

“Stairway To Heaven”

1 Peter 1:8-9

April 16, 2023

INTRO: In ONE word... what do you think **was/is** the greatest problem AND the greatest potential in the church?

_____ = the greatest  and the greatest 
in the church today

PRAAYER

CONTEXT:

- ~ 1st Peter: “No Matter What!” (cf. early persecuted Church)
- ~ cf. Book of **Hebrews** & **Revelation** ch. 2&3...
- ~ 1st Peter 1:1-7 **Blessing, Rejoicing, Testing/Fires**
- ~ Today... vv.8-9 **Christian FAITH** (cf. **Isaiah 7:9**)

“if you do not stand firm in your faith, then you will not stand at all.”

VIDEO: “Ludy – “Why ‘christians’ Renounce Their Faith”

BIG IDEA: **Biblical faith is BOTH
a root AND a fruit issue!**

PREVIEW: Faith **DEFINED; DESCRIBED; & DEPLOYED**

TEXT:

I. Faith **DEFINED**

Faith is the assurance of things hoped for, the conviction of things not seen: **Hebrews 11:1...**

Faith comes by hearing the Word... **Romans 10:17...**
Faith comes by hearing, hearing through the Word of Christ.

"Faith is a living and unshakable confidence. A belief in God so assured that a man would die a thousand deaths for its sake." (Martin Luther)

A. Faith **PROTECTS**

B. Faith **CONNECTS**

C. Faith **PROTECTS**

1Peter, an apostle of Jesus Christ,

To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen **2**according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

3Blessed 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,

Faith empowers our requests of God: **James 1:5ff...**
...ask in faith, with no doubting... the double-minded man is unstable in all his ways.

Faith focuses on Quality > Quantity: **Matt. 17:20...**
"If you have faith like a grain of mustard seed... nothing will be impossible for you."

Faith makes all things possible: **Mark 9:23...**

Faith defines & empowers new life: **Galatians 2:20...**
It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Faith IS overcoming Victory! **1 John 5:4...** *For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world – our faith.*

Faith is God's conduit for healing: **Mark 10:52...**
Jesus said to him, "Go your way, your faith has made you will..."

Faith is God's shield: **Ephesians 6:16...** *In all circumstances take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.*

Faith is proven in action: **James 2:17...** *Faith without works is dead.*

4to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, **5**who are **protected by the power of God through faith** for a salvation ready to be revealed in the last time.

T/S: **VIDEO:** "Ludy - "Immovable"

II. Faith **DESCRIBED**

Faith is God's narrow pathway of saving grace: **Ephesians 2:8-9...** *You have been saved by grace through faith, not of works, so that on one will boast.*

Faith in Messiah can move mountains: **Mark 11:22ff**

Faith displays humility & trust: **Proverbs 3:5-6...** *Lean not on your own understanding, in all your ways acknowledge Him and He will make your way straight.*

Faith begets courageous confidence:
Philippians 4:13... *I can do all things in Christ who strengthens me.*

Faith can increase: **Luke 17:5...** *The apostles said to the Lord, "Increase our faith!"*

Faith differentiated Noah from his neighbors:
Hebrews 11:7...

Faith is single-minded: **James 1:6...**

"Sadly, superficial-sinners seldom seek supernatural-sanctification... Instead, they're tragically satisfied with being tragically satisfied."

- JDP

A. Faith is **TRIED/TRIALS**

6In this you **greatly rejoice**, even though now **for a little while**, if necessary, you have been **grieved/distressed** by **various trials**,

***"A faith that hasn't been tested
can't be trusted."***

(Adrian Rogers)

B. Faith is **TESTED**

7so that the ***proof/genuineness 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;

VIDEO: "Ludy - *"Victory of Faith"*

III. Faith **DEPLOYED**

“Faith is like radar that sees through the fog...”

(Corrie Ten Boom)

A. Faith **WORKS**

8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him,

VIDEO: “Ludy – *“Anatomy of Faith”*”

B. Faith **WORSHIPS**

you greatly rejoice with joy inexpressible and full of glory,

C. Faith **WINS**

9obtaining as the outcome of your faith the salvation of your souls.

VIDEO: “Ludy – *“Action of Faith”*”

"True faith rests upon the character of God"

(A.W. Tozer)

REVIEW:

The greatest problem AND potential in the church has always been FAITH... that why, in part, we NEED to biblically Define, Describe, and Deploy Christ-like faith!

CLOSE:

Often when we have new failures and fears, it's easy to lose hope and falter in faith. We wonder if God has a plan for our life, and we begin to question if God is real and if He cares about us. I want to encourage you with the truth that our Creator and Sustainer is working in and through you while you go through struggles! When you feel your faith is fading, read these Scriptures for guidance, support, and reassurance that there is hope. Whether you need faith for healing, an unanswered prayer, or faith to persevere, our God is waiting and ready to give us His supernatural strength...

- BibleStudyTools.com

Faith directs our steps. **2 Corinthians 5:7...** *For we walk by faith, not by sight.*

Faith empowers prayer. **Matthew 21:22...** *Whatever you ask in prayer, you will receive, if you have faith.*

Faith trusts God... no matter what! **Luke 1:37...**
Nothing will be impossible with God.

Faith humbles & sobers true Christians: **Romans 12:3...** *Do not think of yourself more highly than you ought, but think with sober judgment, each according to the measure of faith that God has assigned.*

Faith fights the good fight & runs God's race:
2 Tim. 4:7...

