

First Peter 1:20-2:3

1:20 - He was chosen before the creation of the world, but was revealed in these last times for your sake.

Not an accident that Christ was the price of redemption. Christ was chosen in advance. God's model of "plan-it-then-do-it" is seen in Isaiah 37:26 and Romans 8:29

1:20 [4267](#) προεγνωσμένου having been foreknown
[3303](#) μεν indeed [4253](#) προ before
[2602](#) καταβολής the founding [2889](#) κόσμου of the world
[5319-1161](#) φανερωθέντος δε but being manifested
[1909](#) επ' at [2078](#) εσχάτων the last [3588](#) των of the
[5550](#) χρόνων times [1223](#) δι' for [1473](#) υμάς us,

The New Testament identifies that God was working his plan through the ages until that hidden plan was revealed in Christ and his life:

- Rom. 16:25;
- 1 Cor. 2:6-10;
- Titus 1:2-3

"Revealed" indicates Christ was preexisted as is also in 2 Tim. 3:16; Heb. 9:26; 1 John 1:2; 3:5.

The New Testament also indicates that this "revealing" began the final age or the last days. These final days or this final age will end when the resurrected Jesus is revealed a second time.

- Acts 2:16-21;
- Col. 3:4;
- 1 Peter 5:4;
- 1 Cor. 10:11 (and, again Heb. 9:26 and 1 John 3:2)

Others had waited in the Old Testament for this age, but we the church now see it and benefit from it

1:21 - Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

We and the Christians Peter was writing to experience a privileged position since we are now in Christ and waiting for his 2nd revealing.

Through Jesus' 1st revealing we believe/trust in God because he raised Jesus from the dead.

So, now, Peter's readers can do more than fear God, they can trust God and put their hope in him.

1:21 [3588](#) τους the ones [1223](#) δι' through [1473](#) αυτού him
[4100](#) πιστεύοντας believing [1519](#) εις in [2316](#) θεόν God
[3588](#) τον the one [1453](#) εγείραντα raising [1473](#) αυτόν him
[1537](#) εκ from [3498](#) νεκρών the dead [2532](#) και and
[1391](#) δόξαν glory [1473](#) αυτώ to him [1325](#) δόντα having given
[5620](#) ώστε so as for [3588](#) την the [4102](#) πίστιν belief
[1473](#) υμών of yours [2532](#) και and [1680](#) ελπίδα hope
[1510.1](#) είναι to be [1519](#) εις in [2316](#) θεόν God.

Point of 1:20-21 is this:

- Believers are to live holy lives (1:14-16)
- and fear God who is their judge (1:17)
- because God redeemed them with Christ's blood (1:18-19)
- with a plan God has now revealed (1:20).

- So, these believers can trust God through Jesus (by what Jesus said and did and, since, God raised Jesus from the dead.) (1:21)
- **1:22 – Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart**

1:22 [3588](#) τας [5590-1473](#) ψυχάς υμών Your souls
[48](#) ηγνικότες being purified [1722](#) εν in [3588](#) τη the
[5218](#) υπακοή obedience [3588](#) της of the [225](#) αληθείας truth
[1223](#) διά through [4151](#) πνεύματος spirit [1519](#) εις in
[5360](#) φιλαδελφίαν brotherly affection
[505](#) ανυπόκριτον unpretentious [1537](#) εκ from out of
[2513](#) καθάραια pure [2588](#) καρδίας heart [240](#) αλλήλους one
another [25](#) αγαπήσατε love [1619](#) εκτενώς fervently

The verbs are in the perfect tense in the Greek which indicate these believers are already in this state of having been purified and having obeyed.

Obedience to the truth is believing the Gospel.

“Purified yourselves” – purification in the Old Testament made the worshipper ready to participate – Ex. 19:10; Josh. 3:5; John 11:55; Acts 21:24, 26; 24:18.

This purification was the born again experience.

It came through repentance as in James 4:8 and 1 John 3:3

This purification came through obedience to the truth which is the Gospel invitation (Jn. 14:16; Gal. 5:7; 2 Thes. 1:8

“by obeying the truth” – the Gospel.

