

THE FIRST LETTER OF PETER

INTRODUCTION

- A. Introductory outline of 1 Peter
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 - b. Our salvation is joyous (6-9)
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- B. Comments on 1 Peter 1:3-12
1. Roger Raymer, *Peter continued to present the theological basis for encouragement in persecution. The stress throughout this section is on God's grace toward believers, evidenced by His sovereign call to salvation . . .*
 2. The roles of our triune God are evident in these three verses with emphasis on the Father in verses 3-5, the Son in verses 6-9 and the Holy Spirit in verses 10-12.
 3. Scot McKnight, *Grammatically, our passage is one massive run-on sentence. While such lengthy sentences (ten verses!) tweak the nose of modern English teachers, Peter's grammar is wonderfully elegant as well as profoundly expressive of the grandeur of his subject: salvation.*
 4. Joel Green, *Throughout, Peter maintains an unwavering focus on the situation of his addressees: their new birth, their distress, their trials, their testing, their love, their faith, their joy, and the grace that had come to them.*

1 PETER 1:3-12, THE GREATNESS OF SALVATION

- A. Our salvation is a living hope (3-5)
1. It is God's right that we bless Him for His mercy (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,***
 - a. Peter blessed God
 - 1) It is used exclusively in the New Testament in reference to God.
 - 2) Romans 1:25, *because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.*
 - 3) 2 Corinthians 1:3, *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,*
 - 4) Roger Raymer, *The contemplation of God's grace caused Peter to praise God, the Author of salvation and the Source of hope.*
 - 5) Wayne Grudem, *Peter encourages his readers to praise God, a helpful remedy for hearts weighed down with discouragement because of suffering.*
 - b. *According to His great mercy*
 - 1) *Mercy*
 - a) It may be understood as *not receiving what we deserve.*
 - b) Ramsey Michael on mercy, *...the quality in God himself that motivates the giving.*
 - c) Titus 3:5, *he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,*
 - 2) *Comments*
 - a) Peter's pronouncement of blessing on God is tied to the mercy we have received through the Lord Jesus Christ which is evident in His payment for our sins.
 - b) Roger Raymer, *The phrase in His great mercy refers to God's unmerited favor toward sinners in their hopeless condition.*
 - c) William Barclay, *Christian rebirth happens by the will and by the act of God (John 1:13; James 1:18). It is not something which we achieve any more than we achieve our physical birth.*

- c. *he has caused us to be born again to a living hope*
- 1) *born again*
 - a) This word is only used twice in the New Testament, here and in 1 Peter 1:23, *since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God;*
 - b) Roger Raymer, *Peter may have been recalling Jesus' interview with Nicodemus (John 3:1–21).*
 - 2) *living hope*
 - a) It is grounded in the resurrection of Jesus Christ from the dead.
 - b) Robertson Nicoll, *The resurrection of Jesus is the means and guarantee of the spiritual resurrection of the Christian (1 Cor. 15:14, 17) from the death of the sinful and fleshly life.*
 - c) Roger Raymer, *Here "living" means that the believer's hope is sure, certain, and real, as opposed to the deceptive, empty, false hope the world offers.*
 - d) Edmund Clowney, *Peter hopes for God's salvation, God's deliverance from sin and death. His hope is sure, because God has already accomplished his salvation in the resurrection of Jesus Christ from the dead . . . Hope was reborn in Peter's heart with the sight of his living Lord . . . Our hope is anchored in the past: Jesus rose! Our hope remains in the present: Jesus lives! Our hope is completed in the future: Jesus is coming! (1:5, 7, 13).*
 - e) Charles Swindoll, *Christian hope is grounded on the reality of Christ and His resurrection. Because He rose from the grave, we, too, will be raised like Him in glorified bodies to dwell in a new heaven and new earth for all eternity (1 Thess. 4:16–18; Rev. 21:5).*
 - f) David Walls, *Hope in the New Testament always relates to a future good! Amid present and difficult dangers we are justified in viewing the future with optimism because we are securely attached to the God who deals in futures.*
 - g) Charles Spurgeon, *A Christian's hope purifies him, excites him to diligence, makes him seek after that which he expects to obtain.*
2. Our inheritance is everlasting (4), ***to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,***
- a. *an inheritance*
 - 1) Acts 20:32, *And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.*
 - 2) Galatians 3:18, *For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.*
 - 3) Ephesians 1:14, *who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*
 - 4) Hebrews 9:15, *Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.*
 - 5) Roger Raymer, *This same word is used in the Septuagint to refer to Israel's promised possession of the land (cf. Num. 26:54, 56; 34:2; Josh. 11:23); it was her possession, granted to her as a gift from God.*
 - 6) Thomas Constable, *Our inheritance is Jesus Christ Himself and the blessings that He has promised us (cf. 1 John 3:2; Col. 3:4; Eph. 1:14; Rom. 8:11, 18–23).*
 - 7) Edmund Clowney, *Our inheritance is not simply a land, a city, or even a new earth. It is all that God will give us; his salvation.*
 - b. Attributes of our inheritance
 - 1) *imperishable*
 - a) It means *immortal, lasting forever, incorruptible, not subject to decay.*
 - b) 1 Corinthians 15:52, *in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.*
 - c) Edmund Clowney, *The world will be destroyed, but our inheritance is indestructible.*
 - 2) *undefiled*
 - a) William Arndt, *It means pure in a religious and moral sense, no moral defilement.*
 - b) James 1:27, *Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.*

