

Outline of the Book of I Peter

An Introduction to the Study:

Author

I Peter 1:1 makes it evident that Peter is the author of the book that bears his name. Simon Peter was a fisherman by trade. He was called by Jesus to follow him at Matthew (Matt. 4:18-22). Jesus changed Simon's name to Peter indicating the rock like faith that he would represent (cf. Jn. 1:35-42). Through his association with the Lord Peter always seemed to be the first one to respond to situations. When Jesus asked his disciples if they would turn away from him as the multitudes did and he again spoke up first saying, "*Lord, to whom shall we go? Thou hast the words of eternal life*" (Jn. 6:68). It was Peter that saw Jesus walking upon the stormy Sea of Galilee and requested to come to him upon the water (Matt. 14:28-31). Peter was the first to answer the Lord's question regarding his identity saying, "*Thou art the Christ, the Son of the living God*" (Matt. 16:16). When Jesus said that he must die it was Peter who said, "*Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men*" (Matt. 16:22-23). When Jesus was transfigured before Peter, James, and John it was Peter that spoke up saying, "*Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah*" (Matt 17:4). Jesus tells Peter that he would deny him three times in one night (cf. Matt. 26:34; Jn.13:36-38). Peter responds by saying, "*Lord, I will lay down my life for thee*" (Jn. 13:37). Peter saw his Lord threatened and was willing to defend Jesus even if it meant death. Peter pulls a sword out and strikes off the ear of Malchus because of his deep convictions of who Jesus was (Jn. 18:10). However, as the night rolled by Peter was found to deny Jesus three times, as the Lord had predicted, and he wept bitterly due to his true love for the Christ (cf. Matt. 26:75). Jesus loved Peter and would not let him forget his sin (cf. Jn. 21:15-17). After Jesus was crucified it was Peter, on the day of Pentecost, who comes to the forefront of the apostles and preaches the first gospel sermon (Acts 2 all). After the Lord's death Peter continued to make mistakes (cf. Gal. 2:11ff). Later, Peter would become an elder in the Lord's church (cf. I Pet. 5:1ff). The reason most all of us can relate so well with Peter is that we see a man who loved Jesus deeply yet had sin in his life to deal with. He made mistakes like you and I do. Secular history tells us that Peter died a martyr's death by being crucified. Due to his love and respect for Christ and self view of sinfulness he did not see that he was worthy of such a death and so requested that they crucify him upside down. Whether there is any truth to this story we know not at this time.

Date of Epistle

Peter writes nothing in his epistle that would help his readers date the book. Peter does record; however, the wide spread persecution taking place within the church. This could have dated the epistle anywhere from 33 AD (the approximate date that the church was established) to 68 AD (the approximate date of Peter's death). Records of the disciples mistreatment for their faith indicate that it began immediately after the church was established (Acts 4:1ff; 8:1ff).

The Epistle of I Peter

Peter addresses Christians located throughout the region of Pontus, Galatia, Cappadocia, Asia, and Bithynia (I Pet. 1:1). These Christians were faced not only with suffering at the hands of Satan through his tempting vices (I Pet. 5:8-9) but they suffered physically by wicked men for their stand in truth. Christians did not suffer for doing what was wrong in society but for doing that which was right (I Pet. 1:14; 2:19ff; 3:13-18; 4:15-16). Their speech, activities, and goals differentiated them from sinners in the world (I Pet. 1:2; 2:12; 4:1-4). The world viewed Christians as "*strange*" because they did not practice the same sinful things as everyone else (I Pet. 4:4). In a world of sinful, corrupt, and defiled men the Christian stood out as an elect and royal priesthood (I Pet. 2:9). These royal citizens of the kingdom of God showed honor to all men, loved the brotherhood, feared

God, and gave honor to the king of the land (I Pet. 2:17). They were all together Holy (I Pet. 1:15-16) and thereby beautiful on the inside (I Pet. 3:13-18; 4:15-16). Said state of being caused anger, jealousy, and bitterness to spring up in the hearts of the unbelieving and so they lashed out against the Christians. Jesus once said, *“If the world hates you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hates you”* (Jn. 15:18-19).

Peter’s objective in this epistle is to motivate the Christians to endure the suffering of Satan and sinful men. Peter accomplishes the task of motivating the suffering Christians to endure by telling them that the end of all things is at hand (I Pet. 4:5-7), Christ is coming again (I Pet. I Pet. 1:7, 13; 4:13), and the Day of Judgment approaches (I Pet. 1:17; 2:12). Those who endure to the end shall experience glorification for all eternity (I Pet. 5:6, 10). Furthermore, Peter tells the suffering saints that brethren the world over have endured and gained the victory over Satan and sinful men (I Pet. 5:9). If others have succeeded so can you and I!

Themes in I Peter:

- I. The Identity of the Christian**
 - A. Elect (I Pet. 1:1; 2:9; 5:13)
 - B. Sanctified [set apart from sinners of the world] (I Pet. 1:2; 2:12; 4:1-4).
 - C. Begotten again (I Pet. 1:3, 23)
 - D. Children of obedience (I Pet. 1:2, 14)
 - E. Redeemed (I Pet. 1:18)
 - F. Believers in God (I Pet. 1:21)
 - G. A royal priesthood (I Pet. 2:9)
- II. The Christian’s Relationship to:**
 - A. The world (I Pet. 1:13-14; 2:17)
 - B. Brethren (I Pet. 1:22; 2:17; 4:8-9; 5:5)
 - C. Civil governing authorities (I Pet. 2:13ff)
 - D. God (I Pet. 2:17)
 - E. Servants and masters (I Pet. 2:18ff).
 - F. Husband and wife (I Pet. 3:1-7).
- III. The Christian’s Conduct that sets them apart from Sinners of the World:**
 - A. Holy (I Pet. 1:16-17)
 - B. Put away wickedness (I Pet. 2:1)
 - C. Offer up spiritual sacrifices (I Pet. 2:5)
 - D. Abstain from fleshly lusts (I Pet. 2:11; 4:2-3)
 - E. Be beautiful on the inside (I Pet. 2:12; 3:4)
- IV. The Persecuted Christian:**
 - A. The Christian is put through “grief” (I Pet. 1:6)
 - B. Suffering grief for no just cause (I Pet. 2:19ff)
 - C. Better to suffer for doing good than evil (I Pet. 3:13-18; 4:15-16)
 - D. Christians “suffer” at the hands of Satan’s tempting vices (I Pet. 5:8-9)
- V. The End of All Things:**
 - A. Second coming of Jesus (I Pet. 1:7, 13; 4:13).
 - B. End of time (I Pet. 4:5-7).
 - C. Judgment of mankind (1:17; 2:12).
 - D. Man’s glorification (I Pet. 5:6, 10).

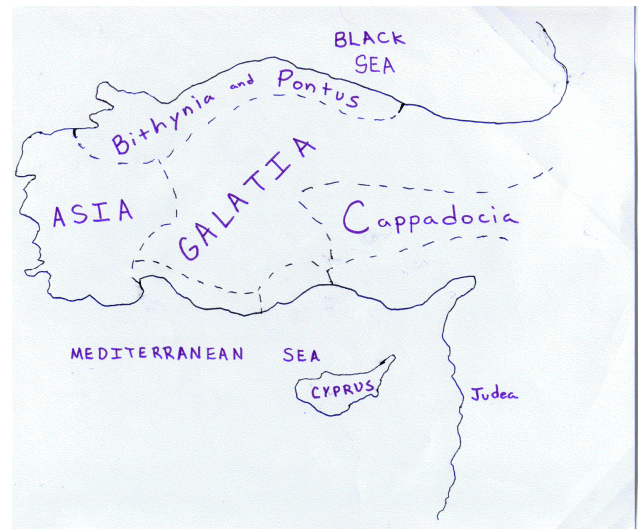
Chapter 1

I. Peter addresses the Elect of God who have been Sanctified through Faith in Jesus Christ (1:1-2):

A. “Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1:1).

1. There are two people to identify in this first verse. First is the apostle Peter. Much has already been written in the introduction of this study on Peter.
2. Secondly we must identify the “*elect*.” The “*elect*” (*eklektos*) = “picked out, select” (LS 240). Who are God’s “select and picked out” people? The apostle Peter latter states, “*But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light:*” (I Pet. 2:9). The elect of God are thereby those who have been called out of darkness to light (see study # 1; The Election of Grace). Note that Paul tells the Thessalonians that it is the gospel that does such calling to any and all who would obey (cf. II Thess. 2:13-14). Said class of people were foreordained before the foundation of the world to receive salvation (cf. Rom. 8:28ff; Eph. 1:3ff). Here are people who hear the gospel, believe it, and obey it. They receive the forgiveness of their sins based upon their obedient acts (as this book and Romans 6:16-25 illustrates).

3. Peter is thereby addressing forgiven Christians who have a true hope of heaven identified as those of the “*Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.*” The word “*dispersion*” (*diaspora*) = “a scattering, as of seed; dispersion; in NT the dispersed portion of the Jews, specially termed the dispersion (cf. Jn. 7:35; James 1:1; I Pet. 1:1)” (Moulton 95).



- a. The Greek *diaspora* is found three times in the NT (verses above). The John 7:35 passage uses the Greek *diaspora* in relation to Jesus leaving the Jews and going to the Gentiles to preach. The James 1:1 passage seems to use the Greek *diaspora* to indicate Jewish Christians who have gone out among the Gentiles. Acts 8:1-4 records the first scattering of Jewish Christians among the Gentiles.
- b. Who are the elect that have been dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia? It seems likely that Peter is addressing Christians in general who have been dispersed throughout the world and dwelling among the unbelieving. This perspective gives cause to make application of the epistle to Christians today living in a world of sinful men.

B. “according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied” (1:2).

1. What is “*according to the foreknowledge of God the Father?*” The answer is that there are “*elect*” Christians dispersed throughout that region listed above. Often people see the word “*elect*” and “*foreknowledge of God*” and conclude that God hand picked specific individuals before the creation of the world to be saved and some to forever be doomed to damnation (cf. Rom. 8:29-30; Eph. 1:4-5) (see study # 1). The word “*foreknowledge*” (*prognosis*) = “a perceiving beforehand” (LS 673). We hear the word *prognosis* being used in the medical field today. A *prognosis* is “a prediction of the probable course and outcome of a disease... a forecast or prediction... to foreknow” (AHD 989). God predicts the outcome of people’s moral decisions in life.

2. The Calvinist theory of “unconditional election” in the TULIP acronym is believed and accepted by many. Said theory is that God selected some to be saved and the rest are lost forever. Those elected to be saved can do nothing to loose their salvation (“I” = irresistible grace). The question then is “Did God have prior knowledge of individuals to be lost and saved or did God have foreknowledge of a class of saved and lost people?” To honestly answer the question we must look to passages such as II Pet. 3:9. Peter said that God “*is not wishing that any should perish, but that ALL should come to repentance.*” Secondly, note that when Bible people sinned God always called upon their repentance (cf. Jer. 3:13; 4:14; Acts 8:22-23; I Jn. 1:8-10) (see study # 2; Calvinism).
3. People are elected of God through their faith and obedience in Jesus Christ. God had foreknowledge of this system of forgiveness (cf. Eph. 1:3). Said elect forgiven sinners are thereby “*sanctified of the Spirit*” (i.e., set apart from the world in that they believe, repent, obey, and are forgiven) by the instructions of the Holy Spirit.
4. The elect’s state of holiness is maintained by their “*obedience and sprinkling of the blood of Jesus.*” The sprinkling of the blood of animals in the OT never removed one sin; however, the sprinkling of the blood of Jesus removes all sin (cf. Heb. 9:13-14). One gains access to the forgiving blood of Jesus initially through baptism (cf. I Pet. 3:20-22).
5. Peter proclaims to these sanctified saints of God that God’s “*Grace and peace be multiplied*” to them. The Grace and peace of God comes through the forgiveness of sins (cf. Eph. 1:7; Titus 2:11; 3:7). May God’s grace ever belong to you and I through faith in Jesus Christ and his coming again.

II. The Hope of Eternal Salvation through the Grace of God (1:3-12):

A. “*Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,*” (1:3).

1. The NT uses the word “*blessed*” (*eulogeo*) in a general way to express honor upon one such as God / cf. II Cor. 1:3; Eph. 1:3; I Tim. 6:15. The Greek word “*eulogeo*” is used to signify “to speak well of, praise, honor” (LS 327). Great praise and honor is to be bestowed upon the Lord God because He has poured out his “great mercy” by graciously forgiving us of our sins as we respond to the call of the gospel message. The opportunity to be forgiven illustrates his mercy!
2. Through God’s grace and mercy he “*begat us again unto a living hope by the resurrection of Jesus Christ from the dead.*”
 - a. How did God “*begat us again...?*” To “*begat*” (*anagennaō*) = “to beget or bring forth again; to regenerate” (Moulton 20)... “to beget anew, regenerate (create anew... to undergo spiritual conversion or rebirth / AHD 1040)” (LS 53). Paul had told Titus that God’s grace provides salvation by his mercy “*through the washing of regeneration and renewing of the Holy Spirit*” (Titus 3:5). Washing plays a part in the creating a new process. Consider Paul’s statement to the Corinthians, “*Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new*” (II Cor. 5:17). Paul tells us that one gets “*in Christ*” through baptism (Gal. 3:27). Its no wonder Ananias once said to Saul of Tarsus, “*why tarriest thou, arise and be baptized and wash away thy sins*” (Acts 22:16). Jesus told Nicodemus that unless a man is born anew he cannot enter into the kingdom of heaven (cf. Jn. 3:1ff) (see study # 3; “Born Again Christian”).
 - b. When one has been baptized for the remission of sins he is a new creature in Christ Jesus and has “hope” of eternal life. This merciful grace is due to “*the resurrection of Jesus Christ from the dead.*” Jesus proved himself the longed for Messiah by rising from the dead (cf. Rom. 1:1-4). Through the resurrection man’s hope of being forgiven is realized as the prophets of old had foretold (cf. Isa. 53:10-11) (see study # 4; The Resurrection of Jesus).

B. “*unto an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you,*” (1:4).

1. God is to be blessed (praised and honored) because He mercifully cleanses us of our sins. The cleansing of sins through regeneration is made possible by the resurrection of Christ and is defined as our “*living hope.*” Christ’s resurrection was “*unto*” (*eis*) (i.e., for the purpose of) man having a heavenly home.

