

I Peter 3:8-5:14

Theme: Preparation for victory over suffering.

I. Introduction. V. 1:1-2

II. The Living Hope and what goes with it. V. 1:3-2:10

III. The Pilgrim Life and how to live it. V. 2:11-4:11

1. The declaration of it. V. 11a

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1) As citizens. V. 2:11b-17

2) As slaves. V. 2:18-20

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CHAPTER 3:

5) In the home. V. 1-7

a. As Christian wives. V. 1-6

b. As Christian husbands. V. 7

6) In our social contacts. V. 8-13

V. 8

1. "Finally" = Peter is bringing to a close the exhortations to submission.

2. "Ye" = in italics, thus supplied by the translators because this is being addressed to the elect to whom Peter wrote this epistle (I Peter 1:2); applies to all the saved.

3. "Be ye all of one mind" = be ye like minded; does not refer to minute details but refers to a unity on the major and important points of Christian doctrine and practice that should be maintained among members of the body of

Christ.

4. "Having compassion one of another" = one word in the Greek; means to be sympathetic; to enter into one another's feelings and showing a regard for each other's welfare; the word refers to the interchange of fellow-feeling in either joy or sorrow. (Rom. 12:15)

5. "Love as brethren" = one word in the Greek from which we get the word Philadelphia--church of brotherly love; it is that human affection and fondness for one another as brethren--applies not only to men but women as well.

6. "*Be pitiful*" = be compassionate and tender hearted; having a heart to feel sorrow and sympathy for the distressed; Jesus is our example. (Mat. 9:36)

7. "*Be courteous*" = friendly minded; kind.

V. 9

1. "Rendering" = giving back; repay; negated by "not."

2. "Evil" = wicked; that which is wrong; refers to deeds.

3. "For" = in exchange for.

4. "Railing" = slander; refers to words; Peter forbids revenge in words as well as deeds following our Lord's instruction. (Mat. 5:39)

5. "But" = reveals contrast.

6. "Contrariwise" = on the contrary.

7. "Blessing" = benefit in words and deeds; Peter is saying instead of giving back evil for evil give back a blessing. (Rom. 12:14, 17-21; Pro. 25:21-22; Mat. 5:43-44)

8. "Knowing" = to have absolute knowledge of a fact.

9. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

10. "Thereunto" = into this; for this very purpose.

11. "Called" = speaks of the divine call to partake of salvation--to partake of the blessings or benefits of redemption; expecting such a blessing yourself should cause you to be ready to scatter blessings on others and enable you to bear their reproaches. (Phil. 4:13)

12. "That ye should inherit a blessing" = to become partaker of benefits; the expectation of the blessing we are going to receive should fill our hearts with love and make us ready to forgive those who injury us.

V. 10

- 1 "He" = "him" = "his" = refers to any person, male or female.
2. "He that will love life" = he who desires to live so that he will not be weary of life-- that he may have a life really worth living; there is a love of life which leads to a lose of true life (John 12:25); Peter is teaching us to love life wisely, not with that selfish love which Christ condemns.
3. "See good days" = this refers to being in favor with the Lord; does not necessarily mean outward prosperity; days of suffering may be good days in the truest sense.
4. "Let him refrain his tongue from evil" = let him make to cease or restrain his tongue from speaking wicked things; means to avoid all slander, falsehood, profaneness, and from uttering erroneous and false opinions.
5. "His lips that they speak no guile" = "refrain" goes with this phrase as well; means not to speak any deceit nor say nothing that will lead others astray.

V. 11

1. "Him" = refers to any person whether male or female.
2. "Eschew" = to turn aside from; avoid; shun.
3. "Evil" = wicked; of a bad nature; wrong.
4. "Do good" = to practice what is upright, in any and every way; do so by endeavoring to promote the happiness of all.
5. "Seek" = to crave; desire; strive after.
6. "Peace" = "it" = tranquility of soul and spirit based on the consciousness of a right relation with God--"peace of God." (Phil. 4:6-7)
7. "Ensuite" = pursue; to press on; to seek after eagerly.

V. 12

1. "For" = because; introduces the reason a person should obey the commands given in verses 8-11.

2. "The eyes of the Lord *are* over the righteous" = the all seeing eye is upon (over) all the saved (the righteous) and He watches over us--describes continual guardianship and care.

3. "His ears *are open* unto their prayers" = the Greek construction pictures the Lord bending down into the very prayers of His children, earnestly listening to their petitions, and eager to answer them and come to the aid of those who pray.

