

1 Peter

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Introduction

The authorship is clearly stated in the book:

1Peter1:1 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen

1Peter 5:1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed,

1Peter 5:12 Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!

The first verse states that Peter is sending the letter and 5:1 states that he was a witness of the suffering of Christ. The last verse states that he used Silvanus as his secretary. There have been some accusations that the letter was written by someone else because the Greek is excellent and Peter is described as uneducated: “Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus.” (Acts 4:13) The reference to Peter as uneducated and untrained could be in reference to the Jewish legal system. The use of Greek was widespread in the Middle East and his secretary could have cleaned up the Greek if Peter indeed was not fluent in that language. Although his native language was Aramaic, Peter was a successful business man in Galilee where Greek was the main language so he would have had to know the language. He quotes from the Septuagint that was the interpretation mainly used in the area. Peter ascribes his writing of this first letter in his second letter: “*This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,*” (2Peter 3:1)

Peter and his brothers had a successful business that allowed them to own a nice home in Capernaum (Mark 1:29, 32-33; Luke 4:38). He was married and his wife traveled with him on some of his missionary trips (1 Cor 9:5). His birth name was Simon, which was a common name in the era and area in which he lived. His full name was Simon Barjona (Matt 16:17). At his first meeting with Jesus, He named him Cephas (John 1:42) that is Aramaic for “rock” with the Greek equivalent of “Peter”. Peter is called Simon in some of his key failures in life when he behaved more like his unregenerate self.

The letter was probably written from Rome as he uses Babylon as a code word for that city: “She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark.” (1 Peter 5:13) Because of the debauchery and idolatry of Rome the city was sometimes cryptically called Babylon. Peter is described elsewhere as persecuted by Nero and this would likely have happened shortly before Nero’s persecution in the summer of 64. The letter is then likely dated to 62-64. It is likely that the letter was written to Christians who had

converted from paganism rather than out of Judaism: “For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries. “(1 Peter 4:3)

The first verse states that the letter was written to Christians scattered over a wide area that is now Turkey as indicated below. The top map shows the areas indicated in Peter’s letter and names of Biblical towns and the second shows the location relative to other areas:



They are living in a pagan society and life for Christians in such a society can be very difficult as those in America are beginning to understand. The church will be in conflict with society (1 Peter 4:7-18) and Christians must help each other (4:8, 10; 5:1-2). The purpose of the letter was to encourage the Christians who were facing suffering and persecution to trust in the grace of God and that one day the old will be replaced with the new:

2Peter 3:11-12 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

Christians today can learn a lot from this letter in how to live in a difficult time when persecutions of Christians is becoming more common and Satan seems to be increasing his attack on the church.

The letter can be summarized as follows:

1. An opening greeting and thanksgiving: C1:1-12
2. Basic characteristics of Christian living: C1:13-C2:10
3. Social conduct: C2:11-C3:12
4. Christian attitude toward hostility: C3:13-C5:11
5. Closing greeting: C5:12-14

Chapter One

1Peter 1:1-2

Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure.

He first identifies himself as Peter who was an apostle of Jesus Christ. He then identifies the recipients of the letter as people scattered over a wide range of what is now Turkey. Saying that they are the chosen by the foreknowledge of God the Father would give them great peace for God is sovereign and has a specific purpose for His elect. This doctrine of election is not popular today but it is at the basis of Christianity and should give Christians great peace. He states that they are chosen and he elaborates on that concept in 2:9. Paul also taught this concept of election: “*also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will*” (Eph 1:11) Jesus also taught election as recorded in several verses such as:

John 6:44 “No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.”

John 13:18 “I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'”

Luke 18:7 now shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them?

John 17:6 "I manifested Thy name to the men whom Thou gave Me out of the world; Thine they were, and Thou gave them to Me, and they have kept Thy word.

JOohn17:9 "I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine;

All Christians are aliens in the world and have citizenship in heaven:

Eph 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

Phil 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

Heb 11:13-16 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking a country of their own. And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But as it is, they desire a better country that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

He also states that they are scattered throughout a large geographical region. Although called to be an apostle to the Jews (Gal 2:7), this greeting does not mean that his audience are Jews. As stated in the introduction, it is likely that his audience were mainly Gentiles. Probably a large number of churches were in this area and so his letter would have been read by many early Christians. The Roman persecution would have caused a wide dispersion of Christians away from Rome.

