

## **1:13 *The Grace That Is Coming***

### **GIRD YOUR MINDS.**

ANDREAS: Having spoken of the greatness of the blessings of the Father's gift, the sufferings of Christ, the Holy Spirit's prediction concerning him, the prophets' proclamation, the desire of the angels—having said all this, Peter tells us to hold on to them all by faith. CATENA.1

## **1:14 *Obedient Children***

### **YOUR FORMER IGNORANCE.**

THEOPHYLACT: To be conformed to the things of this world means to be surrounded by them. Even today there are some weak-willed people who say that when they are in Rome, they have to do as the Romans do. But whether they do this knowingly or in ignorance, the message here is clear. We are to abandon this world and be conformed to the One who alone is truly holy. COMMENTARY ON 1 PETER.4

## **1:15 *Holiness***

### **GRACE EMPOWERS HOLINESS.**

DIDYMUS THE BLIND: Since God, who called us to salvation by the gospel, is holy, those who obey his calling must also become holy in all their thoughts and behavior, especially since he who calls us to this also provides the necessary sanctification himself. COMMENTARY ON 1 PETER.5

### **IMITATE GOD'S HOLINESS.**

ANDREAS: Those who seek to imitate the Holy God must be holy themselves. CATENA.6

## **1:16 *Be Holy as God is Holy***

### **BECOME LIKE GOD.**

ANDREAS: God insists that we become like him. In God's holiness lies our salvation. Therefore those who are truly holy now in Christ are prepared for true life in him. CATENA.7

## **1:17 Fear God**

### **TIME ON EARTH LIMITED.**

AMBROSE OF MILAN: You have been given time on this earth, not eternity. Use the time as those who know that they are setting out from here. LETTERS TO PRIESTS 59.<sup>10</sup>

### **JUDGE AS FATHER.**

DIDYMUS THE BLIND: If the one whom we call the Father is also our judge, and if he pays no attention to classes of persons, let us hasten to do our best in the time of our sojourn here on earth, with all fear and holy behavior. In this way we shall recognize that the same Father is the one who gives us promises, and we shall persevere without any punishment. COMMENTARY ON 1 PETER.<sup>11</sup>

### **THE JUDGMENT OF THE FATHER AND THE SON.**

ANDREAS: If the Father judges no one but has given all judgment to the Son, what are we to think about this passage? For if it is the Father who is indicated here, how is he a judge, judging everyone according to his work? But if it is the Son who judges, taking all judgment on himself, why does Peter mention the Father? The solution here is that if the Father and the Son are one Godhead, the judgment of the Son is the judgment of the Father also, but the Son can also be called the Father of the creatures, having given them birth by partaking in holiness. For on many occasions he called his disciples his children, and to others he said things like: "Child, your sins are forgiven,"<sup>12</sup> and "Daughter, your faith has saved you."<sup>13</sup> CATENA.<sup>14</sup>

### **WORTHY OF THE FATHER.**

OECUMENIUS: Those who desire the adoption of sons must do the things which are worthy of the Father. COMMENTARY ON 1 PETER.<sup>16</sup>

## **1:18a You Were Ransomed**

### **YOU OWE THE PRICE.**

AMBROSE OF MILAN: You owe that price with which you have been bought. Even though God does not always demand it, you still owe it. Buy Christ for yourself, not with what few men possess but with what all men possess by nature but few offer on account of fear. What Christ claims from you is his own. He

gave his life for all men. He offered his death for all men. Pay on behalf of your creator what you are going to pay by law. He is not bargained for at a low price, and not all men see him readily. ON JOSEPH 7.42.17

#### **BOUGHT WITH A PRICE.**

MAXIMUS OF TURIN: If the price of our life is the blood of the Lord, see to it that it is not an ephemeral earthly field which has been purchased but rather the eternal salvation of the whole world. SERMONS 59.2.19

### **1:19 *The Precious Blood of Christ***

#### **A SOUL MADE CLEAN.**

CLEMENT OF ALEXANDRIA: This recalls the ancient ceremonies of the Levites and the priests, and relates to a soul made clean by righteousness, which is offered to God. ADUMBRATIONS.<sup>21</sup>

#### **BOUGHT AT A PRICE.**

CHRYSOSTOM: We are God's creatures, but because of sin we have passed under the rule of the devil. Because of that, the Savior has bought us back with his own blood—"you are bought with a price." <sup>22</sup> Indeed, we have been bought with Christ's precious blood. Think of a righteous and good householder who does not regard a wicked servant as worthy to serve in his house but hands him over to someone who will correct him. If he then sees his servant being punished by a wicked master and saying: "I will go back to my first master, for he was good to me then and he will be good to me now," he will give him back his honor and redeem him, so that he might become a productive person. This is what God has done for us. How is it that we both belong to him and do not belong to him at the same time? <sup>23</sup> As creatures we belong to him, but as sinners we have become alien to him and do not belong to him any more. Do not think that you belong to God if you are a sinner, for in that case the devil has got hold of you, and you are his creature. The man of sin, the son of destruction, it is he who has bought you, with blood which is not precious but impure. Indeed, you have been bought by sin, you have been bought by harlotry, and you are impure. CATENA.<sup>24</sup>

## **1:20 *Predestination and Fulfillment***

### **BELONGING TO CHRIST.**

AUGUSTINE: Those belonging to the grace of Christ, who are foreknown, predestined and chosen from before the foundation of the world, shall die only insofar as Christ himself died for us, that is, by the death of the flesh only, not of the spirit. ON THE TRINITY 13.15.<sup>25</sup>

### **FULLY AND PERFECTLY REVEALED.**

OECUMENIUS: Christ existed in earlier times and even before the foundation of the world, when he was hidden by divine providence until the right time should come. He was manifested to the prophets who did their best to examine these matters, as Peter has already mentioned, and now he is even more manifest, since he has been fully and perfectly revealed. Furthermore, Peter adds that he has been revealed for our sake. COMMENTARY ON 1 PETER.<sup>26</sup>

## **1:21 *Confidence in God***

### **HOLDING EVERYTHING IN COMMON.**

ANDREAS: Peter did not stop at Christ's death but went on immediately to remember his resurrection as well. Just because you hear that the Father has raised the Son, do not retort that the Son cannot raise himself. For listen to what Christ says: "Destroy this temple and in three days I shall raise it up again" <sup>27</sup> and again: "I have power to lay down my life, and I have power to take it up again." <sup>28</sup> The apostle says these things in order to teach us that the Father and the Son hold everything in common. CATENA.<sup>29</sup>