

First Peter 1:5-9

1:4 incorruptible, undefiled and unfading is αφθαρτον, αμιαντον and αμαραντον in the Greek (or, aftharton, amianton and amaranton). You can notice the similarity of their sound in the Greek and how these terms could poetically roll off the speakers tongue.

1:5 – “who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time.”

1:5 - [3588](#) τους the ones [1722](#) εν by [1411](#) δυνάμει power [2316](#) θεού of God [5432](#) φρούρουμενους being guarded [1223](#) διά through [4102](#) πίστεως belief, [1519](#) εις for [4991](#) σωτηρίαν deliverance [2092](#) ετοιμην prepared [601](#) αποκαλυφθῆναι to be uncovered [1722](#) εν in [2540](#) καιρώ time [2078](#) εσχάτω the last.

In 1:4 the word translated “kept”

referring to the inheritance that is “kept in heaven for you” is **tereo** (τηρεω) means “to watch, to guard, to reserve, to protect, to rescue, to set aside.” The Greek word **tereo** is perfect passive (τετηρημενην) which indicates this inheritance is already in existence and is being carefully preserved for the believer who are themselves “shielded” (a different word, **phroupoumenous**, the present passive of **phroureo**) in 1:5. **Phroureo** (φρουρεω) translated “shielded” is a military term that means “to guard, to watch over” by a soldier inside a secure military camp. “Shielded” is in the passive tense which means the guarding is done to the believer, not by the believer.

Phroureo, “shielded” or, better “guarded” is used to refer:

- To keeping something from being stolen (as when Canaan protected their treasure from Israel)
- To keeping something from escaping (as when Paul tried to escape Damascus)

“Shielded” only translates half the meaning

“God’s power” is the perimeter protection of this military camp that surrounds the believer. In the ancient world it was common to have alignments with political or military powers that could provide protection. The Roman Empire itself provided this kind of “shielding” or protection to its people which was the enforced pax Romana (“Roman Peace”) that forced people to cooperate.

Faith - This “shield” of defense is experienced by the believer “through faith.” The inheritance is reserved for them in heaven and they are surrounded with military protection on earth. Their faith gave them access to this salvation package and their growing faith is what gives them understanding and confidence in these spiritual truths. This faith is a reference to your personal faith which is how Peter uses the word “faith” (**pistis**) in this book:

- 1:7 –
- 1:9 –
- 1:21 –
- 5:9 –
- 2 Peter 1:1 –
- 2 Peter 1:5 –

This “guarding” of the inheritance and the “shielding” of the believer is in place and holding “until the coming of salvation” which is phase three of salvation or glorification.

“Last time” is the time of the closing of this age that began with the coming of Jesus, continues through the church age until Jesus returns to bring deliverance/rewards to believers and judgment/punishment to the wicked. Peter’s focus is not on the judgment of unbelievers but on:

- Deliverance of believers
- Glorification of believers
- Rewarding of believers

We are being “shielded” in hostile enemy territory and moved towards the freedom and peace of our homeland.

This salvation is shielded and the inheritance is guarded until the Last Time.
The believer is secure eternally in their salvation.

This “salvation” is “ready.” The Greek word translated “ready” (or, “prepared”) is the same Greek word used in Matthew 22:8, “Then he said to his servants, ‘The wedding banquet is ready,...’” The Lord has accomplished salvation and it is ready. Although the early church (and, the NT) understood salvation in the past tense (“I was saved”) and in the present tense (“I am being saved”), the most frequent focus and verb tense was “I will be saved!”

1:6 – “In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.”

<p>1:6 - 1722 εν in 3739 ω which 21 αγαλλιιάσθε you exult 3641 ολίγονα little 737 άρτι just now, 1487 ει if 1163-1510.2.3 δέον εστί is necessary, 3076 λυπηθέντες being fretted 1722 εν by 4164 ποικίλοις various 3986 πειρασμοίς tests,</p>

The readers are reminded that they are rejoicing because of what has been presented in verses 1:3-5.

