

A STUDY COMMENTARY

First Peter

Experiencing God's Grace

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. 1 Peter 5:10



- The Grace of God in Salvation
- The Grace of God in Everyday Life
- The Grace of God in Suffering
- The Grace of God in Leadership

*Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: 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.
(1 Peter 4:12-13)*

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If viewing online with Adobe Reader, click on 'view', then 'page display', then 'two page view'. This will enable you to see the commentary on the right with the cross references on the left.

If printing, start with page 2 and print double sided. This will print the commentary on the right page with the cross references on the left. Print the cover separately.

A Word About This Study Commentary

Since no commentary on the Bible is the final word, this one has been formatted to encourage your study and input. Space has been provided for you to record verses that the Spirit brings to your mind. There are no footnotes since other sources have not been quoted. This is not intended to be an exhaustive commentary, and it is assumed that you will consult other sources in your study.

Cross reference verses are recorded on facing pages as room allows. This is done for convenience, and the context of these references should be studied as well.

“And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you; concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.” 1 John 2:27 ASV

“As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power.” Colossians 2:6-9 ASV

First Peter

A Study Commentary

2014

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Introduction to First Peter

In 5:12, Peter states that his purpose in writing this first letter is to exhort his readers to stand firm in the true grace of God. Paul speaks of this standing in Romans 5:1-5, where he testifies that through faith, believers have entered into a grace relationship with God. It is this relationship that enables us to rejoice in the hope of the glory of God, and in times of tribulation as well. Peter is writing to believers who are being persecuted for their Christian testimony. He encourages them to fix their hope on the coming to the Lord, and to live holy lives in an ungodly world. He sets forth Christ as our example, recognizing that just as suffering leads to glory for Him so our present suffering will result in glory for us at the revelation of Jesus Christ at His return.

It seems that Peter's experience in Matthew 16:16-18 is on his mind as he writes. He reminds his readers that they are living stones in God's spiritual house, the church, and although unjust persecution is part of God's will for the present, the gates of Hell will not overpower it. He is also speaking from personal experience (Luke 22:31, 32). True to the Lord's prophecy, he repented and is now strengthening his brothers (John 21:15-17).

Although the three aspects of our salvation are mentioned in chapter one, the exhortation in this letter is focused on the present aspect. In this life believers are called to endure, and as we live by faith (Gal 2:20), the outcome is the salvation of our souls—the saving of this life for God. It is this aspect of our salvation to which the Lord referred in Mark 8:34-36, *“And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life?”*

1Peter 5:12 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.

Romans 5:1-5 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Matthew 16:16-18 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

Luke 22:31-32 "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." (NAS95)

John 21:15-17 So when they had finished breakfast, Jesus *said to Simon Peter, "Simon, son of John, do you love Me more than these?" He *said to Him, "Yes, Lord; You know that I love You." He *said to him, "Tend My lambs." He *said to him again a second time, "Simon, son of John, do you love Me?" He *said to Him, "Yes, Lord; You know that I love You." He *said to him, "Shepherd My sheep." He *said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus *said to him, "Tend My sheep." (NAS95)

Galatians 2:20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me." (NAS95)

Cross Reference Verses

vs.1

Joh 1: 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

Joh 20: 21 Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.

Joh 21:16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

2 Pe 1:14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.

1Pe 5:1 The elders 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:

2 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.

2Pe 1:15 Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance.

16 For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

Joh 15:27 and ye also bear witness, because ye have been with me from the beginning.

Ac 10:40 Him God raised up the third day, and gave him to be made manifest,

41 not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.

Mt 22:14 For many are called, but few chosen.

Ro 11:5 Even so then at this present time also there is a remnant according to the election of grace.

6 But if it is by grace, it is no more of works: otherwise grace is no more grace.

2Th 2:13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

1Ti 2:4 who would have all men to be saved, and come to the knowledge of the truth.

1Co 13:12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

Heb 2:9 But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.

1Jo 2:2 and he is the propitiation for our sins; and not for ours only, but also for the whole world.

Joh 5:39 Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life.

Mr 16:15 And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

2Ti 4:5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

Ro 2:11 for there is no respect of persons with God.

Ac 14:17 And yet He left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

Joh 5:34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

Joh 6:44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.

Ro 9:31 but Israel, pursuing a law of righteousness, did not arrive at that law.

32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone" (NAS95)

Joh 15:19 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 hateth you.

Joh 17:16 They are not of the world even as I am not of the world.

Php 3:20 For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ.

Ac 5:29 But Peter and the apostles answered and said, We must obey God rather than men.

Ro 13:1 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.

2Co 4:18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Col 3:1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

2 Set your mind on the things that are above, not on the things that are upon the earth.

3 For ye died, and your life is hid with Christ in God.

4 When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

2Pe 3:11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness.

Joh 7:35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?

1st Peter 1:1

I. The Grace of God in Salvation 1:1-12

A. The Divine Initiative 1:1, 2

1Pe 1:1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Peter was one of the early disciples (Joh 1:41, 42) who along with the other 10, was sent as **an apostle of Jesus Christ** (Joh 20:21, 22). He was especially commissioned to shepherd the Lord's sheep (Joh 21:16). Realizing that he was soon to die (2Pe 1:14), he wants to pass on this shepherding work not to a single person as his successor, but to elders in local churches everywhere (5:1, 2). He writes these two letters so that these elders will have a written, eye-witness report of the suffering, and soon to be revealed glory of Christ (1:10, 11, 2Pe 1:15, 16, cf. Joh 15:27, Ac 10:40, 41).

Peter uses three words to describe his readers. First, they are **elect**. This is the sovereign act of God by which, out of many, He graciously chooses some for salvation (Mt 22:14, Ro 11:5, 6, 2Th 2:13, cf. De7:7, 8). With our finite intelligence, we cannot reconcile this doctrine with God's stated desire for all men to be saved (1Ti 2:4). It is a biblical doctrine that we will understand, to the extent that we need to, when we are with the Lord (1Co 13:12). It does not in any way diminish God's love for all (Joh 3:16), or the sufficiency of Christ's sacrifice for all (Heb 2:9, 1Jo 2:2). It does not relieve the unbeliever of his responsibility to believe in God for salvation (Joh 5:39, 40), or the believer of his responsibility to evangelize (Mr 16:15, 2Ti 4:5). There is no respect of persons with God (Ro 2:11), and He has not left himself without witness to all men (Ac 14:17). Christ believed in this doctrine and He preached to all who would listen (Joh 5:34). Without divine election all evangelism would be futile (Joh 6:44).

A good illustration of this doctrine is found in the sign miracle recorded in John 5:1-9. Here Christ came to a multitude of sick people. He chose one out of the multitude and healed him, and the man bore witness to the healing by walking away, bed in hand. All the others could have been healed as well if they had come to Jesus. In spite of this revelation of God's power and willingness to heal them, they chose to depend on their own effort to get healed (Ro 9:31, 32).

In his second descriptive word, Peter reminds his readers that they are **sojourners** or aliens. These are citizens of one nation who are temporarily living in another. Although this was physically true of these individuals, it is spiritually true of all believers. The moment we are saved we become aliens, "*not of the world*" (Joh 15:19; 17:16). We are citizens of heaven (Php 3:20), which is our determinative citizenship (Ac 5:29). Obedience to God however, will also make us good citizens of our earthly country (2:13-15, cf. Ro 13:1). Knowing our true citizenship should motivate us to value eternal things over temporary possessions (2Co 4:18, Col 3:1-4, 2Pe 3:11).

The recipients of this letter were part of the **Dispersion** (Joh 7:35), which conveys the idea of sowing seed. From their standpoint they had left their homeland for personal reasons,

Cross Reference Verses

vs.1

Ac 18:9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

1Co 15:11 Whether then it be I or they, so we preach, and so ye believed.

Ac 2:5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia,

vs. 2

Mt 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me;

10 declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.

2Th 2:13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth:

Ro 11: 2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel:

4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 But if it is by grace, it is no more of works: otherwise grace is no more grace.

7 What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened

Ac 13:48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

Ro 8:29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Eph 1:11 in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you

Ac 9:16 for I will show him how many things he must suffer for my name's sake.

Re 6:11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.

Joh 16:8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.

Ac 2:37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

Joh 6:45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.

Ac 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.

Ac 16:14 And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

1Th 1:4 knowing, brethren beloved of God, your election,

5 how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance.

2Th 2:13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

1Pe 1:18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;

19 but with precious blood, as of a lamb without spot, even the blood of Christ

1Pe 4:17 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?

Joh 3:36 He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

Ac 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

Heb 12:24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

Heb 9:11 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

Mt 26:39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

Heb 5:8 though he was a Son, yet learned obedience by the things which he suffered.

1st Peter 1:2

but from God's, He was sowing them as evangelists into areas where people needed to hear the gospel (Ac 18:9, 10). The same is true of every believer. God providentially places us alongside of spiritual foreigners whom He has elected, so that we will preach the gospel to them and they will get saved (1Co 15:11).

Some people from the areas Peter mentions may have been in Jerusalem on the day of Pentecost, and would have heard Peter's sermon then (Ac 2:5, 9).

2 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.

The election stated in verse one is **according to the foreknowledge of God the Father**. This is that attribute of God by which He knows everything that will occur in the future, and also what would occur under different circumstances (cf. Mt 11:21). This knowledge is not the basis for the exercise of His will, which would only be reactionary, but the result of it (Isa 46:9, 10). In other words, if God based His choice on what men would choose to do, then it is not God's choice but man's. This election then is the Father's sovereign act regarding our salvation (2Th 2:13).

An illustration of this use of **foreknowledge** is found in Romans 11:2-7. In this passage, God's foreknowledge of a future believing group of Jews (vs. 2) is because of His election (choice) of them based on His grace (vs. 5). Paul then points out in verses 6 & 7 that in order for this to be an act of God's grace, it is solely based on what He has done not anything that they have done ("*the election obtained it*"). See also Acts 13:48.

God's **foreknowledge** here includes predestination (to limit in advance e.g. Ro 8:29, Eph 1:11). It is part of His eternal plan that some of these believers would suffer because of their Christian testimony (4:12, e.g. Acts 9:16, Re 6:11). Peter will say later, 1Pe 4:19 "*Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.*" (NAS95)

The **Spirit's** work is **sanctification**. Here it refers to the work of the Spirit in the life of an individual before they are born again. It would include a conviction of sinfulness, a sense of spiritual need at the preaching of the gospel, and an understanding that leads to the exercise of faith (Joh 16:8, Ac 2:37, Joh 6:45, cf. Ac 7:51; 16:14, 1Th 1:4, 5, 2Th 2:13).

As to the **obedience** mentioned here, it is somewhat unclear whether it refers to the obedience of the sinner that results in his redemption through the **blood of Christ** (1:18,19, cf. 4:17, Joh 3:36, Ac 6:7), or the obedience of Christ as the Lamb of God and the **sprinkling** of His **blood** on the mercy-seat in heaven. See Hebrews 12:24 for the only other time this word is used in the New Testament (cf, Heb 9:11, 12).

Obedience is the submission of one's own will to that of another (Mt 26:39, cf. Heb 5:8). In order for an individual to

Cross Reference Verses

vs. 2

Joh 5:39 Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life.

Joh 1:13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jas 1:18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Ro 4:4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

Eph 2:8 for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; 9 not of works, that no man should glory.

1Pe 1:14 as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance

Ro 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

Php 2:8 and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

Joh 14:31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

Heb 12:24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

Heb 9:18 Wherefore even the first covenant hath not been dedicated without blood.

19 For when every commandment had been spoken by Moses unto all the people ..., he took the blood of the calves and the goats, ... and sprinkled both the book itself and all the people,

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh.

De 5:27 Go thou near, and hear all that Jehovah our God shall say: and speak thou unto us all that Jehovah our God shall speak unto thee; and we will hear it, and do it.

28 And Jehovah heard the voice of your words, when ye spake unto me; and Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Heb 9:11 But Christ having come a high priest of the good things to come, ...

12 ... through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

Eph 1:7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

Ro 5:2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.

Eph 2:7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

Heb 4:16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Jas 4:6 But he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble.

1Pe 5:12 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.

Ro 5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.

Php 4:6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

Col 3:15 And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

Isa 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.

Ro 5:20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.

Joh 14:27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

2Co 12:9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

vs. 3

Heb 7:7 But without any dispute the lesser is blessed by the greater. (NAS95)

Joh 20:17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

Joh 3:3 Jesus answered and said to him, 'Verily, verily, I say to thee, If any one may not be born from above, he is not able to see the reign of God.' (YLT).

1st Peter 1:3

be saved, he must willingly come to Christ (Joh 5:39, 40), and yet his salvation results from the exercise of God's will, not man's (Joh 1:13, Jas 1:18). It is clear that man's **obedience** is not a meritorious act, but a willing acceptance of God's provision of salvation by grace through faith, which is the gift of God (Ro 4:4, 5, 26, Eph 2:8, 9). This **obedience** is also to be the continuing characteristic of the believer's life (1:14).

It is also true that our salvation is contingent on the **obedience** of Christ (Ro 5:19, Php2:8). It was love for His Father that motivated Jesus to be obedient unto death (Joh 14:31, Php 2:8). So the Father's electing, and the Spirit's sanctification, are **unto** (with a view toward) Christ's act of obedience and the sprinkling of His blood as the propitiatory sacrifice (Heb 12:24). This interpretation seems best, as the verse speaks of the work of all three members of the Trinity in our salvation.

The Mosaic covenant was inaugurated when the people made the commitment to obey it, and Moses sprinkled both the altar and the people with animal blood (Ex 24:6-8, Heb 9:18-20). This covenant did not bring salvation but judgment, since man could not keep his commitment (Ro 8:3, cf. De 5:27-29). The blood of Christ sprinkled on the heavenly mercy seat (Heb 9:11, 12; 12:24) inaugurated the new covenant, that provides forgiveness of sins for all who will believe (Eph 1:7).

The end result is **grace and peace**. The individual enters by faith, into the sphere of God's grace at salvation, and **grace** continues to be his standing before God throughout this life and eternity (Ro 5:2; Eph 2:7). **Grace** is that divine help that we receive daily from God to live in the way that pleases Him (Heb 4:16, cf. Jas 4:6). This is the emphasis of this letter (5:12). **Peace** with God is restored at salvation (Ro 5:1), and the "*peace of God*" characterizes the life of all who walk in consistent fellowship with Him (Php 4:6, 7, 9, Col 3:15). It is the quiet rest that results from trusting God (Is 26:3). **Be multiplied** is the word from which we get the English word plethora, which is the state of having overabundance (Ro 5:20). God has promised that His grace and peace will always be sufficient in all of life's circumstances (Joh 14:27, 2Co 12:9).

B. The Divine Provisions 1:3-9

3 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,

The first divine provision is a **living hope**. **Blessed** is not in the sense of bestowing a blessing on God, which is impossible (cf. Heb 7:7), but to eulogize. It is stating the wonderful qualities of God. It should be noted that the Father/Son relationship in the godhead, is uniquely different from the believer's relationship with God as his Father (Joh 20:17).

The word **begat** means to give birth. Here it refers to spiritual birth from above (Joh 3:3). Natural birth offers no living hope. The moment we are born we face eventual death. Spiritual birth is different in that it is **unto a living hope**. This **hope** is not something that we hope for as if in doubt, but a present possession based on the **resurrection of Jesus Christ**

Cross Reference Verses

vs. 3

Heb 6:17 Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath;

18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us:

19 which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil;

20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

1Co 15:20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, so also in Christ shall all be made alive.

1Jo 3:2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

3 And every one that hath this hope set on him purifieth himself, even as He is pure.

Ro 6:4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection;

6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin

Ro 8:16 The Spirit himself beareth witness with our spirit, that we are children of God:

17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

Joh 10:17 Therefore doth the Father love me, because I lay down my life, that I may take it again.

18 No one taketh it away from me, but I lay it down of myself. I have power to lay it

Ro 6:9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.

Ro 8:23 And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

Php 3:21 who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

1Co 15:51 Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,

52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

Joh 1:13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jas 1:18 Of his own will he brought us forth by the word of truth,

that we should be a kind of firstfruits of his creatures.

Ps 86:15 But thou, O Lord, art a God merciful and gracious, Slow to anger, and abundant in lovingkindness and truth.

Ro 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.

Ro 5:7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Mt 16:21 From that time began Jesus to shew to his disciples that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to death, and the third day to rise.

22 And having taken him aside, Peter began to rebuke him, saying, 'Be kind to thyself, sir; this shall not be to thee.' (YLT)

Heb 8:12 because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more.' (YLT)
(*Mt 16:22 and Heb 8:12 are the only verses where this word is used in the Greek New Testament.*)

vs. 4

Ro 8:16 The Spirit himself beareth witness with our spirit, that we are children of God:

17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

Mt 6:19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal.