Peter uses the Triune nature of God in these first two sentences: Jesus Christ, God the Father, and the Spirit. He specifies the Spirit as the One involved in the total sanctification of each Christian. The Spirit applies double imputation resulting in instantaneous sanctification and then will be involved in the progressive sanctification of each believer. The purpose of their being chosen is so they can obey Jesus Christ and be sprinkled with His blood. This latter purpose will be elaborated later in the letter. Suffice it to say here that it refers back to the OT when blood was sprinkled on the altar and on the people of Israel by Moses (Exodus 24:3-8). This sprinkling of blood on the altar was a symbol of God's commitment to forgiveness that was then realized in the sacrificial death of Jesus. The sprinkling of blood on the people was a symbol of the intention of God's people to obey God's law as stated clearly in:

1John 2:3-6 And by this we know that we have come to know Him, if we keep His commandments. The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked.

He closes his salutation with the hope that grace and peace will be given to them in the greatest measure by the Holy Spirit that is only available to those chosen by God.

1Peter 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

Peter begins the major portion of the letter with a praise of God for their salvation that originated in God the Father. The Holy Spirit is the One working the salvation based upon the resurrection of Jesus Christ upon His completion of His work for the Father:

John 3:3-8 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "Do not marvel that I said to you, 'You must be born again.' "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

Thus the Trinity is involved in the salvation of everyone chosen by God for this mercy. Paul elaborated on this salvation in a letter to Titus:

Titus 2:11-14 For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

Of course the phrase in Titus 2:11, salvation to all men, means to Jew and Gentile. Not only does salvation provide forgiveness of all sin, it also cleanses the chosen people for eventual purification.

Christians are born again to a living hope. The word "hope" for the Christian is full of promise and is a surety since it is living. The world apart from Christ has a dying hope or one that has no surety: "remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world." (Eph 2:12) The verse above (Titus 2:13) stated that Christians look for the blessed hope of the appearing of Christ Jesus. So Christians have the hope that they will live forever in the presence of God and that one day Jesus will return to rule forever. Not only do

Christians have that hope, they also are promised a permanent inheritance that is reserved in heaven. This inheritance is imperishable so nothing will ever decrease its value unlike any earthly inheritance the Israelites received or anyone's inheritance on earth. Jesus referred to these treasures: "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;" (Matt 6:19-20)

Peter also writes that this inheritance is undefiled so that it is not touched by sin. He also writes that it will never fade away meaning that it will never lose its radiance. This inheritance is reserved in heaven for all Christians with the Holy Spirit given as a pledge: "In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory." (Eph 1:13-14) Heaven is the most secure place in the universe and this precious inheritance is guarded there so that nobody can take away any of its eternal value.

Peter then writes that those who have this inheritance are protected by the power of God. God is omnipotent so there is no other power that can remove Christians from His protection. The statement about the promised inheritance and protection would have provided the readers with confidence and the ability to deal with the coming persecutions and all Christians today should take away the same confidence. Faith and the power of God work together in the life of the Christian. God gave faith that is from Jesus and He is perfecting it in the life of the Christian:

Heb 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Phil 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

The culmination will be the total salvation to be revealed at the end time. The salvation of God's children has three phases. The first phase is justification during which the person is regenerated and given faith so this the person already possesses. The second phase is progressive sanctification, which is the process each Christian works through as his sin nature is being totally purged and his Christ nature is maturing. The final stage is glorification when he will receive his glorified body in which he will live forever in the new heaven and new earth. It is this final stage to which Peter is referring in verse five. This picture of life forever with God provides great peace to each child of God so that he can endure the hardship of the world.

1Peter 1:6-9

In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy

inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.

Having given them assurance of their rewards in the afterlife, Peter now returns to their situation on earth. Paul also referred to the comparison between sufferings for Christ on earth and the eternal glory awaiting him: “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.” (Rom 8:18) Peter stresses that the trials will be of a relatively short time and that they are necessary. He uses a word translated trials that does not mean any specific tribulation or persecution but refers to the general attitude of distrust and hatred toward them similar to that received by Christians today in the United States. Since horrible persecutions would come to these people the absence of such stated by Peter also indicates the early date of the letter. Gold is a very precious worldly element that is purified by fire that burns away the impurities. But their faith is more precious than gold for even gold will ultimately be destroyed. Their faith will not be destroyed by their trials but will be strengthened and further mature. Their faith will ultimately result in praise and glory at the second appearance of Jesus Christ. Like the readers of this letter, we Christians have not seen Jesus Christ but we love Him and believe in Him because we know of Him from the entire Word of God. The joy Christians have for Jesus Christ and all that results from His love for us cannot be expressed in human language. We praise Him for His work for our salvation and His continuing intervention for us. The result will be the salvation of their souls, meaning their person and not inferring some Greek notion of soul/body dichotomy.

