1 Peter – 1:1-1:9 May 20, 2025

Luther’s Works: Volume 30 (Concordia Publishing House – 1967)

1 Peter: A Commentary on 1 Peter - Paul J Achtemeier (Fortress Press – 1996)

Lutheran Study Bible

# 1 Peter 1:1-2 – Greeting

* + Those who are God’s elect
    - Those chosen by God’s grace to belong to Him.
      * Ephesians 1:4
      * Colossians 3:12
      * 2 Thessalonians 2:13
  + It is a Trinitarian work:
    - The Father’ foreknowledge
      * 1 Timothy 2:4
      * 2 Timothy 1:9
      * Romans 8:29
      * Achtemeier points to the divine initiative to assure the readers that their peril is not the result of accident or divine oversight, but is a part of God’s plan for them. [[1]](#footnote-1)
    - The Spirit’s sanctification
      * Romans 15:16
      * 2 Thessalonians 2:13
      * Ephesians 4:24
      * To be sanctified is the process of being made holy.
        + “You must be holy because you have the Word of God, because heaven is yours, and because you have become truly pious and holy though Christ.” – Luther[[2]](#footnote-2)
    - The Son’s blood.
      * Sprinkled upon us for obedience.
        + Psalm 51:7
        + 2 Corinthians 3:14
        + Exodus 24:6, 8
        + Hebrews 9:13-14
        + “The Jews sprinkled themselves externally with eh blood of goats. We however, are sprinkled inwardly in our conscience, so that the heart becomes clean and glad… Now the situation is reversed. There must be a sprinkling which converts us and makes us spiritual. But to sprinkle means to preach that Christ shed His blood, intercedes for us before His Father.”[[3]](#footnote-3)
    - From these Three:
      * Grace and peace be multiplied
        + Grace is the undeserved and unmerited goodness of God… forgiveness of sins… and from it comes…
        + Peace.

John 14:27

John 20:19

* + - * + Isaiah 55:7
      * Why should it be desired to be multiplied?
        + Not yet perfect on this side of heaven.
        + “Therefore you must grow constantly until the old Adam dies completely. Grace is God’s goodwill. It begins in us now, but it must continue to be active and grow until we die. And he who realizes and believes that he has a gracious God, he has Him. Then his heart gains peace, and he fears neither the world V 30, p 9 nor the devil. For he knows that God, who is omnipotent, is his friend and will rescue him from death, hell, and all adversity.” [[4]](#footnote-4)

# 1 Peter 1:3-9 – Born to a Living Hope

* Praise to the Father
  + A possible early Christina doxological formula.
  + An indication of where the author’s thoughts are going to have their foundation.
    - Through Christ Jesus, He is also the Father of all Christians.
  + Seen also in 2 Corinthians 1:3 and Ephesians 1:3.
* “Born again” or “Begotten again”
  + The rare Greek word used here cane be used for both;
    - “Born again” has baptismal emphasis.
    - “Begotten again” has a brought into existence emphasis.
      * Welcome to the fun of translation!
  + With such choices to make, the translator would need to put this in the context of the entire work.
    - What is the author conveying?
  + Luther and Achtemeier both lean towards a new “begetting” emphasis.
    - Although Luther uses the word “born,” he never makes the connection to baptism…
      * Rather focuses more on the Father’s act of creating something out of nothing within us.
* What are you begotten into?
  + A *living hope*!
    - Achtemeier points out that “hope” was not a worldly virtue at the time.
    - Here it is given a great honor and recognized as an important gift given to the Christian from the Lord God.
      * Living hope versus a dead hope:
        + It is all about the resurrection!
    - Luther begins by stating:
      * We have no other reason for living on earth than to be of help to others. If this were not the case, it would be best for God to kill us and let us die as soon as we are baptized and have begun to believe. But He permits us to live here in order that we may bring others to faith, just as He brought us. But as long as we are on earth, we must live in hope.[[5]](#footnote-5)
        + Such hope is in the life to come… that which is unseen, yet by faith given, cling to what is freely given through Jesus.

Romans 8:24

1 Corinthians 13:13

1 Corinthians 15:20

Recall how such “hope” was used in Jonah by the sailors, the king, and the Ninevites!