1Co 9:25 And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible.

Eph 1:13 in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, ye were sealed with the Holy Spirit of promise,

14 which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

vs. 5

Ro 8:23 And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

Joh 17: 15 I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.

2Ti 2:13 if we are faithless, he abideth faithful; for he cannot deny himself.

Php 2:12 So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

13 for it is God who worketh in you both to will and to work, for his good pleasure.

1Jo 5:13 These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.

1Co 15:58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

1st Peter 1:4

(Heb 6:17-20). It is **living** because Christ is living (1Co 15:20-22), and also in the sense that it stimulates us to holy living, even if it means undeserved suffering (3:15, Ro 6:4-6, 1Jo 3:2, 3). We know that present suffering will lead to future glory (1:7, Ro 8:16-17). See list of repeated words in appendix.

Christ's resurrection was unique in that it was **from the dead**. Death (in His case voluntary Joh 10:17, 18) no longer has dominion over Him (Ro 6:9). All others who were raised from the dead, eventually died again. The **living hope** anticipates the immortal body that we will receive at resurrection (Ro 8:23, Php 3:21, cf. 1Co 15:51-53).

This new birth is the exercise of God's will (Joh 1:13, Jas 1:18) **according to His great** (abundant) **mercy**. The word **according** has the idea of a dominating influence. God's provision of salvation for mankind is driven by His attribute of **mercy** (Ps 86:15, Ro 9:16). It is not that He just saw us in our great need and felt compassion for us, but His attribute of **mercy** compelled Him to do something. His action is consistent with who He is (Ro 5:7, 8). Compare Mt 16:21-22, where, "*Be kind to thyself*" is the same word as Heb 8:12, "*merciful*".

4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

The second divine provision is an eternal **inheritance**. The new birth (vs. 3) puts the believer in line for an **inheritance** (Ro 8:16, 17). Unlike the treasures of earth (Mt 6:19), this inheritance is **incorruptible** (imperishable 1Co 9:25). It is absolutely untainted by sin—**undefiled**, and it will never diminish in value—**fadeth not away**. The Holy Spirit indwelling each believer, is both the initial installment and guarantee of this inheritance (Eph 1:13, 14). It is **in heaven** where it is **reserved** (God is keeping His eye on it.), and it is there that we will receive it in full.

5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

The third divine provision is protection. Each believer is **guarded** by the supernatural **power of God**, and as a result the future aspect of our **salvation**, (the redemption of our body Ro 8:23), is never in doubt. This guarding is the idea of stationing soldiers around to protecting something that has value. This protection is an answer to the Lord's prayer (Joh 17:15). The **last time** refers to the completion of this present age when God will **reveal** (uncover) this eternal aspect of our **salvation**. The fact that it is even now **ready to be revealed** reminds us that the rapture is imminent.

God's guarding of us is **through faith**, but this does not mean that it is dependent on our faithfulness (2Ti 2:13). The same **power of God** that guards us, enables us to live by **faith** (Php 2:12, 13), and the assurance of our security comes through **faith** in God's Word (1Jo 5:13). The believer who understands that he is eternally secure will be motivated to serve the Lord since he is never in danger of losing his salvation and reward (1Co 15:58).

Cross Reference Verses

vs. 6

1Pe 4:13 but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.

2Co 4:17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.

1Co 15:32 If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.

Isa 53:10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

Col 1:24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church.

Mt 5:10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ac 5:41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

1Co 10:13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

2Co 12:9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

1Pe 5:10 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.

La 3:32 For though he cause grief, yet will he have compassion according to the multitude of his lovingkindnesses.

33 For he doth not afflict willingly, nor grieve the children of men.

Heb 12:6 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.

Heb 12:10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. (NAS95)

vs. 7

2Ti 3:12 Yea, and all that would live godly in Christ Jesus shall suffer persecution.

Job 1:8 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."

Job 23:10 "But He knows the way I take; When He has tried me, I shall come forth as gold.

Pr 17:3 The refining pot is for silver, and the furnace for gold; But Jehovah trieth the hearts.

Mal 3:3 and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

Php 3:10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death.

2Pe 3:10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

Jas 1:12 Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

2Ti 4:7 I have fought the good fight, I have finished the course, I have kept the faith.

Jude 1:3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

Ga 2:20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. (NAS95)

2Ti 2:19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his.

1Jo 5:13 These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.

Mt 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Joh 6:68 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we have believed and know that thou art the Holy One of God.

Joh 13:10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Lu 22:31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:

32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.

1st Peter 1:6

6 Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials,

The fourth divine provision is an eternal purpose to our life. **Wherein** points to the future aspect of our salvation mentioned in verse five. It is God's promise of reward, that gives meaning and purpose to the **manifold trials** of this life (4:13, 2Co 4:17, cf. 1Co 15:32). The fact that believers are **put to grief** for their faith, links them to Christ suffering (Isa 53:10, Col 1:24), to that of the prophets (Mt 5:10-12), and to the apostles (Ac 5:41).

These **trials** are **manifold** in that they vary from person to person. God controls them (1Co 10:13), and gives the grace that we need to endure through them (2Co 12:9). His purpose is that when we stand before Him we will be "*complete, lacking in nothing*" (Jas 1:2-4).

Peter reminds us that these trials are for a **little while** when compared to eternity (5:10, 2Co 4:17), and only **if needed** (4:19). Discipline is God's unusual work (La 3:32, 33). It is always done in love, and for our good (Heb 12:6, 10).

7 that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ:

Whereas James speaks about trials that are a normal part of life, in this letter Peter speaks about deliberate persecution because of our Christian testimony (2:19; 4:16, cf. 2Ti 3:12). He answers the question of why believers, who are walking in close fellowship with the Lord, suffer (cf. Job 1:8). In allowing or initiating these trials, God is not acting arbitrarily, but purposefully.

As an illustration of God's purpose, Peter uses the work of a refiner, a picture often used in the Old Testament (4:12, e.g. Job 23:10, Pr 17:3, Mal 3:3). In this process the refiner applies heat to the gold to purify it, not to prove that it is gold, but because it is gold. Although his work is mechanical and impersonal, God's is not. Christ is the master refiner who faithfully and lovingly controls the process (1Co 10:13, Heb 12:6). Persecution for Christ's sake is a participation with Him in His suffering (4:13, Php 3:10). Even purified gold will eventually perish (2Pe 3:10), but purifying trials lead to eternal rewards for the faithful believer (Jas 1:12).

The proof of your faith is that work of God by which He tests our resolve to live by **faith** in obedience to "*the faith*"—that body of truth (the Scriptures) that governs our life (2Ti 4:7, Jude 1:3, cf. Ga 2:20). The purpose of this testing is not to prove to God or ourselves that we are saved, since He knows this and so do we (2Ti 2:19, 1Joh 5:13).

A good illustration would be that of Peter's own experience. There is ample evidence in the Gospels of the genuineness of Peter's salvation (Mt 16:16-19, John 6:68-69; 13:10). God allowed Satan to test him (Lu 22:31-34) and the outcome was spiritual growth and the opportunity to strengthen his brothers in Christ.

God regards these experiences as very **precious**. An illus-

Cross Reference Verses

vs. 7

Ge 22:1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."
2 He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."(NAS95)

Ge 22:12 And he said, Lay not thy hand upon the lad, neither do thou anything unto him. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.
14 And Abraham called the name of that place Jehovah-jireh. As it is said to this day, In the mount of Jehovah it shall be provided.

Job 42:1 Then Job answered Jehovah, and said,
2 I know that thou canst do all things, And that no purpose of thine can be restrained.
3 Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.
5 I had heard of thee by the hearing of the ear; But now mine eye seeth thee:
6 Wherefore I abhor myself, And repent in dust and ashes.

Jude 1:24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,

Joh 16:33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

Isa 43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

Mt 28:20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

vs. 8

Ac 5:41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

Ro 5:3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;
4 and stedfastness, approvedness; and approvedness, hope:
5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Joh 5:41 I receive not glory from men.
42 But I know you, that ye have not the love of God in yourselves.
43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?

Lu 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake.
23 Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.

Joh 20:29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

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

2Co 4:17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.

vs. 9

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

Ga 2:20 I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.

Mr 8:35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.
36 For what doth it profit a man, to gain the whole world, and forfeit his life?

Jas 1:21 Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deluding your own selves.

2Pe 3:18 But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever.

Ro 8:29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Mr 9:41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

1Co 3:14 If any man's work shall abide which he built thereon, he shall receive a reward.

Joh 6:27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

2Co 4:16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;

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

Re 14:13 And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

1st Peter 1:8

tration of this would be God's testing of Abraham (Ge 22). God knew all along what Abraham would do, but in the experience His fellowship with Abraham changed. God came to know him relationally as a man who trusted Him completely, and Abraham came to know God as "*Jehovah-jireh*", the One who provides (Ge 22:12, 14 cf. Job 42:1-6).

Another illustration of this concept would be of two soldiers who go through a fierce battle together. Though both may receive medals for their exploits, the relationship and bond established in the battle is unique and far more valuable. When they meet later in life their joy at seeing one another is boundless. So it will be for the believer who is faithful in trials. His meeting of Jesus at His **revelation** will result in **praise and glory and honor** and an unique, eternal relationship (Jude 1:24). Fellowship with Christ in trials, is an experience we can only have in this life (Joh 16:33), and we have His promise to be with us (Isa 43:2, Mt 28:20).

8 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:

The fifth divine provision is the present **joy** that comes from sharing in Christ's sufferings (Ac 5:41). Peter's readers had never seen the Lord as he had, and they would not see Him until this life was over. Yet they loved the Lord, that **love** having been put into their hearts "*through the Holy Spirit*" (Ro 5:3-5). It is this **love** that motivates us to seek glory from God rather than from men (Joh 5:41-44). To **rejoice** means to jump for joy (Lu 6:22, 23). It is a **joy unspeakable** in that it cannot be explained in words, nor would an unbeliever understand it. This present joy is conditioned upon **believing** God's Word even though we cannot see the Lord now (Joh 20:29, 2Co 5:7). For the faithful believer, this future **joy** is indescribable at present—**unspeakable and full of glory**—glorious (2Co 4:17).

9 receiving the end of your faith, even the salvation of your souls.

The sixth divine provision is the **salvation of your souls**. **Receiving** is in the present tense and speaks of a continual receiving as we continue to walk by **faith**. This **faith** is the governing principle in our life by which we live according to the Word of God (2Co 5:7, Ga 2:20). The **end**, or goal in view of this **faith**, is the **salvation of our souls**. This does not refer to the initial aspect of our salvation when we were born again (vs. 3), nor the future aspect (vs. 5), but the present aspect, which is the salvation of this life in fruitful service to God (Mr 8:35, 36, Jas 1:21, 22). It includes the growing of our relationship with God (2Pe 3:18), and being conformed to the image of Christ (Ro 8:29). This **salvation** does have its future aspect, in that every faithful act in this life has its future reward, which we cannot lose (Mr 9:41, 1Co 3:14). All of the temporal things that we accumulate, we will one day leave behind, but the works we do for God will follow us into His presence (Joh 6:27, 2Co 4:16-18, Re 14:13). Yes, you can take it with you!

Cross Reference Verses

vs. 10-11

Joh 1:14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

16 For of his fulness we all received, and grace for grace.

Tit 2:11 For the grace of God hath appeared, bringing salvation to all men.

1Pe 2:3 if ye have tasted that the Lord is gracious

1Pe 4:13 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.

Ro 5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.

3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;

4 and stedfastness, approvedness; and approvedness, hope.

5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

1Pe 5:12 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.

Mt 16:21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

Ro 8:9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

Mt 24:30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

Lu 18:31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man.

32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon:

33 and they shall scourge and kill him: and the third day he shall rise again.

34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

Lu 24:44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45 Then opened he their mind, that they might understand the scriptures.

Ac 2:23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify

and slay:

1Pe 2:21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

Mt 26:31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Ro 6:5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection;

6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin;

7 for he that hath died is justified from sin.

Heb 2:17 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

Heb 4:15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

Ro 8:17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us -ward.

2Co 4:16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;

Col 3:1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

2 Set your mind on the things that are above, not on the things that are upon the earth.

3 For ye died, and your life is hid with Christ in God.

4 When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

1Pe 4:14 If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you.

16 but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.

Joh 15:18 If the world hateth you, ye know that it hath hated me before it hated you.

19 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 hateth you.

20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.

Joh 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

1st Peter 1:10

C. The Divine Plan 1:10-12

10 Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you:

11 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.

The grace that should come unto you speaks, in general, of Christ's incarnation (Joh 1:14, 16, Tit 2:11). However, it may also refer here to the individual experience of these individuals when they believed the gospel (vs. 12). Through faith they had been justified and have access into the sphere of God's grace (2:3). It is in this grace that they are to stand (5:12), and rejoice in the hope of Christ's return (1:13) and also rejoice in suffering (4:13, cf. Ro 5:1-5). In either case, the **grace** came to them. It was God who took the initiative.

Human reasoning struggles with the idea that suffering is part of God's plan (4:19). This is illustrated in Peter's statement in Mt 16:21, 22. As the prophets wrote down the things revealed to them by the Holy Spirit (**Spirit of Christ** cf. Ro 8:9), they could not fit some events into a time line nor understand the nature of the times to which they referred. From our vantage point, we understand that the **sufferings of Christ** refers to His first advent, **and the glories that should follow** to His second advent, which is still future (Mt 24:30).

The Old Testament speaks of Jesus being "*put to grief*" (cf. vs. 6). He experienced grief by being "*despised, and rejected of men; a man of sorrows, and acquainted with grief*" (Isa 53:3), but also by the hand of God—"Yet it pleased Jehovah to bruise him; he hath put him to grief" (Isa 53:10). The suffering of Christ was two-fold—at the hand of men and the hand of God. Both of these concepts were a mystery to the O.T. prophets, and even to the disciples (Lu 18:31-34), until the Lord opened their minds to understand (Lu 24:44, 45).

Christ's suffering at the hand of men (Ac 2:23) was for us as an example (2:21). His suffering at the hand of God (Mt 26:31) was for us as our substitute (2:24; 3:18) and representative (Ro 6:5-7). Both of these are related to His role as our High Priest (Heb 2:17; 4:15).

These verses connect to verse 9, emphasizing the present aspect of our **salvation** in which Christ is our "*example*" (2:21), not our substitute. The **sufferings of Christ** are contrasted to the **glories that should follow them**. This is the key thought that Peter wants to get across. Just as it was God's will for Christ to suffer and then receive the **glories that should follow**, so it is His will that believers suffer now with the glory to come when Christ returns (4:13, Ro 8:17, 18, 2Co 4:16, 17, Col 3:1-4). The particular suffering Peter emphasizes in this letter, is undeserved persecution as a Christian (4:14, 16), which Jesus told him would happen (Joh 15:18-20; 21:18, 19).

12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been

Cross Reference Verses

vs. 12

Da 9:26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined.

Da 12:8 And I heard, but I understood not: then said I, O my lord, what shall be the issue of these things?

9 And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end.

10 Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand.

Mt 13:16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Joh 16:12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

1Co 2:9 but as it is written, Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him.

10 But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.

12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God.

Eph 3:9 and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

10 to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God,

Joh 20:11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb.

vs. 13

Ro 12:2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.

1Ki 18:46 and the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel

2Co 10:5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.

Pr 6:27 Can a man take fire in his bosom, And his clothes not be burned?

Job 31:1 I made a covenant with mine eyes; How then should I look upon a virgin?

Col 3:1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

2 Set your mind on the things that are above, not on the things that are upon the earth.

3 For ye died, and your life is hid with Christ in God.

4 When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

5 Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

Ac 20:24 But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

2Ti 2:4 No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier.

Heb 12:1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

2Ti 4:7 I have fought the good fight, I have finished the course, I have kept the faith:

8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

vs. 14

Joh 14:15 If ye love me, ye will keep my commandments.

1Jo 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Lu 9:23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

Mr 14:36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

Heb 5:8 though he was a Son, yet learned obedience by the things which he suffered.

Ro 12:2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.

2Co 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

1Pe 4:3 For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. (NAS95)

Ro 6:20 For when ye were servants of sin, ye were free in regard of righteousness.

21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

1st Peter 1:12

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.

In some cases the timing of the future events revealed to the prophets was not clear. Daniel could understand that Messiah would die and even the time of His death (Da 9:26), but regarding other events revealed to him, he was told that they were for others to understand later (Daniel 12:8-10, cf. Mt 13:16, 17). The Lord told His disciples that when the **Spirit** came He would reveal the rest of God's truth concerning the church, including its suffering and glory (Joh 16:12, 13). These are the things that the apostles **announced unto us**. The reference to the **Holy Spirit sent forth from heaven** links Peter's statement to the work of the **Spirit** in the revelation and writing of the New Testament (1Co 2:9-12). So it is God's working out His plan through the church which the **angels desire to look into** (Eph 3:9, 10). The picture is of **angels** bending down to **look intently into** these truths (e.g. Joh 20:11).

