



1 PETER

1 Peter 1:1- Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Peter does not introduce himself by emphasizing personal closeness to Jesus, his experiences walking with Him, or his unique status among the disciples. Instead, he simply calls himself “an apostle of Jesus Christ.”

The Greek word for apostle, *apostolos*, means *one who is sent*, a commissioned messenger. Peter identifies himself by his calling and assignment—not by his past failures or even his personal relationship with Jesus.

This is significant because Peter was sent by the resurrected Jesus even after denying Him three times. Jesus not only restored Peter—He *reinstated and advanced him*, entrusting him with the gospel and the care of His people (John 21:15–17). Peter’s introduction highlights God’s grace in giving purpose and authority even to the imperfect.

Peter writes this letter to Jewish believers of the Dispersion, those scattered across regions such as Pontus, Galatia, Cappadocia, Asia, and Bithynia. These believers were displaced because of persecution and were living as pilgrims and foreigners in lands not their own.

The overarching theme of Peter’s letter unfolds from this audience: *How to endure persecution, remain anchored in identity, and depend on God’s grace in the midst of suffering.*

Peter writes not to break them, but to bolster them, reminding them who they are, what Christ has done, and how grace sustains them even in hostile environments.

1 Peter 1:2- elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Peter ties the believer’s identity as elect directly to the foreknowledge of God. The Greek word for foreknowledge, *prognōsis*, means *to know beforehand or to pre-arrange*. This concept is connected to predestination, which appears four times in the New Testament—twice in Ephesians and twice in Romans. Peter is not teaching that God randomly selects some people for

salvation and rejects others. Rather, God chose beforehand that all who would receive Christ would become His elect. Election is based on God's foreknowledge of who would respond to Jesus, not on natural lineage or ancestry. This is why Peter emphasizes that election is not rooted in bloodline but in belonging to Christ, a truth Paul explains more deeply in Romans 9.

Scripture teaches that without the shedding of blood there is no remission of sins (Heb. 9:22). When a person receives Jesus as Lord, the Spirit sets them apart, cleanses them, and births them into new life because of what Christ accomplished through His blood. This sanctification leads us into obedience to Jesus and full participation in the New Covenant symbolized by the sprinkling of His blood.

Do you want more grace and peace your life? The key is knowledge (Hos. 4:6).

According to 2 Peter 1:2, grace and peace multiply in our lives through the **knowledge** of God and of Jesus Christ. The more we grow in revelation of who He is, the more grace and peace flourish within us.

1 Peter 1:3- *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,*

Peter bursts into praise as he reflects on what God has done for us in Christ. He reminds believers that it is according to God's abundant mercy, not judgment, that we have been "begotten again"—born into a new life. Mercy is God not giving us the punishment we deserved, and instead pouring out His goodness, forgiveness, and restoration.

Because of this new birth, every believer possesses a living hope. Hope, in Scripture, is not wishful thinking; it is confident expectation rooted in the finished work of Jesus. A believer is never without hope because their hope is tied to the resurrection. The empty tomb proves that death, darkness, sin, and defeat do not have the final word over our lives.

There can be no resurrection without a crucifixion. Jesus' sacrifice made possible the new life we now enjoy (Rom 6:4). His resurrection is the guarantee that what God began in us will be completed.

Do you know that it is possible to be born again and Christ not profit us or it's as if He died for nothing if we do not understand the resurrection and all that Jesus purchased for the believer at the cross?

1 Peter 1:4- *to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,*

Because of the resurrection, every believer has obtained an **inheritance** (Eph. 1:11; Col. 1:12). This inheritance is not fragile, temporary, or earthly. Peter describes it as *incorruptible*—meaning it cannot decay.

Peter's statement also reminds us that although we are fully saved in our born-again spirit, we have not yet experienced the complete manifestation of redemption. One-third of our salvation; our spirit—is finished, perfected, and sealed. However, the fullness of redemption will be experienced when we go home to be with the Lord and receive our glorified bodies.

