

FIRST PETER

Chapter 1

Greeting

1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

1:1 Peter. Note from Mt. 16:18 - In the Greek “Peter” is *petros* and “rock” is *petra*. The rock on which the church is built is Peter’s inspired (v. 17) confession of faith in Jesus as the Messiah, “the Son of the living God.” The Greek *petros*, basically a pebble, is here distinguished from *petra*, a solid rock. Peter, with all his shortcomings, and the disciples (for whom he speaks in his confession) occupy a fundamental position in establishing the church (Eph 2:20). Their position is not one of lordship but of ministry; they are to serve (2Co 1:24; Mt 20:26; 1Co 3:5). (CSB)

The author, using the honoring name given him by Christ Himself, which was to him a greater mark of distinction than the bestowal of many another honor might have been, introduces himself to his readers as one of the number of men whom the Lord had expressly chosen as His messengers and delegates to bring the Gospel of salvation to all men, as an apostle of Jesus Christ, the Savior. (Kretzmann)

Luther observes: “Peter has such an exalted title not because of his own person. He assumed this high calling not by personal choice, not because of any particular boldness on his part, nor upon the advice of a fellow human. He was summoned and called directly by the Lord Christ Himself. (Stoekhardt)

apostle. One sent by Jesus Christ to proclaim His Word. As an eyewitness to Jesus, Peter was an important witness to the truth of the Gospel (cf Mt 16:17–19; Lk 24:44–49; Jn 20:21). (TLSB)

Gk *apostolos*; comparable to Hbr *shaliach*. Both from verbs meaning “to send.” The one sent goes with the full authority of the sender. Paul’s words are God’s words, as are the words of Moses, Elijah, Elisha, and Ezekiel, each of whom was known as a *shaliach* of God. Paul called himself an apostle in all of his Epistles except Php, 2Th, and Phm. Paul thus firmly established his authority as one appointed directly by the risen Lord, whom he had seen (1Co 4:1; 9:2; 11:23; 15:8). Unlike any others to whom this title is applied (by Paul himself or others), Paul and the Twelve were called and sent directly by Jesus. (TLSB – p. 1901)

Although Jesus had many disciples, that is, followers and learners, He had only a few apostles, that is, men whom He had called directly, entrusted with a unique message directly from Him, given His authority directly, and commissioned directly (the word apostle means “one who is sent out”). (PBC)

“Apostle”, really ambassador of Jesus Christ, is the formal title given to the Twelve, those whom the Lord chose and sent out to be His witnesses. They were later joined by Paul, who likewise had received a direct call from the Lord. (Stoekhardt)

The apostles were the Lord's appointed teachers for all of Christendom. This formal title "Apostle" points at once to its divine authority. The apostles were sent out by the Lord and were inspired by the Spirit of Christ. Thus everything they taught and wrote was literally God's Word, was infallible divine truth. Therefore, the readers – including also future readers of this letter – should understand that whatever is written in this letter is actually God's Word, not man's. (Stoekhardt)

2 Peter 1:21, "Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

elect. Chosen by God's grace to belong to Him (Eph 1:4; Col 3:12; 2Th 2:13). (TLSB)

Gk *eklektos*; Eng "elect." Key NT description of Christians (1Th 1:4; 2Th 2:13; 1Pt 1:1–2; Rv 17:14). Although God chose us "before the foundation of the world" (Eph 1:4), His choice was not arbitrary. He chose us to be saved by Christ and in union with Christ, who Himself is God's "Chosen One" (Lk 9:35; 1Pt 2:4–6). God chose us in love, not anger or judgment; Paul speaks only of a choosing for redemption. Cf Rm 8:29–33; 11:5; Jn 15:16. (TLSB p. 1901)

The apostle further describes the state of the Christians: According to the foreknowledge of God the Father, in the sanctification of the Spirit, unto the obedience and the sprinkling of the blood of Jesus Christ. The election of the believers has taken place according to the foreknowledge, or, better still, according to the predestination, the resolution of God the Father. The Christians are elected, chosen out of the world, out of the great mass of those for whom the redemption of Christ Jesus was earned, in this way, that God selected, appointed them to be His own before the ages of the world. There is absolutely no excellence, no merit, on our part. Out of free grace God the Father has from eternity made us the object of His election in Christ Jesus. In His counsel and resolution our election is founded, and therefore no man can pluck us out of His hand. - The resolution, the plan of God was carried out in time in this way, that the Christians are sanctified, separated from the world, consecrated to God. This work, in the majority of cases, was begun in Baptism, but is carried forward throughout the believer's life, through the agency of the Holy Spirit, who lives in all Christians through faith, who cleanses their hearts from the filth of idolatry and misbelief, as Luther writes. - And the purpose of this predestination, the aim of God's election, is that the elect should be brought to the obedience of Jesus Christ, that is, to faith. This faith is wrought in their hearts through the application and transmittance of the sprinkling of the blood of Jesus. For the reconciliation of man's guilt, the forgiveness of sins, has been assured through the shedding of the innocent blood of Christ; our faith rests upon His vicarious work. In this way we are obedient to the Gospel, Rom. 10, 16, and to Christ, 2 Cor. 10, 5; Heb. 5, 9. Thus the election of God is unto faith; faith was kindled in our hearts as a result of God's predestination. These things being true, the apostle may well add his salutation that God would now impart to us the grace which His Son has earned for us, and that He would make us the possessors of the peace which passes all understanding, by which we have entered into the relation of sonship to God once more, in rich measure. Note how strongly the apostle emphasizes in the very beginning of his letter that our salvation is, in every respect, from every side, a work of the Triune God, the three persons of the Godhead being coordinated in this act, as having worked simultaneously, with equal power, and with the same purpose. (Kretzmann)

Notes from Ephesians 1:5 The Doctrine of Predestination

The primary point is that as God's chosen we can rest assured that our salvation will not be taken away from us. Predestination is whatever God has done, is doing and still will do for us during

our life on earth to bring us to faith in Christ and to preserve us in this faith unto eternal salvation. Some things to remember:

- 1) It is not a matter of chance.
- 2) It is not motivated by any personal merit on the part of humans.
- 3) People are not predestined to hell. That would be contrary to God's will as expressed in 1 Timothy 2:4, "who desires all men to be saved and come to the knowledge of the truth," Ezekiel 18:23, "Do I take any pleasure in the death of the wicked? Declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live,?" Luke 15:10 "In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."
- 4) People can through willful and intentional neglect throw away their faith. There is no such thing as "once saved, always saved" [Cain Gen 4:16 – Pharaoh – Judas/Peter – Jews – Romans 1:24]
- 5) The life of the Christian is not in the hands of "fate." In this short phrase three things are said:
 - Our destiny is in God's hands,
 - The spirit in which God handles us is loving, and
 - Christ is the agent through whom our destiny is managed. (A)

In the NT divine predestination is always presented in the context of gratitude for God's grace, never is the sense of blaming God or questioning God's choices. (LifeLight)

Luther says, "If you believe, you are called; if you are called, your surely are also predestinated." (What Luther Says – A Practical In-Home Anthology for the Active Christian – Plass – page 456)

exiles of the Dispersion. People temporarily residing on earth but whose home is in heaven (cf. 1Ch 29:15; Ps 39:12; Heb 13:14). (CSB)

Those living away from their true home: heaven. (TLSB)

Christians are strangers because their home is really not on earth. Their citizenship, their inheritance, their home is in heaven, towards which they are making their pilgrimage. (Stoekhardt)

Those who are earthly minded are not comfortable with the heaven-bound. Tensions arise when we decide that we are not going to live by the "world's" ideals any longer. In fact, these tensions may become actual hatred on the part of the unbelieving world around us. Jesus explained why His disciples would experience this hatred. "If the world hates you," He said, "keep in mind that it hated Me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you" (John 15:18-19). (LifeLight)

Christians continue to live in a world that is family (because they were once part of it) and yet strange. Jesus referred to the position of His believers as He prayed for us, "I have given them Your Word and the world has hated them, for they are not of this world any more than I am of the world. My prayer is not that You take them out of the world but that You would protect them from the evil one. They are not of the world, even as I am not it. Sanctify them by the truth; Your Word is truth. As you sent Me into the world, I have sent them into the world" (John 17:14-18) (LifeLight)

scattered throughout Pontus ... Bithynia. † Jewish and Gentile Christians scattered throughout much of Asia Minor. People from this area were in Jerusalem on the day of Pentecost (see Ac 2:9–11). Some hold that Paul preached and taught in some of these provinces (see, e.g., Ac 16:6; 18:23; 19:10, 26). (CSB)

Greek *diaspora*. Refers to Jews scattered beyond the land of Israel. Peter addresses both Jewish and Gentile Christians throughout Asia Minor. People from the areas listed were in Jerusalem on Pentecost (Ac 2:9–11). (TLSB)

Greek *diaspora*, the scattering or “dispersion” of Jews throughout the Near East and Mediterranean regions (i.e., outside the region of Israel) after Jerusalem’s fall in the sixth century BC. (TLSB p. 1556)

Peter writes in particular to Christians in five provinces in what is today western and central Turkey. (PBC)

Christian are scattered all over the world. The unbelieving world constitutes the greater part, while Christendom is the small flock. (Stoekhardt)

Peter was writing because word had reached him that the Christians in Asia Minor were coming under terrible pressure to give up their faith. The evil one was trying to make their lives miserable because of their relationship with Christ. Peter wanted them to see that persecution and pain are not signs of failure, but are to be expected on the path to triumph with Christ. With the help of the Holy Spirit they can be overcome and even turned into opportunities for growth and blessing. (PBC)

1:2 foreknowledge. Note from Romans 8:29 – † Knowledge here is not abstract but is couched in love and mixed with purpose. God not only knew us before we had any knowledge of him, but he also knew us in the sense of choosing us by his grace, before the foundation of the world. (CSB)

Note from 1 Timothy 2:4 – God desires the salvation of all people. On the other hand, the Bible indicates that God chooses some (not all) people to be saved (e.g., 1Pe 1:2). Some interpreters incorrectly understand such passages to teach that God has chosen those whom he, in his foreknowledge, knew would believe when confronted with the gospel and enabled to believe. But, though human reasoning cannot resolve the seeming inconsistency, the Bible teaches both truths and thus there can be no actual contradiction. Certainly there is none in the mind of God. (CSB)

God not only knew us before we had any knowledge of Him, but He also chose us by His grace before the foundation of the world (Eph 1:4; 1Tm 2:4; 2Tm 1:9). (TLSB)

Father ... Spirit ... Jesus Christ. † All three persons of the Trinity are involved in the salvation of the elect. (CSB)

Greeting includes works by the persons of the Trinity. (TLSB)

sanctification. † See note on 2Th 2:13. The order of the terms employed suggests that the sanctifying work of the Spirit referred to here is the influence of the Spirit that draws one from sin toward holiness. Peter says it is “for” (or “to”) obedience and sprinkling of Christ’s blood, i.e., the Spirit’s sanctifying effects obedient saving faith and cleansing from sin (see note on 1Co 7:14). (CSB)

He calls us from sin to faith, holiness, and good works. (TLSB)

The word “sanctification” is sometimes used in a wider sense, Here the term comprehends the entire work of the Holy Spirit by which He leads the sinner unto eternal life. (A Summary of Christian Doctrine)

Sanctification in detail has the following points: (A Summary of Christian Doctrine)

1. Renewal of the heart – Sanctification of life begins in the heart. By nature man is carnally minded and an enemy of God. By faith he appreciates and accepts the blessings of God’s grace. There is created in his heart a gratitude and a love of God. This change of heart from enmity to love brings about also a change of mind with respect to the things of life.

Matthew 15:19, **“For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander.”**

Luke 6:45, “The good man brings good things out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.”

Compulsory laws and rules may somewhat change the outward conduct of man, but it is the sanctifying power of faith in Christ that truly reforms the evildoer, and renews the image of God in his life.

