“Pilgrims with a Purpose: Preaching 1 Peter” 03/06/18 Matthew McKellar

I. Overview of Background/Setting

The emphasis of the epistle on the pilgrim posture stresses the distinctiveness of the Christian lifestyle and the allegiance of the saints to a city “whose builder and maker is God.” But Christian pilgrims are not “just a passin’ through” as the song indicates. They constitute a “pilgrim priesthood” on a royal mission, men and women whose loving responses to suffering and hardship will constitute irrefutable proof of a regenerating experience with the Creator-Redeemer of this world.

(Paige Patterson, *A Pilgrim Priesthood: An Exposition of the Epistle of First Peter,* p. 9.)

Author: Peter

Recipients: Jewish and Gentile Christians in Asia Minor who are experiencing hardship and persecution because of their commitment to Christ.

Origin: Rome or Babylon of Mesopotamia

Genre: epistolary-includes expository and hortatory elements. Therefore, the text-driven approach calls for the deductive development of sermons. See the deductive sermon outline template (last page).

II. 1 Peter 1:1-12

Observations on 1:1-2: elect (eklektois), exiles (parepidemois), dispersion (diasporas), foreknowledge (prognosin), sanctification (hagiasmo), obedience (hupakoen), “sprinkling” points to sacrifice, “… peace be multiplied…” (optative mood-possible regardless of existing conditions)

Preaching 1:3-9: “A Living Hope”

Main Idea: Because of the resurrection of Jesus Christ from the dead, you can have a hope that never dies.

1. A living hope rests in a supernatural power. (3)

 -“The resurrection is God’s ‘amen’ to Christ’s statement ‘It is finished.’” (S. L. Johnson)

2. A living hope rests in a secure possession. (4)

 -four observations about the believer’s inheritance

3. A living hope rests in a superior protection. (5)

 -the constant surveillance of omnipotence

4. A living hope rests in a sensitized perspective. (6-7)

 -three observations about the believer’s trials

5. A living hope rests in an unseen and incomparable person. (8-9)

Observations on 1:10-12: prophetic investigation- three searching words (exezetesan, exeraunesan, eraunontes), sufferings (pathemata) of Christ; apostolic proclamation-announced through the preaching of good news (euaggelisamenon); angelic contemplation-intense desire (epithumousin) and holy curiosity (parakupsai)

III. 1 Peter 1:13-25

Observations on 1:13-16: In verse 13, subordinate two key participles (“having girded up”-anazosamenoi-Aor. Mid. Ptc. and “being sober-minded”-nephontes-Pres. Act. Ptc.) to the first imperative which occurs in 1 Peter (“set hope”-elpisate-Aor. Act. Imper.). In verse 14, note the key phrase “not fashioning yourselves”-suschematizomenoi-Pres. Mid. Ptc.

In verse 15, note the second imperative in these verses: “be (holy)”-genethete-Aor. Pas. Imper.

In verse 16, note the use of the OT text of Lev. 11:44.

Preaching 1:17-21: “Fearful and Fearless”

Main Idea: Only as you fear the Lord properly can you face your future fearlessly.

1. Relish the responsibility of fearful living. (17b)

 -positive treatment in Scripture (Psa. 130:4, Prov. 9:10, Isa. 66:22)

 -a declaration to disciples (Luke 12:4-7)

 -conduct yourselves-anastraphete-Aor. Pas. Imper.-with fear-(phobo)

 -during the time (chronon) of your exile (paroikias)

 A. … recognizing the total impartiality of the Lord (17a)

 -a Father who is judging (krinonta)-Pres. Act. Ptc.

 -without respect of persons (aprosopolemptos)-“without receiving face”

 -according to each one’s works

 -Privileged status does not convey license to sin.

 B. … knowing the tremendous value of your deliverance (18-21)

 -immeasurable worth-you were redeemed –(elutrothete)-Aor. Pas. Ind.

