

priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.” <sup>7</sup> Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,” <sup>8</sup> and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

**EX:** Christ, indeed, came as “a living stone” upon which His church would be founded. And now, as Christians, we also serve as building blocks, building this new Church. We serve, then, **as stones in the same building**—working towards the same purpose that Christ lived for and died for. And we have a unique role in that new family—His Church. Our role is that as a **“priesthood”**.

As Priests in the Same Service (vs. 9-10)

**IPT 2.9-10** ~ *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; <sup>10</sup> who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

**EX:** In Jewish law, all priests came from a single family. And now, in Christ, the same is true: all born out of the same blood—the blood of Christ. And all of us given the same mission as **priests in the same service**: to *proclaim the praises of Him who called you out of darkness into His marvelous light (IPT 2.9b)*

**AP:** All of us, whatever our gifts, whatever our abilities, whatever our background: we have a single mission—to **live in harmony** as Christ’s new **family**, building His new **building** in the Church, and serving as His **priests** in His service: *proclaim[ing] the praises of Him who called you out of darkness into His marvelous light*

**EH 2.19-22** ~ *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, <sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, <sup>21</sup> in whom the whole building, being fitted together, grows into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together for a dwelling place of God in the Spirit.*

## CONCLUSION

Peter wrote this letter in the final years of his life—as the fires of persecution broke out all over the streets of Rome. I imagine as he stepped ever closer to the end of his life, his mind couldn’t help but think back to Jesus’ final words to him:

**JN 21.18-19** ~ *Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.” <sup>19</sup> This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”*

He sought, above all, for the sheep he tended and the flock he fed to follow the same path he’d followed—one of maturation, ultimately coming to **live the life** God had called him to live. He wanted them to **learn how to live**—live in **hope for God’s fulfilled promises**, in **holiness (overcoming their earthly foibles and failings)**, and in **harmony with God’s purposes and mission for them all as priests** in His holy kingdom.

Today, the same call comes for us—to place our confidence and faith not in the temporary blessings and hopes of this world but, instead, in Him and Him alone—*proclaim[ing] the praises of Him who called you out of darkness into His marvelous light.*

**IPT 5.10-11** ~ *But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. <sup>11</sup> To Him be the glory and the dominion forever and ever. Amen.*

## INVITATION

#690 [Exp-NTGE][1.5]  
01/17/2026

Learning How to Live  
PC Pchd

1PT 1-2.10 (NKJV)

**QUESTION:** What is the central message of 1PT?

## TRN TO 1PT 1 INTRODUCTION

**ILL—Quarterly Incentives** (new; the idea is if the company does well, so do you; if it struggles, well, the opposite) It makes every quarter a bit of stressful.

## BACKGROUND – The Author, Audience, and Aim (IPT 1.1-2)

As the team moves on from **JM**, they turn to the next General Epistle: **1PT**. The letter begins by its **author**: *Peter, an apostle of Jesus Christ, (IPT 1.1a)* Begun as Simon Bar-Jonah, he’d come to take the name granted him in **JN 1.42** & **MT 16.17**: **Κηφᾶς (Cephas)** in Aramaic, and **Πέτρος** in Greek—“**stone**”. Or, as we know him, “**Peter**”.

Peter was not “**rock solid**”. He wavered on the water, swung violently in the garden, and denied Him at the crucifixion. But time changes a man. 30 years had passed between his crucifixion denials of His Lord. He’d had 30 years to consider His Lord’s final words: “*Simon, son of Jonah, do you love Me more than these?*” (**JN 21.15b**) 30 years to consider His final words: “*Feed My sheep. (JN 21.17b)* and “*Follow Me.*” (**JN 21.17b**)

For 30 years he preached and led—feeding sheep. Now, he wrote to a new **audience**: *To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (IPT 1.1b)* These were Roman provinces—making up nearly all of Asia Minor (Turkey). He defined them all as **παραπεδήμους διασποράς**: “*pilgrims of the dispersion*”.

We know next to nothing about Peter before he met His Lord in **JN 1.42**. But over the course of 3 years, we see him struggling against who he’d been and the man God needed. Now, he stood matured: in faith, as an apostle, as an elder. And he looked fondly at the Christians in Rome, many of which were following the pattern of his own life.

He spoke lovingly and encouragingly—describing their new and honored position in Christ: *elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: (IPT 1.2a)* He desired one **aim** above all for them: *Grace to you and peace be multiplied. (IPT 1.2b)*

Two thousand years later, God ensured that these words would last for us. For two thousand years later, we all of us are in the same position that Peter saw his audience in Asia Minor. He wrote to encourage *the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia*, in hopes that they would **learn how to live**—in **hope**, in **holiness**, and in **harmony**.

## BD1: Live in Hope (IPT 1.3-12)

Our Hope Defined (vs. 3-5)

**ILL—Company Incentive Meeting** (sitting in meeting, waiting and longing for an answer; build up; almost unbearable) After all the expenses our family had this past month, the idea of some extra cash was a big one. And it was painful waiting!