The pronoun “ω” translated “**this**” (or, “which”) is either masculine or neuter and does not refer to the feminine word “salvation,” but instead to the whole of the future hope or the “living hope.” (1:3-5). So, not Peter contrasts the great future hope of 1:3-5 with terrible present testing of 1:6-7.

“**Rejoice**” is not a secular word, but always refers to spiritual joy because of the Lord’s work (Luke 1:46-47, Acts 16:34 and 1 Peter 4:13). Here “rejoice” is in the present tense which means, “in this you are continually rejoicing” in spite of the difficult circumstances.

“**Little**” and “**Now**” are contrasting the blessed eternal condition. It is translated “now for a little while” which is the case when the life experience is compared to eternity.

“**Suffer**” or “Suffer grief” or “being fretted” is from the Greek verb *lupeo* which always refers to the emotion of the suffering/grief:

- Matt. 14:9 – “The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted.”
- Matt. 17:23 – “They will kill him, and on the third day he will be raised to life.” And the disciples were filled with grief.”
- Matt. 18:31 – “When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.”
- 1 Thes. 4:13 – “We do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.”

In verse 1:6 Peter uses the exact same phrase “all kinds of trials” and also contrasts it with joy like James does in **James 1:2**. Likewise, **Romans 5:3** follows the similar flow of this common NT theme.

- James 1:2 – “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.”

- Romans 5:3-5 – “Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.”

“**may have**” from ει “if” δεον εστιν “is necessary” means suffering is not normal and may be the current condition, but may not be the universal condition of all believers or the continual condition of these believers.

“Temptations” is from *peirasmos* and can refer to “trials”, “testings”, “temptations.”
All of these test the character.

These trials/tests are not identified nor is their source mentioned. These trials/tests come because of a believer’s commitment to the Word, Jesus and the plan of God. The trials could be

- social and economic trouble
- physical persecution
- personal rivalries (as in James 1:2 and described in the first 2 chapter of James)
- struggles of Christian service (2 Cor. 11:23-29)
- Probably NOT referring to sickness or illness since there is a different word used for that

1:7 – “These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed.”

1:7 - [2443](#) *ίνα* that [3588](#) *το* the [1383](#) *δοκίμιον* proving
[1473](#) *υμών* of yours [3588](#) *της* of the [4102](#) *πίστεως* belief
[4183](#) *πολύ* much [5093](#) *τιμιώτερον* more esteemed than
[5553](#) *χρυσίου* gold [3588](#) *του* that [622](#) *απολλυμένου* perishes
[1223](#) *διά* through [4442](#) *πυρός* fire [1161](#) *δε* even
[1381](#) *δοκιμαζόμενον* being tried [2147](#) *ευρεθή* should be found
[1519](#) *εις* in [1868](#) *έπαινον* high praise [2532](#) *και* and
[1391](#) *δόξαν* glory [2532](#) *και* and [5092](#) *τιμήν* honor
[1722](#) *εν* in [602](#) *αποκαλύψει* revelation
 ----- *Ιησού* of Jesus [5547](#) *χριστού* Christ.

1:8 – “Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,”

1:8 - [3739](#) *ον* whom [3756](#) *ουκ* not [1492](#) *ειδότες* having seen
[25](#) *αγαπάτε* you love [1519](#) *εις* in [3739](#) *ον* whom
[737](#) *άρτι* now [3361](#) *μη* not [3708](#) *ορώντες* looking on
[4100-1161](#) *πιστεύοντες* δε but believing
[21](#) *αγαλλιάσθε* you exult [5479](#) *χαρά* with joy
[412](#) *ανεκλαλήτων* speakable [2532](#) *και* and
[1392](#) *δεδοξασμένη* glorifying

1:9 – “for you are receiving the end result of your faith, the salvation of your souls.”

1:9 - [2865](#) *κομιζόμενοι* carrying on [3588](#) *το* the
[5056](#) *τέλος* end [3588](#) *της* of the [4102](#) *πίστεως* belief
[1473](#) *υμών* of yours [4991](#) *σωτηρίαν* deliverance
[5590](#) *ψυχών* of your souls