1Peter 1:10-12

As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look.

This salvation is not new but has been part of the plan of God from before the foundation of the world and was anticipated by prophets of old from Moses to Malachi. Those prophets knew that the grace of salvation was coming to people in their future but they could not understand the details. By faith they received the salvation without the total revelation: “*And all these, having gained approval through their faith, did not receive what was promised,*” (Heb 11:39) The Holy Spirit (Spirit of Christ) was indicating several aspects of this salvation to them including the sufferings and glories of Christ. The Holy Spirit revealed to them that such would not directly serve them but those in the future that Peter identified as including those receiving this letter. They also knew that the salvation would include people from all over the world and of all ethnicities (Isa 45:22; 49:6; 52:10).

The prophets revealed that the Messiah would suffer (Psa 22), that He would triumph (Psa 2:6-9; Isa 9:6, 7), and that He would save (Isa 61:1-2). These last two verses were read by Jesus as He proclaimed that He was the fulfillment of them (Luke 4:16-21). All the OT prophecies concerning Jesus were fulfilled by Him (Isa 29:18, 19; 35:5-10; 61:1). The sufferings of Christ were also foretold such as Psa 22:1-31 and Isa 52:13-53:12. The glories such as the resurrection, ascension, and enthronement were also prophecies: Isa 9:6, 7; Dan 2:44; 7:13, 14; Zech 2:10-13; 14:16, 17. All the OT prophets lived in hope as do Christians today who wait for the Parousia.

The last part of these verses concerned the angels. The verb translated “long to look” means to stoop over to look or to exert oneself to obtain a better perspective and not to just take a peek. It also means to continually seek to see so the angels are very interested in this salvation experience. The holy angels do not require salvation for they remained with God and the fallen angels cannot be saved. God gives us some insight into the behavior of the holy angels:

They announced the birth of Christ (Luke 1:26-35; 2:10-14), ministered to Him during His time of testing (Matt 4:11; Luke 22:43), stood by the grave when He arose (Matt 28:5-7; Mark 16:4-7), were with Him on His ascension into heaven (Acts 1:10, 11), and serve Him by ministering to believers (1 Pet 3:22; Heb 1:14).

The angels rejoice at the salvation of a sinner: *“In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”* (Luke 15:10), They observed Jesus in His early life: *“And by common confession great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.”* (1 Tim 3:16).

They will also rejoice upon completion of redemption: *“And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”*” (Rev 5:11-12)

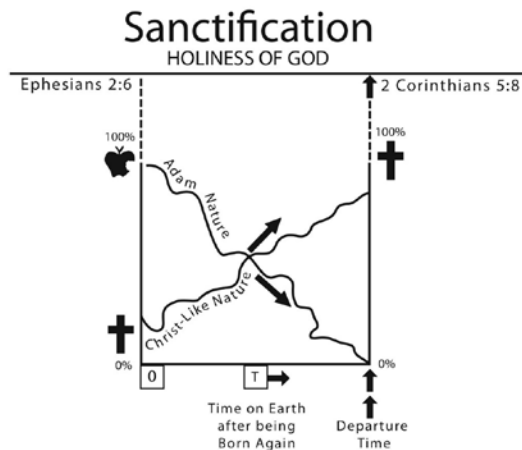
1Peter 1:13-16

Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior because it is written, “You shall be holy, for I am holy.”

The word “therefore” refers to the previous material regarding salvation and the hope regarding the second coming of the Lord Jesus. Girding our minds for actions means to remove any thoughts that might hinder us from actions required of a child of God. There should be no anxious thoughts that might render us ineffective: “Be anxious for nothing, but in everything by

prayer and supplication with thanksgiving let your requests be made known to God.” (Phil 4:6). To be sober in spirit means to have sound judgment in all areas of life. The main emphasis here is for the readers to put their hope completely on the grace to be brought to us at the Parousia. Before that great event Christians share the limited beginnings of God’s grace that brought salvation and the beginnings of progressive sanctification. Glorification is the final step in salvation and will be realized at the Parousia when we will be like Him: “Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.” (1 John 3:2) This hope is present in many NT verses such as Acts 1:11, Rom 11:26, 1 Cor 15:51, and many others. The Christian hope is presented as if it has already happened for whatever omniscient God states is guaranteed to occur. A Christian who considers anything more attractive than the second coming of the Lord Jesus Christ has a spiritual problem.

