew Henry*.

by the resurrection of Jesus Christ from the dead

Here is the basis or foundation of our hope of salvation. It was actually necessary before our sins could be forgiven (I Cor. 15:1-4, 16-17). Also, His Resurrection gives us assurance that *we* shall be raised. (I Cor. 15:12-22, I Thes. 4:13-18.) Christ kept His word relative to His own resurrection; He will keep it concerning ours in the last day!

1:4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Expanded Translation

unto an inheritance given to us by our Father, never perishing or decaying, unstained and unsoiled (that is, pure), never losing

*Trench, *Synonyms of the New Testament*, pp.169, 171.

its original lustre or beauty, guarded and kept in watchful custody for you.

unto an inheritance

The word *kleronomia* signifies an inheritance or patrimony, an estate inherited from one's father. Our heavenly Father has surely prepared for us an inheritance greater than all this world's wealth! We are citizens of that country (Philip. 3:20), and He has promised us a mansion there (Jn. 14:2).

incorruptible

Aphthartos refers to that which is uncorrupted, not liable to corruption or decay imperishable. See 1:23, 3:4, I Cor. 9:25. Here on earth, everything has within it the seeds of decay. Roofing materials, even pots and pans, are "guaranteed for life." Be not deceived, *they, too, shall some day rot!* Even our physical bodies are such, ". . . for dust thou art, and unto dust shalt thou return" (Gen. 3:19). "The things which are seen," Paul stated, "are temporal; but the things which are not seen are eternal." (See II Cor. 4:16-18). This is why the Lord exhorted us as He did in Matt. 6:19-21, and why the Apostle exhorted the Corinthians as he did in I Cor. 15:50-58.

Furthermore, on earth we will soon part with our mansions, however beautiful (or ugly) they might be. No so with our heavenly home!

undefiled

Amiantos is composed of the alpha privitive plus *miano*, a verb meaning to dye with another color, stain. Our eternal abode will not be defiled or soiled; it will be "free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired"—Thayer. Thus a good synonym would be *pure*.

Again we find a contrast to earthly possessions and inheritances. Our future estate will not provide for temptations to the flesh, hatred, sensualities or crime—all of which so frequently accompany the acquisition of earthly estates. There will be no cigarette smoke to inhale, no alcohol breath to breathe, no filthy language or lying to hear, no indecency or immodesty—all will be perfectly pure and unsullied there! See also Rev. 21:27.

and that fadeth not away

The term "fadeth away" (compare *amarntinos*, its close relative), refers to that which not only lasts on and on for an in-

definite period of time, but never loses its original beauty, lustre, and brightness. In sharp contrast to those mundane things with which we are familiar, the golden streets of heaven shall never tarnish. As Trench says of our heavenly inheritance, "Not merely decay and corruption cannot touch it; but it shall wear its freshness, brightness and beauty forever."*

reserved in heaven for you

The word "reserved," *tereo*, indicates to keep, guard, preserve, to keep in watchful custody, to reserve with a happy issue. There will be no tickets sold to heaven at the gate. All mansions there will be "reserved" (Jn. 14:1-3). It is a prepared place *for those who have prepared on earth to go there!* See Tit. 1:2, Matt. 25:34, II Tim. 4:8.

1:5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

Expanded Translation

who by the power and might of God are being guarded through (or by means of) faith (or trust) unto a salvation prepared and ready for uncovering in the last time.

power

Dunamis, whence our words dynamo, dynamite, etc.

are guarded

Phroureo was commonly used of those who were guarding or watching with a military guard. (See II Cor. 11:32, compare Acts 9:24.) Here used, as in Phil. 4:7, to keep in a state of settlement or security. God's protective power is mightier and more to be trusted than any military force man might assemble! (Psa. 20:7).

through faith

Here is *our* part. God has never promised to preserve the faithless and disobedient. So in Jn. 10:27-29, those sheep who *heard* the voice of Christ and *followed* Him were the recipients of God's protecting and shielding hand.

ready to be revealed in the last time

The phrase "to be revealed" represents one word—*apokalupto*. It is composed of *apo*—from, of, away from, plus *kalupto*, to cover, hide, conceal. Here in the passive, it means literally to be uncovered, unveiled, or revealed.

**Synonyms of the N. T.*, p. 255.

The "last time" will be when our present Christian dispensation is over, i.e., when Christ returns to earth.

2. *Worthy of Trials and An Affliction 1:6-9*

1:6 Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials.

Expanded Translation

In which salvation you rejoice exceedingly within yourselves, even though presently, if it be necessary (and in this case, since it *IS* needful), you have been grieved and pained by all sorts of trials and testings.