4. "But" = reveals a contrast of the Lord's actions between the righteous and the wicked.

5. "Face" = presence.

6. "Against" = implies motion toward; signifies punishment is coming from a just judge.

7. "Them" = anybody who practices evil.

8. "Do" = to practice habitually.

9. "Evil" = wickedness; wrongness.

V. 13

1. "Who" = "he" = refers to any person including the devil.

2. "Harm" = to oppress; to afflict.

3. "You" = "ye" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.

4. "Followers" = imitators; the verb form of this word means to burn with zeal or to desire earnestly.

5. "Good" = upright; honorable.

6. Peter asked a question to the saints in view of the persecution and suffering through which the saints were going. Then he tells them that as a result of righteous lives and God's care, their blessedness will be such as to turn off all the malice of their persecutors and make their suffering to be a joy. (Rom. 5:3)

7. As pilgrims, in our social contact, may we follow Him and recognize He watches over us. He hears our prayers and will deliver us, if not now, He will some day. Example: The three Hebrew boys. (Dan. 3:16-17) Our God is able to even keep us from harm but if not let us still follow good. (Pro. 16:7)

7) In suffering. V. 14-4:11

V. 14

1. "But" = contrast with verse 13; Peter knew persecution was coming (II Tim. 3:12; Acts 14:22) but there would be no harm to the eternal life one in Christ has. (John 10:27-29; 5:24)
2. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.
3. "Suffer" = to undergo evils; to be afflicted.
4. "Righteousness' sake" = whatever is right and just in itself; refers to Christ Jesus who is righteousness (I Cor. 1:30); for the cause of Christ.
5. "Happy" = spiritually prosperous; supremely blessed; same word as "blessed" in the beatitudes; Peter basically quotes the eighth beatitude. (Mat. 5:10-12)
6. "Be not afraid of their terror" = means don't be frightened by anything that they can do to cause terror; he had just said no harm can come (verse 13); there are several verses that strengthen this phrase. (Isa. 8:12-13; Mat. 10:28; Isa. 51:12; 42:1-2; 41:13; Rev. 1:17-18)
7. "Troubled" = to strike one's spirit with fear or dread; means to disturb; to be agitated; negated by "neither" = not; this is the opposite of peace which the Lord promises His saints. (Rom. 5:1; Isa. 32:17; Heb. 13:5-6)

V. 15

1. "But" = shows contrast--what to do instead of being afraid and troubled.
2. "Sanctify" = hallow; make holy; to set apart.
3. "Lord God" = means Jesus Christ as Lord--set Him apart as Lord in your "hearts" = denotes the center of all physical and spiritual life; Lord carries the idea of master therefore, Jesus is to be Lord and master of our lives not just our Saviour; this occurs at salvation.
4. The Lord is to be our resource and defender when persecution comes.
5. "Your" = "you" = the elect of I Peter 1:2 to whom Peter was writing refers to all the saved.
6. "*Be ready*" = be prepared.
7. "Always" = at any and every time when according to the circumstances something is or ought to be done or said as the case is at hand.
8. "To *give* an answer" = verbal defense; to talk off from; used of an attorney who talked his clients off from a charge against him.

9. "Every man" = each and every person; when coupled with "to *give* an answer;" it means informal answers on any suitable occasion.

10. "Asketh" = desires; calls for.

11. "Reason of the hope that is in you" = refers to being ready to tell anyone your testimony, how you got saved, where your assurance comes from, and why you live as you do.

12. "Hope" = desire of something good with an expectation of obtaining it.

13. You do not have to apologize for your convictions (something settled in your soul that you are willing to die for), something you know and is settled and there is a basis whereby it is settled--Bible. Stand on that and be ready to give the reason of your hope even to those who persecute you.

14. It is to be done with:

1) "Meekness" = gentleness, mildness; humility.

2) "Fear" = reverence, respect, and awe.

15. These two words together reveal that our speech is not to be lifted up in pride and arrogance but in gentleness and awe. We should seek the spiritual good of our opponents and maintain a solemn awe of the presence of God with a trembling anxiety to think and say only what is acceptable unto Him.

16. Jude 3 says we must sometimes earnestly contend for the faith but it must be with meekness and fear, gentleness and awe.

V. 16

1. "Having" = possessing.

