

# The First LETTER of PETER (to the Twelve Tribes)<sup>1</sup>

## LAST GENERATION VERSION

Translation & Notes by Tim Warner  
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### Chapter 1

#### *Greeting*

1 Peter, Emissary of Jesus Anointed, to the chosen<sup>2</sup> refugees of the diaspora<sup>3</sup> in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Grace to you and may peace be multiplied according to the former knowing<sup>4</sup> of God the Father, in purification of breath<sup>5</sup> unto obedience and sprinkling<sup>6</sup> of the blood of Jesus Anointed.

#### *The Glorious Hope of the Resurrection*

3 Blessed<sup>7</sup> the God and Father of our Master, Jesus Anointed [who] according to His great mercy begat us again<sup>8</sup> unto a living hope<sup>9</sup> through the resurrection of Jesus

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<sup>1</sup> Written from Rome in AD 66, when the Jewish – Roman war had just begun (1 Pet. 4:17).

<sup>2</sup> The term εκλεκτοις (chosen) had special meaning to Israelite believers in relation to the Abrahamic Covenant, (cf. Deut. 7:6-8; 14:2, 26:18; Acts 13:17; & esp. 1 Peter 2:9 which cites Exodus 19:6). Many English translations incorrectly remove this adjective from its attributive position modifying παρειδημοις (refugees or strangers), placing it in verse two as a referent for the preposition κατα (according to).

<sup>3</sup> The work “diaspora” was a technical term used for Israelites living in Jewish communities outside of the land of Israel (cf. John 7:35; James 1:1).

<sup>4</sup> The term “former knowing” refers to knowing someone previously. In Acts 26:5, Paul used the term concerning those who knew him prior to his conversion. In Rom. 8:29, it refers to God’s intimate relationship with His faithful remnant previously. In Rom. 11:2, it refers to God’s relationship with the faithful ancient Israelites and uses Elijah as an example. Peter’s desire was that his Israelite Christian brothers would receive the same kind of grace and peace experienced by the patriarchs and people of faith from ancient times.

<sup>5</sup> The “breath” of God is a deposit given to every living creature bringing physical life (Gen. 2:7; Gen. 7:15; Job 33:4; Isa. 42:5). Yet it becomes corrupted by sin (Gen. 6:2; Deut. 32:5; Job 17:1). At death, God retrieves the “breath” of every man (Job 34:14-15; Eccl. 3:17-21; Eccl. 12:7; Luke 23:46; Acts 7:59). Only those with purified breath will partake in the resurrection of the just (Heb. 12:14), when God will return His breath to the dead (Ezek. 37:1-14). The “purification of breath” begins through the washing when one first obeys the Good News and then is brought to completion through willingly conforming to the mind and teachings of Jesus Anointed (Rom. 7:6; 1 Thess. 2:13).

<sup>6</sup> To the Israelite mind, “sprinkling” of blood signified ritual purification (cf. Heb. 9:19-21; Heb. 10:22; Heb. 12:24)

<sup>7</sup> See note on Eph. 1:3.

<sup>8</sup> The former “fathering” of Israel by God (Ex. 4:22-23) was insufficient to secure the promise given to Abraham. A second “fathering” was needed (John 3:3-5).

Anointed from among the dead<sup>10</sup> 4 unto an undecaying inheritance,<sup>11</sup> unspoiled, undiminished, having been guarded in the sky<sup>12</sup> for you, 5 who are being guarded in the power of God, through trust,<sup>13</sup> unto the deliverance<sup>14</sup> ready to be revealed in the appointed end time. 6 In this you celebrate greatly though now, if necessary for a bit, you have been grieved by various trials 7 so that the testing of your trust, being much more valuable than gold which perishes, yet being tested by fire, may be found unto praise and value and honor in the revelation of Jesus Anointed, 8 whom having not seen, you love, unto whom not now seeing, yet trusting, you celebrate with joy indescribable and made glorious, 9 receiving the end<sup>15</sup> of your trust<sup>16</sup> – the deliverance<sup>17</sup> of your souls.<sup>18</sup> 10 About this deliverance the prophets investigated and inquired,

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<sup>9</sup> The “living hope” was the hope of resurrection to the inheritance promised to Abraham (cf. Acts 23:6; Acts 24:15; Acts 26:6-8; Acts 28:20).

<sup>10</sup> The resurrection of Jesus Anointed is the tangible proof of God’s promise to Abraham’s seed of immortality and the permanent land inheritance.

<sup>11</sup> The permanent land inheritance of the Abrahamic Covenant (Gen. 13:14-15; Gen. 17:7-8; Gen. 26:1-5; Gen. 28:3-4; Gen. 28:12-14; Gen. 35:9-12; Acts 7:2-5; Heb. 11:8-9, 17-19, 39-40).