Wherein ye greatly rejoice

The phrase *could* be imperative—"wherein greatly rejoice!" The word *agalliao*, used here, is rendered in 4:13 "with exceeding joy."

though now for a little while

That is, a *short* while. Even several years of suffering here will seem as nothing in eternity!

if need be

The word "if" shows contingency. However, many here give the Greek word *ei* the meaning "since," rendering the clause "since it is necessary . . ."

ye have been put to grief in manifold trials

Contained in the word "manifold," (*poikilos*) according to Souter, is both the idea of many in *number* and diversity of *kind*. (Compare Jas. 1:2.)

"Trials" (*peirasmos*) originally had reference to an experiment, attempt, trial or experience. In the Scriptures it is often used of an enticement to sin, and is, in those passages, properly rendered "temptation." (Matt. 6:13, 26:41; Luke 8:13, etc.) Here the reference is to adversities, afflictions or trials which God allows to come upon us to test our faith, holiness, and character. It is His hope that they shall have a refining and purifying influence upon our Christian character.

1:7 that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ:

Expanded Translation

in order that your tested faith—the faith that has gone through the trial and emerged victorious—being of much more value and

worth than gold which is perishable though it is tested with fire, may be found, in the end, deserving of praise and glory and honor at the (second) coming of Jesus Christ.

that the proof of your faith, being more precious than gold that perisheth

In the noun "proof" (*dokimion*) lies the notion of proving a thing to see if it be worthy to be received or not. When the ancients "tried" metals, for example, they did not do so "except in the expectation and belief that, whatever of dross may be found mingled with it, yet it is not *all* dross, but that some good metal, and better now than before, will come forth from the fiery trial. It is ever so with the proof to which He who sits as a Refiner in His Church submits His own; His intention in these being ever, not indeed to find His saints pure gold (for this He knows they are not), but to make them such; to purge out their dross, never to make evident that they are all dross."* See Isa. 1:24-26 and especially Job 23:10.

That which is "more precious" (*polutimoteron*, comparative form of *polutinos*, literally, of great price, more costly) in God's sight is the faith which has been *proved* and, bearing up under the test, stands *a-proved*. It has shown itself to be that real, solid, genuine faith that does not succumb under adverse circumstances. **may be found unto praise and glory and honor at the revelation of Jesus Christ**

all of which rewards which belong only to those who have such faith as overcomes the world (I Jn. 5:4). Here again we see Peter's ever-present purpose: to encourage those being persecuted and tried. It is the faith that is tested, tried, proven, and approved that shall receive such a reward. And when shall that reward be given? In the *end*, when Christ returns, *if He will find you true!*

The analogy of the refining process might be outlined as follows:

- I. Refining process.
 1. Gold: proved by fire.
 2. Christian's faith: given trials and testings.
- II. Product produced from process.
 - Gold: pure gold remains after admixtures, alloys and dross removed.
 2. Christian's faith: "more precious than gold . . ."

*Trench, *Synonyms of the New Testament*, p. 279.

III. Time of existence.

1. Gold: "perisheth."
2. Christian's faith: abides "till the revelation of Jesus Christ"—when it will become sight!

IV. Reward.

1. Gold: greatly admired by man because of its fine quality.
 2. Christian: receives praise, honor, and glory from God.
- 1:8-9 whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.**

Expanded Translation

(Christ) whom having not seen you love, in which person, though at present you do not see Him, yet believing, you exult and rejoice exceedingly with a joy to which human words are inadequate and which is clothed with splendor, receiving for yourselves the final reward of a life of faith—the salvation of your souls.

whom not having seen ye love

They had not viewed the Saviour: (1) Because of the place in which they lived. (See 1:1-2.) (2) Because of the time in which they lived—though this might have been possible for some of the older ones. We see Christ, not with the physical or bodily eye, but the eye of faith. See Jn. 20:29, Rom. 8:24,25. Compare I Jn. 4:20. Some have said Paul's emphasis was upon faith versus works, James' was upon works versus faith alone, and Peter's was upon faith versus sight. Hence the title, "The Apostle of Hope."

How could they love such an One? Because of what He had done and was doing for them (Rom. 5:5-11, I Jn. 4:19), and for what He was and is.

rejoice greatly

Agalliao. See on V. 6 ("greatly rejoice").

with joy unspeakable

The latter word is an excellent representation of the original, for the word is composed of the alpha negative plus *ek*—out, out of, and *laleo*—to speak. Hence, that which cannot be spoken out, uttered, or divulged. Vine puts it, "unable to be told out."* Surely here the poet was right, "The heart has reasons which the tongue cannot express."