2. "Good conscience" = free from guilt; consciousness of right conduct; consciousness of uprightness of character; a conscience that does not accuse you of having done wrong; this can only apply to one who has had the right standard--Word of God--applied to it.

3. "Whereas" = implying an admission of facts, sometimes followed by a different statement.

4. "They" = refers to anyone to speak against the saved; refers to your enemies and persecutors.

5. "You" = "your" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.

6. "Speak evil" = to speak against.

7. "As of evildoers" = refers to the elect (saved) being accused of practicing evil.
8. "May be ashamed" = to put to shame; dishonored; confounded; some say they never will, oh yes, some will here and all will one day. (Rom. 14:11-12)
9. "Falsely accuse" = one word in the Greek; a strong word which means to spitefully abuse, to insult, defame, slander, and threaten.
10. "Conversation" = your manner of living; behavior; lifestyle; means your walk, not just your talk even though that is included; described as "good" = upright; honorable.
11. "In Christ" = means He is the center and circumference of all their thoughts, words, and deeds.
12. We should not expect all men to speak well of us. (Luke 6:26) The answer to false accusations is a godly life.

V. 17

1. "For" = because.
2. "Better" = more advantageous; nobler.
3. "If the will of God be so" = if God sees it to be necessary for your good; this refers to suffering for doing good.
4. "Will" = choice; desire or determination; refers to God who wishes or has determined what shall be done.
5. "Suffer" = to be afflicted; mistreated.
6. "Well doing" = to do good; do something which profits others; to do well; do right.
7. "Evil doing" = to do harm; to do evil; do wrong.
8. If we are to suffer, let it be by the direct hand of God, and not by any fault of our own. Christ is our example we should follow. (I Peter 2:21)

V. 18

1. "For" = because--Christ also suffered for doing well.
2. "Christ" = "he" = the English word for the OT Hebrew word "the Anointed One" or Messiah; the Lord Jesus.
3. "Also" = indeed.

4. "Once suffered" = in contrast to the OT sacrifices which were brought again and again. (Heb. 10:10-14)

5. "Sins" = to wander from the path of uprightness and honor; to do or go wrong; refers to the sins of mankind. (I Cor. 15:3)

6. "The just" = righteous; innocent; faultless; guiltless; refers to Christ.

7. "Unjust" = the lost; sinners.

8. "Third "for" = means on account of; for the sake of; in behalf of; instead of; a preposition of replacement (Gal. 3:13); our Lord died instead of us, taking our penalty in behalf of us, in that His suffering was in our interest.

9. "That" = introduces the reason for His death on the Cross.

10. "Bring" = to open a way of access.

11. "God" = refers to the Father; we now have access to the Father through our Lord Jesus Christ.

12. "Us" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

13. "Being put to death in the flesh" = refers to the physical body and human existence of our Lord Jesus by dying on the Cross and paying for our sins, satisfied the just penalty of the broken law which was passed to us from Adam, but we also brought it upon ourselves by our disobedience and He removed from us that which barred our access to God.

14. "Quickened" = to make alive; not the word for energize; therefore, to make something alive presupposes death.

15. "By the Spirit" = there is not a Greek word for "by" in the text, therefore it could be translated the *instrumental* or *locative* case with the context determining which one is correct.

1) Instrumental case: This is a case of means, thus it would be "by" the Spirit = referring to the Holy Spirit as the instrument by which the Lord was quickened; Rom. 8:11 makes it clear that our Lord was raised from the dead by the power of the Holy Spirit.

2) Locative case: This is the "in" case, thus it would be "in" the spirit referring to Jesus' spirit not the Holy Spirit. Adam's spirit died (separated from God; no God consciousness) when he sinned. Jesus had no sin but when He went to the cross sin came on Him. Mat. 27:46 reveals God the Father had "forsaken" His son. "Forsaken" means to abandon, desert, leave in straits, leave helpless, leave destitute, leave in a lurch, and let one down. God the Father abandoned Jesus on the Cross and so did the Holy Spirit. Therefore, His spirit was dead (separated from God) and it was devoid of the life-giving ministry of the Holy Spirit. After the sin debt was paid, Jesus said, "It is

finished" then the Holy Spirit returned and made alive again His spirit, thus the Father-Son relationship was back because the last words on the cross were "Father into thy hands I commend my spirit." (Luke 23:46) Therefore, I believe the context indicates this phrase is "in the spirit" referring to Jesus spirit.