It is important to remember that Peter is writing to believers who are enduring intense persecution for their faith. These Christians were suffering loss, rejection, and pressure because of their allegiance to Jesus. Peter comforts them by lifting their eyes to what is eternally theirs.

This reminder is just as vital for us today. In seasons of difficulty or opposition, we look beyond the temporary and anchor our hearts in the eternal promises God has secured for us (2 Cor. 4:16). What trials are you facing today? Are you struggling in your finances or marriage? It is important to fix our eyes on the eternal and not the temporal.

1 Peter 1:5- *who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

Peter now explains how believers remain secure: we are *kept by the power of God*. Salvation is not dependent on flawless behavior; it is rooted in believing, not performing. The inheritance Peter described in the previous verse is incorruptible and undefiled, meaning it does not waver, diminish, or change. In the same way, those who belong to Christ are held securely.

Paul speaks this truth in Ephesians 1:13, where he says believers are sealed by the Holy Spirit. The word “sealed” in Greek carries the idea of a secured package; tightly wrapped, officially marked, and protected from tampering. It conveys ownership and security. Nothing external can break the Spirit’s seal or damage the inheritance God has reserved.

Peter’s readers, who were suffering for their faith, needed this assurance. Their circumstances were unstable, but their salvation was not. This truth strengthens us as well: no trial, persecution, or pressure can undo what God has secured.

1 Peter 1:6- *In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,*

Peter acknowledges something profound: believers can greatly rejoice even while walking through deep pressure and grief. How is this possible? Joy is something we **have**—a fruit of the Spirit (Gal. 5:22). Rejoicing is something we **do**—an act of faith and focus (Phil. 4:4). When our attention is fixed on the *living hope* we possess, joy becomes a natural byproduct, even in hardship.

James teaches a similar truth. In James 1:2–3, he tells believers to *count it all joy* when they fall into various trials—not because the trials feel good, but because they produce patience and maturity. Trials do not develop our spirit (which is already complete), but they do develop our endurance.

It's important to remember that James was also writing to believers who were scattered, much like Peter's audience. But like seed that is scattered, the scattering does not destroy; it spreads, multiplies, and produces fruit in new places. What seems like disruption becomes distribution. What looks like setback becomes setup.

Peter assures these persecuted believers that their trials are "*for a little while.*" Their suffering is real, but only temporary.

1 Peter 1:7- *that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ*

Peter explains *why* believers can rejoice in trials: because trials reveal the genuineness of faith. But it is crucial to understand *who* is doing the testing. God does **not** test us with trials, temptations, or evil. Scripture is clear that God tempts no one (James 1:13). The enemy is the one who brings pressure, trials, and temptations in an attempt to shake the believer.

However, even though the enemy brings the trial, God uses that same situation to demonstrate the true quality of our faith. Just as fire reveals the purity of gold, opposition reveals whether faith is rooted in feelings or in the unshakable truth of God's Word.

Paul echoes this reality in 2 Corinthians 13:5 when he instructs believers to "*examine yourselves, whether you are in the faith.*" Trials give us that opportunity. They do not come from God, but they expose whether faith is genuine.

1 Peter 1:8- *whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,*

Peter highlights a remarkable truth about the Christian life: believers love Jesus and rejoice in Him even though they have never physically seen Him. The world says *seeing is believing*, but in the kingdom of God, **believing is seeing**. Faith opens the eyes of the heart, allowing us to perceive spiritual realities that natural sight cannot grasp.

We may not see Jesus with physical eyes now, but we *see* Him through the **living hope** we possess. Faith gives vision. Paul echoes this in Philippians 4:8 when he urges believers to fix their minds on what is true, noble, pure, lovely, and of good report. Seeing Christ happens through focusing on the truth of who He is and what He has accomplished.

Scripture often describes Jesus "looking up to heaven," such as in John 17:1. He was not simply gazing at the sky; He was directing His inner attention toward His Father, staying conscious of His union with Him. Hebrews 12:2 tells us that Jesus endured the cross by keeping His focus on "the joy that was set before Him." His spiritual sight governed His earthly walk.