II. The Grace of God in Everyday Life 1:13-3:12

A. Be Holy 1:13-16

13 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;

The work of transforming believers from self-centeredness to a willingness to suffer for Christ begins in the **mind** (Ro 12:2). Peter uses a word picture from his day, where an individual would tuck his loose garment into his belt so it didn't impede his activity (e.g. 1Ki 18:46). The exhortation is to ready one's mind for **sober** (serious) and determined thinking. To do this we must bring our thoughts into captivity to the obedience of Christ (2Co 10:5). We must also be careful what we look at and listen to, as these will influence our thought life (Pr 6:27, cf. Job 31:1).

Like a runner at the starting line, we must fix our **hope perfectly** (completely) on the finish line—**the revelation of Jesus Christ** (Col 3:1-5). To the extent we are preoccupied with the things of this world we will be hindered in the completion of the course set out for us (Ac 20:24, 2Ti 2:4; 4:7, Heb 12:1-3). The secret to enduring persecution as a Christian is to always keep the coming of Christ in view (2Ti 4:7, 8).

14 as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance:

What God wants of His **children** is **obedience**—the true evidence of love for Him (Joh 14:15, 1Jo 5:3). Obedience is submitting my will to God's. It is what Christ meant when He said to take up our cross and follow Him (Lu 9:23, Mr 14:36, Heb 5:8).

To **fashion yourself** is to conform to a pattern of behavior (Ro 12:2). For the believer, our lives should mirror Christ's (2Co 3:18). The **former lusts** characterize life as an unbeliever (4:3, Ro 6:20, 21)—the **time of ignorance**. This is not ignorance of right and wrong, for even an unbeliever has a

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Ro 2:14 For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves;

15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.

Eph 4:17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,

18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart

1Co 15:34 Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

1Ti 1:13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief

Ro 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

Ac 17:30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent

Ro 5:10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;

Php 2:13 for it is God who worketh in you both to will and to work, for his good pleasure.

vs. 15-16

Ro 8:29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren:

2Ti 1:9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace...

Eph 5:25... Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of water with the word, 27 that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

Hab 1:13 Thou that art of purer eyes than to behold evil, and that canst not look on perverseness

1Pe 4:4 wherein they think strange that ye run not with them into the same excess of riot, speaking evil of you.

Heb 7:26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens.

Ro 7:21 I find then the principle that evil is present in me, the one who wants to do good.

22 For I joyfully concur with the law of God in the inner man, 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

24 Wretched man that I am! Who will set me free from the body of this death?

25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin. (NAS95)

Php 3:12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13 Brethren, I could not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

1Co 15:44 it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

vs. 17

Ro 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Ga 4:6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

Mt 6:9 After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name.

Joh 20:17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

Heb 12:9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

Heb 12:6 For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth.

Ps 103:14 For he knoweth our frame; He remembereth that we are dust.

Pr 27:12 A prudent man seeth the evil, and hideth himself; But the simple pass on, and suffer for it.

2Co 5:14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died;

15 and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

1Jo 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

1st Peter 1:15

conscience (Ro 2:14, 15), but rather ignorance of God and His ways (Eph 4:17, 18, cf. 1Co 15:34). God has mercy on mankind in this condition (1Ti 1:13), but for the purpose of leading them to repentance (Ro 2:4; cf. Acts 17:30).

It is important for us to understand that God's desire for us to be obedient to Him is not that of a self-centered demigod. His attributes are essential and unchangeable. If we are to have fellowship with Him and enjoy His presence for eternity, we must be reconciled to Him. The good news is that He has done this through the death of Christ and by sending the Holy Spirit to indwell us (Ro 5:10, Php 2:13).

15 but like as he who called you is holy, be ye yourselves also holy in all manner of living;

16 because it is written, Ye shall be holy; for I am holy.

God's will for every believer is to be like Christ (Ro 8:29), which is our **holy** calling (2Ti 1:9, cf. Eph 5:25-27). The foremost attribute of the triune God is holiness—**I am holy** (Hab 1:13, Isa 6:3). Holiness means to be separate from sin and a sinful lifestyle (4:4, cf. Heb 7:26). It is not a Sunday-only attitude, but a quality that should characterize all areas of our life. It should be our **manner of living**.

Peter's quote from Leviticus, **Ye shall be holy; for I am holy**, reminds us that holiness is God's standard for believers in all dispensations. Though not achievable in this life (Ro 7:21-25, Php 3:12-14) it is of our great anticipation to one day be free from any sinful thought or action (1Co 15:44,49).

B. Be Fearful 1:17-21

17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear:

We can call God our **Father** because He has sent the Spirit of His Son into our hearts (Ro 8:15, Ga 4:6). This concept was introduced to Peter when the Lord taught them how to pray (Mt 6:9). It is not the same as the father son relationship that the Lord has with God however (Joh 20:17).

Just as a loving earthly father disciplines his children, so will our heavenly **Father** (4:17). It is interesting that in the natural realm the reasonable discipline of a wise parent confirms to the child, that they are loved. Often children who are ignored will misbehave to get that attention. To **fear** a loving father's discipline and so live in obedience to him is healthy and leads to future benefit. So it is in the spiritual realm. If present **fear** of God's discipline leads us to a life of obedience, this will result in reward at the Judgment Seat of Christ (Heb 12:9, 10, 11). Discipline, even though we don't like it, assures us of our **Father's** love (Heb 12:6).

Peter is not suggesting that we live in a constant state of paranoia as if God was unreasonable (Ps 103:14), but that we avoid things that we know would displease our **Father** who loves us—things that are spiritually harmful (2:11, Pr 27:12). On the positive side, if we allow the love of Christ to control us, we will be willingly obedient (2Co 5:14, 15, 1Jo 5:3). It is

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vs. 17

1Jo 4:16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

Php 3:20 For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ.

2Ti 4:8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

2Co 5:9 Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.

vs. 18-19

1Co 6:19 Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

20 for ye were bought with a price: glorify God therefore in your body.

Joh 1:29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

1Ti 2:5 For there is one God, one mediator also between God and men, himself man, Christ Jesus,

6 who gave himself a ransom for all; the testimony to be borne in its own times.

Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

36 If therefore the Son shall make you free, ye shall be free indeed.

Ro 5:12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

Ex 30:11 And Jehovah spake unto Moses, saying,

16 And thou shalt take the atonement money from the children of Israel and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before Jehovah, to make atonement for your souls.

Le 25:47 And if a stranger or sojourner with thee be waxed rich, and thy brother be waxed poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family;

48 after that he is sold he may be redeemed: one of his brethren may redeem him.

1Pe 2:4 unto whom coming, a living stone, rejected indeed of men, but with God elect, precious,

Heb 10:29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that said, Vengeance belongeth unto me, I

will recompense. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

Ro 6:12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

13 neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God.

16 Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Ga 5:24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

vs. 20-21

Ac 2:23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

(NAS95)

Eph 1:4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him.

Tit 1:2 in hope of eternal life, which God, who cannot lie, promised before times eternal.

Ga 3:24 So that the law is become our tutor to bring us unto Christ, that we might be justified by faith.

Ro 5:6 For while we were still helpless, at the right time Christ died for the ungodly. (NAS95)

Ga 4:4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law,

5 that he might redeem them that were under the law, that we might receive the adoption of sons.

1Jo 5:9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.

10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.

11 And the witness is this, that God gave unto us eternal life, and this life is in his Son.

12 He that hath the Son hath the life; he that hath not the Son of God hath not the life.

13 These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

Ro 1:4 who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord,

1Pe 1:5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

1Co 2:4 And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God.

Ro 8:33 Who will bring a charge against God's elect? God is the one who justifies

1st Peter 1:18

in this sense that “*perfect love casteth out fear*” (1Jo 4:16-18).

Our time on this earth is a **sojourning** that will soon **pass**. Our true citizenship is in heaven (Php 3:20), and it is there that Christ the impartial Judge will reward us (2Ti 4:8). Our focus in this short life should be to please God (2Co 5:9, Heb 11:5).

18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;

19 but with precious blood, as of a lamb without spot, even the blood of Christ:

The believer’s obligation to obey God comes from the fact that God has **redeemed** him (1Co 6:19, 20, cf. Acts 5:29). This word **redeemed** is a most wonderful biblical word. It means to release or set free by paying a ransom price, which in this case is the **precious blood of Christ**, the sinless **Lamb** of God (Joh 1:29). This is what Christ did (1Ti 2:5, 6); and all who come to Him receive release from slavery to the sin nature, which is **handed down** from generation to generation through natural birth (Joh 8:34, 36, Ro 5:12). The mention of silver and gold here may suggest the atonement money (Ex 30:11-16, cf. Mt 17:24-27) or the Israelite right to redeem a kinsman who had been sold into slavery (Le 25:47, 48). How much greater is our redemption.

The preciousness of the **blood** of Christ speaks not only of the high price paid for our salvation, but the fact that His sacrifice was precious in the sight of God (2:4, cf. Heb 10:29-31). Since this is true, it behooves all believers to live as free individuals not enslaving ourselves again to the sin nature by obeying its lust (Ro 6:12, 13, 16, Gal 5:24).

20 who was foreknown indeed before the foundation of the world, but was manifested at the end of times for your sake, 21 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.

That Christ would redeem us was not God’s reaction to Adam’s sin. It was His predetermined plan before the world was created (Ac 2:23, Eph 1:4, Tit 1:2). Christ’s coming was at **the end of times**. The Old Testament records **times** or dispensations, when God worked with mankind in different ways. These **times** were to teach us that we are incapable of living up to God’s standard of perfection, and can only be justified by faith (Ga 3:24). To accomplish this, God provided a Savior for us, and it was in His perfect timing (Ro 5:6, Ga 4:4, 5).

God saves individuals when they believe His witness concerning His Son (1Jo 5:9-12, cf. Joh 5:24). The central part of God’s witness is Christ’s resurrection (Ro 1:4). The end result then is that the believer’s security is not based on some action of his own, but on the Word and power of God (1:5, 1Jo 5:13, cf. 1Co 2:4, 5). Our **faith and hope** are **in God** (Ro 8:33).

C. Be Loving 1:22-25

22 Seeing ye have purified your souls in your obedience to the

Cross Reference Verses

vs. 22

Ac 15:7 And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;

9 and he made no distinction between us and them, cleansing their hearts by faith.

Joh 15:3 Already ye are clean because of the word which I have spoken unto you

Joh 17:17 Sanctify them in the truth: thy word is truth.

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

1Jo 5:1 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

2 Hereby we know that we love the children of God, when we love God and do his commandments.

Ro 12:10 In love of the brethren (*philadelphia*), be tenderly affectioned one to another; in honor preferring one another.

Joh 5:20 For the Father loveth (*phileo*) the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Joh 16:27 For the Father himself loveth (*phileo*) you, because ye have loved (*phileo*) me, and have believed that I came out from God.

Joh 13:34 A new commandment I give unto you, that ye love (*agapao*) one another; even as I have loved (*agapao*) you, that ye also love (*agapao*) one another.

1Jo 3:16 Hereby know we love (*agape*), because he laid down his life for us: and we ought to lay down our lives for the brethren.

Ro 5:5 and hope does not disappoint, because the love (*agape*) of God has been poured out within our hearts through the Holy Spirit who was given to us. (NAS95)

Ga 5:22 But the fruit of the Spirit is love (*agape*), joy, peace, long-suffering, kindness, goodness, faithfulness.

1Jo 5:1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him.

2 By this we know that we love the children of God, when we love God and observe His commandments.

3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. (NAS95)

vs. 23-25

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

Ro 5:5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Php 2:20 For I have no man likeminded, who will care truly for your state.

21 For they all seek their own, not the things of Jesus Christ.

Joh 5:42 But I know you, that ye have not the love of God in yourselves.

44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?

Isa 40:6 The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field.

7 The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass.

8 The grass withereth, the flower fadeth; but the word of our God shall stand forever.

Lu 8:11 Now the parable is this: The seed is the word of God.

Jas 1:18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

1Pe 2:2 as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation

Joh 6:63 It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, are life.

Jas 1:21 Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

Heb 4:12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

Mt 5:18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

Isa 55:11 so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

vs. 2:1-2

Ro 13:12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

1st Peter 1:23

truth unto unfeigned love of the brethren, love one another from the heart fervently:

Initial cleansing is the work of God as we believe the gospel (Ac 15:7-9). Continued purification of our lives is the result of walking **in obedience to the truth**, the Word of God (Joh 15:3; 17:17, cf. Ps 119:9, Eph 5:26). Peter had seen evidence of salvation in the lives of these individuals, that evidence being their **unfeigned (sincere) love of the brethren** (Joh 13:35, 1Jo 5:1, 2, cf. 1Th 4:9, 1Jo 3:17, 18).

There are two words for love in this verse. The first, **love of the brethren**, is *philadelphia*, which speaks of the mutual affection for fellow believers (cf. Ro 12:10). It is used of the Father's love for the Son, and of His love for us and our love for the Lord (Joh 5:20; 16:27). Based on this observation, Peter encourages them to go on and **love one another from the heart fervently** (intently) as Christ loved (Joh 13:34). This word for **love** is (*agapao*), the exercise of the will in sacrificial **love** (1Jo 3:16) It is possible because God's love has been poured into our hearts by the Holy Spirit (Ro 5:5). It is the outcome of the Spirit's control of our lives (Ga 5:22, 1Jo 5:1-3).

23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

24 For, All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth:

25 But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you.

The believer is able to love because his new birth—**begotten again** (Joh 3:3, Ro 5:5), is different from his natural birth. Natural birth comes from **corruptible** (perishable) **seed**, and produces a natural self-centeredness (Php 2:20, 21). It seeks the **glory** of the **flesh** that soon withers away (Joh 5:42, 44, cf. Isa 40:6-8). Spiritual birth comes from **incorruptible seed**, the eternal, living, **word of God** (Lu 8:11, Jas 1:18).

The **word of God liveth** in that, obedience to it produces spiritual growth (2:2, Joh 6:63, Ja 1:21, Heb 4:12). It **abideth**, since what God has said, will come to pass (Mt 5:18). This does not mean that we will be carrying Bibles around heaven or having Bible studies, but that God will accomplish all He has said in His Word (Isa 55:11). Because of this we can **preach the word of good tidings** (evangelize) with confidence.

D. Be Growing 2:1-10

2:1 Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings,

2 as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation;

Putting away means to cast off as a dirty shirt (Ro 13:12). The word **therefore** points back to the spiritual birth mentioned in verse 23. We must continually be **putting away** these things as they crop up in our lives. This action must be coupled with taking in **spiritual milk**—the Word of God.

Wickedness is any behavior that would embarrass us

Cross Reference Verses

vs. 1-2

Ro 6:20 For when ye were servants of sin, ye were free in regard of righteousness.

21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

1Jo 2:28 And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him.

Mt 23: 5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

Ro 12:2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.

Ga 1:4 who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father.

2Co 11:2 For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ.

1Pe 1:23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.

2 I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able.

Heb 5:12 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.

14 But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

Joh 17:17 Sanctify them in the truth: thy word is truth.

Ps 119:11 Thy word have I laid up in my heart, That I might not sin against thee.

2Ti 3:15 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.

17 That the man of God may be complete, furnished completely unto every good work.

Eph 4:11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 for the perfecting of the saints, unto the work of ministering,

unto the building up of the body of Christ:

13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ:

14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15 but speaking truth in love, we may grow up in all things into him, who is the head, even Christ.

vs. 3

Joh 1:14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

16 For of his fulness we all received, and grace for grace.

2Co 12:9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness.

Heb 4:16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Jas 4:6 But he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble.

Eph 2:7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

Ps 119:103 How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!

Heb 2:9 But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.

1st Peter 2:3

should the Lord suddenly appear (Ro 6:20, 21, 1Jo 2:28, 29).

Guile is deceit or the use of trickery in our dealing with people. **Hypocrisies** is any pretense to be something other than what we are. This can be a superior spiritual attitude when with Christians (e.g. Mt. 23:5, 25), or worldly behavior when with unbelievers (Ro 12:2). **Envy** is jealousy that leads to coveting things that we have no right to own. All of these are characteristics of this present evil world from which Christ has rescued us (Ga 1:4). There is such a thing as godly jealousy (2Co 11:2).