**IPT 1.3-5** ~ *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

**EX:** Peter reveals our inheritance: our promised gift and **hope defined** in Christ. It is even greater—it is even stronger—than any other hope we can imagine—for it is founded in Him. And it, unlike all the other passing and failing hopes we have in our day-to-day

lives, is *incorruptible* and *undefiled*—it doesn't "*fade away*" like the other hopes and desires we have. It remains and stands for us—"*ready to be revealed in the last time.*" And that's a good thing, because we have a lot to go through before we can receive it.

#### Our Lives Distressed (vs. 6-9)

**1PT 1.6-9** ~ *In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of your souls.*

**EX:** Peter wasn't ignorant of what they were going through—the persecutions by Nero had likely begun in earnest in Rome. Each of his audience likely knew one or more who'd lit the Roman games, who'd served as cruel feed for lions. And Peter tells them that these persecutions—the grievous trials they underwent as their **lives were distressed**—would not overwhelm the **hope** they'd been promised. Instead, it would prove it—like gold purified by fire.

It was painful, because they saw and felt those persecutions. But they hadn't seen Christ. They couldn't feel their promised hope. But that didn't make it not real: in fact, trusting in that promised hope, they truly received it—and the end of their faith in "*the salvation of [their] souls*"

#### Our Gospel Prophesied (vs. 10-12)

**How could they be so confident?** Simply put, they could be confident because **their Gospel had been prophesied** for ages.

**1PT 1.10-9** ~ *Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, <sup>11</sup> searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. <sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.*

**EX:** The prophets, the Psalms, the wisdom, the stories—all carefully and patiently maintained and kept throughout the generations. Kept through the wilderness wanderings, exiles, millennia and ages—not for them, but for us. To point towards the Christ, then promising and pushing towards a future hope, and now, pointing towards a fulfilled promised and a future one.

**AP:** Peter wanted the people to know that their pain and persecution could build and strengthen their hope and faith—the hope and faith that had been built over the ages by great men and women of faith like Moses, Elijah, Ruth, and Micah. All of it for us—knowing we'd need it. Knowing we'd face pains and persecutions and would need it. That's the love God has for us. That's the importance He places upon our hope. That's the Gospel truth.

**2CR 4.16-18** ~ *Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, <sup>18</sup> while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.*

#### BD2: Live in Holiness (1PT 1.13--21)

**ILL—Waiting for the Incentive News** (edged on; going through all the things that we need to meet in order to get the incentive; Service Gross Margin, COGs, terms I'd never

heard years ago) It was a bit overwhelming, but necessary. Because to receive the hope of my incentive, we needed to meet certain requirements.

#### Be a Holy People (vs. 13-16)

**1PT 1.13-21** ~ *Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; <sup>14</sup> as obedient children, not conforming yourselves to the former lusts, as in your ignorance; <sup>15</sup> but as He who called you is holy, you also be holy in all your conduct, <sup>16</sup> because it is written, "Be holy, for I am holy."*

**EX:** This was Peter's point: that there are certain expectations that we must live up to in order to receive the blessing and **hope** promised by Moses, Elijah, and Micah—we must **live in holiness**—we must be a **holy people**. We must resist—overcome the inner desires of our hearts and our old way of life. **But how can we do that?**

#### Be a Fearful People (vs. 17-21)

**1PT 1.17-21** ~ *And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; <sup>18</sup> knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you <sup>21</sup> who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*

**AP:** We downplay fear—there is a bad kind of fear. But there is a kind of fear we ought to have: respect and recognition of our God, of His Son's holy sacrifice. When we recognize the beauty and holiness and majesty of His sacrifice, we ought to have a holy respect for Him and His offering—**living in holiness** out of respect for that perfect and precious blood that was shed for us. For He is an impartial judge—and He will judge us. So, therefore, let us cast off our old lives of sin and live, instead, in faithful love and holiness.

**2CR 7.1** ~ *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

#### CONCLUSION: Live in Harmony (1PT 1.22-2.10)

**ILL—Distributed to the Whole Company** (Sales, TAMs, Service, Projects, Marketing; all working towards the same goal) One big focus was to build unity.

#### As Children in the Same Family (vs. 22-2.3)

**1PT 1.22-2.3** ~ *Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, <sup>23</sup> having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, <sup>24</sup> because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, <sup>25</sup> But the word of the Lord endures forever." Now this is the word which by the gospel was preached to you. <sup>2.1</sup> Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, <sup>2</sup> as newborn babes, desire the pure milk of the word, that you may grow thereby, <sup>3</sup> if indeed you have tasted that the Lord is gracious.*

**EX:** Similarly, Peter pointed the people to a rebirth: calling them to be reborn as new creatures—leaving their old lives behind and, instead, being born to a new life as **children in the same family**—a part of the new nation of Christ's church. To firm the example, he then turns to another example:

#### As Stones in the Same Building (vs. 4-8)

**1PT 2.4-8** ~ *Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, <sup>5</sup> you also, as living stones, are being built up a spiritual house, a holy*