Faith exudes still, Christ-like confidence in God:
Psalm 46:10... *Be still and know that I am God...*

Faith abides! **1 Cor. 13:13...** *Faith, hope, and love abide...*

Faith justifies: **Galatians 2:16...** *A person is not justified by works of the law but through faith in Jesus Christ... we also have believed in Christ Jesus, in order to be justified by faith in Christ...*

Faith stands firm! **1 Corinthians 16:13...** *Be watchful, stand firm in the faith, act like men, be strong.*

Faith really believes: **Romans 10:9...** *If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.*

Faith empowers daily life/living **Romans 1:17 & Habakkuk 2:4...** *"The righteous shall live by faith."*

Faith grows strong by giving glory to God (like Abe): **Romans 4:20-21...**

Faith obeys unto eternal life! **John 3:36...** *Whoever believes in the Son has eternal life; whoever does not obey the Son does NOT have life, instead, the wrath of God remains/abides on him.*

"When all is said and done, the life of faith is nothing if not an unending struggle of the

*spirit with every available weapon against
the flesh.”* (Dietrich Bonhoeffer)

God's glorious stairway to heaven
is climbed, one gracious step of faith at a time.
- JDP

Exodus 34:6

*The LORD passed before him and proclaimed,
“The LORD, the LORD, a God merciful and
gracious, slow to anger, and abounding in
steadfast love and truth/faithfulness,*

PRAYER

WORSHIP: *Jericho; Jesus Can; Stand In Faith*

[New International Version](#)

Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

[New Living Translation](#)

You love him even though you have never seen him. Though you do not see him now, you trust him; and you rejoice with a glorious, inexpressible joy.

[English Standard Version](#)

Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory,

[Berean Standard Bible](#)

Though you have not seen Him, you love Him; and though you do not see Him now, you believe in Him and rejoice with an inexpressible and glorious joy,

[Berean Literal Bible](#)

whom not having seen you love, on whom now believing *though* not seeing you also exult with joy inexpressible and filled with glory,

[King James Bible](#)

Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

[New King James Version](#)

whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory,

[New American Standard Bible](#)

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,

[NASB 1995](#)

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,

[NASB 1977](#)

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,

[Legacy Standard Bible](#)

And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you rejoice with joy inexpressible and full of glory,

[Amplified Bible](#)

Though you have not seen Him, you love Him; and though you do not even see Him now, you believe *and* trust in Him and you greatly rejoice *and* delight with inexpressible and glorious joy,

[Christian Standard Bible](#)

Though you have not seen him, you love him; though not seeing him now, you believe in him, and you rejoice with inexpressible and glorious joy,

[Holman Christian Standard Bible](#)

You love Him, though you have not seen Him. And though not seeing Him now, you believe in Him and rejoice with inexpressible and glorious joy,

having.

[John 20:29](#)

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

[2 Corinthians 4:18](#)

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

[2 Corinthians 5:7](#)

(For we walk by faith, not by sight:)

ye love.

[1 Peter 2:7](#)

Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

[Song of Solomon 1:7](#)

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

[Song of Solomon 5:9,16](#)

What *is* thy beloved more than *another* beloved, O thou fairest among women?
what *is* thy beloved more than *another* beloved, that thou dost so charge us? ...

believing.

[1 Peter 1:6](#)

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

[Habakkuk 3:17,18](#)

Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: ...

[Acts 16:34](#)

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

unspeakable.

[John 16:22](#)

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

[2 Corinthians 9:15](#)

Thanks *be* unto God for his unspeakable gift.

[2 Corinthians 12:4](#)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

full.

[1 Peter 5:4](#)

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

[2 Corinthians 1:22](#)

Who hath also sealed us, and given the earnest of the Spirit in our hearts.

[Galatians 5:22](#)

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

VERSE 9:

[New International Version](#)

for you are receiving the end result of your faith, the salvation of your souls.

[New Living Translation](#)

The reward for trusting him will be the salvation of your souls.

[English Standard Version](#)

obtaining the outcome of your faith, the salvation of your souls.

[Berean Standard Bible](#)

now that you are receiving the goal of your faith, the salvation of your souls.

[Berean Literal Bible](#)

receiving the outcome of your faith, *the* salvation of *your* souls.

[King James Bible](#)

Receiving the end of your faith, *even* the salvation of *your* souls.

[New King James Version](#)

receiving the end of your faith—the salvation of *your* souls.

[New American Standard Bible](#)

obtaining as the outcome of your faith, the salvation of your souls.

[NASB 1995](#)

obtaining as the outcome of your faith the salvation of your souls.

[NASB 1977](#)

obtaining as the outcome of your faith the salvation of your souls.

[Legacy Standard Bible](#)

receiving as the outcome of your faith the salvation of your souls.

[Amplified Bible](#)

receiving as the result [the outcome, the consummation] of your faith, the salvation of your souls.

[Christian Standard Bible](#)

because you are receiving the goal of your faith, the salvation of your souls.

[Holman Christian Standard Bible](#)

because you are receiving the goal of your faith, the salvation of your souls.

Cross References

[Romans 6:22](#)

But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the outcome is eternal life.

[1 Peter 3:20](#)

who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In the ark a few people, only eight souls, were saved through water.

Treasury of Scripture

Receiving the end of your faith, even the salvation of your souls.

[Hebrews 11:13](#)

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

[James 1:21](#)

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Bible Verses about Faith

Compiled by The BibleStudyTools Staff on 11/15/2022



Bible Study Tools



Often when we have new failures and fears, it's easy to lose hope and falter in faith. We wonder if God has a plan for our life, and we begin to question if God is real and if He cares about us. I want to encourage you with the truth that our Creator and Sustainer is working in and through you while you go through struggles! When you feel your faith is fading, read these Scriptures for guidance, support, and reassurance that there is hope. Whether you need faith for healing, an unanswered prayer, or faith to persevere, our God is waiting and ready to give us His supernatural strength. Here is a list of our favorite scriptures on faith to encourage our faith and trust in God. You can also use the prayers below for inspiration when talking to God.

Dear Lord, help me - every single morning - to find faith amid the chaos. Give me the desire and ability to see You, hear You, talk to You, and give thanks to You. And as I do, I pray that I will draw nearer and nearer to You, and that my faith will multiply exponentially as I understand in new, deeper ways that You are everything I ever hoped You would be. And so much more. Amen. ~ Kelly O'Dell Stanley

Father, even the disciples that walked with Jesus needed to strengthen their faith. Jesus told them if their faith was only the size of a mustard seed, they could uproot trees and crumble mountains. Lord, I need more faith like the disciples. Increase my faith and make me a mover of mountains. Grow my belief

in You alone so that I would be strong in the Lord and ready to battle against the doubts planted by the enemy. Lord, increase my faith! ~ Tamela Turbeville

Top Bible Verses about Faith

Matthew 21:22 - And whatever you ask in prayer, you will receive, if you have faith.

Luke 1:37 - For nothing will be impossible with God.