A **newborn baby** has a singular craving for its mother's pure **milk**, and cares less who it inconveniences until it is fed. God created us this way so that we would grow physically. The connection to our spiritual birth (1:23) is obvious. Peter's exhortation here is a command. Often there is an initial desire to read the Bible when we are first saved, but it may diminish as time goes on. If we are to grow into a mature believer however, we must have the same intense desire for the Word that a baby has for milk. In 1Co 3:1, 2 and Heb 5:12-14 the elementary principles in the Bible are referred to as milk. In these passages, believers are rebuked for their lack of spiritual growth. In this verse however, **spiritual milk** refers to the whole Word of God. It is **without guile**—completely trustworthy (Joh 17:17), and essential in order that we **may grow unto salvation** (Ps 119:11, 2Ti 3:15-17). This **salvation** is its present aspect, in which God wants us to grow in spiritual maturity (Eph 4:11-16). A Christian who does not read and study the Bible will remain spiritually anemic and juvenile.

3 if ye have tasted that the Lord is gracious:

The **if** here would be better translated since. Every person, who has come to the Lord for salvation, has **tasted** of Him and found Him full of grace (Joh 1:14, 16). This grace is also the ongoing care and help that God gives us to grow spiritually. It is available and sufficient for all of life's trials (1Co 12:9, Heb 4:16, Jas 4:6), and it will be our experience throughout eternity (Eph 2:7). The implication is that we should desire more of Him just as a newborn, having once tasted its mother's milk, naturally craves more (Ps 119:103). In order for mankind to taste of Him, Christ **tasted** death for every man (Heb 2:9).

4 unto whom coming, a living stone, rejected indeed of men, but with God elect, precious,

5 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.

6 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame.

Here we come to the event in Peter's past around which this letter is centered. Matthew records Peter's great confession, "*Thou art the Christ, the Son of the living God*" (Mt 16:16), and the Lord's response, "*upon this rock I will build my church; and the gates of Hades shall not prevail against it*", (Mt 16:18). The "*gates of Hades*" refers to physical death, Sa-

Cross Reference Verses

vs. 4-6

Heb 2:14 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil;

15 and might deliver all them who through fear of death were all their lifetime subject to bondage.

Mt 10:28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

1Co 12:18 But now hath God set the members each one of them in the body, even as it pleased him.

Joh 5:26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself.

Joh 10:28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

Nu 3:23 The families of the Gershonites shall encamp behind the tabernacle westward.

25 And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting.

1Pe 4:10 according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;

11 if any man speaketh, speaking as it were oracles of God; is any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

2Co 8:5 and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

Heb 13:15 Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Ge 4:5 but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door: and unto thee shall be its desire, but do thou rule over it.

Mt 5:23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Mal 1:6 A son honoreth his father, and a servant his master: if then I am a father, where is mine honor? and if I am a master, where is my fear? saith Jehovah of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

8 And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy

governor; will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts.

Isa 28:16 Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed. (NAS95)

1Pe 1:1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Mt 13:45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46 and having found one pearl of great price, he went and sold all that he had, and bought it.

1Pe 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

2Th 1:6 if so be that it is righteous thing with God to recompense affliction to them that afflict you,

vs. 7, 8

Joh 8:48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?

49 Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me.

Php 1:20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death.

Mr 14:26 And when they had sung a hymn, they went out unto the mount of Olives.

Ps 118:22 The stone which the builders refused is become the head stone of the corner.

Mt 21:37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Joh 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

Ro 9:31 but Israel, following after a law of righteousness, did not arrive at that law.

32 Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling;

33 even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.

1Co 1:23 but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness;

24 but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1st Peter 2:7

tan's most powerful weapon. He has been made powerless in this respect however, through the death of Christ (Heb 2:14, 15). Because of this, Christians should no longer fear death, which is what the persecutors want, but fear displeasing God (1:17, Mt 10:28).

The church is a **spiritual house**, not made of bricks and mortar, but **living stones** set in place by God (1Co 12:18). We come by faith to Christ the **living stone**, the source of life (Joh 5:26), and He gives us eternal life making us **living stones** (Joh 10:28). This new birth is unto a **living hope** (1:3), through the **living Word of God** (1:23).

In the Old Testament **priesthood** there was both order and specific assignments (e.g. Nu 3:23, 25). So also, in the church each believer is a priest gifted to function where he has been placed (4:10, 11). As priests we are **to offer up spiritual sacrifices**. This begins with ourselves (Ro 12:1, 2Co 8:5), and includes our praise and possessions (Heb 13:15, 16). Since we are a **holy priesthood** these **sacrifices** must come from hearts that are pure, to be **acceptable** (well-received) **to God through Jesus Christ** (Ge 4:5-7, Mt 5:23, 24, cf. Mal 1:6-8).

In the church, the **chief corner stone** is not Peter but Christ (Isa 28:16), who was **rejected of men, but elect and precious with God**. What an encouragement it is for believers who suffer for their faith to know that though they may be **rejected by men** they too are **elect** (1:1) and **precious** (1:18, 19, Mt 13:45,46) **with God**. Those who believe will be rewarded by God; those who persecute them will be **put to shame** (3:16), and God will deal with them according to His righteous judgment (2Th 1:6).

7 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;

8 and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed.

It is the Christian's privilege to honor Christ in the midst of a world that dishonors Him (Joh 8:48, 49, Php 1:20). Peter quotes here from Psalm 118, which was part of the traditional hymn sung at the end of the Passover meal. Jesus often quoted this passage and probably sang it with His disciples at the end of the last Passover (Mr 14:26).

The Jewish rulers fulfilled the words of Psalm 118:22 by knowingly rejecting Christ as the Messiah (Mt 21:37, 38). They were the **builders** who knew the Scriptures but were unwilling to believe in Christ (Joh 5:39,40). The word **rejected** means to disapprove. Christ did not meet their expectation of Messiah.

Their problem was not lack of knowledge but an unwillingness to repent. They **stumbled** over Christ as Savior because they thought that their own righteousness would save them (Ro 9:31-33). Those who **believe** in Christ are able to understand God's plan of salvation, which to unbelievers is foolishness (1Co 1:23,24). This lack of understanding is the

Cross Reference Verses

vs. 7, 8

Mt 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.

13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.

14 And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:

15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.

vs. 9, 10

Ro 11:26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob.

Mt 21:43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

Ga 3:27 For as many of you as were baptized into Christ did put on Christ.

28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.

Ex 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine:

6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

De 7:6 For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth.

De 4:5 Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it.

6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him?

Ac 13:47 For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth.

Eph 5:8 For ye were once darkness, but are now light in the Lord: walk as children of light

9 (for the fruit of the light is in all goodness and righteousness and truth),

10 proving what is well-pleasing unto the Lord;

11 and have no fellowship with the unfruitful works of darkness, but rather even reprove them;

Eze 36:20 And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These

are the people of Jehovah, and are gone forth out of his land.

Ac 7:13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.

Joh 1:12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.

Ga 4:5 that he might redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

Heb 5:5 So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

6 as he saith also in another place, Thou art a priest for ever After the order of Melchizedek.

Re 1:6 and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

1Pe 1:15 but like as he who called you is holy, be ye yourselves also holy in all manner of living.

1Co 6:20 for ye were bought with a price: glorify God therefore in your body.

Mt 4:13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles,

16 The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up.

Joh 1:9 There was the true light, even the light which lighteth every man, coming into the world.

Ac 26:17 delivering thee from the people, and from the Gentiles, unto whom I send thee,

18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

Eph 5:8 For ye were once darkness, but are now light in the Lord: walk as children of light

10 proving what is well-pleasing unto the Lord.

1Pe 1:3 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,

Ho 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God.

Ro 11: 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob.

1st Peter 2:9

judgment of God to which those who will not believe are **appointed** (Mt 13:10-15).

9 But ye are a 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 marvellous light:

10 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.

These verses are directly related to the Lord's Kingdom parable given in Matthew 21:33-46, Mark 12:1-12, and Luke 20:9-18. All of the covenant promises made to Israel will be fulfilled in the future Kingdom (Ro 11:25, 26), but during this present age God is working through the church (**nation**), believing Jews and Gentiles (Mt 21:43, Ga 3:27, 28). Just as Israel was to be a **royal priesthood, a holy nation, a people for God's own possession** (Ex 19:5,6, De 7:6) to represent God to the nations (De 4:5-7), so it is God's plan that the church **show forth** (to publish by word and life) His **excellencies** in this world of **darkness** (Ac 13:47). This means to be Christ-like in our manner of life. We do this by walking as children of **light** not as we once walked in **darkness** (Eph 5:8-11). Israel failed in this work because they worshiped the gods of this world instead of remaining holy to the Lord (Eze 36:20).

Peter describes believers in six ways. **Race** is kindred or family (Ac 7:13). We are members of God's family by His choice, much like we would think of adoption. As such we have all the rights that come with being His children (Joh 1:12, Ga 4:5-7). The church is a **royal priesthood** which is the type of priest Christ is (Heb 5:5, 6, ch7, Re 1:6). **Nation** is the word from which we get our word ethnic. It speaks of a group of people who are distinguished by certain characteristics no matter where they might live. Believers are to be **holy** (1:15). We are **God's own purchased possession**, therefore we are to glorify Him in our body (1Co 6:20). Jesus came as the Light to mankind who dwells in darkness (Mt 4:13-16, Joh 1:9). As those who have been rescued from this darkness we are to walk as children of light (Acts 26:17, 18, Eph 5:8-10 ff)

Believers are **the people** (assembly) **of God** the biblical definition of the word church. We have **obtained mercy** which speaks of our great need and God's sufficiency to meet that need (1:3). These same things will be said of the nation of Israel when they return to God prior to the millennial Kingdom of Christ (Ho 1:10, Ro 11:26).

E. Be Submissive 2:11-3:7

1. In The World 11-17

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the soul;

12 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.

Cross Reference Verses

vs. 11-12

Ga 5:16 But I say, walk by the Spirit, and ye shall not fulfill the lust of the flesh.

Eph 3:16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man.

Ro 8:35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36 Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2Co 4:18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Heb 11:8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10 for he looked for the city which hath the foundations, whose builder and maker is God.

Lu 22:15 And he said unto them, With desire I have desired to eat this Passover with you before I suffer.

Ge 3:6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

Jas 1:14 and each one is tempted, by his own desires being led away and enticed.

15 afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death. (YLT)

1Pe 4:3 For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. (NAS95)

Eph 6:11 put on the whole armour of God, for your being able to stand against the wiles of the devil,

12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Ro 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Php 2:12 So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

13 for it is God who worketh in you both to will and to work, for his good pleasure.

1Pe 4:15 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.

Eph 5:8 For ye were once darkness, but are now light in the Lord: walk as children of light

11 and have no fellowship with the unfruitful works of darkness, but rather even reprove them;

12 for the things which are done by them in secret it is a shame even to speak of.

13 But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.

Ac 15:14 Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name.

Ac 20:28 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.

Mt 25:35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Jas 1:27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

Joh 15:22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.

Mt 10:14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Mt 5:16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Joh 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou doest.

4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.

5 For even his brethren did not believe on him.

Lu 19:42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,

44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Ps 89:32 Then will I visit their transgression with the rod, And their iniquity with stripes.

2Co 2:15 For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish;

16 to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?

1st Peter 2:12

It is important to notice the order of these two verses. God always begins inside the believer, because a Spirit-controlled inner person will produce a godly life outwardly (Ga 5:16, Eph 3:16).

One senses the tenderness with which the old fisherman encourages these believers. **Beloved**, is loved of God. The human heart often feels unloved when trials come, but trials cannot separate us from the Love of God (Ro 8:35-39). **Sojourners** reminds us of the temporariness of this life on earth (1:17, cf. 2Co 4:18). **Pilgrims** remind us to keep our heavenly destination in view (1:13, cf. Heb 11:8-10).

Fleshly lust relate to the natural desires created in us. These are not sinful in themselves (e.g. Lu 22:15), but can lead us into sin if we yield to them rather than the Word of God. This is what happened to Adam and Eve in their sinless state (Ge 3:6), and it is the way Satan works today (Jas 1:14). Peter lists some activities that **war against the soul** in 4:3. This is the present activity of Satan where he tempts us to yield control to these **lusts** which leads to sinful behavior (Jas 1:15, Eph 6:12). It is important to note that believers, with God's help, can **abstain** (hold off) **from fleshly lust** (Ro 13:14, Eph 6:11).

Behavior that is **seemly** (righteous) is doing what is pleasing to God; what is beautiful in His eyes. Christians are to live godly lives before unbelievers (**the Gentiles**) even though they will regard us as **evil-doers**. This is happening today as Christians are increasingly seen as intolerant extremist. Peter will remind us later that our resistance to evil in the world, should never include wrongdoing on our part (4:15), but rather living as "*children of light*" (Eph 5:8, 11-13).

A **visitation** refers a time when God does particular things in the lives of individuals (e.g. Ac 15:14). It is related to the word "*Bishop*" in verse 25, which means to oversee and care for people (Ac 20:28). In the New Testament, to visit someone meant more than a friendly social call, but included aiding and caring for an individual (Mt 25:35, 36, Jas 1:27). Here the Christ-like life of the believer, in a hostile world, is a **day of visitation** to unbelievers, and God will hold them responsible (Joh 15:22, e.g. Mt 10:14, 15). We have come to know this as lifestyle evangelism, where God draws a person to Himself for salvation through the **good works** of a believer. The unbeliever glorifies God, in that he receives the Lord as his savior (Mt. 5:16). He is returned to the "*Shepherd and Bishop*" of his soul (vs. 25). Lifestyle evangelism does not automatically result in the salvation of an individual immediately, as illustrated in the Lord's half-brothers (Joh 7:3-5).

God's visiting also means judgment for those who reject His offer of salvation (Lu 19:42-44, cf. Ps 89:32). In this next section (2:13-4:19) both of these results are seen. Some respond in faith and are saved (3:1), others reject and are judged (4:4, 5, cf. 2Co 2:15, 16). In either case however, the believer who is faithful will "*inherit a blessing*" (3:9).

Cross Reference Verses

vs. 13-17

Ge 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man.

Ro 13:1 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.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Php 3:20 For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ.

Ac 5:28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29 But Peter and the apostles answered and said, We must obey God rather than men.

1Pe 3:16 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.

1Pe 4:15 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:

1Co 9:19 For though I am free from all men, I have made myself a slave to all, so that I may win more.

23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it. (NAS95)

Ga 5:13 For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.

Joh 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Ac 12:1 Now about that time Herod the king put forth his hands to afflict certain of the church.

2 And he killed James the brother of John with the sword.

3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread.

2Pe 1:14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.

vs. 18-20

Eph 6:5 Servants, be obedient unto them that according to the flesh

are your masters, with fear and trembling, in singleness of your heart, as unto Christ;

6 not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart;

7 with good will doing service, as unto the Lord, and not unto men.

Col 3:22 Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord:

23 whatsoever ye do, work heartily, as unto the Lord, and not unto men;

24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

25 For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

1Co 7:21 Wast thou called being a bondservant? Care not for it: nay, even if thou canst become free, use it rather.

22 For he that was called in the Lord being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant.

Eph 6:9 And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

Col 4:1 Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Ac 5:29 But Peter and the apostles answered and said, We must obey God rather than men.

Ac 22:25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.

27 And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.

29 They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

1st Peter 2:13

13 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16 as free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17 Honor all men. Love the brotherhood. Fear God. Honor the king.

God established the rule of human government when Noah came out of the ark (Ge 9:6). Paul confirmed the Christian's responsibility to be in subjection to rulers since they are God's servants placed in authority by Him (Ro 13:1-7). As believers we are also citizens of Heaven (Php 3:20). When human laws conflict with God's commands we must obey God's (Ac 5:28, 29).

This behavior is the **will of God**, and will serve to **silence** those who would falsely accuse these Christians (3:16, 4:15). As believers we are **free**, but we must not use this fact as a **cloak** (covering) for **wickedness**, but **as bondservants of God** (1Co 9:19, 23, Ga 5:13). To **honor men** and rulers does not mean that we must agree with their decisions, but we respect them for the position that God has given them in our society (Ro 13:7). This attitude is just as important as loving our fellow believers and fearing **God**. It should be pointed out that Peter is saying this when he is about to be unjustly killed by the Roman government (2Pe 1:14, cf. Joh 21:18, 19, Ac 12:1-3).

2. In the Work Place 18-25

18 Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

20 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.

Many of Peter's readers were slaves, a condition that has been largely eliminated in the world today. These verses are pertinent today to the relationship between employer and employee. Some employers are easy to work for and others can seem unreasonable (**forward** = willfully contrary) at times. In both of these situations we are to do our work as unto the Lord (**conscience toward God**) (Eph 6:5-7, Col 3:22-25). This does not mean that we cannot better ourselves if the opportunity presents itself however (1Co 7:21, 22). Employers must realize that they also are accountable to the Lord (Eph 6:9, Col 4:1).