This joy is so deep and supernatural that human language cannot fully express it. It is the joy of union, the joy of salvation, the joy of knowing Him.

1 Peter 1:9- receiving the end of your faith—the salvation of your souls.

Peter reminds believers that the goal, or *end result*, of their faith is the salvation of their souls.

The soul; our mind, will, and emotions is the area still being transformed. This is why Paul commands believers to “*be transformed by the renewing of your mind*” (Rom. 12:2). Victory in this life is directly connected to aligning the soul with the realities already present in the spirit.

The soulish realm is where the believer experiences conflict and growth. The battle is not in the spirit, which is already righteous and complete in Christ (2 Cor. 5:17). The battle is in the **mind**, which must be continually renewed to truth. When the mind aligns with the spirit, the believer experiences the fullness of what Christ has already accomplished. Peter is reminding his persecuted audience and us that as faith continues, the transformation of the soul continues, leading to greater endurance, joy, stability, and victory in daily life.

1 Peter 1:10- *Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,*

Peter shows that the message he preached was not new or disconnected from the Old Testament. The prophets longed to understand the salvation that has now been revealed in Christ (Col 1:27). They “*inquired and searched carefully*,” meaning they studied, sought, and prayed to understand the fullness of what God had promised. Scripture says the gospel was “*preached to Abraham beforehand*” (Gal. 3:8).

Peter also highlights something profound: grace comes to you. Grace is not something we work for; it is something God brings to us. Grace originates from God, not from human effort (Gal 2:16). And grace is not merely a concept—it is a Person. Jesus Christ is the embodiment of grace, and when He came into the world, grace came with Him (John 1:14, 17).

1 Peter 1:11- *searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.*

Peter explains that the Old Testament prophets were not only aware of the coming Messiah—they were actively searching, inquiring, and seeking revelation about *when* He would come and *what* His work would look like. They were carried along and inspired by “the Spirit of Christ,” who testified beforehand of two major themes: the sufferings of Christ **and** the glories that would follow. The cross and the resurrection were not surprises; they were foretold by the Spirit long before Jesus appeared in Bethlehem.

Peter’s statement reveals something important about how the Holy Spirit operated in the Old Testament. The Spirit did not dwell permanently within Old Covenant believers. Instead, He came upon individuals for specific assignments; prophecy, leadership, strength, craftsmanship, or divine empowerment for a moment or season.

But He did not remain permanently in them. This contrasts with the New Testament reality. Jesus said the Holy Spirit would be in believers forever (John 14:16). In the New Covenant, the Spirit does not come and go; He indwells us permanently because we have been made righteous through Christ.

1 Peter 1:12- *To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.*

Peter explains that the Old Testament prophets eventually came to understand that the revelations they received were not for their own time but for us, the church. They were ministering truths about Christ that they themselves would never fully experience.

What they saw in shadow, we now experience in substance.

Central to this mystery is Christ in us, the hope of glory (Col. 1:27). God was *with* Moses, with David, and with the prophets, but they never could have imagined the reality of Christ actually dwelling *in* believers. This was hidden throughout the ages and is now revealed. The Greek word for “revealed,” *apokaluptō*, means *to uncover, to unveil, or to lay open what was previously concealed*. The veil has been removed, and the fullness of God’s plan has been made known through Christ.

Peter emphasizes that the gospel they received was preached “by the Holy Spirit sent from heaven.” This shows that the same Spirit who spoke through the prophets now empowers the proclamation of the gospel (Acts 1:8).

Peter adds one more striking detail: these are “*things which angels desire to look into.*” Even angels who stand in God’s presence are filled with awe as they observe the unfolding of redemption and the reality of Christ living inside believers. What we experience is something heaven itself marvels at.