2. Heaven is the abode of God (Isa. 63:15; Matt. 5:16, 45 etc.). The dwelling place of God must naturally be an *“incorruptible, undefiled, and timeless”* place (cf. I Jn. 1:5ff; Rev. 21:27). The absence of sin and death describes heaven (see study # 5; Heaven).
- C. *“who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time”* (1:5).
1. The *“who”* under consideration are sanctified forgiven saints who have a hope of heaven by the resurrection of Jesus from the dead.
 2. Said people of hope are *“guarded through faith unto salvation... by the power of God.”* What is the power of God? Paul tells us that the power of God is the gospel message that enables man to be forgiven of sins (cf. Rom. 1:16). The gospel *“guards”* the saints through their faith. The Christian who puts their faith in the Word of God and thereby obeys it (cf. Rom. 6:16-25) shall surely be guarded from the wiles of the wicked one who would otherwise snatch our salvation from us. James said, *“Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you...”* (James 4:7-8).
 3. While it may seem, upon a surface reading to this point, that man is unconditionally elected by God and guarded from ever losing this hope this is just not so. A study of I Peter and the whole Bible militates against such conclusions. The word of God is like a child’s puzzle. All the big pieces must be put together to gain a full understanding. I cannot read I Peter 1:1-3 and conclude that God unconditionally elects one to salvation and then guards that individual in such a way that it is impossible to lose one’s salvation without violating other books in the Bible. Many have tried to force pieces of the big puzzle together that just simply do not belong.
- D. *“Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.”* (1:6-7).
1. The hope of an incorruptible, undefiled, timeless heavenly home with God is cause for *“great rejoicing.”* The problem; however, is that we have not made it there yet (cf. Phil. 3:12-14). *“Now”* (i.e., the *“little while”* we spend on earth) we are *“put to grief in manifold trials.”* The word *“trials”* (*peirasmos*) = “putting to the proof, proof, trial” (Moulton 314). To make it to this blessed incorruptible and undefiled place that never fades away one will be put to the test by life itself. We will experience persecution by unbelievers (cf. Heb. 10:32-39), hardships (such as financial, marital, bad news etc.), and emotional heartaches (the loss of a loved one... a diagnosis of cancer... etc.). Later Peter will say, *“Beloved, think it not strange concerning the fiery trial among you, which comes upon you to prove you, as though a strange thing happened unto you...”* (I Pet. 4:12). Many today say, “why me...” when we ought to be saying blessed be the name of God who is my help and shield in the time of trouble. All Christians have an *“appointment”* with trials at the hands of others and life (cf. I Thess. 3:3). Paul tells us that suffering is *“granted”* to the Christian (Phil. 1:29). Peter appears to be fixed on this subject in this epistle (cf. I Pet. 2:20; 3:14ff; 4:12-19).
 2. Strange to the fleshly mind is the idea of rejoicing in such trials of life. Peter explains that said trials in life (i.e., hardships, persecution, and emotional heartaches) are to be compared to placing metal, such as gold, into the refining furnace of fire that it might be purified. Pure gold is indeed a prize. How much greater a Christian who has been purified by the fiery trials of life (see James 1:2ff) (see study # 6; The Purpose of Life’s Trials).
 3. The theology is clear. Trials refine a person to be more and more perfect. James tells us that we become more patience (i.e., resistance to pressure). Through our trials in life we become more and more dependant upon God’s merciful promise of heaven. Come what may in this life I know that I have a heavenly home if I will continue in faith. Such a life is guarded by the power of God! The refined and purified Christian will be found faithful at the revelation of Jesus Christ (i.e., when he comes again to bring his saints home to glory / cf. I Thess. 4:13ff).
 4. Moses explains that when these trials come upon us that God is proving or testing us by watching our reaction. Will we remain faithful? Will we seek out God’s help? Will we seek to

solve life's issues without the aid of God? How are we going to respond in these situations? Remember, God is watching (see Deut. 8:1-5, 15ff) (see study # 6).

- E. *“whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls”* (1:8-9).
1. The disciples of Pontus, Galatia, Cappadocia, Asia, and Bithynia had not seen the physical body of Jesus yet they loved him and witnessed that love toward him by their belief. John tells us that a man's love is demonstrated by keeping the commandments of God (Jn. 14:15). The author of Hebrews tells us that one's faith in God is evidenced by acts of obedience (cf. Heb. 11:1ff). Again, John tells us that belief is equated to keeping God's commands (Jn. 3:36). Faith, love, and obedience are spiritually connected. One cannot be pleasing to God without these three things. Jesus thereby said, *“Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed”* (Jn. 20:29) (see study # 7; Bible Faith).
 2. The Christian who rejoices with unspeakable joy is one, who by faith, receives salvation of the soul which is the consequences of such belief. To *“receive”* (*komizo*) = “to get for oneself, receive in full, acquire, gain” (LS 443). *Komizo* is a present tense verb in the middle voice indicating ongoing action even beyond the day of Christ appearing (i.e., the revelation of Jesus Christ) (Friberg 702). While we live by faith we may rejoice exceedingly knowing that salvation belongs to us (it is the *“end”* of our faith). We will one day obtain!
- F. *“Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you:”* (1:10).
1. Note that Peter associates God's *“grace”* with *“salvation”* (see study # 8; Bible Grace). To this point we see that God is to be praised and honored for being merciful to mankind and giving us a hope of heaven through His Son Jesus. As of yet we have not obtained the end of our faith. We thereby patiently endure all suffering of this life knowing that there is a resting place with God to look forward to. Said thought causes us to rejoice exceedingly. This salvation and grace that gives way to such great rejoicing is something that the prophets of old foretold of (cf. Isa. 53:11; Jer. 31:34).
 2. The idea of God blessing all nations with the forgiveness of sins had always given people hope. Said promise caused men of old to look with diligence into the matter. Such a promise gave people hope who would otherwise be eternally lost.
- G. *“searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them”* (1:11).
1. These prophets of old diligently searched after more information regarding God's promise to save man from the consequence of their sins. The prophets wanted to know when such promise was to be fulfilled. The *“Spirit of Christ”* was testifying through them that it would happen but they wanted to know the exact time. They were interested in the salvation of their souls! Incidentally, the *“Spirit of Christ”* is a term used for the Holy Spirit (cf. Rom. 8:9; Gal. 4:6). These men were divinely inspired to speak words of Christ's mission.
 2. The prophets were told that Christ would suffer immensely (cf. Isa. 53). The apostle Peter said, *“But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled”* (Acts 3:18; see also Acts 20:23).
- H. *“To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into”* (1:12).
1. What *“was revealed?”* Contextually Peter speaks of God's plan of salvation.
 2. Here is a verse that somewhat explains inspired revelation (see study # 9; Inspiration). God revealed His promises of grace and salvation unto the prophets and they in turn wrote and preached these words. Furthermore, God revealed His grace to those of the dispersion through the Holy Spirit sent from heaven. When one reads Galatians 1:11-12; Eph. 3:1ff; II Pet. 1:20 a better understanding of inspired revelation is gained.
 3. Again, we remember that Peter said that such grace that has been diligently sought after by the prophets and obtained by the present generation is cause for great rejoicing (cf. I Pet. 1:6, 8).

This happiness is cause for the angels in heaven to “*look into*.” The angel beings have interest in our salvation (see study # 10; Angels).

- a. Who are angels? Angels are “an order of supernatural or heavenly beings whose function it is to act as God’s messengers to men, and as agents who carry out His will” (ISBE v. 1, pp. 224).
- b. Why do angels desire to “*look into*” man’s salvation? The answer seems to be that they are spiritual beings with a spiritual interest in man. Jesus said, “*I say unto you, there is joy in the presence of the angels of God over one sinner that repents*” (Lk. 15:10).
- c. Angels are messengers of God who are “*sent forth to do service for the sake of them that shall inherit salvation*” (Heb. 1:14).

III. The Christian’s Conduct and State of Being (1:13-25):

A. “*Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ;*” (1:13).

1. “*Wherefore*” indicates two things. First, since God revealed man’s salvation through gospel preaching, Christians ought to gird up their loins. Secondly, due to the fact that the saints are recipients of God’s grace by the resurrection of Jesus Christ they are to (wherefore) “*gird*” the loins of their mind. To “*gird*” (*anazonnumi*) = “gird round oneself, gird oneself with... put him on as a defense” (LS 626). The “*loins*” (*osphus*) = “the loin (the part of the side and back between the ribs and the pelvis... the region of thighs and groin) or loins, the lower part of the back” (LS 574). Peter is admonishing the Christians to secure the thinking process of the mind. The Christian’s mind is to be firmly fixed on truth rather than being loosely held together with fleshly wisdom. It seems evident that Peter is admonishing the Christians to secure their minds and ready themselves for obedient ways of life rather than loosely following prevalent false religious ideas (see study # 11; The Christian Mind).
2. Secondly, Peter admonishes the Christians to be “*sober*” (*nepho*) = “to drink no wine, to be sober, dispassionate” (LS 532). “To be sober, not intoxicated; to be vigilant, circumspect... temperate, abstinent in respect to wine” (Moulton 277). This exact Greek word is used only five other times in the NT. *Nepho* is found two times at I Thessalonians 5:6-8 in the context of drinking intoxicants and another time at I Peter 5:8. The three other times the word is used it is not clear whether the word is used figuratively (as the above girding of the loins of the mind) or literally (i.e., abstain from intoxicating wine). First, Peter’s use of the word indicates the brethren’s familiarity with the Lord’s teaching on drinking. Secondly, it seems that the word is used figuratively in respects to one’s conduct in this life. Since Jesus Christ has provided grace to all we ought to thereby live soberly in relationship to worldly lusts. **Let us not be intoxicated with the desires of this life** but rather be obedient to God’s word as we look to an eternal heavenly home.
3. Lastly, note that Peter refers to God’s “*grace*” as something that will be “*brought unto you at the revelation of Jesus Christ*” (see also 1:7). The context of chapter one has indicated a **final** gracious reward for those who have been recipients of God’s mercy and grace through the resurrection of Jesus Christ (see 1:4). Before we may receive this ultimate reward; however, we must be refined through the fiery trials of life (1:6-8). To overcome the trials of life (i.e., allow them to have their perfect work of purifying us) is to “*receive the end of your faith, even the salvation of your souls*” (1:9). Peter gives a panoramic view of the Christian’s life of suffering with a since of hope in that one day, “*at the revelation of Jesus Christ*” (i.e., when he comes again) the faithful will receive the long hoped for reward for their faithfulness.
4. Until that day comes the saint is to “*set your hope perfectly*” on this great reward. The Christian is a person of purpose and hope. We can and will face the trials of life head on knowing that there is a better place reserved in heaven for us. We are to calibrate our minds to the standard of truth... set our mind’s dial (focus or purpose) upon heaven.

B. “*as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance;*” (1:14).

1. The mind of the Christian is set on heaven. Thereby their minds are focused upon the direction God has prescribed that they may obtain this wonderful reward. Jeremiah said, “*O Jehovah, I*

- know that the way of man is not in himself; it is not in man that walks to direct his steps*" (Jer. 10:23).
2. Obedience to God's laws defines the "*set*" life of the Christian. Paul often spoke of the Christian's obedience in relation to their salvation (cf. Rom. 6:16ff; Eph. 4:1ff; Titus 2:11-3:1 etc.). Rather than thinking loose (do as one pleases) the Christian girds the mind in obedience to truth not fashioning their lives after the world around them in lusts and ignorance but rather after Christ (cf. Rom. 8:29; 12:1-2; I Cor. 11:1).
- C. "*but like as he who called you is holy, be ye yourselves also holy in all manner of living;*" (1:15).
1. The Christian is unlike those of the world. That which motivates us is not riches, the glory of men, or the lust of the flesh. The Christian is motivated to live a sanctified life by the promise made by our heavenly Father of an eternal reward in heaven. God has "*called*" us to this hope through the gospel message (II Thess. 2:13-14).
 2. The promises of God are contingent upon our "*holy manner of living.*" The word "*holy*" (*hagios*) = "separate from common condition and use; dedicated... hallowed... sanctification, sanctity... separate, consecrate; cleanse, purify, regard or reverence as holy..." (Moulton 3). The best way to define holiness is view it as the state of one who lives as the standard of truth demands. God revealed His mind to man in the scriptures and thereby is the ideal holiness. The apostle John commands that we be as God in this world we live in (cf. I Jn. 4:17).
- D. "*because it is written, Ye shall be holy; for I am holy*" (1:16).
1. Peter qualifies his command for man's holiness, as an inspired writer, by quoting from Leviticus 11:44 (the theme of the book of Leviticus). The Old Testament books of Exodus, Leviticus, Numbers and Deuteronomy identify events, actions, and things that God considered unclean. Unclean things were sinful (i.e., violated His holy nature and laws) (cf. Lev. 16:16, 30). Nothing has changed as far as God's demands upon His people.
 2. The Lord continues to demand lawful living. The difference, of course, between the Old and New law is to be found in grace (the very subject of the chapter before us). Leviticus sets forth the holy nature of God and His demands for all those who would be in fellowship with Him to be in the same state (cf. I Jn. 1:5ff) (see study # 12; The Christian's Obedience).
- E. "*And if ye call on him as Father, who without respect of persons judges according to each man's work, pass the time of your sojourning in fear;*" (1:17).
1. To "*call*" upon the Father is to "invoke or appeal" (LS 292) Him for help due to one's sins. The following verses are examples of men calling upon the name of Jehovah for spiritual help due to their sins (Joel 2:32; Ps. 3:1ff; Acts 2:21; 9:14, 21; 22:16; Rom. 10:12-13; I Cor. 1:2; II Tim. 2:22). Peter says that if you are one of the blessed people who have received (and long to receive) God's merciful grace the do not neglect to continue your life in "*fear.*" The fear Peter speaks of is not a fear of man but rather a level of respect and reverence exercised toward God knowing that He has the power to condemn your soul eternally. The fear of God is man's obedience. Man evidences this fear by obedience (see Deut. 5:29; 6:1-3; Matt. 10:28ff) (see study # 13; The Fear of God).
 2. Secondly, note that Peter reveals the unbiased nature of God when it comes to judging. The Lord condemns or commends an individual based upon their "*work.*" What "*work*" is Peter speaking of? John tells us that at the end of time man will be judged by their works (Rev. 20:13). Paul tells Titus that Christians are to be "*obedient to be ready unto every good work*" (Titus 3:1) and then said, "*they who have believed God may be careful to maintain good works*" (Titus 3:8). Again, the apostle Paul stated, "*For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them*" (Eph. 2:10 / cf. Eph. 4:1). Lastly, James said, "*Faith, if it have not works, is dead in itself...*" (James 2:17ff). The word of God makes it clear that God demands our obedience (i.e., faithful works). One illustrates their true faith in God through such works (cf. Jn. 3:36; Heb. 11:1ff) (see study # 12).
- F. "*Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ;*" (1:18-19).

1. To be “*redeemed*” (*lutroo*) = “to release on receipt of ransom, to hold ransom” (LS 481). Man is held in bondage to sin and destined to an eternity of punishment unless he or she finds forgiveness (i.e., justification). We have all been thrown into spiritual prison for our sinful deeds. No amount of silver or gold can cause us to be released from said prison.
 2. Peter explains that there is but one way to be released from our bondage due to sin and that is through the “*blood of Christ*” (see study 14; Redemption). The blood of Christ was the ransom price paid for man’s release from the bondage of sin. Sadly, many continue in the bonds of sin because they are too hard hearted to admit they need God’s help (i.e., they will not call, invoke, or appeal to God for help). There are those; however, who with a spirit of humility call upon the name of God for help. They desire to be justified from the awful bondage of sin. Christ’s blood sacrifice justifies the one who hears the gospel message, repents of sins, and is baptized for the remission of those sins (cf. Heb. 9:14 / I Pet. 3:20-22).
- G. “*Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake*” (1:20).
1. Jesus was “*foreknown*” before the foundation of the world. God had prior knowledge of the need of Christ’s blood being spilled for the redemption of sinful man. The apostle John speaks of the eternal nature of Jesus at Jn. 1:1-3, 14-15, 29-30.
 2. The eternal Jesus that God had foreknowledge of his blood sacrifice was “*manifested at the end of the times for your sake.*” The “*end of the times*” is not the end of the world and Christ second coming (cf. I Thess. 4:13ff). These “*end of the times*” are the “*last days*” that were foretold of by the prophets (cf. Isa. 2:2; Mic. 4:1; Dan. 2:28). The apostle Paul referred to this time as the “*fullness of time*” saying, “*but when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons*” (Gal. 4:4-5).
- H. “*who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God*” (1:21).
1. Peter swoops through the eternal existence of Christ by saying that saint’s faith in Jesus is due to his pre-existence (i.e., God’s foreknowledge of his life and sacrifice), his manifestation in the flesh, his blood sacrifice, his resurrection from the dead, and the Lord’s ascension and glorification in the heavens.
 2. Peter states that Jesus has always been in existence and is now glorified in heaven. Said facts move the saints of God to faith and hope in God. Our faith is in God and our hope is that of heaven. These things are made possible by Jesus.
- I. “*Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently:*” (1:22).
1. The Christian is unlike any of the world. They have a mind set on the forgiveness of sins and heaven (cf. I Pet. 1:13). Their state is moral “*purity*” (I Pet. 1:22) that occurs through the fiery trials of life (I Pet. 1:7-8). The saved are “*children of obedience*” who do not fashion themselves according to the world but rather by Christ (I Pet. 1:14). A holy and obedient people have as their commonality redemption through the blood of Christ (I Pet. 1:18-19). The commonality of Christians lends itself to a unity and comradeship with others of like precious faith. Peter uses the term “*obedience to the truth*” to distinguish these peculiar people that are separated from the world. Today, we often use the phrase “*obey the gospel*” to indicate whether one has been baptized for the remission of sins.
 2. All those in the fraternity of Christianity are to look to each other with an “*unfeigned*” fervent love. The word “*unfeigned*” (*anupokritos*) = “without dissimulation” (LS 83)... “unfeigned [genuine], real, sincere” (Moulton 34). We ought to look to each other’s common faith and suffering and thereby encourage each other, care for each other, and pray for each other.
- J. “*Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which lives and abides*” (1:23).
1. Peter had earlier spoken of the Christian being begotten again at 1:3. There, Peter spoke of God’s mercy and man’s hope in that he may receive the forgiveness of sins. The new birth

- occurs when one professes faith in Jesus, repents of sins, and is baptized for the remission of sins. One only knows to do such things through “*the word of God*.”
2. The word of God instructs men to “*obey the gospel*.” This word abides forever (cf. Matt. 24:35).
 3. Man is born again through the instructions of the gospel truth.
- K. “*For, all flesh is as grass, and all the glory thereof as the flower of grass. The grass withers, and the flower falls: but the word of the Lord abides for ever. And this is the word of good tidings which was preached unto you*” (1:24-25).
1. Peter quotes from Isaiah 40:6 to illustrate the temporal nature of flesh yet the eternal nature of God’s word and His promises. Though the things of this world and even man may wither away and die God’s word will always remain. Jesus said, “*Heaven and earth shall pass away, but my words shall not pass away*” (Matt. 24:35) (see study # 15; The Nature of Truth).
 2. The eternal word of God has promised man redemption through the blood of Jesus Christ and all those who faithfully follow Jesus will not be disappointed.