These verses do not obligate compliance to illegal actions or behavior that an employer might require (Ac 5:29). Also, it is not wrong to use personal rights when we are being treated unjustly (Ac 22:25-29). If a person is unable to avoid unjust treatment and so endures it **patiently**, this behavior is well-pleasing to **God**. To patiently accept a penalty for illegal behavior is expected, and there is no **glory** in it.

Cross Reference Verses

vs. 21-23

2Th 1:4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure;

5 which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 if so be that it is righteous thing with God to recompense affliction to them that afflict you,

7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire.

Ro 12:17 Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18 If it be possible, as much as in you lieth, be at peace with all men.

19 Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

2Ti 1:12 For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

2Ti 4:8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

vs. 24-25

1Pe 3:18 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.

Ga 2:20 I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.

Ge 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?

Ro 3:4 God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.

5 But if our righteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

6 God forbid: for then how shall God judge the world?

Ac 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Joh 1:29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

Heb 10:4 For it is impossible that the blood of bulls and goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me.

Ro 3:21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ

unto all them that believe; for there is no distinction;

23 for all have sinned, and fall short of the glory of God;

24 being justified freely by his grace through the redemption that is in Christ Jesus:

25 whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;

26 for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

Ro 4:25 who was delivered up for our trespasses, and was raised for our justification.

5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

1Co 1:24 but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption.

Ac 4:12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

Ro 5:10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life.

Joh 10:28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

29 My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand.

1Pe 5:4 And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

1Pe 1:5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. (NAS95)

Ro 8:29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren:

30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God is for us, who is against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

33 Who shall lay anything to the charge of God's elect? It is God that justifieth;

34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

Ch 3:1

1Pe 2:13 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme

18 Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward.

1st Peter 2:21

21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22 who did no sin, neither was guile found in his mouth:

23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed himself to him that judgeth righteously:

Peter had been an eye witness to the suffering of **Christ** at the hands of men. This is His suffering as our **example**, and it was totally undeserved. Rather than retaliating, Jesus **committed Himself** to His Father who is the righteous Judge (2Th 1:4-7). This is the pattern that we are to follow (Ro 12:17, 19, 2Ti 1:12; 4:8).

Verse 22 is one of three verses that show that Jesus is impeccable (incapable of sin)—**who did no sin**. The others are 2Co 5:21, “*Him who knew no sin*”, and 1Jo 3:5, “*in him is no sin*”.

24 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.

25 For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Whereas verses 18-20 speak of the Lord suffering as our example, in these verses we see Him as our substitute and representative (3:18, Ga 2:20). Since God is absolutely righteous and just, He could not arbitrarily forgive our sin (Ge 18:25, Ro 3:4-6). Note, when Jesus spoke from the cross, “*Father, forgive them; for they know not what they do.*”, He was not asking the Father to forgive all people but the soldiers present, for their action of crucifying Him (cf. Ac 7:60).

Christ’s incarnation was so that He could be the perfect human sin-bearer (Joh 1:29, Heb 10:4, 5). His sacrifice was violent and public so that the righteousness and justice of God was demonstrated and satisfied (Ro 3:21-26; 4:25, 5:1). To the Jews this was offensive and to the Gentiles foolishness, but to the called it is the power and wisdom of God (Co 1:24, 30).

The death and resurrection of Christ is the only means by which God can reconcile His sheep to Himself (Ac 4:12, Rom 5:10). Once back with Him, they can never be lost again (Joh 10:28, 29). Jesus is the Chief **Shepherd and Bishop** (overseer) **of our souls** (5:4). He will faithfully care for His sheep, and bring them safely home to heaven (1:5, Ro 8:29-39).

3. In The Home 3:1-7

3:1 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;

The phrase **in like manner** connects this section with the previous chapter’s teaching concerning submission (2:13, 18). Peter is not implying that wives have the same role as slaves, but are to respect their husbands as the head of the home, whether or not they are believers. Paul speaks of the same

Cross Reference Verses

Ch 3:1

1Co 7:12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.

13 And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband.

14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife?

2Co 6:14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?

17 Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you.

Ezr 10:1 Now while Ezra prayed and made confession, weeping and casting himself down before the house of God, there was gathered together unto him out of Israel a very great assembly of men and women and children; for the people wept very sore.

2 And Shecaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have married foreign women of the peoples of the land: yet now there is hope for Israel concerning this thing.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

Pr 27:15 A continual dropping in a very rainy day And a contentious woman are alike

Eph 5:22 Wives, be in subjection unto your own husbands, as unto the Lord.

vs. 2-4

Eph 5:33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband. (NAS95)

Isa 3:16 Moreover, the LORD said, "Because the daughters of Zion are proud And walk with heads held high and seductive eyes, And go along with mincing steps And tinkle the bangles on their feet,

17 Therefore the Lord will afflict the scalp of the daughters of Zion with scabs, And the LORD will make their foreheads bare."

1Ti 2:9 in like manner also the women, in becoming apparel, with modesty and sobriety to adorn themselves, not in braided hair, or gold, or pearls, or garments of great price. (YLT)

Pr 16:2 All the ways of a man are clean in his own eyes; But Jehovah weigheth the spirits.

1Co 4:5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Mt 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Php 2:5 Have this mind in you, which was also in Christ Jesus

1st Peter 3:2

situation in 1Co 7:12-17. It was probably common as the church grew and expanded into gentile areas that one spouse would get saved first, thus making an unequal yoke (2Co 6:14-18), and possibly disharmony. It seems that some considered divorce in this circumstance as the biblical answer, possibly citing Ezr 10:1-3. Both Paul and Peter taught that this is not the answer. Rather the believing spouse should live in a godly way as a testimony to their unbelieving spouse. The example here is of the saved wife living in subjection to her husband “*as unto the Lord*” (Eph 5:22). In doing so, she has the confidence that God will **gain** (win over) her husband to salvation through her godly **behavior**. The phrase **without the word** does not mean without the Word of God, but without words of contention (Pr 27:15). Her **subjection** is not to men in general but to her **own husband**, and It does not require her to engage in unbiblical behavior (“*as unto the Lord*” Eph 5:22).

2 beholding your chaste behavior coupled with fear.

3 Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel;

4 but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

Peter now describes the **behavior** that God will use. First it is **chaste** (morally clean or pure) **coupled with fear**. Peter uses this word **fear** five times in this letter, and its meaning must be derived from its context. Here it means a sincere respect for her husband, which is what every husband wants (Eph 5:33).

She is also not to use **outward adorning** to call undue attention to herself, especially from other men (Isa 3:16, 17). Some have taken this verse too far as if it condemned the wearing of any jewelry or cosmetics. If this were Peter’s intent, it would also prohibit wearing clothes (**putting on apparel**), which is obviously unreasonable. A woman can dress modestly and attractively and this is the biblical teaching (1Tim 2:9).

The hidden man of the heart is the inner person that God sees (Pr 16:2, 1Co 4:5, cf. Mt 23:25-28). It is this part of us that determines behavior, especially in stressful situations. What is attractive to **God** is the **incorruptible apparel of a meek** (humble) **and quiet** (inconspicuous) **spirit** (attitude) .

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” Ro 13:14 (cf. php 2:5)

5 For after this manner aforesaid the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands:

6 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.

Peter turns attention to **women** mentioned in the Old Testament who **adorned themselves** with godly, submissive behavior (e.g. Ruth, Hanna, Esther). They did so because they **hoped in God**—looked at life from God’s perspective

Cross Reference Verses

vs. 5, 6

2Co 4:16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;

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

5:1 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

Mt 25:21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. Ge 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

Ge 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

Ge 18:12 And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

Ro 4:18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be.

19 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb;

20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God,

21 and being fully assured that what he had promised, he was able also to perform.

Heb 11:11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:

Ge 16:2 And Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall obtain children by her. And Abram hearkened to the voice of Sarai.

vs. 7

Mal 2:14 Yet ye say, Wherefore? Because Jehovah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant.

Ge 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy handmaid. In all that Sarah saith unto thee, hearken unto her voice. For in Isaac shall thy seed be called.

1Pe 5:2 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;

3 neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.

1Co 11:11 Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.

12 For as the woman is of the man, so is the man also by the woman; but all things are of God.

1Jo 3:21 Beloved, if our heart condemn us not, we have boldness toward God;

22 and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.

Joh 14:31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

1Co 15:23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

24 Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that shall be abolished is death.

27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.

28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Lu 2:51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

Eph 5:21 subjecting yourselves one to another in the fear of Christ.

1st Peter 3:7

(2Co 4:16-5:1). We cannot expect the world with its value system, to accept this teaching, but for the spiritual woman this conduct leads to eternal reward—**ye do well** (Mt 25:21). The people addressed in this epistle may have been mostly Gentiles, but in following **Sara's** example they **are now** her spiritual **children**.

The only record of Sarah referring to Abraham as **lord** is when they were visited by the Lord and told they were to have a son in their old age. Both Abraham (Ge 17:17) and Sarah (Ge 18:12) laughed at this prophecy, but in the end were commended for their faith (Ro 4:18-21, Heb 11:11).

Previously, Abraham had asked Sarah to lie about their relationship to save his life, and she obeyed. It would have been better for her to encourage her husband to trust in God and His promise. In the end, God protected her. See Genesis 12 & 20. This teaching then, does not require a women to obey her husband if to do so would be sinful.

The one biblical account of Sarah taking control and giving her maid to Abraham to produce offspring, brought tragic results that the world is dealing with yet today (Ge 16:2).

Some of these women may have been married to very abusive pagan men. They would naturally fear a hostile response to their rejection of their husband's religion. Peter encourages them to trust the Lord and not **fear any terror** (vs. 14).

7 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.

While the teaching in this verse would most readily be received by a Christian husband, God will hold each man responsible for his treatment of his wife (Mal 2:14).

The phrase **in like manner** speaks of the times when a husband should listen to his wife and do what she says (Ge 21:12). He is to take the leadership role in the home, yet not lording it over his wife (e.g. 5:2, 3). He must never use his physical strength to abuse or bully her, but **honor** her as equal in the Lord, **joint-heirs of the grace of life** (1Co 11:11). To fail to live this way will result in his prayers being **hindered** (frustrated) (1Jo 3:21, 22).

In concluding this section on submission it is good to note that Jesus elevates this characteristic to the highest level with His own subjection to His Father (Joh 14:31, cf. 1Co 15:23-28) and to His earthly, imperfect, parents (Lu 2:51). All submission to God's order is submission to God (Eph 5:21).

F. In Conclusion 8-12

8 Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded:

9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

Peter now gives us some general attitudes that apply to all of life's situations. The exhortation **be ye all** reminds us that

Cross Reference Verses

vs. 8, 9

Ga 1:8 But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.

Ga 2:4 and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.

Ro 14:1 But him that is weak in faith receive ye, yet not for decision of scruples.

2 One man hath faith to eat all things: but he that is weak eateth herbs.

3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind.

2Ti 2:14 Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear.

24 And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing,

Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe the mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

1Co 12:26 And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.

Heb 4:14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. (NAS95)

Joh 13:34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Eph 4:32 and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Jas 1:19 Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath.

Pr 18:13 He that giveth answer before he heareth, It is folly and shame unto him.

vs. 10-12

Jas 3:2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

6 And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

Ps 141:3 Set a watch, O Jehovah, before my mouth; Keep the door

of my lips.

Ps 139:4 Even before there is a word on my tongue, Behold, O LORD, You know it all. (NAS95)

Heb 12:11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

Mr 14:33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

Ro 12:15 Rejoice with them that rejoice; weep with them that weep.

2Co 10:5 casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.

Ro 8:14 For as many as are led by the Spirit of God, these are sons of God.

Ps 73:3 For I was envious at the arrogant, When I saw the prosperity of the wicked.

4 For there are no pangs in their death; But their strength is firm.

5 They are not in trouble as other men; Neither are they plagued like other men.

Ps 73:16 When I thought how I might know this, It was too painful for me;

17 Until I went into the sanctuary of God, And considered their latter end.

Jas 5:11 Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

1Pe 5:5 Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7 casting all your anxiety upon him, because he careth for you.

2Co 12:8 Concerning this thing I besought the Lord thrice, that it might depart from me.

9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

1Pe 3:15 but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.

Lu 21:12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake.

13 It shall turn out unto you for a testimony.

1st Peter 3:10

all believers can live this way in the power of the Spirit. **Like-minded** means to be harmonious. This does not mean that must agree with everyone on every issue. There are fundamentals of the faith that we must hold to (Ga 1:8; 2:14), but there are also less important issues where genuine believers may disagree (Ro 14:1-5, 2Tim 2:14, 24, cf. Mt 23:23). **Compassionate** is to have compassion one for another. It is sharing in the suffering of another person which should be the characteristic of the church (1Co 12:26, cf. Heb 4:15, 16). To be **loving as brethren** is to exhibit the distinguishing mark of a disciple of the Lord (Joh 13:34, 35). To be **tenderhearted** is to be kind to others and anxious to forgive (Eph 4:32). **Humble-minded** is to have an understanding mind; being patient and willing to listen to others (Jas 1:19, Pr 18:13).

10 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:

11 And let him turn away from evil, and do good; Let him seek peace, and pursue it.

12 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.

Here Peter quotes from Psalm 34. It would be good to read through this Psalm at this point. A key verse that summarizes 1Peter is Ps 34:19 “*Many are the afflictions of the righteous; But Jehovah delivereth him out of them all.*”

The human reaction to trials is to hate life and lash out to God and others. To control the tongue is a difficult problem (Jas 3:2, 6), and must be done with God’s help (Ps 141:3, cf. Ps 139:4). To **speak no guile** is to admit that trials are hard and not be hypocritical, pretending false joy (Heb 12:11, cf. Mr 14:33, 34). Fellow believers also must not coerce those who are suffering into false piety, but sympathize with them (vs. 8, Ro 12:15, cf. Heb 4:15).

When we see **evil** approaching (through our thoughts) we must **turn away from** it. What will help at this point is to **do good**. We must look for a peaceful solution and **pursue it**. We must replace the negative with the positive. This is not just the human power of positive thinking, but allowing the Spirit with the Word of God to control our thoughts and actions (2Co 10:5, Ro 8:14).

Often it seems that **evil** is winning, but we must look to the end and see that righteousness prevails (Ps 73:3-5, 16, 17, Jas 5:11). We have the assurance that the Lord hears our prayers and will give us the grace to endure (5:5-7, 2Co 12:8, 9). It is this mindset and behavior that will cause nonbelievers to ask the reason concerning the hope that is in us, and give us credible opportunities for a biblical testimony (vs. 15, Lu 21:12, 13).

Ps 34:21, 22 “*Evil shall slay the wicked; And they that hate the righteous shall be condemned. Jehovah redeemeth the soul of his servants; And none of them that take refuge in him shall be condemned.*”

Cross Reference Verses

vs. 13-14

Ro 13:3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same Eph 6:12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Job 1:12 And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.

Job 2:6 And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.

Ac 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16 for I will show him how many things he must suffer for my name's sake.

1Pe 2:19 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

1Pe 4:14 If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you.

Jas 1:12 Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

Isa 8:12 Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof.

13 Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread.

Lu 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Isa 43:1 But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.

vs. 15

Col 1:11 strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy.

Jas 1:2 Count it all joy, my brethren, when ye fall into manifold temptations.

Joh 14:26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

1Co 15:34 Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

Ac 17:11 Now these were more noble than those in Thessalonica,

in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so.

Mt 12:17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles.

19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.

20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.

vs. 16

1Pe 2:20 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.

21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22 who did no sin, neither was guile found in his mouth:

23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed himself to him that judgeth righteously

Ro 2:21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?

23 thou who gloriest in the law, through thy transgression of the law dishonorest thou God?

1st Peter 3:13

III. The Grace of God in Suffering 3:13-4:19

13 And who is he that will harm you, if ye be zealous of that which is good?

14 But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;

Since most of the world lives in an ordered society where only those who break the law are punished, we can expect to be treated well if we obey the law (Ro 13:3). Of course history has many examples of law-abiding Christians suffering persecution, and this is true today. This is evidence of a supernatural enemy (Eph 6:12). When believers experience this treatment they can know that God is aware of it and controlling it (vs. 17, Job 1:12; 2:6, Ac 9:15, 16). Those who endure receive a blessing (2:19; 4:14, Jas 1:12).

The phrase **fear not their fear, neither be troubled**, is a quote from Isaiah 8:12, 13. Enemies of the cross use tactics that produce normal human fear. God will give grace to those who experience such treatment so that they need not **fear** (Lu 12:4, 5, cf. Isa 43:1, 2).

Philippians 1:28 *“In no way alarmed by your opponents-- which is a sign of destruction for them, but of salvation for you, and that too, from God.”* (NAS95)

15 but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:

Here then are the preparatory steps (**being ready**) we are to take to be able to defend the faith (**give answer**). It must begin by sanctifying **Christ as Lord** in our **hearts**. Of course Christ is Lord, we don't make Him that. The point is that we must allow Him to rule as Lord of our lives. If we do not have this mindset, a hopeful endurance in trials will be very difficult (Col 1:11, Jas 1:2).

