

# The Book of First Peter

By Dr. Ronnie Wolfe – Beginning February 12, 2012

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## I. INTRODUCTION

### A. Background of the Book

#### 1. Author

- a. The author is said by Polycarp (a disciple of the Apostle John) to be Peter.
- b. Several of what are called “the church fathers” identify the author as Peter.
- c. Modern critics, however, have taken issue with this.
  - (1) Paul is probably dead by the time this letter is written.
  - (2) Peter had nothing to do with the churches in Asia Minor, but after Paul’s death he would have been able to encourage them concerning the persecution that Peter predicted would come to them.
- d. Two arguments give strong evidence (humanly speaking) of Peter’s being the author.
  - (1) The coming persecution against Christians
  - (2) The passing of Paul the Apostle – After Paul’s death, Peter began to write, and he writes 1 Peter to Gentiles, then 2 Peter to both Jews and Gentiles “with us” 2 Peter 1:1.
- e. Peter’s name was first Simon, then Cephas, then Peter.
- f. He identifies himself as “an apostle of Jesus Christ” 1:1
- g. Peter was never Pope and probably was never at Rome.
- h. Peter probably wrote this book from Babylon in Mesopotamia. Some say he wrote from Rome, but Peter was never in Rome. The idea that he was is grounded in the heretical writings of the Ebionites (See J. Vernon McGee).

#### 2. Date

- a. Probably written by Peter around 64-67 AD

#### 3. Doctrinal

- a. Peter does not seem to mention the contrast between the law and the Gospel.
- b. Peter’s main thrust of doctrine in this book seems to be suffering, and the doctrine applies to every generation.

#### 4. Audience

- a. Jewish – The evidence of 1 Peter 1:1 seems that this letter was written to Jews who were scattered abroad, if “strangers” can be Jews.
  - (1) 1 Peter 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;*
- b. Gentiles – There may have been some Gentile converts, but Peter was an apostle to the Jews; so this letter is mainly to them.

### B. Outline

1. Suffering And Security, 1:1-9
2. Suffering And Scripture, 1:10-25

3. Suffering And Christ, Chapters 2-4
  - a. Produces Separation, Chapter 2
  - b. Produces Christian Conduct, Chapter 3
  - c. Produces Obedience, Chapter 4
4. Suffering And The Second Coming, Chapter 5
  - a. Produces Hope, 5:1-4
  - b. Produces Patience, 5:5-14

## II. SUFFERING AND SECURITY, 1:1-9

### A. Peter, An Apostle, 1

1. His name is also Cephas and Simon, thus Simon Peter.
2. He is an apostle by his own admission: See here and 2 Peter 1:1
3. Thus, Peter had authority to encourage and edify these Jews who were strangers among the dispersion (scattered throughout).
  - a. The dispersed among the Gentiles: John 7:35 *Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?*
  - b. Or those who departed from Jerusalem after the baptism of the Holy Spirit – Acts 2:8-9 *And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

### B. Elect, 2

1. ... according to the foreknowledge of God the Father.
2. “If he had not chosen some, in heaven there would be none.”
3. The word “elect” is the Greek EKLEKTOS, which means “to pick out, choose.”
4. The foreknowledge of God is not his prescience or his common knowledge of all things, but his foreknowledge is his setting his affections on certain individuals with his eternal purpose to save them, sanctify them, and glorify them.
5. Foreknowledge is, then, that of God the Father.

### C. Sanctification of the Spirit, 2

1. 2 Thess 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
2. Sanctification is a setting aside of the Spirit of God for the purpose of bringing about the work needed to redeem, regenerate, convert, assure, lead, teach, and glorify sinners.
3. This sanctification of the Spirit is unto (or for the purpose) of the obedience of Jesus Christ in his becoming a man, living a perfect life, and dying for the sins of his people, then ascending up to heaven to make eternal intercession as our High Priest.
4. This obedience was the sprinkling of the blood of Jesus Christ.
  - a. Pictured by the sprinkling of the blood of the Passover, Exodus 12:22
  - b. Pictured by the sprinkling of the blood on the book of the Covenant and on the people, Exodus 24:8

- c. In reality, this is the sprinkling of the Christ's blood in the hearts of believers, making it significant and effectual to them.
- D. Peter wished them both grace and peace, 2
  - 1. It is grace which saved them and will be their benefit in life
  - 2. It is peace that will assure them and keep them through the comfort of the Holy Spirit, John 14:16.
- E. God's Abundant Mercy, 3
  - 1. From God and Father of Jesus Christ
  - 2. We have been "begotten again"
    - a. A second birth, John 3:3
    - b. Meaning "a birth from above."
  - 3. Born unto a lively (living) hope
    - a. This is a living hope, because it is based upon a living Savior
    - b. This is a living hope, because it is based upon the living Scriptures
    - c. This is a living hope, because the believer is spiritually alive and ready to serve Christ.
  - 4. By the resurrection of Christ from the dead.
    - a. The resurrection of Christ is the basis for our new birth, 1 Peter 3:21 *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
- F. To An Inheritance, 4-5
  - 1. Incorruptible
    - a. 1 Peter 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
  - 2. Undeiled
    - a. Col. 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*
  - 3. Fadeth not away
    - a. 1 Peter 5:4 *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*
  - 4. Reserved in Heaven for you
    - a. Col. 1:5 *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;*
  - 5. ... who are kept
    - a. 1 Peter 4:19 *Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*
    - b. We are kept by the power of God, 5
    - c. We are kept through faith, 5
    - d. We are kept unto salvation, 5
    - e. We are ready to be revealed in the last time, 5
    - f. 1 John 2:18 *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the*

*last time.*

- g. Jude 1:18 *How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.*

**END 2-12-2012**

**BEGIN 2-19-2012**

G. Rejoicing Diminishes Our Suffering, 6

1. We greatly rejoice. The root word for “greatly rejoice” (hallomai) means to “spring up, or gush up like water” in a fountain. That is our rejoicing.
2. We greatly rejoice “though now” we are in heaviness
  - a. This is only for a season. The word “season” means “short.”
    - (1) Heaviness lasts only for a short time; then we go to heaven
    - (2) Heaviness lasts only for a short time; then they are over
    - (3) Heaviness lasts only for a short time; then we have victory.
  - b. The word for “heaviness” is the word for grief or sorrow.
3. Manifold temptations
  - a. The word for manifold is POIKILOS and means “various, or different kinds”
  - b. The word for temptations is PEIRASMOS and means “trials.”
    - (1) As we have many trials, we also have many rejoicings.
    - (2) We have manifold temptations, but we also have manifold grace.
      - (a) 1 Peter 4:10 *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*
      - (b) Grace for every trial
      - (c) Grace for hurt, sorrow, disappointment, heartache, confusion, etc.
      - (d) Grace for every day of the week; grace for every situation.
      - (e) Gal. 4:14 *And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.*

H. Trials Are Precious, 7

1. The word for “trial” is DOKIMION and is a testing.
  - a. This is a trial of our faith – James 1:3 *Knowing this, that the trying of your faith worketh patience.*
2. This trying of our faith is more precious than gold, because gold will perish.
3. Our trials are tried by fire, the fires of persecution, the fires of disobedience, the fires of disbelief, the fires of personal love of the world, etc.
4. When our faith is tried by fire, it is found to be more pure each time it is tried.
5. There will be praise, and honor, and glory at the appearing of Jesus Christ.
6. There will be praise to Jesus Christ because of the victory in our trials. There will be honor to him due to his working in our lives to give us joy during times of temptations, and everything that is done in our temptations will bring glory to the Son of God.