2 Corinthians 5:7 - For we walk by faith, not by sight.

Romans 10:17 - So faith comes from hearing, and hearing through the word of Christ.

Hebrews 11:1 - Now faith is the assurance of things hoped for, the conviction of things not seen.

Hebrews 11:6 - And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

Ephesians 2:8-9 - For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

Proverbs 3:5-6 - Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.

Mark 11:22-24 - And Jesus answered them, "Have faith in God. Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.

[James 2:19](#) - You believe that God is one; you do well. Even the demons believe—and shudder!

[1 Corinthians 2:5](#) - That your faith might not rest in the wisdom of men but in the power of God.

[James 1:5-8](#) - If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.

[Philippians 4:13](#) - I can do all things through him who strengthens me.

[James 2:24](#) - You see that a person is justified by works and not by faith alone.

[Luke 17:5](#) - The apostles said to the Lord, "Increase our faith!"

[Matthew 17:20](#) - He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."

[Mark 9:23](#) - And Jesus said to him, "'If you can'! All things are possible for one who believes."

[Galatians 2:20](#) - I have been **[crucified with Christ](#)**. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

[Romans 12:3](#) - For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

2 Timothy 4:7 - I have fought the good fight, I have finished the race, I have kept the faith.

Psalms 46:10 - "Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!"

1 John 5:4 - For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith.

1 Corinthians 13:13 - So now faith, hope, and love abide, these three; but the greatest of these is love.

Galatians 2:16 - Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Ephesians 6:16 - In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one;

John 8:24 - I told you that you would die in your sins, for unless you believe that I am he you will die in your sins."

Hebrews 11:7 - By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.

Mark 10:52 - And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

Mark 16:16 - Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

1 Corinthians 16:13 - Be watchful, stand firm in the faith, act like men, be strong.

Romans 10:9 - Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Romans 1:17 - For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

Habakkuk 2:4 - "Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.

Romans 15:13 - May the God of hope fill you with all joy and peace in believing, so that by the power of the **Holy Spirit** you may abound in hope.

James 2:17 - So also faith by itself, if it does not have works, is dead.

Romans 4:20-21 - No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised.

James 1:6 - But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.

John 3:36 - Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

Prayers and Quotes for Faith

- *"**Faith** is like radar that sees through the fog -- the reality of things at a distance that the human eye cannot see."* (Corrie Ten Boom)
- *"True faith rests upon the character of God and asks no further proof than the moral perfections of the One who cannot lie."* (A.W. Tozer)
- *"When all is said and done, the life of faith is nothing if not an unending struggle of the spirit with every available weapon against the flesh."* (Dietrich Bonhoeffer)

- *"Faith is a living and unshakable confidence. A belief in God so assured that a man would die a thousand deaths for its sake."* (Martin Luther)
- *"Often times God demonstrates His faithfulness in adversity by providing for us what we need to survive. He does not change our painful circumstances. He sustains us through them."* (Charles Stanley)
- *"The soul is the life of the body, faith is the life of the soul, and Christ is the life of faith. Justification by faith in Christ's righteousness is the golden chain which binds the Christian world in one body."* (James Aughey)
- *"True faith manifests itself through our actions."* ([Francis Chan](#))
- *"A faith that hasn't been tested can't be trusted."* (Adrian Rogers)
- *"It is not the **strength** of your faith but the object of your faith that actually saves you."* (Timothy Keller)

A Prayer for Faith That Defeats Worry

Father God, You shower the lilies of the field with beauty and feed the birds of the air. Build my faith to depend on You entirely for every need and not on the things of this world or my strength and abilities. Not one day can be added to my life through worry. As my heavenly Father, You know what I need and You provide for all my cares. Help me to trust You to care for me.

A Prayer for Strength and Increased Faith

Father God, my strength is gone. I am unable—but your Word says I can do all thing through Christ who strengthens me. Give me Your strength, not physical strength but the power to move mountains that flows from faith in Jesus. Help me to depend on You to do what I think I cannot do. Let your strength alone sustain me.

A Prayer for Peace That Comes Through Faith

Father God, the peace that comes through faith in You surpasses all human understanding. Help me to keep my faith in you alone that I would have peace and not falter in my thinking. The world wants to destroy the peace I have through faith in You. Protect my mind and heart from the things of this world. Pour out your perfect peace.

Ellicott's Commentary for English Readers

(8) **Whom, having not seen.**—Said in contrast to the word “revelation” in the last verse: “whom you love already, though He is not yet revealed, so that you have not as yet seen Him.” There seems to be a kind of tender pity in the words, as spoken by one who himself had seen so abundantly ([Acts 4:20](#); [Acts 10:41](#); [2Peter 1:16](#)). In this and the following verse we return again from the sorrow to the joy, and to the true cause of that joy, which is only to be found in the love of Jesus Christ. There is another reading, though not so good either in sense or in authority, “whom, without *knowing* Him, ye love.” Bengel remarks that this is intended for a paradox, sight and knowledge being the usual parents of love.

Ye love.—The word of calm and divinely-given attachment, in fact the usual word in the New Testament, that which Christ used in questioning the writer ([John 20:15](#)), not the word of warm human friendship with which St. Peter then answered Him.

In whom.—To be construed, not with “ye rejoice,” but with “believing.” The participles give the *grounds* of the rejoicing: “because at present without seeing ye believe in Him none the less, therefore ye rejoice.” The word “rejoice” takes us back to [1Peter 1:6](#): “ye greatly rejoice, I repeat.” Notice, again, the stress laid on faith: we have already had it three times mentioned. St. Peter, whose own faith gained him his name and prerogative, is, at least, as much the Apostle of faith as St. Paul is, though his conception of it, perhaps, slightly differs from St. Paul’s. The definition given by the writer of the Epistle to the Hebrews ([Hebrews 11:1](#)) might have been, perhaps was, drawn from a study of St. Peter’s writings. Our present verse gives us the leading thought of “faith” as it appears in both of these works addressed to Hebrews, viz., its being the opposite of *sight*, “the evidence of things not seen,” rather than as the opposite of *works*. And the main object of both these Epistles is to keep the Hebrews from slipping back from internal to external religion, *i.e.*, to strengthen *faith*. (Comp. [Hebrews 3:12](#).) The Apostle is full of admiration for a faith which (unlike his own) was not based on sight. (See [John 20:29](#)—an incident which may have been in the writer’s mind.)