- c) Edmund Clowney, *Israel's inheritance, was defiled first by heathen inhabitants, then by Israel's idolatry. In total contrast, the inheritance we have is undefiled and undefilable.*
- d) Our inheritance is unstained by sin in contrast to the inheritance of the nation of Israel which was defiled by sin, note Jeremiah 2:7, *And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in, you defiled my land and made my heritage an abomination.*

3) *unfading*

- a) Eugene Nida, *pertaining to not losing the wonderful, pristine character of something—'unfading, not losing brightness, retaining its wonderful character.'*
- b) William Arndt, *figuratively of eternal bliss.*
- c) 1 Peter 5:4, *And when the chief Shepherd appears, you will receive the unfading crown of glory.*
- d) Edmund Clowney, *Canaan was not only destroyed by invaders and polluted by its inhabitants; it was also parched with drought in God's judgment. Isaiah reflects on the judgments of God that cause the land and its inhabitants to wither like grass or flowers: 'The grass withers and the flowers fall, but the word of our God stands for ever.'* Note Isaiah 40:8.

4) *kept in heaven for you*

- a) *Kept means to hold, guard, reserve, preserve someone or something for a definite purpose or suitable time.*
- b) Roger Raymer, *Each Christian's inheritance of eternal life is kept in heaven or "kept watch on" by God so its ultimate possession is secure . . .*
- c) Edmund Clowney, *Because our inheritance is in heaven, nothing on earth can alter or destroy it.*

c. Comments

- 1) F. W. Beare, *the inheritance is untouched by death, unstained by evil, unimpaired by time.*
- 2) David Walls, *Peter used a triple word picture to describe this inheritance. Our inheritance can never perish, spoil or fade. These three verbal adjectives indicate that the inheritance is untouched by death, unstained by evil, and unimpaired by time. Our inheritance is death-proof, sin-proof, and time-proof. This inheritance is kept in heaven, for believers.*
- 3) J. Vernon McGee, *It will help us to appreciate this verse if we remember that Peter had in mind Jewish Christians who were suffering trial and persecution for their faith.*

3. Our salvation is guaranteed by faith in the power of God (5), ***who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.***

a. *who*

- 1) Don't overlook the importance of knowing the *who* of this verse, the *you* of verse 4. Christians are those guarded by God's power.
- 2) Philippians 1:6, *And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.*
- 3) 1 Corinthians 1:8, *who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.*

b. *guarded*

- 1) Roger Raymer, [*Guarded*] *is a military term, used to refer to a garrison within a city (Phil. 4:7 uses the same Gr. word). What greater hope could be given to those undergoing persecution than the knowledge that God's power guards them from within, to preserve them for an inheritance of salvation that will be completely revealed to them in God's presence.*
- 2) Edmund Clowney on *guarded*, *It would be small comfort to know that nothing could destroy our heavenly inheritance if we could lose it at last. The wonder of our hope is that the same power of God that keeps our inheritance also keeps us. We are shielded until the great day when our salvation will be revealed.*
- 3) J. Ramsey Michaels refers to various trials of verse 6, *It is in reference to these "ordeals" (as yet unspecified) that they are being "protected by the power of God" . . . The power that raised Jesus Christ from the dead (v 3) is the power that ensures the safety of those reborn through him.*
- 4) Charles Swindoll, . . . *we can rejoice in suffering because we "are protected by the power of God." No matter how acute the persecution, you and I will never get lost in the process. God's hand of comfort and strength will remain with us. No matter the calamity, no matter the cause of death, the depth of pain, or the horror of catastrophe—God is in control. And He is all-powerful, all-good, and all-knowing. That means we can trust Him regardless of our circumstances. Death may destroy our bodies, but God has promised to protect our souls—and to raise our bodies immortal and glorious "in the last time."*