 -precious blood (timioi haimati)

 -unblemished lamb (amnou a momou)

 -eternal origin: foreknown (proegnosmenou) before the foundation (kataboles)

 -divine certification: raised (egeiranta) and glorified (doxan)

Observations on 1:22-25: In verse 22, note the phrase “having purified” (hegnikotes)-Perf. Act. Ptc. and subordinate it to “love” (agapesate)-Aor. Act. Imper.

In verse 23, note the supportive/subordinate role of “having been born again” (anagegennemenoi)-Perf. Mid. Ptc. (definite past action with abiding results).

In verses 24-25, note the OT reference from Isa. 40:6, 8.

IV. I Peter 2:1-10

Observations on 2:1-3: In verse 1, note the phrase “having put aside” (apothemenoi)-Aor. Mid. Ptc. and connect it back to the command to love in 1:22. Moving forward, subordinate it to the command to “long for/crave” in verse 2. Then, pay attention to the five community-disrupting vices that are mentioned in verse 1.

In verse 2, give emphasis to the command “long for/crave” (epipothesate)-Aor. Act. Imper.-“milk” (gala)-here, not milk as elementary Christian teaching as opposed to meat, but something eagerly desired for nourishment.

In verse 3, consider the connection of this verse to Psa. 34:8. Also note the use of “good/kindness” (chrestos).

Preaching 2:4-10: “Good News for God’s People”

Main Idea: Because of the mercy of God through Jesus Christ, believers have a new identity and a new occupation.

I. Acknowledge the dynamic fellowship. (4-5)

 -habitual coming to Him: “coming” (proserchomenoi)-Pres. Mid. Ptc.-“living stone” (lithon zonta).

 Note “living hope” (1:3), “living word” (1:23) and “living stone” (2:4).

 -supernatural: people with a personal connection to Christ (spiritual house, holy priesthood)

II. Affirm the divine foundation. (6-8)

 -described with three OT texts: Isa. 28:16 (v. 6), Psa. 118:22 (v.7), Isa. 8:14 (v.8)

III. Embrace the designed function. (9-10)

 -contrast: “But you…”

 -identity: chosen race, royal priesthood, holy nation, people for His possession

 -activity/occupation: “that you might proclaim (exangeilete)-Aor. Act. Subj.-excellencies”

 -key to new identity and occupation: “having received mercy” (eleemenoi-Aor. Pas. Ptc.)

V. I Peter 2:11-25

Observations on 2:11-17: In verse 11, observe Peter’s exhortation-“urge/call” (parakalo-Pres. Act. Ind.) and his description of his readers as “resident aliens” (paroikous) and “visiting strangers” (parepidemous). The readers are to “abstain” (apechesthai-Pres. Mid. Infin.) from fleshly desires that “wage war” (strateuontai-Pres. Mid. Ind.) against the soul.

In verse 12, the focus is placed on “keeping” (echontes-Pres. Act. Ptc.) one’s “conduct” (anastrophen) among the Gentiles honorable. The reason for such an exhortation is provided through a purpose clause: “so that” (hina) ultimately opponents “may glorify God” (doxazosin-Aor. Act. Subj.) on the day of “visitation/inspection” (episkopes).

Verse 13 contains the first imperative command in 2:11-17: “Be subject” (hupotagete-Aor. Pas. Imper.). The term “institution” (ktisei) carries the idea of a government’s creation of statutes to maintain order in society.

Verse 15 highlights the “will” (thelema) of God. By doing good, believers “put to silence/muzzle” (phimoun-Pres. Act. Infin.) the ignorance of the foolish.

In verse 16, note the warning against using freedom as license. Freedom is not to be used as “a cover up/cloak” (epikalumma) for evil.

Verse 17 includes four imperative commands: “honor” (timesate-Aor. Act. Imper.) all men perpetually, “love” (agapate-Pres. Act. Imper.) fellow-believers, “fear” (phobeisthe-Pres. Mid. Imper.) God and “honor” (timate-Pres. Act. Imper) the king.

