

1 PETER 1:1-2 | PETER'S INTRODUCTORY REMARKS

- Verse 1 –
 - The letter is from the Apostle Peter, of which there has been no serious debate through the ages. As the apostle of the circumcision (Gal. 2:7), and writing to the circumcision, we should expect that the material would be of a Jewish and Kingdom nature and thus only incidentally, if at all, applicable to the church under grace.
 - Though the recipients are **scattered throughout** cities in Asia Minor, they were **strangers** rather than residents. Therefore, those in **Galatia** were not the same as the recipients of Paul's earlier letter to the Galatians, for his letter was to those who were true Galatians, not **strangers scattered**.
 - They were **scattered** due to persecution, most likely. The Greek word is διασπορά [diaspora], a word that was mostly used to refer to the *Jewish dispersion*.
 - An important interpretive note: Every text has the Greek word for elect in verse 1, not verse 2, but every translation puts the word in verse 2 rather than verse 1. Peter is writing to elect strangers. This will make an interpretive difference in verse 2.
 - Peter is writing from Babylon (1 Pet. 5:13). There is no indication that Peter was ever in Rome.
- Verse 2 –
 - In verse 1 we saw that the recipients were **strangers**, and now the word **Elect** is inserted in verse 2, though it appears in verse 1 in every Greek manuscript. Both the word **elect** (v. 2) and **strangers** (v. 1) are adjectives, describing the recipients.
 - In verse 2, an interpretation is required.
 - Is the *election* **according to the foreknowledge of God** or the *dispersion*?
 - I would argue that **foreknowledge** is closest in proximity (in the Greek) to **strangers**, and thus the text says that the recipients are *strangers scattered according to the foreknowledge of God*. That is, God was not surprised by the diaspora of believing Jews.
 - The fact is that their *election* was also with God's foreknowledge (compare Romans 8:29). Furthermore, the *only* people in the Bible shown to be elect is the nation of Israel –
 - See Deuteronomy 7:6.
 - Also compare Amos 3:2 and Romans 11:28-29.
 - Only by eisegesis do some come up with the idea that believers today have the same status as Israel.
 - While the foreknowledge could be tied to the election rather than the dispersion, the words following can only be connected to *the dispersion*.
 - It was the dispersion, not the election, that was **through sanctification of the Spirit**.
 - The Spirit sanctified them *long after* the election. It was a result of the election and not the cause of the election.
 - However the sanctification *was* a cause of the dispersion - Acts 11:19-21.
 - Either the dispersion itself, or perhaps the **sanctification of the Spirit** were **unto obedience and sprinkling of the blood of Jesus Christ**.
 - If the dispersion was **unto obedience** then it was persecution that began to bring about obedience to go to *all nations*.
 - If the sanctification was **unto obedience** then the Spirit enabled the obedience.

- Grammatically, it appears that the **sprinkling of the blood** is connected to the **obedience**.
 - I find it significant that the only references to blood being **sprinkled** are Old Testament references.
 - For example, Hebrews 9:19-20 speaks of the blood being sprinkled as the **blood of the testament which God hath enjoined unto you** (that is, the old covenant).
 - Taken together, we are reminded that *obedience* and *sacrifice* were very much part of the old covenant, and that the promises of the Kingdom were *old covenant promises*. It seems to me that only incidental applications can be drawn to those in the Body of Christ, who are not covenant people at all.
- Peter closes his greetings praying that **Grace** and **Peace** would **be multiplied**.

1 PETER 1:3-12 | EVENTUAL KINGDOM SALVATION

- Verse 3 –
 - Peter begins a note of praise to God that opens in verse 3 and continues through verse 12, which is only three related sentences in English.
 - The first note of praise is that God **hath begotten us again**.
 - The Greek ἀναγεννάω [anagennaō] is only used here and in verse 23 and literally means (as translated in v. 23) *born again*.
 - Even though John 3:3 speaks of the need to be **born again**, the Greek in John 3 is literally *born from above*. The two could be related, but out of due caution I would connect John 3 with the Kingdom of God and a future rebirth of the nation and those within it, and here speak of a spiritual reality that had taken place with Peter's followers.
 - The *scattered elect were born again according to his abundant mercy*. God could have sent judgement when the nation rejected the Kingdom offer, but instead He was abundant in mercy.
 - This born-again experience is **unto a lively hope** (or, more literally, a *living hope*, which is the hope of living again).
 - It is the **resurrection of Jesus Christ** that stands as the foundation of this *living hope*.
- Verse 4 –
 - They had been born again not only to a **lively hope** (v. 3), but also (or an elaboration of) to an **inheritance** described in a fourfold manner:
 - **incorruptible** - unable to decay
 - **undefiled** - unable to be stained
 - **fadeth not away** - unable to be extinguished (as a candle could be)
 - **reserved in heaven** - carefully guarded.
 - An **inheritance** is κληρονομία [klaronomia], typically a word more related to Israel than the body of Christ, though in Christ we are *joint heirs*.
 - Concerning the **hope** (v. 3) spoken of in these verses, we should ask, "Is this the same hope to which a member of the Body of Christ is saved?" The answer, from my perspective, is "*possibly*." Being **elect** (v. 2), they have some Kingdom promises that are not ours. However, living in 60AD (as we presume), they were also living in the time and region of the Apostle Paul. At the end of 2 Peter, the Apostle Peter will commend his readers to Paul's writings. It is not out of the question that Peter is here praising God for the salvation given under Paul, while the bulk of his letter will be more geared toward Kingdom matters.