- c. *through faith*
 - 1) Thomas Constable, *Peter was not saying our faith keeps us saved. God's power keeps us saved. Our faith is the means by which we receive salvation initially and, therefore, our inheritance.*
 - 2) Edmund Clowney, *Why does God use faith as the instrument of his keeping power? Because faith is not our achievement, but trust in God's achievement; 'your faith and hope are in God' (1:21).*
 - 3) J. Ramsey Michaels, *[Faith] here is not mere intellectual assent, nor does it refer . . . primarily to a person's conversion or initial acceptance of the Christian gospel. It is faith understood as continuing trust or faithfulness.*
- d. *for a salvation ready to be revealed in the last time*
 - 1) Thomas Constable, *The salvation ready to be revealed in the last time is the aspect of salvation that we have yet to enjoy, namely, our glorification. When God glorifies us, He will save us from the presence of sin forever. This will happen when we see our Savior and are from then on with Him. This glorification will be ours at death or the Rapture, whichever comes first.*
 - 2) Roger Raymer, *Believers possess salvation now (pres. tense) but will sense its full significance at the return of Christ in the last time. This final step, or ultimate completion of "the salvation of their souls" (1 Peter 1:9), will come "when Jesus Christ is revealed," a clause Peter used twice (vv. 7, 13).*
 - 3) Edmund Clowney, *The term ready suggests that there need be no delay. Our inheritance will be revealed at the last day, but God has it ready for us now. It is finished. Nothing need be added to God's preparation. The salvation that God has got ready does not need a few final touches from us, nor are we called to serve as consultants in designing God's plan. God's salvation, finished, perfect, and unchangeable, is kept for us by God himself.*
 - 4) J. Ramsey Michaels, *"Salvation," as elsewhere in 1 Peter (i.e., vv 9–10; 2:2) is essentially future. It is the final display of the "power of God," no longer simply to "protect" his people, but to vindicate them, once and for all, against their enemies, and usher them into their inheritance.*
- e. *Comments*
 - 1) Thomas Constable, *There is much misunderstanding about the Bible's teaching concerning the perseverance of the saints. It does not teach that Christians will inevitably continue to persevere in the faith, that is continue believing the truth, walking with the Lord, and doing good works. It does teach that God will persevere in His commitment to bring all who have trusted in Him to heaven.*
 - 2) Edmund Clowney, *Indeed, our final inheritance is not merely kept by God; it actually is the Lord himself. God said to Aaron, 'You will have no inheritance in their land, nor will you have any share among them; I am your share and your inheritance among the Israelites.' God claims his people as his inheritance and gives himself as their inheritance.*
 - 3) J. Ramsey Michaels, *It is instructive to compare Peter's perspective on redemptive history with that of Paul in Gal 3:23: "Before faith came, we were guarded under law, locked up until the faith that was to come should be revealed" . . . Paul sees "faith" in relation to "law," and consequently in relation to the past, as fulfillment. Peter sees "faith" in relation to "salvation" understood as future, and thus as faithfulness or endurance, the appropriate response to the ambiguities and dangers of the present age. To Paul, faith belongs to the "already," while to Peter it points to the "not yet." He will make this clearer in vv 6–9.*

B. Our salvation is joyous (6-9)

- 1. We experience joy in salvation despite various trials (6), ***In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,***
 - a. *In this you rejoice*
 - 1) Thomas Constable, *The antecedent of "this" may be "the last time" (v. 5). Peter's idea would then be that we will rejoice on that future day whereas now we experience various distressing trials.*
 - 2) Roger Raymer, *Peter encouraged his readers to put their knowledge into practice. Their response to the tremendous theological truths taught so far should be that they would greatly rejoice.*
 - 3) William Barclay, *They can stand anything because of what they are able to look forward to. At the end, there is for them the magnificent inheritance, life with God.*
 - b. *though now for a little while*
 - 1) David Walls, *Suffering here is brief in light of our inheritance that lasts for eternity. Regardless of how long our trials last, that length of time is nothing in light of eternity.*
 - 2) Bede (672-735), *He stresses the fact that this is only "for a little while," because once we have entered our eternal reward, the years we spent suffering here below will seem like no time at all.*
 - 3) William Barclay, *They can stand anything because of what they are able to look forward to. At the end, there is for them the magnificent inheritance, life with God.*