<sup>12</sup> The inheritance is inherently bound up in the Son of God, the rightful heir (Psalm 2), the “Seed” of Abraham (Gal. 3:16). He was caught up to the sky to the right hand of the Father to await the time when His enemies would be made His footstool (Psalm 110:1-3). When He returns, He will bring His reward of immortality and inheritance with Him (Isa. 40:10; Isa. 62:11; Rev. 22:12). We are co-heirs with Him of the Abrahamic inheritance (Rom. 8:16-17; Rev. 2:26-27; Rev. 3:21). For the same reason, Paul often directed the hope of believers toward the sky “*where the Anointed is seated on the right hand of God*” (Col. 3:1). Even our awaited immortality at the resurrection was viewed by Paul as being held within the resurrected body of Jesus Himself seated at the Father’s side (cf. 1 Cor. 15:49; 2 Cor. 5:1-5; & Phil. 3:20-21).

<sup>13</sup> That we are kept or preserved by the power of God is often cited by those who teach once-saved-always-saved. However, Peter qualifies his statement that this guarding is “through trust” (faith), which is by our own choice. We must “remain in Him” (John 15:1-10; 1 Cor. 15:1-2; Col. 1:21-23; Heb. 3:12-14; Heb. 6:4-12; 1 John 2:24,27-28).

<sup>14</sup> Compare verse 9.

<sup>15</sup> The Greek word refers to the destination or intended outcome.

<sup>16</sup> The present tense of the participle “receiving” is a *proleptic present*. In Greek, the present tense is sometimes used of something that is future when its certainty is being stressed (cf. Heb. 12:28). This is required by the clause “*the end of your trust.*” The word “end” refers to the ultimate outcome, when “trust” (faith) gives way to sight. This “trust” is only ongoing while the outcome is still being anticipated and not yet seen (Heb. 11:1). Consequently, the “*deliverance of your souls*” will be received when our faith ends in the culmination of the promise. That the deliverance of your souls is still future is also seen in Heb. 10:39; James 1:21. Verses 5 & 13 also indicate that it is future.

<sup>17</sup> The Greek word *σωτηρια* is usually translated “salvation” in most English Bibles. The sense is to be rescued from harm, delivered from a harmful or threatening situation.

<sup>18</sup> Since Peter places “*the deliverance of your souls*” at “*the revelation of Jesus Anointed,*” it is evident that “souls” do not go to “heaven” at death, a state from which they would not need to be rescued or delivered. Rather, since a living, breathing person is a “soul” (Gen. 2:7), the resurrection to immortality is the *delivering* of the soul. Thus Paul placed victory over the grave and the sting of death at the resurrection (1 Cor. 15:54-55).

prophesying about the grace [to be given] unto you, 11 searching into what or what appointed time the Breath of the Anointed in them was indicating while testifying beforehand the sufferings of the Anointed and the glories afterwards. 12 Unto them it was revealed that, not to themselves, but to us they were serving the things which now were reported to you through those proclaiming the Good Message to you in the holy Breath sent from the sky,<sup>19</sup> into which things the Messengers desire to glimpse.<sup>20</sup>

### *Perfecting Holiness while Awaiting the Promise*

13 Consequently, bind up the loins<sup>21</sup> of your mind, be sober,<sup>22</sup> and be finally expecting<sup>23</sup> upon the grace being brought to you in the revelation of Jesus Anointed.<sup>24</sup> 14 As obedient children, not conforming yourselves to the former lusts in your ignorance 15 but according to the holiness of the One calling you, become holy ones yourselves in every behavior 16 because it has been written, *“Become holy because I am holy.”*<sup>25</sup> 17 And if you are calling upon the Father who without prejudice judges the work of each one, conduct the duration of your sojourn<sup>26</sup> in fear, 18 having observed that you were not released with corruptible things like silver and gold from your vain behavior of tradition, 19 but with the precious blood of the Anointed as a Lamb without flaw and without spot, 20 having been known previously,<sup>27</sup> indeed even before the casting down of the world,<sup>28</sup> yet made apparent in the last times for you 21 – those through Him who are trusting in God, the one awakening<sup>29</sup> Him from among the dead<sup>30</sup> and giving Him

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<sup>19</sup> Accompanied by the signs manifested through the Apostles (Mark 16:20; Acts 8:1-20; Heb. 2:1-4).

<sup>20</sup> The working out of the “mystery” of the redemption of man, hidden until Jesus’ resurrection (Rom. 16:25-26) is a demonstration through the congregations to the celestial messengers, displaying God’s character (Eph. 3:9-10).

<sup>21</sup> The expression “bind up the loins” referred to the practice of lifting and securing one’s robe to free up the legs for the purpose of running without being encumbered by the loose garment. Here Peter used it of the mind as a figure of speech.