1 Peter 1:13- *Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;*

“*Gird up the loins of your mind,*” is referring to imagery of gathering up loose garments so a person can run freely. In other words, believers must be aggressive and intentional with their thought life. Not every thought that enters the mind originates from the mind. The enemy, the world, and even unrenewed habits can send thoughts that oppose the truth of Christ. This is why Paul commands believers to “*take every thought captive to the obedience of Christ*” (2 Corinthians 10:5). Victory begins in the mind.

Peter also tells believers to “be sober,” meaning to stay spiritually alert, stable, and clear-minded. A distracted or undisciplined mind cannot walk in the fullness of grace. He then instructs them to rest their hope fully on the grace that is theirs in Christ. Hope is not placed partially on God and partially on circumstances — it is placed entirely on the grace given through Jesus.

Whenever we remain in grace, the byproduct is peace, because grace leads us into rest. This is why Paul opens nearly all his letters with the phrase “*grace and peace*.” According to Scripture, grace and peace are multiplied through the knowledge of God (2 Peter 1:2). The more revelation we have of who Christ is and what He has done, the more our hearts remain anchored in peace. Isaiah 26:3 affirms this truth by declaring that God keeps us in perfect peace when our minds are stayed on Him.

1 Peter 1:14- *as obedient children, not conforming yourselves to the former lusts, as in your ignorance;*

Peter reminds believers of their new identity by calling them obedient children. Before we were born again, Scripture says we were children of the devil, controlled by the prince of this world, without God and without hope (Ephesians 2). We lived according to the desires of the flesh because we were separated from the life of God.

The word conforming comes from the Greek *suscheinatizō*, which means *to fashion alike, to pattern yourself after, or to take on the shape of something*. Peter is warning believers not to reshape themselves according to who they used to be. The “former lusts” belong to the old man, the person we were before Christ.

No matter how much a person tries to improve, discipline, or “dress up” the old man, he can never be made acceptable to God. The old man is not something to be rehabilitated; he was crucified with Christ (Rom. 6:6). God’s solution to the old nature was not modification but execution. Therefore, the believer is not called to decorate or polish the old life but to put it off entirely and walk in the new identity created in righteousness and true holiness (Ephesians 4:22–24).

Are there areas of your life that you have not substituted for your new identity? Are you walking in offense and hatred towards others? Its time to put off the old man and put on the new man (Eph 4:23-24).

To “conform” to former desires would be to step back into a mold we have already been delivered from. Peter is calling his readers to refuse that mold and to be shaped instead by the life and nature of God within them.

Now that we are born again, Peter commands us not to conform to our former lusts — the patterns, impulses, and desires that once ruled us. It is entirely possible for a believer to live like a Gentile, someone darkened in understanding and alienated from the life of God (Ephesians 4:17–18) if they do not renew their mind.

Instead of conforming to the world, believers are called to imitate their Father. Paul echoes this when he says, “*Be imitators of God as dear children*” (Eph. 5:1). Children naturally copy their parents. In the same way, believers reflect God by walking in His nature, His character, and His love, not by slipping back into old lifestyles that belonged to ignorance.

1 Peter 1:15- *but as He who called you is holy, you also be holy in all your conduct,*

Peter reminds believers that the God who called them is holy, and because we belong to Him, our lives should reflect that holiness. When we believed in Jesus, we were immediately called, justified, and glorified (Romans 8:30). Holiness is not something we strive for in order to earn relationship with God; rather, relationship with God produces holiness.

Holiness is the outward expression of our inward nature. God is not commanding us to become something we are not; He is calling us to live from who we already are. The new creation has been made in true righteousness and holiness (Eph. 4:24). Therefore, holiness in conduct flows from identity in Christ, not legalistic effort.

1 Peter 1:16- *because it is written, “Be holy, for I am holy.”*

This is a quotation taken from Leviticus 11:44.

1 Peter 1:17- *And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear;*

This verse is not teaching that God judges people based on their works in order to accept them. Scripture is clear that salvation is never earned or maintained by human effort. We are saved “not according to our works” (2 Tim. 1:9), and acceptance with God rests entirely on what Jesus has done.