*W. E. Vine, *An Expository Dictionary of New Testament Words*.

and full of glory

It is made glorious, clothed with splendor and rendered excellent, because the heavenly joy surpasses all others! In the sight of the worldling, the joy of the Christian is an enigma. To us it is glorious, but not altogether capable of description.

receiving the end of your faith

The word "end," *telos*, is rendered "finally" in 3:8 and "end" in 4:7. It here refers to that by which a thing is finished, its close, issue (as in Matt. 26:58), hence final lot, culmination, outcome. In this present life, "we walk by faith, not by sight" (II Cor. 5:7), and eternal life will be ours, "if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the Gospel which ye heard . . ." (Col. 1:23). However, it is possible for us to lose or renounce our faith (I Tim. 1:18-20), and fall away from a state of trust and consecration (Gal. 5:4). Peter specifies here that our salvation shall come when our faith shall have gained its end result, that is, at the end of a life of faithfulness, salvation shall be our reward.

3. Deep Concern of Prophets and Angels 1:10-12

1:10-11 Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.

Expanded Translation

About this salvation the (Hebrew) prophets sought carefully and searched diligently to understand and comprehend—they who had prophesied concerning the grace which was to be bestowed upon you—investigating to find out to whom or what manner of time was signified by the Spirit of Christ which was in them, when it predicted the sufferings of Christ and the glories that were to follow such sufferings.

Concerning which salvation

That of Christians, just spoken of (v. 9).

the prophets sought and searched diligently

—a phrase which graphically describes the interest of the Old Testament prophets in the salvation through Christ made known

in the Christian dispensation. They "sought" *ekzeteo*, literally, "sought out," hence to search for, investigate, scrutinize. They also "searched," *exereunao*, a word of very similar meaning: to search out, search anxiously and diligently. If there is any technical difference between the meaning of these two words, it is certainly very slight. The Apostle's intention in inserting this phrase is obviously to show that the prophets were deeply and sincerely interested in the salvation of which they prophesied, so much so that much energy and thought was put forth as they made inquiry and research *into their own prophecies!*

The most humble believer is now able to see very clearly what the most distinguished prophet only saw obscurely. Their revelations were real and inspired, but they were not clear in all details, *especially to those of that age*. Enough was understood by them to maintain the faith of God's people who looked for a coming Messiah. But these prophecies frequently troubled and perplexed the "seers" themselves, and they "searched" them out, as miners seek treasure (for so was *exereunao* used by the ancients). They were not only prophets, they were men! As such, they could not fathom their own words. Read Matt. 13:17. Compare such passages as Dan. 7:15.

who prophesied of the grace that should come unto you

"Grace," *charis*, here, has specific reference to our redemption, the epitome of God's expression of love, kindness, and favor toward us—a favor completely undeserved!

searching what time or what manner of time

The first word rendered "time" is absent in the best manuscripts. The first "what" in the phrase is an interrogative pronoun, *tina*, in the masculine singular. Hence we have, "searching (to find out) what person or what manner of time . . ."* Their attention was fixed upon both the *people* of which they prophesied and the *times* or dispensations to which their predictions pointed.

the Spirit of Christ which was in them did point unto

i.e., the *Holy Spirit* which was in them, the third person of the Godhead. (See II Pet. 1:21 and comments there.) Note that the same Holy Spirit influenced God's spokesmen in the Christian age also (v. 12).

when it testified beforehand the sufferings of Christ, and the glories that should follow them

*Compare Luke 24:25-27, Matt. 24:3, Acts 1:7.

Or, when *He* (the Holy Spirit, a Divine Personality) testified beforehand. See Jn. 16:13-15.

The "glories" after the predicted sufferings, were his personal triumphs: His resurrection, ascension, coronation, and reign at God's right hand. But these "glories" would also include the great plan of redemption and the establishment of the church—certainly glorious consequences of His coming to earth predicted by the prophets. On this last phrase, compare Dan. 9:24-27, Isa. 53:3-9, Acts 3:18 and 26:22-23, Luke 24:44-47.

1:12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into.

Expanded Translation

To whom it (i.e., this great plan of redeeming mankind through Jesus Christ) was uncovered and made known, that not unto themselves but unto you were they performing this service concerning these things, and they have now been announced unto you by the Holy Spirit which was sent forth from heaven; into which things angels strongly desire to stoop down and peer carefully into.