16. Another proof this is "in the spirit" is because we have two contrasts here:

1) The act of putting to death is contrasted to the act of quickening.

2) The flesh is contrasted to the spirit. The Holy Spirit is not a logical contrast to the flesh or human body of our Lord. Therefore, it is His spirit contrasted to His human body.

V. 19

1. "By" = in the Greek there is a preposition that should be translated "in."

2. "Which" = refers to His spirit of verse 18.

3. "Also" = indeed.

4. "He" = the Lord Jesus Christ.

5. "Went" = to enter upon a journey; to go to do something; word declares with assurance a change of locality; in other words this prison Peter speaks of is not next door to the tomb where Jesus was buried.

6. "Preached" = to proclaim after the manner of a herald with the suggestion of authority, which must be listened to and obeyed; word also means to deliver a message; can mean preach the gospel but the word itself does not necessarily imply that it was the gospel preached, nor does it determine anything in regard to the nature of the message.

7. "Unto the spirits in prison" = this phrase raises a lot of questions we will try to answer.

1) Where did the spirit of Jesus go when He died on the cross? Luke 23:43 tells us the place is paradise.

2) What is paradise? The abode of the souls and spirits of the departed saints--disembodied spirits.

3) Where is that? Lazarus, as an example in Luke 16:22 was carried by the angels into "Abraham's bosom."

4) Where is that? According to the message Peter preached on Pentecost in Acts 2:25-27, 31 Jesus went to "hell" = the Greek word is "hades" = which corresponds to the

Hebrew word "sheol" = the realm of the departed dead. In OT time it was the common place of disembodied spirits, lost and saved.

5) Where is that? Mat. 12:40 says it is in the heart of the earth. Hades in OT time had two compartments separated by a gulf. (Luke 16:22-26) Eph. 4:8-10 states that He descended before He ascended up on high at which time "He led captivity captive." "Captive" is one held in confinement or a prisoner, thus in a "prison" where captives are held. Thus, He moved paradise from the heart of the earth into the presence of God in the third heaven. This is verified by II Cor. 12:2-4. Now there is only a burning compartment in Hades called hell.

8. Jesus paid our hell while hanging on the cross and then announced (preached) to the spirits in prison.

9. Who are these spirits in prison Peter is referring to--verse 20 gives us some insight even though there are still some things about it we cannot fully answer.

V. 20

1. "Which" = refers to the spirits in prison of verse 19.

2. "Sometime" = formerly; at some time in past time.

3. "Were disobedient" = not to allow one's self to be persuaded; to disbelieve; to refuse belief and obedience; they had wilful unbelief that set itself in direct opposition to the will of God.

4. "When" = while.

5. "Once" = one time.

6. "Longsuffering" = patience; forbearance; slowness in avenging wrongs.

7. "God" = God the Father.

8. "Waited" = to look for; to forbear; expect; God knew the flood was coming; refers to God holding back judgment from the people during the days that Noah was building the ark.

9. "Days of Noah, while the ark was preparing" = refers to the period of time it took Noah to build the ark; most say that was 120 years using Gen. 6:3 but this verse was before Noah found grace in the eyes of the Lord (Gen. 6:8) and then he walked with God (Gen. 6:9; shows continuous action) and then God said build an ark; besides the oldest boy was only 100 years old when he went in the ark (Gen. 5:32, 7:11); when God told Noah to build an ark He made a covenant with Noah with his three sons present along with their wives (Gen. 6:18); therefore, if the sons married at 20 years of age, which is doubtful for they were probably older, it took only 76 years to build the ark.

10. "Was a preparing" = refers to building and equipping with all things necessary--food for Noah, his family, and all the animals.

11. "Ark" = the vessel Noah built by God's directions. (Gen. 6:14-16)

12. "Wherein" = refers to the ark into which eight souls entered.

13. "Few" = a very small number--eight; the Godly lineage of Seth and Enoch had become fewer and fewer who found grace in the eyes of the Lord; the reason being they fell away from the truth which is apostasy, which brought judgment--the flood, only 1656 years after Adam was expelled from the garden. (II Thess. 1:7-10; Luke 13:23-24; Mat. 7:13-14)

14. "Souls" = living beings.

15. "Saved" = to preserve through danger; to bring safely through; to keep from perishing.

16. "Saved by water" = refers to the flood waters; the very waters, that were death to the rest of the human race, were life to those in the ark.

17. This verse also gives us some insight as to who these spirits Jesus preached to were, but there are some things we cannot fully answer.