Ephesians 4:24, **“and to put on the new self, created to be like God in true righteousness and holiness.”**

2. Struggle against sin – Such change of heart will inevitably induce the believer to struggle against the wicked promptings of his flesh. By daily contrition and repentance the old Adam in the believers is to be drowned and evil desires are to be resisted and suppressed.
3. Good works – This change of heart manifests itself also in a positive way. The believer will bring forth fruit meet for repentance (Matthew 3:8). He is like “a tree planted by the rivers of water, that bringeth forth his fruit in his season (Psalm 1:1;3).

obedience to Jesus Christ. God’s choice or election is designed to bring this about. (CSB)

Paired in Greek with sprinkling, which likely indicates Jesus does the activities (the foreknowledge and sanctification are also works of God. Jesus obeyed the Father and sprinkles us with His blood shed on the cross. (TLSB)

It is not ethical or moral obedience. It is the obedience of faith. It is faith itself, through which we become partakers of the forgiveness of sins. According to Romans 10:16-17, “But not all the Israelites accepted the good news. For Isaiah says, ‘Lord who has believed our message?’ Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.” (Stoeckhardt)

Ephesians 2:8-10, **“⁸For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are**

God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

Matthew 6:33 and note – ³³**But seek first his kingdom and his righteousness, and all these things will be given to you as well.** What might this mean in practical terms today, this invitation to “first seek indeed the reign [of God] and his righteousness?” It means to go to the places where Jesus is reigning with his gracious presence, to receive his gifts of forgiveness and righteousness, to learn his truth, and to respond to his call. Jesus’ invitation is holistic. To seek the reign of God is to seek the Gospel, which comes to us in the Scriptures and the Sacraments. In seeking that Gospel, we will also experience the sustaining community of fellow disciples, who are our brothers and sisters. With them we are joined to Christ in Holy Baptism, and with them we gather to hear God’s Word and receive our Lord’s Supper. In those places God’s saving righteousness is found; there God is at work forgiving and making things right. That is what life is for; here is the purpose and goal of the body. Jesus is drawing, wooing, and inviting his disciples thus to orient their lives and so to be free from worry over life’s other needs. The Father will supply those needs as well (6:33b).

sprinkling by his blood. The benefits of Christ’s redemption are applied to his people (cf. Ex 24:4–8; Isa 52:15; Heb 9:11–14, 18–28). (CSB)

This recalls Ex. 24:7-8, where Moses sprinkles the Israelites with blood as they enter into a covenant with God. Life with God who chooses, redeems, and enlightens is followed naturally by obedience. Who and whose we are go hand in hand with obedience to the will of Him who gave us physical life and new spiritual life. As NT people we know that the blood shed by Jesus on Calvary’s cross is the sacrificial blood applied to us and has cleansed us. We need no other sprinkling. In the sprinkling of our Baptisms we are touched with the life-giving power that the Savior so dutifully won for us. We are sealed as His people and brought into a new relationship with God. (LifeLight)

This is an expression taken from the OT sacrificial ritual. According to Leviticus 16 the holy vessels, according to Exodus 24 the congregation of Israel, were sprinkled with the blood of the offering and thereby purified. The blood offered in the NT is the blood of Jesus Christ. By this blood man’s sin is really and truly atoned. By this blood God is reconciled to sinners. The sprinkling with Christ’s blood is nothing else than the application of the blood, the application of Christ’s sacrificial death and the atonement and forgiveness of sins wrought through it in the conscience of sinners. This occurs through the preaching of the Gospel, Is. 52:15, as also through baptism, 3:21; Heb. 10:22. (Stoekhardt)

Not Baptism only. By the preaching of the Gospel, believers are sprinkled with the blood of Christ the Lamb (Ex 24:4–8; Is 52:15; Heb 9:11–14, 18–22). Luther: “It would be great slander and blasphemy of the name of Christ if we refused to honor Christ’s blood for washing away our sin or refused to believe that this blood makes us holy. Hence you must believe and confess that you are holy, but by this blood and not by reason of your own piety. (AE 30:7) (TLSB)

Grace and peace. Note from Galatians 1:3 – Notes from Ephesians 1:2 – Grace is the undeserved mercy and kindness we receive from God our Father through faith in the life, death and resurrection of Jesus Christ. Peace is the restored relationship with God our Father through Jesus. (LifeLight)

Christians are strangers on earth and are obligated more than other to experience that this earth is a vale of tears. The world hardly knows them and esteems them not. Inherently they are poor

sinners, degenerate creatures just like the rest of mankind. But their conscience is sprinkled and marked with the blood of God's Son. They have received Christ in faith and so possess God's grace. They are sanctified through God's Spirit, freed from this world's frivolous existence and transplanted into divine reality. This hidden nobility of the Christians is confirmed and sealed from time immemorial. Before ever the world came to be, God has chosen them to be His own. He has ordained them to what they now are and have as Christians. From the very beginning He has granted them a home in heaven, citizenship in His eternal kingdom. That gives them the peace that passes all human understanding. (Stoekhardt)

1:1–2 Peter writes to Christians who struggle because they live in this world but are really citizens of heaven. He reminds them of their election in Christ and His gifts of forgiveness, life, and salvation. Apart from God's grace in Christ, this sinful world has no hope in the midst of trials, persecution, and eternal death. God, through His Son, brings reconciliation and forgiveness of sin for all who believe by grace through faith that Christ is Savior. In Him we have grace and peace. • Lord Jesus Christ, thank You for redeeming me and making me a citizen of heaven. Amen. (TLSB)

Born Again to a Living Hope

3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. 6 In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7 so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. 8 Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, 9 obtaining the outcome of your faith, the salvation of your souls. 10 Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, 11 inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. 12 It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

1:3 *blessed be* – The apostle knew that the Christians to whom he was writing needed encouragement. But there is no better way of cheering up faint-hearted Christians than by singing the praises of Him to whose goodness and mercy we owe such an overwhelming debt of mercy: Blessed be God and the Father of our Lord Jesus Christ, He who, according to His great mercy, has born us anew unto a living hope through the resurrection of Jesus Christ from the dead. (Kretzmann)

God is praised for saving us. (TLSB)

Greek – Eulogetos, meaning “well-spoken of.” – This is a verbal adjective, not found in classical Greek, but found in LXX for “praised” or “blessed” of God or His Name. See also Mark 14:61; Luke 1:68; Romans 1:25; 9:5; 2 Corinthians 1:3; 11:31; Ephesians 1:3. Rienecker says: “The participle anagennasas (having regenerated) gives the reason why God is blessed.” Bengel: “‘Blessed’ the sentiment is, God has regenerated us.” Stoekhardt “What is the beneficent act of

God, which forms the basis and content of the doxology? In a word it is conversion.”
(Exegetical Notes – Buls)

When the Christians of the five provinces began to suffer for their faith, some began to doubt whether God still loved them or noticed their trouble or could do anything about it. Peter’s response is to burst into a great doxology of praise. In the original this is really one long sentence – a river of glory given to God for His greatness and great gifts to underserving people. There is perhaps no paragraph in all of Scripture that can give more comfort to a suffering or dying Christian. (PBC)

God stands in a very special, unique relationship to Jesus Christ: God is His Father, and Christ, therefore, is God’s Son. Son – in the real sense of the word, Son born of the Father’s essence, Himself true God. (Stoekhardt)

This Jesus Christ Christians call “our Lord”. Thus through Jesus Christ, our Lord and Savior, God is also our God and Father. And for this beneficent act of God, which is here being praised, we have to thank the Lord Christ, who earned and obtained it for us. (Stoekhardt)

What is this beneficent act of God, this act which forms the basis and content of the doxology? In a word it is conversion. (Stoekhardt)

No wonder Peter continues with a stirring exclamation of praise! Peter’s words praising God remind us of David’s songs of “Praise the Lord...” (for example, Psalm 103, 150). We have so much for which to praise and thank Him! For we are who we are because God is who He is. The order of that sentence is extremely important. (LifeLight)

God and Father of our Lord Jesus Christ – Note that Theos (God) and pater (Father) have only one article. He is the God of Jesus Christ according to His human nature (Eph.1:17) and Father of Jesus Christ according to His divine nature. O (the) stands in apposition to Theos. (Exegetical Notes – Buls)

great mercy – The apostle gives all blessing, all praise, to God alone, since He is the Author and Finisher of our salvation, reserving none whatever for himself, for his own merits and works. We Christians have reasons for praising God with such full abandon of our hearts and minds, because He is the Father of our Lord Jesus Christ. Our Lord Jesus is our Savior, our Brother, and therefore God, being His God, is now also our God, being His Father, also our Father. (Kretzmann)

The kata tou (according to) denotes the motivating cause. The dia (through) phrase denotes the immediate cause which carried out God’s motivating cause. (Exegetical Notes – Buls)

The greatness of God’s mercy appears when we see what we were at one time by virtue of our natural birth and what we now are by virtue of our spiritual rebirth. (Luther) – (Paul and new leaf)

The Greek word for “mercy” recalls the pitiful condition from which God raised us. Our resurrection from sin and death has come about only through the resurrection of Jesus from the dead. (LifeLight)

born again – This the apostle explains by saying that God has born us anew, that He has made us His spiritual children, and again, not by reason of any merit or worthiness in us, but simply

according to His great, His abundant mercy, according to the riches of His love in Jesus Christ. (Kretzmann)

On anagennasas Stoeckhardt says: “God has begotten us again. In 1:23 Peter says we are ‘born again.’ In John 3:3 ‘Except a man be born again.’ In Titus 3:5 ‘By the washing of regeneration.’ In James 1:18 ‘Of his own will begat He us.’ It is the same event which Paul describes as a quickening from the dead, Ephesians 2:5-6; Col. 2:12, as a new creation, Eph. 2:10; Gal 6:15.” (Exegetical Notes – Bultmann)

Anagennasaz means “having begotten,” and appears only one other time in the NT: 1 Peter 1:23. This is the same “born again” event that Jesus says is necessary for a person to “see the kingdom of God,” bewildering Nicodemus (Jn 3:3). (Concordia Pulpit Resources – Volume 9, Part 2)

Here Peter wants to lead us to the Father through the Lord Jesus and sets Him up as the mediator between God and us. (Luther)

He has transplanted us from the inheritance of Adam into the inheritance of God. He permits us to live here in order that we may bring others to faith, just as He brought us. We have no other reason for living on earth than to be of help to others. (Luther)

Titus 3:5: “By the washing of regeneration.” James 1:18: “Of his own will begat He us.” It is the same event which Paul described as a quickening from the dead, Eph. 2:5-6; Col. 2:12, as a new creation, Eph. 2:10; Gal. 6:15. (Stoeckhardt)

Conversion or new birth is, generally speaking, a basic change and transformation of the heart, of man’s moral disposition and nature, of moral thinking, feeling, desiring. Man in a moral relationship and spiritually becomes an entirely different, a new man. Luther says: “Therefore, in short, man, the whole person, must change, must become a person who has altogether new understanding, thoughts, and heart.” Man man’s senses, thoughts, desires, inclinations of the will are by nature disposed towards what is sinful. Through conversion, however, they are directed to God and what is God’s. Conversion is evidence of a new spiritual life. And this new spiritual life is not an idle condition but is composed of spiritual motivations and acts in personal living. (Stoeckhardt)

Faith does not enter the discourse until verse 5 and is then used often in our letter. See 1:6, 9, 21; 2:6; 5:9. To Peter and to the other apostles faith is the specific Christian attitude. Faith is what characterizes the Christians. Faith makes them Christians. Coming to faith, therefore, is the beginning of Christianity. This faith is the faith in Christ, is trust in the merits of Christ, this coming to faith coincides with conversion, which indeed marks the beginning of one’s Christianity. Paul likewise attributes the spiritual awaking, the new birth, to the acquisition of faith. See Eph. 2:8; Col. 2:12. (Stoeckhardt)

living hope. In spite of the frequent suffering and persecution mentioned in this letter (v. 6; 2:12, 18–25; 3:13–18; 4:1, 4, 12–19; 5:1, 7–10), hope is such a key thought in it (the word itself is used here and in vv. 13, 21; 3:5, 15) that it may be called a letter of hope in the midst of suffering. In the Bible, hope is not wishful thinking but a firm conviction, much like faith that is directed toward the future. (CSB)

Not a pious wish but a solid promise of God. This hope gives life. Luther: “Peter ... exhorts them to be steadfast in faith and to increase through all kinds of suffering and good works.... He

strengthens their faith through the divine promise and power of the salvation to come” (AE 35:390). (TLSB)

By the way eis is found six times in our text; ev (at) six times and dia (through) three times. Elpida (hope) here must be the subjective hope, not the thing hoped for but the actual hoping. It is called zao “living.” Rienecker: “A living hope is one that is never extinguished by untold circumstances.” Bengel: “It is termed LIVING, because it springs up from Christ’s resurrection.” Stoeckhardt: “The Christian’s hope never deceives and never fails to reach its goal.” Selwyn: “A hope that is never extinguished by untoward circumstances.” Lenski: “It is the opposite of an empty, false deceptive hope. This hope is “living” because God guarantees and produces its fulfillment... We have a living hope resting on God’s promises and power.” Jerusalem Bible translates: “a sure hope.” In the hymn “In the cross of Christ I Glory” stanza two (LSB – 427) we read: “When the woes of life o’er-take me, Hopes deceive and fears annoy, Never shall the cross forsake me; Lo, it glows with peace and joy.” Mere human hopes can easily vanish like vapor. Not so Christian hope. (Exegetical Notes – Buls)

1 Corinthians 15:19, “If only for this life we have hope in Christ, we are to be pitied more than all men.”

Hebrews 6:19, “We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain.”