<sup>22</sup> The metaphor of being “sober” refers to being serious, diligent, and focused.

<sup>23</sup> τελειως ελπισατε is difficult to convey adequately in English. It essentially means to be focused on the end with a sense of excitement and anticipation.

<sup>24</sup> This is the resurrection – the salvation of your souls – mentioned in verses 5 & 9.

<sup>25</sup> This quote comes from Lev. 11:44 *“For I am the LORD your God: you shall therefore sanctify yourselves, and you shall be holy; for I am holy.”* The text makes it quite clear that we are the ones who sanctify ourselves, contrary to the theology of many who claim that we are passive, and this is the work of God alone. (See also: 2 Cor. 6:17 – 7:1; Rev. 19:7-8).

<sup>26</sup> The Greek word refers to living as a foreigner or alien in a land that is not yours (See: Heb. 11:8-10, 13).

<sup>27</sup> Having an intimate relationship with Adam. Adam formerly walked with God in the person of the Anointed, speaking face to face with Him in the paradise of Eden prior to sin entering, after which this kind of communion (knowing) was no longer possible.

<sup>28</sup> The Greek word καταβολη means to throw down, overthrow. See note on Heb. 4:3.

<sup>29</sup> Since the Scriptures refer to death as “sleep,” it is not surprising to find resurrection referred to as “awakening.”

glory;<sup>31</sup> thus your trust and hope may be in God. 22 Having purified your souls in obedience of the Truth<sup>32</sup> through the Breath unto genuine brotherly love, fervently love one another out of a clean heart, 23 having been begotten again,<sup>33</sup> not from decaying seed but from undecaying [seed] through the living Word of God, remaining unto the age. 24 Because *“All flesh is as vegetation, and all the glory of mankind is as the flower of vegetation, the vegetation withered and its flower fell away, ... 25 but the declaration of the Master remains for the age.”*<sup>34</sup> And this is the declaration having been heralded to you.

### Chapter 2

#### *The Living ‘Stone’ of Prophecy*

Accordingly, setting aside all evil, all deceit, hypocrisies, envies, and all slander, 2 as new-born babies crave the logical unpolluted milk, so that you may grow in it, 3 if you have tasted that the Master [is] gracious, 4 approaching toward Him, a living stone, having been denounced indeed by men but chosen from God and precious. 5 You also, as living stones, are being constructed [into] a spiritual house,<sup>35</sup> a holy priesthood<sup>36</sup> to offer up spiritual sacrifices acceptable to God through Jesus Anointed.<sup>37</sup> 6 Therefore it is also contained in Scripture, *“Look, I am laying in Zion the head cornerstone, chosen, precious, and the one trusting upon Him should certainly not be disgraced.”*<sup>38</sup> 7 Therefore, He is ‘precious’ to you who believe. But to the unpersuaded ones, *“The stone which the builders rejected, this One was made the head of the corner,”*<sup>39</sup> 8 and *“a stone of stumbling and rock of*

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<sup>30</sup> 1 Pet. 3:18

<sup>31</sup> 1 Pet. 3:22

<sup>32</sup> “Obeying the Truth” means repenting, believing the Good Message, and being baptized (Acts 2:38).

<sup>33</sup> See note on verse 3.

<sup>34</sup> Isaiah 40:6-8 LXX (cf. Psalm 103:15-16)

<sup>35</sup> In this passage and in Ephesians 2:19-22 the construction of the house of God is portrayed as ongoing and incomplete.

<sup>36</sup> See vs. 9. While Peter only associates the “priesthood” with his Israelite brothers here, it is apparent that non-Israelite believers also will have a part in the functions of the Temple priesthood in the Kingdom, since Jesus promises to “make a pillar in the Temple” the ones who overcome in the congregation of Philadelphia (Rev. 3:12).

<sup>37</sup> The “Holy Priesthood” is also under construction and incomplete in this age, yet its ultimate purpose is to offer sacrifices to God. That the functioning of this “Holy Priesthood” (offering of sacrifices on behalf of the people) is in the Kingdom is stated clearly in Rev. 1:6; Rev. 5:10; Rev. 20:6. See also Ezek. 40:45-46; Ezek. 42:13-14; Ezek. 43:19-27; Ezek. 44:15-31. The Twelve Apostles were told that in the Kingdom they would sit on twelve thrones as judges of the twelve tribes of Israel (Matt. 19:28), which was the job of the priests. For this reason Jesus told the same men that they would occupy the “many dwellings” (priest chambers) in His “Father’s House” (the Temple).