I. The Object Of Our Praise, 8

1. Whom we have not seen, yet we love
  - a. 2 Cor 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.*
  - b. Matt 23:39 *For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*
  - c. We cannot see the Lord with our eyes, but we can see him with the eyes of faith.
  - d. Some will tell us that we can see him now – Luke 17:23 *And they shall say to you, See here; or, see there: go not after them, nor follow them.*
  - e. But one day we shall see him – 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
  - f. But even though we do not see him, we love him.
    - (1) We love him with our whole heart – Mark 12:33 *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*
    - (2) 1 Cor 2:9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*
    - (3) James 1:12 *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*
    - (4) 1 John 4:19 *We love him, because he first loved us.*
2. Whom we have not seen, yet we believe, 8
  - a. John 1:12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
  - b. 1 Tim. 1:16 *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*
    - (1) These never did see the Lord, yet they would believe on him.
    - (2) Heb 11:27 *By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.*
3. We rejoice with unspeakable joy, 8
  - a. John 16:20 *Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.* These will rejoice over the resurrection of Jesus Christ as we do.
  - b. Rom. 5:11 *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*
- J. The End of Our Faith, 9
  1. The word “end” is “telos,” which means the termination of our faith, or the result of our faith, or the ultimate reward of our faith in Christ.
  2. Our faith has a purpose here on earth, but it has an “end” in heaven.

3. In Heaven we will not need faith or hope, only love.
4. 1 Cor 13:13 *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*
5. The end of hope is found in Romans 8:24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*
6. The end of faith is sight: 2 Cor 5:7 (*For we walk by faith, not by sight:*)
  - a. Matt 5:8 *Blessed are the pure in heart: for they shall see God.*
  - b. 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
  - c. Rev. 22:3-4 *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads.*

K. Old Sins, 9

1. This book's being written to saved people indicates that this verse is not speaking about losing one's salvation. (John 3:16, 38; Rom. 10:1; etc.).
2. Being purged means being justified (Heb. 9:22, etc.)
3. The "old sins" spoken of here are the sins that we enjoyed, promoted, and taught to others when we were yet in our sins, dead to the grace and benefits of God through Jesus Christ.
4. When we turn back to these, which is our tendency having still our old man, we have forgotten, or we forget, that we were purged from these sins that we once enjoyed.
5. Every believer should continually remind himself of God's grace and of his own unworthiness to have salvation as his own through God's mercy and grace.
6. See 2 Peter 1:12, 13, 15; 3:1; Jude 1:5, etc.). We should always be in remembrance of these things.

III. SUFFERING AND SCRIPTURE, 1 Peter 1:10-25

A. The Prophets' Enquiry, 10-12

1. 1 Peter 1:9 *Receiving the end of your faith, even the salvation of your souls.*
2. The prophets enquired, 10
  - a. The word "enquire" means to investigate (EKZETEO). They not only wrote down what God told them to write, but they also studied (investigated) the meaning of their words. The root word also has the meaning "to crave or demand back, require."
3. The prophets searched diligently, 10
  - a. The Greek word literally means "to search out" (EXEREUNAO).
  - b. In other words, the prophets took special care to look at every word and, no doubt, its meaning in context so that they could know the very meaning of the words.
  - c. Understanding, then, the meaning, they prophesied the grace that should come to us, which points to the very acts of Jesus' incarnation, his suffering, his death, and his resurrection, which the prophets predicted with great clarity and minuteness.

4. The Prophets Searched, 11
  - a. They searched (EREUNAO) the time that these prophecies would occur.
  - b. And they found out from searching the scriptures that “this grace,” which is the Gospel of Jesus Christ, was in their day being testified “beforehand” the sufferings of Christ and the glory that should follow; that is, his death, burial and resurrection. This was given to them by the Spirit of Christ.
5. The revelation given, 12
  - a. It was revealed unto them by the Spirit of Christ that these prophecies were not to be fulfilled in their day: “not unto themselves,” but to US. The US here are the people who lived during the fulfillment of these prophecies, which was the time of the New Testament history, and to US who are living since these things have been completed.
  - b. These old prophets ministered the things (Gospel particulars) that are now reported (announced, made known) to us by the preachers of the Gospel.
  - c. And this is done through the Holy Ghost sent down from heaven, alluding to the baptism of the Holy Spirit on the day of Pentecost, the accrediting and empowering of the church of the Lord Jesus for the purpose of preaching the Gospel of Jesus Christ and to teach all things that he has commanded us (Matt. 28:18-20).
  - d. Now the angels desire to look (PARAKUPTO) into. This word for “look” means to stoop down in order to preview or to get a closer look.
- B. The Believers’ Obedience, 13-17
  1. Be sober – be temperate in your mind
  2. Be hopeful - hope to the end (teleios), the end of this life, of this world, and the arrival of a new world, a new grace at the revelation of Jesus Christ.
  3. 1 John 2:28 *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*
  4. As obedient children – We are to obey our heavenly Father even as we are to obey our earthly father.
  5. Not fashioning after the former lusts (when you were lost), 14
  6. When we were in ignorance.
  7. Be holy in all our habits (conversation) – even as God (who called us) is holy, 15-16
  8. Pass your time in fear (17).
- C. The True Redemption, 18-23
  1. Redeemed, not by corruptible things, but by incorruptible (blood of Christ), a lamb without spot, 18-19
  2. Christ was foreordained before the foundation of the world (20) and manifest in these last times for us, 20
  3. As a result, it is by him (Christ) that we believe in God, who raised Christ from the dead and gave him glory that our faith might be in God, 21
  4. We have purified our souls by obeying the truth (about God’s grace and his Son) through the Spirit, 22
  5. This obedience is unto the unfeigned love (love that is pure) of the brethren, so that

- we love one another with a pure heart fervently (earnestly, intensely), 22
6. Being born again (born from above) of the incorruptible word of God (the truth of the scriptures) which lives and abides forever, 23
- D. The Enduring Word, 25
1. Flesh is like grass.
  2. The glory of man is like the flower of grass
  3. This all fades away, 23
  4. But the word of the Lord endureth forever
  5. And this is the word which by the gospel is preached unto you, 25
    - a. God's mercy endures forever – Psalm 107:1 and many others.
    - b. God's praise endures forever – Psalm 110:10
    - c. God's righteousness endures forever – Psalm 112:3
    - d. God's truth endures forever – Psalm 117:2
    - e. God's judgments endure forever – Psalm 119:160
    - f. God's name endures forever – Psalm 135:13
    - g. And God's word endures forever – Our text.