* + Begotten into an inheritance for you all!
    - An inheritance looks to the future.[[6]](#footnote-6)
    - And this is one that is unlike anything our world has to offer!
      * Luther ponders why we are tempted with the things of this world that continue to pass away, when such great gifts and blessings await us.
        + A human being is ugly as soon as he becomes old. But this inheritance does not change; it remains fresh and green forever. On earth no pleasure is so great that it does not become unpleasant as time goes on. We see that one becomes weary of everything[[7]](#footnote-7)
      * Romans 8:17
      * 2 Timothy 4:8
    - Achtemeier compares this to the emphasis many Jews had at the time for the hope of a worldly reign.[[8]](#footnote-8)
    - With the plural of “you” we are led to recognize as Luther pointed out above, that this inheritance is for the benefit of the Christian community compared to that of individual rewards.
* Guarded by God’s power through faith for salvation.
  + The image is that of a position guarded by a military sentinel as evidence of the military force He represents.[[9]](#footnote-9)
  + We are being guarded by God’s power and not something we create or choose to utilize.
    - Ephesians 1:17-19
    - (This faith) is such a tender and precious thing that it gives us a true and clear understanding of everything that pertains to salvation, so that we are able to judge everything on earth and say: “This doctrine is right. That one is false. This life is right. That one is not. This work is good and well done. That one is evil.”[[10]](#footnote-10)
* Set up in opposition of the world. (v.6)
  + Due to the Christian focus on what is to come, your main focus is not going to be on earthly things…
    - How will those who focus on worldly things regard you?
  + If you are a Christian and look forward to the inheritance or salvation, you must cling only to this goal, despise everything on earth, and acknowledge that all worldly reason, wisdom, and holiness are nothing. The world will not be able to tolerate this. Therefore you must be prepared to be condemned and persecuted. In this way St. Peter sums up faith, hope, and the holy cross; for one follows from the other.[[11]](#footnote-11)
    - Luther goes on to question if the Christian is to create trials of their own to prove their faith?
      * How do you think he answered this??
  + The Lord alone brings us into trials for His purpose:
    - God afflicts us in this way in order that our faith may be proved and made manifest before the world, with the result that others are attracted to the faith and we are praised and extolled[[12]](#footnote-12)
* No one likes to be burned. (v.7)
  + God has imposed the cross on all Christians to cleanse and to purge them well, in order that faith may remain pure, just as the Word is, so that one adheres to the Word alone and relies on nothing else. For we really need such purging and affliction every day because of the coarse old Adam.[[13]](#footnote-13)
    - Malachi 3:3
    - A process of Christian growth.
  + Where is one’s focus to be in such trials?
    - Christ Jesus, who suffered for our behalf.
      * We too may suffer in order that others may come to know Christ.
    - Did the apostles suffer and die for a lie?
  + Suffering with joy?!?
    - Not of human origin.
    - One that is given in the light of eternity.[[14]](#footnote-14)

1. Achtemeier, 86. [↑](#footnote-ref-1)
2. Luther’s Works V. 30, 7. [↑](#footnote-ref-2)
3. Luther’s Works V. 30, 8. [↑](#footnote-ref-3)
4. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.2&off=8346&ctx=in+perfect+measure.+~Therefore+you+must+g), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 8–9. [↑](#footnote-ref-4)
5. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.9&off=3650&ctx=rist+from+the+dead.%0a~We+have+no+other+rea), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 11. [↑](#footnote-ref-5)
6. Achtemeier, 95. [↑](#footnote-ref-6)
7. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.9&off=9537&ctx=t+lacks+permanency.+~A+human+being+is+ugl), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 13. [↑](#footnote-ref-7)
8. Achetemeier, 96. [↑](#footnote-ref-8)
9. Achtemeier, 96. [↑](#footnote-ref-9)
10. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.9&off=13204&ctx=which+we+are+filled%E2%80%94~is+such+a+tender+and), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 15. [↑](#footnote-ref-10)
11. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.9&off=14666&ctx=fer+various+trials.%0a~If+you+are+a+Christi), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 16. [↑](#footnote-ref-11)
12. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.9&off=17002&ctx=and+the+true+faith.+~God+afflicts+us+in+t), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 17. [↑](#footnote-ref-12)
13. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe1.9&off=17637&ctx=oy+is+removed.+Thus+~God+has+imposed+the+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 17. [↑](#footnote-ref-13)
14. Achtemeier, 104. [↑](#footnote-ref-14)