<sup>38</sup> Isaiah 28:16 quoted from the Septuagint. (The Hebrew reads “... he will by no means act hastily”). The “disgrace” mentioned by Peter follows in the context of Isaiah 28 & 29 – the utter destruction of Jerusalem and the “drunkards,” the “scornful men, who rule this people who are in Jerusalem.” (Isa. 28:1,14)

<sup>39</sup> Psalm 118:22 LXX

offense"<sup>40</sup> [for those] who stumble at the Message, refusing [it], to which also they were placed.<sup>41</sup>

***The Faithful Israelite Remnant***

9 But you are a "chosen breed,"<sup>42</sup> "a royal priesthood, a holy nation,"<sup>43</sup> a "people for procuring,"<sup>44</sup> <sup>45</sup> that you should demonstrate the excellence of the One who called you out of darkness into His marvelous light, 10 formerly the "not [My] people"<sup>46</sup> but now the "people of God,"<sup>47</sup> the "not having obtained mercy"<sup>48</sup> but now having "obtained mercy."<sup>49</sup> <sup>50</sup>

***Reflect God's Purpose in Your Behavior***

11 Beloved ones, I beg you, as foreign residents and refugees,<sup>51</sup> abstain from fleshly cravings which wage war against the soul,<sup>52</sup> 12 having your behavior excellent among

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<sup>40</sup> Isaiah 8:14, cf. Rom. 9:31-33

<sup>41</sup> The unbelieving Jewish leaders were appointed to the punishment described in the context of Isaiah's prophecy because of their unbelief. "The Lord of hosts, Him you shall hallow; let Him be your fear, and let Him be your dread, He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem, and many among them shall stumble, they shall fall and be broken, be snared and taken" (Isa. 8:13-15). This punishment was the destruction of Jerusalem which occurred only about four years after Peter wrote this letter.

<sup>42</sup> Deut. 7:6. See also 1 Pet. 1:1. Peter's language here makes it abundantly clear that he was not referring to "election" of individuals in the Calvinistic sense (in 1 Pet. 1:1-2), but rather to the faithful remnant of Israel collectively who will inherit the Abrahamic promise.

<sup>43</sup> Exodus 19:6 LXX. The original prophecy says "you shall be (future tense) to Me a royal priesthood and a holy nation." That Peter wrote "you are" (present tense) these things indicates that the Jewish Christians were the fulfillment of Moses' prophecy.

<sup>44</sup> Deut. 29:13; Titus 2:14

<sup>45</sup> Each of these titles were drawn from the statements that God made to Israel when He delivered them from bondage in Egypt, and called them to be His own special people. In writing to His fellow Israelite believers who were scattered abroad because of persecution, Peter assigns all of these titles to them demonstrating that he considered them the faithful remnant of Israel, those upon whom God would bestow the inheritance promised to Abraham.

<sup>46</sup> Hosea 1:9; Hosea 2:23

<sup>47</sup> Hosea 1:10; Hosea 2:23

<sup>48</sup> Hosea 1:6; Hosea 2:4

<sup>49</sup> Hosea 2:1,23

<sup>50</sup> When God formerly sent Israel into exile for their rebellion, He declared to them, "you are not My people," and "no mercy" (Hosea 1:1-11). Yet He promised that He would eventually receive them back as "My people" and would again show "mercy" (Hosea 1:10, 2:1, 23). Peter associates himself and his readers with this prophecy, showing that his intended audience in 1 Peter was limited to Israelite believers. Many have mistaken Peter's words that his readers were formerly not God's people to mean that they were Gentiles. (See also Rom. 9:25-29).

<sup>51</sup> 1 Pet. 1:1; Hebrews 11:9

<sup>52</sup> The "soul" is the whole physical living person which includes both the body and the breath of God (Gen. 2:7). In 1 Pet. 1:9, the "deliverance of your souls" is portrayed as the resurrection of the whole living person from the dead at the Anointed's coming. Thus, when fleshly cravings "wage war against the soul"

the nations so that in whatever ways they defame you as offenders, they should honor God in a day of examination<sup>53</sup> by observing your good deeds. 13 Be submissive, then, to every human institution for the Master, whether to the king as supreme,<sup>14</sup> or to officers being sent by him for extending judgment for evil-doers, but commendation of those who do well. 15 In this way the will of God [is accomplished]: by doing good to silence the ignorance of stupid men. 16 [Live] as being free and not as having freedom for a pretext for evil, but as servants of God. 17 Honor all; love the brotherhood; fear God; honor the king, 18 employees being submissive to superiors in all reverence, not only to the good and mild but also to the difficult. 19 For this is commendable: if anyone is tolerating hardship, suffering unjustly because of the consciousness of God. 20 For what recognition is there if you will tolerate punishment for doing wrong? But if you tolerate abuse for doing good, this is favored with God. 21 For this is what you were called unto: that the Anointed suffered for us leaving us an example so that you should follow His footsteps, 22 [the One] who did no sin, nor was deceit found in His mouth, 23 who being reviled, was not reviling [in return] but was giving [it] over to the One judging justly, 24 who took up our sins in His own body on the timber so that, becoming dead to sin, we should live unto justice, who *“with His wounds you were healed.”*<sup>54</sup> 25 For you were *“as sheep going astray”*<sup>55</sup> but you turned back<sup>56</sup> to the Shepherd<sup>57</sup> and guardian of your souls.

