



Chapter 1

Verse 20- *For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you*

He was foreknown- God knew that the Son would need to be slain for the sins of mankind before He created the world, and Christ was chosen to be the sacrifice. God did not enact this plan in response to man's sin (the Fall). This was the plan before He created the world. The Son was always meant to be the sacrifice for us, even before we existed.

appeared in these last times- It wasn't until the lifetime of the recipients of this letter that God revealed this eternal plan of the gospel.

Chapter 1

Verse 21- *who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*

believers- This is where we get the term "believers." Literally, we are "faithful" (*pistous*) to God. We put our faith in God because of the work of Jesus on the cross. Even though we endure persecution here, we look forward to the rapture (resurrection) and glorification.

faith and hope are in God- This is another way to express the idea of belief (trust) in God and what He has done.

Chapter 1

Verse 22- *Since you have purified your souls in obedience to the truth for a sincere love of the brothers and sisters, fervently love one another from the heart,*

you have purified your souls- There is a shift from the individual believer to the community (church) of believers. The action of purification happened in the past with present results (perfect active participle).

obedience- Refers not so much to an attitude as actions.

the truth- Used only here in the letter. The truth is synonymous with the gospel. It is not “a” relative truth but objective truth.

Chapter 1

Verse 22- *Since you have purified your souls in obedience to the truth for a sincere love of the brothers and sisters, fervently love one another from the heart,*

sincere love- a (not) + *hypokrínomai* (hypocrite) + *philadelphian* (brotherly love- used of love between actual brothers and sisters)

fervently love one another from the heart- *ektenōs-* At an all-out strain (to stretch out the hand)

Chapter 1

Verse 23- *for you have been born again not of seed which is perishable, but imperishable, that is, through the living and enduring word of God.*

born again- Our spiritual birth will never end, unlike our physical birth. Our bodies will perish unless raptured, but our souls are eternal.

“Born once, die twice, born twice, die once.”

Imperishable- This is a major theme of Peter- the imperishable Word of God.

Chapter 1

Verse 24- *For, “All flesh is like grass, And all its glory is like the flower of grass. The grass withers, And the flower falls off,*

Peter is quoting Isaiah 40:6-8:

*A voice says, “Call out.” Then he answered, “What shall I call out?” All flesh is grass, and all its loveliness is like the flower of the field. **The grass withers, the flower fades**, When the breath of the Lord blows upon it; The people are indeed grass! **The grass withers, the flower fades, But the word of our God stands forever.***

Chapter 1

Verse 24- *For, “All flesh is like grass, And all its glory is like the flower of grass. The grass withers, And the flower falls off,*

Isaiah writes to Israel in Babylonian exile to comfort them. The Babylonians, just as every nation in history (including the Roman empire), will flourish and then fade like grass from spring to winter.

That which seems permanent, and eternal is not, even the suffering and distress of those to whom Peter is writing.

Chapter 1

Verse 25- *But the word of the Lord endures forever.” And this is the word which was preached to you.*

In contrast to the empires, philosophies, and even our physical life, the Word of the Lord is eternal. Everything else is transitory.

preached to you- euangelisthen- eu (good) + aggelos (to proclaim) = to proclaim the good news

In verse 23, he uses *logos* for “word.” Here he uses *rhema* for “word.” What is the significance?

Principle: Look for the plain meaning of Scripture and follow it!

Chapter 2

Verse 1- *Therefore, rid yourselves of all malice and all deceit and hypocrisy and envy and all slander,*

rid yourselves- Lay aside this type of behavior like a garment.

malice- Ill will and sinfulness of our fallen nature.

deceit- The appearance of truth so that others may be tricked. Deceit and hypocrisy are twins: by deceit a person is wronged, and by hypocrisy, he is deceived.

hypocrisy/envy- Playing a part and wanting what others have.

slander- Lying to harm another's reputation.

Chapter 2

Verse 2- *and like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,*

newborn babies- “Born just now.”

long for the pure milk- *adolon* a (not) + *dolon* (guile) = without guile- pure. The only purpose of the Word of God is to inform us of God. Sin kills our spiritual appetite, so we must put it aside if we are to grow.

This milk is not in contrast to the meat of the Word (Hebrews 5:13-14). It simply refers to the Word of God as a whole.

A Desire for the Word



Chapter 2

Verse 2- *and like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, you may grow-* So the salvation you possess will grow.

Peter has already made clear that God has secured our salvation (justification in 1 Peter 1:3-5), that we are being saved (sanctification in 1 Peter 1:9), and that we will receive salvation fully when Christ is revealed (glorification in 1 Peter 1:5). For now, taking in the “milk” of God's Word is the way to grow spiritually.

Chapter 2

Verse 3- *if you have tasted the kindness of the Lord.*

If- Could be translated “since.”

Peter is once again quoting Scripture- Psalm 34:8-

*Taste and see that the Lord is good;
How blessed is the man who takes refuge in Him!*

Peter is not saying we should “try out” God to see if He is kind. He is saying we “taste” the kindness of the Lord in and through our suffering and in His promises that our suffering will end as we transition to eternity.

Chapter 2

Verse 4- *And coming to Him as to a living stone which has been rejected by people, but is choice and precious in the sight of God,*

Yet again, Peter infuses his letter with Scripture. He quotes Psalm 118:22:

A stone which the builders rejected Has become the chief cornerstone.

Peter identifies Jesus as the “living hope” (1:3), the “living word” (1:23), and now as the “living stone.” These emphasize that Jesus was resurrected after His death on the cross.

Chapter 2

Verse 4- *And coming to Him as to a living stone which has been rejected by people, but is choice and precious in the sight of God,*

Peter shows that the Lord is both the rejected one and the chosen one. He was rejected by Israel but chosen by God. Christians who experience the world's rejection can know that Jesus was rejected as we are and, like Him, we are also chosen by God and precious to Him.