- c. *grieved by various trials*
 - 1) Eugene Nida's paraphrase, *don't be surprised at the painful testing you are experiencing*
 - 2) Roger Raymer, *Though trials may cause temporary grief, they cannot diminish that deep, abiding joy which is rooted in one's living hope in Christ Jesus.*
 - 3) Wayne Grudem, *Peter says therefore that Christians will experience grief only as it is necessary in the light of God's great and infinitely wise purposes for them.*
 - 4) Charles Swindoll, *Peter acknowledges that his readers have been "distressed by various trials" for some time. He doesn't try to downplay or dismiss the reality of their suffering, but he offers a reason [verse7] to "greatly rejoice" in spite of—not because of—the testing (1:6).*

- 2. Trials purify and prove the reality of our faith which brings praise, honor and glory to God (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.***
 - a. The genuineness of tested faith
 - 1) Thomas Constable, *God purifies our faith with trials by helping us realize the inadequacy of anything but trust in Him in these situations. He shows that our faith is genuine by demonstrating that our joy in trials rests solely on confidence in Him and His promises.*
 - 2) Roger Raymer, *These various trials—which seem to refer to persecution rather than life's normal problems—have two results: (a) they refine or purify one's faith—much as gold is refined by fire when its dross is removed, and (b) trials prove the reality of one's faith. Stress deepens and strengthens a Christian's faith and lets its reality be displayed . . . Even refined gold, though it lasts a long time, eventually perishes (cf. 1 Peter 1:18; cf. James 5:3). It will be valueless in the marketplace of eternity. But faith "purchases" an inheritance that can never perish.*
 - 3) Edmund Clowney, *If our faith is to endure, it must be purified and stress-tested. Like gold it must pass through the furnace (verse 7). Trials should not surprise us, or cause us to doubt God's faithfulness. Rather, we should actually be glad for them. God sends trials to strengthen our trust in him so that our faith will not fail. Our trials keep us trusting; they burn away our self-confidence and drive us to our Saviour.*
 - 4) Scot McKnight, *Whereas gold perishes when it is refined by fire, their faith will endure the fire of persecution, and will be proved genuine at the last day.*

 - b. The results of faith-testing
 - 1) Genuine faith tested by trials produces joy for the believer and praise, glory and honor for Jesus Christ.
 - 2) Edmund Clowney, *Our troubles last only for a little while; our hope in Christ is for ever . . . The genuineness of our faith shines from the fire to his praise.*
 - 3) It is believed that Christians will share glory with Christ.
 - a) 1 Peter 5:4, *And when the chief Shepherd appears, you will receive the unfading crown of glory.*
 - b) Revelation 4:10-11, *the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."*
 - c) Wayne Grudem, . . . *in this present age faith does not receive much outward or evident reward. Therefore it would appropriately receive a reward as an expression of God's approval at the day of final judgment.*
 - d) J. Ramsey Michaels, *Each term [praise, glory, honor] can be used either for that which human beings offer to God or for that which God confers on them. Because of the way in which God is understood in this epistle (and in the NT generally), the two alternatives are not to be set against each other but regarded as two sides of a single coin.*
 - e) Charles Swindoll, *Though we don't rejoice over the trial itself, we can rejoice over the result brought about by our God.*
 - f) Warren Wiersbe, *The trials of life test our faith to prove its sincerity. A faith that cannot be tested cannot be trusted. A person who abandons his/her faith when the going gets tough is only proving that he/she really had no faith at all.*