In verse 14 Peter encourages his readers to resist the evil temptations of their Adam nature. Lust begins the downward spiral into death that was present in the unregenerate: “But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.” (James 1:14-15) This sin nature still lurks in the life of the Christian and must be overcome. This imperative is also found in: “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.” (Rom 12:2) I have always thought that this verse is the key to living the Christian life and certainly is the foundation of progressive sanctification:



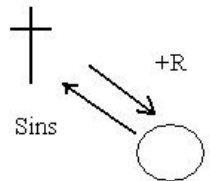
Again Peter states that God is the One who called us and not that we called Him. God is the Holy One and we, as His children, are called to also be holy. Holiness requires the separation from all that is profane and is a natural desire for all Christians to be conformed to the image of Christ: “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. (Phil 3:20-21) This command is also stated in the OT: “For I am the Lord your God. Consecrate yourselves

therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.” (Lev 11:44)

1Peter 1:17-21

And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth; knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

The word “and” links this verse with the preceding verses that was calling the Christians to live a holy life. Addressing God as Father means that Christians are children of God: “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,” (John 1:12) But our Father is also the Judge. Although regenerate people will not face judgment regarding entrance into the Father’s presence for they have been justified by the process of double imputation (Rom 8:1, 34) as seen by the diagram:



2 Cor 5:21
Double Imputation

However the regenerate will have their works evaluated by God:

Rom 14:10-12 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God." So then each one of us shall give account of himself to God.

1Cor 3:12-15 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

2Cor 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

The Christian life is temporary and it should be lived in awe of God the Father and Judge.

Slaves and prisoners of war could be redeemed by the payment of a suitable fee such as by using perishable things like gold and silver and such would have happened often in this area. However their redemption from their former life of slavery to Satan (Eph 2:1, 2) was not by any such perishable item but by the blood of Jesus Christ. Referring to the blood of Jesus Christ refers to all that was involved in His act of redemption. The redemption was from a futile way of life from their ancestors. Some have thought that Peter was referring to a former Jewish life but the NT stresses the futility of paganism:

Rom 1:21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

Eph 4:17-19 This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.

This verse then verifies, as stated in the introduction, that the letter is written to former Gentiles and not primarily a Jewish audience.

Peter then writes that this redemption was in the plan of God before the creation of the world. This was a mystery that was only fully revealed at the last time:

Acts 2:17 'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

Acts 2:23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

2Tim 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Heb 1:1-2 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Heb 9:26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

The world has then been in the last times for over 2000 years. Peter personalizes this redemption to them to encourage them in their living during difficult times. This same statement should encourage us today as we are living in difficult times.

It is through Jesus that we are believers in God who raised Jesus from the dead and gave Him glory. His resurrection is the foundation of our faith (1 Cor 15:1-11) and our hope.

1Peter 1:22-25

Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God. For, "All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, But the word of the Lord abides forever. "And this is the word which was preached to you.

The readers are recognized as having obeyed the truth by purifying their souls as witnessed by their sincere love for fellow Christians. Jesus stated that this love that Christians have for fellow Christians is a mark of a genuine follower of Him: "By this all men will know that you are My disciples, if you have love for one another." (John 13:35) This obedience and love resulted from having been born again to a spiritual existence.

He emphasizes that this born again experience is not meaning a physical birth for everyone born physically is born from a perishable seed meaning from people who are mortal. The seed is the imperishable word of God and specifically the gospel: "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek." (Rom 1:16) Peter quotes from Isaiah 40:6-8 that was a message to an exiled and oppressed people in Babylon. The message was to encourage them by stating that human life is doomed but God's word lives forever so they should depend upon God and not upon man. The message was very appropriate to the Christians to whom Peter was writing as they were in persecution that was going to get worse. The message was also very appropriate since Peter seems to have been writing from Rome as he used a code word "Babylon" in 1 Peter 5:13 as stated in the Introduction. The message is also very applicable to Christians today who live in various states of persecution.

Peter ends this section by saying that the word of God is the *rhema* and not the *logos* of the Lord (*kyrios*). The word *rhema* denotes specific statements. Thus he is very specific in saying that the message of Jesus was preached to his readers and this message gives hope and courage to face whatever is before them. It also allows Christians to love as Jesus loves.