Secondly we must be **ready always to give answer**. This means that we must be reading and memorizing the Word. The Spirit is able to bring verses to our mind if we have spent time studying (Joh 14:26, 2Tim 2:15, cf. 1Co 15:34). **The hope that is in you** tells us where to start. We don't spend all of our time studying the teachings of false religions. Begin with the hopes you have (e.g. deity of Christ, eternal security etc) and learn Scripture that give evidence of these truths. It is not enough to say “This is what my church believes” or, “This is what my pastor teaches.” We must be able to support our beliefs with what the Bible says (Ac 17:11).

Finally when the opportunity comes to defend what we believe, we must do it with **meekness and fear** (gentleness and respect). See Matthew 12:17-20.

16 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.

Peter reminds us that we must live as followers of Christ (2:20-23). God hates hypocrisy (Ro 2:21-23). Three times in this letter we are exhorted to have a **good conscience**. Twice it

Cross Reference Verses

vs. 16

1Pe 2:19 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

1Pe 3:21 which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the inter-rogation of a good conscience toward God, through the resurrection of Jesus Christ;

Jas 2:18 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.

Ac 1:1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach

Ezr 7:10 For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

Mt 23:1 Then spake Jesus to the multitudes and to his disciples,
2 saying, The scribes and the Pharisees sit on Moses seat:
3 all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

Mt 10:14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Mt 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

2Co 2:15 For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish;

16 to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?

vs. 17

1Pe 4:15 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:

16 but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.

Mt 5:11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

vs. 18

Ro 8:17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

Heb 12:2 looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

1Co 15:30 Why do we also stand in jeopardy every hour?

31 I protest by that glorifying in you, brethren, which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die.

Ro 3:24 being justified freely by his grace through the redemption

that is in Christ Jesus:

25 whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;

26 for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

Heb 7:26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;

27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Heb 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

3 For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

4 You have not yet resisted to the point of shedding blood in your striving against sin. (NAS95)

1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Lu 24:36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they beheld a spirit.

38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40 And when he had said this, he showed them his hands and his feet.

41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42 And they gave him a piece of a broiled fish.

43 And he took it, and ate before them.

1Pe 3:21 which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the inter-rogation of a good conscience toward God, through the resurrection of Jesus Christ;

22 who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Mr 10:34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

1st Peter 3:17

is before God (2:19; 3:21) and here before men (Jas 2:18). Christ is the perfect example of this (Ac 1:1, cf. Ezr 7:10). Of course this does not mean that all people will believe us as was demonstrated in the life of Jesus. Our unfaithfulness does not excuse those who hear us however, if we are giving the Word of God accurately (Mt 23:1-3). Their refusal of our testimony will be evidence against them when they give account to God (Mt 10:14, 15; 40, 2Co 2:15, 16). See comments on 4:1-5.

17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

Here is the conclusion to this teaching. If we experience afflictions it is **better** for **well-doing than for evil-doing** (4:15, 16), since this results in future, heavenly reward (Mt 5:11, 12).

18 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;

Christ is not only our example of undeserved suffering, but our motivation to endure (Ro 8:17, Heb 12:2). He gives purpose and rationale for suffering as a believer (1Cor 15:30-32). See comments on 1:10, 11.

This verse is the most concise expression of the propitiatory work of **Christ** (Ro 3:24-26). It was **once** for all time (Heb 7:26, 27). His public crucifixion was to demonstrate the righteousness of God, and that in justifying sinful man, He does not in any way compromise His attributes of holiness or justice. The purpose was to **bring us to God** (Eph 1:4-6).

1Corinthians 1:30, 31 *“But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, so that, just as it is written, ‘LET HIM WHO BOASTS, BOAST IN THE LORD.’”* (NAS95)

The emphasis in this verse is on the humanity of Jesus, which was necessary for Him to be able to die. His humanity was **just** (sinless e.g. 2Co 5:21). While it is true that Jesus suffered both physical death and spiritual death which is separation from God (*“My God, my God, why hast thou forsaken me?”*), it seems that His physical death is in view here since it fits the context of the book, (persecution that a believer might experience). See Hebrews 12:2-4.

If this is true, the phrase **made alive in the spirit** would refer to His resurrection. Paul refers to the resurrected body as a spiritual body (1Co 15:44-46). This does not mean that it is immaterial as a spirit would be. It may mean that the resurrected body is fully controlled by the Spirit, which is true, or it may also refer to the spirit-like qualities of this new body—the ability to appear and vanish, pass through walls etc as Christ’s body did, even though it was a fully functional flesh and bones body (Lu 24:36-43). Although there are other views of this verse, this seems to be the interpretation that best fits the context since the bodily resurrection of Christ is the emphasis in the balance of the passage (vs. 21, 22). Also, it is His resurrection that Jesus always linked with His death (e.g. Mr 10:34)

Cross Reference Verses

vs. 19, 20

Ge 6:2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.

2Pe 2:4 For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment.

Jude 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,
(NAS95)

Ge 18:1 And the LORD appeared to him in the plains of Mamre, and he sat at the tent door in the heat of the day.

2 And he lifted up his eyes and looked, and lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed toward the ground.

3 And he said, My Lord, if now I have found favor in Your sight, do not pass away, I pray, from Your servant.

4 Let a little water, I pray, be brought, and wash Your feet, and rest under the tree.

5 And I will bring a bite of bread, and will comfort your hearts. After that You shall pass on. For this is why You have come to Your servant. And they said, Do so, as you have said.

6 And Abraham hastened into the tent to Sarah, and said, Make ready quickly three measures of fine meal; knead it, and make cakes.

7 And Abraham ran out to the herd and brought a calf, tender and good. And he gave it to a young man. And he hurried to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set it before them. And he stood by them under the tree, and they ate. Ge 3:15 And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.

Lu 23:43 And Jesus said to him, Truly I say to you, Today you shall be with Me in Paradise.

46 And crying with a loud voice, Jesus said, Father, into Your hands I commit My spirit. And when He had said this, He breathed out the spirit.

1Co 15:20 But now Christ has risen from the dead, and has become the firstfruit of those who slept.

23 But each in his own order: Christ the first-fruit, and afterward they who are Christ's at His coming;

1Pe 3:22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.
(NAS95)

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every son.

Php 2:9 Therefore God has highly exalted Him, and has given Him a name which is above every name,

10 that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth;

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1Co 6:2 Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

3 Do you not know that we shall judge angels, not to speak of this life?

Mt 8:29 And behold, they cried out, saying, What have we to do with You, Jesus, Son of God? Have You come here to torment us before the time?

Mr 1:24 saying, What is to us and to You, Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.

25 And Jesus rebuked him, saying, Be quiet, and come out of him.

vs. 21

Ge 6:13 And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth.

14 Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch.

15 This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

16 Make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with lower, second, and third decks.

17 For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die.

18 But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.

19 And of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in to you, to keep them alive.

21 Also take with you every sort of food that is eaten, and store it up; and it shall serve as food for you and for them."

22 Noah did this; he did all that God commanded him.

Joh 5:24 Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.

Heb 11:7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

1st Peter 3:19

19 in which also he went and preached unto the spirits in prison,

20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:

I understand the **spirits now in prison**, in these verses to refer to the angels of Genesis 6:2 (2Pe 2:4, Jude 6). These were a group of fallen angels who appeared in fully functional human bodies (e.g. Gen 18:1-8). Their intention was to pollute the human race to prevent the promised redemption (Ge 3:15). God purified the race in the flood.

These verses relate to the activity of the **spirit** mentioned in verse 18, after it was made alive. There are three interpretations of this verse as I understand it. One relates it to the work of the Holy Spirit striving with man mentioned in Genesis 6:3. This seems highly unlikely to me since it would make the word spirit of verse 18 to refer to the Holy Spirit which had died and been made alive in some way.

Another view says that during the time Christ's body was in the tomb, His human spirit went to make a proclamation to these angels who were being held in prison since the event of Genesis 6.

A minor problem with this view would be the statements of Jesus on the cross (Lu 23:43, 46). Also, if Christ's spirit did go to heaven until it was reunited with His body at resurrection, it would be the same as happens to all believers. The fact that He is the 'firstfruits' (1Co 15:20, 23), may lend support for this view. I do not think these problems would necessarily eliminate this view however.

The third view is that sometime after His resurrection and before His ascension, He went in His resurrected human body and made this proclamation.

This proclamation was that He had accomplished the redemption in His body that these fallen angels tried to prevent. Also, now in His resurrected human body, they had been made subject to Him as the Son of Man (vs. 22, cf. Heb 2:9, Phip 2:9-11, cf. 1Co 6:2, 3). As the Son of God they had always been subject to Him, and when He exercised authority over them before the cross, they always acknowledged Him as such (Mt 8:29, Mr 1:24, 25). I think this is the correct interpretation.

21 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;

To understand these verses I think you have to understand the spiritual lesson of the flood. Most of the time we use it to illustrate the initial act of salvation—when we were born again by faith. I see it to include more than that. Here is why.

Noah's initial act of faith was in believing God's word that a flood was coming Gen 6:13-22. This pictures the born-again experience—he believed God (e.g. John 5:24). The **construction of the ark** in verse 20 refers to what Noah did for the saving of himself and his family (Heb 11:7). It seems to me that

Cross Reference Verses

vs. 21

Ga 2:21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly." (NAS95)

Tit 3:5 not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

Joh 13:10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Ac 24:16 Herein I also exercise myself to have a conscience void of offence toward God and men always.

1Ti 1:5 But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned.

19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith.

Ro 2:15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.

Heb 5:12 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.

14 But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

1Pe 2:19 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

1Pe 3:16 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.

Mr 8:34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

Ge 6:22 Thus did Noah; according to all that God commanded him, so did he.

Ro 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. We who died to sin, how shall we any longer live therein?

3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?

4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection;

6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin;

7 for he that hath died is justified from sin.

8 But if we died with Christ, we believe that we shall also live with him;

9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him.

10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.

11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:

13 neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under law, but under grace.

Php 3:10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death.

Heb 11:7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

vs. 22

Php 2:10 that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth,

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Mt 10:1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

1Co 6:2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more, things that pertain to this life?

Mt 26:53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

Joh 5:19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.

30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.

vs. 4:1

1Pe 2:19 For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

20 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.

21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22 who did no sin, neither was guile found in his mouth:

23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed himself to him that judgeth righteously

1Pe 4:12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you.

1st Peter 3:22

this is a spiritual illustration of the present aspect of salvation whereby we live in obedience to God Gen 6:22. To include this with the born-again experience would mean that works that we do have a part in our initial salvation, which can't be (Ga 2:21, Tit 3:5).

The size of the ark was not to accommodate other people who would believe Noah's preaching, but rather the animals. If we equate the ark's size to the extent of salvation offered by God, then it would be limited. If people had believed Noah's preaching they would have built a boat for themselves and their families. Noah had the plans. Also I don't believe that all who perished in the flood went to hell. There would have been many children of unbelievers too young to be accountable, who would have gone to heaven even though they drowned.

Verse 21 seems to support this symbolism since the baptism Peter refers to, is not part of the initial born-again experience (**not the removal of dirt from the flesh**) (cf. 1Co 1:17). Peter would have remembered this metaphor (Joh 13:10)

An appeal to God for a good conscience describes a life lived in obedience to God as a believer (Ac 24:16, 1Ti 1:5, 19, cf. Rom 2:15, Heb 5:12-14). Notice the other times Peter uses this phrase (2:19, 3:16). Believer's baptism as a public statement of our commitment to live our lives in obedience to the Lord thus saving it (Mr 8:34, 35). This was true of Noah (Ge 6:22). We are able to do this because of the resurrection of Christ (Ro 6:1-14, Phip 3:10). To the degree that we are true to our baptismal commitment, we save our lives just as Noah saved his (Heb 11:7). It is in this sense that we can say that **baptism** saves us—this life.

22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Here, Peter speaks of the change in relationship between Jesus and these **powers** subsequent to His resurrection. They are now **subject** to a human being—the resurrected Jesus (Phip 2:10, 11). When Jesus cast out demons in the gospel record, the demons always acknowledged Him as Son of God or the Christ (anointed). Jesus said that He “*cast out demons by the Spirit of God*” (Mt 12:28). It was this same authority that He gave to the disciples (Mt 10:1). This may also be related to believers judging angels in our resurrected bodies (1Co 6:2, 3). In trying to understand this passage we must be careful not to divide Christ into two people. He is one person with two natures, neither of which acts independently of God the Father (Mt 26:53, Joh 5:19, 30).

Live for the Will of God 4:1-19

This section begins with the exhortation not to fear unjust persecution. Earlier Peter wrote that Christ left us an example to follow in this regard (2:19-23). He further exhorts his readers that they should not be surprised when fiery ordeals' come (4:12). The point of this passage is to encourage them since their foe is defeated. The universe is not governed by two

Cross Reference Verses

Ps 103:14 For he knoweth our frame; He remembereth that we are dust.

Isa 45:5 "I am the LORD, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me;

6 That men may know from the rising to the setting of the sun That there is no one besides Me. I am the LORD, and there is no other,

7 The One forming light and creating darkness, Causing well-being and creating calamity; I am the LORD who does all these. (NAS95)

Heb 2:17 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Heb 4:15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

vs. 4:1

1Pe 3:18 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.

Ro 6:3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?

4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection

Ro 5:12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

Ro 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

Ro 6:4 We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection;

6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin;

7 for he that hath died is justified from sin.

8 But if we died with Christ, we believe that we shall also live with him

Heb 12:3 For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

4 Ye have not yet resisted unto blood, striving against sin

Ga 2:20 I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved

me, and gave himself up for me.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

vs. 3

Ro 6:21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

Eph 2:1 And you did he make alive, when ye were dead through your trespasses and sins,

2 wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience;

3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Pr 20:1 Wine is a mocker, strong drink a brawler; And whosoever erreth thereby is not wise.

1st Peter 4:1

equal and opposite forces (good and evil) but by God alone (Isa 45:5-7). His Son our faithful High Priest, has been tested in a greater way than we will ever be (Heb 2:17, 18). He understands all about us including our limits (Psa 103:14, Heb 4:15, 16). All the forces against His people have been subjected to Him, and He is in control. Therefore we should live the rest of our time in the flesh for His will (4:1, 2).

4:1 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;

Christ's suffering **in the flesh**, refers back to 3:18. The concept that Peter has in mind is the same that Paul teaches in Romans 6:3-5 where he speaks of Christ's death as representative. Just as Adam's disobedience as our representative, resulted in our spiritual death (Ro 5:12), so Christ's obedience, as our representative, results in newness of life for those who believe (Ro 5:19; 6:4-8). Paul then urges us to present our "*members as instruments (weapons or armor) of righteousness unto God*" (Ro 6:13). Here Peter using the same idea, urges us to **arm** ourselves with the **same mind** (purpose) that Christ had (cf. Heb 12:3, 4).

Peter has already spoken of this in 2:24 "*that we, having died unto sins, might live unto righteousness*". The fact that we have **suffered in the flesh** when Christ died (Ga 2:20) means that the power of the sin nature, inherited from Adam, has been broken. We can now stop sinning (**ceased from sin**). This does not mean that we will never sin again in this life (1Jo 1:8-10), but that since we have **suffered** with Christ we can now choose to live righteously in God's eyes. This is what James speaks of; "*Ye see that by works a man is justified, and not only by faith*" (Jas 2:24).

2 that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God.

Here Peter speaks of what Paul referred to as walking "*in newness of life*" (Ro 6:4). Since the power of the old nature (**lusts of men**) has been broken, we are to be "*servants of righteousness*" (Ro 6:18), and do the **will of God**. This should be the way we **live the rest of our time in the flesh** (this life Ga 2:20).

3 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:

Peter says that we should have had enough (**may suffice**) of the unsaved lifestyle. Paul points out that there is no benefit in these things; in fact, we are now ashamed that we did them (Ro 6:21). The **desire of the Gentiles** refers to the natural sinful life of the unsaved (Eph 2:1-3). **Winebibbings** and **revellings** refer to excessive use of wine or drinking bouts (Pr 20:1).

4 wherein they think strange that ye run not with them into the same excess of riot, speaking evil of you:

Cross Reference Verses

vs. 4

Jas 2:18 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.

19 Thou believest that God is one; thou doest well: the demons also believe, and shudder.

20 But wilt thou know, O vain man, that faith apart from works is barren?

vs. 5

Joh 5:28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,

29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

Heb 9:27 And inasmuch as it is appointed unto men once to die, and after this cometh judgment.

1Co 3:12 But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble;

13 each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.