But,

1) Obedience (hypakoe) 15x in the NT and not clear it is saving faith

2) Peter uses obedience (hypakoe) in 1:2 and 1:14 to refer to believer’s conduct

3) Purify (hagnizo) is used figuratively to refer to moral purification after salvation

4) Context is obedience after salvation

5) The readers are doing the purification which sounds more like phase two than phase one.

1:23 – For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God

[313](#)αναγεννημένοι Being regenerated [3756](#)ουκnot [1537](#)εκfrom out of [4701](#)σποράς sowing [5349](#)φθαρτής a corruptible [235](#)αλλάbut [862](#)αφάρτουof incorruptible [1223](#)διάby [3056](#)λόγουthe word [2198-2316](#)ζώντος θεούof God living [2532](#)καιand [3306](#)μένοντοςabiding [1519](#)ειςin [3588](#)τονthe [165](#)αίωναeon.

1:24 - For,

“All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall,

1:24 [1360](#)διότιFor [3956](#)πάσαall [4561](#)σαρξflesh [5613](#)ωςis as [5528](#)χόρτοςgrass, [2532](#)καιand [3956](#)πάσαall [1391](#)δόξαglory [444](#)ανθρώπουof man [5613](#)ωςis as [438](#)άνθοςthe flower [5528](#)χόρτουof grass. [3583](#)εξηράνθη³withered [3588](#)ο¹The [5528](#)χόρτος²grass], [2532](#)καιand [3588](#)το [438-1473](#)άνθος αυτούits flower [1601](#)εξέπεσεfell

1:25 - the word of the Lord endures forever.”

And this is the word that was preached to you.

1:25 [3588-1161](#)το δεBut the [4487](#)ρήμαword [2962](#)κυρίουof the Lord [3306](#)μένειabides [1519](#)ειςinto [3588](#)τονthe [165](#)αίωναeon. [3778-1161](#)τούτο δεAnd this [1510.2.3](#)εστιis [3588](#)τοthe [4487](#)ρήμαword -- [3588](#)τοthe [2097](#)ευαγγελισθένgood news being

2:1 - Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind

2:1 [659](#)αποθέμενοιHaving put aside [3767](#)ούνthen [3956](#)πάσαall [2549](#)κακίαevil, [2532](#)καιand [3956](#)πάνταall [1388](#)δόλονtreachery, [2532](#)καιand [5272](#)υποκρίσειςhypocrisies, [2532](#)καιand [5355](#)φθόνουςenvies, [2532](#)καιand [3956](#)πάσαςall [2636](#)καταλαλιάςevil speakings,

“rid” is a word that refers to taking off and setting aside clothes.

Notice that the sins Peter focuses on are part of interpersonal relationships and the cause for broken unity among believers in the body of Christ.

These five sins or vices are repeated by Paul and also found in the Jewish community at Qumran in the “The **Community Rule**” ([1QS](#)), which has been referred to as the “Manual of Discipline” and in Hebrew “Serekh ha-Yahad.” The Community Rule is one of the first Dead Sea Scrolls discovered near Qumran. (1QS 10:21-23)

- 1) **Malice** – (κακια, kakia) the Greek can be translated as “evil” or “depravity”, but in a list like this it identifies the attitude and behavior that undermines unity in a community or a group. Thus this word means “ill will” and “malice.” Also, see this word in similar lists by Paul and one by James where “malice” is listed alongside of “grumbling” “bitterness,” and “envy.”
 - a. 1 Cor. 5:8 –
 - b. Eph. 4:31 –
 - c. Col. 3:8 –
 - d. Titus 3:3 –
 - e. James 1:21 –
- 2) **Deceit** – (δολος dolos) Cunning, deceit by using trickery and treachery. Also, “to catch with bait.” Deceit is mentioned 3x by Peter in this book (2:1; 2:22; 3:10). This Greek word refers to interacting with others with ulterior motives. Jesus faced this in Mark 14:1 and Matthew 26:4. Paul forbid it as part of the presentation or teaching of the Word of God in:
 - a. 2 Cor. 12:16 –
 - b. 1 Thess. 2:3 –
 - c. 2 Cor. 4:2 –
 - d. 2 Cor. 6:4-7 -
- 3) **Hypocrisy** – (or, “insincerity”) (ὑποκρισις hypokrisis) refers to deception in speech or behavior or inconsistency between claimed doctrine and actual lifestyle.
- 4) **Envy** – (φθονος, phthonos) – used in Greek to express a man wanting what another man has because it makes the other man happy. The reaction is often to slander and attempt to destroy the other man.
- 5) **Slander** – (καταλαλια, katalalia) – speaking against someone, to run a person down with words.
 - a. 2 Cor. 12:20 –
 - b. James 4:11 -