- c. The time when results will become clear
- 1) Roger Raymer, *Genuine faith is not only of ultimate value to its possessor, but it will also bring praise, glory, and honor to the One whose name Christians bear, when He will return (is revealed; cf. 5:1) to claim them as His own.*
 - 2) Thomas Constable, *The “revelation” . . . of Jesus Christ to Christians will take place at the Rapture, and His revelation to the world will take place at the Second Coming.*
 - 3) Wayne Grudem, *He [Peter] thus reminds Christians that God’s purposes in present grief may not be fully known in a week, in a year, or even in this lifetime. Indeed, some of God’s purposes will not even be known when believers die and go to be with the Lord. Some will only be discovered at the day of final judgment when the Lord reveals the secrets of all hearts and commends with special honour those who trusted him in hardship even though they could not see the reason for it: they trusted him simply because he was their God and they knew him to be worthy of trust.*

d. Comments

- 1) Scot McKnight, *These verses depict the heart of Peter: He began theologically with praising God for his great benefits of salvation, but then he pauses pastorally to show that the Christians in Asia Minor can be exceedingly glad about the final day of salvation even though they are presently enduring various kinds of trials. They can be glad because they will survive this trial and find themselves in the glorious situation of salvation.*
- 2) William Barclay, *Here is the recipe for endurance when life is hard and faith is difficult. We can stand up to things because of the greatness to which we can look forward, because every trial is another test to strengthen and to purify our faith, and because at the end of it Jesus Christ is waiting to say ‘Well done!’ to all his faithful servants.*
- 3) Charles Spurgeon, *Wherever faith is found, it is the sure mark of eternal election, the sign of a blessed condition, and the forecast of a heavenly destiny . . . If you have faith, you have infinitely more than he who has all the world and yet is destitute of faith.*

3. Love for Christ produces joy that comes by faith and not by sight (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,***

a. Faith is not based on sight.

- 1) J. Ramsey Michaels, *The notion that faith outweighs sight as a way of knowing and a basis for living is a fairly common NT theme . . .*
 - a) John 20:29, *Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”*
 - b) 2 Corinthians 4:18, *as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.*
 - c) 2 Corinthians 5:7, *for we walk by faith, not by sight.*
 - d) Hebrews 11:1, *Now faith is the assurance of things hoped for, the conviction of things not seen.*
- 2) Roger Raymer, *The apostle’s warm heart overflowed as he spoke of the love and belief in Christ of those who, unlike himself, did not see Jesus when He walked on earth.*
- 3) David Walls, *Most of Peter’s readers had no personal contact with Christ while he lived on earth. They were a generation removed from the time of his earthly ministry. This did not become an excuse. Instead, by accepting the testimony of those, like Peter, who had seen Christ, they entered into a personal relationship with Christ marked by love and belief.*
- 4) Edmund Clowney, *We did not see Jesus; we do not now see Jesus; but we shall see Jesus. Peter contrasts the past and the present with the future (1:8). The day is coming when Jesus will be revealed. In that day the goal of our faith will be realized. Our eyes will behold the One we have trusted and loved.*
- 5) J. Vernon McGee, *The Holy Spirit is the one who can make Him real to you and me. My friend, this is the secret of the Christian life. When we love Him, everything else falls into place. If you do not love Him, no course in the world is going to help you.*
- 6) Charles Spurgeon, *It is a mistake, a great mistake—as I think a moment’s reflection would show you—to conceive that contact with Jesus through the senses would produce faith. Mark the fact that out of the mass who did see Jesus and who did hear Him, few, very few believed. The crowd that gathered round the crucifixion, which might seem to be the most moving scene in the story, were not bettered by what they saw. As the multitude gazed, instead of tears they yielded laughter. Instead of penitence they exhibited blasphemy. There they gathered, thousands of them of all sorts, the highest and the lowest, the intelligent and the uneducated, and all alike they spat the venom of their hatred upon the Crucified One.*

