

## The Book of 1 Peter Study Guide

### Chapter 1

#### 1:1-5

v 1-2 Simon Peter establishes the authority of his message by identifying himself as an Apostle of Messiah Yeshua. He also shows that the identity of his audience is a function of perspective. In the eyes of the world, they are aliens or strangers or pilgrims (*parepidēmos*). But God considers them to be chosen or elect (*elektos*). He explains that their salvation is a unified effort of the Triune God:

- God the Father chose them according to His divine foreknowledge.
- The Holy Spirit sets them apart and makes them holy (sanctification).
- Yeshua (the Son) cleanses them through the sprinkling of His blood, calling them into radical obedience.

v 3 Peter shifts into praise, thanking God the Father for His abundant mercy. And the reason is that believers have been “born again” into a completely new spiritual life. Those words, while not being identical in the Greek to John 3:3, are an echo of Yeshua’s declaration to Nicodemus.

Peter shows that this new life rests upon a “living hope” anchored securely in a historical, undeniable event – the physical resurrection of Yeshua from the dead. And because Messiah lives on, the believer’s hope is alive, active, and indestructible.

v 4-5 Peter assures believers that an eternal inheritance is awaiting them in heaven.

He contrasts this heavenly reward with the fragile things of earth three ways:

- It is imperishable—it can never die, rot, or be destroyed by time.
- It is undefiled—It can never be stained, corrupted, or ruined by sin.
- It is unfading—It can never lose its brilliant beauty, value, or luster.

Peter then reassures his suffering readers that they are being shielded and guarded by God’s sovereign power through their faith. This divine protection guarantees they will safely reach the final, ultimate salvation waiting to be revealed at the end of time.

#### 1:6-12

v 6-7 Peter explains the divine purpose behind suffering, first by acknowledging a tension namely that believers can simultaneously experience profound joy in their eternal hope, even while being weighed down by “various trials” for a short time. He then compares suffering to a goldsmith’s purifying fire. For just as gold is melted down to burn away impurities, trials test the genuineness of a believer’s faith. And because true faith is infinitely more precious than gold, which ultimately perishes, a faith that survives the fire brings praise, glory, and honor when Yeshua is revealed to the world.

- v 8-9 Peter notes a beautiful truth about his audience. Unlike Peter himself, they have never physically seen Yeshua, yet, they love Him deeply and trust Him completely. Those words are an echo of Yeshua who said in John 20:29 – “Blessed are they who did not see, and yet believed.”

It is a blessing because it requires more faith than witnessing everything with your own eyes, as Peter did. That unseen relationship fills them with a great joy and the ultimate outcome or goal (*telos*)—the salvation of their souls.

- v 10-12 Peter elevates the readers’ perspective by looking back at history. The Old Testament prophets predicted the coming of God’s grace. They deeply searched their own writings, trying to figure out the timing and circumstances of the Messiah’s suffering and subsequent glory. The Holy Spirit revealed to those ancient prophets that they were not serving themselves, but rather serving future generations, specifically, Peter’s readers and modern believers. And the Gospel message preached through the Holy Spirit is so profound and wondrous that even holy angels long to lean in and catch a glimpse of how God’s rescue plan unfolded.

### **1:13-21**

- v 13 Because believers have an indestructible inheritance, Peter calls them to live lives marked by several characteristics, beginning with preparing your minds for action. Since the Greek literally reads, “gird up the loins of your mind,” it compares the way that ancient people tucked in their long robes before running or fighting to the way that believers must mentally prepare themselves for spiritual battles. He also commanded them to be clear-headed and to completely set their hope on the divine grace that will be fully realized when Yeshua is revealed at His return.

- v 14-16 As “obedient children,” believers must stop conforming to the evil desires and ignorant lifestyles that defined us before knowing Yeshua. Peter quotes several verses in Leviticus (11:44; 19:2; 20:7) to establish God’s ultimate standard for righteous behavior: “Be holy, because I am holy.”

Because holiness literally means being “set apart,” this comparison means being separated from all things in this world that are profane in nature, just as that is true for God. It means agree with Him that He alone is God, there is no other. And because Adonai originally declared these words in specific contexts, it means a call to holiness in the everyday matters of life, like the foods that we eat and the wholesome relationships that we seek to build and maintain with our families. And it is also a calling to holiness in regard to when we worship, for the Sabbath is given as one of those exhortations toward being holy as God is holy (Lev 19:2).

- v 17 Peter reminds his readers that they call God “Father.” However, this Father is also an impartial Judge who evaluates every person’s actions without favoritism. Because of this, believers must conduct themselves with a healthy, reverent fear of God during their temporary stay on earth as exiles. We can rightly ask how often do we think of God as being our judge throughout the day?

- v 18-19 Peter adds a reminder that our redemption from sin could not be bought with anything

that is perishable in nature, but was paid for with the priceless blood of Messiah, who served as the ultimate, unblemished, and spotless sacrificial Lamb.

- v 20-21 He shows that because of the foreknowledge of God, this rescue was planned before the creation of the world, but was revealed in these last times for the sake of the readers in Peter's day and for our sake today. And then he shows that we can have a faith and a hope that is secured by Yeshua's resurrection from the dead.

**1:22-25**

In this final section of the chapter, Peter explains the logical result of being born again and redeemed by Messiah.

- v 22 Peter notes that by obeying the truth of the Gospel, the readers have purified their souls. So, because their hearts have been made clean, he commands them to love one another deeply, fervently, and from a pure heart.
- v 23 Then, he reminds them that their new spiritual life comes from an imperishable seed or source—the living and enduring or abiding (Gr. *menontos*, “remaining”) Word of God.
- v 24-25 And then, to drive home the permanence of God's Word, Peter quotes the prophet Isaiah (40:6–8), who states that all human beings and the things we create are like fragile grass, and all human glory is like a fleeting wild flower. In stark contrast, “the word of the Lord endures forever.” Peter then brings this truth directly to his readers' doorsteps, declaring: “And this word is the good news that was preached to you.”

Now, since Yeshua is equated to the Word of God in John 1:1, even though Peter is making a point that relates specifically to Scripture and the Gospel message, it cannot be entirely separated from Yeshua. For we know that the written and preached Word is the instrument used by the Holy Spirit to bring about salvation. And Yeshua is the ultimate subject and substance of that message.