Romans 15:13, “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”

The result, then, of this spiritual begetting should be that there be imparted to us, and that we possess, a living hope, a hope that has sound basis, a hope that is sure to be rewarded. The entire life of regeneration is a life of hope, which looks forward to the precious gifts of the future. With faith there is naturally combined the hope of a future, perfect salvation in eternity, for to the reconciled sinner heaven itself is standing open. This live, this vigorous hope exists in our hearts through the resurrection of Jesus Christ from the dead; for this fact has given us the guarantee that our hope will surely be fulfilled. (Kretzmann)

Not a pious wish but a solid promise of God. This hope gives life. Luther says, “Peter...exhorts them to be steadfast in faith and to increase through all kinds of suffering and good works...He strengthens their faith though the divine promise and power of the salvation to come.” (TLSB)

And now indeed the emphasis is on the goal of this action. The new life of conversion is a life of hope. Hope looks to the future, the future blessings. This new, spiritual, divine life, still weak and imperfect and hampered by sinful flesh, is striving for perfection, and finally in eternal life, where we shall totally, according to body and soul, live to God. The faith which God has kindled in conversion, the faith which takes to itself the present blessings, the forgiveness of sins through Christ, breathes forth hope, hope for the future, perfect and final salvation, eternal bliss. For redeemed sinners heaven stands open. (Stoeckhardt)

This hope is a living hope. Upon his entrance into natural life all sorts of hopes open themselves up to man. These hopes do for the most part remain unfulfilled. The Christians’ hope, which unfolds before them in conversion, never deceives and never fails to reach its goal. Conversion has built in it life and power and the certainty of realization. And so it exerts an enlivening influence upon the heart of the Christian. (Stoeckhardt)

resurrection of Jesus Christ. Secures for his people their new birth and the hope that they will be resurrected just as he was. (CSB)

Our redemption and eternal life are guaranteed by the resurrection of Jesus, the firstborn from the dead (Col 1:18). (TLSB)

Christ, having risen from the dead and having entered into the state of His glorification, will certainly make good His promise and bring us also into the life of glory. (Kretzmann)

And the *eis* (to) phrase denotes the purpose or result of Christ's merciful resurrection from the dead. (Exegetical Notes – Buls)

The realization of our hope is guaranteed by the resurrection of Jesus Christ from the dead. Jesus Christ, our Lord, who died for us, rose again from the dead and according to His human nature entered the state of glory. And He will draw along in His resurrection, into the life of heavenly bliss, all those who are united with Him through faith. With His resurrection Christ has entered into His glory which will be revealed in us. Rom. 8:17; 5:10.

1:4 to an inheritance. Believers are born again not only to a hope but also to the inheritance that is the substance of the hope. The inheritance is eternal—in its essence (it is not subject to decay) and in its preservation (it is divinely kept for us). (CSB)

Through Christ, God has promised us the riches of heaven. (TLSB)

heir. Gk *kleronomos*, “one who receives the promise” or “chosen one.” Describes the relationship of believers to the heavenly Father, based on grace. (TLSB p. 1902)

Luther says, “Our inheritance, which our conversion brings long with it, is imperishable, eternal. Therefore, we must banish all anxiety about deterioration or cessation taking place. Secondly, it is unspotted, that is, very fair and beautiful; it can never defile us, as the good things of this life are want to do. Thirdly, it is unfading, that is, never dries up or rots, never deteriorates as do the things of earth but remains green and fresh forever; therefore, we shall never be sated nor become weary.” (Stoeckhardt)

When Christians are aware of what is being taken away from them, such as their freedom, their dignity, their health, or their money, it is comforting to remember which treasures cannot be taken from them: the mercy of God, the new birth of Holy Baptism, and the heavenly inheritance that cannot perish, spoil, or fade away. The stock market may crash; buildings burn down; banks may fail; doctors may fail; but the good things that Christ gives will never fail because they are based on irreversible historical fact – Christ's resurrection from the dead. He lives; and because He lives, hope lives too. (PBC)

Klaronomian, “an inheritance”: unlike the inheritance once promised to Israel (Deut. 15:4) which was eventually laid waste by enemy armies and drought, Peter writes of an inheritance that is not subject to decay and destruction. (Concordia Pulpit Resources – Volume 9, Part 2)

The beauty and glory of this gift is such as to provoke the apostle to a veritable burst of exultant praise: To an inheritance imperishable and undefiled and unfading, reserved in heaven with a view to you. That is the aim, the object, of God's regeneration, that is what He wants to give and impart to us. Heaven and all its glory are our inheritance, for we are children of God and joint-heirs with Christ. This heavenly inheritance is imperishable; it cannot perish, cannot decay,

cannot be corrupted, cannot lose in beauty and value. Earthly possessions will pass away and become subject to corruption, but the heavenly possession is of a nature that will never deteriorate. It is an unsoiled, undefiled inheritance. Earthly goods and riches are soiled and defiled and violated by reason of unrighteousness, covetousness, avarice, sin. But the salvation which Christ earned for us is pure, unspotted by any sin; it is the inheritance of the saints in the holy light that emanates from the throne of God. Earthly happiness, earthly fortune and glory, is like the flower of the field, which, indeed, shoots up quickly and blossoms soon, but just as quickly loses its beauty and fades away. The heavenly inheritance is unfading, standing before us in everlasting, unchanging beauty. (Kretzmann)

We will never grow tired or bored or disenchanted with our heavenly inheritance, as we often do with the best this world can offer. (New Corvette) (LifeLight)

kept in heaven – Nothing in this world can take our inheritance from us. Luther says: “This blessing is ours forever and ever, even though we do not see it now... On earth no pleasure is so great that it does not become unpleasant as time goes on. We see that one becomes weary of everything. But this blessing is different. All this is ours in Christ, by God’s mercy, if we believe” (AE 30:13). (TLSB)

The first indescribable exultation that will take hold of our hearts upon entering the heavenly mansions will never be reduced, will never grow cold. This inheritance is laid up, reserved, for us in heaven. There is no possibility that it may yet be lost to us, since God’s promise is holding it out to us, since it is assured and applied and imparted to us by faith. (Kretzmann)

Philippians 3:20, “But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.”

1:5-6 How can persecuted Christian believe that they are **shielded**? God never promised us heaven on earth. He did not promise an earthly life without pain, sickness, hostility from Satan’s accomplices, or death. What He did promise is that He would set limits to the hardships that come upon us; He would allow only as much trouble as He knows we can bear. Second, He promises that after the night of trouble, relief and deliverance will come in the morning – these troubles are only “for a little while” (verse 6). Third, He promises to work it all together for our good. Somehow, in some way God turns every disaster inside out and makes it an opportunity for blessing. Fourth, God compensates Christian for everything they have to give up for Him. That compensation is given in eternity, but also now. Peter once told Jesus, “We have left all we had to follow you!” Jesus replied, “No one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age and, in the age to come, eternal life” (Luke 18:28-30) (PBC)

1:5 *God’s power*.† The perseverance of the Christian is shielded by God’s power through faith, a gift of God. (CSB)

Notes from Ephesians – 6:16...

6:16 *shield of faith ... extinguish ... flaming arrows*. Describes the large Roman shield covered with leather, which could be soaked in water and used to put out flame-tipped arrows.

This shield is long and covers the entire body. In spiritual battle the warrior is struck by the fiery darts. They burn the conscience. Nevertheless, faith has the power to extinguish the fire. Faith grasps and holds Christ, who offered himself up unto God for us. Christ's blood extinguishes the fiery darts. (Stoekhardt)

Ancients sometimes made use of arrows and small spears that were impregnated with pitch or some other inflammatory material., set on fire before they were discharged and inflicting ugly wounds. Thus the temptations of Satan will greatly harm the Christian in his faith and spiritual life, unless he meets them with the calm assurance of the forgiveness of sins through the mercy of God in Jesus Christ. (Kretzmann)

What we see are Satan's attacks in the form of insults, setbacks and temptations. But the shield of faith protects us from Satan's flaming arrows. With God's perspective, we can see beyond our circumstances and know that ultimate victory is ours.

Psalm 91:4, "He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart."

God keeps us in the faith He created and by which we are saved. "The knowledge of this faith is necessary to Christians, brings the most abundant comfort in all troubles, and shows us Christ's office." (Apology of the Augsburg Confession V. 266) (TLSB)

What if I lose my grip on my salvation or weaken under the pressure of this world's hatred? Peter replies: Not to worry! God will guard and keep you in faith until that day comes when you will receive your inheritance. He will hold His powerful hand over you to shield you. Just think of how God preserved Daniel in the lion's den, Daniel's three young friends in the furnace of fire, and John the Baptist in prison. God preserved them all in faith and shielded them with His power. (LifeLight)

Peter's term translated "shielded" literally means "to post a sentry." It is a military word, reminding us that we are taking part in a war, that we have a fight on our hands. Our struggle is against God's own enemies – the devil himself, the unbelieving world around us, even our own sinful nature within us. (Jailors were to guard their prisoners at the cost of their life. If the prisoner escaped they would have to die. Jesus died so that we can stay out of the prison of hell.) (LifeLight)

2 Timothy 1:12, "That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day."

The faith which works in us the power of God – which dwells in us and with which we are filled – is such a tender and precious thing that it gives us a true and clear understanding of everything that pertains to salvation, so that we are able to judge everything on earth and say: 'This doctrine is right, that one is false.'" (Luther)

The inheritance is reserved for us above in heaven, and while living here on earth we shall be reserved for the inheritance. Here in one brief statement are expressed three thoughts: (1) We, our souls, are being kept for salvation. (2) This is occurring through faith, faith in Christ and His redemption. (3) This preservation through faith occurs by virtue of the power of God. (Stoekhardt)

We Christians have powerful enemies who seek to snatch our saving faith from us. However, God's power is stronger than all visible and invisible foes. Under His powerful protection our faith remains steadfast and unconquerable. (Stoekhardt)

1 John 3:20, "whenever our hearts condemn us. For God is greater than our hearts, and he knows everything."

Apostasy is truly man's own fault, but the opposite, the cause for perseverance in faith, is not due to any sort of better conduct on the part of man or to some special act of God because of man's conduct. It is solely God's handiwork, whose motive lies within itself. (Stoekhardt)

salvation.† The Bible speaks of salvation as (1) past—when a person first believes (see, e.g., Tit 3:5), (2) present—as eternal life now, that is, a living relationship with Christ by faith (see v. 9; 1Co 1:18), and (3) future—when Christ returns and salvation, or sanctification, is completed through glorification (here; see also Ro 8:23, 30; 13:11). (CSB)

Deliverance from sin and death to live with God forever. (TLSB)

And lest some one hesitatingly refer to the possibility of growing weak and of losing hope, which, indeed, is ever present on account of the many temptations which beset us, the apostle adds: Who are protected by the power of God through faith unto the salvation ready to be revealed in the last time. The Christians are like a house or fortress which is besieged by Satan in many forms of temptation. But they are guarded and protected by God's almighty power. This is not exhibited in absolute majesty, but through faith, which is the hand that receives the gift of salvation, which clings to the certainty of the everlasting mercy. Thus the keeping of the believers unto salvation is accomplished, namely, to a salvation which was appointed before the beginning of time for the believers, in order that it might be revealed and made known in the last time, at the end of the world. The exact time is not known to the author, nor does the fact of his being ignorant of this date in any way interfere with his faith. Sufficient for him is the fact, as it should be for every believer, that God is keeping watch, that his soul's salvation is well taken care of in the hands of the heavenly Father. Apostasy is indeed man's fault all alone, but the opposite condition, the reason for steadfastness of faith, is in no way a better conduct or attitude in man, but it is the work of God all alone. What a wonderful comfort when weakness of faith and doubt tend to assail our hearts! (Kretzmann)

last time – God's promised salvation will be fully revealed on Judgment Day. (TLSB)

1:6 *you rejoice* – This it is that causes the apostle to write: in which you greatly rejoice, although now for a little you may be obliged to be grieved in various trials. That is the true attitude of the Christian's heart, full of joy, exultation, jubilation, even here in time, to be completed, however, with inexpressible happiness, throughout eternity. The believers having the guarantee even now that they are chosen sojourners, incidentally have the assurance that God will preserve for them eternal joy and salvation. (Kretzmann)

The hope of our heavenly inheritance brings about "inexpressible and glorious joy" (1:8). C.S. Lewis in *Mere Christianity* says, "Most of us find it very difficult to want 'Heaven' at all – except insofar as 'Heaven' means meeting again our friends who have died. One reason for this difficulty is that we have not been trained: our whole education tends to fix our minds on this world." (Concordia Pulpit Resources – Volume 9, Part 2)

Acts 5:41, “The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.”