18. Why did He preach to those who were disobedient in Noah's day?

1) Some say to give sinners a second chance to be saved and escape hell. No! No! No! The Bible says in Eccl. 11:3 "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." This means when man dies lost he will land in hell and he will have no ability to change that and there will be no second chance. (Rev. 22:11) Purgatory falsely got its rise from I Peter 3:20. Also the word "preached" in I Peter 3:19 does not necessarily mean to preach the gospel but herald forth, or proclaim.

2) What He proclaimed we do not know but no doubt He still spoke with a broken heart. (Mat. 23:37) He had to speak across the gulf that separated Abraham's bosom (paradise) from hell. (Luke 16:22-26) No doubt all in both compartments heard Him as He proclaimed His message.

3) The only reason I can think of that this group is singled out is to give hope and encouragement to the suffering pilgrims as Peter was writing to all the saved. This group was disobedient and Noah was obedient. (Heb. 11:7) They suffered destruction for evil doing and Noah, who no doubt suffered persecution and had to endure much scorn and ridicule, suffered for well doing. They drowned and Noah was saved. No doubt they could see Noah resting in Abraham's bosom. Therefore, this was a reminder to the pilgrims that it is better to suffer for well doing than evil doing. (verse 17) Peter wanted the pilgrims to have heart in the midst of suffering. He encouraged them to continue, not to abandon their purpose, and follow Noah's example. He was not disheartened. He continued to build and the result was that he was saved and all his

household. He was saved not by works but by faith. But faith does work. (Mat. 24:4-13; one can only endure by grace through faith.)

V. 21

1. "Like figure" = the counterpart of reality.

2. "Whereunto *even* baptism doth also now save us" = Peter is referring to water baptism for he had just spoken of the flood saving those in the ark; now in this verse he refers to baptism as saving believers in counterpart--water baptism is only a counterpart of the reality--salvation; it can only save as a "counterpart" = a copy or picture or type; the OT sacrifices were counterparts of the reality--the Lord Jesus; those OT sacrifices saved the OT saints only in type; water baptism saves the believer only in type; the OT Jew was saved before he brought his offering and that offering was only his outward testimony that he had placed his faith in the Lamb of God of whom the sacrifices were a type; his faith looked forward through centuries to the time when God would offer the sacrifice that would pay for his sin (John 8:56); the act of bringing the sacrifice was his outward expression and testimony of his inward faith; water baptism is the outward testimony of the believer's inward faith and looks back to the time the supreme Sacrifice was made; those eight had faith to get in the ark and the water bore up the ark; today one is saved when he gets in the ark--the Lord Jesus by faith.

3. "(Not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" = these words inside this parenthesis explains the sense of the principle sentence; Peter is careful to inform his readers that he is not teaching baptismal regeneration as some do today, even using this verse as one of their proof texts; baptismal water does not cleanse even one of man's sins and no ceremony really affects the conscience.

4. "The answer of a good conscience toward God" = implies an enlightened conscience or heart; refers to one that is in a right relation with God--justified, not by water but by faith; water was and is a symbol of cleansing; therefore, water baptism is a testimony to the world that I'm cleansed by the blood and this was all made possible by "the resurrection of Jesus Christ" = if He had not been raised from the dead, there would be no power to save us and baptism would be in vain.

V. 22

1. "Who" = "him" = Jesus Christ.

2. "Gone" = word is used of one traveling, going on a journey = "into heaven" = the abode of God the Father. (Heb. 9:11-14)

3. "Is on the right hand of God" = place of acceptance; place of authority; shows that God the Father was satisfied with the sacrifice (Isa. 53:11a); there all created beings are made subject unto Him.
4. "Angels" = heavenly messengers.
5. "Authorities" = the leading and more powerful among created beings superior to man.
6. "Powers" = refers to power residing in a thing by virtue of its nature.
7. "Made subject" = placed in orderly fashion under; means to obey.
8. These three designations of created beings include the devil and all demons as well as the good angels. This means the devil and demons are subject to Him right now. (Eph. 1:19-22)

CHAPTER 4:

V. 1

1. "Forasmuch then" = therefore; in view of the fact--Christ suffered for us.
2. "Christ" = the English word for the OT Hebrew word "the Anointed One" or Messiah; the Lord Jesus.
3. First "hath suffered in the flesh" = similar phrase as I Peter 3:18 "being put to death in the flesh" = refers to the Lord Jesus dying on the cross; the tense reveals a one time action for all time in the past, never to be repeated again.
4. First "for" = on account of; for the sake of; in behalf of; instead of; a replacement. (Gal. 3:13)
5. "Us" = "yourselves" = "he" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
6. "Arm" = word used of a Greek soldier putting on his armor and taking his weapons.
7. "Likewise" = indeed.
8. "Mind" = refers to manner of thinking and feeling; means we are to have the same attitude toward unjust suffering that the Lord Jesus had.