Observations on 2:18-20: This section is addressed to “servants” (oiketai-house servants). They are to “be subject” (hupotassomenoi-Pres. Mid. Ptc.) to their masters-even to the “unreasonable/crooked” (skoliois) ones.

In verse 19, one who is “mindful” (suneidesin) of God and “endures” (hupopherei-Pres. Act. Ind.) griefs while “suffering” (paschon-Pres. Act. Ptc.) unjustly (adikos) does a “gracious/acceptable” (charis) thing.

Verse 20 reinforces the idea of verse 19. Note the term “credit” (kleos).

Preaching 2:21-25:”Our Suffering Substitute”

Main Idea: Because of the suffering of Jesus as our substitute, we can have a right relationship with God.

-Verses 21-23 present Jesus as our standard/example in suffering.

-Verses 24-25 present Jesus as our substitute in suffering.

I. Understand the nature of His substitution. (24a)

 -He Himself

 -“our”: beneficial for all believers

 -the substance: “bore (anenegken-Aor. Act. Ind.) our sins (hamartias)”

 -the sphere: “in His body”

 -the sense: “on the tree (zulon)” as a curse

II. Ponder the purpose of His substitution. (24b)

 -“that (hina) we having died” (apogenomenoi-Aor. Mid. Ptc.) to sins…

 -“might live (zesomen-Aor. Act. Subj.) to righteousness (dikaiosune)”

III. Assess the impact of His substitution. (24c-25)

 -“by His wounds (molopi) you have been healed (iathete-Aor. Pas. Ind.)”-morally/spiritually

 -you were like sheep going astray (planaomenoi-Pres. Mid. Ptc.)

 -but now you have returned (epestraphete-Aor. Pas. Ind.)

 -to your Shepherd (poimena) and Guardian (episkopon)

VI. 1 Peter 3:1-7

Preaching 3:1-7: “The Message Your Marriage Preaches”

Main Idea: When wives and husbands fulfill their biblically-designed roles, their marriages magnify God.

1. Instructions for wives

 A. Practice submissive behavior. (1-2)

 -“be subject” (hupotassemenoi-Pres. Mid. Ptc.)

 -humble recognition of divine order in marriage

 -impact: unbelieving husband “will be won (kerdethesontai-Fut. Pas. Ind.)” without a word

 B. Prioritize internal adornment. (3-6)

 -“do (not) let (esto-Pres. Act. Imper.) your adorning (kosmos) be external (exothen)”

 -hair, jewelry, clothing: not prohibited but subordinated

 -“do let your adorning be the hidden (kruptos) person of the heart”

 -imperishable (aphtharto) beauty which is of great worth (poluteles) to God

 -illustration/example of Sarah and Abraham

2. Instructions for husbands

 A. Exercise understanding. (7a)

 -“dwelling (sunoikountes-Pres. Act. Ptc) with them according to knowledge (gnosin)”

 B. Show honor. (7b)

 -“showing (aponemontes-Pres. Act. Ptc.) honor to the weaker (asthenestero) vessel (skeuei)”

 -“weaker:” reference to biological endowments

 -rationale: “fellow-heirs (sunkleronomois)” and prayers not “hindered (enkoptesthai)”

VII. I Peter 3:8-22

Observations on 3:8-12: In verse 8, note the use of five adjectives related to a healthy/growing spiritual life. Verse 9 addresses the importance of not “paying (apodidontes-Pres. Act. Ptc.)” evil for evil. Rather, believers are to respond with “blessing (eulogountes-Pres. Act. Ptc.)” because they “were called (eklethete-Aor. Pas. Ind.)” that (hina) they “might inherit (kleronomesete-Aor. Act. Subj.)” a blessing.

Verses 10-12 include the OT reference of Psalm 34:12-16. The one desiring to love life and see good days is instructed by a series of five aorist active imperatives: “let him keep (pausato),” “let him turn away (ekklinato),” “ let him do (poiesato),” “let him seek (zetesato)” and “let him pursue (dioxato).” Note the “because (hoti)” that starts verse 12. The Lord’s eyes and ears attend to the righteous. However, His face (prosopon) is against (epi) those doing evil.