### Chapter 3

#### *Christian Wives & Husbands*

In the same manner<sup>58</sup> the women [should follow Jesus' footsteps<sup>59</sup>], being submissive<sup>60</sup> to their own men so that also if any are disbelieving the Message, they might be won

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the sense is that these things may indeed conquer the Christian and thus deprive him of the resurrection to immortality and the inheritance.

<sup>53</sup> This is not a reference to the second coming, but rather of being examined by government officials because of false charges brought against Christians.

<sup>54</sup> Isaiah 53:5

<sup>55</sup> Isaiah 53:6

<sup>56</sup> Isaiah 53 speaks of Jesus' rejection by Israel, yet His sacrifice of Himself for Israel's sins. That Peter says His readers "turned back" to their Shepherd after wandering away also illustrates that He was writing to an Israelite audience, not to a Gentile audience in this letter, since the Gentiles had not known God (Eph. 2:11-12).

<sup>57</sup> Isaiah 40:10-11; Isaiah 63:

<sup>58</sup> The same kind of submission instructed for employees in 1 Pet. 2:18-20 is commanded of wives in relation to their husbands, including those who are cruel, given that Jesus is the example of patient endurance for both groups (vss. 21-25).

<sup>59</sup> Inferred from 2:21

<sup>60</sup> In the Greek grammar, this is not an imperative (command) but a statement of fact, indicating the normal practice of Christian women in the Christian community.

over by the behavior of the women without a word, 2 observing your<sup>61</sup> clean, reverent behavior, 3 from whom have [their] beautification not be the external garnishing of the hair, decorations of gold, or the wearing of apparel, 4 but the hidden person of the heart in the undiminished [beautification] of a meek and calm demeanor<sup>62</sup> which is highly prized in God's sight. 5 For in this way the holy women – those hoping in God – were previously beautifying themselves, being submissive to their own men, 6 just as Sarah harkened to Abraham, calling him “master,”<sup>63</sup> of whom you became [his] descendants,<sup>64</sup> doing well and not fearing any consternation.<sup>65</sup> 7 In the same manner the men [follow His footsteps], cohabitating with them according to knowledge,<sup>66</sup> giving value to the woman as to a fragile vessel, as co-heirs of the grace of life,<sup>67</sup> resulting in<sup>68</sup> your prayers being unhindered.

### *All Christians*

8 Finally, everyone [be] likeminded, mutually compassionate, brotherly, sympathetic, courteous, 9 not returning evil for evil or reviling for reviling, but blessing instead, having perceived that you were called to this, so that you should inherit the blessing.<sup>69</sup> 10 *“For the one desiring to love life and to see good days, let him cease his tongue from evil, and [let] his lips speak no deceit, 11 let him avoid evil and let him do good, 12 because the eyes of the Master are upon the just, and His ears are attentive to their prayers, but the face of the Master is against the evil-doers.”*<sup>70</sup> 13 Also, who will be threatening you if you should become imitators of good? 14 But even if you also suffer because of justice, [be] happy. You

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<sup>61</sup> The switch to second person plural here suggests that Peter was referring to the observation of the whole Christian community by these unbelieving men, not just their own wives.

<sup>62</sup> Lit: ‘breath’

<sup>63</sup> Gen. 18:12

<sup>64</sup> Gal. 3:26-29

<sup>65</sup> The sense here is that since Christians chose to follow the Anointed and become children of Abraham without concern for the consternation of others, likewise Christian women ought not be swayed from following the Anointed in their submission to their own husbands out of fear of being appalling or disgusting to other women.

<sup>66</sup> The knowledge of the ways of God as demonstrated and taught by Jesus and the Apostles.

<sup>67</sup> Immortality as the gift of God

<sup>68</sup> The preposition “εις” can imply either intent or result. The sense here could mean either that the man does these things with the goal of his prayers being unhindered, or that this is the result. Either way, the sense seems to be that prayers are hindered when these instructions are not followed.

<sup>69</sup> The “inheritance of the blessing” was receiving the land inheritance of the Abrahamic Covenant, (see: Gen. 28:4; Gal. 3:14; Heb. 12:17).

<sup>70</sup> Psalm 34:12-16

should not be afraid or disturbed. 15 But set apart the Master, Anointed<sup>71</sup> in your hearts, always ready with an answer to everyone who asks an account concerning the hope that is in you,<sup>72</sup> with meekness and reverence, 16 having a good conscience, so that in whatever they may defame you as evil-doers, they may be discomfited, those who slander your good behavior in Christ. 17 For it is better to suffer for doing good (if God's will determines) than for doing evil, 18a since Christ also suffered for sins once, the Just for the unjust so that He may lead us toward God.