Chapter 2

- I. **A Clear Distinction between the Just and Unjust is made by the Chief Cornerstone (2:1-10):**
- A. “*Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation*” (2:1-2).
1. “*Therefore*” takes into consideration what has been said up to this point. Peter has said that God is the Lord of mercy and hope. God has given His beloved Son upon the cross to shed his blood in death and to be raised for our spiritual well being. This gracious salvation is for all those who obey and put their faith in Him. Said faithful individuals live and speak differently than the sinners of the world because they have a hope in God (1:14-15, 22).
 2. Seeing that God is holy and demands that His followers be holy Peter admonishes his readers to “*put away*” (*apotithemi*) = “to put away from oneself, lay aside... discard... to avoid, escape” (LS 109). Those things that were a part of our lives before placing our hope and faith in Jesus Christ must be discarded:
 - a. “*Wickedness*” (*kakia*) = “moral badness, wickedness, vice” (LS 393).
 - b. “*Guile*” (*dolos*) = “a bait for fish... any cunning contrivance for deceiving or catching, any trick or stratagem... guile, craft, cunning, treachery” (LS 208). I would think that this trait would be one of the most difficult for one to make a self conviction of. Those who do such things are generally so deluded that they cannot see the error of their ways.
 - c. “*Hypocrisies*” (*hupokrisis*) = “the playing a part on the stage, the actor’s art” (LS 844). The meaning is that one is acting like something he or she is not. Example: The Pharisees acted very pious; however, within they were very sinful (cf. Matt. 23:27).
 - d. “*Envies*” (*phthonos*) = “ill-will, envy, jealousy, dislike, heartburnings” (LS 861). The feeling of dislike for others often has its origins in jealousy. One has something that you don’t (i.e., intellect, good looks, worthy wife, physical abilities etc.). Some people have it all and so they are disliked by many.
 - e. “*Evil speaking*” (*katalalia*) = “evil report, slander (“the utterance of defamatory statements injurious to the reputation or well-being of a person” [AHD 1148])” (LS 409). The English word “*evil speaking*” may leave us with the impression that Peter admonishes the Christians to not use foul language. While this is certainly a Biblical principle this is not what Peter speaks of here (cf. Eph. 4:29). Peter warns against participating in gossip style language. Words that have as their objective the destruction of its object (cf. Proverbs 18:8; 26:22; Titus 2:3) (see study # 16; Gossip).
 3. Instead of acting morally deficient the Christian ought to remember that they have been “*begotten again*” (I Pet. 1:3, 23) as “*newborn babes*.” As new creatures in Christ we have a new beginning. Let us desire and or long for “*spiritual milk*” (*adolos* [“without fraud, guileless,

unadulterated, genuine, pure” LS 13] *gala* [“milk” LS 159]). The word of God will never steer you in the wrong direction. God’s word is genuine, pure, and unadulterated.

- a. A steady diet of said word will cause one to be spiritually healthy (sound in the faith) (cf. Titus 2:1).
 - b. The spiritual mind of the Christian is to grow as the physical body (see study # 17; Spiritual Growth). The things we fill our minds with will cause it to grow in that direction. A mind filled with worldliness will be as an adamant stone against spiritual interest (see Ezek. 3:9; Zech. 7:12). A mind that is interested in hope, mercy, grace, and spiritual eternity will be strengthened by truth (Eph. 6:10ff). Said mind will seek to please the heavenly Father and bring glory to His name by bearing fruit (Jn. 15:4ff; Gal. 5:22-24). The newborn Christian is not miraculously endowed with this fruit but rather must develop them through time. Peter’s admonition therefore is to get busy and develop a godly character through study and prayer.
- B. *“if ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious”* (2:3-4).
1. To *“taste”* the unadulterated, pure, and genuine word of God is to know that God is gracious (willing to bless all with salvation from the consequences of their sin). Christians, with the hope of salvation through God’s gracious offering of His Son Jesus, come to a *“living stone”* (i.e., Jesus).
 2. Jesus is alive and always has been (cf. I Pet. 1:20). He is compared to a *“stone.”* Let us follow out the text in the next few verses to get the full meaning of this. This living stone (i.e., Jesus) was rejected of men (cf. Matt. 27:22) yet was elect and precious in the eyes of God.
- C. *“ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ”* (2:5).
1. Not only is Jesus a *“living stone”* but the Christian is too. The idea of a stone begins to take shape in our minds. The kingdom of God (i.e., *“a spiritual house”*) is comprised of people who desire the pure, unadulterated, genuine word of God. Each of these people are likened unto a stone in a building. Jesus is the chief corner stone (i.e., the stone that all others are patterned after) (cf. Eph. 2:20-21).
 2. The kingdom of God is comprised of:
 - a. Stones that are recognized as a *“holy priesthood.”* Moses identified the followers of God as a kingdom of priests in that they all sought to offer up their spiritual service to God. Moses referred to them as a *“kingdom of priests, and a holy nation”* (Ex. 19:6).
 - b. The priests, in the OT, were responsible for making the sacrifices and conducting the duties of the holy temple. They were consecrated for this work. Likewise, Christians today make spiritual sacrifices (Phil. 2:17; Heb. 12:28; 13:15-16; I Pet. 2:5). Said men and women are qualified to serve as NT priests due to the fact that they have obeyed the gospel and thereby received the forgiveness of their sins (that is, they are holy) (I Pet. 1:16, 18, 22-23). NT Christians are thereby referred to as priests (cf. this text, I Pet. 2:9; Rev. 1:6; 5:10).
- D. *“Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believes on him shall not be put to shame”* (2:6).
1. Christians (God’s priesthood) are able to offer of spiritual sacrifices of praise and obedience because Jesus has set the pattern for us to follow. The prophet Isaiah had foretold of the chief cornerstone of God’s kingdom at Isaiah 28:16. The people of God had fallen away from truth and were under threat of attack by the Assyrians and Babylonians. Rather than seeking help from God they turned to the Egyptians (cf. Isa. 30:1-2). Rather than changing their sinful ways they continued in them. This chief cornerstone would make a distinction between the just and righteous among the people as Jesus does today (cf. Isa. 28:17).
 2. Zion, throughout the scriptures, stands as a figure of the future kingdom of God (cf. Isa. 2:2-3; Heb. 12:22-28). The chief corner stone that all other stones are patterned after is elect and precious (honorable due to his righteous and just character). All those who so live (i.e., just and right / holy) shall never *“be put to shame.”* God has and will fulfill all His promises.

- E. *“For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, the same was made the head of the corner; and, a stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed”* (2:7-8).
1. If Jesus is the one considered elect and precious at I Peter 2:6 then it is Jesus at 2:7. The “*hope*” (see I Pet. 1:3) of “*salvation*” (I Pet. 1:10) that Jesus brings with him belongs to those who “*believe*.” The “*belief*” that Peter speaks of is not a simple acceptance that Jesus is the Christ but rather a faith that is evidenced by obedience to God’s word (i.e., one willing to live just and righteously) (cf. I Pet. 1:13-17) (consider I Pet. 2:8 here in its context).
 2. While the believers who exercise obedience have salvation to look forward to the “*unbelievers*” stumble over the living stone. The believer is one who accepts Jesus as the Christ and evidences that faith through obedient works. The unbeliever is the individual who evidences his or her lack of faith by a spirit that is unwilling to follow the Lord’s commands (cf. Jn. 3:36; II Jn. 9) (see study # 7). God’s commandments are grievous to said person (cf. I Jn. 5:3). The will of God causes the “*disbeliever*” to “*stumble*” (*proskomma*) = “a stumble, stumbling, an occasion of stumbling... an offence, obstacle” (LS 693). How is it that Jesus causes those who “*disbelieve*” to “*stumble*?” Peter said that they stumble “*at the word*.” The word of God is “*offensive*” to them because it exposes their sins and makes manifest their dark deeds. Jesus offended the Pharisees with his words of condemnation (Matt. 15:12) and so it shall ever be for those whose hearts are hardened in sin (Matt. 18:7) (note the direct association between Christ and divine revelation / cf. Col. 1:24 – 2:8).
 3. Said individuals have an “*appointment*” with “*disbelief*,” “*stumbling*,” and “*offenses*.” Said appointment is self made. God gives such up to their passions and lusts (Rom. 1:26ff). He hardens their hearts with His word in that His commands are not something they want to do (cf. Rom. 9:17-18). God’s word is likened unto a strong delusion to these unbelievers. The word says change and they say no way. They are intoxicated with their own selfish desires (cf. II Thess. 2:7-12). The point is clear: As God has foreknowledge of the sons of obedience (I Pet. 1:1-2; Eph. 1:3ff; Rom. 8:29) He likewise has foreknowledge of the sons of disobedience (cf. Eph. 1:3ff; 2:2-3).
- F. *“But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light”* (2:9).
1. The antecedent of “*ye*” are Christians; i.e., the “*elect*” (chosen) race of people (see notes at I Pet. 1:1). The chosen people of God are those who do believe, fear, and reverence the name of God. Christians are not offended or hardened by the deceitfulness of sin. God’s word does not cause them to stumble.
 2. The elect of God are recognized as a “*royal priesthood*” in that they attend to the spiritual service of God (cf. Phil. 2:17; Heb. 12:28; 13:15-16; I Pet. 2:5; Rev. 1:6; 5:10).
 3. Christians who believe, hope, and obey the Lord are a “*holy nation*” in that they humbly seek God’s power to forgive them of their unclean acts of sin (I Pet. 1:15-16).
 4. Christians are a people for “*God’s own possession*.” The elect of God who are holy, through the forgiveness of their sins, belong to God. Paul, speaking with the Ephesian elders said, “*Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood*” (Acts 20:28). The elect of God were bought with the price of the blood of Jesus (cf. I Cor. 6:20; 7:23). To gain a greater understanding of the subject of redemption one must study Deuteronomy. Israel’s was God’s possession due to the fact that He redeemed them from Egyptian bondage (see Deut. 7:6-9). This redemption was not because of their righteousness (Deut. 9:4-6) but rather because God loved them (Deut. 7:8) (see study # 14).
 5. Christians are elect priests of God who stand in opposition to sin in holiness. The saints of God thereby “*show forth the excellencies*” of God by their obedience. Consider the fact that the words “*show forth*” (*exaggello*) = “to declare abroad, publish” (Moulton 143). How do Christians declare the “*excellencies*” of God? First, what is the “*excellencies*” of God? The

word “*excellencies*” (*arête*) = “goodness, a gracious act of God...” (Moulton 50). The good and gracious act of God under consideration in I Peter 1 and 2 is man’s salvation by the blood of Jesus Christ. Said saved individuals are to continue in obedience to God in holiness because this is His character. The Christians shows forth God’s goodness by acts of holiness.

6. God has “*called*” the elect to such a holy and obedient life of hope through the gospel message (cf. II Thess. 2:13-14). A people who once walked in “*darkness*” (i.e., ignorance and sin) now are a people of “*light*.”
 - a. “*Light*” (*phos*), as used in the scriptures indicates, “Pure radiance, perfect brightness” (Moulton 432)... “An appellation of God, i.e., spotless, holy” (Thayer 662)... “Light is the element and sphere of the divine” (AG 872)... “Light” (LS 878)... “Light is continually used as figurative of holiness and purity (Prov. 6:23; Isa. 5:20; Rom. 13:12)” (New Unger’s Bible Dictionary; pg. 777)... “Light is often used as a symbol of goodness, uprightness, or blessing” (ISBE; Vol. 3, pg. 135). Clearly light represents holiness, righteousness, justice, a state of sinless perfection (cf. Eph. 5:8ff).
 - b. “*Darkness*” (*skotia*), as used in the scriptures indicates, “Moral darkness” (Moulton 370)... “Metaph. Used of ignorance of divine things, and its associated wickedness, and the resultant misery” (Thayer 580)... “Everything that is enmity with God” (AG 757)... “Of spiritual or moral darkness, emblematic of sin, as a condition of moral or spiritual depravity” (Vines 260). Darkness represents the abode of the wicked (Isa. 13:9-11; Amos 5:18-20; Eph. 6:12; Col. 1:13) and the state of the un-repenting (cf. Matt. 6:22-24; Luke 11:34-36; Acts 26:18; Eph. 5:14). Light represents the state of God and His throne (I Jn. 1:5; I Tim. 6:16); God’s word (Jn. 12:36; II Cor. 4:3-6), God’s Son (Jn. 9:5); and God’s people (Col. 1:12; I Thess. 5:5).

II. Individual Christian Duties (2:11-17):

A. “*Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul*” (2:11).

1. The thrust of Peter has been to indicate to the Christians of the dispersion that they are sanctified. The meaning of this sanctification is defined as being “*elect*” (I Pet. 1:1; 2:9), “*begotten again*” (I Pet. 1:3, 23; 2:2), “*redeemed*” (I Pet. 1:18), having “*purified souls*” (I Pet. 1:22), and representing a “*holy / royal priesthood*” (I Pet. 2:5, 9). The Christian’s sanctification is further defined by their life that totally affronts those of the world (I Pet. 2:7-8). The Christian is called unto “*obedience*” (I Pet. 1:14, 22), “*fear*” of God (I Pet. 1:17) [fear of God is evidenced in one’s obedience cf. Deut. 5:29; 6:2], undergo “*grief*” (I Pet. 1:6), “*put away all wickedness*” in one’s life (I Pet. 2:1), “*offer up spiritual sacrifices*” (I Pet. 2:5), and “*show forth the excellencies*” of God’s will for man (I Pet. 2:9).
2. Peter clearly identifies the Christian as a sanctified (set apart) person from the world by referring to them as “*sojourners and pilgrims*” (see study # 18; The Sanctified Christian). Sojourners and pilgrims are those who are just passing through a town. Christians are just passing through this world looking for the eternal heavenly home. Seeing that this earth is only a temporary place of being the Christian is called upon and encouraged (i.e., “*beseech*” (*parakaleo*) = “to call on, invoke... exhort, cheer, encourage... to excite... to demand, require...” (LS 597) to “*abstain from fleshly lusts which war against the soul*.”
 1. Note the word “*flesh*.” The word of God often depicts things of this world that have no significance in relation to eternity as fleshly (i.e., things in the here in now) (see Rom. 8:4ff). The flesh is depicted in things that benefit man in the here and now (sex, homes, automobiles, money, property, good health, jobs, etc.). The things of the flesh are not evil in themselves but man has the ability to make them evil through lust.
 2. The word “*lust*” (*epithumia*) = “desire, yearning, longing after a thing, desire of or for it” (LS 292). The “longing, yearning, and desiring a thing” has the power to “*war against the soul*.” Here is the idea of one’s inner desires getting the best of him or her. There are things in this world that one wants so bad that their inner being is at turmoil over not having it. A literal inner war takes place within the mind (see James 1:12ff) (see study # 19; Temptation). A distinction must be made between those things that are ok to desire and

those things that are not ok. To desire and long for my wife, an automobile to get me back and forth from work, a home that I may be sheltered from the elements is not evil in itself unless it becomes a “fleshly” “longing, yearning, and desire.” There is a difference. God has authorized sexual intercourse between a man and a wife (Heb. 13:4). God has authorized working for money (II Thess. 3:10-12). God has not; however, authorized “*evil desires*” (ASV) / “*inordinate affection*” (Col. 3:5). It would be unlawful for me to desire and long for another man’s wife. It would be unlawful for me to desire, long, and be “*minded*” for things of this world for the sake of worldly gain (see I Tim. 6:6-10).