Preaching 3:13-17: “Hallowed By Hope”

Main Idea: When you hope in God, you hallow the Lord.

1. Sense the center of the text. (15a)

 -sanctify (hagiasate-Aor. Act. Imper.) Christ as Lord in your hearts (inner man)

 -connection to “hallowed” in Matt. 6:9

 -set apart, show unique worth-especially lordship

2. Hallow Jesus by hoping in Him.

 -with a fearless hope (14)

 Even if you should suffer (paschoite-Prs. Act. Optat.)…you are blessed (makarioi). You should

 not be afraid and should not be troubled (tarachthete-Aor. Pas. Subj.).

 -with a grounded hope (15b)

 ready (hetoimoi) for a defense (apologian) concerning the in you hope (elpidos)

 -with a meek hope (15c)

 gentleness (prautetos) and reverence (phobou)

 -with a zealous (zelotai) hope (13, 16-17)

 having a good conscience (suneidesin) and good behavior (anastrophen)

Observations on 3:18-22: In verse 18, note the use of “because (hoti)” followed by the assertion that Christ “suffered (epathen-Aor. Act. Ind.)” once (hapax) for sins. Also, note the hina clause “that he might bring (prosagage-Aor. Act. Subj.) us to God.” Finally, pay attention to the two aorist participles in the last part of the verse: “having been put to death” and “having been made alive.”

Verse 19 contains the interesting reference to spirits (pneumasin) in prison (phulake). For detailed insight into this verse and verses 20-22, see Paige Patterson, *A Pilgrim Priesthood,* pp. 129-148.

VIII. I Peter 4:1-11

Observations on 4:1-6: Verses 1-3 address the “sufficiency” of past time spent in sinful behaviors. Verse 1 connects the past suffering of Christ to the command “arm yourselves (hoplisasthe-Aor. Mid. Imper.) with the same mind (ennoian).” This is the only imperative command in 4:1-6.

In verse 3, note the six activities the Gentiles (ethnon) have carried out and walked in repeatedly.

In verse 4, observe two results from the believer’s non-participation in the acts described in the previous verse: They (non-believers) think it strange (xenizontai) you are not running (suntrechonton) with them and they blaspheme you.

Verse 5 offers the reminder that God has the last word. Scoffers will give (apodosousin) account (logos) to the One judging the living and the dead.

In verse 6, note that the reference to the gospel being preached (euengelisthe-Aor. Pas. Ind.) to the dead (nekrois) likely has to do with the gospel being preached to living men at the time of Noah. By the time of Peter’s writing, these men were no longer living. They are the dead referred to here.

Preaching 4:7-11: “Before Time Runs Out”

Main Idea: Let an awareness of the approaching end of time make you sensitive to the daily responsibilities of the Christian life.

1. Understand the affirmation. (7a)

 -the end (telos) has drawn near (engiken-Perf. Act. Ind.)

 -how the Lord reckons time: 2 Peter 3:8

2. Apply the instructions (7b-11)

 A. Live seriously. 7b

 -be sound (sophronesate) and be sober (nepsate)-aorist imperatives

 -for the purpose of prayers

 B. Love intensely. 8

 -primary importance

 -stretched out/fervent (ektene)

 -fatherly forbearance: Prov. 10:12

 C. Extend hospitality. 9

 -stranger-friendly (philoxenoi)

 -without grumbling (goggusmou)

 D. Deploy gifts. 10-11

 -each believer gifted to serve (charisma)

 -stewards (oikonomoi) of multi-faceted (poikiles) grace

 -speaking and serving from supplied (choregei) strength

 -giving glory to the Giver

IX. 1 Peter 4:12-19

Preaching 4:12-19: “The Truth about Suffering”

Main Idea: When you understand that suffering for Christ’s sake is both prescribed and purposeful, you can treasure and trust Him in the fire of suffering.

1. Respond biblically. (12-13)

 -do not be surprised (xenizesthe-Pres. Mid. Imper.)