*Christ's Authority Announced to Rebellious Celestial Messengers*

18b<sup>73</sup> Having been executed indeed in the flesh, and having been brought to life<sup>74</sup> by<sup>75</sup> the Breath,<sup>76</sup> 19 in which also having been transported,<sup>77</sup> 20 He announced<sup>78</sup> to the breaths<sup>79</sup> under guard,<sup>80</sup> which were disobedient, when once the patience of God was

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<sup>71</sup> The Textus Receptus and the majority of Greek manuscripts read "God," but the earliest Greek manuscripts as well as the early translations (including the Latin Vulgate and Aramaic Peshitta) have "the Anointed."

<sup>72</sup> The "hope that is in you" is the resurrection to immortality and the inheritance of the Abrahamic Covenant, (cf. Acts 23:6; Acts 24:15; Acts 26:6-7; Titus 1:2; Titus 2:13; Titus 3:7; 1 Pet. 1:3, 21; 1 John 3:2-3).

<sup>73</sup> A new sentence begins here since the dependent (participle) clauses in 18b & 19 are adverbial, modifying the main indicative verb "He announced" in verse 20. They cannot modify the main verb "suffered" in 18a, since the relationship of the adverbial participles to the main verb would necessarily mean that the Anointed "suffered" *after* being "executed," "made alive," and "transported." These participle clauses modifying the verb "He announced" also require that the announcement was made after His resurrection.

<sup>74</sup> "Ζωοποιεω" always refers to resurrection (cf. John 5:21; Rom. 4:17; Rom. 8:11; 1 Cor. 15:22; 1 Tim. 6:13).

<sup>75</sup> Resurrection is through the agency and power of the Breath of the Father: "It is the Breath which brings to life" (John 6:63); "the Breath brings to life" (2 Cor. 3:6); "the One who aroused Jesus from among the dead will also bring to life your dying bodies through His Breath residing within you" (Rom. 8:11). In all three of these passages the same Greek verb for "brought to life" is used that appears here.

<sup>76</sup> Many commentators claim that "Breath" refers to Jesus' ghost, and that He descended "in Breath" (ghost form) into the realm of the dead. However, in Luke 23:46, as Jesus expired He said: "Father into Your hands I am placing My Breath, and saying this, He breathed out."

<sup>77</sup> Jesus was transported bodily by the Breath of God to another location just as Elijah and Enoch (1 Kings 18:12; 2 Kings 2:16; Acts 8:39; Heb. 11:5). The same Greek word was used of Jesus' bodily ascension into the sky in vs. 22.

<sup>78</sup> The word here is not "εὐαγγελιζω," meaning to proclaim good news (cf. 1 Pet. 1:12, 25; 1 Pet. 4:6), but "κηρυσσω," meaning to herald as a public crier. The announcement may be positive or negative (see: Luke 12:2-3; Rom. 2:21; Rev. 5:2). The announcement was that celestial messengers were made subject to the Anointed (vs. 22).

<sup>79</sup> Celestial messengers are "breaths" (Psalm 104:4; Heb. 1:13-14) and are mentioned specifically in this context (vs. 22).

<sup>80</sup> Most Christian commentators suppose that these 'breaths' are the ghosts of dead people, due to a Platonic presupposition that man is a ghost imprisoned by a flesh body and that upon death the ghost escapes the body and goes to heaven or hell. However, Gen. 2:7 and many other passages refute such a



waiting in the days of Noah's constructing the ark,<sup>81</sup> in which few, that is eight souls, were rescued through water, 21 which the antitype, baptism, now saves us, not removing dirt from the body, but a request to God for a good conscience through the resurrection of Jesus Anointed, 22 who is at the right hand of God, having been transported into the sky, Messengers, authorities, and powers having been subjected to Him.<sup>82</sup>

### Chapter 4

#### *Remain Steadfast under Persecution*

Christ indeed having suffered for us in the flesh, equip yourselves also with the same mindset,<sup>83</sup> because someone having suffered in the flesh has been prevented<sup>84</sup> from sin, 2 to no longer [live] for human desires, but to live in the will of God the remaining time in the flesh. 3 For it is enough for us, the time we have already completed living to accomplish the desire of the Gentiles. [They] have gone on in promiscuity, lust, excess wine, partying, drinking binges, and forbidden idolatry, in which they consider it foreign<sup>85</sup> that you are not rushing together [with them] into the same unsound license, berating you. 5 These shall be giving an accounting to the One who is ready to judge the living and the dead. 6 For this reason also the Good Message was proclaimed to those who are [now] dead:<sup>86</sup> so that they indeed may be judged as men in the flesh, yet may live in accord with God<sup>87</sup> through the Breath.<sup>88</sup>