- B. “*having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation*” (2:12).
1. The “*elect*” and “*begotten again*” are set in contrast to the “*Gentiles*.” Bible Gentiles are any race of people not Jewish. The name Gentile also stands in metonymy with the lost of the world (see Eph. 4:17ff). Peter addressed these people at I Peter 2:7-8.
 2. The apostle Peter calls upon Christians to have their behavior “*seemly*” when in the eyes of the lost. The word “*seemly*” (*kalos*) = “decent, propriety... noble, moral beauty, virtue” (LS 397). The word has much to do about beauty. Peter’s admonition is that the Christian would be beautiful on the inside (i.e., kind, loving, patient, merciful, etc.).
 3. When the world sees how different the Christian speaks and acts their first reaction is often to belittle and deride. Peter admonishes the Christian to continue in moral beauty. Consequently, some of the world, “*May by your good works... glorify God in the day of visitation.*” To glorify God is to obey His commands (cf. Jn. 15:8ff). The “*day of visitation*” is the day when Christ will come again to judge the dead and alive, a day when all will be resurrected from the dead, and a day that the just will be separated from the unjust. Peter had earlier termed this day, “the revelation of Jesus Christ” (I Pet. 1:7) (see study # 20; The Second Coming of Jesus).
 4. Peter’s request takes into consideration the souls of the lost. Through a Christian’s good works the world may be influenced to obey God too (see Zech. 8:20-23) (see study # 21; Bible Influence). Let us remember that a great day comes!
- C. “*Be subject to every ordinance of man for the Lord’s sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well*” (2:13-14).
1. As the wife is to be “*subject*” to her husband (Eph. 5:21) so the individual Christian is to be “*subject*” to “*every ordinance of man*.” To be “*subject*” (*hupotasso*) = “to place or arrange under... to post under, to subject... to be obedient” (LS 848). Moulton defines the word *hupotasso* as, “To place or arrange under; to subordinate” (419). The Christian is a member of the kingdom of God spiritually and a citizen in a kingdom among men on this earth. The Christian is no different than the heathen in the kingdom of men (all are subject to the laws of earthly kingdoms).
 2. The apostles nowhere taught or encouraged insurrectionists. The apostle Paul taught subjection to the Roman government at a time when Christians were being persecuted for their faith (see Rom. 13:1-7). Consider the fact that these words were written by Paul at 58 AD (dating book from Rom. 15:22-29). Nero Claudius Caesar Augustus Germanicus was the Emperor of Rome during the year 58 AD (the time of Paul writing the Romans). Nero was known for his cruelty toward Christians. The Emperor even banished the Jews from Rome (cf. Acts 18:1-2). Though our governing authorities may be wicked we are commanded to subject ourselves to their authority. I am to reject their authority only in areas where they would demand that I do things contrary to Christ (cf. Acts 5:29). A subjective wife; likewise, can only submit to her husband in areas of lawfulness. Some have said that since Paul told the wife to submit to the husband in “*all things*” (cf. Eph. 5:24) that there must be areas where she cannot possibly submit to him. They conclude that divorce must be allowed due to a husband demanding unlawful things upon his wife. The “*all things*” cannot be “*absolutely all things*” and divorce for the cause of adultery only cannot be absolute. This is erroneous thinking due to the fact that in areas of an unlawful request the wife (or citizen) would simply follow God’s laws above the law of the husband or

government one is under (again see Acts 5:29). Said actions are not lawful reasons to divorce or defect from a government (see study # 22; MDR).

Reproduction of Notes from Romans 13:1-7

The Christian is to be subject to existing Civil Government (13:1-2):

- A. *“Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God”* (13:1).
1. Paul’s writing (*“every soul”*) indicates that the Laws of God are universal (i.e., they apply to Christian and non-Christian alike). Jeremiah Lord as the “God of all flesh” (Jer. 32:27) (see study # 78; God’s Laws Apply to All).
 2. To be *“subject”* (*hupotasso*) = “to place or arrange under... to post under, to subject... to be obedient” (LS 848). The Christian is to be subject to another “in the fear of Christ” (Eph. 5:21). Christian women are commanded to be in subjection to their husbands (Eph. 5:22ff). Paul commands Christians to be subject (i.e., voluntarily place one’s self under and be obedient to) “the higher powers” (*exousia*) = “An office, magistracy with power to administer and enforce law” (LS 276).
 3. Why should man be subject to magistrates (civil governing rulers)?
 - a. First, Paul makes it clear that the only real power (administer and enforcer of law) is the Lord.
 - b. Secondly, Paul states that the current civil authority is *“ordained”* of God. The word *“ordained”* (*tasso*) = “to draw up in order of array, marshal, both of troops and ships... to be appointed to a service... to appoint one to do a thing” (LS 793). God’s sovereign civil order is government.
 - c. I am to be subject to the current civil authorities because God has appointed them to serve in this capacity and He is the only real lawgiver.
- B. *“Therefore he that resisteth the power, withstands the ordinance of God: and they that withstand shall receive to themselves judgment”* (13:2).
1. To *“resist”* is to “oppose” (AG 75).
 2. To oppose the God ordained governing civil authorities is to *“withstand the ordinance of God.”*
 - a. *“Withstand”* is to “set oneself against, oppose, resist, withstand” (AG 66).
 - b. They not only are against civil government but against the ordinance of God.
 - c. The consequences are grave. They shall *“receive to themselves judgment”* of damnation.
 - d. This verse delivers a universal principle. God is the God of all flesh and thereby demands that “every soul” heed His commandments. To reject, oppose, resist, or withstand His laws shall be eternally condemned (see study # 25).
- C. *“For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? Do that which is good, and thou shalt not be afraid: for the power is the minister of God. He that doeth good shall receive praise, but he that doeth evil shall be afraid. For he is a minister of God, a revenger for wrath to him that doeth evil”* (13:3).
1. Paul now equates the *“rulers”* (*archon*) = “a ruler, commander, chief, captain... chief magistrates” (LS 122) with those of “power” from the previous verse. No doubt He has in mind civil authorities here. The governing power is designed to enforce law against those who would deteriorate law and order.
 2. There must be law and order in any society else chaos reigns. Rulers are thereby to be a terror only to those who do not respect their authority. Those who live as law abiding citizens have nothing to fear. The civil authorities actually *“praise”* those who respect and keep their laws.
- D. *“For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he bears not the sword in vain: for he is a minister of God, a revenger for wrath to him that doeth evil”* (13:4).
1. The power or rulers are appointed by God as *“ministers”* (servants) to reward those who do good in society and punish the wicked who violate His laws.
 2. The *“sword”* would be a representation of the power to punish evil doers. God has not given this power to the civil rulers *“in vain.”* If we become evil doers and subject to the wrath of civil punishment.
- E. *“Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience’ sake”* (13:5).
1. The Christian (and all else) are to be obedient to civil governing authorities because they were appointed by God to punish those who live wickedly and secondarily for *“conscience”* sake.
 2. The word *“conscience”* (*suneidesis*) = “to share in the knowledge of a thing; to be privy... an inward moral impression of one’s actions; the inward faculty of moral judgment” (Moulton 391). My actions of obedience to civil authorities is evidence that I believe in the reality of God. To violate civil law while knowing that God demands that I keep the laws of the land then I have violated my conscience and sinned against God. I have violated civil and divine law. I am subject to God’s wrath. God’s laws mold man’s conscience (see study # 29).
- F. *“For this cause ye pay tribute also; for they are ministers of God’s service, attending continually upon this very thing”* (13:6).
1. The magistrates work full time at this work and therefore are to be monetarily supported. Knowing that the government is ordained of God, we are to pay tribute as they are due.
 2. The Christian then pays taxes with the idea of the rulers being God ordained for His good work.
- G. *“Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor”* (13:7).
1. Since the civil governing authorities are appointed by God, given the power to punish the unlawful and praise the good, and work full time at their jobs, the Christian is to pay their taxes else be found in sin. Tax money will not only pay the wages of government workers but put into place the betterment of the communities that Christians live in.
 2. The Christian should attend to the *“custom”* that is due the civil authorities as well. The word *“custom”* (*telos*) = “an impost (something levied, as a tax or duty), due” (Moulton 400).
 3. Christians should *“fear”* (*phobos*) the civil governing authorities; i.e., “panic fear, such as causes flight... fear, terror, properly of the outward object of terror... an object of terror” (LS 867-868).
 4. The Christian should *“honor”* (*time*) civil governing authorities; i.e., “that which is paid in token of worth or value: honor, dignity, lords of office, magistracy... of things worth, value, or price” (LS 807).
 5. **Consider I Peter 2:13-17**, *“Be subject to every ordinance of man for the Lord’s sake: whether to the king, as supreme; or unto governors, for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men. Love the brother that is with you. Fear the Lord. Honor the king.”*
 - a. A note to the reader: Let us all be careful in how we communicate with others about our government. This author has heard many mean spirited remarks made against our presidents of the United States of America (esp. Bill Clinton of the late 1990’s). I did not condemn his moral character nor did I vote for him, however, I honored him as president because God tells me to do so!
 - b. Let us all be careful how we speak about dignitaries knowing that they are *“ministers of God”* having been *“ordained”* by God (Romans 13:1-2). We are to be subject to their authority only in areas where they would demand that I do things contrary to Christ (cf. Acts 5:29) (see study # 79; Responsibility to Government).
 - c. Consider the fact that these words were written by Paul at 58 AD (dating book from Rom. 15:22-29; see introduction). Nero Augustus Germanicus was the Emperor of Rome. Nero was known for his cruelty toward Christians. The Emperor even banished Christians from Rome (cf. Acts 18:1-2). Though our governing authorities may be wicked we are commanded to subject ourselves to their authority only in areas where they would demand that I do things contrary to Christ (cf. Acts 5:29) (see study # 79; Responsibility to Government).

- D. *“For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men”* (2:15).
1. The will of God is that man should be subject to the existing governments. To be a law abiding citizen is thereby a law of Jehovah God’s. When the world (i.e., lost Gentiles) see such law abiding actions on the part of the Christian their foolish mouths that *“speak against you as an evil doer”* (cf. I Pet. 2:12) will be *“silenced.”*
 2. It is ignorant and foolish enough to ignore and violate civil law but to violate the law of Jehovah God is foolishness indeed (see Eph. 4:17ff).
- E. *“as free, and not using your freedom for a cloak of wickedness, but as bondservants of God”* (2:16).
1. Here is an interesting thought that teaches us more about the redemption of man (see study # 14). Peter has already identified the Christian as one who has been redeemed by the blood of Christ (I Pet. 1:18-19). When one is redeemed he or she is set *“free”* from the bondage of sin (see Jn. 8:32). One must now remember that a price was paid for your freedom from sin. The blood bought Christian is now a *“possession”* of God’s (see I Pet. 2:9; Acts 20:28; I Cor. 6:20; 7:23) and thereby in bondage to God (i.e., a *“bondservant”*).
 2. This new freedom from the bondage of sin and servitude toward Jehovah God cannot be used as a *“cloak of wickedness.”* The word *“cloak”* (*epikaluma*) = “a covering, veil; met. A cloak (“to hide or conceal” [AHD 282] (Moulton 157). The Christian is not merely one who professes identity with Christ but evidences that faith in Jesus by their obedience (see Jn. 3:36; Heb. 11:1). To profess one’s self to be a Christian and then live ungodly is to be a hypocrite. Jesus warned his disciples about this type of behavior (see Matt. 5:20; 6:1ff).
- F. *“Honor all men. Love the brother-hood. Fear God. Honor the king”* (2:17).
1. Herein appears to be the **theme** of the book of I Peter. Peter has dealt extensively with the identity of the sanctified Christian and his relationship to God, other Christians, the lost, and now to the government.
 2. The Christian is to *“honor all men.”* Whether Christian or non Christian we are to honor all. The word *“honor”* (*timao*) = “revere, reverence, to be held worthy of honor, to value, prize” (LS 807). It seems that Peter is likely saying that the Christian should view all humanity, the souls of men, as valuable. There are no worthless souls... God is not willing that any should perish and neither should we be (II Pet. 3:9).
 3. Christians are also commanded to *“love the brother-hood.”* The *“brother-hood”* (*adelphotes*) = “brotherhood [“an association of men united for common purposes, as a fraternity or union... all the members of a specified profession or trade” AHD 211]” (LS 12)... “the body of the Christian brotherhood” (Moulton 6). The same Greek word is used at I Pet. 5:9. The command is to love (agape – care and concern for another) all members of the body of Christ who share a like precious faith. This verse is important in the understanding of church autonomy (see study # 23; Church Autonomy). Bible love toward brethren has no boundaries. If my mother-in-law in Houston strays from the truth, I being spiritual (see Gal. 6:1ff) ought with a spirit of love expose her error and bring her back to truth. Likewise if she needs encouragement I am commanded to lovingly do so.
 4. The Christian is to *“fear God.”* Many struggle over this statement. Some believe that Christians are not commanded to be terrified of the loving and merciful God of heaven. They may explain this fear away by saying that fear equals reverence, respect, and obedience rather than a terrified knee knocking experience at the thought of God. To fear God is certainly to keep his commandments (see Deut. 5:29; 6:2). But why do we keep His commandments? Again, why is the word *“fear”* used so readily if it does not entail some actual fearfulness? Remember that the author of Hebrews said, *“it is a fearful thing to fall into the hands of the living God”* (Heb. 10:31). Again, Paul said, *“knowing therefore the fear of the Lord, we persuade men...”* (II Cor. 5:11). How can we make sense of this? Let us forever set this matter straight in the minds of all Christians on this matter right now. To fear God is to be terrified of the awful consequences of being eternally separated from Him in the dread of hell (Matt. 10:28). One evidences this fear in their reverence, respect and obedience to His will (I Pet.

1:17; Deut. 5:29; 6:2). Solomon thereby said, “*fear God and keep his commandments; for this is the whole duty of man*” (Eccl. 12:13) (see study # 13).

5. Lastly, Peter admonishes the Christians to “*honor the king.*” Again, the word “*honor*” means to value or esteem highly. Though the king of our land may not be respectable we must recognize that he is ordained of God (cf. Rom. 13:1ff) and that we are responsible for submitting to the law of the land we live in. Question, how can one highly esteem (honor) the king by making jokes and running him down (i.e., our president)?

III. More Individual Christian Duties (2:18-25):

- A. “*Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward*” (2:18).
 1. I Peter is beginning to remind us of the Ephesians 5-6 and Colossians 3:18ff passages where individual Christian duties are discussed.
 2. Slavery was a part of every day life during the days of the early church. No where in the apostle’s writings do we find a condemnation pronounced upon slavery. Paul was one who viewed slaves as property and thereby respected those in wealthy conditions to own slaves (see book of Philemon 1:10-15).
 3. Paul, speaking to slaves, requested that they conduct themselves in complete obedience to their masters (Eph. 6:5; Col. 3:22).
 4. The duty of the slave was service even if the master was “*froward*” (*skolios*) = “crooked, unjust, unrighteous... like the windings of a stream” (LS 734). Other’s unjust behavior never license the Christian to act unjust.
- B. “*For this is acceptable, if for conscience toward God a man endures griefs, suffering wrongfully*” (2:19).
 1. “*Grief*” is a part of life... this is the world we live in (see I Pet. 1:6).
 2. If an ungodly master treats a slave shamefully even though the servant did all that he was told they were not to retaliate but rather endure said sufferings.
 3. God’s will was that the slave do his job. When the slave did so in accordance with God’s will his conscience would be clean (i.e., he could go to sleep at night knowing that he had pleased God which is the ultimate goal). At time, the slave would suffer ill treatment for no just cause. Peter admonishes those who find themselves in said state of being to endure the grief.
- C. “*For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? But if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God*” (2:20).
 1. Suffering for the cause of Christ is another sub-theme of I Peter (see study # 6).
 2. Servants needed to be reminded that their real master is the Lord and He demands that they obey their masters here on earth. Their obedience was thereby in accordance with the laws of God rather than with man (see Col. 3:22-25).
 3. Sinful conduct is never acceptable to God. If a slave suffered at the hand of a cruel master for a wrong committed there is no glory in this (only shame). The servant; however, who is shamefully treated for doing good need not concern himself with the actions of his master on earth. The obedient servant knows that his true master is in heaven and that as he obeys God he is blessed no matter what the earthly master may do.
- D. “*For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:*” (2:21).
 1. The gospel message calls individuals to obedience that they may share in the hope of salvation (see II Thess. 2:13-14).
 2. Jesus was one who suffered at the hands of wicked men. Though he was shamefully and wrongly treated he continued in obedience till the bitter end.
 3. Jesus is thereby our example. Here was a man who was falsely accused and shamefully treated simply because he healed the sick and taught about the coming kingdom of God. You and I will be falsely accused and shamefully treated by many today as well. Jesus said, “*If the world hates you, know ye that it hath hated me before it hated you*” (Jn. 15:18).
 4. Paul thereby tells the Christian that they have been “*granted*” (Phil. 1:29-30) and “*appointed*” (I Thess. 3:1-3) to suffer for the name of Christ.