- b. Joy is based on faith.
- 1) Edmund Clowney, *Through the witness of Peter and the other apostles we learn about what Jesus said and did. They bear witness through the Holy Spirit, and by the witness of the Spirit we are brought to know and love the living Lord . . . Not only do we have faith in Jesus and love for Jesus now; we also know already the joy that we will experience when we see him. Such is the faith and hope of those who know Jesus.*
 - 2) Wayne Grudem, *The Christians to whom he is writing have as their normal present experience continuing love for Jesus Christ, even though they have never seen him. This implies a personal daily relationship with the ascended Lord Jesus—through prayer and worship, and no doubt also through reflection on the written words of Scripture, through which he speaks . . . It is the joy of heaven before heaven, experienced now in fellowship with the unseen Christ.*
 - 3) David Walls, *Having trusted Christ with present salvation from sin, you can also trust him with future salvation from pain and suffering.*
- c. A description of joy
- 1) *inexpressible*
 - a) It means *too great for words.*
 - b) J. Ramsey Michaels, *The point of [inexpressible] in our passage is that whether present or future, the joy (and the revelation on which it is based) defies all human efforts at understanding or explanation.*
 - c) Charles Spurgeon, *He is indeed full of joy who has so much joy that he cannot tell anyone how much he has . . . You cannot explain to a person who has never tasted honey how sweet it is. Neither can you explain to a man who does not know the joy of the Lord how joyous a thing it is. He could not comprehend what your words meant; you would be talking to him in an altogether unknown tongue.*
 - 2) *filled with glory*
 - a) It means *to be wonderful, to be glorious as in the glory that surrounds God's presence.*
 - b) David Walls, *Biblical joy does not depend on circumstances. Joy is inseparably connected to love and trust. Even during pain, the fullness of joy comes from a deep sense of the presence of God in our lives.*
 - c) Charles Spurgeon, *The joys of this world have no true glory in them. Look at the worldly man who is most joyous and glad—what glory is there about him? Any so-called joy that comes through sin is just the opposite of glorious . . . but there is an elevating power about the Christian's joy: the joy of salvation, the joy of adoration, the joy of gratitude, the joy of love to God, the joy of being made like Christ, the joy of expecting His coming. All this is glorious joy, and it is "full of glory."*
 - 3) It is based on love.
 - a) J. Vernon McGee, *Loving Christ brings rejoicing to your heart. Are you a rejoicing Christian, my friend? You should be. You are a child of the King, and you have an inheritance coming to you some day. How wonderful it is to be His child!*
 - b) David Walls, *How could these Christians face their suffering? They chose to love Christ . . .*
 - c) The love noted at the beginning of verse 8 is *agape*, reverential love, not *phileo*, affectionate love, used by Peter in his response to Jesus' questions in John 21:15-17.
4. The fulfillment of faith is full salvation (9), ***obtaining the outcome of your faith, the salvation of your souls.***
- a. *obtaining*
 - 1) It means *to get for oneself, to receive, to experience.*
 - 2) Hebrews 10:36, *For you have need of endurance, so that when you have done the will of God you may receive what is promised.*
 - 3) Christians are experiencing but have not fully obtained what will surely come.
 - b. *the outcome of your faith*
 - 1) It means *the end or goal toward which a movement is being directed.*
 - 2) There is a goal pursued by Christians based on faith, evidenced by love and joy.
 - c. The outcome or purpose is completed salvation.
 - 1) Romans 6:22, *But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.*
 - 2) The purpose is *salvation of your souls.*
 - a) *Soul is the seat and center of life that transcends the earthly.*
 - b) James 1:21, *Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.*
 - c) Mark 8:36, *For what does it profit a man to gain the whole world and forfeit his soul?*

- 3) Roger Raymer, *For those who love and believe in Jesus Christ, salvation is past* (“He has given us new birth,” v. 3), *present* (“through faith are shielded by God’s power,” v. 5), and *future* (it is their “inheritance,” v. 4, which will “be revealed in the last time,” v. 5, and is “the goal of your faith,” v. 9).
- 4) Charles Swindoll, *The final reason we can rejoice in suffering is because the salvation of our souls is guaranteed. God has the power to save us physically through trials; but even when our bodies eventually succumb to death, our souls are faithfully delivered, just as promised.*
- 5) David Walls, *Not only our joy but also the assurance of salvation is not contingent upon our circumstances. We are marching, even though in pain, toward the final goal of our faith—our place in eternity and in heaven. One day believers will enjoy salvation to the full in the presence of Jesus Christ. Pain and suffering will be no more.*
- 6) Edmund Clowney, *Christians live in a future that is already present, not just in imagination or expectation, but in realization: the reality of Christ’s presence in the Spirit.*

5. Comments on 1 Peter 1:6-9

- a. J. Ramsey Michaels, *Without using any future verbs, Peter draws a sharp contrast in vv 6–9 between the present and the future. Christians are suffering now, but soon they will rejoice. They are embattled now (“guarded by the power of God,” v 5), but soon they will be victorious. Their faith is being tested now, but soon it will prove itself purer and more precious than gold. Whether they live through their trials or not, the final outcome of their faith will be salvation, with the “praise, honor, and glory” from God (v 7) that salvation brings. Although they cannot yet see Jesus, whom they love, they soon will see him revealed in all his glory.*
- b. Charles Swindoll, *Can we really rejoice in the midst of suffering? Peter answers this with a resounding “Yes!” But we do not rejoice because suffering is great. We don’t rejoice because we’re out of touch with reality, but because we have a living hope, a permanent inheritance, a divine protection, a developing faith, an unseen Savior, and a guaranteed deliverance.*