Unspeakable.—The beautiful Greek word (which means “unable to find expression in words”) seems to have been coined by St. Peter.

Full of glory.—Literally, *that hath been glorified; i.e.*, a joy that has reached its ideal pitch, and feels no further sense of imperfection; a signification of the word found, for instance, in [Romans 8:30](#).

MacLaren's Expositions

1 Peter

JOY IN BELIEVING

[1 Peter 1:8](#)The Apostle has just previously been speaking about the great and glorious things which are to come to Christians on the appearing of Jesus Christ, and that naturally suggests to him the thought of the condition of believing souls during the period of the Lord's absence and comparative concealment. Having lifted his readers' hopes to that great Future, when they would attain to 'praise and honour and glory' at Christ's appearing, he drops to the present and to earth, and recalls the disadvantages and deprivations of the present Christian experience as well as its privileges and blessings. 'Whom having not seen, ye love,' that is a very natural thought in the mind of one whose love to Jesus rested on the ever-remembered blessed experience of years of happy companionship, when addressing those who had no such memories. It points to an entirely unique fact. There is nothing else in the world parallel to that strange, deep personal attachment which fills millions of hearts to this Man who died nineteen centuries ago, and which is utterly unlike the feelings that any men have to any other of the great names of the past. To love one unseen is a paradox, which is realised only in the relation of the Christian soul to Jesus Christ.

Then the Apostle goes on with what might at first seem a mere repetition of the preceding thought, but really brings to view another strange anomaly. 'In Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.' Love longs for the presence of the beloved, and is restless and defrauded of its gladness so long as absence continues. But this strange love, which is kindled by an unseen Man, does not need His visible presence in order to be a fountain of joy unspeakable and full of glory. Thus the Apostle takes it for granted that every one who believes knows what this joy is. It is a large assumption, contradicted, I am afraid, by the average experience of the people that at this day call themselves Christians.

We notice--

I. The All-sufficient Ground or Source of this Glad Emotion.

'In whom,' with all the disabilities and pains and absence, 'yet believing,' you can put out a long arm of faith across the gulf that lies, not only between to-day and eighteen centuries ago, but the deeper and more impassible gulf that lies between earth and heaven, and clasp Christ with a really firm grasp, which will fill the hand, and which we shall feel has laid hold of something, or rather has laid hold of a living person and a loving heart. That is faith. The Apostle uses a very strong form of expression here,

which is only very partially represented by our English version. He does not say only 'in whom believing,' but 'towards whom'; putting emphasis upon the effort and direction of the faith, rather than upon the repose of the heart when it has found its object and rests upon Him. And so the conception of the true Christian attitude is that of a continual outgoing of Trust and its child Love; of Desire and its child Possession; and of Expectation and its child Fruition towards that unseen Christ. It is much to believe Him, it is more to believe in Him; it is--I was going to say--most of all to believe towards Him. For in this region, quite as much as, and I think more than, in the one to which the saying was originally applied, 'search is better than attainment.' Our condition must always be that of 'forgetting the things that are behind'; and however much we may realise the union with the unseen Christ in the act of resting upon Him, that must never be suffered to interfere with the longing for the larger possession of myself, and fuller consequent likeness to Him, which is expressed in that great though simple phrase of my text 'believing towards Him.' Such a continual outgoing of effort, as well as the rest and blessedness of reposing on Him, is indispensable for all true gladness. For the intensest activity of our whole being is essential to the real joy of any part of it, and we shall never know the rapture of which humanity, even here and now, is capable until we gather our whole selves, heart, will, and all our practical, as well as our intellectual, powers in the effort to make more of Christ our own, and to minimise the distance between us to a mere vanishing point, 'Believing towards whom ye rejoice.'

That act of trust, however inadequate the object upon which it rests, and however mistaken may be our conceptions of that on which we lean, always brings a gladness which is real, until disappointment disillusionises and saddens us. There is nothing that so sheds peace over the heart as reliance, absolute and quiet, upon some object worthy of trust. It is blessed to trust one another until, as is too often the case, we find that what we thought to be an oak against which we leaned is but a broken reed that has no pith in it, and no possibility of support. So far as it goes, all trust is blessed, but the most blessed is simple reliance upon, and aspiration after, Jesus Christ. Ever to yearn for Him, not with the yearning of those who have no possession, but with that of those who, having a little, desire to have more, is to bring into our lives the one solid and sufficient good without which there is no gladness, and with which there can be no unmingled sorrow, wrapping the whole man in its ebon folds. For this Christ is enough for all my nature and for the satisfaction of every desire. In Him my mind finds the truth; my will the law; my love the answering love; my hope its object; my fears their dissipation; my sins their forgiveness; my weaknesses their strength; and, to all that I am, what He is answers, as fulness to emptiness, and as supply to need. So, 'believing towards Him, we rejoice.'

But note that the joy is strictly contemporaneous with the faith. Tear away electric wire from the source of energy, and the light goes out instantly. It is as another Apostle says, 'in believing' that we have 'joy and peace.' And that is why so many of us know little of it. Yesterday's faith will not contribute to to-day's gladness, any more than yesterday's meals will satisfy to-day's hunger. Present joy depends upon present faith, and the measure of the one is the measure of the other.

Notice again--

II. The Characteristics of the Christian Gladness.

'Unspeakable,' and, as the word ought to be rendered, not 'full of glory' but 'glorified.' Unspeakable. Still waters run deep. It is poor wealth that can be counted; it is shallow emotion that can be crammed into the narrow limits of any human vocabulary. Fathers and mothers, parents and children, husbands and wives, know that. And the depths of the joy that a believing soul has in Jesus Christ are not to be spoken. Perhaps it is better that it should not be attempted to speak them.

'Not easily forgiven

Are those, who, setting wide the doors that bar

The secret bridal chambers of the heart,

Let in the day.'