9. Second "hath suffered in the flesh" = refers to the point we were saved; equivalent to "the old man is crucified" in Rom. 6:6; the tense reveals a one time for all time action in the past never to be repeated again.

10. "Hath ceased from sin" = hath gotten release; is no longer stirred by its incitements and seductions; the tense in the Greek is perfect tense which means a past completed action with existing results. (Rom. 6:7)

V. 2

1. "He" = "*his*" = the elect of I Peter 1:2 to whom Peter is writing; applies to all the saved.

2. "No longer" = from the point of being saved.

3. "Live" = spend an existence.

4. "The rest" = the remainder.

5. "Time" = season of time whether short or long.

6. "In the flesh" = refers to the physical body.

7. "To the lusts" = catering to strong evil desires and cravings; refers to the sphere of the lust of men craving and longing for what is forbidden.

8. "But" = shows contrast between how not to spend the rest of your life and how to spend it.

9. "To the will of God" = refers to living in the sphere of the will of God even if His will involves suffering. (I Peter 3:17)

10. We take life for granted until we have to suffer, and then our values change. How foolish for Christians to waste "the rest of his time" by running with the world and sinning. Rather than living in the will of sinful men, we must live in the will of God.

V. 3

1. "Past" = to pass by; to go past; describes "time;" the tense implies that the course is closed and done, and looked back upon as a standing and accomplished fact--a closed matter; that is how a Christian should view his "life" before he was saved--old things are passed away and all things have become new. (II Cor. 5:17)

2. "*Our*" = "us" = "we" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

3. "Suffice" = sufficient; enough; means there was sufficient time before salvation for the unsaved to go the limit in sin.

4. "Wrought" = to work out to the end.

5. "Will" = desire; inclination; counsel.

6. "Gentiles" = refers to the lost world.

7. "When we walked" = refers to the past life style of the saved.

8. Peter list some of the sins which were part of that world out of which they were saved.

1) "Lasciviousness" = unbridled lust; outrageousness; shamelessness; word refers to actions that excite disgust and shock public decency.

2) "Lusts" = desire; craving; longing for what is forbidden; has unrestricted sense of a sinful passionate desire.

3) "Excess of wine" = one word in the Greek; overflowing of wine; refers to intoxication.

4) "Revellings" = riotous drinking parties.

5) "Banquetings" = drinking bouts; an assembling together for the purpose of drinking.

6) "Idolatries" = worship of false gods; described as "abominable" = contrary to law and justice; illicit; criminal; the idolatries, Peter was speaking of, were forbidden by Roman law; therefore, they must have been pretty bad.

V. 4

1. "Wherein" = in respect to the vices mentioned in verse 3.

2. "They" = "*them*" = refers to those who were once the elect's partners and accomplices.

3. "Think it strange" = one word in the Greek; this word does not have the ideal of something odd or unusual, but refers to something foreign in nature.

4. "Ye" = "*you*" = the elect of I Peter 1:2 to whom Peter was writing; applies to all saved.

5. "Run" = run in company with; negated by "not."

6. "Excess" = a pouring forth or an overflowing; refers to a state of moral degradation or spiritual dejection into which one sinks or from which one cannot free one's self; it is like being in a slough of quicksand.

7. "Riot" = an abandoned, dissolute (lose in behavior and morals) life; same word in Luke 15:13 when the prodigal son squanders his substance with "riotous" living.

8. "Speaking evil" = to speak reproachfully; to blaspheme; to speak abusively; to speak vile of; those who used to run with them before they were saved, now after being saved, speak evil of them.

V. 5

1. "Who" = those who speak evil of the saved.

2. "Give account" = will have to speak up and give a reason or explanation of what they did and why they did it. (Mat. 12:36)

3. "Him" = God.

4. "Ready" = refers to being in a state of preparation, so as to need no delay.

5. "Judge" = to pronounce an opinion of right and wrong.