To whom it was revealed

The word *apokalupto* ("was revealed") is compounded from *apo*—from, off, away from, and *kalupto*—to cover, hide, conceal, throw a veil over. (See 4:8, "covereth.") This plan of redemption through Christ was *uncovered* and that which was hidden was *brought to light*. Revealed to the prophets? No. The Apostle continues:

that not unto themselves, but unto you, did they minister these things

The word "minister," *diakoneo*, is the verb form of the noun, *diakonos*, deacon. It means to wait upon, attend upon, serve, and specifically to perform a service by commission. Little did those sages of old realize the significance of their words, or to what great extent they were attending to the needs of those who would be living *twenty-five hundred years later!* What a blessing to live in the Gospel age where many of our privileges are greater than those enjoyed by the prophets themselves!

which now have been announced unto you through them that preached the Gospel unto you

Compare Heb. 11:39-40. Peter here shows their own great value as Christians by emphasizing the fact that the concern was *unto you*. We enjoy to the fullest what they could not even comprehend!

This message was carried to the readers by "them that preached the gospel." Living in what is now Turkey (See 1:1, notes), they first had the Gospel preached to them by the Apostle Paul and his companions. But the truth here expressed would apply also to every true preacher of the Gospel.

by the Holy Spirit sent forth from heaven

See also v. 11. The Holy Spirit spoke through the prophets who *predicted* the message AND He also spoke through the Apostles and others who preached the *fulfillment* of their prophecies. God speaks of the Old Testament as the Holy Spirit's message (Heb. 3:7, II Pet. 1:21). And here the Gospel Message is shown to have the same source.

which things angels desire to look into

Note the Expanded Translation. Peter had said before that this great salvation we enjoy through Christ had gained the keenest scrutiny of the most holy men *on earth*—the prophets. Now he turns to the *heavens*—the inhabitants of the skies!

The "which things" refer to the matters of prophecy and their fulfillment in the Christian dispensation, mentioned in vss. 10-12. The verb "desire," *epithumeo*, is the same word so frequently rendered "lust" in our New Testament. It means to set one's heart upon, have a desire for, long for, etc., used here in a good sense.

Of particular interest in this phrase is the Greek word translated "look into" (*parakupto*). It is from *para*, beside, and *kupto*, to bend forwards, stoop down. Thus the meaning is, to stoop to a thing in order to look at it. Notice how the Apostle John employs it: "And they (Peter and John) ran both together: and the other disciple out-ran Peter, and came first to the tomb; and *stooping and looking in*, he seeth the linen cloths lying; yet entered not in . . . But Mary was standing without at the tomb weeping; so, as she wept, she *stooped and looked into* the tomb . . ." (Jn. 20:4-5, 11). This same word is employed by James to show how the "blessed man" reads his Bible! (Jas. 1:25, "looketh into.") In that passage as well as this, it implies interest and concern on the part

of the observer or reader. Christian, read your New Testament as *the angels would like to! Look carefully into it!*

Why such interest on the part of angels? Perhaps Heb. 1:14 supplies a partial explanation. But even with their strong desire to understand our salvation, this longing goes on and on *unfulfilled* on the part of the angels. Is our desire to understand God's scheme of redemption as strong as theirs, *when we are capable of understanding it?*

The purpose of this latter statement was doubtless to show the greatness of our salvation through the Son of God, and the benefits we have therefrom—neither the prophets nor the angels being able to ascertain the real nature of this great plan of pardon.

III. CALL TO HOLINESS

1:13 — 2:12

1. *Sobriety and Spiritual Readiness* 1:13,14

1:13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ;

Expanded Translation

Wherefore (on this account) girding up the loins of your mind (and thus preparing it for whatever difficulties you may encounter), be perfectly self-controlled and fix your hope unswervingly on the grace that is to be brought unto you at the time Jesus Christ comes again.

Wherefore

i.e., "Because of what I have just stated . . ."

girding up the loins of your mind

This phrase is a metaphor signifying *preparedness*. It is derived from a practice of the Orientals. In order to be unimpeded in their movements, they were accustomed, when about to start on a journey or engage in any work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle. The thought is that of mental and spiritual *preparedness* for the assignments and work of a Christian, being similar in meaning to our expression, "Roll up your sleeves."