- E. *“who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judges righteously”* (2:22-23).
1. Jesus is the ultimate example for all Christians to follow. We often want to retaliate or get revenge on someone who has wrongfully treated us. Jesus; however, did not have this type of reaction to men’s shameful treatment.
 2. Jesus *“did no sin.”*
 - a. Jesus never spoke words of *“guile”* (*dolos*) = “a bait for fish... any cunning contrivance for deceiving or catching, any trick or stratagem... guile, craft, cunning, treachery” (LS 208). Peter had commanded that Christians put away such behavior at 2:1. Though man does these things Jesus never did. He stands as our great example.
 - b. Jesus never *“reviled”* others though he was reviled. To *“revile”* (*loidoreo*) = “to rail [to condemn or attack in bitter, harsh, or abusive language] at one another... to abuse” (LS 477). To hurl abusive language at others is to illustrate a lack of love toward that soul.
 - c. Jesus suffered at the hands of the wicked but never did he threaten his enemies. Jesus was committed to God and his mission of saving the world from the consequences of sin (see study # 40). To give attention to the ill treatment would be to turn his focus away from his object of serving others. Jesus’ life was not about gaining fame or favors for his self but rather for others (see study # 24; Jesus).
- F. *“who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed”* (2:24).
1. Herein is further details as to the process by which man is redeemed (see notes at I Pet. 1:18-19 and 2:16) (see study # 14). Man is held in bondage to sin (Jn. 8:32-34). Guilty sinners are due punishment (Rom. 6:23). Jesus; however, is punished for us in that he *“bare our sins in his body upon the tree”* (i.e., cross).”
 2. The author of Hebrews tells us that Christ’s blood was spilled, *“to bear the sins of many”* (Heb. 9:28). The word *“bear”* (*anaphero*) = “to bring or carry up... to uphold, take upon one... to offer, contribute, to offer in sacrifice” (LS 64). “to bear or carry upwards, lead up... to offer sacrifices... to bear aloft or sustain a burden, as sins cf. I Pet. 2:24” (Moulton 26). “To lay or impose a burden on someone, give something to someone to bear, as a rule, in fact, to someone who is not obligated to bear it... In a case in which a man takes upon himself the burden that another should have borne... he himself brought our sins in his body to the cross I Pet. 2:24” (AG 63). Isaiah said, *“He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities”* (53:11).
 - a. The burden of sin was slavery and death (Jn. 8:31ff). Jesus paid the price for man’s redemption by carrying the consequence of the world’s sin to the cross.
 - b. Jesus thereby paid the price for the release of our guilt (justification) by bearing our load of sin to the cross. This is not saying that Jesus became the world’s sins in that he became guilty of murder, homosexuality, adultery and all the other sinful things that man has done. The author of Hebrews is simply saying that he bore the burden of those sins to the cross. The burden of sin is death and so Jesus gave Himself as a sacrifice in our place (see the song; “He Bore it All”). One way of saying it was that he bore the responsibility (like a parent toward a child) for our sin. Why did he do this? Why would a parent do this for a child? The answer is that he loves us (see Deut. 7:6-9; 9:4-6)!
 - c. We could make a grave mistake here, as do many denominational people, and not consider our own part in Christ’s redemptive sacrifice. Those who do not carefully study God’s word may conclude, after reading such statements, that there is nothing for them to do to obtain the Lord’s gracious offer to forgive one of sins (see also the confusion over election and foreknowledge at I Pet. 1:1) (see study # 25; Confusion over Interpretation).
- G. *“For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls”* (2:25).

1. Christ's sacrifice was thereby necessary! Man had gone aside from following God's will throughout history. The propitiatory sacrifice of Jesus makes it possible for man to return in fellowship with God (I Jn. 2:1ff).
2. Jesus is the "*shepherd*" (*poimen*) = "to feed, pasture, tend a flock (of Christian disciples)... to direct, superintend..." (Moulton 333).
3. Jesus is also the "*Bishop*" (*episkopos*) = "an inspector, overseer; a watcher, guardian... oversight" (Moulton 160).
4. The Lord tends the flock of Christian disciples (i.e., the church) and watches over them as a guardian through divine revelation. All we as sinners need this caring guardian so that we may be saved from the raging lion of Satan (see I Pet. 5:8).

Chapter 3

I. Admonition to Wives and Husbands (3:1-7):

- A. "*In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives*" (3:1).
 1. Peter has talked about the Christian's relationship to men in general, other Christians, the government, and as servants (I Pet. 1:22; 2:13-17, 18ff).
 2. Peter now addresses the husband and wife's individual Christian duties. The wife is to be in subjection to their husbands (the word subjection was discussed at I Peter 2:13 and 18). The wife ranks under her husband in the home (God's divine blueprint for the home / see Eph. 5).
 3. The servant may find himself serving a "*froward*" master and the wife may find that the husband she is married to does not "*obey the word.*" Should the slave change his good behavior if the master shamefully treats him? Should the wife divorce her husband if he does not obey the Lord? Certainly not. God instructs the wife to be subject to and encourage the man to faithfulness. If she continues in faith and sets a good example for the wayward man it may be that he is "*gained by the behavior of the wife.*" Too many today are ready to give up a marriage if something is not correct in their mate's life. Why not be patient with the wayward man? Why not seek to gain the wayward man's heart back to the Lord?
- B. "*beholding your chaste behavior coupled with fear*" (3:2).
 1. The wayward mate will "*behold*" or observe the character of his wife.
 2. The disobedient husband will take note of her "*chaste*" behavior (i.e., *hagnos*) = "pure, chaste, modest, innocent, blameless... life of purity" (Moulton 4) as it is joined with "*fear*" (i.e., a life of obedience to Jehovah God being evidence of her fear of the Lord / cf. Deut. 5:29; 6:1-3).
 3. Through time he ought to feel ashamed of himself for living apart from the Lord's commands as his wife has set an example of godly living.
- C. "*Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel;*" (3:3).
 1. The idea of "*adorning*" (*kosmos*) = "an ornament, decoration, embellishment, dress" (LS 446).
 2. The woman is to be in subjection to her husband and conducting herself in a chaste (blameless life of purity) God fearing manner. Her objective is not to impress the world with braiding of her hair, wearing jewels of gold, and beautiful apparel.
- D. "*but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quite spirit, which is in the sight of God a great price*" (3:4).
 1. At I Peter 2:12, Peter said, "*Having your behavior seemly among the Gentiles...*" The word "*seemly*" has to do with inner beauty. We discussed at that time the inner beauty of the Christian in relationship to morally right and just living. Once again, Peter brings up the idea of inner as opposed to outward beauty.
 2. Christian women ought to be more concerned about their inner moral beauty than their outward appearance. Some very beautiful women may be very ugly on the inside (i.e., wicked intentions, gossips, malicious, hateful, bitter, etc.).
 3. The Lord values a woman whose moral apparel is "*of a meek and quite spirit.*"

- a. To be “*meek*” (*praus*) = “meek, gentle, kind, forgiving” (Moulton 340)... “Mild, soft, gentle, meek” (LS 666)... “Showing patience and humility; gentle” (AHD 782). Both Jesus (see Matt. 11:29) and Moses (Numb. 12:3) are said to be meek. Here is a character trait that is humbled by life experiences (i.e, sin, sickness, sorrows, hardships). This individual recognizes their need for God. This disposition does not think to highly of self but realizes one’s one frailties. This character will be more readily able to comfort and empathize with others who are in sin, pain or sorrows because they have been there themselves.
 - b. Secondly, God highly values the person who is of a “*quiet spirit*” (*hesuchios*) = “still, quiet, at rest, at ease... of a quite disposition” (LS 356). So many people today want to be heard. The boisterous clowns of this world are not humorous to God.
 - c. The Lord thereby values the character of humility and quietness. One who is not filled with self but filled with the Holy Spirit.
- E. *“For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror”* (3:5-6).
1. *“This manner”* would be the adorning of subjection to their husbands, chaste (blameless and morally pure), God fearing, gentle, kind, forgiving, and quiet (see study # 26; The Wife).
 2. Peter then uses Sarah, Abraham’s wife, as an example for women to follow. Sarah looked to her husband as the “*lord*” of her marital life (cf. Gen. 18:12). How many women today would refer to their husbands as “*lord?*” Let us recall that the apostle Paul said, *“Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything”* (Eph. 5:22-24).
 3. No matter what an unbelieving husband or someone in the world may do to her (or treat her) she will fear no terror but rather consistently show forth the inner beauty of a woman who’s objective is heaven.
- F. *“Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered”* (3:7).
1. Husbands are now addressed. The wife is instructed to live a morally beautiful life. The husband should do “*in like manner*” (see study # 27; The Husband).
 2. Peter gives five things for the husband to consider in the marital relationship:
 - a. First, Peter tells the husbands to “*dwell with your wife according to knowledge.*” “*Knowledge*” (*gnosis*) = “acquaintance with a person... a knowing, recognizing” (LS 167). It seems to me that Peter is saying that the husband ought to really know his wife. He should know her well enough to not exasperate her with chiding or joking. He should know her well enough to know what “*buttons*” not to push. He should know where her sensitivities are and not use those against her. The husband should dwell with his wife according to knowledge because he loves her as his own body (see Eph. 5:28-29). The best way to get to know anyone is to communicate. Communication in the home will alleviate many heartaches.
 - b. Secondly, the husband is instructed to “*give honor*” unto the woman (i.e., his wife). The word “*honor*” (*time*) = “of things worth, value, or price... to worship, esteem, honor (special esteem or respect; reverence... distinction / AHD 620). Honor is what we are to show toward kings (government officials in high places; i.e., the president of the United States) (see I Peter 2:17). God does not command that I worship my wife but He does command that I view her with the highest respect and value. Examples of such treatment would be to open doors, give gifts, treat her with great respect, value her opinions and aspirations. Life is not all about the man!
 - c. The husband knows and values his wife. The third point Peter makes is that the wife is the “*weaker vessel*” among the two who are joined in the bond of matrimony. To be “*weaker*”

(*asthenes*) = “without strength, weak, feeble, weakly... insignificant, petty, small” (LS 123). The word “*vessel*” is simply a container used for storing material. The woman’s figurative vessel (i.e.; what she is comprised of) is weak. This woman that calls him lord as she loves and submits herself to him is the one he esteems very highly. The husband enters the relationship knowing that she is physically and emotionally weaker than he is. The husband will thereby take these attributes of the woman into consideration when dealing with her in conversation and all areas of life.

- d. Fourthly, the husband recognizes the wife as his “*joint-heir of the grace of life.*” When a man and woman are joined in marriage they are no longer two but one (Matt. 19:5-6). This oneness is depicted in their purpose for one another. The godly man will purpose to do all within his power to see that this woman that he loves will be a “*joint-heir of the grace of life*” (i.e., a joint partaker in a heavenly home through faithful living). My actions, as a husband, will thereby take into consideration her spiritual well being. I will spiritually encourage her and gently admonish her when she is wrong. My great concern is for her spiritual welfare.
- e. Fifthly, the husband should do these things “*to the end that your prayers be not hindered.*” The word “*hindered*” (*ekkopto*) = “to cut off, make an end of” (LS 239)... “to cut off, remove, prevent... to render ineffectual” (Moulton 125). How is it that a husband’s prayers may be made ineffectual in relation to his view and treatment of his wife? When a man does not give effort to know, value, consider the wife’s weaknesses, nor cares for her spiritual well being then he is in sin and his prayers are hindered (i.e., ineffective). When one prays to God for self needs yet forgets the needs of others (especially the wife) then they err greatly. God will not hear such prayers (Ps. 66:18; 109:7; Prov. 28:9; Isa. 1:11-15; Matt. 6:5-8; 7:7-11; Jn. 9:31).

II. The Christian Mind (3:8-12):

- E. “*Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded.*” (3:8).
 1. The word “*finally*” indicates an ending to a discussion on the Christian’s relationship to those of the world, each other, civil government, and God.
 2. The Christian is called upon to be:
 - a. “*Likeminded*” in their direction of life (i.e., walk in truth) (see I Cor. 1:10; Rom. 15:4) (see study # 28; Bible Unity).
 - b. The Christian is to be “*compassionate*” (sympathetic / see footnote in ASV Bible). Peter has taught us to value brethren, government, and our spouses (I Pet. 2:17; 3:7). To feel and share in other’s pain is to be compassionate.
 - c. Peter admonishes Christians to be “*loving as brethren*” (i.e., have a genuine care and concern for brethren’s welfare / see I Pet. 1:22).
 - d. Fourthly, the Christian is to be “*tenderhearted*” (*eusplagchnos*) = “easily moved by another’s distress; compassionate” (AHD 1252).
 - e. Lastly, Peter admonishes Christians to be “*humbleminded*” (*philophron*) = “kindly-minded, courteous... with kindly feeling or manner” (Moulton 427).
- F. “*not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing*” (3:9).
 1. Jesus had taught his disciples to turn the other cheek when mistreated (cf. Matt. 5:39). Not only did Jesus teach this but he also lived it (see I Pet. 2:22-24). Rather than retaliating let the Christian seek to change the sinner by good behavior (see I Pet. 2:12). Let us leave all vengeance to God (Heb. 10:30).
 2. Here we find that our calling is not only to suffer for right doing (I Pet. 2:21) but also to behave ourselves as Christ (see study # 29; The Calling of God).
- G. “*For, He that would love life, and see good days, Let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; Let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil*” (3:10-12).

1. Considering the Christian's conduct Peter is made to remember Psalms 34:12ff. The Christian's tongue is not to be used for evil and guile. We are commanded to turn away from such ways and do good as we seek out peace in this life.
2. God views the righteous as of "great price" (see I Pet. 3:4b). The wicked are completely discarded while in sin. The Lord will not so much as hear their prayers that have nothing to do with the real issues of sin in their lives.
3. This is another passage that takes into consideration the omniscience of God (i.e., he knows and sees all).