14 If any man's work shall abide which he built thereon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

2Co 5:10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

Re 20:11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.

14 And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire.

15 And if any was not found written in the book of life, he was cast into the lake of fire.

Joh 5:22 For neither doth the Father judge any man, but he hath given all judgment unto the Son

2Ti 4:8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

Heb 4:13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

vs. 6

Eph 2:1 And you did he make alive, when ye were dead through your trespasses and sins.

5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved).

Heb 9:27 And inasmuch as it is appointed unto men once to die, and after this cometh judgment.

2Co 5:8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

Pr 14:12 There is a way which seemeth right unto a man; But the end thereof are the ways of death.

Mt 7:13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

1st Peter 4:5

The changed life of the believer brings ridicule from his old friends. They think it is **strange** and can't understand why he doesn't enjoy these things anymore. The word **riot** can be translated as unsavedness. What is happening is that they are convicted of their own sin by the changed life of their born-again friend. They malign him in an effort to ease their own conscience.

Conversely, if the unbeliever sees no difference in the way we live, they have a right to question the validity of our claim as Christian (Jas 2:18-20).

5 who shall give account to him that is ready to judge the living and the dead.

The words **living** and **dead** can be used in two ways either spiritually or physically. The focus of this verse seems to be future judgment—after this life (Joh 5:28, 29, Heb 9:27), so the words should be taken in the spiritual sense. For the believer (**the living**), he will appear before the Judgment Seat of Christ where the issue will be rewards not heaven or hell (1Co 3:12-15, 2Co 5:10). The unbeliever (**the dead**) will appear at the Great White Throne where he will be judged according to his deeds and cast into the Lake of Fire (Rev 20:11-15).

The word **ready** means not only that Christ will judge but that He is fit to judge. He has been given this authority by His Father, and will judge righteously and completely (Joh 5:22, 2Tim 4:8, Heb 4:13).

6 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.

The question in this verse is regarding the word **dead**. Does it refer to people who are spiritually dead or physically dead. Of course we preach **the gospel** to those who are spiritually dead in hope that they will believe the **gospel** and **live according to God in the spirit** (Eph 2:1, 5).

It cannot mean that somehow the **gospel** is **preached** to people who have died giving them a second chance to be saved, since this is contrary to biblical teaching (Heb 9:27).

The interpretation that best fits the context is that **the gospel was preached** to individuals who believed and were subsequently persecuted for their faith and martyred. The word **judged** means to condemn or punish. Though they are now physically **dead**, they are eternally alive with Christ (2Co 5:8). Of course, everyone faces death and it is **unto this end that the gospel is preached**. All men are on the broad road to destruction and we hope they will be saved and receive eternal life (Pr 14:12, Mr 7:13, 14). For those who receive Christ as savior it can be said, "*For to me to live is Christ, and to die is gain.*" Php 1:21.

This verse is also the answer to those who criticize missionaries for preaching the gospel to remote people groups. They see the conversion of these individuals to Christianity as destroying their ancient culture. They do not see that it was belief in these ancient religions that was leading them to eternal

Cross Reference Verses

vs. 7

Re 20:6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Ge 27:2 And he said, Behold now, I am old, I know not the day of my death.

Mt 6:7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Jas 1:5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.

Mt 9:37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest

1Ti 2:1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men;

2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

3 This is good and acceptable in the sight of God our Saviour

1Co 1:2 unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours

vs. 8, 9

Joh 13:34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Ro 5:5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Mr 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. (KJV)

1Jo 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 meekness, self-control; against such there is no law.

1Co 13:1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

1Co 13:4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6 rejoiceth not in unrighteousness, but rejoiceth with the truth.3

Mt 18:15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

Heb 13:2 Forget not to show love unto strangers: for thereby some have entertained angels unawares.

Lu 14:12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14 and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

1Ti 5:9 Let none be enrolled as a widow under threescore years old, having been the wife of one man,

10 well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

vs. 10, 11

1Co 12:7 But to each one is given the manifestation of the Spirit to profit withal.

8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:

9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;

10 and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues:

11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.

1Ti 1:12 I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service.

14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

Eph 1:13 in whom ye also, having heard the word of the truth, the gospel of your salvation,-- in whom, having also believed, ye were sealed with the Holy Spirit of promise,

1st Peter 4:7

death. Of course these same individuals would be in favor of improving the present life of these people groups by giving them water wells and modern medicines etc.

7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer:

In saying that **the end of all things is at hand**, Peter is not saying that the end of the world was near since that event is at least a thousand years off (Re 20:6). As individuals however, we do not know when our death will come (Ge 27:2), so the statement applies to all. With this in mind, he gives the following instructions.

First we should be people of **prayer**. This is not mindless repetition of religious verbiage (Mt 6:7, 8), but prayers that are biblically sensible—come from a **sound mind**. These are personal prayers and extensive prayers (Jas 1:5, Mt 9:37, 38, 1Tim 2:1-3). A biblical church is one that prays (1Co 1:2).

8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins:

9 using hospitality one to another without murmuring:

Although listed second, **love** is to be the distinguishing mark of Christ's disciples—**among yourselves** (Joh 13:34, 35). God is both its source and object (Ro 5:5, Mr. 12:30 cf. 1Jo 4:7, 8). Believers are able to express this **love** by the power of the indwelling Spirit (Ga 5:22, 23). Without it any service for God is profitless (1Co 13::1-3).

Peter mentions two qualities of this **love**. **Love covereth a multitude of sins** is a quote from Proverbs 10:12 “*Hatred stirreth up strifes; But love covereth all transgressions.*” This does not mean that we ignore sin, but that we keep the knowledge of a person's sin in as small a circle as possible (1Co 13:4-6). The opposite is the person who hates. He stirs up strife by gossiping rather than responding biblically (Mt 18:15-17).

The second quality is **hospitality**. This is showing love by caring for strangers (Heb 13:2, cf. Lu 14:12-14). Godly **love** will exercise **hospitality without murmuring** (cf. 1Ti 5:9, 10).

10 according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;

11 if any man speaketh, speaking as it were oracles of God; is any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

Here we are exhorted to give ourselves to the use of the spiritual **gift** we have been given (1Co 12:11, 1Ti 4:14, 15). The source of this **gift** is the **grace of God**—as an undeserved favor from Him (1Ti 1:12, 14). **Each** believer **received** at least one **gift** when indwelt by the Holy Spirit (Eph 1:13). The **gift** must be discovered, developed, and used in **ministering** (serving) others in and through the church—**among yourselves**. We are to do this as **good stewards** as we will held ac-

Cross Reference Verses

vs. 10, 11

Mt 25:21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

1Ti 2:12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.

13 For Adam was first formed, then Eve

Ac 18:26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.

2Ti 1:5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

Tit 2:3 that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;

4 that they may train the young women to love their husbands, to love their children.

Col 3:16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

Heb 5:12 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

Eph 4:11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.

1Ti 1:6 from which things some having swerved have turned aside unto vain talking;

7 desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm.

Jas 3:1 Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.

2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

Ac 17:11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so.

1Th 2:13 And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.

1Co 2:14 Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

15 But he that is spiritual judgeth all things, and he himself is judged of no man.

16 For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

1Jo 2:27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his

anointing teacheth you; concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.

Joh 3:30 He must increase, but I must decrease.

Ps 111:9 He hath sent redemption unto his people; He hath commanded his covenant for ever: Holy and reverend is his name.

Mt 23:9 And call no man your father on the earth: for one is your Father, even he who is in heaven.

10 Neither be ye called masters: for one is your master, even the Christ.

11 But he that is greatest among you shall be your servant.

Mt 6:1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

Lu 17:10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

Joh 5:44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?

vs. 12-14

De 7:12 And it shall come to pass, because ye hearken to these ordinances, and keep and do them, that Jehovah thy God will keep with thee the covenant and the lovingkindness which he swore unto thy fathers:

13 and he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy body and the fruit of thy ground, thy grain and thy new wine and thine oil, the increase of thy cattle and the young of thy flock, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle.

15 And Jehovah will take away from thee all sickness; and none of the evil diseases of Egypt, which thou knowest, will he put upon thee, but will lay them upon all them that hate thee.

De 4:6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him?

8 And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

1st Peter 4:12

countable by the Lord (Mt 25:21).

Other Scriptures that teach on spiritual gifts are Romans 12, 1Corinthians 12, and Ephesians 4. Here, Peter divides the gifts into two categories, speaking and serving, although both are acts of **ministering**. The phrase **if any man** is not gender specific and means anyone. While women are not to be the plenary teachers in a local church (1Ti 2:12, 13), there are other venues where they can exercise this gift (Act 18:26, 2Tim 1:5, Tit 2:3-5).

Although all believers are to mature spiritually to be able to teach others (Col 3:16, Heb 5:12), the primary exercise of this **gift** today is in the role of evangelist, pastor (elder), and teacher (Eph 4:11, 12). Scriptures warn against assuming this public role too quickly or impulsively (1Ti 1:6, 7, Jas 3:1, 2). The Word of God (**oracles of God**) is the only authority, not the preacher (Ac 17:11, 1Th 2:13). Every believer is indwelt by the Holy Spirit, and is able to understand the Scriptures (1Co 2:14-16, 1Jo 2:27).

The purpose of a genuine teacher of God is **that in all things God may be glorified through Jesus Christ** (Joh 3:30). No matter how much training he has, he must never take a title or position that sets him above all other believers (Ps 111:9, Mt 23:9-11).

The believer who has a **gift** of serving or helping must do so with **the strength which God supplieth**. Again the exercise of this **gift** is for the glory of **God**. We must not seek glory from man but from God (Mt 6:1, Lu 17:10, Joh 5:44).

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

13 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.

14 If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you.

Early in the church age with only the Old Testament Scriptures available, believers may have thought that obedience to God would lead to in a life of wealth and physical blessing. Many preachers today who do not recognize the dispensational divisions of the Bible, teach these false doctrines. Certainly the nation of Israel was to be an example to the Gentiles, and the physical blessings that resulted from their obedience (De 7:12-15), would cause these nations to be drawn to the God of Israel (De 4:6-8).

This is not the case for this present church age however. Peter has already taught that it is “*acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. 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. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.*” (2:19-21)

Cross Reference Verses

vs. 12-14

Joh 16:1 These things have I spoken unto you, that ye should not be caused to stumble.

2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.

3 And these things will they do, because they have not known the Father, nor me.

4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

1Th 1:10 and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

1Th 5:9 For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

Ro 8:17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

Heb 10:26 For if we sin wilfully, after we have received the knowledge of the truth, there no longer remains any other sacrifice for sins,

27 but a certain fearful expectation of judgment, and a fiery indignation which is about to devour the adversaries.

28 Any one who set at naught the law of Moses was put to death without pity, on the testimony of two or three witnesses.

29 How much surer, think you, will be the punishment of one who has trodden under foot the Son of God, and has profaned that covenant blood with which he was sanctified, and has done despite to the spirit of grace?

Tit 3:5 not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,

6 which he poured out upon us richly, through Jesus Christ our Saviour;

Ga 2:21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.

Job 1:8 And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil.

9 Then Satan answered Jehovah, and said, Doth Job fear God for nought?

10 Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face.

Job 2:3 And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

Lu 22:31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:

32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.

Ro 8:17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also

glorified with him.

Jas 1:2 Consider it all joy, my brethren, when you encounter various trials. (NAS95)

Ac 16:23 When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely;

24 and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks.

25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them

Php 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

13 for it is God who is at work in you, both to will and to work for His good pleasure.

vs. 15, 16

Php 3:20 For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ:

21 who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

1Pe 2:13 Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14 or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men

Ro 13:1 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.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

Ac 5:28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29 But Peter and the apostles answered and said, We must obey God rather than men.

Ac 22:25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.

Ro 13:1 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.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

vs. 17, 18

Heb 12:6 For those whom the Lord loved He disciplines, and He scourges every son whom He receives. (NAS95)

1Co 11:28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.

29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.

32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. (NAS95)

1st Peter 4:15

Peter verbally puts his arm around his readers (**beloved**), and exhorts them not to think that unjust suffering is something that is **strange** or foreign to the Christian life. The Lord experienced this and said it would happen to His followers (Joh 16:1-4). The encouragement is that when this happens we are **partakers** (sharers) in **Christ's sufferings**. This is not the suffering He endured at the hand of God, but from men. Christ has redeemed us from the wrath of God (1Th 1:10; 5:9), but not the wrath of men. We can rejoice when this occurs, because as we share in His sufferings now, **at the revelation of his glory** we will **rejoice with exceeding joy** (Ro 8:17). See notes on 1:10-12.

God's purpose in the **fiery trial** is to **prove** or test us. This testing is not so God will find out what we will do since He knows that. Often a manufacturer will test his product to demonstrate its reliability. Of course his competitor hopes it will fail the test. This is an illustration of God's working in our lives. Often He tests us to demonstrate faithfulness and to equip us for further service, even if we stumble (Lu 22:31, 32). Of course Satan hopes we will fail the test (Job 1:8-11; 2:3).

The normal human response to trials is anger and despair. For a Christian to respond to persecution with joy (Ac 16:23-25, Jas 1:2), is a clear demonstration of the **Spirit of God** (Holy Spirit) working in them (Php 2:12, 13). "*But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.*" Ro 8:9.

15 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:

16 but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.

The fact that as believers our true citizenship is in Heaven (Php 3:20, 21), does not give us the right to disregard the laws of the land (2:13-15, Ro 13:1, 2). When these laws are in direct opposition to the command of God however, we must obey God (Ac 5:28,29). As Christians we may choose to give up certain legitimate rights, but it is not wrong to claim these rights (Ac 22:25-29). While it is just for us to **suffer** for breaking the law (Ro 13:1, 2), we should never be **ashamed** for suffering unjustly **as a Christian**. It is in this way that we **glorify God in this name**. It is generally believed that when believers were first called Christians, it was a disparaging term (Ac 11:26).

17 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?

18 And if the righteous is scarcely saved, where shall the ungodly and sinner appear?

The word **judgment** here means to make a decision. We are exhorted as believers to examine our lives with the purpose of being pleasing to the Lord. To knowingly live in sin brings the discipline of our loving Father (Heb 12:6, cf. Co 11:28-32).

Cross Reference Verses

vs. 17, 18

Heb 10:26 For if we sin wilfully, after we have received the knowledge of the truth, there no longer remains any other sacrifice for sins,

27 but a certain fearful expectation of judgment, and a fiery indignation which is about to devour the adversaries.

28 Any one who set at naught the law of Moses was put to death without pity, on the testimony of two or three witnesses.

29 How much surer, think you, will be the punishment of one who has trodden under foot the Son of God, and has profaned that covenant blood with which he was sanctified, and has done despite to the spirit of grace?

Tit 3:5 not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,

6 which he poured out upon us richly, through Jesus Christ our Saviour;

Ga 2:21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.

Ac 14:22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

2Ti 3:12 Yea, and all that would live godly in Christ Jesus shall suffer persecution.

Mr 8:35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36 For what doth it profit a man, to gain the whole world, and forfeit his life?

2Th 1:6 if so be that it is righteous thing with God to recompense affliction to them that afflict you,

Re 20:12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

Zec 1:14 So the angel who was speaking with me said to me, "Proclaim, saying, 'Thus says the LORD of hosts, 'I am exceedingly jealous for Jerusalem and Zion.

15 "But I am very angry with the nations who are at ease; for while I was only a little angry, they furthered the disaster."
(NAS95)

Ps 73:12 Behold, these are the wicked; And, being alway at ease, they increase in riches.

13 Surely in vain have I cleansed my heart, And washed my hands in innocency;

14 For all the day long have I been plagued, And chastened every morning.

15 If I had said, I will speak thus; Behold, I had dealt treacherously with the generation of thy children.

16 When I thought how I might know this, It was too painful for me;

17 Until I went into the sanctuary of God, And considered their latter end.

18 Surely thou settest them in slippery places: Thou castest them down to destruction.

Jas 5:11 Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the

Lord, how that the Lord is full of pity, and merciful.

2Ti 1:12 For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

2Co 5:10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

1Pe 2:23 who, when he was reviled, reviled not again; when he suffered threatened not; but committed himself to him that judgeth righteously.

1Co 10:13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Ps 103:13 As a father hath mercy on sons, Jehovah hath mercy on those fearing Him.

14 For He hath known our frame, Remembering that we are dust.

(YLT)

5:1

1Pe 1:11 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.

2Pe 1:16 For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

17 For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased:

18 and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount.

Mt 16:28 Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17:1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.

Ac 10:40 Him God raised up the third day, and gave him to be made manifest,

41 not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.

2-4

Joh 21:16 He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

1st Peter 4:19

To **obey not the gospel of God**, is to not believe it. God will deal with those who reject this **gospel** (Heb 10:26-29).