Notice here that we are to gird up the loins of our *minds*. It is as if the Apostle pictured the minds of *some* as though they were a loose, hanging, flowing garment. His advice is, "pull it together." Thus Souter, in commenting on this phrase, says the opposite of

mental slackness is referred to.* The word rendered “girding up” is here in the middle voice—the action being done to or for one’s self.) Our minds must be braced and prepared for the vicissitudes of life and the trials that come our way.

be sober

nepho, literally meaning to “be sober” in the sense of being un-intoxicated. We must be free from every form of mental and spiritual drunkenness, from passion, rashness, etc. The word refers to one who is calm and collected in spirit, temperate, well-balanced and self-controlled. Living in this manner, we are better equipped to ward off Satan, as is shown also in 4:7 and 5:8.

and set your hope perfectly

That is, altogether or completely. Most critics connect the “perfectly,” with the hope. However, some connect it with the “be sober,” translating the phrase “with perfect soberness set your hope . . .” or “with the strictest self-control fix your hope . . .” etc.

on the grace that is to be brought unto you at the revelation of Jesus Christ

Obviously referring to our ultimate salvation which will be granted to us when Christ returns to earth. Compare the use of “grace” in v. 10.

On this whole passage, compare Luke 12:35-36.

1:14 As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance:

Expanded Translation

In the manner of children who practice obedience, not conforming yourself in mind, character, speech or action to the strong desires which formerly ruled you in the days in which you lacked knowledge:

As children of obedience

A Hebrew idiom referring to those whose obedience is their outstanding quality or characteristic; i.e., “as obedient ones . . .” Compare Eph. 2:2 and the term “sons of *disobedience*.”

*Souter’s *Greek-English Lexicon of the New Testament*.

not fashioning yourselves according to your former lusts

The word *suschematidzo* ("fashioning yourselves") is derived from *sun*, with, and *schema*, figure, fashion, form. When used of people, *sun* indicated everything in a person which strikes the senses: the figure, bearing, discourse, actions, manner of life, etc. "Fashioning yourselves," then, is to fashion in accordance with, conform or assimilate one's self to, etc., and would include the whole "pattern" or "shape" of one's life. Please carefully notice the only other passage in the New Testament where this word occurs, Rom. 12:1-2. We must "fashion ourselves" after *Christ*, not after our former desires of the flesh.

in the time of your ignorance

Agnia simply indicating lack of knowledge. See Acts 17:30, Eph. 4:18. We must not go back to those days before we were enlightened by the Gospel Message.

2. Godliness 1:15,16

1:15-16 but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy.

Expanded Translation

but (in contrast) according as he who called you is holy, you yourselves must also be holy in every phase of your behavior and conduct, inasmuch as it has been written (and still applies), you must be holy, for I am holy.

but like as he who called you is holy,

Christians must be "holy" (*hagios*). The word carries the basic thought of *separation*. When meat or other objects were to be given as a sacrifice to the gods, they were *hagios*—i.e., not to be employed in their common or ordinary usage, but dedicated to the idol(s). So God's children are *separated for a holy purpose*, set aside, as it were, exclusively for God's use!

Note that our holiness is to extend to *every phase* of life and conduct—"in ALL manner of living."

because it is written

Literally, "it stands written"; i.e., "Here is a reason from the Scriptures which I am applying to the present case." The Scripture referred to is found in Lev. 11:44, 19:2, or 20:7.

3. Fearing God 1:17

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

Expanded Translation

And in view of the fact you regard God as your Father and therefore call upon Him, who without respecting any man's person (race, color, status, wealth, etc.) judges according to the nature of every man's doings, you must live reverently all the time of your stay here on earth;

without respect of persons

This phrase is all one word in the original—an adverb describing the manner of God's judgment. His judgment will be *without partiality*. But man's judgment is often partial (Jas. 2:1-9), and Peter himself had been guilty of this sin at Antioch (Gal. 2:11-14).^{*} The over-all meaning of the word before us is respect of persons in the sense of *partiality*. It is the fault of one who, when called upon to give judgment has respect to the outward circumstances of men and not their intrinsic merits. He therefore prefers, as the more worthy, one who is rich, high-born, influential, or powerful, to another who is destitute of such gifts.

God's judgment is complete, unbiased, thorough, exact, and honest — all of which traits are frequently lacking in earthly courts and judges. This truth about the character of God's judgment may either be a consoling and comforting or a fearful and horrifying realization. If our hearts are pure and undefiled, we will not fear the piercing and penetrating judgment of God as He lays bare "the thoughts and intents of the heart." But if we are harboring secret sins and hidden crimes of which we have never repented, these words of the Holy Spirit may turn into words of dread! Instead of "looking for and earnestly desiring the coming of the day of God" (II Pet. 3:12), there is only "a certain fearful expectation of judgment" (Heb. 10:27).

according to each man's work

Each man is held responsible for his own actions, thoughts, and words. Perhaps the thought of God's waiting *reward* is in the mind of the Apostle here—encouraging them to *personal fidelity*,