6. "Quick" = the living; refers to all who will be living physically on the earth when He comes as Judge.

7. "Dead" = refers to the dead physically; those that have departed; those whose souls are in heaven or hell.

V. 6

1. "For this cause" = introduces the reason the gospel was preached--man will have to give account to the judge. (v. 5)

2. "Gospel preached" = to announce glad tidings of the coming Kingdom of God and of the salvation to be obtained in it through Christ and of what relates to this salvation.

3. "Also" = even; indeed.

4. "Them that are dead" = refers to Christian believers who have deceased--those who are now "living according to God in the spirit;" the gospel had been preached ("was"-past tense) to them and they had become Christians; this verse has no connection with I Peter 3:19 and does not teach a person has a chance to be saved after they die and are in hell, as some denominations teach.

5. "That they might be judged according to men in the flesh" = in respect to the treatment which they received from men in the flesh (physical bodies) they were judged and condemned; men judged them severely and put them to death for their testimony.

6. "But" = shows contrast in respect to man and God.

7. "Live according to God in the spirit" = in respect to God, the treatment they would receive from Him--they would live in spirit; God gave them life and saved them; by Him they would not be condemned but have true life.

8. These, Peter is referring to, heard the gospel, and received it, and the natural result of receiving it would be to live a Christian life, and the natural result of that would be persecution. But these Christians died, many of whom were martyrs, and now they are in heaven living according to God in their spirit.

V. 7

1. "But the end of all things is at hand" = the winding up of human affairs is near or close; Peter could be referring to the Lord's second coming or to the end of life in relation to the affairs of each individual; this declaration is designed to support and encourage them in their trial, and to stir them to lead a holy life.

2. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.

3. "Therefore" = in view of the fact--the end of all things is at hand.

4. "Be sober" = to be of sound mind; serious; thoughtful; considerate; to curb one's passions.

5. "Watch" = be watchful; to be calm and collected in spirit; be looking out for the end of all things in such a manner as to lead you to embrace every opportunity for prayer.

6. "Unto" = with a view to; that ye may be apt to pray.

7. "Prayer" = a prayer addressed to God.

8. A calm and collected spirit is conducive to the act of praying while one whose mind is crowded with fears and worries has no rest in his heart and does not do much praying.

V. 8

1. "Above all things" = before all in order of importance; in other words this should be at the top of your list, your number one priority.

2. "Have" = possess; all saved possess charity. (Rom. 5:5)

3. "Charity" = agape; God kind of love; love in action; described as "fervent" = stretched out; the idea is that of a love that is extended to reach the one loved; it is the

act of one who, instead of living a self centered life, gives of himself to others; courtesy without love is a cold thing; generosity without love is a harsh thing and really profits you nothing (I Cor. 13:3); this kind of love makes all others virtues what they should be and it is the apex of II Peter 1:5-7.

4. "Yourselves" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

5. "For" = introduces the reason we need this kind of love.

6. "Shall cover the multitude of sins" = this means that this kind of love covers the sins of others, does not stir up strife, as hatred does, but promotes concord by concealing and forgiving sins; when a Christian truly loves another he will not publish abroad other's failings, but will cover them up from the sight of others; much gossip would be eliminated if we would love each other.

V. 9

1. "Use hospitality" = generous to guest; friendly to strangers.

2. "One to another" = mutual; reciprocally--gives both ways.

3. "Without grudging" = without murmuring, muttering, or grumbling.

4. This is talking about Christians who were in the need of goods and shelter because persecution had driven them from their homes and other Christians were to open their homes as well as their hearts to them and do it with a cheerful and willing mind.

V. 10

1. "As" = in whatever quality or quantity.

2. "Every man" = each and every person, male or female.

3. "Hath received" = to receive what is given.

4. "The gift" = in the Greek there is no definite article therefore, "a gift" refers to the special spiritual enablements given graciously to certain Christians as an aid in the discharge of the special duties to which God has called them.

5. "Minister" = to attend to; to serve one by supplying any thing or those things needed; may be food, clothing, also counsel, teaching, preaching, or reproof (to lay blame on with the purpose of correcting); the tense reveals a continuous habitual lifestyle.

6. "One to another" = mutual; reciprocally--gives both ways; whatever your gift or gifts, use them to help others.

7. "As stewards" = one who governs a household; overseer; you are an overseer of those gifts God gave you; described as "good" = genuine; honorable; upright; all God requires of a steward is to be faithful (I Cor. 4:1-2); He does not require you to be a success in the world's eyes.