Romans 5:3-5, “Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

Peter says that in this whole period we ever and ever exult, jubilate, celebrate, and do this in spite of the fact that we are subject to grief in manifold trials. (Lenski)

“Wherein ye are overjoyed” is a better translation. The Greek word denotes the highest degree of joy, delight, exultation. And this exultation begins on the day of the revelation of Jesus Christ and continues into all eternity. (Stoeckhardt)

various trials – Situations that test one’s faith. Though believers should not seek out trials, they should be ready to face them in faith, with God’s power. (TLSB)

Even though the certainty of salvation is a present reality and therefore cause for rejoicing, Peter does not hesitate to introduce the fact that suffering and trials will accompany it. This other reality surfaces in every chapter of his letter. Identification with Christ constitutes the reason for suffering (Acts 5:41). Tribulations in life common to all as human beings are distinct from this cross-bearing that characterizes Christians (Mt. 16:24). (Concordia Pulpit Resources – Volume 9, Part 2)

Therefore this anticipation cannot be influenced by the fact that the believers are here, for a passing moment, exposed to outward grief on account of their being beset by various trials; their life may make the impression, as if they were subject to nothing but disheartening experiences and never had a glad hour. (Kretzmann)

This was true not just of the Christians of Asia Minor. Christians of all ages are strangers here on earth and in every way imaginable experience the ill will of this world’s inhabitants. And Christians are not Stoics. They are not insensible to such oppression, to the sufferings of this present time, but are afflicted and grieved by them. However, it is a comfort to know that this lasts only for a short time; the days of their pilgrimage on earth are brief. (Stoeckhardt)

1:7 *that the tested genuineness of your faith.* See Ro 5:3; Jas 1:2–4. Not only is the faith itself precious, but Peter’s words indicate that the trial of faith is also valuable. (CSB)

As the true character of gold is seen in a refiner’s fire, so faith’s true character is revealed when tested. (TLSB)

more precious than gold – But appearances, in this case, are very deceiving; for the apostle continues: That the testing of your faith may (show it to) be much more precious than perishable gold, which is also proved by fire, found unto praise and honor and glory in the revelation of Jesus Christ. (Kretzmann)

Three times in his letter Peter compares spiritual qualities with gold; in this instance, faith. The redeeming blood of Christ is more precious than gold (1:18-19). Even in his directives to

Christian wives “gold jewelry” is of less importance – if important at all – than “the unfading beauty of a gentle and quiet spirit” (3:3-4). (Concordia Pulpit Resources – Volume 9, Part 2)

Gold ore has to be smelted at 1100 degrees Fahrenheit to be refined enough to be useful. (PBC)

tested by fire – All earthly treasures will eventually be destroyed, but through faith, we will live with our Savior forever. Luther says: “All Scripture compares temptation to fire. Thus here St. Peter also likens the gold that is tested by fire to the testing of faith by temptation and suffering. Fire does not impair the quality of gold, but it purifies it, so that all alloy is removed. Thus God has imposed the cross on all Christians to cleanse and to purge them well, in order that faith may remain pure, just as the Word is, so that one adheres to the Word alone and relies on nothing else. For we really need such purging and affliction every day because of the coarse old Adam” (AE 30:17). (TLSB)

Those very trials which a Christian must undergo are at bottom not a cause of sorrow to him, since they redound to his advantage. For if his faith stands the test to which it is subjected, it is thereby proved to be more precious and valuable than any corruptible gold, whose quality is likewise tested by fire, just as faith is tested in trials. And the result, if the believer stand the test properly, will be that he attains to praise and glory and honor. Through the fiery trial of suffering we not only realize the vanity and evanescence of all earthly things and our own helplessness in spiritual matters, but we are also prepared for the final acknowledgment of our faith, for its crowning and glorifying in the bliss of eternal salvation. (Kretzmann)

The Formula of Concord offers, “But since in this life we have received only the first fruits of the Spirit, and regeneration is not as yet perfect but has only been begun in us, the conflict and warfare of the flesh against the Spirit continues also in the elect and truly reborn. Again, there is not only a great difference between Christians, one being weak and the other strong in the Spirit, but even the individual Christian in his own life discovers that at one moment he is joyful in the Spirit and at another fearful and terrified, at one time ardent in love, strong in faith and in hope, and at another time cold and weak.” (Concordia Pulpit Resources – Volume 9, Part 2)

God afflicts us in this way in order that our faith may be proved and made manifest before the world, with the result that others are attracted to the faith and we are praised and extolled. (Luther)

So long as we are upon earth, our faith is alloyed with too much trust in things created and with self-righteousness. In the fiery trial of suffering we experience not only that everything earthly is vain, but also that we ourselves are nothing before God, that we cannot appear before God with our own conduct and life. (Stoeckhardt)

Luther says, “Fire does not make gold inferior; fire purifies gold, removing all alloy. God has laid the cross upon Christians so that being thus cleaned by fire of it faith remains undefiled, so that they cling solely to the Word and trust in nothing else. We need such cleansing and cross-bearing daily because of the old Adam.” (Stoeckhardt)

Under such testing and refining faith is increased and grows stronger. Luther states, “God casts us into the fire of temptation, suffering, and affliction for the purpose of cleansing and testing us until the end – that not only sin is destroyed more and more, but also faith is preserved and grows stronger within us – that we from day to day become more certain of how matters stand with us, increase in understanding of divine wisdom and knowledge. (Stoeckhardt)

If gold, perishable though it is, being only of earthly, temporal value, is tested out and proved genuine, how much more should faith with its eternal value for us not also be tested and proved genuine. (Lenski)

Job 5:17, “Blessed is the man whom God corrects; so do not despise the discipline of the Almighty.”

Matthew 5:12, “Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.”

Romans 5:3-5, “Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”

Hebrews – 12:4-11, “In your struggle against sin, you have not yet resisted to the point of shedding your blood. ⁵ And you have forgotten that word of encouragement that addresses you as sons: “My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, ⁶ because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.” ⁷ Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? ⁸ If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. ⁹ Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! ¹⁰ Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. ¹¹ No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

glory. A key word in 1,2 Peter. (CSB)

On the day of the final revelation of Christ’s glory He will, out of His boundless mercy, permit us to share in this glory and to live and triumph with Him throughout eternity. (Kretzmann)

When Christ is revealed He will publicly praise those who have remained faithful to Him unto the end: “Well done, thou good and faithful servant.” He will let them share in His glory, which will according to body and soul completely permeate and illuminate them. He will let them share in His honor: they will rule and triumph with Him (2 Tim. 2:12). Thus suffering, which the glory appears to contradict, is for Christians the God-ordained way to glory. (Stoeckhardt)

1:8 *though you do not see him now, you believe.* Similar to Jesus’ saying in John 20:29, on an occasion when Peter was present. (CSB)

Unlike Peter, we are not eyewitnesses of Jesus, but through faith, we believe in Him and love Him. Our eyes will see Him on the Last Day, but even now we encounter Christ through His Word and Sacraments as He gives us saving faith, forgiveness, salvation, and eternal life. (TLSB)

This calls to mind the refusal of Thomas to believe (John 20:25) and the commendation from the risen Lord to those who believe without seeing Him (John 20:29). (Concordia Pulpit Resources – Volume 9, Part 2)

This happiness is pictured by the apostle: Whom, without seeing, you love, in whom you now, although you do not see Him, yet believing, you exult with unspeakable and glorious joy, obtaining the end of your faith, the salvation of your souls. The readers, just like the Christians of the present time, had not seen Christ in the flesh, had not been witnesses of His miracles nor heard His wonderful parables and discourses. And yet their love, growing out of the faith in the Gospel-message, had taken root and was firmly established. Even now, when they expect His return to Judgment, their faith in Him is unmoved, although they are still without sight of Him.

Glory – As Peter saw Jesus’ glory in the transfiguration, so by faith we are filled with His glorious presence. (TLSB)

joy – And with their faith their joy, their happiness, their exultation over their redemption and over their final deliverance, continues. In this way the present joy of the believers leads up to its future culmination, when, in the enjoyment of the heavenly glories, their joy will transcend all human language, the most glowing description which human tongue could give, being beyond the conception of even the most daring speculation on glory which human beings have ever succeeded in bringing forward. (Kretzmann)

Joy impossible to describe. Joy impossible to exhaust in words. Joy glorious and blissful, pure and serene. Joy as a state similar to the state of transfiguration wherein Christ now is and wherefore we then shall partake. (Stoeckhardt)

We all need this wake-up call – our number one priority needs always to be our relationship with our Savior, so that our reunion with Him at His reappearing will be full of praise, not dread. The more we ponder these sure promises of God, the more our insides will be full of joy and satisfaction. Self-pity, complaining, and envy will fade away. This joy is “inexpressible,” that is, you can feel it better than you can describe it. (PBC)

1:9 *obtaining the outcome* – Thus will the believers obtain, carry off as a prize, the end, the goal, of their faith; they will go from believing to possessing; they will have and hold forever the salvation of their souls. Thus justifying faith is also saving faith, and by the fact of its having accepted the promises of the Gospel it works deliverance from this earthly life with its misery and affliction, and will finally seal to us this deliverance, world without end. (Kretzmann)

True faith in Christ brings eternal salvation. “It is clear from God’s Word that faith is the proper and only means through which righteousness and salvation are not only received, but also preserved by God” (FC SD IV 35). (TLSB)

This point is illustrated by a story about a boy who was about to enter a dark cemetery at night. Through the cemetery ran a path that provided a shortcut home. His friend asked him, “Aren’t you afraid to walk through the cemetery alone at night?” “No,” answered the boy. “Do you see that light shining in the window there in the distance? My father puts it there so I can find my way home. I just follow the light!” (LifeLight)

souls. Implies the whole person. Peter is not excluding the body from heaven. (CSB)

1:10 *prophets ... inquired carefully*. Inspiration (see 2Pe 1:21) did not bestow omniscience. The prophets probably did not always understand the full significance of all the words they spoke. (CSB)

Grace in Christ summarizes the prophetic proclamation of God’s Word. (TLSB)

The prophets sought knowledge of the coming Messiah. What they longed to know has been revealed to us in Jesus Christ. (TLSB)

The apostle now places the proper emphasis on the greatness of the salvation which the believers confidently expect: Concerning which salvation even prophets searched and enquired, they that prophesied of the grace intended for you. The very men who, by the inspiration of the Spirit, revealed the gracious and good will of God, preached of the grace of God as it was intended for all men, these men were, for their own persons, so earnestly concerned about this promised salvation that they searched most eagerly and assiduously how they might become partakers of it, how they might understand its glorious import more fully. (Kretzmann)

The OT prophets, the angels, Christians of the Roman Empire who were persecuted, and Christians today are all linked in one grand plan of the Spirit, whose goal is to lead all to faith in Christ. One of the Holy Spirit's jobs was to give the prophets and apostles their messages from God to the people of the world. When the OT prophets thought about the coming Messiah, the One who would crush Satan's head, they perhaps had a powerful superhero in mind, someone who by superior force would do a lot of destroying and righting of wrong. (PBC)

1:11 inquiring – So now what the prophets were searching and seeking after was the realization, the completion of salvation, the salvation hoped for by the Christians. (Stoeckhardt)