#### IV. SUFFERING AND CHRIST, Chapters 2-4

##### A. Produces Separation, Chapter 2

1. Verse 1 – Putting aside the negative things
2. Verse 2 – Putting on the positive
  - a. “sincere milk of the word” – This means to be simple in mind, believing what God says in his book, listening to the established message of God and depending upon his Rock, which he will speak of later in this chapter.
  - b. The word “desire” in verse 2 is the strongest Greek word for *desire* that the language offers. The word is EPI-POTHEO and goes so far as to mean “lust after.” Remember our *epi-gnosis* in the book of Colossians? This is the same *epi* which adds a dimension to the depths of strength to a word. So here we have a “great desire.” This is an addiction, a lust for the word of God.
3. Verse 6 – Isaiah 28:16
  - a. Isa 28:16 *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*
    - (1) Jesus is the foundation stone – See 1 Cor 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock PETRA was Christ.*
    - (2) The word here in verse 6 is Greek LITHOS, translated “stone” most of the time. Isaiah says it is a “tried stone” and a “precious corner” and a “sure foundation.”
    - (3) We are to grow by this milk of the word, because later we will be using the meat of the word
      - (a) 1 Cor 3:2 *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*

- (b) Heb 5:12-13 *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.*
4. Verse 3 – Before one can love and understand the word of God, he must taste that God is gracious (good, fit, proper, sufficient).
  5. Verse 4
    - a. “To whom coming” refers to our coming to Christ, not at the time we first believed on him, which was a once coming, but refers to our often coming to him throughout our Christian lives to taste of him that he is gracious and to read and study his word that we might grow thereby.
    - b. We come to him often as unto a living stone (LITHOS), a stone that is disallowed of men through their constant rejection of him, their not allowing him to rule over them, their accusing him falsely, their abusing him in many ways, and then their killing him as a criminal, heretic, and blasphemer.
    - c. “Chosen of God and precious” – Chosen means elected by God to his our Savior and Lord. Precious means “in high esteem, costly” as when the trial of our faith is precious: 1 Peter 1:7 *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*
  6. Verse 5
    - a. Living Stone – As coming to him, we also are living stones, for we have received life from him.
      - (1) Eph 2:1 *And you hath he quickened, who were dead in trespasses and sins;*
    - b. A Spiritual House
      - (1) This spiritual house is the “household of faith” referred to in Gal. 6:10 *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*
      - (2) This is not the local church. This is not a church epistle as such, so he is not speaking directly to local churches but to believers scattered.
      - (3) Eph. 1:3 speaks of “spiritual blessings”
      - (4) Eph. 5:19 speaks of “spiritual songs” (Also Col. 3:16)
      - (5) Eph. 6:12 speaks of “spiritual wickedness in high places”
      - (6) Col. 1:9 speaks of “spiritual understanding”
      - (7) And in our verse here at 1 Pet. 2:5 we read of “spiritual sacrifices.”
    - c. A Holy Priesthood
      - (1) Rev 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
      - (2) Rev 5:10 *And hast made us unto our God kings and priests: and we shall reign on the earth.*
      - (3) Rev 20:6 *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of*

*Christ, and shall reign with him a thousand years.*

- (a) Only those who are priests of God are in the first resurrection.
- (b) The first resurrection is not when Jesus arose from the dead. That is the first fruits of the resurrection.
- (c) The first resurrection is not when you were born again by grace.
- (d) The first resurrection is the rapture of the saints of God out of the earth to be with him forever, and all priests of God will be in that first resurrection.

(4) So we believe in the priesthood of every believer.

(5) When Paul said in 1 Thess 5:25 *Brethren, pray for us*, he refers to intercession; and that is the job of a priest.

(6) When James says in James 5:16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much*, he is speaking of intercession; and that is the job of a priest.

d. Spiritual Sacrifices

(1) Spiritual sacrifices are opposed to the literal, carnal, animal sacrifices that were given in the Old Testament period.

(2) When Jesus died, all animal sacrifices became empty, invalid, and vain.

(3) His death and sacrifice was sufficient to pay for the salvation of all of his chosen people, so no more animal sacrifices were needed to picture the coming of his once-for-all sacrifice.

(4) Then we read in Heb 13:15 *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

(5) Spiritual sacrifices are praise sacrifices and the use of spiritual gifts, of which Paul speaks in 1 Cor 12:1 *Now concerning spiritual gifts, brethren, I would not have you ignorant.*

(6) These spiritual sacrifices must be acceptable to God by Jesus Christ, vs 5.

7. Verse 6 – Eph. 2:20

a. Eph 2:20 *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

b. In Isaiah 28:16 the verse ends with “he that believeth shall not make haste.”

(a) That is, he will not haste to another god, an idol, or some other personal god due to his impatience on waiting for the true God to complete the prophecy or to fulfill his word.

(b) Verse 6 here says “he that believeth on him shall not be confounded.”

(c) Rom. 9:33 says, *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

(d) The Greek word in 1 Peter 2:6 and Rom. 9:33 are both the same. One is translated “confounded,” and the other is translated “ashamed.”

(e) There is no shame in trusting in Christ. We should not be ashamed that he is our Lord; we should not be ashamed that he died for our sins; we should not be ashamed that our whole future depends upon this Rock, this Stone,

this Foundation, this Corner; and we should not be ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth (Rom. 1:16).

8. Verse 7 – Psalm 118:22
  - a. Psalm 118:22 *The stone which the builders refused is become the head stone of the corner. 23 This is the LORD'S doing; it is marvellous in our eyes.*
  - b. Matt 21:42 *Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*
  - c. Acts 4:11 *This is the stone which was set at nought of you builders, which is become the head of the corner.*
9. Verse 8
  - a. Christ, the Stone, is precious to every believer.
  - b. But to the disobedient he is disallowed and yet he is the head cornerstone.
  - c. He is to them a “stone of stumbling,” a stone to trip over, to meet face to face, for they stumble at the word because of their disobedience.
  - d. Their disobedience has appointed them to “stumble at the word.” They cannot understand the word, because they are carnally minded.
  - e. Isa 8:14 *And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.*
10. Verse 9 – Isaiah 43:20
  - a. Isa 43:20 *The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.*
  - b. Exod 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*
  - c. Rev 1:6 *And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
11. Verse 10
  - a. Hosea 1:6-9 *And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. 7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. 8 Now when she had weaned Loruhamah, she conceived, and bare a son. 9 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.*
  - b. Hosea 2:23 *And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*
12. Verse 11

- a. Ro 7:23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*
  - b. 1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
  - c. In order to serve the Lord properly and to send him spiritual sacrifices, we must, then, turn from the world (repentance) and live for Christ, denying the lusts of the flesh. Verse 11 says, “abstain from fleshly lusts, which war against the soul.”
  - d. It is not a matter of how much faith you have so that you can overcome every imaginable lust in the flesh while handling them; it is a matter of turning away from those lusts and concentrating on Christ and his work for you in the world.
  - e. James 4:7 *Submit yourselves therefore to God. Resist (to set one’s self against, to withstand, resist, oppose) the devil, and he will flee from you.*
13. Verse 12
- a. Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
14. Submitting in Society
- a. To government ordinances, 13-15
    - (1) Read Romans 13:1-6
    - (2) Acts 5:28-29 *Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.*
  - b. To suffering for Christ, 16-25
    - (1) As free (vs 16) – John 8:32 *And ye shall know the truth, and the truth shall make you free.*
    - (2) Recap of our duties – 1 Peter 2:17 *Honour all men. Love the brotherhood. Fear God. Honour the king.*
    - (3) Enduring grief – (18-24)
      - (a) As servants, being subject to our masters, 18
      - (b) It is thankworthy to suffer wrongfully, 19
      - (c) We are to walk in Christ’s steps, 20-24
    - (4) Our own identity with Christ, 25
      - (a) We were sheep going astray
        - i) Isaiah 53:6 *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
        - ii) Jer. 50:6 *My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.*
      - (b) We have now returned to our Shepherd and Bishop of our souls.
        - i) He is our Shepherd
          - a) Psalm 23:1 *A Psalm of David. The LORD is my shepherd; I shall*