The word **righteous** here refers to a saved person—one who has been justified (declared righteous by faith— Ro 5:1). The Scriptures confirm that we cannot be saved (born again), by any **righteous** acts of our own (Tit 3:5, cf. Ga 2:21). That the **righteous** are **scarcely** (with difficulty) **saved**, refers to the trials Christians endure when persecuted (Ac 14:22, 2Ti 3:12). It is in the faithful endurance of these trials that this life is **saved**—the present aspect of our salvation (Mr 8:35, 36).

The question, **where shall the ungodly and sinner appear**, refers to those who are the persecutors. Though their willful acts were used by God to test His children, they are not therefore excused from responsibility for their actions (2Th 1:6, Re 20:12, cf. Zec 1:14, 15).

The point Peter is making here is that when we are going through trials we must realize that these have a good purpose in God's plan for us, and we must understand the **end** (Ps 73:12-18, Jas 5:11).

19 Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

Here then, is the conclusion given all that Peter has said. Those that **suffer according to the will of God** (3:14) can continue in a life of **well-doing** knowing that at the Judgment Seat of Christ (our **faithful Creator**) all things will be made right (2Tim 1:12 cf. 2Co 5:10, cf. 2:23). His faithfulness is evidenced in our trials (1Co 10:13), and as our Creator He knows our frailties (Ps 103:13, 14).

IV. The Grace of God in Leadership 5:1-11

A. Willingly 1-4

5:1 The elders 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:

The important thing to notice here is that there is no hint of apostolic succession. Peter sees himself as a **fellow-elder** exhorting other **elders**. He was an **eye-witness of the sufferings of Christ** and will share in the **glory that shall be revealed** (2Pe1:16-18. cf. Mt 16:28-17:2, 1Pe 1:11). The apostles were witness to these events in a special way (Ac 10:40, 41).

2 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;

3 neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.

4 And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

Here, Peter passes on to these elders, the command that Jesus gave to him—“*tend my sheep*” (Joh 21:16). The limitation to this exhortation is **the flock of God which is among you**. Elders of a local church have responsibility only over that local church. There is no example in Scripture of a church de-

Cross Reference Verses

vs. 2-4

Ac 14:23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

1Co 2:10 But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.

12 But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God.

13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words.

Heb 2:3 how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, **was** confirmed unto us by **them that heard**;

4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

Eph 2:20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone,

Jude 1:3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

Heb 13:17 Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

1Ti 3:1 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.

Ac 20:28 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.

1Ti 5:17 Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.

18 For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire.

1Ti 3:2 The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;

3 no brawler, no striker; but gentle, not contentious, no lover of money.

Eze 34:4 "Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. (NAS95)

Ac 1:1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach.

Ezr 7:10 For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.

1Th 2:19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?

20 For ye are our glory and our joy.

2Co 5:10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences.

vs. 5-7

Heb 13:7 Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.

Joh 13:3 Jesus, knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God,

4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

1Pe 4:11 if any man speaketh, speaking as it were oracles of God; is any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

Lu 17:10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

Lu 22:27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

Ge 3:6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

Isa 14:13 And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north;

14 I will ascend above the heights of the clouds; I will make myself like the Most High.

15 Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit.

Pr 29:23 A man's pride shall bring him low; But he that is of a lowly spirit shall obtain honor.

Heb 12:11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

1st Peter 5:5

nomination or headquarters over a number of churches (Ac14:23). It is true that during the formation period of the church, the apostles were the authority both as the depository of the New Testament revelation, and its spoken and written transmission (1Co 2:10-13, Heb 2:3, 4). With the completion of the New Testament this foundational period passed, and the special gift of Apostles ceased (Eph 2:20, Jude 1:3).

Elders are to exercise **oversight** as those who will give account for the care of **the flock of God** (Heb 13:17). This is a work that they must do **willingly** (1Ti 3:1). **A ready mind** means with eagerness. Other qualifications for elders are given by the apostle Paul in 1Timothy 3 and Titus 1. They are to serve **according to the will of God** (Ac 20:28). How they are appointed today is not given in the Scriptures. It seems to me that those best qualified to designate new elders are the present elders.

Paul seems to indicate in 1Timothy 5:17, 18, that some elders because of their workload, should be paid. They should never take on this office for **filthy lucre**—monetary gain however (1Ti 3:2, 3).

Rather than dominating the **flock** elders should be examples to them (Ez 34:4). Of course no elder is perfect, but they must follow the Lord's example of one who does as well as teaches (Ac 1:1, Ezr 7:10).

The reward for faithfully serving as an elder is not fame or fortune in this life, but an unfading **crown of glory** received from the Lord **the chief Shepherd**. Paul described this **crown** as seeing those who had been allotted to his charge in this life, being approved at the Judgment Seat of Christ (1Th 2:19, 20), and he exhorted them with this in mind (2Co 5:10, 11).

B. Humbly 5-7

5 Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7 casting all your anxiety upon him, because he careth for you.

Often it is difficult for the young to **be subject unto the elder**. New ways always seem better. It is important to recognize the value of experience however (Heb 13:7). At the same time, elders must realize that though the message doesn't change, methods do, and we must not make tradition into doctrine. All believers are to **gird** (clothe) themselves with **humility** (Joh 13:3-5). This is seen in our willingness to **serve one another** without acknowledgment (4:11, Lu 17:10; 22:27). The sin of pride has been the downfall of both men and angels (Ge 3:6, Isa 14:13-15). God works against **the proud**, but He delights in genuine humility (Pr 29:23).

To **humble yourselves** is to willingly place ourselves **under the mighty hand of God**. In doing this we benefit from the trials that God allows in our life (Heb 12:11). When **anxiety** comes we are to cast (throw) them on God because He cares for us. The word **careth** means that it matters to Him. Peter

Cross Reference Verses

1Pe 1:11 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.

vs. 8

Job 1:7 And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.

2Co 11:14 And no marvel; for even Satan fashioneth himself into an angel of light.

1Pe 3:14 But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled

22 who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

15 and might free those who through fear of death were subject to slavery all their lives.
(NAS95)

Lu 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

vs. 9

Jude 1:9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

Eph 6:13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

1Jo 4:4 Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world.

Jas 4:7 Be subject therefore unto God; but resist the devil, and he will flee from you.

Jude 1:3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

1Pe 1:5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. (NAS95)

1Jo 5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:

2Ti 3:12 Yea, and all that would live godly in Christ Jesus shall suffer persecution.

Mt 5:10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

vs. 10, 11

Joh 1:15 John *testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

16 For of His fullness we have all received, and grace upon grace.

17 For the Law was given through Moses; grace and truth were realized through Jesus Christ. (NAS95)

Ro 5:20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly:

21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Tit 2:11 For the grace of God hath appeared, bringing salvation to all men,

2Co 12:7 And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.

8 Concerning this thing I besought the Lord thrice, that it might depart from me.

9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

Heb 4:14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.

16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

Eph 2:7 that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

1st Peter 5:8

again emphasizes the theme of this letter, that God gives us the **grace** for present trials so we can endure them with hope in the glory to come (1:11). That exaltation will come at the right **(due) time**.

C. Watchfully 8-11

8 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,

This is the third time that Peter has exhorted his readers to **be sober** and **watchful** (1:13; 4:7). It means to be wise and prudent in our thinking. In this verse the emphasis is on being vigilant—ever alert to detect danger. Satan is our **adversary**, and he roams the earth seeking to hinder God's plan (Job 1:7). Sometimes he appears as an "*angel of light*" or false teacher (2Co 11:14). Peter will deal with this aspect of his work in 2Peter.

Here **the devil** is pictured as a **roaring lion**, which is interesting since, when a lion is confident it usually works quietly to snatch an unsuspecting victim. It roars when it is intimidated trying its scare tactic. Satan tries to strike fear into the hearts of believers, but we need not fear him since he is a defeated foe, and he knows it (3:14, 22, Heb 2:14, 15, cf. Lu 12:4, 5).

9 whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.

Believers are never commanded to take aggressive action against Satan since we are unable to do so (Jude 1:9). We are able to **withstand** (resist) him however, with the armor God has given us in the Spirit (Eph 6:10, 1Jo 4:4). When we do, he will flee (Jas 4:7).

To be **steadfast in our faith** does not mean that we are to depend on our own faith, which often wavers, but to be resolute in obedience to the Word of God. **Faith** here is that body of truth which is the Bible (Jude 1:3). It is in this way that we are "*protected by the power of God through faith*" (1:5, 1Jo 5:3, 4).

Again, Peter reminds his readers that their experiences are not unique (4:12), but are the experience of all who will live godly in this present world (2Tim 3:12, cf. Mt 5:10-12). Jesus said, "*These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.*" Joh 16:33.

10 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.

11 To him be the dominion for ever and ever. Amen.

The Bible from the beginning to end is the story of God's **grace**. This is especially true of the coming of Jesus through Whom God's **grace** was shown (Joh 1:15-17). This is seen in God's calling us **into his eternal glory in Christ** (Ro 5:20, 21, Tit 2:11). His **grace** is available in this life for those who come to Him (2Co 12:7-9, Heb 4:14-16), and will be the experience of all believers throughout eternity (Eph 2:7).

Cross Reference Verses

vs. 10, 11

2Co 4:17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.

1Pe 1:6 Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials,

7 that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

Jas 1:2 Count it all joy, my brethren, when ye fall into manifold temptations;

3 Knowing that the proving of your faith worketh patience.

4 And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

1Th 3:12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you;

13 to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

Jas 5:8 Be ye also patient; establish your hearts: for the coming of the Lord is at hand.

Jer 45:1 This is the message which Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written down these words in a book at Jeremiah's dictation.

5 But you, are you seeking great things for yourself? Do not seek them; for behold, I am going to bring disaster on all flesh,' declares the LORD, 'but I will give your life to you as booty in all the places where you may go. (NAS95)

1Pe 3:21 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;

22 who is one the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Php 2:8 and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

9 Wherefore also God highly exalted him, and gave unto him the name which is above every name;

10 that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth,

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1Co 15:27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.

28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

vs. 12

Jer 45:1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he wrote these word in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

2 Thus saith Jehovah, the God of Israel, unto thee, O Baruch:

3 Thou didst say, Woe is me now! for Jehovah hath added sorrow to my pain; I am weary with my groaning, and I find

no rest.

4 Thus shalt thou say unto him, Thus saith Jehovah: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole land.

5 And seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest.

Ro 5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.

3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness;

4 and stedfastness, approvedness; and approvedness, hope:

5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

1Co 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

vs. 13, 14

1Pe 1:1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2Th 2:13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

Re 18:2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

1Pe 1:2 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.

1st Peter 5:12

The trials that Christians suffer in this life are for a **little while** when viewed from eternity (2Co 4:17, 1:6, 7). Their purpose is threefold: to **perfect** us—make us complete (Jas 1:2-4), to **establish** and **strengthen** us—make us strong to finish this life well (1Th 3:12, 13, Jas 5:8). *“For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.”* 2Ti 4:6

Peter closes by reminding us that the One we serve has **dominion for ever and ever**. The Lord always had **dominion** as the eternal Son of God, now He has **dominion** as the resurrected Son of Man (3:21, 22, :Php 2:8-11). As such He is subject to the Father alone (1Co 15: 27, 28). **Amen.**

V. Closing Remarks 12-14

12 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.

Silvanus may have been Silas who also traveled with Paul. He was apparently Peter’s secretary. As such he may not have receive much notoriety, but Peter regarded him as a **faithful brother**. See God’s word to Baruch, Jeremiah’s scribe (Jer 45:1-5).

Peter’s is **exhorting, and testifying that this is the true grace of God**. He has experienced this himself, and is confirming (**testifying**) that the grace of God is sufficient for all of life’s trials. He encourages them to continue to **stand fast therein** (cf. Ro 5:1-5, 1Co 16:13).

13 She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son.

14 Salute one another with a kiss of love. Peace be unto you all that are in Christ.

She that is in Babylon probably refers to the local church in Rome. The believers there were part of the **elect** as were the those to whom Peter is writing (1:1, 2Th 2:13). Though **Babylon** was a historical place, it is most used in Scriptures to represent opposition to God (Re 18:2).

The word **salute** has the idea of enfold in the arms. “Give everybody a hug for us”, he says. He ends the letter the way he started “*Grace to you and peace be multiplied*” 1:2. This is what Christ left us.

Joh 14:27 *“Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.”*

Joh 16:33 *“These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.”*

Appendix

Repeated Words in First Peter

1Pe 1:3 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,

1Pe 2:4 unto whom coming, a **living stone**, rejected indeed of men, but with God elect, precious,

1Pe 2:5 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.

(ASV)

1Pe 1:3 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,

1Pe 1:13 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;

1Pe 1:21 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.

1Pe 3:5 For after this manner aforetime the holy women also, who **hoped** in God, adorned themselves, being in subjection to their own husbands:

1Pe 3:15 but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the **hope** that is in you, yet with meekness and fear:

(ASV)

1Pe 1:11 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.

1Pe 2:19 For this is acceptable, if for conscience toward God a man endureth griefs, **suffering** wrongfully.

1Pe 2:20 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.

1Pe 2:21 For hereunto were ye called: because **Christ also suffered** for you, leaving you an example, that ye should follow his steps:

1Pe 2:23 who, when he was reviled, reviled not again; when **he suffered** threatened not; but committed himself to him that judgeth righteously:

1Pe 3:14 But even if ye should **suffer** for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;

1Pe 3:17 For it is better, if the will of God should so will, that ye **suffer** for well-doing than for evil-doing.

1Pe 3:18 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;

1Pe 4:1 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;

1Pe 4:13 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.

1Pe 4:15 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:

1Pe 4:16 but if a man **suffer** as a Christian, let him not be ashamed; but let him glorify God in this name.

1Pe 4:19 Wherefore let them also that **suffer** according to the will of God commit their souls in well-doing unto a faithful Creator.

1Pe 5:1 The elders 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:

1Pe 5:9 whom withstand stedfast in your faith, knowing that the same **sufferings** are accomplished in your brethren who are in the world.

1Pe 5:10 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.

(ASV)

1Pe 1:23 having been begotten again, not of corruptible seed, but of incorruptible, through the **word of God**, which liveth and abideth.

1Pe 1:25 But the **word of the Lord** abideth for ever. And this is the **word of good tidings** which was preached unto you.

1Pe 2:8 and, A stone of stumbling, and a rock of offence; for they stumble at the **word**, being disobedient: whereunto also they were appointed.

1Pe 3:1 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;

(ASV)

1Pe 1:1 Peter, an apostle of Jesus Christ, to the **elect** who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1Pe 2:4 unto whom coming, a living stone, rejected indeed of men, but with God **elect**, precious,

1Pe 2:6 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, **elect**, precious: And he that believeth on him shall not be put to shame.

1Pe 2:9 But ye are a **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 marvellous light:

1Pe 5:13 She that is in Babylon, **elect** together with you, saluteth you; and so doth Mark my son.

(ASV)

1Pe 1:7 that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and **glory** and honor at the revelation of Jesus Christ:

1Pe 1:8 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**:

1Pe 1:11 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.

1Pe 1:21 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.

1Pe 1:24 For, All flesh is as grass, And all the **glory** thereof as the flower of grass. The grass withereth, and the flower falleth:

1Pe 2:12 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.

1Pe 2:20 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.

1Pe 4:11 if any man speaketh, speaking as it were oracles of God; is any man ministereth, ministering as of the strength which God supplieth: that in all things God may be **glorified** through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

1Pe 4:13 but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his **glory** also ye may rejoice with exceeding joy.

1Pe 4:14 If ye are reproached for the name of Christ, blessed are ye; because the Spirit of **glory** and the Spirit of God resteth upon you.

1Pe 4:16 but if a man suffer as a Christian, let him not be ashamed; but let him **glorify** God in this name.

1Pe 5:1 The elders 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:

1Pe 5:4 And when the chief Shepherd shall be manifested, ye shall receive the crown of **glory** that fadeth not away.

1Pe 5:10 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.

Comparison of 1st and 2nd Peter

1st Peter

1. Built around Peter's confession (Mt 16:13-19). The church is a building of living stones built upon Christ the Chief Corner Stone.
2. Church is called to share in the present sufferings of Christ.
3. Christ is our example.
4. Church is exhorted to be holy (1:15).
5. Motivation is future reward (1:7).
6. Deals with Satan's overt opposition through persecution (4:16).
7. Sights the example of Noah (3:20).

2nd Peter

1. Built around Peter's great experience (Mt 16:28-17:13). We were eyewitnesses of His majesty.
2. Church looks forward to reigning with Christ in His kingdom.
3. Christ is our King.
4. Church is call to be holy (3:11).
5. Motivation is future reward (1:11).
6. Deals with Satan's subversive opposition through false teachers (2:1).
7. Sights the example of Noah (2:5).