The searching and seeking after was a private literary pursuit and effort of the prophets, apart from the official activity of their calling. Investigating presupposes a document. So the prophets investigated their own prophecy, which product of the Spirit of Christ confronted them like a foreign entity, like mystery, which they did not fully understand themselves. (Stoeckhardt)

That the prophets so searched and investigated was not merely a research impulse and desire for knowledge but originated from an eager longing for salvation. They were inwardly, for their own selves, interested in what they were investigating and upon what they were reflecting. The believers of the Old Covenant were very well aware that the promised Savior was also intended for them. Therefore, they sought after the times, after the nature and manner of the prophecy's fulfillment. The private study of the prophets was, at the same time, a personal yearning. (Stoeckhardt)

Spirit of Christ. The Holy Spirit is called this because Christ sent him (see Jn 16:7) and ministered through him (see Lk 4:14, 18). (CSB)

The Trinity began to be revealed in the OT. The prophets learned of Christ through the Holy Spirit. "The Spirit is and remains Christ's [1 Peter 1:11] and the Father's own Spirit to all eternity, not separated from God's Son.... The entire fullness of the Spirit has been communicated by the personal union to Christ according to the flesh, which is personally united with God's Son" (FC SD VIII 73). (TLSB)

Of this the apostle writes: Pondering in reference to whom and what time the Spirit of Christ in them revealed, testifying in advance of the sufferings that were to come upon Christ and of the subsequent glories. Here it is plainly shown that the holy men of God did not put down their own philosophy, their own ideas; for they themselves pored over, and studied, the prophecies which the Spirit of Christ made known through their preaching and writing. The prophets themselves tried to find out to whom these sayings would apply and at what time their fulfillment was to be expected. Thus Jesus Christ, the Savior, is the theme of the Old Testament prophecy, as the

apostle indicates in this very letter by quoting Ps. 2, 7; 118, 22, and Is. 53 as Messianic passages. Note that the searching of the prophets presupposes the existence of documents containing these prophecies. (Kretzmann)

Herewith is attested the preexistence of Christ. As said before, Peter knows of other Christ than the Christ, the true Son of the Father, coequal with the Father and the Holy Ghost. He too has been from eternity. Christ is the Logos, who was in the beginning and in the beginning with God, through whom the world was created, who manifested Himself in many ways to God's people Israel and to their fathers. "The Angel of the Lord" it was who appears in the stories of the patriarchs, who commanded Moses to lead Israel out of Egypt, who led Israel during the wandering in the desert. And this is the Angel of the same essence with God, the eternal Logos. Paul writes that Christ, the spiritual Rock, followed along and that the children of Israel tempted Christ in the wilderness (1 Cor. 10:5-9). The Angel of the Lord, the Logos, then appeared again later in the history of Israel, especially when Israel needed help and deliverance. The Son of God had been active and ruled in the history of Israel and ruled also with His Spirit in the prophecy of Israel. (Stoekhardt)

The goal of all history and prophecy concerning Israel, guided by the Son and Spirit of God, was salvation in Christ. Of the Spirit of Christ it is, therefore, said that He testified beforehand of what the prophets had prophesied. The prophesying of the prophets and the testifying of the Spirit of Christ are one and the same. This clearly and unmistakably attests to the inspiration and, in particular, to the verbal inspiration of Scripture. The Spirit of Christ was the essential Author of Scriptures. (Stoekhardt)

in them – Like us, they had the gift of the Holy Spirit, who created faith in them. The Spirit also revealed God's Word to them. (TLSB)

the sufferings of Christ and the subsequent glories. A theme running through the Bible (see, e.g., Ps 22; Isa 52:13–53:12; Zec 9:9–10; 13:7; Mt 16:21–23; 17:22; 20:19; Lk 24:26, 46; Jn 2:19; Ac 3:17–21), and a basic concept in this letter (vv. 18–21; 3:17–22; 4:12–16; 5:1, 4, 9–10). Those who are united to Christ will also, after suffering, enter into glory. And they will benefit in the midst of their present sufferings from his having already entered into glory (vv. 3, 8, 21; 3:21–22). (CSB)

Though sometimes forgotten by God's people, the prophets clearly foretold the suffering, death, and triumph of the Messiah. (TLSB)

The prophets also foretold Jesus' resurrection and triumph, gifts that are shared with us. (TLSB)

Christ, who was thus in existence also during the time of the Old Testament, used His Spirit, the Holy Spirit, to bear witness in advance of the Passion of the Messiah and of His exaltation to the glories of heaven, also according to His human nature. (Kretzmann)

In 2:7 he quotes the passage from Ps. 118:22 which speaks of the Stone which the builders rejected and has become the Cornerstone. In 2:21 he mentions the great Passion story (recorded by the OT evangelist in Is. 53) of the unique Sufferer, who committed no sin, in whose mouth was found no guile, who reviled not again when He was reviled. Isaiah mentions also the wholesome purpose and effect of Messiah's Passion. "He was wounded for our transgressions, He was bruised for our iniquities." "The chastisement of our peace was upon Him" – freely reproduced by Peter in 2:24. The great Passion, through which the transgression of the people is atoned, is for the Servant of the Lord and for His people the way of glory. (Stoekhardt)

In Is. 53:13 Isaiah alludes to the glory that should follow when he writes of this Servant of the Lord, who was so deeply humiliated and despised: “He shall be exalted and extolled, and be very high”. This, of course, indicates the resurrection, the ascension into heaven, the sitting at God’s right hand. And of the people whose sins have been taken away, whose transgression has been forgiven, he says that they will live secure with their Lord and King in the eternal city of God, in the New Jerusalem (Is. 33:17-24). (Stoeckhardt)

In lovely, vivid colors he has painted the celestial world, the new heaven and the new earth, the consummation of salvation. Thereto will the redeemed of the Lord come with rejoicing. There eternal joy and bliss will be theirs. There grieving and groaning will cease. No more change, no more decay, no weakness, no failure, no disappointment, no deterioration. There will dwell the people of the Lord, the justified, whose eyes will behold the King in all His beauty, where the Lord will comfort those who are His, as a mother consoles her child, where the Lord will be the eternal light of Zion (Is. 33:17-24; 35:10; 60:17-23; 66:12-14). (Stoeckhardt)

1:12 *servicing...you* – Prophets, apostles, and pastors serve God’s people by proclaiming the Gospel. (TLSB)

Holy Spirit sent from heaven. By Christ, on the day of Pentecost (see Ac 2:33), at which Peter was present. God the Father also sent the Spirit (see Jn 14:16, 26). (CSB)

Though spoken by human beings, God’s Word came by the Holy Spirit; it is not of merely human origin (2Pt 1:21). (TLSB)

The apostle continues by stating concerning the office of the Old Testament prophets: To whom it was revealed, that not to themselves, but to you they might minister these things, which are now proclaimed to you through those that preach the Gospel to you in the Holy Ghost sent down from heaven, into which the angels longed to get a glimpse. While the prophets of old were searching the Scriptures regarding the coming of the Messiah, the Lord continued to make known to them, and through them to the people, the facts concerning the Messiah, fixing the time with sufficient accuracy for their knowledge, Is. 2:2; Micah 4:2; Hos. 3:5; Jer. 31:1. All this was done for the sake of the New Testament believers; for through their writings the prophets conveyed the revelations granted to them for our benefit, through their ministry we have become acquainted with the facts of the salvation of men as set forth in the prophecies of old, the grace and salvation intended for us long before the coming of Christ has been transmitted and imparted to us. And the same facts are now, in the present dispensation, declared to us by the men whom God has given us to preach the Gospel to us, the apostles. These men, as the teachers of the New Testament, were inspired by the Holy Spirit given to them from heaven, by the exalted Christ, on the Day of Pentecost. This testimony of the Spirit is present to this day in the word of the apostles, which is therefore able to work in us the certain conviction of our salvation. ((Kretzmann)

angels long to look. Their intense desire is highlighted by the Greek word rendered “to look into.” It means “to stoop and look intently” (see Jn 20:5, 11). (CSB)

Angels had heard of the coming salvation for mankind but had not understood it, even though at times they announced the prophecies. (TLSB)

The greatest, holiest mystery of all time—the incarnation and work of Christ—was revealed among humans. Though we may neglect this great treasure, all heaven worships the God of our salvation. (TLSB)

So great and glorious is this salvation that, as the apostle says, the very angels long to get a glimpse into its transcendent beauties. Although the angels are blessed spirits, living before God in eternal happiness, yet the world to come is not put in subjection to them, Heb. 2, 5, they cannot possibly feel the unspeakable joy which is the portion of sinners that have been saved by the blood of the Lamb. That is a bliss which is reserved for the perfected saints. (Kretzmann)

Even the angels don't know all of God's plans and have to study the Word and wait. The prophets all died in hope. It was the privilege (and consolation) of the people reading Peter's letter to know that God's Word had been fulfilled in their lifetimes and that the sufferings of Christ made His glories possible. In other words, the Bible that the Jewish believers had been reading foretold the messages that Peter and the apostles were bringing. Peter's point was this: Christ's sufferings were not signs of failure but were part of the Father's loving plan. Your sufferings are not signs of failure but are part of the Father loving plan too. (PBC)

What a marvelous privilege we are given in God's kingdom! To think that the OT prophets were inspired by the Spirit for our sake, that we might hear and read of God's plan to save sinners and that we might know that such things were written down for and about us! Long ago God conceived, planned, and carried out a way to save us! This is so beautiful that even the angels (who do not need to be forgiven and saved because they have not sinned) watched with excitement and joy as God's plan was carried out. Jesus tells us that the angels rejoice as each sinner is saved (Luke 15: 7,10). All this that Peter has written has meaning for me. I am one of the elect, chosen by a God who offers to me and to all believers a lasting crown, our salvation (1 Cor. 9:25). We have the Savior of whom the apostles and prophets declared, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12) (LifeLight)

1:3–12 We are born in sin and continue to commit sins in this fallen world. By ourselves, we have no hope of salvation or blessings. But God foretold His gracious plans through the prophets. In the fullness of time, He sent His Son to be our Redeemer. He has given us the gift of His Holy Spirit, that we might be brought to faith and persevere in the faith. Through Jesus Christ, we now have a living hope and know the promise of God that we will live in Him forever. We can face any trial or challenge, knowing that we are safe in His care. • Lord God, heavenly Father, give grace to preachers who proclaim Christ and Your Word. Grant that those who hear Your Word may learn of His all-availing sacrifice on the cross. Strengthen us in our faith in the midst of suffering, that we may gaze upon the glory of our Savior. Amen. (TLSB)

Called to Be Holy

13 Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. 14 As obedient children, do not be conformed to the passions of your former ignorance, 15 but as he who called you is holy, you also be holy in all your conduct, 16 since it is written, "You shall be holy, for I am holy." 17 And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, 18 knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Christ, like that of a lamb without blemish or spot. 20 He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you 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. 22 Having purified your souls by your obedience to the

truth for a sincere brotherly love, love one another earnestly from a pure heart, 23 since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; 24 for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, 25 but the word of the Lord remains forever.” And this word is the good news that was preached to you.