*not want.*

- b) Isa 40:11 *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*
- ii) He is our Bishop
  - a) He is our overseer
  - b) Eph 1:22 *And hath put all things under his feet, and gave him to be the head over all things to the church,*
  - c) We are, then, under his care – 1 Peter 5:7 *Casting all your care upon him; for he careth for you.*

#### **Begin 4-1-2012**

- 15. In Freedom, 16-17
  - a. He is not speaking of being free from sin – Rom. 6:22 *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*
  - b. He is speaking of being free from slavery – Acts 22:28 *And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.*
  - c. Verses 16-17 – Not using your freedom for a cloak of maliciousness
    - (1) Malicious in the common sinful life – Rom. 1:29 *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*
    - (2) Malicious in the churches – 3 John 1:10 *Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.*
    - (3) Using freedom for an excuse to live a sinful life, such as saying that, because you are saved by grace, you can do anything you like, since you are saved forever. To this Paul says, “God forbid.” Rom. 6:1-2 *What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*
    - (4) We are to submit, rather, to every ordinance of man as the servants of God verse 16 tells us.
    - (5) Verse 17 tells us four things that we are to do to use our liberty in the right way: (1) honor all men, (2) love the brotherhood, (3) fear God, and (4) honor the king.
- 16. In Servitude, Verse 18
  - a. Even those who are servants and have earthly masters should suffer for the Lord and be in subjection to their masters whether they are good and gentle or froward (perverse).
  - b. In these things we will be separated from the world
- 17. In Righteous Suffering, Verses 19-20
  - a. For conscience sake toward God we are to . . .

- (1) Endure grief
  - (a) Matt 23:4 *For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*
  - (b) Acts 25:7 *And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.*
  - (c) These are the griefs that we must endure.
- (2) Suffer Wrongfully, 19
  - (a) We are not to suffer "rightfully," meaning that we have done something that demands that we suffer for breaking the ordinances of man; but we are to suffer wrongfully, meaning there is no earthly or man-made reason for us to suffer except for the fact that we believe and trust Christ and serve him as our only Savior.
- (3) Suffer as we do well, 20
  - (a) When we suffer as we do well (that which God would have us to), then we are to take it patiently.
  - (b) This is acceptable with God
    - i) Acts 10:35 *But in every nation he that feareth him, and worketh righteousness, is accepted with him.*
    - ii) 2 Cor 5:9 *Wherefore we labour, that, whether present or absent, we may be accepted of him.*
    - iii) Now we are not accepted by God for suffering but for our submission and labor for him.
- 18. Christ Our Suffering Example, 2:21-24
  - a. We are called to suffer, 21
    - (1) Phil 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
  - b. We are to follow his steps, 21-
    - (1) In being sinless, 22
      - (a) 2 Cor 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.*
      - (b) 1 Peter 2:22 *Who did no sin, neither was guile found in his mouth:*
      - (c) 1 John 3:5 *And ye know that he was manifested to take away our sins; and in him is no sin.*
      - (d) Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*
      - (e) Though we can never attain this, we need to have this as our sublime goal in life in order to follow his steps.
    - (2) In having no guile (deceit) in our mouths, 22
      - (a) 1 Peter 3:10 *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*
      - (b) Rev 14:5 *And in their mouth was found no guile: for they are without fault*

*before the throne of God.*

- (3) In not reviling again against those who persecute us, 23
  - (a) Matt 5:11 *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*
  - (b) 1 Cor 4:12 *And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:*
- (4) In not threatening, 23
  - (a) Acts 4:29 *And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*
  - (b) Eph 6:9 *And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.*
- (5) In committing ourselves to Jesus, who judges righteously, 23
  - (a) 2 Thess. 1:4 *So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*

c. Christ is our perfect example, 24

- (1) His own self, not passing the work on to another but submitting to do his own work.
- (2) Christ Jesus took on himself willingly our sins and bare our sins (carried our sins) in his own body on the tree.
- (3) By his stripes, those stripes of suffering on the tree (the cross), he healed us from our sinful condition, took our sins away, and now we can live unto righteousness by him.

19. We His Suffering Sheep, 25

a. Straying Sheep

- (1) We were his sheep (never have been goats), and we as sheep were going astray as Isaiah said in Isaiah 53:6 *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
- (2) Matt 18:12 *How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?*

b. Returning Sheep

- (1) Returning to the Shepherd of our souls.
  - (a) Psalm 23:1 *A Psalm of David. The LORD is my shepherd; I shall not want.*
  - (b) Isa 40:11 *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*
  - (c) A shepherd is a caretaker, a tender protector and watchful guardian.

- (2) Returning to the Bishop of our souls.
  - (a) A Bishop is an overseer.
  - (b) We have returned to our overseer. Remember he is our overseer.  
Sometimes we like to take charge of our lives when we should rather be trusting Christ as our overseer for all the planning in our lives.
  - (c) Decisions should never be made without his oversight.
  - (d) Budgets should never be planned without his oversight.
  - (e) Contracts should never be signed without his oversight.
- c. As he suffered, we must suffer. He suffered and had victory. When we suffer for him, we will also have victory.
  - (1) 2 Cor 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

**End 3-1-2012**

**B. Produces Christian Conduct, Chapter 3**

- 1. Conduct of Wives and Husbands, 1 Peter 3:1-7
  - a. Wives, be in subjection to your own husbands.
    - (1) To your own husbands, not to someone else's husband
  - b. How should a man consider women in the church?
    - (1) 1 Tim. 5:2 *The elder women as mothers; the younger as sisters, with all purity.*
  - c. Fornication is an intimate relationship outside of marriage (usually before marriage).
    - (1) But it is also illicit relationships outside of marriage for married people.
    - (2) Read Prov. 7:6-23
  - d. "Won by the conversation of the wives." (3:1-2)
    - (1) This does not mean that a man can see the good works of his wife and be saved by mimicking her actions.
    - (2) This means that, because of the purity of life in the wife, the man may become interested in what makes his wife so pure and wonderful.
    - (3) Then she will have the opportunity to give the gospel to her husband, and he can be "won," won to a hearing of the gospel.
  - e. The woman's adorning, (3:3-4)
    - (1) Every woman wants to impress her husband, and it should be that way. She should always look nice rather than being sloppy and reckless.
    - (2) However, the main adorning, rather than being the adorning of a physical allurements, should be the adorning of the hidden "man" of the heart.
      - (a) There is an outward man and an inward man