It is in shallow streams that the sunlight gleams on the pebbles at the bottom. The abysses of ocean are dark, and have never been searched by its light. I suspect the depth of the emotion which bubbles over into words, and finds no difficulty in expressing itself. The joy which can be manifested in all its extent has a very small extent. Christian joy is unspeakable, too, because just as you cannot teach a blind man what colour is like, and cannot impart to anybody the blessedness of wedded love, or parental affection, by ever so much talking--and, therefore, the poetry of the world is never exhausted--so there is only one way of conveying to a man what is the actual joy of trusting in Christ, and that is, that he himself should trust Him. We may talk till Doomsday, and then, as the Queen of Sheba said, when she came to Solomon, 'the half hath not been told.'

'He must be loved ere that to you

He will seem worthy of your love.'

It is unspeakable gladness springing from the possession of an unspeakable gift.

'Glorified.' There is nothing more ignoble than the ordinary joys of men. They are too often like the iridescent scum on a stagnant pond, fruit and proof of corruption. They are fragile and hollow, for all the play of colour on them, like a soap bubble that breaks of its own tenuity, and is only a drop of dirty water. Joy is too often ignoble, and yet, although it is by no means the highest conception of what Christ's Gospel can do for us, it is blessed to think that it can take that emotion, so often shameful, so often frivolous, so often lowering rather than elevating, and can lift it into loftiness, and transfigure it, and glorify it and make it a power, a power for good and for righteousness, and for 'whatsoever things are lovely and of good report' in our lives. And that is what trusting

towards Christ will do for our gladnesses.

Lastly, in one word, let me lay upon your consciences, as Christian people

III. The Obligation of Gladness.

Peter takes it for granted that all these brethren to whom he is writing have experience of this deep and ennobled joy. He does not say, 'You ought to rejoice,' but he says, 'You do rejoice.' And yet a verse or two before he said, 'Ye are in heaviness through manifold temptations.' So, then, he was not blinking the hard, painful facts of anybody's troubled life. He was not away upon the heights serenely contemptuous of the grim possibilities that lurk down in the dark valleys. He took in all the burdens and the pains and the anxieties and the harassments, and the losses, and the bleeding hearts and the cares that can burden any of us. And he said, in spite of them all, 'Ye rejoice.'

Do you? I am afraid there is no more irrefragable proof of the unreality of an enormous proportion of the Christian profession of this day than the joyless lives--in so far as their religion contributes to their joy--of hosts of us. We have religion enough to make us miserable, we have religion enough to make us uncomfortable about doing things that we would like to do. We are always haunted by the feeling that we are falling so far below our professions, and we are either miserable when we bethink ourselves, or, more frequently, indifferent, accordingly. And the whole reason of such experience lies here, we have not an adequately strong and continued trust in Jesus Christ working righteousness in our lives, nobleness in our characters, and so lifting us above the regions where mists and malaria lie. Let us get high enough up, and we shall find clear sky.

You call yourselves Christians. Does your religion bring any gladness to you? Does it burn brightest in the dark, like the pillar of cloud before the Israelites? 'Greek fire' burned below the water, and so was in high repute. Our gladness is a poor affair if it is at the mercy of temperaments or of circumstances. Jesus Christ comes to cure temperaments, and to enable us to resist circumstances. So I venture to say that, whatever may be our condition in regard to externals, or whatever may be our tendencies of disposition, we are bound, as a piece of Christian duty, to try to cultivate this joyful spirit, and to do it in the only right way, by cultivating the increase of our faith in Jesus Christ. 'Rejoice in the Lord always'; the man who said that was a prisoner, with death looking into his eyeballs. As he said it, he felt that his friends in Philippi might think the exhortation overstrained, and so he repeated it, to show that he recognised the apparent impossibility of obeying it, and yet deliberately enjoined it; 'and again I say, rejoice.'

Benson Commentary

1 Peter 1:8-9. *Whom having not seen* — **Εἰδοτες**, *known*, that is, personally in the flesh; *ye love* — Namely, on account of his amiable character, and for the great things he

hath done and suffered for you, and the great benefits he hath bestowed on you. It is very possible, as Doddridge observes, that among these dispersed Christians, there might be some who had visited Jerusalem while Christ was there, and might have seen, or even conversed with him; but as the greater part had not, St. Peter speaks, according to the usual apostolic manner, as if they all had not. Thus he speaks of them all as loving Christ, though there might be some among them who were destitute both of this divine principle and of that *joy* which he here describes as *ανεκλαλητω και δεδοξασμενη*, *unutterable and glorified*; that is, such joy as was an anticipation of that of the saints in glory. *Receiving* — Even now already, with unspeakable delight, as a full equivalent for all your trials; *the end of your faith* — That which in your faith you aim at, and which is the seal and the reward of it; *the salvation of your souls* — From the guilt and power of your sins, and all the consequences thereof, into the favour and image of God, and a state of communion with him; implying a qualification for, and earnest of, complete and eternal salvation. The Jews thought that the salvation to be accomplished by the Messiah would be a salvation from the Roman and every foreign yoke; but that would only have been a salvation of their *bodies*: whereas the salvation which believers expect from Christ is the salvation of their souls from sin and misery, and of their bodies from the grave.

Matthew Henry's Concise Commentary

1:1-9 This epistle is addressed to believers in general, who are strangers in every city or country where they live, and are scattered through the nations. These are to ascribe their salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost; and so to give glory to one God in three Persons, into whose name they had been baptized. Hope, in the world's phrase, refers only to an uncertain good, for all worldly hopes are tottering, built upon sand, and the worldling's hopes of heaven are blind and groundless conjectures. But the hope of the sons of the living God is a living hope; not only as to its object, but as to its effect also. It enlivens and comforts in all distresses, enables to meet and get over all difficulties. Mercy is the spring of all this; yea, great mercy and manifold mercy. And this well-grounded hope of salvation, is an active and living principle of obedience in the soul of the believer. The matter of a Christian's joy, is the remembrance of the happiness laid up for him. It is incorruptible, it cannot come to nothing, it is an estate that cannot be spent. Also undefiled; this signifies its purity and perfection. And it fadeth not; is not sometimes more or less pleasant, but ever the same, still like itself. All possessions here are stained with defects and failings; still something is wanting: fair houses have sad cares flying about the gilded and ceiled roofs; soft beds and full tables, are often with sick bodies and uneasy stomachs. All possessions are stained with sin, either in getting or in using them. How ready we are to turn the things we possess into occasions and instruments of sin, and to think there is no liberty or delight in their use, without abusing them! Worldly possessions are uncertain and soon pass away, like the flowers and plants of the field. That must be of the greatest worth, which is laid up in the highest and best place, in heaven. Happy are those whose hearts the Holy Spirit sets on this inheritance. God not only gives his people grace, but preserves them unto glory. Every