1:13 therefore – This goes back to the entire content of the doxology, vv. 3-12, which climaxes in the thought that is reserved for the one born again unto a lively hope. Therefore, because we possess such great hope, are waiting such everlasting bliss, we should do everything possible to preserve this hope in our lives. (Stoekhardt)

Salvation is fully revealed in Christ’s return. (TLSB)

preparing your minds. The first of a long series of exhortations (actually imperatives) that end at 5:11. This one is a graphic call for action. In the language of the first century it meant that the reader should literally gather up his long, flowing garments and be ready for physical action. (CSB)

Spiritual and mental preparation, chiefly through trust in Christ’s salvation, for the challenges before them. (TLSB)

“Let’s get to work!” That’s what a manager or supervisor might say at the conclusion of a department meeting. He or she may have evaluated what has been done and prepared the group for the task at hand. The meeting is concluded: “Now, let’s get to work!” (LifeLight)

That’s what Peter is saying to us in this verse. A more literal translation of the King James Version, “Gird up the loins of your mind.” The girding of one’s loins, a frequent scriptural edict, referred to the long, loose robes worn by people in the Middle East. These robes were drawn up and belted at the waist to allow for easier working or walking. We are exhorted to gird up our “minds,” decisively giving them over to God’s attention, thereby making it easier to work and to walk in His way. (LifeLight)

Get your attitude straightened out. It is important that Christians don’t stay fixated in the “I can do nothing” stage. It is appropriate for Christians to confess that we can’t save ourselves, that we can’t generate a life of pure righteousness, that we can’t lift ourselves up to God’s exalted level. But when Christ’s righteousness has been given to us, our willpower is reborn and we are enabled to choose good things. We cannot choose to regenerate ourselves, but Christians who have been regenerated by the power of the Spirit can indeed make moral choices. Washed by the water, inspired and guided by the Word, and enabled by the Lord’s Supper, we can indeed act as obedient children, we can indeed be self-controlled. (PBC)

This is a huge concept. When we confess that we are “poor, miserable sinners,” we must not let that truth paralyze our lives of obedience and service. Christ’s victory on the cross and from the tomb is a double victory: over sin’s guilt and over sin’s power. Believers are no longer slaves to sin; we can choose not to live in it any longer. As Paul said in Philippians 4:13, “I can do everything through him who gives me strength. (PBC)

By birth we are addicted to sin, we are “sinaholics.” Without the Spirit our lives are driven by every possible kind of motivation except the will of God. Drunk with sin, we are controlled by all sorts of evil things: lust, fear, anger, guilt, racism, jealousy, self-hatred, greed, and insecurity. Redeemed by Christ and sanctified by the Spirit, though, we can rise above those things and get

control of ourselves. The word “self-controlled in Greek literally means to be “sober, alert, wide-awake, self-possessed.” Peter is telling us to shake the cobwebs out of our heads and concentrate. (PBC)

minds – “Mind” is the disposition which includes thinking and volition, moral thinking. (Stoeckhardt)

Because the believers are kept by the power of God through faith unto salvation, therefore there is need that they be strengthened in faith and a holy life day by day, as the apostle writes: Therefore, girded up in the loins of your mind and with soberness of spirit, set your hope definitely upon the grace which is being brought to you in the revelation of Jesus Christ. The picture is that of a person who is altogether ready for a journey or for a piece of work in the performance of which he wants to be unhindered, with no loose garments impeding his progress by wrapping themselves about his limbs. The mind of the Christians must ever be alert, full of intent watchfulness, ready for the business of the Master, and sober, not engaged in the lusts and desires of the world. Their minds must be directed exclusively toward Christ and toward the goal which they have set before them. (Kretzmann)

sober-minded – Being sober implies that Christians do not permit themselves to become intoxicated with the enticements and enjoyments of this world but maintain a distinct hold on themselves to that they will remain at all times conscious of their position and obligation, the goal towards which they are striving, and of the way to the goal. (Stoeckhardt)

Soberness demands a calm, steady mind that considers situations and then makes good decisions. Two other times in this epistle Peter admonishes his readers to approach Christian living soberly, in a self-controlled way (4:7, 5:8). Paul also admonishes the Thessalonians to live soberly, with self-control (1 Thess. 5:6-8). (LifeLight)

Soberness is the opposite of infatuation with the things of this world, a calm, steady state of mind which weighs and estimates things aright and thus enables us to make the right decision. (Lenski)

your hope – The apostle conceives hope, which continues throughout the entire Christian life, as being concentrated in a single act. And when we hope for something, we hope that hope’s object will be given to us. Of course, the object of hope is the grace which is brought unto us at the revelation of Jesus Christ. (Stoeckhardt)

Setting our hope means to focus on that which, when all is said and done, really matters. For Peter all that matters is to depend fully on the grace being revealed in Jesus Christ. (LifeLight)

Set your hope with finality in the grace being brought to you. Do not set your hope on this grace tentatively or in a halfhearted way. (Lenski)

grace that will be brought to you. The final state of complete blessedness and deliverance from sin. Peter later indicates that a major purpose of this letter is to encourage and testify regarding the true grace of God (5:12). (CSB)

Confidence comes from knowing that Christ’s work guarantees the goal of our salvation. (TLSB)

In this condition, in this state of mind, Christians should set their hope definitely, without wavering, without the slightest indication of uncertainty, upon the grace of God as it is set before us again and again in the revelation of Jesus Christ, upon the future salvation which God gives to

us out of pure grace and mercy. When Christ will be revealed to our eager eyes on the last day, it will be for the purpose of putting us, the elect sojourners here on earth, into the possession of our heavenly inheritance. This we know; and therefore our hope is so sure, so steadfast. (Kretzmann)

1:14 obedient – The apostle now shows what attitude, what conduct agrees with the hope of the future grace: As children of obedience, not molding yourselves after the former lusts in your ignorance. Christians must at all times show themselves children of obedience; that is the sphere in which they should be found, in obedience to the gracious will of God, to the Gospel. For this reason they will avoid everything that might endanger their chances of salvation. They will not fashion themselves, they will not mold their opinion, their conduct, according to the lusts and desires which formerly, while they were still in ignorance of the holy will of God, ruled in them. Every unconverted person, every heathen, knows no better than to seek his fortune, his happiness, the gratification of his ambitions in doing after the lusts of his heart. All this the believers have renounced, with all this they have nothing in common any more. (Kretzmann)

Christian obedience always grows out of faith. That is why unbelievers cannot obey in this way, even when they behave themselves. Their evil desires – even when suppressed – block and understanding of Christ-like living, leaving those without faith ignorant of the basis of holy living. (LifeLight)

Remember who you are. As reborn children of God, we actually find delight and satisfaction in doing what God wants. We actually enjoy obedience to His will. And with strength from God, we can move our lives away from conforming to the evil desires of an unbeliever. Our new knowledge helps us see that conformity to the sinful world brings slavery and death, that those who are chained in that slavery will share the horrible fate that is reserved for the damned. (PBC)

Colossians 3:10, “and have put on the new self, which is being renewed in knowledge in the image of its Creator.”

children. Christians, born into the family of God (see v. 23), are children of their heavenly Father (v. 17) and can pray, “Our Father in heaven” (Mt 6:9). Believers are also described as being adopted into God’s family. (CSB)

do not be conformed – What they were to avoid is “not fashioning yourselves”, etc. “Fashioning oneself” in the original means: to pattern oneself after someone, to assume, to demonstrate the same bearing as another has. This is moral stature: mode of life, habits, deportment, character, conduct. Do not pattern yourselves, do not behave or conduct yourselves – and now we could expect the sentence to continue thus: as others who are controlled by carnal desires. (Stoekhardt)

Romans 12:2, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

Notes from Romans 12:2 – *be transformed.* Here a process, not a single event. The same word is used in the transfiguration narratives (Mt 17:2–8; Mk 9:2–8) and in 2Co 3:18.

“Don’t let the world around you squeeze you into its mold.” (J.B. Phillips)

The verb tense and mood stress the continuing action necessary to avoid conformity. All the time we must be on our guard against those influences that would force their patterns upon us. (The Hilarity of Community – Marva Dawn)

This is an outward molding to fit a pattern. Believers should not be molded by the ways of this world. (TLSB)

The inner transformation of the Christian does generate the power and the impulse to accomplish changes that are externally visible: changes in the posture of the pilgrim and his way of journeying which are noticeably different from the way of this aeon. (CC)

“Renewal” refers first and foremost to baptism and secondarily to the daily come to life of the new man through repentance and forgiveness. (CC)

This signifies a God-given moral mentality whose only power is the Gospel.

Former ignorance – The readers were obviously Gentile Christians, who themselves were earlier servile to carnal desires. (Stoekhardt)

Before conversion, they did not know God’s will and sinned without realizing it. (Ps. 19:12, “Who can discern his errors? Forgive my hidden faults. (NIV) – Who can understand *his* errors? cleanse thou me from secret *faults*. (KJV) This is no longer the pattern of their lives. Luther: “Here you see how St. Peter traces all misfortune to ignorance. For where faith and the knowledge of Christ are lacking, nothing but errors and blindness remain, so that one does not know what is right and what is wrong. Then people fall into vices of all kinds.” (AE 30:31). (TLSB)

Psalm 51:10, “Create in me a pure heart, O God, and renew a steadfast spirit within me.”

Ephesians 4:22, “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires.”

1:15-16 The thought which governs the life of the Christians is this: But as He that called you is holy, so be also you holy in your entire conduct; for it is written, You shall be holy, for I am holy. God is the absolutely Pure and Holy One; in Him is no darkness, but He is light. It is He that has called the Christians by the Gospel, converting them to faith in Jesus Christ, their Savior. In accordance with this call, therefore, and with the fact that it is the Holy One that issued the call, the Christians should likewise prove themselves holy, striving in their whole life and conduct after the purity, the righteousness, which is well-pleasing to Him. Instead of bearing in their attitude the form of evil lusts, they should be renewed to the image of God. This is the will of God, as He Himself has stated in His Word, Lev. 11; 44; 19:2; 20: 26. That is the unchangeable will of God with reference to His children, that they make the holiness which He has in His essence their ideal, that the hope and the faith of their hearts find its expression in the sanctification of their lives, Col. 1:12; Heb. 12:14. (Kreztmann)

1:15 *called you* “To call” designates here, as everywhere in the apostolic letters, the efficacious call, is identical with conversion. Through His call in the Gospel God has called and drawn unto Himself those who are now Christians, the elect strangers, translated them from this world’s sinful existence into communion with Himself. (Stoekhardt)

God calls us by the Gospel to saving faith and a living hope. (TLSB)

SO BE HOLY...IN ALL YOU DO – In conformity with the Holy One, who has called them, accordingly that the Holy One has called them, so should they now for their part “be holy”, show themselves to be holy, strive after piety and uprightness “in all manner of conversation”. (KJV) A Christian should and can, since he is born again, is sanctified through the Spirit, bestir himself in holiness in all situations and conditions, even though sin still permeates all his activity. Instead of the form of evil lusts the image of the holy God should be reflected in him, in his life and conversation. (Stoeckhardt)

Set apart from the world, following God’s perfect standards. (TLSB)

Lenski says, “To be holy is our obligation, not in the sense of an outward legal requirement laid upon us, for which we must furnish the ability and power, but as the result of God’s call, which furnishes us the power and ability. (LifeLight)

When God calls us through the Gospel, He calls us to be holy. First and most important, God has made us holy in His sight by clothing us with the holiness of His Son. “For all of you who were baptized into Christ have clothed yourselves with Christ” (Gal. 3:27). And, as God has given us holiness through faith in Christ, He calls us now to exhibit holiness, but He enables us to do it. Through the Gospel the Spirit takes up residence within us and works through us, conforming our lives to Christ’s call to be holy. (LifeLight)

1:16 *Be holy.* To be holy is to be set apart—set apart from sin and impurity, and set apart to God. The complete moral perfection of God, whose eyes are too pure to look on evil with favor (Hab 1:13), should move his people to strive for moral purity. 1 Peter is a letter of practical earnestness, filled with exhortations and encouragements. (CSB)

Though we remain sinners, we are simultaneously saints, justified by Christ. God now empowers us to strive against the world and the devil. (TLSB)

This is a basic law of the OT and NT, which is as binding for Christian as it was for the Israelites. It is the immutable nature of God that He is holy. And it is the unchangeable will of God for those He has called and taken unto Himself that they should be holy. “God has not clothed the grace of the New Covenant with something unholy, but grace has transformed the sinner into one who is holy so that by virtue of this grace he becomes more and more like the holy God.” (Stoeckhardt)

This exhortation to holiness is closely connected to the exhortation to persevere in hope, to hope that should prove itself in sanctification. The heavenly inheritance is an inheritance of the saints in light. (Stoeckhardt)

1:17 *and if you* – Why do Christians so often live unsanctified lives? Because they don’t think. In this paragraph of verses 17-21 Peter helps us to get our thinking straight, to see things as they really are. He is so intense that this whole paragraph in the original Greek pours out all as one sentence. Think! Remember to whom you’re praying – to your Father! You are connected to Him now, and everything you do reflects on His reputation. (PBC)

That is a characteristic of the Christians: they invoke God as their Father, they bring all their requests to His attention because He is their Father for the sake of Christ. But of this Father and God it is and remains true, at the same time: If you invoke the Father, who without favor or partiality judges according to the work of each. In God there is no respect of persons; He renders

judgment in an altogether impartial way, He will not be influenced in His judgment by the fact that any one bore the name of Christian. The works of every individual, as the fruits of the condition of the heart, will be the standard according to which God will decide on the last day, Rom. 2:6. In the works of a man it is shown whether faith and the sonship of God is a mere pretense, or whether it is true and genuine. This being true, it follows: In fear pass the time of your life here. The apostle does not speak, of course, of the fear of a slave, but of the holy reverence before the righteousness of the Judge of all men, which should urge the Christians to show all diligence in good works out of a pure heart. This must be kept in mind for the entire time of our sojourning here on earth. Day after day, year after year, the Christians should be mindful of the word, I am the almighty God; walk before Me and be thou perfect, and work out their own salvation, accordingly, with fear and trembling, Phil. 2:12. (Kretzmann)

call on him as Father – Could be an invitation to join others in praying the Lord’s Prayer. (Concordia Pulpit Resources – Volume 9, Part 2)