^{*}On God's impartiality in judgment, see also Acts 10:34, Eph. 6:9, Col. 3:25, Rom. 2:11.

even in the midst of persecution and trial.

pass the time of your sojourning in fear

The word *paroikia* ("sojourning"), is not the same word as sojourners in 1:1. It is from *para*, beside, and *oikeo*, to dwell. Thus, literally, "to dwell by the side of," that is, by the side of *foreigners* or *strangers*. It was used of the stay which travelers made in a place, while finishing some business. Christians, then, are here pictured as *temporary residents* in this present world. Their home is not here—they are only here a short time to take care of some very specific business: preparing for their *eternal* home and urging others to do the same! See Heb. 11:13-16.

IN FEAR—i.e., of God. Our lives must be lived with a holy awe, reverence, and veneration toward our Heavenly Father (Acts 9:31). In its highest form, it comes to be *filial* fear of God Himself, and the fear of the day of judgment is cast out (I Jn. 4:17-18). Did you hear about the two boys who were about to commit some crime? One said, "I'm not going to do it because of what Dad would do to me." But his brother said, "I'm not going to do it *because of what it would do to Dad.*"

4. The Christian's Ransom 1:18-21

1:18-19 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:

Expanded Translation

realizing that you were freed by ransom, not with perishable things such as silver and gold, from the hollow and useless life handed down from your ancestors; but rather with the precious blood of Christ, like that of a lamb without blemish and without spot.

knowing that ye were redeemed

That is, were liberated by payment of ransom. The word *lutroo*, according to Vine, signifies the actual deliverance, the setting at liberty. It was frequently used by the ancients when slaves were brought out of captivity. The slave was evaluated by the amount of money paid.* Living in the confines of sin, we were captives of Satan (II Tim. 2:26). But our Saviour tells us, "He hath sent me to proclaim release to the captives" (Luke 4:18). And what was the price the Father paid that He might have us back in His

*See the use of *Lurron*, the noun form, Lev. 19:20, Isa. 45:13 (Septuagint).

good graces? \$100,000? No! Something far more valuable was paid!

not with corruptible things, with silver or gold

“Corruptible” being used here in the sense of “perishable”—i.e., liable to decay and ruin. The word *phthartos*, used here, stands opposed to *aphthartos* (“incorruptible”) which occurs in 1:4. The two words are vividly contrasted in I Cor. 9:25: “And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible (*phthartos*) crown; but we an incorruptible (*aphthartos*).”

from your vain manner of life handed down from your fathers

Their previous life was “vain,” devoid of success, useless, to no purpose, hence, corrupt, perverted—for so the word *mataios* signifies. Surely several of them had been relatively successful in realms of *business, politics, music, or farming*. But until a man hands his life over to the Master, unconditionally surrendering his whole being to Him, *his life is only a hollow void!*

Their previous way of living had been passed down to them by their forefathers and ancestors. In the case of the Jews, it meant holding to the Law of Moses, along with all the accompanying traditions of the family’s particular sect. In the case of the Gentile, it meant the perpetuation of Idolatry and often some heretical philosophy. It is human nature to want to preserve the *status quo* in the realm of religion. Ancestor worship is still extant and not only in China!

but with precious blood

Much more precious, costly, and dear in the mind of God than all the gold of Croesus! Here is the “ransom money,” and only Christ could pay it.

as of a lamb without blemish and without spot

The picture of the sacrificial lamb was familiar to all Peter’s readers, but especially to the Hebrews, and the latter well knew the requirements of perfection God demanded (Lev. 22:21-22). Christ is frequently referred to as such a lamb, sacrificed once and for all (Jn. 1:29, 36; Acts 20:28; Rev. 13:8, 5:6).

The contrast of these verses is one of *values*. The blood of our Saviour is far more valuable than *any amount* of money (“silver and gold”).

1:20 Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake,

Expanded Translation

This sacrifice of Christ and the work it would accomplish was known by and provided for ahead of time by God; indeed, even before the world was cast into place (as a foundation is placed down); but this was all manifested at the end of the Mosaic dispensation in your behalf and for your salvation,

Who

i.e., Christ.

was foreknown

Proginosko. See comments under 1:2, where the noun form of this verb occurs.

before the foundation of the world

The word "foundation," *katabole*, is a compound word made up of *kata*, down, and *ballo*, throw or cast. Hence, literally, a throwing, laying, or casting down. The picture is one of God "laying" or "casting" the world into place, as likened unto a man who has "thrown down" a foundation for a building. Here, of course, the word must be taken as a *figure of speech* and not pressed into something literal! See Jn. 17:24, and especially Eph. 1:4. The phrase is equivalent to "before the world was" (Jn. 17:5); i.e., before it existed. The phrase "from the foundation of the world" occurs in a similar setting in Matt. 13:35, 25:34.