believer has always something wherein he may greatly rejoice; it should show itself in the countenance and conduct. The Lord does not willingly afflict, yet his wise love often appoints sharp trials, to show his people their hearts, and to do them good at the latter end. Gold does not increase by trial in the fire, it becomes less; but faith is made firm, and multiplied, by troubles and afflictions. Gold must perish at last, and can only purchase perishing things, while the trial of faith will be found to praise, and honour, and glory. Let this reconcile us to present afflictions. Seek then to believe Christ's excellence in himself, and his love to us; this will kindle such a fire in the heart as will make it rise up in a sacrifice of love to him. And the glory of God and our own happiness are so united, that if we sincerely seek the one now, we shall attain the other when the soul shall no more be subject to evil. The certainty of this hope is as if believers had already received it.

Barnes' Notes on the Bible

Whom having not seen, ye love - This Epistle was addressed to those who were "strangers scattered abroad," (See the notes at [1 Peter 1:1](#)) and it is evident that they had not personally seen the Lord Jesus. Yet they had heard of his character, his preaching, his sacrifice for sin, and his resurrection and ascension, and they had learned to love him:

(1) It is possible to love one whom we have not seen. Thus, we may love God, whom no "eye hath seen," (compare [1 John 4:20](#)) and thus we may love a benefactor, from whom we have received important benefits, whom we have never beheld.

(2) we may love the character of one whom we have never seen, and from whom we may never have received any particular favors. We may love his uprightness, his patriotism, his benignity, as represented to us. We might love him the more if we should become personally acquainted with him, and if we should receive important favors from him; but it is possible to feel a sense of strong admiration for such a character in itself.

(3) that may be a very pure love which we have for one whom we have never seen. It may be based on simple excellence of character; and in such a case there is the least chance for any intermingling of selfishness, or any improper emotion of any kind.

(4) we may love a friend as really and as strongly when he is absent, as when he is with us. The wide ocean that rolls between us and a child, does not diminish the ardour of our affection for him; and the Christian friend that has gone to heaven, we may love no less than when he sat with us at the fireside.

(5) Millions, even hundreds of millions, have been led to love the Saviour, who have never seen him. They have seen - not with the physical eye, but with the eye of faith - the inimitable beauty of his character, and have been brought to love him with an ardor of affection which they never had for any other one.

(6) there is every reason why we should love him:

(a) His character is infinitely lovely.

(b) He has done more for us than any other one who ever lived among men.

He died for us, to redeem our souls. He rose, and brought life and immortality to light. He ever lives to intercede for us in heaven. He is employed in preparing mansions of rest for us in the skies, and he will come and take us to himself, that we may be with him forever. Such a Saviour ought to be loved, is loved, and will be loved. The strongest attachments which have ever existed on earth have been for this unseen Saviour. There has been a love for him stronger than that for a father, or mother, or wife, or sister, or home, or country. It has been so strong, that thousands have been willing, on account of it, to bear the torture of the rack or the stake. It has been so strong, that thousands of youth of the finest minds, and the most flattering prospects of distinction, have been willing to leave the comforts of a civilized land, and to go among the benighted pagans, to tell them the story of a Saviour's life and death. It has been so strong, that unnumbered multitudes have longed, more than they have for all other things, that they might see him, and be with him, and abide with him forever and ever. Compare the notes at [Philippians 1:23](#).

In whom, though now ye see him not, yet believing - He is now in heaven, and to mortal eyes now invisible, like his Father. Faith in him is the source and fountain of our joy. It makes invisible things real, and enables us to feel and act, in view of them, with the same degree of certainty as if we saw them. Indeed, the conviction to the mind of a true believer that there is a Saviour, is as certain and as strong as if he saw him; and the same may be said of his conviction of the existence of heaven, and of eternal realities. If it should be said that faith may deceive us, we may reply:

(1) May not our physical senses also deceive us? Does the eye never deceive? Are there no optical illusions? Does the ear never deceive? Are there no sounds which are mistaken? Do the taste and the smell never deceive? Are we never mistaken in the report which they bring to us? And does the sense of feeling never deceive? Are we never mistaken in the size, the hardness, the figure of objects which we handle? But,

(2) for all the practical purposes of life, the senses are correct guides, and do not in general lead us astray. So,

(3) there are objects of faith about which we are never deceived, and where we do act and must act with the same confidence as if we had personally seen them. Are we deceived about the existence of London, or Paris, or Canton, though we may never have seen either? May not a merchant embark with perfect propriety in a commercial enterprise, on the supposition that there is such a place as London or Canton, though he has never seen them? Would he not be reputed mad, if he should refuse to do it on this ground? And so, may not a man, in believing that there is a heaven, and in forming his plans for it, though he has not yet seen it, act as rationally and as wisely as he who forms his plans on the supposition that there is such a place as Canton?

continued...

Jamieson-Fausset-Brown Bible Commentary

8. not having seen, ye love—though in other cases it is knowledge of the person that produces love to him. They are more "blessed that have not seen and yet have believed," than they who believed because they have seen. On Peter's own love to Jesus, compare Joh 21:15-17. Though the apostles had seen Him, they now ceased to know Him merely after the flesh.

in whom—connected with "believing": the result of which is "ye rejoice" (Greek, "exult").

now—in the present state, as contrasted with the future state when believers "shall see His face."

unspeakable—(1Co 2:9).

full of glory—Greek, "glorified." A joy now already encompassed with glory. The "glory" is partly in present possession, through the presence of Christ, "the Lord of glory," in the soul; partly in assured anticipation. "The Christian's joy is bound up with love to Jesus: its ground is faith; it is not therefore either self-seeking or self-sufficient" [Steiger].

Matthew Poole's Commentary

Whom; which Christ.

Having not seen; with your bodily eyes. Most of these Jews lived out of their own country, and so had not seen Christ in the flesh; and this was the commendation of their love, that they loved him whom they had not seen, though sight doth ordinarily contribute toward the stirring up of affection.