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notion and define a "soul" as flesh enlivened by the 'breath' of Life. Many passages also define death of both the righteous and wicked as the 'breath' returning to God and the body returning to dust (Job 34:14; Psalm 104:29; Psalm 146:3-4; Eccl. 3:18-21; Eccl. 12:6-7). This is consistent with Jesus' own death (Luke 23:46) and with Steven's death (Acts 7:59). That these "breaths" are not human ghosts can be shown by the fact that nowhere in Scripture is there any suggestion that dead ghosts are imprisoned or under guard. However, Peter himself (2 Pet. 2:4) and Jude (Jude 1:6) spoke of "the messengers who sinned" being under confinement. In Peter's account, the sinning celestial messengers are also associated with the days of Noah (2 Pet. 2:4-5).

<sup>81</sup> They are limited in the context to those who were disobedient and therefore restrained during the construction of Noah's ark. The imperfect tense of the indicative verb "was waiting" limits the scope to this one-hundred year period.

<sup>82</sup> This verse tells us the content of the announcement by Jesus to the celestial messengers under guard, that Jesus had just been elevated in authority over them (cf. 1 Pet. 1:20-21; Phil. 2:9-11; Col. 1:18; Heb. 1:4 & 2:9).

<sup>83</sup> This refers to the mindset of the Anointed in the garden of Gethsemane when He prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). It was at this point that Jesus "learned obedience from the things He suffered" and was "perfected" (Heb. 5:7-9).

<sup>84</sup> The perfect tense of the verb indicates that the result is ongoing. The passive voice indicates an automatic result.

<sup>85</sup> The Greek word literally means to lodge a stranger or foreigner.

<sup>86</sup> The "Good Message" was the Abrahamic Covenant announced to Abraham, Isaac, and Jacob (who are now dead). "Yet the Scripture, having foreseen that God is justifying the nations by faith, has previously

7 Yet the consummation of everything<sup>89</sup> has come near.<sup>90</sup> Consequently, be rational and be sober towards praying,<sup>91</sup> 8 having extensive love among yourselves primarily, because love will cover a multitude of sins.<sup>92</sup> 9 Be hospitable<sup>93</sup> to one another without complaining. 10 Each one, in accord with the gift he obtained, use it to serve among yourselves as good custodians of the grace of God: 11 If someone discourses, [do so] as utterances from God;<sup>94</sup> if someone serves, [do so] as from the strength which God is supplying, so that in everything God should be honored through Jesus Anointed, to whom is the glory and the dominion unto the ages of the ages, Amen.<sup>95</sup>

12 Beloved, do not consider the burning among you to be foreign, which is becoming a trial to you, as if something foreign is befalling you, 13 but to the degree that you are participating in the sufferings of Christ, be joyful so that you also may be exceedingly joyful in the unveiling of His glory. 14 If you are being ridiculed for the name of Christ, [you are] fortunate, because the Breath of glory and of God is resting upon you. Indeed, according to them He is being ridiculed, but according to you He is being honored. 15 For let none of you suffer as a murderer, or a thief, or as a meddler. 16 Yet if [suffering] as a 'Christian,'<sup>96</sup> let him not be ashamed, but let him honor God in this allotment, 17 because the appointed time [is impending] to begin the judgment from the House of God.<sup>97</sup> And if first from us,<sup>98</sup> what will be the end of those unconvinced by the Good

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*announced the Good Message to Abraham that 'in you all nations shall be blessed'' (Gal. 3:9). This covenant was repeated to Isaac, and then to Jacob, and was the hope proclaimed to Israel through the prophets.*

<sup>87</sup> The patriarchs will also be judged and found guilty, just as all humanity. However, because of their faith in God's promises, they will be granted immortality and thus will live forever and partake of the inheritance in accord with God's promises.

<sup>88</sup> The resurrection to immortality is accomplished by the power of the Breath. See note on 1 Pet. 3:18.

<sup>89</sup> The completion of the Abrahamic Covenant promises, including the permanent possession of the Land by Abraham, Isaac, and Jacob.

<sup>90</sup> The perfect tense indicates a specific event of drawing near with the results of that event continuing to the present. That event is the first coming of the Anointed, the promised 'Seed' of Abraham who will bring to fruition the remaining promises (Gal. 3:16). Prior to the Anointed's first appearance, the ultimate fulfillment of the Abrahamic Covenant was distant and obscure.

<sup>91</sup> Luke 21:36

<sup>92</sup> Those who truly love one another will easily forgive the transgressions of those they love (1 Cor. 13:7).

<sup>93</sup> The Greek word literally means to be fond of guests.

<sup>94</sup> It is not that one's own words are to be considered inspired, but rather that whatever wisdom is expressed, God is given the credit, not one's own wisdom.