Though the word "world" (*kosmos*) may also mean "age," it seems best here to leave it as it stands, for the phrase "before the foundation of the world" was a familiar expression, going back beyond *any* particular age or dispensation.

but was manifested at the end of the times for your sake

When was this time? When was the salvation of the world made available through the sacrifice of Christ? At the end of *what* times? The word "end," *eschatos*, means last, utmost, extreme. The making known of Christ's redemptive work was *at*, (*epi* upon, i.e., upon or at the conclusion of) the final stages of some period of history. It seems apparent that the reference can only be to the final times of the Mosaic period—the period of approximately fifteen hundred years in which the Law of Moses was in force. In Acts 2:17, Peter, quoting the prophecy of Joel, tells us, "And it shall come to pass in the *last days* (*eschatais hemerai*) . . ." which prophecy had very specific reference to the nation of Israel. Concerning the impending doom of the Jews, see under 2:12 and 4:7.

1:21 who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

Expanded Translation

(you) who through him (Christ) are believers in God, the one who raised him up out of the dead ones and bestowed glory upon him, so that *your* faith and hope might be in God.

who through him are believers in God

The only way *any* man, Jew or Gentile, ever comes to know God is through the person of *Christ*. Jn. 14:6, Eph. 2:17-18.

that raised him from the dead

The resurrection and consequent glorification on God's right hand of Christ, gives us a *basis* or *reason* for confidence in *God*. It was obviously His working, and it caused us to believe on Him through Christ. Peter lays great stress on the importance of the resurrection, not only in his epistles, but also in his speeches recorded in the Book of Acts (Acts 2:32-36, 3:15, 4:10).

5. Brotherly Love 1:22-25

1:22-23 Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

Expanded Translation

Having purified and cleansed your souls in your hearkening, submission, and obedience to the truth that issues into undisguised (i.e., real, sincere) love of the brethren, you must love one another out of your heart—intensely and fervently; having been begotten again (regenerated), not from corruptible or perishable seed, but from incorruptible or imperishable, through the Word of God which keeps on living and keeps on abiding.

Seeing ye have purified

All one word in the original. The perfect tense is used here, indicating action in the past with presently existing results. They *had been and were now* cleansed, and are to continue living in such a way as to *remain* pure.

your souls

i.e., their lives, beings, selves.

in your obedience to the truth

This is how the purification was accomplished—by responding

to and submitting to *the truth of God's Word*. Souls are not purified when one submits to false teaching or deceitful doctrines. "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (Jn. 8:31-32).

unto unfeigned love of the brethren

That is, one of the results or effects of a purified life is brotherly love. The word "unto" (*eis*), may signify here, "into the realm of." Peter, it seems to me, is saying that one of the natural *outcomes* of a life given over to Jesus IS brotherly love. The purified life issues into the realm of brotherly affection.

love one another

Imperative: "You must love one another . . ." But why do we have here a further exhortation concerning brotherly love, when the Apostle had just complimented them for possessing this virtue? Some say the reason for the second exhortation is found in the two different words rendered "love." In the first (*philadelphia*) we find *philos*, from the verb *phileo*, a word that is supposed to have personal pleasure or joy as a motive of the lover. In the second "love" (*agapao*), we have a nobler word, where the lover loses his affection on the *worthiness* and *preciousness* of the thing or person loved. *If* this be a clear-cut distinction which holds true here, Peter's exhortation is to further develop and grow from a *phileo* type of love to an *agapao* type.*

from the heart

Literally, out of the heart. Such love must be from *within* one. How needful is this virtue among God's children!

fervently

An adverb defined as earnestly, fervently, intensely. The adjective occurs in 4:8 ("being fervent"). The root verb from which this word is derived signifies to stretch out or stretch forth, as when one is *reaching out* to acquire something. *Effort* is involved in true Christian brotherliness!

*See W. E. Vine, *Expository Dictionary of New Testament Words*, under "love." He states that *phileo* (the first "love") more nearly represents tender affection, and that the two verbs are never used indiscriminately in the same passage. ". . . if each is used with reference to the same objects . . . each word retains its distinctive and essential character."

having been begotten again

See 1:3, notes. The phrase looks to the whole process of regeneration.

not of corruptible seed, but of incorruptible

On "corruptible" see 1:18, on "incorruptible" see 1:4. God's Word has a permanent, imperishable, nondecaying quality. It shall never fade away (Matt. 24:35), and neither will those in whose hearts it is planted and in whose lives it is continually retained.

through the Word of God, which liveth and abideth

In our first birth the begetting was with perishable seed. Not so with the new birth!