Ye see him not; neither as others have done in the days of his flesh, nor as you yourselves hereafter shall in his glory; ye *walk by faith*, and *not by sight*, [2 Corinthians 5:7](#).

Ye rejoice, in hope of seeing and enjoying him.

With joy unspeakable; which cannot be expressed with words. See the like phrase, [Romans 8:26](#) [2 Corinthians 9:15](#).

And full of glory; both in respect of the object about which this joy is conversant, the heavenly glory; the degree, it is the highest here in the world; the duration of it, it is most solid; as likewise in comparison of the joy of this world, which is vain and transitory, and whereof many times men are afterward ashamed.

Gill's Exposition of the Entire Bible

Whom having not seen, ye love,.... That is, Jesus Christ, whom they had never seen with their bodily eyes, being Jews, who dwelt not in Judea, when Christ was upon earth, but

were scattered about in several parts of the Gentile world; and yet Christ being made known to them, through the preaching of the Gospel, they received and embraced him, and their affections were strongly set upon him: they loved him because of his excellencies and perfections, because of the loveliness of his person, and because he first loved them; they loved him because of the fulness of grace that was in him, because of what he had done for them, and was unto them, and because of the offices he sustained on their account, and the relations he stood in to them; they loved him above all creatures and things, and all of him, and that belong unto him, his people, truths, ordinances, ways, and worship; they loved him with all their hearts, and in the sincerity of their souls, though they had never seen his face in the flesh; whereas sight often begets and increases love: their love was not carnal, but spiritual; it was a fruit of the Spirit of God in their souls; was accompanied with faith in Christ, and proceeded upon the report the Gospel made of him:

in whom, though now ye see him not, yet believing; the Arabic version adds, "in him": that is, in Christ, who was then received up into heaven, and must be retained there until the time of the restitution of all things; and therefore not now to be beheld with corporeal sight: and yet these regenerate ones, and lovers of Christ, believed in him; see [John 20:29](#) not with a notional, historical, and temporary faith, believing not merely what he said, or did, or does, or will do; but looking on him, and to him, for life and salvation; going out of themselves to him, embracing of him, leaning upon him as their Saviour and Redeemer; venturing their souls upon him, committing their all unto him, expecting all from him, both grace and glory: and so

rejoice with joy unspeakable and full of glory; with a joy in believing on him, which is better experienced than expressed; a joy that not only strangers intermeddle not with, know nothing of, which entirely passes their understanding, but is such as saints themselves cannot speak out, or give a full and distinct account of; they want words to express it, and convey proper ideas of it to others: and it is a joy that is glorious; there is a rejoicing that is evil and scandalous; but this is honourable, and of which none need be ashamed; it is solid and substantial, and the matter of it always abiding, when the joy of the hypocrite is but for a moment; it is a joy on account of the glory of God, which the believer lives in the hope and faith of; and it is a beginning, a presage and pledge of it; it is a glory begun here; it is the firstfruits, and a part also of it; and by it saints may know a little what heaven itself will be.

[Geneva Study Bible](#)

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Ellicott's Commentary for English Readers

(9) **Receiving the end of your faith.**—The “*end* of our faith” means, the *object* to which our faith is directed, the thing we believed *for*. And “faith” catches up the “believing” of last verse, so that, in reading, the accent of the sentence falls on “end,” not on “faith;” and the whole clause is added to justify the statement that we rejoice with a joy which has already attained its full perfection. The reason is, he says, because we receive already, in the present life, the object of all this trusting without sight; we need not wait till the next world to attain our glorification.

The salvation of your souls.—It might be simply, *salvation of souls*, including other men’s besides our own, but the context is against it, and the absence of articles is characteristic of St. Peter. It seems at first sight not a very exalted object for our faith to work to, the deliverance, or safety, of our own souls. And yet our Lord fully recognises the instinct of the higher self-preservation as that to which the ultimate appeal must be made ([Matthew 16:25-26](#)). He could give His own soul a ransom for many ([Matthew 20:28](#)); He could save others and not Himself ([Matthew 27:42](#)); St. Paul could wish himself accursed from Christ for his brethren’s sake, “that they might be saved” ([Romans 9:3](#); [Romans 10:1](#)); Moses could ask to be “blotted out of the book” ([Exodus 32:32](#)); and yet the fact remains, that in seeking our own welfare, in the highest sense, we are fulfilling a primal law of our being, imposed upon us by the Creator. We are bound to make that our first object, if it were only to gratify Him who has no pleasure in the death of him that dieth, even if we could possibly divest ourselves of all “selfish” interest in the matter.

“A charge to keep I have,

A God to glorify;

A never-dying soul to save,

And fit it for the sky.”

The Buddhist longing for Nirvana is as far as possible removed from the healthy spirit of Christianity. “Salvation” here seems to have widened its meaning since [1Peter 1:5](#); while *there* the main thought was final deliverance from the afflictions of life, *here* the salvation is said to be received in the very midst of all these afflictions. The addition of the word “souls,” appears to make the difference. For the soul, there is *present* salvation, because persecutions, &c., do not touch it, and it is *capable* of the most complete emancipation from the evils of *sin* ([Matthew 1:21](#); [Luke 1:69](#); [Luke 1:71](#); [Luke 1:75](#); [Romans 6:14](#); [Romans 7:24-25](#).) Salvation, then, is the restoration of man to the ideal excellence from which he was fallen: it contains—here, at any rate—no allusion to “damnation” as an opposite.