III. Suffer for Right rather than Wrongs (3:13-22):

- A. "*And who is he that will harm you, if ye be zealous of that which is good?*" (3:13).
 1. Once again Peter returns to one of the themes of his letter; i.e., the persecuted Christian (see I Pet. 1:6; 2:19-20) (see study # 30; The Persecuted Christian).
 2. When I am living a compassionate life of righteousness and peace it will not lend itself to people trying to harm me most of the time.
- B. "*But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;*" (3:14).
 1. If one must suffer in life let it not be for doing evil but rather for doing good (see I Pet. 2:20).
 2. It may seem odd; however, Peter states that if I suffer for the cause of Christ, I am "*blessed.*" God's promise of salvation is His blessing and this blessing belongs to me if I will endure all of life's pain (which may include persecution for righteousness' sake).
 3. When persecution comes Peter admonishes us not to be afraid and neither be troubled by it (see I Pet. 4:12).
- C. "*but sanctify in your hearts Christ as Lord: being ready always to give an answer to every man that asks you a reason concerning the hope that is in you, yet with meekness and fear.*" (3:15).
 1. I Peter has been a study of the Christian's relationship and responsibilities toward "*every man.*" We have looked at the Christian's relationship and responsibilities toward brethren, the lost, government, slave and masters, wives, and husbands. Each of these relationships has the potential of being volatile and at times hurtful. The Christian is to prepare the mind for contempt and or questions regarding the faithful stand they take as they participate in this world. The child of God is to set their minds on serving God (i.e., sanctify the heart in Christ).
 2. The Christian is to be "*ready*" at all times to "*give an answer*" regarding their faith.
 - a. The issue of "*readiness*" seems to always conjure up thoughts of Ezra the scribe and priest. Ezra was a "*ready scribe*" (Ezra 7:6) and "*had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances*" (Ezra 7:10). The Christian of 2007 should be a prepared soldier of Jesus Christ.
 - b. We should be prepared to "*give an answer*" (Greek / *apologia*) = "a speech in defense, defense" (LS 102)... "a verbal defense" (Moulton 45). If we are harmed for righteous living and or our Christian life is called into question we are not to stand by idly. The apostle Peter calls upon the Christian to defend truth with all one's might.
 3. Questions of one's faith may come up in conversation. What shall I answer? Shall I be quiet? Peter encourages the Christian to give a defense of one's faith. Give Bible answers for Bible questions. The disposition of the defending Christian is also addressed. The Christian should give a defense of faith with a spirit of "*meekness and fear.*" We discussed the spirit of meekness and fear at I Peter 3:2-4. Here is the disposition that respects God through obedience and is gentle and patient toward all others. To be meek is to display a spirit of self awareness (i.e., the personality that does not look down one's nose at another because you have been in similar situations in times past). While I give my defense of the truth it is most probable that the audience will not accept my words. I must be gentle and patient in these settings.
- D. "*having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ*" (3:16).
 1. Peter continues to address the situation of suffering for doing what is right much like Jesus did (see I Pet. 2:23).

2. Those who give a ready Bible answer to the world shall have a “*good conscience*.” One’s “*conscience*” (*suneidesis*) = “persisting notion, impression of reality... as an inward moral impression of one’s actions and principles... as the inward faculty of moral judgment” (Moulton 391). The persisting notion and impression of real truth is so firmly fixed within the Christian’s mind that it comes out in their day to day life and speech. When the world hears and sees the consistency of my life then they are “*put to shame*” for “*reviling*” (to attack another with abusive language / see I Pet. 2:23) your good character and actions that are in Christ. It may be that as we patiently bear the reproach of others we may save some soul (see I Pet. 2:12).
 3. Peter spoke of the wicked in the world who would “*speak against you as evil-doers*” at I Peter 2:12 and now he instruction the Christian in relationship to these revilers again. The key is to hold your ground in truth and it may be that they would “*glorify God in the day of visitation*” (see I Pet. 2:12).
- E. “*For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit;*” (3:17-18)
1. Once again Peter tells us that if one must suffer it is better to suffer for what is right than suffering for wrong or illegal actions. The principle established at I Pet. 3:13 remains. When I do right and help others I should not suffer; however, Peter is a realist from personal experience and observation. Suffering will happen no matter how good I am toward others.
 2. The answer to why it is better to suffer for doing what is right than wrong is found in Christ. Jesus suffered at the hands of sinful man for doing good. The Lord even died at the hands of wicked men for doing the right thing. To take it one step further, not only did Jesus die at the hands of sinful men but he died for those very sinful men who shamefully treated him. The sacrifice of Christ enabled man to be redeemed from the consequence of sin and thereby gave all the opportunity to be brought to God (alive in the spirit) (I Pet. 3:18b).
 3. Christ is now alive in the spirit in the sense that he is resurrected from the dead and returned unto glory.
- F. “*in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein a few, that is, eight souls, were saved through water;*” (3:19-20).
1. This verse takes into consideration the eternal existence of Christ and the current state of the wicked who have died. Jesus has always existed (cf. I Pet. 1:20-21 and Jn. 1:1-3). Before the Lord had ever come in the flesh he was involved in the preaching of God’s message in the “*spirit*” (see I Cor. 10:1-4). Jesus preached to men in past ages through others like Moses and the apostles. Paul refers to this preaching by Christ in the form of others (i.e., by divine revelation) as the way that one gains access in one Spirit unto the Father (Eph. 2:17-18).
 2. It seems to me that the text is clear and simple. Jesus was preaching in the spirit through the efforts of Noah during the days while the ark was being prepared. One hundred years would pass (compare Gen. 5:32; 6:10ff; 7:6) while Noah prepared the ark and participated in the preaching of righteousness (cf. II Pet. 2:5). The wicked of the world would have nothing to do with Noah’s message of repentance. At present, Peter acknowledges that these wicked men who gave no heed to Noah’s preaching are in a hadean “*prison*.”
 3. Peter now looks at that time in comparison to what is now taking place. Jesus suffered for doing what was right and we sometimes suffer for what is right. No matter what man may do we must maintain truth and give answers of truth. Through said preaching there will be a few saved as there were in the days of Noah. At this current time the disobedient spirits of those who rejected Noah’s preaching remain in spiritual prison (i.e., the hadean world of the wicked / see Lk. 16:22ff) awaiting the Day of Judgment (see II Pet. 2:4).
 4. God’s spirit of longsuffering indicates His will for sinful man to be saved through the preaching of the gospel. Unfortunately, many (as opposed to few) will reject the message. During Noah’s day only eight souls were saved (i.e., Noah, Shem, Ham, and Japheth and their four wives). Jesus said, “*Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leads unto life and few are they that find it*” (Matt. 7:13-14).

5. Peter's admonition is that we have the duty to preach to the lost even if they persecute us. They too can only be saved by water as Noah, his wife, his sons, and their wives were saved. By Peter's use of Noah in this illustration it seems clear that Noah suffered at the hands of wicked men as he preached and built the ark. While this man of God tried to physically and spiritually save a wicked people they persecuted him. Like Noah, Christ and even you and I today, must endure the suffering remembering that there awaits a wonderful eternal home in heaven for all who would be faithful. It is no wonder then that while the wicked persecuted Jesus he said, "*Father, forgive them; for they know not what they do*" (Lk. 23:34) and when the wicked persecuted Stephen he said, "Lord, lay not this sin to their charge..." (Acts 7:59).
- G. "*which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;*" (3:21).
1. The "*which also*" term is applied to the water of verse 20. Peter explains that it is through water that man is saved to this day like he was during Noah's day. He does not intend for any to think that by washing one's skin they may be "*brought to God*" (see I Pet. 3:18). The event is rather an "*interrogation*" (*eperotema*) = "to interrogate, question, ask..." (Moulton 152). Man desperately wants a good conscience toward God; however sin taints the inner being. Water baptism is the answer to our interrogating questions to God as to how we may be forgiven of our sins. Interestingly, Peter uses the term "*after a true likeness*" which is one word in the Greek (*antitupos*). *Antitupos* is defined as "corresponding, a copy, representation" (Moulton 34)... "figuring or representing the true" (LS 82). The Bible often expresses similarities from Old to New Testaments in the forms of type and antitype (see study # 31; Interpreting God's Word). When Noah and his family were saved by water the disobedient of the world were destroyed. Noah's water salvation was a type of our salvation today through baptism.
 2. Man is able to clear the conscience of sin through the obedient act of baptism (see Acts 2:38; 22:16) (see study # 32; Baptism for the Remission of Sins). God had promised man's forgiveness through the sacrifice of Jesus (comp. Gen. 12:1ff to Gal. 3:8, 16). Man can now experience this forgiveness and come to take advantage of the blood of Jesus by submersion in water (see Heb. 9:14).
 3. The resurrection of Jesus is proof that God's promise has been fulfilled (see Rom. 1:1ff).
- H. "*Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him*" (3:22).
1. Jesus died on the cross. Three days later he arose from the grave. Multitudes of people witnessed him in the resurrected state (I Cor. 15:6). He then ascended into heaven to be at the right hand of the Father where all things are now subject to him (Acts 1:9ff). Individuals and kingdoms of the earth shall all give answer for their life decisions at "the revelation of Jesus Christ" (I Pet. 1:7b).
 2. Jesus is now in the same glorious spirit form that he originally was before coming to this earth and living in the flesh (I Pet. 3:18-19). Though in the spirit he continues to preach to all who are in the flesh through his word (Heb. 1:1ff).

Chapter 4

- I. **The suffering of Christ enables men to be forgiven of sins and empowered with confidence to overcome all obstacles that stand in our way of Heaven (4:1-6):**
- A. "*Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;*" (4:1).
1. Peter seems fixed on the suffering of Christ and the consequential suffering of the Christian. Jesus said, "*If the world hates you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you*

out of the world, therefore the world hates you... If they persecuted me, they will also persecute you” (Jn. 15:18-20).

2. There was great suffering at the hands of wicked men toward Christians during the days of the early church (see Acts 8:1; Heb. 10:32ff).
 3. Peter is seeking to encourage these persecuted men and women so that they would not lose their faith. Jesus suffered to the point of death. The **motivation** for Christians to endure the current suffering was that Jesus had “*ceased*” (*pauo*) = “of persons, to bring to an end, check, make an end of by death” (LS 614). The reading would appear to say that as Jesus suffered in the flesh he eventually stopped sinning. We know that this cannot be the interpretation seeing that Jesus never one time sinned (cf. Heb. 4:15). The meaning, as indicated by the Greek definition, is that through Christ’s suffering to the point of death he has redeemed man from spiritual death (i.e., he has ended the power of sin through his death) (I Cor. 15:20ff).
 4. Peter is telling the suffering Christians that the sting of their persecution should be lightened in their mind knowing that Christ also suffered and has put to death the power of sin. Whatever happens to me at the hands of sinful men cannot compare to the glorious gift of receiving the forgiveness of my sins! (see study # 33; Motivating Factors in the Life of the Christian).
- B. *“that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:” (4:2-3).*
1. Knowing that Christ has destroyed the power of sin through his suffering and death the Christian is called upon to exercise their power through Christ and no longer walk after the “*lusts of men but the will of God.*” God’s will is that we would love and serve him with all of our heart (Lk. 10:27 / see also Deut. 10:12-13). Man’s motivation for said allegiance to the Lord is our redemption (see study # 33). Jesus suffered and died to destroy the power of sin in man’s life. We ought to thereby obey him out of a sense of gratitude and fear (see I Pet. 1:18-19).
 2. During the past days of many Christian’s life they walked as the Gentiles. Now is the time to put the will of God above our lustful ways (see study # 34; Worldliness):
 - a. Some were “*lascivious*” (*aselgeia*) = “licentiousness (“lacking moral discipline or sexual restraint. Having no regard for accepted rules or standards” AHD 728)” (LS 123).
 - b. Some were filled with “*lusts*” (*epithumia*) = “desire, yearning, longing... by passion... a longing after a thing, desire of or for it” (LS 292). There are things in this world that we ought to have a passion for, a yearning, and a desire for such as doing the will of God. Yet when it comes to sinful things we are not to yearn after these.
 - c. Some were “*winebibbers*” in their former days (translated “*drunkenness*” by the NKJVB). A “*winebibber*” (*oinophlugia*) = “drunkenness... from *oinophluz* which means given to drinking, drunken” (LS 548). The American Heritage Dictionary (AHD) defines a winebibber as “a drinker of much wine, one who habitually drinks wine” (1384).
 - d. “*Revellings*” (*ko'-mos*) = “a festive procession, a merry-making... lascivious feasting” (Moulton 245). “A village festival: a revel, carousal, merry-making... it ended in the party parading the streets crowned, bearing torches, singing, dancing, and playing frolics... a band of revelers, a jovial troop” (LS 460).
 - e. “*Carousing*” (translated “*drinking parties*” by the NKJVB) (*potos*) = “drinking, a drinking-bout, carousal” (LS 665). “A drinking together” (Moulton 325).
 - f. Lastly, some were even participating in “*abominable idolatries*” (that is, unlawful *eidololatrea*) = “worship of idols” (Moulton 117). Paul instructed the Corinthians that they should “*flee from idolatry*” (I Cor. 10:14) and “*flee fornication*” (I Cor. 6:18). The desires to do the wicked things of the world should be pushed far from the mind of the Christian.
- C. *“Wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the living and the dead” (4:4-5).*
1. The antecedent of “*they*” would be the people of the world who examine the Christian’s different life style. The world loves to party and participate in lewd and immoral conduct in the

wide open. The prophet Isaiah said of such that *“They declare their sin as Sodom, they hide it not”* (Isa. 3:9) (see study # 34). Those who do not go along with their lewd and drunken behavior just as openly condemn their behavior by not participating in it. The world views such as *“strange”* and thereby *“speak evil of you.”* Note that when another speaks evil about you because you do not participate in their revelry that you are being persecuted for righteousness sake.

2. Peter states the fact. There comes a day when all of humanity will give an account for such behavior at the Day of Judgment (see study # 39).

D. *“For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit”* (4:6).

1. The gospel message of Jesus Christ redeeming man from the consequences of sin is preached because there comes a day of judgment when mankind will give account for their words and deeds (i.e., *“for unto THIS end”*).

2. Was the gospel ever preached to *“dead”* people in the grave? This verse reminds us of the previous so called controversial verse at I Peter 3:19. Jesus had preached through Noah the gospel message yet many, who were now in spiritual prison, did not believe. Likewise, during the days of Peter many preached the good news of the redeeming blood of Christ (i.e., the gospel) and many rejected it even unto death. Having heard the gospel message these spiritually and physically dead people will have no excuses when they stand before God and give account of their rebellious actions while among the living on earth.

3. Peter states *“that”* to indicate the reason the gospel message was preached unto mankind. Though the world *“judge”* the Christian as being *“strange”* for not doing the same sinful things they do God will condemn them as being estranged from His laws.

4. Peter is encouraging the disciples of Christ to overcome the present persecution for the sake of the eternal kingdom of God.

II. Individual Christian responsibility toward other Christians who are Persecuted and in Need (4:7-11):

A. *“But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer:”* (4:7).

1. The end that Peter speaks of is the world as we know it (see II Pet. 3). The term *“at hand”* (*eggizo*) = “approach, draw near” (Moulton 111). The day when Jesus comes again (i.e., “the revelation of Jesus Christ”) has been an underlying thought of Peter’s in this letter (see I Pet. 1:7, 13; 2:12). If the day of Christ appearing and the end of all things is approaching the suffering Christian should be encouraged and motivated to continue this rigorous pressing through life.

2. Peter admonishes the Christians to be of *“sound mind”* (*sophroneo*) = “of sound mind... hence sensible, discreet, wise... having control over the sensual desires, self-controlled, moderate, chaste, sober” (LS 789). Christians are encouraged to press on in life seeing that the end is sure to come and a wonderful inheritance awaits the faithful.

3. Peter also admonishes the Christians to be *“sober unto prayer”* which is an indication of watchfulness. The Christian is to be watchfully aware of all encompassing dangers of life (i.e., lust of flesh and eyes and the vainglory of life / cf. I Jn. 2:16 as well as false teachers). There is nothing in this world worth me giving up my service to God. Many Galatians were giving up their walk with Christ to avoid persecution (cf. Gal. 6:12).

B. *“above all things being fervent in your love among yourselves; for love covers a multitude of sins:”* (4:8).

1. Peter’s epistle has focused on the individual Christian’s responsibilities in various relationships in this life. We have discussed the Christian’s responsibility toward other Christians in that they are to have *“unfeigned love of the brethren, loving one another from the heart fervently”* (I Pet. 1:22). Again, at I Peter 2:17 the apostle writes, *“Honor all men. Love the brother-hood. Fear God. Honor the King.”* Peter now, for the third time, commands Christians to love each other.