Hbr *qara*, “to call upon,” “name,” or “summon.” “Call on God’s name” describes speaking God’s name in prayer, repentance, or consulting the Lord by Urim and Thummim, administered by the high priest. (TLSB p. 842)

Urim and Thummim are objects placed in the breastpiece of the high priest, Their exact nature is unknown. They were used, however, to determine the will of the Lord (Ex. 28:30; Lev. 8:8; Num. 27:21). (Lutheran Bible Companion – Volume 2)

This may be an invitation to join together in praying the Lord’s Prayer. Luke 11:2 begins with “Father.” (Concordia Pulpit Resources – Volume 9, Part 2)

God-fearing children know that the word Father is not just a magic word to be invoked – it is a sacred relationship that calls to us a new way of thinking and living. (PBC)

Isaiah 64:8, “Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand.”

impartially. See Ro 2:11; Jas 2:1. (CSB)

God judges based on His perfect holiness and the righteousness of Christ. He alone is perfectly just. (TLSB)

Our living does not always match our calling. Peter recognizes this as he points us to the one to whom we can look as we desire to live as we have been called. That we do not live up to our calling would cause us tremendous anxiety if we did not have the Savior to whom Pet directs us. After all, someone who does not live up to his or her calling in this world has something to be worried about. An employee who does not do the job will probably be fired. If we do not fulfill our responsibilities at home, we may have to contend with unpleasant consequences. If we do not live up to our calling as God’s servants, what can we expect? (LifeLight)

God does not play favorites. He does not wink at the sins of His children; He is not an indulgent Father. He sees our behavior exactly for what it is and reacts accordingly. That is why it important to take refuge in our Savior, for whose sake our sins are forgiven. (LifeLight)

God judges the behavior of his children. He doesn't just look the other way like human parents do. God is not an indulgent parent who ignores the sins of his offspring (Eli – 1 Samuel 2). Jesus however took our punishment that we deserved. (Concordia Pulpit Resources – Volume 9, Part 2)

It's true, the world judges according to the person. It does not punish all alike and spares those who are friend, rich, beautiful, learned, wise, and powerful. But God takes nothing of that into consideration. (Stoekhardt)

Therefore even though God judges us according to our works, it nevertheless remains true that the works are only the fruits of faith. They are evidence of our belief or unbelief. (Luther)

The look into the future, to the Day of the Lord, it is what determines the conduct required of Christians. They should reflect upon the fact that this God, whom they call upon as Father, whose children they have become through faith is Christ, is at the same time, a righteous Judge. (Stoekhardt)

Revelation 22:12, "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done."

Works are the standard according to which the Judge makes His public pronouncement on Judgment Day. Works show whether faith, the filial relationship to God, is mere show or genuine. True children of God, of necessity, prove their faith in good works. They conduct themselves according to the will and pleasure of their heavenly Father. Where good works do not exist, there is no faith, there the cry "Abba, Father" is pure hypocrisy. Evil works are the result of unbelief, of impenitence. And so it is either faith or unbelief upon which hangs man's final fate. (Stoekhardt)

conduct yourselves – Don't live in the futile way of those who belong to this world, but live as those who strangers to this world. (LifeLight)

exiles. Time away from our true, heavenly home (1:1). (TLSB)

with fear. Not terror, but wholesome reverence and respect for God, which is the basis for all godly living (cf. Pr 1:7; 8:13; 16:6). (CSB)

Not terror but reverence (Pr 1:7; 16:6); humble awareness of our place before God. (TLSB)

The confessions distinguish between filial fear and servile fear: "Filial fear can be clearly defined as an anxiety joined with faith, where faith consoles and sustains the anxious heart, whereas in servile fear faith does not sustain the anxious heart. (Ap XII, 38) (Concordia Pulpit Resources – Volume 9, Part 2)

When men demand a God whom they need not fear, they demand an idol that does not exist. (Luther)

When men demand a God whom they need not fear, they demand an idol that does not exist. The truer the child of God, the more this child will dread to offend, even to ignore God and His just judgment. (Lenski)

This fear is not slavish fear but holy awe for the Judge's sternness and righteousness, spurring them on with all earnest and diligence to strive after good works. And then at the final last their

entire life's activity will be acknowledged by the Judge to be a beautiful fruit of faith. (Stoeckhardt)

1:18 redeemed. In the Bible, to redeem means to free someone from something bad by paying a penalty, or a ransom (see e.g., Ex 21:30 and note; see also Ex 13:13). Likewise, in the Greek world slaves could be redeemed by the payment of a price, either by someone else or by the slave himself. Similarly, Jesus redeems believers from the “curse of the law” (Gal 3:13) and “all wickedness” (Tit 2:14). The ransom price is not silver or gold, but Christ’s blood (Eph 1:7; 1Pe 1:19; Rev 5:9), i.e., his death (Mt 20:28; Mk 10:45; Heb 9:15) or Christ himself (Gal 3:13). The result is the “forgiveness of sins” (Col 1:14) and “justification” (Ro 3:24; see note there). (CSB)

Christ bought our freedom from sin, death, and the devil. The payment was His own perfect blood. See SC, Second Article, p xxxvii; cf Mt 20:28; Eph 1:7; Rv 5:9. (TLSB)

The original meaning for “to redeem” is: to free from slavery or imprisonment by paying a ransom. The imprisonment here is imprisonment for guilt. Sin draws along with it guilt before God. All the world is guilty before God and punishable. (Rom 3:19) And in order to be freed from this imprisonment, a much higher price is demanded than when one wants to buy a man free from corporal punishment. (Stoeckhardt)

elutrothate means to be ransomed by a sacrificial payment made to free slaves. The OT kinsman-redeemer had the right to buy the inheritance of a relative who because of poverty sold his land. Since that was done a human being it could never redeem us from our sins. So Christ, our brother, assumed the role of Kinsman-Redeemer to save our inheritance for us (Heb 2:9-12). Also the kinsman-redeemer could buy his relative who had sold himself to a foreigner; Christ gave himself as a ransom to free us from “him who holds the power of death – that is, the devil (Heb. 2:14-15). The ransom, however, was paid to God the Father. Redemption may be viewed in three stages: past, present, future. As a past event, our redemption has been accomplished (John 19:30). In the present tense, the completed work of Christ becomes our personal possession through faith (Romans 3:22-24). For the future, the redemption of our body awaits the last day (Romans 8:23). (Concordia Pulpit Resources – Volume 9, Part 2)

Luke 1:68, “Praise be to the Lord, the God of Israel, because he has come and has redeemed his people.”

Titus 2:14, “who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”

Hebrews 9:15, “For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.”

The apostle now names the basic motive for a life of sanctification: Knowing that not with corruptible things, with silver or gold, you were ransomed out of your vain conduct transmitted to you by tradition, but with the precious blood of Christ, as a lamb unblemished and unstained. (Kretzmann)

futile ways inherited from your forefathers. Some maintain that the recipients must have been pagans because the NT stresses the emptiness of pagan life (Ro 1:21; Eph 4:17). Others think they were Jews since Jews were traditionalists who stressed the influence of the father as

teacher in the home. In the light of the context of the whole letter, probably both Jews and Gentiles are addressed. (CSB)

Various ways of living apart from God's will, such as pursuing evil desires, following other religions, or relying on ritualism or laws to save. There is no redemption apart from Christ's work. See note on "dead works," Heb 6:1. (TLSB)

Peter may have been referring to Jewish listeners, people who grew up under the yoke of Judaism, rabbinic legalism, and the Talmud (a mammoth compendium of opinions of the rabbis). That way of life had become empty, for it dissolved the sure words of God into babble of conflicting human opinion and interpretations. It was empty because it made demands of holiness and austerity on people without the forgiving grace and mercy of the Messiah. That way of life always leads either to pride, imagining that your own efforts are good enough for God, or to despair, knowing that your own efforts will never be good enough for God. But what the religious traditions of the Greeks offered was even worse. In Greek culture people were taught that their destinies were already determined, controlled by three mysterious and capricious women called the three "Fates." They were taught that death brought their souls across a grim underground river to the realm of Hades, a gray and cheerless world. Here the spirits of the dead drifted aimlessly to and fro with troubled and eternally vacant faces. A few favorite gods, such as great poets and heroes, made it to the paradise of Elysium, and those whom the gods wished to punish were doomed to Tartarus, a place of eternal torment. "Empty!" said Peter. (PBC)

Here is a reminder of the great, decisive fact of salvation, which is the strongest individual influence in the life of the Christians. Ever since the fall of Adam one generation of men after the other conducted itself, led its life, in the vain, sinful manner which was bound to flow from inherited sin. The entire life of all unbelievers, of all men by nature, is a life of shameful, terrible slavery in the power of sin, all the thoughts, words, and deeds of such people being vain, useless, so far as spiritual life is concerned. (Kretzmann)

1:19 *precious blood* – In the OT, a sacrifice had to be perfect. This foreshadowed Christ the perfect sacrifice, free from all sin and worthy of saving all people. Luther: "Just one drop of this innocent blood would have been more than enough for the sin of the whole world. Yet the Father wanted to pour out His grace on us so abundantly and to spend so much that He let His Son Christ shed all His blood and gave us the entire treasure. Therefore He does not want us to make light of and think little of such great grace; but He wants us to be moved to conduct ourselves with fear, lest this treasure be taken away from us" (AE 30:36). (TLSB)

From this slavery the believers are redeemed because they have accepted the fact of the payment of the ransom through the blood of Christ. It was indeed no small matter, the price of ransom did not consist in corruptible things, such as gold or silver, no matter how highly these may be valued by the children of this world. It was the precious, the holy, innocent blood of Christ, which was placed into the balances in paying for the guilt of the world, in ransoming all men from the slavery of sin and of the devil. (Kretzmann)

The blood of any animal would hardly be called "precious." But when the Holy One, who knew no sin, became sin for us, then something wonderful happened. The action of Jesus at one point in time solidified the faith and hope of Adam, Abraham, Isaiah, Paul Peter, and all the rest who have believed in Him. (LifeLight)

The Bible has been called a blood-drenched book. From the time the Lord made coats of animal skins for our first parents to the Song of the Saints (Rev. 5:9), blood has been involved in humanity's relationship with their Maker. (Concordia Pulpit Resources – Volume 9, Part 2)

The blood of Jesus Christ has done what no other religion or philosophy in human history could do – remove sinful guilt from human beings and put in its place God's own righteousness, and all this as God's gift, received by faith. (PBC)

John 1:29, "The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

1 Corinthians 6:20, "you were bought at a price. Therefore honor God with your body."

1 Corinthians 7:23, "You were bought at a price; do not become slaves of men."

lamb. The OT sacrifices were types (foreshadowings) of Christ, depicting the ultimate and only effective sacrifice. Thus Christ is the Passover lamb (1Co 5:7), who takes away the sin of the world (Jn 1:29). (CSB)

without blemish or spot. The immense, immeasurable value of this ransom was due to the fact that the Lamb which was slain on Calvary's altar was not a sacrificial lamb of the Old Testament, whose offering had no atoning value in itself, but it was Christ, the Lamb of God, truly without a single blemish and spot, Heb. 7:26, holy, sinless, undefiled, separate from sinners. Truly, the wonderful assurance contained in these words cannot be proclaimed and repeated too often, since it is the one fact which opens to all men the doors of everlasting happiness. (Kretzmann)

The sacrificial lambs of the OT ceremonial laws had to be outwardly perfect, without defect or blemish (Exodus 12:5). They symbolized the Lamb of God, Jesus Christ. On the cross, outwardly, Jesus didn't look too good – as Isaiah said prophetically, "He had no beauty or majesty to attract us to Him" (Is 53:2) – but He was an inward perfection, without defect or blemish of sin (Heb 7:26) (PBC)

1:20 *foreknown.*† Some think the Greek for this word here means "foreknown," i.e., God knew before creation that it would be necessary for Christ to redeem man (cf. Rev 13:8), but he has revealed Christ in these last times. Others interpret the word as meaning that in eternity past God chose Christ as Redeemer. Either meaning is possible. – This is not a Johnny-come-lately plan thrown together at the last minute. (CSB)

Even before creation, God determined the plan of salvation and chose to send His Son to be our Redeemer. (TLSB)

before the foundation – How seriously God was concerned about the salvation of mankind is brought out in the next words: Who, indeed, was destined before the foundation of the world, but manifested at the end of the times for your sakes. As the sacrificial Lamb, whose blood should serve for a ransom, as the Savior of the world, Christ was destined by God from eternity. Our salvation, the redemption through the blood of Christ, was not brought about by chance, is not due to some sudden caprice of God, but is based upon a counsel of love which was resolved upon by God before the beginning of time, before the foundations of this earth were laid, John 17:24; Eph. 1:4; Acts 2:23. (Kretzmann)

We move only forward and at one set speed. But God roams back and forth in time, seeing individual moments and the big picture all at the same time. As God was planning creation, as He designed people to be holy and perfect and pure in the Garden of Eden, He also foresaw the need for a Savior. From all eternity the Son was chosen as the Redeemer of God's fallen creatures, and now, in this NT age, He has finally been revealed as the one who will lift us back to God's favor. (PBC)

John 1:14, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and only, who came from the Father, full of grace and truth."