 -do keep on rejoicing (chairete-Pres. Act. Imper.)

 2. Remember specifically. (14-18)

 -support from heaven: the Spirit of glory and of God rests (anapauetai-Pres. Mid. Ind.) on you

 -do not suffer (pascheto-Pres. Act. Imper.) as a wrong-doer

 -do not be ashamed (aischunestho-Pres. Mid. Imper) and do glorify (doxazeto-Pres. Act. Imper.)

 -coming judgment/examination on the house of God and those disobedient, Prov. 11:31

 3. Rely actively. (19)

 -command for those suffering according to the will of God

 -let them commit/entrust for safekeeping (paratithesthosan-Pres. Mid. Imper.) their souls

 -to a faithful (pisto) Creator (ktiste)

X. 1 Peter 5:1-14

Preaching 5:1-4: “Taking God Seriously”

Main Idea: In a church marked by persecution and purification, leaders must be shaped by the truth and sustained by the triumph of Jesus.

1. Understand the emphasis (1)

 -therefore, in light of suffering (4:12) and judgment (4:17)

 -beginning with leaders

 -three key terms: elder, witness, partaker

2. Consider the assignment. (2a)

 -shepherd (poimanate-Aor. Act. Imper.) the sheep/flock (poimnion) of God

 -charged with oversight (episkopountes-Pres. Act. Ptc.)

3. Look seriously at the specifics. (2b-3)

 -not under compulsion (anankastos) but willingly (hekousios)

 -not for base gain (aischrokerdos) but eagerly (prothumos)

 -not lording (katakurieuontes-Pres. Act. Ptc.) but modeling (tupoi)

4. Look beyond this world. (4)

 -and having been revealed (phanerothentos-Aor. Pas. Ptc.)

 -the chief shepherd (archipoimenos)

 -the unfading crown of honor (amarantion stephanos)

Preaching 5:5-7: “Under the Mighty Hand of God”

Main Idea: Those who live under God’s mighty hand understand that humility is essential and anxieties are transferable.

I. Highlight the issue of humility (5a)

 -a concept despised in both ancient and modern worlds

 -the younger (neoteroi) submit (hupotagete-Aor. Pas. Imper.)

 -all fasten on (enkombosasthe-Aor. Mid. Imper.) the garment of humility (tapeinophrosunen)

2. Identify the incentives for humility. (5b)

 -God’s opposition (antitassetai) to the proud (huperephanois), Prov. 3:34

 -God’s extension of grace to the humble (tapeinois)

3. Apply the instructions for humility. (6-7)

 -humble yourselves (tapeinothete-Aor. Pas. Imper.)

 -under the mighty hand of God (discipline and deliverance)

 -that (hina) He might exalt (hupsose-Aor. Act. Subj.) you at the proper time (kairo)

 -humble yourselves…having cast (epiripsantes-Aor. Act. Ptc.) all your anxieties (merimnan)

 -circumstantial participle dependent on the main verb (tapeinothete)

 -because with Him there is care (melei-Pres. Act. Ind) about (peri) you

Observations on 5:8-14: In verse 8, notice the two aorist active imperatives at the beginning: be sober-minded (nepsate) and be watchful (gregoresate). These commands are given because the adversary (antidokos), the devil (diabolos), prowls about (peripatei-Pres. Act. Ind.) as a roaring (oruomenos) lion. He is seeking (zeton-Pres. Act. Ptc.) whom to devour (katapiein-Aor. Act. Infin.).

Verse 9 begins with another aorist active imperative: resist (antistete).

In verse 10, note the series of future active indicative verbs: perfect (katartisei), confirm (sterixei), strengthen (sthenosei) and establish (themeliosei). Verse 11 ascribes appropriate praise to One who so cares for his people.

In verse 12, note the final imperative command of 1 Peter: stand firm (stete-Aor. Act. Imper.)

Verses 13-14 include greetings and a simple benediction conveying peace.

Resources for Further Study:

Charles Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude.* Edinburgh:

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 Philadelphia: Fortress Press, 1981.

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