- (b) Eph 3:16 *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;*
- (c) 2 Cor. 4:16 *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*
- f. The woman's submission, (3:5-6)
  - (1) The woman should be in submission to the man's leadership in the home, for the man is the head of the woman according to God's order of things.
    - (a) 1 Cor 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*
    - (b) 1 Cor 11:7 *For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*
- g. The husband's honor to his wife, (3:7)
  - (1) Dwell with the wife according to the knowledge that God has instructed the husband.
    - (a) Eph 5:25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it; See also Col. 3:19.*
  - (2) Give honor to the wife.
  - (3) Remember that she is the weaker vessel, not spiritually, but most of the time physically.
  - (4) Remember that the two of you are heirs "together" (on the same level) of the grace of life.
  - (5) This so that the prayers of both husband and wife will not be hindered.
- 2. Conduct of Individuals One Toward Another (3:8-13)
  - a. Have one mind
    - (1) Phil. 2:5 *Let this mind be in you, which was also in Christ Jesus:*
  - b. Have compassion
    - (1) Jude 1:22 *And of some have compassion, making a difference:*
  - c. Love as brethren
    - (1) 1 John 3:14 *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*
  - d. Be pitiful, which means to have pity on others.
    - (1) James 5:11 *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*
    - (2) Matt 18:33 *Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?*
  - e. Be courteous
    - (1) This is the only place in the Bible that the word courteous (in English) is used.
    - (2) This word in the Greek is PHILOPHRON and means to be friendly.
  - f. Not evil for evil, but blessing (9)
    - (1) We are not to have "paybacks," as the children say.
    - (2) Now, this verse does not say blessing for blessing. It just says blessing. We

- are to bless others whether they bless us or not. Notice the beatitudes.
- (a) Blessed are the poor in spirit
  - (b) Blessed are they that mourn
  - (c) Blessed are the meek
  - (d) Blessed are they who hunger and thirst after righteousness
  - (e) Blessed are the merciful
  - (f) Blessed are the pure in heart
  - (g) Blessed are the peacemakers
  - (h) Matt 5:10 then says, *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*
- (3) We were called to this verse nine says.
- g. Refrain the tongue (10)
- (1) From evil
    - (a) Eph 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*
    - (b) Jas 1:26 *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*
  - (2) From guile
    - (a) Guile is deceit
    - (b) 1 Peter 2:1 *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*
- h. Eschew evil (11)
- (1) The word “eschew” means to go away from
- i. Do good (11)
- (1) Matt 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*
  - (2) Heb 13:16 *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*
- j. Seek and ensue (go after) peace (11)
- (1) 1 Tim. 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*
- k. The reason for our conduct (12-13)
- (1) The eyes of the Lord are over the righteous
  - (2) His ears are open to their prayer
  - (3) But his face is against them that do evil
  - (4) Who will harm you if you follow that which is good? Not God!
3. Conduct In Our Duties (3:14-22)
- a. We should have no fears nor be troubled in our duties, 14
    - (1) Daniel 10:19 *And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was*

- strengthened, and said, Let my lord speak; for thou hast strengthened me.*
- b. We should sanctify, or set apart, the Lord God in our hearts, 15
    - (1) God sanctifies us – John 17:17 *Sanctify them through thy truth: thy word is truth.*
    - (2) We are to sanctify ourselves – Lev 20:7 *Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*
    - (3) We are to be ready to give an answer (an apology) to everyone for the hope that lies within us.
  - c. We should have a good conscience, 16-17
    - (1) A good conscience even though people may make false accusations against us.
    - (2) A good conscience in suffering, for it is for well doing and not evil doing.
      - (a) See Acts 24:17-21 where Paul gives a defense of the resurrection.
  - d. Christ suffered with a good conscience, the just for the unjust, 18
    - (1) He suffered once for all. He will never suffer again, because he finished the transaction once for all.
    - (2) His suffering was a substitution, not for sins that he had committed; so shall we suffer for things we have not done, not for things we have done wrong.
    - (3) Jesus suffered that he might bring us to God, which was his intercessory work.
    - (4) He was put to death in the flesh, not in the Spirit. His flesh died; his Spirit did not.
    - (5) He was, then quickened (or made alive) by the Spirit of God. He retained his life even though his flesh was in the grave.
  - e. Christ preached his Gospel to the “spirits in prison.”
    - (1) The Papists say he went to “Limbus Patrum in his human spirit which they suppose is meant by the prison here, and delivered the souls of the Old Testament saints and patriarchs from thence, and carried them with him to heaven.” - John Gill
    - (2) Jesus, in the Spirit, was speaking to unrighteous spirits, not believers.
    - (3) Some say this refers to the preaching of the Gospel to the Gentiles, Eph. 2:17; but these were not in the days of Noah.
    - (4) Christ, in the Spirit, which was in Noah, preached to the lost men and women of his day of the Gospel, just as to Abraham the Gospel was preached (Gal. 3:8). But these were lost men who never repented and who lost their lives and their souls in the flood, being now in the prison of Hell (see Gill). So, Christ preached in the Spirit to the spirits who are now in Hell because of their unbelief. Therefore, we see the pre-incarnation existence of Jesus, and his longsuffering manifested, waiting for a period of up to 120 years, yet with only eight souls being saved.
    - (5) Now, just as Christ was patient upon the lost souls of Noah’s day, so he will be longsuffering and patient with us, his dear people. This should encourage and strengthen us as we suffer for his cause.
    - (6) Those in the ark went into the strait gate and walked the narrow way (Matt. 7:14), and they saw the patience of the Lord and witnessed his vengeance upon

those who will not believe.

- (7) They realized that there are many who find the wide gate and walk the broad way and few who find the strait gate and walk the narrow way. Living the Christian life has its suffering, but we must remember the “patience of Job” (James 5:11).

f. The Like Figure, 21-22

- (1) How was the Ark a symbol of baptism?

- (a) It was a type of Christ, who is our salvation
- (b) Baptism was the antitype of the ark, since baptism symbolizes Christ and his work of death, burial, and resurrection.
- (c) The ark was God’s ordinance and not man’s ordinance - so baptism
- (d) The ark was a scorn of man - so baptism
- (e) Noah and his family were in a sense “buried” in the ark, so baptism is a burial.
- (f) Immersion pictured by water coming from below and above.
- (g) Only adults were in the ark - so baptism
- (h) The ark and the water did not actually save Noah and his house. It was Christ who saved them. The ark saved them physically and figuratively by God’s help but not spiritually. So baptism saves no one spiritually, but it saves them figuratively, showing forth the Savior as Lord, the author and finisher of our faith (Heb. 12:2).
- (i) Both the ark and baptism show forth the resurrection of Jesus Christ: there is life after death, a new creation, etc.
- (j) All of this demands conduct in our duties for Christ.
  - i) Noah found grace in the eyes of the Lord (Gen. 6:8); so have we.
  - ii) Noah believed God and did as He asked; he built an ark (Gen. 6:14); Gen, 7:5 *And Noah did according unto all that the LORD commanded him.* Every believer should obey the Lord.
  - iii) Noah had patience, and we should have patience.
  - iv) Noah preached, and we should preach (ambassadors for Christ) - 2 Cor. 5:20.
  - v) Noah was secure, and we are secure

g. Our forerunner

- (1) Heb 6:20 *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*
- (2) Jesus is gone into Heaven and is on the right hand of God where he deserves to be by his own righteousness and holiness.
- (3) Eph 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.*)
- (4) He is our mediator, our High Priest forever. Though we may suffer in this life, we must have patience, for our High Priest, our forerunner, has gone into heaven to help us, encourage us, acknowledge us to his Father, and to render his perfect justice to believers as well as to unbelievers. He is a just God and

will bless his sheep, but those who are not his sheep will receive the vengeance of God, or his wrath.

(5) He can do this, because all authorities and powers are made subject to him.