C. Our salvation has witnesses (10-12)

1. Prophets sought to know about Messiah who brings salvation (10-11)

- a. They were seeking to know about the salvation available through Christ (10), ***Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully,***
 - 1) *Concerning this salvation . . . searched and inquired carefully*
 - a) *This salvation* is a continuation of verse 9.
 - b) J. Ramsey Michaels, *The curiosity of ‘prophets’ (v. 10) and ‘angels’ (v 12) underscores the mystery of the divine plan: God in his sovereignty has long kept secret the salvation soon to be revealed to his chosen ones.*
 - 1] Ephesians 3:4-6, *When you read this, you can perceive my insight into the mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.*
 - 2] Matthew 13:17, *For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.*
 - c) Prophets actively sought to understand this salvation of grace.
 - d) Robertson Nicoll, *The prophets were concerned with the Messianic salvation and searched their own writings and those of their predecessors for definite information about it.*
 - e) Edmund Clowney, *The least disciple of Christ is in a better position to understand Old Testament revelation than the greatest prophet before Christ came. Note, Matthew 11:11, Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.*
 - f) Scot McKnight, *To emphasize the diligence and intensity of the ancient prophets, Peter uses two terms, “searched intently and with the greatest care . . . Their passion, whether they knew the exact longing of their hearts or not, was the grace that the Asian Christians found in Christ.*
- 2) *the grace that was to be yours*
 - a) Romans 5:2, *Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.*
 - b) Thomas Constable, *He seems to have been referring to the grace God promised to bestow on believers generally, including Gentile salvation, about which he had been speaking in verses 3–9.*

- b. The purposes of their search (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.*
- 1) Who is the person?
 - a) He is Jesus who is the Christ.
 - 1] John 1:14, *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
 - 2] Hebrews 1:1-3, *Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,*
 - b) Edmund Clowney, *The Spirit of Christ within them refers to the Holy Spirit but with a title which suggests that predicting the coming Messiah . . . was the primary focus of his activity in the Old Testament prophets . . .*
 - 2) When is time?
 - a) The incarnation through the death and resurrection of Jesus the Christ, Galatians 4:4-5, *But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.*
 - b) Thomas Constable, *The prophets . . . were people through whom God spoke (2 Pet. 1:21). At times they knew that they did not fully comprehend what they were communicating. At other times they probably thought they understood but did not completely realize the full significance of what they communicated (cf. Dan. 9; 12:5-13; Hab. 2:1-4). They did not know the time when Messianic prophecies would be fulfilled.*
 - c) Charles Swindoll, *The Old Testament prophets may have expected an immediate leap from the sufferings of the cross to the glories of the crown. But between these epochal events we experience the "in-between" events, in which suffering and hope, pain and glory, all mingle.*
 - 3) How will He experience suffering and glory?
 - a) Luke 24:25-26, *And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?"*
 - b) Acts 3:18, *But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled.*
 - c) H. D. M. Spence, *The doctrine of a suffering Messiah was a stumbling-block to the Jews. The apostles could not understand it till after the Saviour's resurrection; Peter himself had recoiled from it with horror, and had been rebuked by the Lord (Matt. 16:22, 23);*
 - d) Thomas Constable, *Salvation is the major concept that Peter was discussing. He wanted his readers to remember that it included suffering as well as glory. The Old Testament prophets had predicted that Messiah would experience both suffering and glory . . . However, they did not understand how His suffering and glory would fit together. It is possible to understand that mystery only after Jesus' earthly ministry . . . Many Christians do not realize that God intended our experience to include both suffering and glory.*
 - e) David Walls, *Our suffering is not a sign that Christ has betrayed us, or that he is no longer concerned about us, or that he has abdicated his throne. Our suffering is a sign of our fellowship with the resurrected Lord, who first suffered for us. Suffering, in some respects, becomes a sign of the glory that is to follow in our lives when we enter the presence of Christ in heaven.*
 - f) J. Vernon McGee, *You and I are in the unique position of living in that interval of time between the suffering of Christ, which is in the past, and the glory of Christ, which is yet in the future.*
 - g) Scot McKnight, *. . . our lack of suffering is, in part, due to a lack of nerve on the part of the church to challenge our contemporary world with the message of the cross and to live according to the teachings of Jesus with uncompromising rigor.*