The last two verbs, "liveth . . . abideth," are present participles in the original: ". . . the continually living word and the continually enduring word." Note the Expanded Translation. These verses, then, are inseparably connected with those that follow.

1:24-25 For,

All flesh is as grass,

And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth;

But the Word of the Lord abideth for ever.

And this is the word of good tidings which was preached unto you.

Expanded Translation

Inasmuch as,

All flesh is like grass,

And all of its glory (splendor, brightness) is like the flower of grass.

The grass withers and dries up, and the flower falls off,

But the Word of the Lord remains and abides into the ages

—forever.

And this word of good tidings is the very word which was preached unto you.

The passage here referred to is Isa. 40:6-8, but this is not an exact quotation. New Testament writers sometimes take their thought from an Old Testament passage without attempting to quote verbatim.

For

Or "inasmuch as" or "because." In these verses, then, we have added confirmation concerning the eternal nature of God's Word,

“which liveth and abideth.”

All flesh is as grass

Both are temporal and transitory in nature.

And all the glory thereof as the flower of grass

The word “thereof,” *autes*, is feminine and must, therefore, refer back to the word “flesh,” which is the same gender. The glory of man is, like the glory of the flower, short-lived! The Psalmist remarked concerning our days, “Yet is their pride but labor and sorrow; for it is soon gone (A.V. “soon cut off”), and we fly away” (Psa. 90:10).

The grass withereth and the flower falleth

i.e., they both come to an end after a short life. The same is true of man, and *also of man’s word and wisdom*.

But the Word of the Lord abideth forever

In view of what is stated in the latter part of the verse, it seems this prophecy, though in all likelihood having *immediate* application to God’s message to Israel through the prophet, had a *future* reference to the Gospel Age and the teachings of Christ. Jesus said, “Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35). Note that the prophecy just preceding this one in Isaiah is also Messianic (Isa. 40:3).

Do not miss Peter’s point! In v. 23 he speaks of our being begotten again, *not* with perishable seed as we were the first time by our human parents, but with the *imperishable* seed from our Heavenly Father by His Eternal Word. Verse 24 illustrates this truth, by likening humanity to the grass of the field and its flower. *All flesh* (including human flesh with which we were first begotten), is such as quickly perishes! *Not so with the Word of God!**

And this is the word of good tidings which was preached unto you

The term “good tidings,” *evaggelidzo*, means, basically, to address with good tidings or news. But its most frequent *use* in the New Testament is in reference to the Gospel Message, the message of salvation through the Son of God.**

This last phrase brings the whole subject of the Apostle’s discussion to bear with great force upon the Christians. The *eternal*

*A similar thought is found in II Cor. 4:16-18.

**See further comments under 4:6.

word was not just the Old Testament message, but the Gospel that had been preached to *them, and by which they had been begotten!* We are begotten when we believe the Gospel, the good tidings of the New Testament.

Having been begotten again by such as the Word of God is, it should truly cause us to love one another, v. 22.

QUESTIONS OVER CHAPTER ONE

1. What is the meaning of the name "Peter"?
2. Who are the elect?
3. How are Christians sojourners?
4. What was "the Dispersion" in the mind of a Jew?
How is this term used in v. 1?
5. Define "foreknowledge."
6. How did God "beget us again"?
7. Why does a Christian have a living hope?
8. List four identifying marks of the Christian's inheritance.
9. How is our faith proved?
10. *Why* does a Christian "rejoice greatly with joy unspeakable and full of glory"?
11. What is the end of our faith in Christ?
12. What two classes or groups of persons are spoken of as being very interested in matters pertaining to our salvation?
13. What, specifically, did the prophets want to know?
14. By what Spirit did the prophets speak?
(Explain your answer.)
15. How are a Christian's blessings superior to an angel's?
16. What is pictured in the phrase, "girding up the loins of your minds"?
17. How does Peter appeal to his readers to live holy lives?
(13-16.)
18. How does God judge?
19. How does this compare with the judgment of man?
20. We were *not* redeemed with _____?
21. We *were* redeemed with _____?
22. When was Christ foreknown?
23. Where is our faith and hope to be?
25. What is the nature of the seed by which we were begotten?
26. All flesh is likened unto _____ and its glory unto _____.
27. *To whom* was "this word of good tidings" preached?