C. Suffering And Christ – Produces Obedience, Chapter 4

1. General Obedience, 4:1-6

a. Christ has suffered in the flesh, 1

(1) Luke 24:26 *Ought not Christ to have suffered these things, and to enter into his glory?*

(2) 1 Peter 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

(3) We have already established in this book that Jesus Christ suffered for the sins of his people, but how this suffering connects with our obedience is the question in these verses.

b. Arm yourselves likewise with the same mind, 1

(1) The word “mind” here is Greek ENNOIA and means to be in thought or to understand.

(2) We are, therefore, to, first, understand and keep in mind that Christ has died for us, the just for the unjust, then to “weapon” ourselves with the same mind as Christ, as the word “arm” in this verse has the root meaning of “weapon;” in other words, to be armed or weaponed or ready to serve in the Lord’s army.

(3) Phil. 2:5 says, *Let this mind be in you, which was also in Christ Jesus:*

c. For he that hath suffered in the flesh hath ceased from sin, 1

(1) It is important, then, that we have the mind of Christ and to be reminded that Christ died in our place, suffered for us, the just for the unjust to bring us to God (1 Peter 3:18), and that Jesus Christ ceased from his curse of sin that he bore upon the tree for us (1 Peter 2:24), and by which we can have the same mind or thought that we, too, have ceased from the punishment and dominion of sin, as Rom. 6:14 says, *For sin shall not have dominion over you: for ye are not under the law, but under grace.* We suffered in the flesh through Christ, who died in our place, so we have ceased from sin to serve the Lord.

(2) This could also speak of the martyrs, who have suffered for the Lord even unto death, and they have ceased from their sins.

d. Living to the will of God, 2

(1) Now that we have ceased from the penalty and power of sin, we do not need any longer to live in the flesh, in the lusts of men, as we did when we lived in darkness, before we came into the light.

(2) Now we can live in the will of God, since his Spirit abides with us and leads us, secures us, and gives us hope.

(3) Heb 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

e. Living in the past, 3

(1) Before our regeneration, conversion, and justification, we walked in the will of the Gentiles (the world), and not by the grace and faith of God.

- (2) John Gill divides these sins in which we were engaging into these categories:
  - (a) (1) unchastity, which includes lasciviousness and lusts
  - (b) (2) intemperance, which includes excess of wine, revellings, banquetings.
  - (c) (3) idolatry, which includes abominable idolatries.
- (3) This implies that these things, which are the will of the world, then, are to be stopped after conversion.
  - (a) Today so many want to be saved and continue in the things of the world.
  - (b) Rom. 6 :1-2 *What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*
- f. We are strange people, 4
  - (1) The world thinks it strange that we do not continue to walk after their lustful ways. They wonder about us and think we are a little wacky.
  - (2) They think that the ways of the world are the only ways and that no one should follow after anything but their ungodly excess of riot.
  - (3) Everything today seems to be loud. No one likes soft music anymore. If you listen to “elevator music,” you are considered old-fashioned and out of touch.
  - (4) Even so-called Christian music today has a jungle beat to it and sometimes has the sound of hienas screaming as if they are angry about something or hungry for something that they cannot get.
  - (5) The world even goes so far as to speak evil of us, as though we are doing something very dangerous to society.
    - (a) We are called out of touch
    - (b) We are called spiritualists
    - (c) We are called fuddy-duddies (whatever that means)
    - (d) We are called heretics
    - (e) We are called infidels
    - (f) We are called hopeless dreamers
    - (g) One of the world’s songs says, “A new day in the morning takes too long.”
- g. But they will give an account, 5
  - (1) They will give an account to him that is ready to judge
  - (2) He will judge both the quick (living) and the dead.
  - (3) Ro 2:6 *Who will render to every man according to his deeds:*
  - (4) Rom. 14:12 *So then every one of us shall give account of himself to God.*
    - (a) They will answer for the blasphemies
    - (b) They will answer for their idolatry, for their riotings, for their uncleanness, for their evil thoughts, for their every action.
- h. The gospel preached unto them that are dead, 6
  - (1) Here Peter speaks of the martyrs, those who have died for their faith.
  - (2) These are our examples, lest we should come short of living a holy life before God to the extent that we may also give our lives for his cause.
  - (3) They were judged in the flesh by men who opposed and hated God, who rage against God and imagine a vain thing, who set themselves against God and his

- anointed (Psalm 2), about whom God will laugh and have them in derision.
- (4) We who serve our Lord will suffer to one extent or another for what we believe. The world will blaspheme our purpose and our Lord and us. They will try to destroy our work and our lives.
  - (5) The gospel was preached unto our faithful martyrs so that they could live above the world and live according to God in the spirit, their spirits being born again by his grace through the gospel message.
  - (6) The gospel was preached to they who gave their lives for the witness of the Savior, and the gospel is being preached to you today, the death, burial, and resurrection of Jesus Christ.
  - (7) With this gospel you, too, may be brought from death to live in your spirit, and you may live above the world according to God in the spirit. There is no joy like serving our God.
2. Specific Obedience, 4:7-19
- a. The end of all things is near, 7
    - (1) This means death – each of us will die soon. We are not on the earth for very long. We are like a story told, a vapor, a blooming flower.
    - (2) This means the Jewish ceremonies which pictured the coming of the Messiah.
    - (3) This means the false religions of the world.
    - (4) This means the church of the Lord Jesus, since it is an earthly organization.
    - (5) This means the universe, as it will soon be ended; for matter is not eternal, as some of our scientists think. They will see in due time.
    - (6) This gives us a reason to serve the Lord. Now, here is what we should do.
  - b. Be sober, 7
    - (1) 1 Thess 5:6 *Therefore let us not sleep, as do others; but let us watch and be sober.*
    - (2) The aged men are to be sober: Titus 2:2 *That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.*
    - (3) The young women are to be sober. Titus 2:4 *That they may teach the young women to be sober, to love their husbands, to love their children,*
    - (4) The young men are to be sober. Tit 2:6 *Young men likewise exhort to be sober minded.*
    - (5) Preachers are to be sober. Titus 1:7-8 *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;*
  - c. Watch, 7
    - (1) Matt 24:42 *Watch therefore: for ye know not what hour your Lord doth come.*
    - (2) Matt 26:41 *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*
    - (3) Watch unto prayer – Col 4:2 *Continue in prayer, and watch in the same with thanksgiving;*
  - d. Have fervent charity, 8