2:2 – Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

2:2 [613](#) ως as [738](#) αρτιγέννητα new born [1025](#) βρέφη babes
[3588](#) το the [3050](#) λογικόν rational [97](#) άδολον sincere
[1051](#) γάλα milk [1971](#) επιποθήσατε long after
[2443](#) ίνα that [1722](#) εν by [1473](#) αυτό it
[837](#) αυξηθήτε you should grow

In Galatians 5 Paul list the works of the flesh and follows with a list of the “fruit” of the Spirit.

Here Peter follows his list of sins and vices, not with a list of “good” attitudes and behaviors, but with encouragement to go to the source of these virtues. Peter sends his readers to God and his word.

“Newborn” means “recently born” and “babies” means “infant”. Both are words in the Greek that refer to nursing infants.

“Crave” is an imperative. “Crave” is επιποθησατε **epipothesate** and means “to long for,” “to desire,” “to crave.” In the compound (with epi) it indicates intensive desire directed toward an object. Believers are not “commanded” to produce fruit, but they are commanded to crave the source of the growth. This is a command to be actively seeking the “pure spiritual milk” instead of merely passively receiving whatever is readily available.

“Milk” is the basic teaching of the revelation God has given found in his written word according to:

- 1 Corinthians 3:1-2 – “But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready...”
- Hebrews 5:11-14 – “About this we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.”
- Qumran: Milk was commonly referred to in Judaism as spiritual nourishment as is seen in the Dead Sea Scrolls.
- Early Church: In the 200’s AD during the ministry of Hippolytus this verse was taken serious enough to include in the baptism ritual a cup of milk mixed with honey. It is interesting to note that this was done as a reminder or teaching tool, but not as an actual fulfillment of Peter’s imperative.

“Pure” is the Greek antonym for “deceit” mentioned in 2:1.

This is milk that is not:

- Watered down. The word “pure” actually meant “not watered” and was used to refer to merchants who added water to his milk to make more profit.
- Watered milk that was sold would be deception.
- Mixed with added ingredients to give it more flavor or to make the word relevant

“Spiritual” (λογικος logikos) is the same word used in Romans 12:1.

The word **logikos** can mean:

- Of the word
- Reasonable, rational
- Spiritual

In the Greek language it was a common word to refer to that which was spiritual or pertained to the rational word (logos).

The “spiritual milk” is:

- “the word that was preached to you”
- “the living and enduring word of God in 1:23 and 1:25

POINT: The eternal word of God that was the imperishable seed that gave you birth is the “pure, spiritual milk.” The believers had tasted this milk that was preached to them which gave them this new life. Now, they must continue with this milk in order to grow up.

There is no mention in Peter’s illustration here of moving on to meat or solid food.

“Grow up in your salvation” – notice although they are saved and have salvation in the sense that they have been born into a new life, they are still growing or attaining their salvation. Consider the amount of growing, learning, developing and producing a new born baby has in front of them. A baby is indeed born, but a baby has done nothing except enter this world. Likewise, a born again Christian after being born again and also any born again believer who has neglected to continue in the word.

2:3 – Now that you have tasted that the Lord is good.

“Taste” refers to experiencing a thing, not merely taking a little bite.

<p>2:3 - 512 εἶπερ if indeed 1089 εγεύσασθε you tasted 3754 ὅτι that 5543 χρηστός is gracious 3588 ὁ the 2962 κύριος Lord.</p>
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2:4 – As you come to him, the living Stone – rejected by men but chosen by God and precious to him –

2:5 – you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

2:6 – For in Scripture it says:

‘See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.’

2:7 – Now to you who believe, this stone is precious. But to those who do not believe,

‘The stone the builders rejected has become the capstone,’

2:8 – and,

‘A stone that causes men to stumble and a rock that makes them fall.’

2:9 – But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

2:10 – Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.”