Matthew Henry's Concise Commentary

1:1-9 This epistle is addressed to believers in general, who are strangers in every city or country where they live, and are scattered through the nations. These are to ascribe

their salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost; and so to give glory to one God in three Persons, into whose name they had been baptized. Hope, in the world's phrase, refers only to an uncertain good, for all worldly hopes are tottering, built upon sand, and the worldling's hopes of heaven are blind and groundless conjectures. But the hope of the sons of the living God is a living hope; not only as to its object, but as to its effect also. It enlivens and comforts in all distresses, enables to meet and get over all difficulties. Mercy is the spring of all this; yea, great mercy and manifold mercy. And this well-grounded hope of salvation, is an active and living principle of obedience in the soul of the believer. The matter of a Christian's joy, is the remembrance of the happiness laid up for him. It is incorruptible, it cannot come to nothing, it is an estate that cannot be spent. Also undefiled; this signifies its purity and perfection. And it fadeth not; is not sometimes more or less pleasant, but ever the same, still like itself. All possessions here are stained with defects and failings; still something is wanting: fair houses have sad cares flying about the gilded and ceiled roofs; soft beds and full tables, are often with sick bodies and uneasy stomachs. All possessions are stained with sin, either in getting or in using them. How ready we are to turn the things we possess into occasions and instruments of sin, and to think there is no liberty or delight in their use, without abusing them! Worldly possessions are uncertain and soon pass away, like the flowers and plants of the field. That must be of the greatest worth, which is laid up in the highest and best place, in heaven. Happy are those whose hearts the Holy Spirit sets on this inheritance. God not only gives his people grace, but preserves them unto glory. Every believer has always something wherein he may greatly rejoice; it should show itself in the countenance and conduct. The Lord does not willingly afflict, yet his wise love often appoints sharp trials, to show his people their hearts, and to do them good at the latter end. Gold does not increase by trial in the fire, it becomes less; but faith is made firm, and multiplied, by troubles and afflictions. Gold must perish at last, and can only purchase perishing things, while the trial of faith will be found to praise, and honour, and glory. Let this reconcile us to present afflictions. Seek then to believe Christ's excellence in himself, and his love to us; this will kindle such a fire in the heart as will make it rise up in a sacrifice of love to him. And the glory of God and our own happiness are so united, that if we sincerely seek the one now, we shall attain the other when the soul shall no more be subject to evil. The certainty of this hope is as if believers had already received it.

Barnes' Notes on the Bible

Receiving the end of your faith, even the salvation of your souls - The result or object of your faith; that is, what your faith is designed and adapted to secure. Compare the notes at [Romans 10:4](#). The word rendered receiving is used here as indicating that they would surely obtain that. They even now had such peace and joy in believing, that it furnished undoubted evidence that they would be saved; and such that it might be said that even now they were saved. The condition of one who is a true Christian here is so secure that it may even now be called salvation.

Jamieson-Fausset-Brown Bible Commentary

9. Receiving—in sure anticipation; "the end of your faith," that is, its crowning consummation, finally completed "salvation" (Peter here confirms Paul's teaching as to

justification by faith): also receiving now the title to it and the first-fruits of it. In 1Pe 1:10 the "salvation" is represented as already present, whereas "the prophets" had it not as yet present. It must, therefore, in this verse, refer to the present: Deliverance now from a state of wrath: believers even now "receive salvation," though its full "revelation" is future.

of ... souls—The immortal soul was what was lost, so "salvation" primarily concerns the soul; the body shall share in redemption hereafter; the soul of the believer is saved already: an additional proof that "receiving ... salvation" is here a thing present.

Matthew Poole's Commentary

Receiving; either this word is to be taken improperly, and by an enallage, the future being put for the present tense; q.d. Being about to receive; or rather properly, in the present tense, and then it intimates the certainty of the thing spoken of.

The end of your faith; i.e. the scope to which faith tends, or the reward of faith.

The salvation; either:

1. Salvation more generally taken, which is begun in this life, **Ephesians 2:8 Titus 3:5**; or rather:
2. Complete final salvation in the other, as **1 Peter 1:5**: and then the sense is, either, ye rejoice that ye shall certainly receive the full salvation of your souls, or, ye rejoice that ye do receive that salvation, viz. in the promises of it, in those graces of the Spirit wrought in you, which begin this salvation, and are the pledges of it, and in the certain assurance of it.

Of your souls; i.e. by a usual synecdoche, the salvation of your persons.

Gill's Exposition of the Entire Bible

Receiving the end of your faith, even the salvation of your souls. Which is a just and sufficient ground of joy and rejoicing. "Salvation" intends spiritual and eternal salvation; that which God appointed his people to from all eternity, which is obtained by Christ, applied by the Spirit, and will be fully enjoyed in heaven: this is the salvation "of souls": which are of more worth than a world; and the redemption of which is precious, and requires a great price, and for which a great price is paid, as in **1 Peter 1:18**. It is rightly supplied in our version by "your", as in the Syriac, Arabic, and Ethiopic versions; though the Vulgate Latin version only reads, "the salvation of souls"; and which is to be understood, not to the exclusion of bodies, for God has designed the salvation of them; and Christ has procured the redemption of them; and these will be preserved unto the coming of Christ, being united to him; and will be raised by him, and with their souls enjoy everlasting happiness with him; though, in the present state of things, salvation rather takes place in the soul than in the body, which is exposed to various labours,

afflictions, and diseases; but the chief design of the phrase is, to distinguish this salvation from a corporeal and temporal one: and so the Jews use the phrase, "the salvation of the soul" (z), in opposition to, and distinction from, a mere bodily one; and it intends a salvation from sin, Satan, the law, and its curses; from hell, the second death, and wrath to come, and every spiritual enemy: which is the end of faith; or, as the Syriac version renders it, "the reward of faith"; not that faith is the cause of salvation, or meritorious of it; for that itself is the gift of God, and is rather a part of salvation, and, at most, but the means of perceiving an interest in it, and of enjoying the comfort of it; and is what will issue in it, and in the full enjoyment of it; when faith will both have its end and scope, and be at an end, being exchanged for fruition; just as a reward is given at the end of a man's labours: hence it is called "the end", [Proverbs 23:18](#) and even now salvation is the end of faith, in like sense as Christ is the end of the law: as the law has its full accomplishment, and all its ends answered in Christ, so faith has its end, and all it looks for, desires, and wants, in salvation by Christ: and which is now "receiving"; for the saints not only shall receive, and enjoy the full possession of it hereafter, but they have it now; it is not only appointed to them, and wrought out for them, but is brought near, set before them, and applied to them, and put into the hands of faith by the Spirit of God; they have it in faith and hope, by which they are already saved; and in Christ their head and representative, in whom they are set down in heavenly places; and besides, they have the beginning, firstfruits, earnest, and pledge of it in their own hearts, as well as a right unto, and a meetness for the perfect possession of it hereafter; all which is matter of joy unspeakable, and full of glory,

Geneva Study Bible

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