- (1) 1 Cor. 8:1 *Knowledge puffeth up, but charity edifieth.*
- (2) 1 Co 13:1 *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*
- (3) 1 Cor 13:8 *Charity never faileth . . .*
- (4) 1 Cor 14:1 *Follow after charity . . .*
- (5) 1 Cor 16:14 *Let all your things be done with charity.*
- (6) 1 Tim. 1:5 *Now the end of the commandment is charity out of a pure heart . . .*
- (7) Charity covers a multitude of sins (our text)
- e. Use hospitality, 9
  - (1) Rom. 12:13 . . . *given to hospitality.*
  - (2) 1 Tim. 3:2 says that a bishop is to be *given to hospitality.*
  - (3) Tit 1:8 *Be . . . a lover of hospitality . . .*
  - (4) Our text 1 Peter 4:9 says, *Use hospitality one to another without grudging.*
- f. Minister, 10
  - (1) This word means “to serve.”
  - (2) This ministering seems to indicate the ministry of preaching and teaching the word of God. The gift is that which God gives to his ministers such as the requirements listed in 1 Tim. 3.
  - (3) The ministry is a gift, and we ordain ministers upon these gifts that God has given to him and their belief in the truth of God’s word.
  - (4) Of course, when the preacher ministers, the ministry of the saints is implied, for Paul tells his followers to follow him as he follows God.
    - (a) 1 Cor 11:1 *Be ye followers of me, even as I also am of Christ.*
  - (5) We are all to minister of the grace of God in our witness to others and even among ourselves.
  - (6) In doing this we become good stewards of the manifold grace of God.
    - (a) Here contrast manifold grace with manifold temptations in 1 Peter 1:6.
- g. Speak, 11
  - (1) If any man speak. This seems to imply the work of a pastor or bishop.
  - (2) Here he is to do two things:
    - (a) He must speak as of the oracles of God, God’s word. There is no other message to preach.
    - (b) If he minister, or serve in other capacities besides speaking, he must do it as of the ability that God has given him. He is not expected to do more than he can do.
    - (c) So, then, he is to know what to speak (oracles) and to know how to speak (ability), not further than his ability will take him, not puffed up, or to speak beyond his ability.
- 3. Attitude in our obedience, 4:12-19
  - a. Suffering should not be strange to us, 12
  - b. We should rejoice in Christ’s sufferings, not his bodily sufferings, but the sufferings that are left behind for us – Col 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for*

*his body's sake, which is the church:*

- c. We should be thankful for our sufferings, 13 – Acts 5:41 *And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.*
- d. Suffering should bring us happiness and joy, 14
  - (1) . . . for the spirit of glory and of God resteth upon you . . . 14
  - (2) Because the world speaks evil of Christ
  - (3) But on our part he is glorified.
- e. We are not to suffer as sinners, 15
  - (1) as a murderer
  - (2) as a thief
  - (3) as an evildoer
  - (4) as a busybody
- f. We ARE to suffer as a Christian, 16
  - (1) We are not to be ashamed
    - (a) We are not to be ashamed of Christ – Luke 9:26 *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*
    - (b) We are not to be ashamed of the Gospel of Christ – Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
    - (c) We are not to be ashamed of the testimony of the Lord – 2 Tim. 1:8 *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*
    - (d) We are not to be ashamed of someone else's chains – 2Ti 1:16 *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:*
  - (2) But we are to glorify God in behalf of our suffering.
    - (a) 1 Cor 6:20 *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*
    - (b) 1 Peter 2:12 *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
- g. Judgment begins at the house of God, 4:17
  - (1) By judgment he is not speaking of the judgment of sin in which Jesus took our sins upon himself and paid for our sins forever, but he is speaking of the sins of the saints – 1 Cor 11:32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
  - (2) The house of God may be referring to the Jewish temple upon which the judgment of God is coming upon his own chosen people for their neglect of its

true meaning, the temple which will be destroyed in 70 AD.

(a) The local churches are also called God's temple

i) 1 Cor 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

ii) 2 Cor 6:16 *And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

iii) Notice he says "ye," not "you." You is singular; ye is plural. This, then, refers to a group of people, a local church.

(3) This judgment of the saints is done within the local church. Notice 1 Cor 5:12 *For what have I to do to judge them also that are without? do not ye judge them that are within?*

h. What, then, will be the end of them that obey not the gospel of God.

(1) Rom. 10:16 *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*

(2) John 12:37-38 *But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

(3) Here is the end of them who do not obey the gospel – 2 Thess 1:8 *In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

4. The righteous are "scarcely saved," 18

a. The word scarcely is the Greek word MOLIS and means "through difficulty."

b. We certainly are saved through the difficulties of Jesus Christ. He suffered for our sins and was punished for them with the equivalent of hell in his soul as God poured out his wrath upon him.

c. We are also saved in our eventual inheritance and in our daily lives through great difficulty, since Christians are to suffer for Christ.

d. This implies that our suffering has with it a joy, even as Christ's sufferings made him see what was before him with joy – Heb 12:2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

5. Where shall the ungodly and sinner appear? 18

a. Not in the congregation of the righteous – Psalm 1:5 *Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

b. Not in heaven – Matt 18:3 *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

c. Not in God's rest – Heb 3:11 *So I swear in my wrath, They shall not enter into my rest.)*

d. But into everlasting punishment -- Matt 25:46 *And these shall go away into*

*everlasting punishment: but the righteous into life eternal.*

6. The final commitment, 19
  - a. First, we are to suffer according to the will of God.
  - b. As we suffer in this short life, we are to commit. This word “commit” is the Greek word PARATITHEMI, and it literally means “to set beside.” The connotation is “to entrust, commit to one’s charge.”
  - c. We are to commit the keeping of our souls to him (God).
  - d. This is to be done “in well done,” not in evil doing.
    - (1) This means that we cannot commit the keeping of our souls unto God if we are living the life of an evildoer. We cannot be sure that God is keeping us if we are denying him in our attitude and our works.
    - (2) Paul said in Rom. 2:7 *To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*
    - (3) He also said in Gal. 6:9 *And let us not be weary in well doing: for in due season we shall reap, if we faint not.* (See also 2 Thess. 3:13).
    - (4) Now Peter has already said in 1 Peter 3:17 *For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*
  - e. We can commit ourselves unto his keeping, because he is a “faithful Creator.”
    - (1) If he can create us, he can keep us.
    - (2) Here we are speaking of the soul. He keeps our bodies daily as he sustains us through his Providence.
    - (3) He is the creator of each one of us individually. He keeps us through this life until our time to die; then we must all face judgment.
    - (4) But he also created our souls anew when he saved us from our sins and gave us a new life.
    - (5) If he can create our souls anew, he can also keep them from falling (Jude 1:24).
    - (6) He is our faithful Creator, so we depend upon him, not ourselves.
    - (7) That is how the ancient martyrs were able to give their lives willfully and joyfully. Can we do the same?

## V. SUFFERING AND THE SECOND COMING

### A. Produces Hope For The Serving Elders, 5:1-4

1. Peter in these first four verses speaks directly to the elders of local churches as well as to himself, “who am also an elder,” he says.
2. Only one command is given to the elders, and that is “Feed the flock of God.”
3. In other words, feed the believers; be sure that they receive growing instructions from the word of God.
4. He challenges them with the idea that they are not only elders (PRESBYTEROS), not just older people, but men who are in the office of Elder, or leader.
5. They are not only elders, but they are overseers (EPISKOPOS), taking the oversight of the flock of God, which here, no doubt, speaks of the local church.
6. They are not to be elders or take the oversight by constraint. By constraint can mean