John 8:58, "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

Titus 1:2, "a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time."

Revelation 22:13, I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

last times. Began with Christ's incarnation and will culminate in His glorious return. (TLSB)

These are the pivotal events in the life of Christ from His incarnation to His exaltation. (Concordia Pulpit Resources – Volume 9, Part 2)

And now the Son of God, the Savior of the world, was in these last times, at the beginning of the last world period, in the fullness of time, manifested. He who, as the eternal Son of God, had existed from eternity and had taken part in the counsel of God for the salvation of mankind, was made man for our sakes, in order to earn the redemption for us, in order to pay the price, or ransom, which was required in this unusual case. This fact, that the blood of Christ, with its incomparable, priceless value, was paid as the price of our ransom from the power of sin and of Satan, that is the comfort of the Christians at all times, a comfort with which they may calmly defy the accusations of the devil and the terrors of the Judgment, and boldly look forward to the enjoyment of everlasting bliss before the throne of the Lamb. (Kretzmann)

1:21 through him – From all eternity the Son was chosen as the Redeemer of God's fallen creatures, and now, in this NT age, He has finally been revealed as the One who will lift us back to God's favor. (PBC)

Christ is the only way to the Father. (TLSB)

The apostle not only applies the salvation of Christ to his readers in the words "for your sakes," but also explains how this application takes place: Who through Him are believers in God, who raised Him from the dead and gave Him glory, in order that your faith and your hope be directed toward God. Faith is not the result of a man's own effort, of his own reason and sense. Through Christ, through His manifestation in the flesh, through His blood, through His redemption we have been placed into the right relation toward God, we have become believers, we have become sure of our sonship. (Kretzmann)

who raised him – The resurrection is attributed to the Holy Trinity. Cf Rm 8:11. (TLSB)

gave him glory – As God, Jesus naturally had this glory. The resurrection manifested His glory to others. (TLSB)

faith and hope are in God – Our faith thus rests in God, who, by raising Christ from the dead, has testified to the sufficiency of the ransom which was paid for our sins. Thus we rest our confidence in the reconciled Father, who has accepted and is accepting the intercessory prayer of Christ, our Advocate. Therefore our hope and our faith are directed toward God; we have the certain conviction that God will make us partakers of the glory of Christ. (Kretzmann)

With their faith and hope so solidly anchored, the readers are to watch their conduct so that it may ever be that of obedient children who are passing the time of their position as aliens in the foreign world of fear. (Lenski)

John 17:24-26, ²⁴“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. ²⁵“Righteous Father, though the world does not know you, I know you, and they know that you have sent me. ²⁶I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

1:22 *having purified* – Just as earnestly as the apostle emphasized the necessity of faith and of unwavering trust in God, just so strongly he brings out the need of Christian love: Having your hearts purified in the obedience of the truth to unfeigned love of the brethren, from the heart love one another intently. (Kretzmann)

To be sure, at the time faith began, at the conversion, only a beginning of this self-purification was made. Just like faith, this process continues through the Christians’ entire life unto death itself, at which time living cease entirely. (Stoekhardt)

Jesus told the crowds in His Sermon on the Mount that only the pure in heart can see God (Mt. 5:8). Faith purifies since through it God credits to us the righteousness of Jesus. This is what Peter mean by “obeying the truth” (1:22) – believing the Gospel, placing our complete and total trust in Jesus (who is the truth) for cleansing and being made holy before God. (LifeLight)

obedience to the truth – This powerful Word brought these middle-eastern Christians to faith, or as Peter put it, “obeying the truth.” This is nothing other than our inner being now saying yes to God. It is recognizing and celebrating God’s love for us. As we believe in the cleansing, blood-bought forgiveness of Jesus Christ, we really are cleansed before God, or purified, as Peter says. (PBC)

Peter calls forgiven Christians to do what God’s Word teaches. This flows from the life we have in Christ’s resurrection (v 21). (TLSB)

The characteristic of faith is that it is obedient to the truth of the Gospel, that it is eager to give every manifestation of sonship towards God. This obedience of the Christians has purified their hearts from the former selfishness, from the natural love of self. They are able and willing now to show real, genuine, unfeigned love, without a trace of hypocrisy or affectation. But although this is true only in the same degree as a Christian has made progress in sanctification, yet the faculty, the ability, is there and is being fostered carefully by the Christians. (Kretzman)

sincere brotherly love. See Ro 12:9. (CSB)

This purifying of our record before God also begins the process of purifying our attitudes as well. For example, our natural selfishness begins to change into selfless, real, genuine, un-hypocritical love toward other people, especially our brothers and sisters in faith. (PBC)

Therefore they can and do accept the admonition of the apostle to love one another from their hearts, fervently, intently, assiduously. (Kretzmann)

love one another. A command no doubt based on Jn 13:34–35. See also 1Th 4:9–10, where, like Peter, Paul commends his readers for their love of fellow believers and then urges them to love still more. (CSB)

Peter uses two different words for love. Obedience results in sincere love (Gk *philadelphia*) of fellow Christians. Having been forgiven, they now have pure hearts and are called to love with complete self-sacrificing love (Gk *agape*). (TLSB)

The argument is virtually this: Since you Christians can do it, since your faith has given you the ability to give proof of its existence in brotherly love, be sure to exercise this ability with all cheerful eagerness. (Kretzmann)

Having been forgiven, they now have pure hearts and are called to love with complete self-sacrificing love (Greek – *agape*). (TLSB)

earnestly. Fervently. (CSB)

Peter exhorts: Love with a love which does not become weak but functions seriously and endures. Love with a love which is not selfish basically, yet is self-seeking, but with one that is effectual and itself yielding. (Stoekhardt)

This love is not a pretense; it is not a mask, such as ancient actors wore to represent fictional characters. (LifeLight)

1:23-25 WORD – The Holy Spirit works faith through the proclamation of the Gospel—in the OT, in the preaching of the apostles, in the emerging NT documents, and above all, in Christ, the Word made flesh (Jn 1:14). (TLSB)

1:23 *born again ... through the ... word of God.*† The new birth comes about through the action of the Holy Spirit (Tit 3:5), who works through the word of God and through the sacraments. God's word presents the gospel to the sinner and calls on him to repent and believe in Christ (see v. 25 and Jas 1:18). (CSB)

As a redeemed child of God. (TLSB)

This love should appear in the entire life of the Christians on the basis of their regeneration: Since you are born again, not of perishable, but of imperishable seed, through the living and abiding Word of God. The new birth, which took place in us when God kindled faith in our hearts, is supposed to have effected a thorough purification of our hearts, has, in fact, done so, if our faith is of the right kind. And so the fruit of this faith will be a genuine, unselfish love for the brethren. (Kretzmann)

It is God, who through His Spirit has worked in us faith in Christ. It is God, who through faith has purified our souls from the sinful and selfish inclinations of our inborn nature. It is God, who has

kindled in us those godly virtues which flow out of faith, such as love to God and the brethren. (Stoekhardt)

perishable seed ... imperishable. In this context the seed is doubtless the word of God, which is imperishable, living and enduring. (CSB)

Bringing forth eternal life. (TLSB)

All of us have fathers, whose seed at the time of our conception gave us life. But it is a short, fleeting life, soon over, for our earthly fathers made us mortal like them. (PBC)

Just why the fact of our regeneration should prove such a strong motive to us to give evidence of our faith in love is shown in the description of regeneration, when the apostle states that this new birth in our hearts is not the result of perishable, corruptible seed, as the growth of earthly plants would be, but of an incorruptible, imperishable seed, the Word of God, the Gospel of the Savior Jesus Christ. This Word of God is in itself living, full of life and of life-giving power. And it abides in eternity; even after the form of the Word, in Scripture and preaching, has passed away, the content of the Gospel will remain in eternity. Thus the life which is wrought in the hearts of men through the Gospel is a true, divine, and therefore imperishable life, and it will continue in the life of eternity. (Kretzmann)

God's Word is – simply because it is God's Word, as is God Himself – alive, active. The Words of Christ are Spirit and they are life, and it is life in the original and full sense of the word. While active, God's Word is also long-lived. It stays always fresh and green, is at all time, under all conditions, powerful and effective. (Stoekhardt)

living and abiding word – God's Word brings life and salvation by the eternal Spirit's power (cf Mt 24:35). (TLSB)

1:24-25 God's changeless will and Word are constant in this changing life. The Law condemns sinners; the Gospel works faith and hope through Christ. This passage is the motto of the Book of Concord (see *Concordia*, Preface, p 2). (TLSB)

1:24 The apostle substantiates the statement just made by a quotation from the Old Testament: For, All flesh is like grass, and all its glory like the flower of the grass; the grass dries up, and the flower falls off, but the Word of the Lord lasts forever. Is. 40, 6. 8. All flesh, all mankind, as it now exists, with its nature corrupted by sin, is like grass; and of the grass it is true that it withers, it dries up. All the handsomeness, the beauty, the glory which man is able to produce, with which he delights to boast; honor, art, culture, wisdom, virtue, righteousness: all is vain, without lasting value, subject to the same rapid change and decay as the flowers of the field that fall off even before the stalk is withered. They that trust in the things of this world will find themselves bitterly disappointed at the last. (Kretzmann)

Our unredeemed existence. Bodily life quickly passes, but God's promises are trustworthy and eternal. (TLSB)

1:25 *the word ... remains forever.* The main point of the quotation here. (CSB)

Peter quotes Isaiah's famous words from Isaiah 40:6-8, the beginning of the comforting and gospel-filled second half of his great book. It is the mighty, living, eternal Word of God that alone can bring eternal life to the people of our dying planet. (PBC)

For only God's Word has lasting value; it endures throughout eternity, it alone stands firm and unmoved in the midst of this world of death. If we but place our trust in this Word, in the Gospel of Jesus Christ, it will lift and take us safe through the uncertainty and decay and misery and wretchedness of this world to the eternal life of salvation. Once more, then, the apostle calls out: But this is the Word which in the Gospel is preached to you. If we place our trust in this Word, in this glorious Gospel, then we are safe here in time and hereafter in eternity. (Kretzmann)

Unlike living under the scorching desert sun, which causes everything to dry up and wither (V. 24), we live under the brightness of the Son who makes everything come alive again. In looking to God's Word for strength and new life, we confront the Savior, who constantly offers the life-giving power of His love. We are also reminded of the parable of the sower and the seed. The seed, which is the Word of God, is planted in many different types of soil. It produces a crop when planted in fertile soil. (LifeLight)

1:13–25 Even before creation, God knew that mankind would fall into sin, reject His ways, live only for themselves, and lead lives that result in death and alienation from Him. In His love, before the world was made, He determined to send His Son, the unblemished Lamb, to be our sacrifice. Now through His Word, He calls us to life and sets us apart to His glory and for the service of our neighbor. God shows us our value: He was willing to send His Son for us. Now He calls us to share the Savior with others. • Heavenly Father, thank You for the gift of Your Gospel, that through Your Son we are born again, forgiven, and given life everlasting. May we rightly praise You for Your infinite mercy. Amen. (TLSB)