2. Aspects of love are learned here (see study # 35; Bible Love). We know that love expresses itself in the care and concern for God (Jn. 14:15), self (Rom. 13:9; Eph. 5:28), and others (I Thess. 4:9). We love by expressing our care and concern about other's spiritual (Rom. 12:9; I Jn. 4:8-11) and physical (Rom. 13:10; I Jn. 3:17) well being. Peter addresses a fourth aspect of love here. We are to care and be concerned for other's **emotional** well being. The Christians Peter is addressing were being persecuted not for doing bad things but because they were good. Said people needed to be encouraged through these emotionally tough times.
 3. How does "*love cover a multitude of sins?*" Let us consider a few things about love:
 - a. First, love is commanded. Paul said, "*But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another*" (I Thess. 4:9).
 - b. Secondly, note that Paul commanded Christians to "*put on love, which is the bond of perfectness*" (Col. 3:14). The word "*bond*" (*sundesmos*) = "a bond of union, fastening... metaphorically, the bond that keeps the state together" (LS 770). The perfect mind, according to Philippians 3:13-15, is the mind that is bent on making it to heaven. What ever stands in the way of one's trek (and others) to heaven is removed by this mindset. The perfect mind thereby seeks heaven. Sin stands in the way of me and all others. The bond (that which holds my goal of heaven together) is love. Love thereby "*covers a multitude of sins*" in that it is a mindset bent on not only my self but all others making it to heaven. Sin will be removed by repentance and prayer because I don't want myself or anyone else missing out on this.
 4. It is important that Peter address each other's love for one another seeing that the Christians were being persecuted and tempted to leave off following Christ. We, like the Hebrew Christians and all others who experience said pain, need to be encouraged by others to continue on (cf. Heb. 13:1-3). **Emotional care** in the form of brotherly love can not be overlooked.
- C. "*using hospitality one to another without murmuring:*" (4:9).
1. The emotional support through brotherly love may be in the form of showing "*hospitality*" to others who are in the condition of discouragement or need. To be "*hospitable*" (*philoxenos*) = "kind to strangers, hospitable (cordial [warm greeting or reception] and generous to guests).
 2. Christians were apparently put into positions where they would need places to stay and things to eat due to the distress of persecution. To keep these Christians from giving up their faith Peter commands that other Christians take the needy in and provide their needs without any complaining or doing so grudgingly. Consider Moses' instructions to Israel regarding this very topic at Deuteronomy 15:10.
- D. "*according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;*" (4:10).
1. Each individual is endowed with gifts from God. These gifts may be in the form of miraculous abilities (I Cor. 12:1ff / limited to the days of the apostles [I Cor. 13:1ff}), blessings of the fruit of the land, or even the gift of salvation (Acts 2:38; Eph. 2:8 etc.).
 2. Peter's point is that Christians are to be willing to share in all said blessings and gifts from God. Paul speaks of loving the brethren at Romans 12:9-11 and then terms this "*servicing the Lord*" (Rom. 12:11b) (see study # 35).
- E. "*if any man speaketh, speak as it were oracles of God; if any man ministers, minister as of the strength which God supplies: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen*" (4:11).
1. It may be that one's gift of grace from God was teaching. The ministering of this gift toward others would help them in their spiritual and physical walk of life. When the Christian spoke words of spiritual implication to others it was to be none other than the "*oracles of God.*" A reoccurring theme throughout the entire New (see II Cor. 1:12; Gal. 1:11-12; etc.) and Old (Deut. 4:2 etc) Testament is avoiding fleshly wisdom and teaching divine revelation alone (see study # 36; Bible Authority). Man's thoughts and ideas are to be left out of the word of God. We use our minds to read and understand yet we are not at liberty to add things to God's laws. Those who do so represent the spirit of antichrist and son of perdition (II Thess. 2:1ff). The

Christian today is to give Bible answers for Bible questions. We are to speak where the Bible speaks rather than injecting our ideas as to how spiritual thought should go. We are to teaching nothing apart from divine truth (Col. 3:17). God had instructed Moses to tell the people of Israel that they were not to engage themselves in self prescribed worship or activities that were not revealed by God through the law given at Sinai (see Deut. 4:12-19). The same rule applies to us today as we see through these verses.

2. What ever ministering one does in a hospitable non murmuring way is to be done with the mind set of bringing God glory through man's perseverance of suffering and faithful living. Those who endure intense persecutions and mold their lives to divine revelation illustrate a faith in the eternal kingdom of God where Christ now reigns.

III. The individual Christian who is Persecuted (4:12-19):

- A. *"Beloved, think it not strange concerning the fiery trial among you, which comes upon you to prove you, as though a strange thing happened unto you:"* (4:12).
 1. The persecuted Christian is under a *"fiery trial."* The wicked are trying the Christian's faith (I Pet. 3:13ff). Peter admonishes the one undergoing such intense fiery trials to *"not think it strange"* that such things are happening to them. Our first reaction to trials is often "why is this happening to me?" Peter is saying to Christians that we are not to think of the trials as a *"strange thing that has happened unto you."* Why can't we think it is strange? Why is it that trials come upon us in life?
 2. Peter had explained at I Peter 1:6-7 (and here) that we undergo grief in life so that our faith may be proved. God looks to His disciples and demands to know who truly loves Him. Who will have the heart and love of perfection to make it to heaven? Many let their true colors shine through when hardships are thrown in to their lives. God is thereby watching how we respond in these situations. He is proving us in that He wants to see *"what is in thy heart, whether thou wouldest keep his commandments, or not"* (see Deut. 8:2ff). Is earthly comfort more important to you and I than eternal comfort with God? This was the case with the foolish Galatians (see Gal. 6:12-13). Often times suffering will bring one's little faith out. A little suffering in the here and now is not tolerated by some and so they are willing to throw their faith out the window if it means that their load would be lightened now. The true Christian; however, is not looking to comforts now but rather into eternity. I like what Moses records in Deuteronomy 8:16 in relation to our eternal days. Moses wrote of Israel's hardships saying, that he *"might humble thee, and that he might prove thee, to do thee good at thy latter end."*
 3. It is not strange that these proving hardships come upon us. They are simply a way of life that no one escapes in some form or fashion. Many will curse God in these trials and others will allow the trial to give them patience and strength as they make their faith evident to God. God will not have an unqualified person in heaven (Rev. 21:27). The trials of life are sifting through humanity. Do I love God and keep his commandments come what may in life or do I show love and faithfulness only when blessings accompany my life?
- B. *"but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy"* (4:13).
 1. Peter has clearly established the point that if Christ suffered you and I as his followers will also suffer as we live as he lived (see I Pet. 2:21). We are *"partakers"* (i.e., we fellowship) with Christ in suffering for right living and teaching (see study # 38; Bible Fellowship).
 2. The suffering Christian may have plenty to groan about now as we are isolated and treated as the filth of the world yet when Christ comes again there will be joy that exceeds any happiness experienced in the here and now.
 3. Once again Peter speaks of the coming of Jesus to take his suffering saints home to glory (see also 1:7, 13; 2:12; 4:7, 13).
- C. *"if ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God rest upon you"* (4:14).
 1. To be *"reproached"* (*oneidizo*) = "to object or impute to one, reproach [to blame, disgrace, shame]" (LS 559). When the Christian is blamed for wrong doing and disgraced or shamed when actually doing things *"for the name of Christ"* Peter says, *"Blessed are ye."* The idea of

being blessed in this context would be happy and joyous. When men treat me shamefully because I stand in truth I ought to be happy. This reminds us of James' statement at James 1:2. James says that the reason for the Christian's joy is that, "*knowing that the proving of your faith works patience* (i.e., resistance to pressure)" (James 1:3). The mind of the Christian continues to be perfected in Christ Jesus. The perfect (mature) Christian mind desires heaven more than anything this earth has to offer or has to cause me to suffer!

2. Those so blessed have "*the Spirit of glory and the Spirit of God*" resting upon them. Here are people who God has made Himself known to through His holy word. These people believe and evidence this faith in their lives by their obedient acts. People who have the Spirit of God resting upon them are those whose every direction is directed by the word of God alone. These people respect Bible authority and set their aim on heaven. To further see these ideas study Numbers 11:26-30; 12:6 (see study # 37; Indwelling of the Holy Spirit).
- D. "*For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:*" (4:15).
1. Peter will not allow the Christian to conveniently confuse suffering for right with suffering for wrong doing (see I Pet. 2:19-21; 3:17). We know what murder and evil doing means but what about the idea of "*meddling in other's matters?*" To "*meddle*" (*allogotriepiskopos*) = "One who meddles with the affairs of others, a busybody in other men's matters; factious" (Moulton 16).
 2. People who break civil and spiritual laws shall suffer at the hands of the law for their gross error. They receive their just reward. Said men or women would certainly have cause for shame.
- E. "*but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name*" (4:16).
1. The general rule of thumb is that if I live according to God's laws and the laws of the land I should not suffer at the hands of anyone (see I Pet. 3:13). This; however, is not always the case due to the fact that wicked men will always be around to persecute the right doer.
 2. When suffering comes for doing right the Christian should feel no shame but rather "*glorify God in this name.*" I will bring glory and honor to the name of God as I endure the trial with patience (see I Pet. 2:12).
- F. "*For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?*" (4:17).
1. There is no shame in suffering for doing the will of God. Those who would try to shame the Christian for doing right have made manifest their spiritual state of being. The Christian is motivated to endure suffering because the Day of Judgment approaches (see study # 39). Throughout this study Peter has focused on the end day of Christ's coming again to take home his saints to glory (see I Pet. 1:7, 13; 2:12; 4:7, 13, 17). Please note that this verse clearly infers that while the Christian may endure suffering because the reward waits it is also true that judgment of condemnation awaits the one who fails.
 2. There is much ado about what constitutes "*the house of God*" and the order of judgment here. What matters most is the state of my soul when the Lord comes again to commence his judgment. The Bible does teach an order to the end of all things (see I Thess. 4:13ff; II Pet. 3 all) (see study # 39; Judgment and the end of all Things).
 3. Peter had identified the saint's obedience to the gospel at chapter 1:22 and revealed that the consequence of said obedience was the purification of the soul. The apostle now considers those who have not "*obeyed the gospel of God.*" If the obedient have purified their souls then it stands that the disobedient have not.
- G. "*And if the righteous is scarcely saved, where shall the ungodly and sinner appear?*" (4:18).
1. The "*ungodly and sinner*" are those who "*obey not the gospel of God.*" The word "*obey*" (I Pet. 4:17) is a present tense verb in Greek (see Friberg 710). The present tense indicates their ongoing refusal to obey God's commands by which they are deemed ungodly and sinners. Fallen away Christians may find themselves in this category. The one who does not find God's grace, through the forgiveness of sins, has no place with God (I Jn. 5:16).

2. The righteous are those who have found God's grace of forgiveness and they humbly submit to His will. They are "*scarcely*" saved. Scarcely (*molis*) = "with difficulty, scarcely, hardly..." (Moulton 272). This verse is not saying that God's power is limited but rather people are scarcely saved due to their own weaknesses. So many people give up when trials come upon them that Peter deduces that the righteous will scarcely be saved. Those who don't try or give up when the going gets tough will certainly lose out on salvation. Here are people who are enamored by false doctrines (II Pet. 2:1ff; Gal. 1:6ff), unwilling to suffer persecution for truth (I Pet. 3:14; Gal. 6:12-13), and or they have given in to the tempting wiles of the prince of this world (I Pet. 2:12; James 1:12ff). The Word of God demands that the Christian not quit the Lord but rather be strengthened and look to the Lord for comfort (see Heb. 10:32-39) (see study # 39).
- H. "*Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator*" (4:19).
1. Peter encourages the faithful to be committed to doing the will of God who will faithfully fulfill His promises of salvation (see study # 40; The Committed Life). If God is powerful enough to create man He is certainly powerful enough to eternally save or condemn man.
 2. Encouragement through motivation has been the thrust of chapter 4. Peter has encouraged and motivated the Christian to endure sufferings and maintain a sanctified life for four reasons:
 - a. First, Christians are to endure the current distress of persecution and remain sanctified from the world because God is holy and we are to be like Him if we expect to eternally be with Him (I Pet. 1:15-16). Trials will perfect the committed Christian.
 - b. Secondly, the Christian is to endure suffering because the end of all things is at hand (I Pet. 4:7). When all things have ended there will be no going back and doing things over. When the end comes it's done. Peter encourages the Christian to thereby maintain their sanctified state.
 - c. Thirdly, and closely associated with the second, is that the Day of Judgment approaches (I Pet. 4:17). Once God's judgment has been set there is no changing it.
 - d. The last reason given by Peter is that we ought to endure sufferings and remain sanctified because God is faithful to fulfill His promise of saving us.

Chapter 5

I. Duty of Elders (5:1-4):

- A. "*The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed.*" (5:1).
1. The apostle Peter identifies himself as an elder (*presbuteros*) of the body of Christ and addresses the "*elders*" of other congregations that would be reading this letter. The elders in the church were the older men that met the qualifications outlined at I Timothy 3:1-7 and Titus 1:5-9. These men are to be involved in feeding, supervising, and encouraging the faithful among them. Said older men are termed elders, pastors, and or Bishops in the NT (see Acts 20:17-28). Peter's identification is thereby threefold: He is an elder in the church, he is one who has witnessed the crucifixion of Jesus Christ, and he is a partaker of the glory that shall be revealed (i.e., the heavenly home for the faithful) (see study # 41; The Apostle Peter).
 2. To "*exhort*" (*parakaleo*) = "to call on, invoke... exhort, cheer, encourage... to excite... to demand, require..." (LS 597). Peter calls on the elders to do their prescribed work in the face of such intense trials among the brethren. Many will be tempted to fall away due to trials, false teaching and fleshly desires. The churches needed strong elderships to encourage and guide the flock of God's people in the right direction.
- B. "*Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind.*" (5:2).
1. That which Peter exhorts the elders to do in light of the intense persecutions, false teaching, and temptation to be like the world is to "*tend the flock of God which is among you.*" To "*tend*"

(“feed” / KJV) (*poimaino*) = “to feed, pasture, tend a flock” (Moulton 333). The “*flock of God which is among you*” is any local work where Christians of a given geographic location assemble. Notice that the word “*elders*” of verse one is plural. Each church is to have a plurality of elders that will tend (feed or pasture [the feeding or grazing of animals]) the flock of local Christians. The elder’s duty is to see to it that the church people under his charge are being fed the truth (see I Pet. 2:2). Note that this is a commandment of God toward elders. If truth is not being presented to the congregation the elders will bear the consequences. One may say that it was the located preacher who taught the false doctrine and so the elder should not be held responsible. Not so, these men hold the God authorized office that is responsible for truth being fed to the congregation. While that preacher is condemned for his error so will the elder who sits quietly in his seat allowing the destructive heresy to be taught (see study # 42; Elders and their Work).

2. Secondly, the elders are to “*exercise the oversight*” of the church. The “*oversight*” (*episkopeo*) = “to look upon or at, inspect, observe, examine, regard, to watch over... to inspect” (LS 301). Note at Acts 20:28 the word is translated “*Bishop*.” A “*Bishop*” (*episkopos*) is one who “watches over, an overseer, guardian... a public officer” (LS 301). What is the elder observing, examining, inspecting, overseeing, or watching over and why? The elder inspects and watches over the flock that they not depart from the pasture of truth to graze in the fields of false doctrine and sin (see Matt. 7:15ff). The elder is to do this work “*not of constraint*” (*anagkastos*) = “forced, constraint, necessity... it is a matter of necessity to do a thing...” (LS 53). One does not serve as an elder because of necessity; i.e., no one else is going to do it so I guess I will. One of the qualifications of the elder found at I Timothy 3:1 is that he is a man who seeks and **desires** the office. No one has forced such a man into the office. Neither should the elder be one who serves for “*filthy lucre sake*” (*aischrokerdos*) = “greedy of gain” (LS 23)... “for the sake of base gain, sordid (filthy, morally degraded; base)” (Moulton 10). The base gain may be in the form of serving for money (see I Tim. 5:17-18) or even for the glory of men. Rather than serving with such a mindset the elder is one of a “*ready mind*” that cares for the souls of men and desires to help people get to heaven (see study # 42).

C. “*neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock*” (5:3).

1. The elder is not to be forced to serve and neither should he serve because no one else will (i.e., out of necessity). The elder does not serve to get monetary gains or for the glory of men. The third thing that should not motivate the elder to serve is the power of the position. Peter states that the elder should not use his authority in the church of feeding and inspecting in such a way that would be “*lording it over the charge allotted to you.*” The “*charge allotted*” to the elder is feeding and oversight yet some may take this authority and “*lord*” it over others. To “*lord*” (*katakuriuo*) = “to get into one’s power... to bring under, master, overcome... to domineer over” (Moulton 216). There is a fine line that the elder is to walk in his “*charge allotted*” to him of feeding, watching, and inspecting the congregation. While the congregation is under the elders care they cannot be guilty of domineering behavior. When an elder acts contrary to truth that man is not occupying the office as God has instructed him to. It may be that this was the problem of Diotrophes (III John 9-10).
2. When the elders of the church show the congregation, through their actions of watching and feeding them, that they desire nothing but the eternal best for all men’s souls they will be a great example to all.