- at least two things:
- a. That is, not by one's own constraint, forcing the people to certain doctrinal positions and demanding them to do his will in all things. In other words, he must have his way.
  - b. Also, not by the constraint of others, being an elder because people force him to be, either by family, by other believers, by churches, or by necessity of livelihood, as he may not be able to do any other work.
7. But willingly. That is, willing to serve the Lord as an elder, not to get rich, but in order to do the Lord's will and serve in a holy capacity.
  8. Being examples to the flock, verse 3, not being lord over God's heritage. The believers belong to God, not the pastor.
  9. Now with these conditions set properly, there is a great reward, a great hope for the elders. When the Chief Shepherd comes, he will give them a "crown of glory that fadeth not away."
    - a. There is a Good Shepherd, John 10:11, 14
    - b. There is a Great Shepherd, Hebrews 13:20
    - c. There is a Chief Shepherd, 1 Peter 5:4
- B. Produces Patience In Believers, 5:5-11
1. There is only one command for the elders: "Feed the flock of God."
  2. There are three commands for all the believers.
    - a. Submit, verse 5
    - b. Humble yourselves, verse 6
    - c. Cast your care, verse 7
    - d. Be sober, 8
    - e. Resist the devil, 9
  3. Now let us look at each of these
    - a. Submit yourselves to unto the elder (not the elders), 5
      - (1) This means to submit unto them who are in age older than you are. Look to them for guidance and example. Respect them highly for their constancy in serving God and for teaching the younger believers about how they should serve the Lord, along with their witness of Jesus as they live in this world. Do not reject them or look down upon them, but honor them as your elders. They know much more than you may think.
      - (2) In our submission, we are to be clothed with humility. This is because of one eternal principle: "for God resisteth the proud, and giveth grace to the humble."
      - (3) Eph 5:21 *Submitting yourselves one to another in the fear of God.*
      - (4) Prov 3:34 *Surely he scorneth the scorers: but he giveth grace unto the lowly.*
    - b. Humble yourselves, 6
      - (1) Be humble as God directs you through your life. Humble yourselves before him, realizing that without him you can do nothing. Jesus said in John 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

- (2) James 4:10 *Humble yourselves in the sight of the Lord, and he shall lift you up.*
- (3) Matt. 6:3-4 *But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*
- (4) In verse 6 of our text Peter says “that he may exalt you in due time.”
- c. Casting your care upon him, 7
- (1) The Greek lexicon gives two meanings of this word “cast.” It means “to throw upon” or “to place upon.”
- (2) Sometimes we feel like throwing our care upon the Lord; other times we can simply “place” our cares upon him. This depends upon how mild or harsh the care might be.
- (3) But the simple truth is that we are to cast “all” our care upon him. He will take care of them all.
- (4) Mark 4:19 *And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.*
- (5) The purpose of Peter’s encouragement here is to be fruitful, to grow in the Lord. If the cares of this world overwhelm us, then we will not grow or be fruitful in the Lord.
- (6) Notice the word “casting” is not an imperative (a command) as translated in the NIV Bible. It is an infinitive, which links it to the word “humble” in verse six. Therefore, the meaning is that we are to be casting our care upon him as we humble ourselves.
- (7) Anxiety (care) is the opposite of humility. Therefore, when we are anxious, we are not humble; and, when we are humble, we are not anxious.
- (8) Now we do not cast our circumstances upon him; we cast our care (our worry, our anxiety) on him.

Said the robin to the sparrow,  
I should really like to know,  
Why these anxious human beings  
Rush about and worry so.

Said the sparrow to the robin,  
“Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me.”

[Scottish Song - Author Unknown]

- d. Be sober and vigilant, 8
- (1) One lexicon says that the meaning of the word “sober” is to be “calm and collected.” In other words, we are not to be anxious (careful). Phil. 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*
- (2) A Greek lexicon says that “vigilant” means “watchful, cautious, active.”
- (3) We need to be sober and vigilant (watchful), because we have an adversary.

- (a) He is the devil
- (b) He is as a roaring lion
- (c) He is walking about (always busy)
- (d) He is seeking whom he may devour (lit. “swallow up”)
- (4) The devil is faithful to his duties. He is sober in his duties. He is watchful in his duties. He is calm and collected in his duties. Therefore, we must also be the same in our duties lest he get an advantage.
  - (a) 2 Cor 2:11 *Lest Satan should get an advantage of us: for we are not ignorant of his devices.*
- (5) The devil is our adversary
  - (a) In other words, he is not for us
  - (b) So he is against us every step of the way
- e. Resist the devil, 9
  - (1) This word “resist” means to “stand against, to oppose.”
  - (2) Story about preacher who always preached negative sermons
    - (a) Next sermon (positive): I am positively against the devil; I am positively against sin; I am positively against Hell; I am positively against heresy.
  - (3) We are to always stand against or oppose the devil. We are positively against him.
  - (4) Jesus said in Luke 11:23 *He that is not with me is against me: and he that gathereth not with me scattereth.*
  - (5) Therefore, we must resist the devil in and with our faith.
  - (6) We can do this, because know that our brethren are and were in the same afflictions in the world.
- 4. This all takes patience, 10-11
  - a. Read verses 10-11
    - (1) After we have suffered a while (a little while)
    - (2) Heb 10:37 *For yet a little while, and he that shall come will come, and will not tarry.*
  - b. The book of Revelation mentions the word patience seven times.
    - (1) Rev 1:9 *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.*
    - (2) Rev 2:2 *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*
    - (3) Rev 2:3 *And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.*
    - (4) Rev 2:19 *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*
    - (5) Rev 3:10 *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

(6) Rev 13:10 *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

(7) Rev 14:12 *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

## VI. CONCLUSION, 5:12-14

### A. By Silvanus, a faithful brother, 12

1. This is the man we know as Silas of which we read much in the travels of Paul.
2. Silvanus was Peter's amanuensis, or his secretary, to take down the things that Paul told him to write.
3. This letter was probably delivered by Silvanus to the believers to whom it was written.

### B. Peter's true grace, 12

1. Peter admits that what he has written in a brief letter is the true grace of God. Nothing is left out of the meaning of grace in this short letter.
2. True grace, then, involves suffering. Grace is not given to save us from suffering, but it invites suffering from our enemies; and this is God's will for us.
3. This is the true grace of God.
4. This is the grace in which these believers stand.
  - a. 1 Cor. 15:1 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;*
  - b. Rom. 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

### C. The church at Babylon, 13

1. In Peter's farewell to his readers, he gives a salutation from the church at Babylon.
2. This is the very Babylon that is spoken of in Gen, 10:10 *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.*
3. This was the dwelling place of all kinds of evil doctrine and of heresies. This was the place where Israel was sent for captivity.
4. There was, then, a church there; and Peter is giving greetings from those believers to his readers of this short epistle or letter.

### D. Marcus, my son, 13

1. This Marcus could be Peter's own son, since we know that he had a wife.
2. This could be another Marcus of which we know nothing else except what is stated in this verse.
3. But it is likely that this is the evangelist John Mark, who was a friend of Peter, a son in the faith, a helper in the work, and also a friend of many believers around the world.

### E. The kiss

1. This epistle ends with a holy kiss.
2. Jesus was betrayed with a kiss – Luke 22:48 *But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?*
3. Rom 16:16 *Salute one another with an holy kiss. The churches of Christ salute you.*
4. 1 Cor 16:20 *All the brethren greet you. Greet ye one another with an holy kiss.*

5. 2 Cor 13:12 *Greet one another with an holy kiss.*
  6. 1 Thess 5:26 *Greet all the brethren with an holy kiss.*
  7. In our text it is a “kiss of charity.” Remember that charity is love in action.
- F. The peace
1. Now, with suffering expected, with rewards expected, with the Savior willing to take on our cares, and with charity among ourselves and our opposition to the devil, what else can we expect but peace: the peace of God, and peace with God.
  2. 1 Peter 3:11 says that we are to eschew evil and ensue peace.
  3. We are all in Jesus Christ. Amen.

**THE END**