When Peter speaks of God judging each one according to their works, he is not referring to salvation but to evaluation. Believers will never be judged for sin, for Jesus has already borne that judgment, but our lives will be evaluated for faithfulness, stewardship, and obedience to what we have received.

Works are not the root of salvation but the fruit of it. We do not earn righteousness, but it naturally flows from a life that has been made righteous in Christ. In other words, works do not produce salvation, but salvation produces works, and God evaluates them not to determine whether we belong to Him, but to reward what was done in faith.

1 Peter 1:18- *knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,*

The word *redeem* in Greek is *lutroō* and means to release upon payment or to liberate by paying a ransom. It carries the picture of someone being held captive whether in slavery, bondage, or imprisonment and a price being paid to secure their freedom. Imagine a slave standing on an auction block, owned, powerless, and unable to change their condition. Then a benefactor steps forward, pays the full ransom price, and purchases the slave not to own them, but to set them free.

The chains fall off, and the former slave walks away no longer belonging to their old master. This is what Christ did for us. Sin was the master that once held us (Rm 6:14), and we had no ability to free ourselves. But Jesus paid the ransom with His own blood, and the moment that payment was made, we were released, liberated, and transferred into a completely new life.

Peter reminds believers of the price of their redemption. They were not bought back with corruptible or earthly things such as silver or gold. No amount of human wealth or religious tradition could free them from the empty, aimless way of life they inherited before Christ.

Scripture teaches that we now have redemption through His blood, the forgiveness of sins (Eph. 1:7; Col. 1:14). The traditions of their fathers could not save them, and the efforts of the flesh could not transform them.

1 Peter 1:19- *but with the precious blood of Christ, as of a lamb without blemish and without spot.*

Under the Old Testament system, the people brought a spotless lamb to the priest, and its blood would cover their sins for a time. But that blood could never remove sin; it only provided temporary atonement. Through Jesus' sacrifice, our sins are not merely covered but entirely destroyed and removed from God's remembrance.

God remembers your sins no more (Heb 10:17) so why should you? Many believers are allowing their past to punish their future because they cannot move on from a mistake they made years ago.

1 Peter 1:20- *He indeed was foreordained before the foundation of the world, but was manifest in these last times for you*

This verse reveals that Jesus existed well before He was born in the natural in Bethlehem. The word manifest means to visible. Jesus was God in skin (1 Tim 3:16).

Jesus was 100% God and 100% Man but He functioned as a Man while in His earthly ministry. This is key to doing the same works if not greater (Jn 14:12) because if Jesus only functioned as God, then we can only observe and spectate, but the moment I see He functioned as a man now I can participate.

1 Peter 1:21- *who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*

When Jesus was training the disciples how to speak to the mountain the key was to have faith in God (Mark 11:22). Many times, we are confessing without connecting and we are frustrated because we have not seen results.

It is impossible to have faith in God and in our own works. We should not have faith in healing, but the healer. We should not have faith in things, only the person of Jesus.

1 Peter 1:22- *Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,*

Peter explains that believers have *purified* their souls by responding to the truth of the gospel through the work of the Holy Spirit. The word “purified” in Greek is *hagnizō*, which means to cleanse or make clean.

Scripture reveals that the only true cleansing available to humanity comes through the blood of Jesus, for He “washed us from our sins in His own blood” (Rev. 1:5).

1 Peter 1:23- *having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,*

Jesus said we must be born again (Jn 3:3) because when we were born into this world we were born with a sin nature. The moment we made Jesus our Lord we were born of incorruptible seed and sealed in Him.

Our salvation does not shift based off performance.

1 Peter 1:24- *because “All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away,*

This is a quotation taken from Isaiah 40:6-8.

1 Peter 1:25- *But the word of the Lord endures forever. ”Now this is the word which by the gospel was preached to you.*

The word of God is alive and active and does not perish. The word gospel means good news and the good news is that our salvation is secure in Christ!