- 4) The working of the Holy Spirit.
 - a) Roger Raymer, *In 1 Peter 1:10–12 the apostle gave a practical illustration of the doctrine of the inspiration of Scripture he clearly stated in 2 Peter 1:20–21. The prophets did not fully understand all that the Holy Spirit had authored through them.*
 - b) Thomas Constable, *The title “Spirit of Christ” occurs elsewhere in the New Testament only in Romans 8:9. In both places it probably signifies not only that the Spirit came from Christ but also that He witnesses to Christ as His representative (cf. John 15:16–17).*

2. The prophets knew that the fulfillment was not for them (12a), ***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,***
 - a. David Walls, *Old Testament prophets did not understand the timing or calendar of dates surrounding the incarnation of Jesus Christ. They did understand that their words would have a dramatic impact on future generations. The prophets realized that what they wrote was not for themselves, but for those who would live later and who would hear the gospel and follow Christ (see also Heb. 11:32, 36–39).*
 - b. Thomas Constable, *The prophets did understand, however, that God would not fulfill all of their inspired revelations in their own days but in the future. God had fulfilled the prophecies about Messiah’s sufferings in Peter’s day, but He had not fulfilled the prophecies of Messiah’s glorification yet.*
 - c. J. Ramsey Michaels, *The very revelation which God gave them set boundaries to the prophets’ ministry: the glorious events and the grace of which they spoke were for a much later time . . . What is distinctive in our passage is the explicit assertion that the prophets themselves knew by revelation that their prophecies were for a later time.*
 - d. Roger Raymer, *Peter gave further encouragement (1:12), stating that the prophets understood they were not writing for themselves but for those who would live later, those who would hear the gospel proclaimed by the Holy Spirit (cf. “the Spirit of Christ,” v. 11), and consequently follow Christ.*
 - e. Wayne Grudem on *the Holy Spirit sent from heaven: This last phrase refers to the sending of the Holy Spirit from heaven in new power and fullness at Pentecost (cf. Luke 24:49; Acts 1:8; 2:33).*
 - f. J. Ramsey Michaels, *The description of the Holy Spirit as “sent from heaven” serves to characterize the gospel message as a heavenly message, and so provides an appropriate setting for the reference to angels that immediately follows.*
 - g. Charles Spurgeon, *Surely that which prophets thought it worth their while to study by night and by day, though they knew that they should never see it, ought to be thought worthy of the devout attention of those immediately concerned in it.*

3. Angels long to know about our salvation (12b), ***things into which angels long to look.***
 - a. J. Ramsey Michaels, *The very fact that angels know so much enhances the sense of wonder at the things they do not know.*
 - b. David Walls, *Even the angels were looking intently to see if they could get a glimpse of the grace of God at work.*
 - c. Roger Raymer, *The reality of the Christian’s living hope was held in awe and wonder by the angelic hosts of heaven.*
 - d. Edmund Clowney, *The very angels of heaven peer into the mysteries of salvation that are revealed by the Spirit to those who are redeemed by Jesus Christ. The verb Peter uses well describes the action of straining to see: angels peering, as it were, over the battlements of heaven to behold what God has done in Jesus Christ.*
 - e. Scot McKnight, *The angels are brought in here, not to invite us to speculate about their activities, but to press on our minds the privileges of salvation; neither the prophets nor the angels experience what the church assumes and enjoys.*
 - f. Charles Spurgeon, *Angels wonder as they see how, through the substitution of Jesus Christ, God can be sternly just and yet abundantly gracious.*
 - g. Charles Swindoll, *If angels marvel at the hope we have in Christ, shouldn’t we?*

CONCLUSION

- Scot McKnight, *In sum, the new birth gives rise to a living hope that is defined as an inheritance that is guarded by faith in that final salvation.*
- Thomas Constable, *It does not matter if we look forward, around us, or backward. We find grounds for rejoicing wherever we look even as we suffer.*
- Edmund Clowney, *The cosmic sweep of God’s redemption is all centered in Christ, whom we know and love.*