<sup>95</sup> "Amen" is a Hebrew word transliterated into Greek. Its usage identifies the writer as an Israelite.

<sup>96</sup> Acts 11:26

<sup>97</sup> The judgment upon the Israelite nation from God was predicted by Jesus. It would culminate in the complete destruction of the Temple and the surrounding city (Luke 19:41-44; Luke 21:5-6, 20), along with the priesthood (Mal. 2:1-3:3; Matt. 21:33-46; Matt. 22:1-14; Matt. 23:33-39). Notice that the judgment goes out from the House of God, which is no doubt a reference to Ezekiel 9:6 when Nebuchadnezzar destroyed Solomon's Temple.

Message of God?<sup>99</sup> 18 “And if the just one is hardly delivered, where will the irreverent and the sinner appear?”<sup>100</sup> 19 Consequently, let those suffering according to God’s will do well by entrusting their souls as to the faithful Creator.<sup>101</sup>

## Chapter 5

### *Instructions for Elders*

I urge the elders among you, [being] the fellow-elder and eye-witness of the sufferings of Christ and a participant in the glory that is about to be revealed: 2 Shepherd the flock of God among you,<sup>102</sup> watching over [them], not from obligation, but willingly; not for dishonest financial gain, but eagerly; 3 not even as having dominion over the lots,<sup>103</sup> but become patterns for the flock. 4 And when the chief Shepherd is made to appear, you will be provided the undiminished wreath of honor.

### *Instructions for Younger Men*

5 Likewise the younger ones, be submissive to the elders. And being all submissive to each other, wrap yourselves with humility, because God “opposes the proud, but gives grace to the humble.”<sup>104</sup> 6 Therefore, humble [yourselves] under the mighty hand of God so that he may elevate you at the appointed time,<sup>105</sup> 7 throwing all your anxiety upon Him, because caring over you is His concern.<sup>106</sup> 8 Be sober, stay awake, because your opponent the Accuser is walking around searching for anyone he could devour. 9 Stand against him, [being] unmovable in the Faith, having observed that the same sufferings

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<sup>98</sup> Peter here used the first person plural to refer to the Israelite nation which was about to be judged by God through the Romans.

<sup>99</sup> The contrast is this: If God could bring such a disaster (destruction of His Holy City and His House) upon His own people, what will He do to those who were persecuting His faithful remnant among the nations, who never were His people? This future judgment upon the Gentile nations is also mentioned in Rom. 1:18-32 and Rom. 2:8-9.

<sup>100</sup> Prov. 11:31 LXX

<sup>101</sup> In Genesis 2:7, the Creator formed Adam from the dust of the ground, breathed into his nostrils the “breath of life,” and the man became a “living soul” – a living breathing creature. God has promised to once again breathe life into the dust-remains of His sleeping sons and daughters (Ezekiel 37:1-14; Daniel 12:2-3).

<sup>102</sup> Acts 20:28

<sup>103</sup> The “lot” was a game of chance used by the priests to make a determination and in some cases determine the choice of God (Lev. 16:8-10). Prior to receiving the power of the Breath on Pentecost, Peter himself presumed to do precisely what he here forbade when he selected Matthias as the replacement for Judas as the twelfth Apostle (Acts 1:15-26). A note of regret in Peter’s words seems apparent, particularly since he went on in the second letter to fully endorse Paul (2 Pet. 3:15-16) whom Jesus Himself chose (Acts 9:15-16) and personally sent (Acts 26:17).

<sup>104</sup> Proverbs 3:34 LXX, James 4:6

<sup>105</sup> To the honored position of elder

<sup>106</sup> Lit. “is with Him”

are to be completed by your brotherhood in the world. 10 And the God of all grace, the one having called us into His age-enduring glory in Anointed Jesus, may complete you, establish, strengthen, [and] undergird [you], having suffered a little bit. 11 To Him [be] the glory and the dominion unto the ages of the ages, Amen.

### *Final Salutations*

12 Through Silvanus,<sup>107</sup> a faithful brother as I consider [him], I have written to you briefly, exhorting and certifying this to be the true grace of God into which you have come to stand. 13 The co-chosen<sup>108</sup> in Babylon<sup>109</sup> salute you, and Mark, my son. 14 Greet one another with a kiss of love. Peace to you all, those in Anointed Jesus, Amen.

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<sup>107</sup> Silvanus was Silas, Paul's former companion on his second missionary trip.

<sup>108</sup> fellow Israelite Christians

<sup>109</sup> Here Peter referred to Rome as "Babylon" in a figurative sense because the impending judgment on Jerusalem from Rome, prophesied by Jesus, was parallel to the first destruction of Jerusalem by the Babylonians about six-hundred years earlier. The earliest Christians also understood "Mystery Babylon" of Revelation 17-18 to be Rome.