D. “*And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fades not away*” (5:4).

1. Jesus said, “*I am the good shepherd: the good shepherd giveth his life for the sheep*” (Jn. 10:11). Once again Peter keeps the idea of the coming of Christ and the judgment of man before the eyes of his readers (see 1:7, 13; 2:12; 4:7, 13, 17). The motivation for the elder being one who feeds and watches over the flock of God’s people is that Christ comes again soon.

2. When the Lord comes to judge humanity the elder who has fed and watched diligently over the flock for reason belonging to the eternity of the soul he shall be rewarded with the *“crown of glory that fades not away”* (i.e., he will receive the promised inheritance of God; i.e., a heavenly home) (see Rev. 2:10).

II. Christians’ humility, dealings with Satan, and eternal Glorification (5:5-11):

A. *“Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resists the proud, but gives grace to the humble”* (5:5).

1. Peter connects the charge and reward of elders in the body of Christ with those who are younger and subject to them. The younger are to yield and voluntarily place themselves under the shepherding care of the elders in the body of Christ (i.e., the Bishops and or pastors of verses 1-4). When the elder inspects, watches, feeds, and sets the example for others in the congregation let all give heed as saith the Lord through Peter.
2. Peter admonishes Christians to *“gird (clothe) yourselves with humility”* in their service not only to elders but to *“one another”* as fellow Christians. Peter has effectively admonished the Christians regarding their relationship with one another in this epistle. The apostle has commanded *“unfeigned love for one another”* (I Pet. 1:22) not only among local Christians but toward the brotherhood of Christians in all places (I Pet. 2:17). Peter commands that Christians be *“fervent in your love among yourselves... and to be hospitable one to another without murmuring”* (I Pet. 4:8-9). Now, Peter admonishes fellow Christians to *“serve one another.”* What ever the needs of fellow brethren are they should be met (especially if the Christian has no other family members to help them out / cf. I Tim. 5:8) (see study # 43; The Individual Christian’s Responsibility Toward other Christians).
3. Peter admonishes the Christian to be *“clothed with humility.”* Humility (*tapeinophrosune*) = “lowliness, humility [lack of pride, marked by meekness or modesty in behavior, attitude, or spirit... showing deferential or submissive respect / AHD 627] (LS 792). Why should one clothed themselves with an attitude of humility (i.e., be of a low estate, meek, showing submissive respect, modest in behavior and lacking pride within one’s self)? Peter states that the reason one should have this attitude is because *“God resists the proud, but gives grace to the humble”* (see study # 44; Bible Humility and # 45; Pride). God’s gift of grace (i.e., salvation through the forgiveness of sins / Acts 2:38; Gal. 3:14; Eph. 1:7, 2:8; Acts 13:23-39 etc.) belongs to those who do not elevate self but rather is of a lowly state. Said people recognize their sinful ways of days gone by and thereby are extremely grateful that God forgives through the blood sacrifice of His Son. They recognize that they have erred and are the least of all God’s creation (see I Cor. 15:9). Said people look earnestly to God for help in this life as they go through cycles of sin, sorrow, and repentance (I Jn. 1:7ff). Those who sin with a spirit of rebellion, in that they do not have sorrow that produces prayer and repentance (cf. II Cor. 7:9-10), are those who God *“resists”* (i.e., they are filled with a spirit of pride). To *“resist”* (*antitassomai*) = “to set oneself against, meet fact to face, meet in battle” (LS 82). Herein is a fearful thought. To have a heart of pride... to gain self gratification in one’s own achievements... to look to self for direction in life... is to set oneself against God. The man filled with pride actually meets God in battle because God is opposed and against such a one. (see study # 45). Isaiah said, *“For thus saith the high and lofty One that inhabits eternity whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite”* (Isa. 57:15). Again, the prophet said, *“But to this man will I look, even to him that is poor and of a contrite spirit, and that trembles at my word”* (Isa. 66:2b).

B. *“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;”* (5:6).

1. To *“humble”* (*tapeinoo*) oneself is to *“humble [rid oneself of pride and be lowly in spirit; i.e., do not think highly of self... know your place as a forgiven sinner]... to make lowly”* (LS 792). We are under God as His created beings and thereby we are to fear and obey Him in all aspects of life (see I Pet. 1:2; 2:17).

2. To approach life with a spirit of humility is to gain God's favor. God will "*exalt you in due time.*" The glorification of the faithful Christian (i.e., the reception of one's glorious heavenly home into eternity) has been an underlying theme of motivation by the apostle Peter (see I Pet. 1:7, 13; 4:13; 5:4) (see study # 46; The Glorified Saint). To be "*exalted*" (*hupsoo*) = "to raise aloft, lift up... to elevate, uplift, exalt [to raise in rank, character or status; elevate... to glorify {to give glory, honor, or high praise to; exalt / AHD 562}; praise; honor / AHD 471] (Moulton 421). Herein is an interesting thought. While in the flesh man is not to participate in prideful boasting of oneself that others may glorify them. Many are glorified in our society today (i.e., movie stars and sports figures who set world records). The Christian WILL receive such glory when in heaven (now is not the time to receive glory from others). Those who die in faith shall be exalted to a high rank in that they will be praised, honored, and exalted for their victory over Satan (I Jn. 4:4).
- C. " *Casting all your anxiety upon him, because he cares for you*" (5:7).
1. The humble minded Christian looks to God in humility and realizes that this fleshly body is not the time for exaltation. Now, we experience grief in trials (I Pet. 1:6) and temptation to sin (I Pet. 2:11). The focus of the child of God is heaven and bodily glorification wherein we will be exalted for our victory over Satan through the blood of Jesus Christ and our faithfulness (I Pet. 1:2, 17-19).
 2. Knowing that God's loving promises will be fulfilled we are commanded to "*cast all our anxiety upon him.*" Anxiety (*merimna*) = "care, anxious interest" (Moulton 263). We all have anxiety, cares, and interest in relationship to hardships, grief, sorrows, food, shelter, retirement, children, bills and so forth. The apostle Peter reminds us of our glory that awaits us in heaven and thereby commands that we hand over our cares and concerns to Jesus "*because he cares for you.*" Though I may experience much grief in being tempted by Satan and dragged through the heartaches of suffering for doing what is right I can be at ease in my mind due to the fact that I have Jesus in my corner and he will not fail me (see study # 47; Jesus the Loving Shepherd).
- D. "*Be sober, be watchful: your adversary the devil, as a roaring lion, walks about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world*" (5:8-9).
1. Seeing that God will fulfill His promise of glorifying the Christian in the end and the fact that Jesus will be here with us every step of our way through life let us stand strong in the battles that face us in this life. There is much at stake; i.e., the eternal abode of the soul.
 2. The Christian is to be "*sober*" (*nepho*) = "to drink no wine" (LS 532)... "to be sober, not intoxicated, abstinent in respect to wine, vigilant [on the alert, watchful / AHD 1348], circumspect (Moulton 277). Peter has already addressed the unlawful participation in drinking alcohol at I Peter 4:3. Secondly, Peter commands that Christians be "*watchful*" (*gregoreuo*) which is translated "vigilant" (i.e., on the alert, watchful) by the King James Version Bible. The apostle Paul had made a parallel statement to this at I Thessalonians 5:6-7 when he said, "*So then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night.*" Paul associates "*sleep*" with being "*drunk*" and "*watching*" with being "*sober.*" To sleep and be drunk is to be oblivious to one's surroundings. To be on watch is the complete opposite of sleeping. To be "*sober*" (*nepho*), as defined above, means drinking no wine; abstinent. The illustration of the effects of alcohol on an individual is most effective in this context. Alcohol, even when drunk in moderation, causes one's judgment to be effected (Prov. 31:5; Isa. 28:7-8), takes away one's understanding (Hosea 4:11), makes one sick (Hosea 7:5), and causes a loss of mastery over self (Prov. 20:1). Such a state of mind is dull, uninterested, tolerant, lethargic, apathetic, and generally of little care. The Hebrew Christians were guilty of this and thereby were in jeopardy of losing their souls (cf. Heb. 5:11; 6:12). No where else in the Bible is it more evident that with God one drink of alcohol makes one "drunk." There is no distinction with the Lord when it comes to casual or social drinking as opposed to binge drinking (i.e., totally drunk) (see study # 48; Drinking Alcohol).

3. Why should the Christian be of a watchful and sober in spirit? Peter states that the reason this is to be is because “*your adversary* (i.e., enemy) *the devil, as a roaring lion, walks about, seeking whom he may devour.*” The devil is the age old enemy of humanity (see study # 49; Satan and his Work). Satan is looking for those whom he can intoxicate with worldliness. We could trace out his beginnings at the garden of Eden where he tempted Eve to partake of that which God had commanded not to partake of (see Gen. 3:1ff). We find Satan going to and fro throughout the earth tempting man in the book of Job (see Job 1:6-8; 2:1ff). Jesus said that Satan is “*a murderer who stands not in truth, because there is no truth in him... he is a liar, and the father thereof*” (Jn. 8:43). The Christian’s earnest desire is to be glorified in heaven with God. There stands in the way; however, of this noble goal one called Satan. Satan is going throughout the earth like a hungry lion seeking out prey that he may pounce on, kill, and devour. Those captured and devoured by Satan are those who are captivated by sin. When lust is fulfilled through Satan’s tempting vices one is in the path of spiritual death (James 1:12ff).
 4. Peter makes a remarkable and enlightening statement about our struggles against Satan. He states that the battles against Satan, in the form of temptation to do things against God’s authorized will, is “*suffering.*” There is much suffering at the hands of wicked men in relation to persecution (I Pet. 4:14) and there is suffering at the hand of Satan through his tempting vices (see II Cor. 2:11) (see study # 6). Jesus suffered not only by the hands of wicked men but also through Satan’s tempting vices (see Matt. 4:1ff). Through it all the Lord was victorious over all and never one time gave in to sin (see Heb. 4:14ff). We too can be victorious over sin and the struggles against sinful men in this life through faith in Jesus (I Jn. 4:4ff).
 5. God thereby proves man’s heart with sin even though He himself never tempts one person (see James 1:12ff comp. to Deut. 13:1-4 and Ecclesiastes 3:17-18). When Satan’s tempting vices come upon man and he acts in unjust ways God is looking to man for repentance. Will man show forth that heart of contrition and humility?
 6. Peter also reveals the fact that this same suffering against Satan is “*accomplished*” by many other brethren in Christ that exists in the world (i.e., you are not alone in these struggles). The word “*accomplished*” (*epiteleo*) = “endured” (Moulton 162). Brethren the world over are “enduring” the onslaught of Satan and sinful men and so can we all with the help of Jesus (see study # 50; Victory in Christ).
- E. “*And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen*” (5:10-11).
1. Peter delivers words of comfort and, once again, motivation for enduring suffering at the hands of sinful men and Satan. Peter states that the “*God of all grace shall himself perfect, establish, and strengthen you.*”
 - a. Notice that the objective of God is to glorify the saints. To do this, He has “*called*” mankind “*unto his eternal glory.*” The glorified state of the saint will be an exalted state of immortality just as He is (see Phil. 3:20; I Jn. 3:2).
 - b. Man is called by the gospel message to receive the forgiveness of sins and stand perfect and holy before Jehovah God (see I Pet. 1:16; 2:9). This state of glorified perfection, in relation to sin and grief, is eternal.
 2. Peter delivers a doxological statement of praise to the Lord saying, “*To him be the dominion for ever and ever. Amen.*” God’s sovereign rule and faithful Christian’s glorification will be eternal!

III. Final words of Encouragement (5:12-14):

- A. “*By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein*” (5:12).
1. Peter has written this short (brief) epistle and delivered to the saints of Pontus, Galatia, Cappadocia, Asia, and Bithynia (see I Pet. 1:1) by the hand of Silvanus. There are four references to Silvanus in the New Testament (see II Cor. 1:19; I Thess. 1:1; II Thess. 1:1; and here at I Pet. 5:12). He was a traveling companion of Paul’s and Peter refers to him as a “*faithful brother*” (i.e., one who is obedient to the calling of God / Eph. 4:1ff / and thereby in

- the brotherhood of saints). Peter had so “*accounted*” (*logizomai*) Silvanus; i.e., “to count, calculate, regard, deem, consider” (Moulton 249). Peter **considered** Silvanus faithful by his counting or calculating his stand in truth and humility. Christians are hereby given an apostolic example of examining, watching, considering, and judging other’s stand in truth (see study # 51; Judging and Watching Other Christians).
2. The antecedent of “*this is the true grace of God*” is what Peter has written briefly (i.e., this inspired epistle). Through divine revelation the saints have been “*exhorted*” and “*testified*” to. To “*exhort*” (*parakaleo*) = “to call on, invoke... exhort, cheer, encourage... to excite... to demand, require...” (LS 597). To “*testify*” (*epimartureo*) = “to bear witness to a thing, to depose... hence, a witness, testimony” (LS 296). Peter gives divine testimony in the form of encouragement to saints who are suffering the world over.
 3. Peter then states, “*stand ye fast therein.*” With these four little words the apostle Peter has wrapped up this entire epistle. Christians were facing great trials of persecution and at the same time they experienced the full force of Satan’s tempting vices. Peter writes this epistle to encourage the saints of God not to give up in the face of such difficult times.
- B. “*She that is in Babylon, elect together with you, salutes you; and so doth Mark my son*” (5:13).
1. Who is “*she that is in Babylon?*” The King James Version Bible translates this verse “the church that is in Babylon.” The Nestle and Marshall interlinear translates the verse literally as “greet you the in Babylon co-chosen...” Who greets the saints of Peter’s epistle is someone or group in Babylon. A safe guess would probably be that a church (the elect of God / see notes on election of saints at I Peter 2:9) is under consideration. Knowledge and information of a church in Babylon is zero in references other than figurative uses of the region. Where in Babylon this church was is not stated.
 2. The brethren of Babylon “*salute*” the brethren of Pontus, Galatia, Capadocia, Asia, Bithynia. To “*salute*” (*aspazomai*) = “to welcome kindly, bid welcome, **greet**... as the common form on meeting... to embrace, kiss, caress...” (LS 124). “Greet, **welcome**, express good wishes, pay respects... to treat with affection” (Moulton 56). “A greetings to or remember me to” (AG 116). Thayer states “to salute one, greet, bid welcome, **wish well** to” (81). No such “welcome, kiss, greeting, or well wishing” can be extended to those who are walking contrary to the teachings of Jesus Christ (II Jn. 9-11). These Babylonian brethren were greeting and wishing well the faithful brethren of Peter’s audience. Paul spoke of such well wishing at Romans 16 (see study # 38).
 3. Not only do the brethren at Babylon greet the brethren of Peter’s epistle but also “*Mark my son.*” Peter likely alludes to John Mark the cousin of Barnabas (Col. 4:10) and early traveling companion of Paul and Barnabas (Acts 12:25). This was he who “*withdrew from them from Pamphylia, and went not with them to the work*” (Acts 15:38).
- C. “*Salute one another with a kiss of love. Peace be unto you all that are in Christ*” (5:14).
1. One form of greeting or wishing one well was to give brethren a “*kiss of love.*” Paul termed this a “*holy kiss*” at Romans 16:16. The way in which brethren greeted each other in the early church was with a literal kiss (cf. Acts 20:36-38). This kiss was not a kiss of one’s physical affection as with a wife or children but rather a kiss that designated the brotherhood of faithful Christians from those in the world of sin. We, as a matter of propriety, do not give such kisses to each other in our day and age. We would rather give the faithful brethren throughout the world the “*right hand of fellowship*” by handshake (see Gal. 2:9).
 2. Peace with God is found for those who are “*in Christ Jesus*” through baptism and forgiveness of sins (see Gal. 3:27). Those not “*in Christ Jesus*” are those whose pride has caused God to resist them (see I Pet. 5:5).