8. "Grace of God" = the undeserved, merciful kindness of God the Father toward us; described as "the manifold" = many sided; many colored; variegated; God's grace can meet any need or match any "color" that might come to life. (II Cor. 12:9)

V. 11

1. "If any man speak, *let him speak* as the oracles of God" = means anything said public or private should be that which is in accordance with the truth which God has revealed, and with an impressive sense of the responsibility of delivering a message from Him.

2. "Oracles" = something spoken or uttered; refers to anything uttered by God; we are ambassadors (II Cor. 5:20) and ambassadors speak that which is in accordance with their country and leader; our country is heaven and our leader is God.

3. "If any man minister, *let him do it* as of the ability which God giveth" = this means to do it in God's strength and power--His ability which He giveth (Phil. 4:13); no one is required to go beyond his own ability but every one is required to come up to it; God will not ask you to do something you can't do because He will give you that ability and when we recognize we are ministering in the ability or strength that God gives us there is no room for pride.

4. "That" = introduces the reason we are to speak and minister as Peter just said, "that God in all things may be glorified" = this should be the purpose of all Christian work; after all that is why we were created. (Isa. 43:7; Mat. 5:16; I Cor. 10:31)

5. "Glorified" = honor; magnify; extol; to praise.

6. "Through" = primary preposition denoting the channel of an act; by means of.

7. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

8. "Christ" = the Anointed One; the Messiah of the OT.

9. "To whom" = Jesus Christ.

10. "Praise" = honor; worship; refers to the recognition belonging to a person; He is worthy to be praise. (Rev. 5:11-12)

11. "Dominion" = means power in the sense of a ruler; sovereign chief; above all other; supreme.

12. "For ever and ever" = means to the ages of ages.
13. "Amen" = of a truth; so be it; Peter got excited and said "amen" = so be it.
14. May we learn how to live the pilgrim life.

IV. The Fiery Trial and How to Bear It. V. 12-5:11

1. The declaration of it. V. 12

V. 12

1. "Beloved" = a descriptive title, reminding the readers of this letter who were going through much suffering because of persecution, that they were loved with all the love in the heart of God; to know we are loved helps one endure the heartaches and pains of life.
2. "Think it not strange" = do not be surprised or shocked or astonished; these Christians were thinking that the suffering which they were enduring was a thing foreign or alien to their Christian lives, as if Christianity provided an immunity from suffering; the Greek says stop thinking it strange--learn to expect it.
3. "Concerning" = on account of; because.
4. "Fiery trial" = calamities or trials that test character; the word is equivalent to the OT Hebrew word translated "furnace" in Pro. 27:21; refers to a smelting furnace where gold is refined; the same word in Psa. 66:10 is translated "tried;" the word literally means "burning" but is used in these passages to refer to a smelting furnace and the smelting process in which gold or silver ore is purified.
5. "To try" = adversity, affliction, and trouble sent by God and serving to test or prove one's character, faith, and holiness.
6. "Strange thing" = new; unheard of.
7. "Happened" = to go together; to happen; nothing just happens in the life of a Christian--even this suffering for righteousness sake is all within His Divine plan (Rom. 8:28-29); these things are used to purify our lives from sin and make us like Him.
8. "You" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
9. "Which is to try you" = in English this seems to show something in the future, yet the tense in the Greek indicates an ever present continuous process; also "fiery trial" is singular and not plural, therefore the implication is that there is some greater trial we are going to have to face while at the same time we are already facing a trial; when one is saved the refining process (drawn from the refining of silver--a process that takes time and as time continues the heat is turned up until the process is complete) begins,

persecutions and suffering begin and as time goes on the heat intensifies until the process (singular) is complete. This fiery trial is God's tool for perfection of His own.

2. How to Bear It. V. 13-5:11

1) Rejoice in your trials. V. 13-14

V. 13

1. "But" = shows contrast between thinking it strange and rejoicing.
2. "Rejoice" = to be cheerful; to be glad; to rejoice exceedingly; give a shout of triumph. (Rom. 5:3; Luke 10:20)
3. "Insomuch" = in so far as.
4. "Ye" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
5. "Partakers of Christ's (his) sufferings" = to become a sharer of Christ's sufferings (afflictions) not on the cross but for righteousness sake.
6. "Glory" = splendor; brightness; majesty; magnificence.
7. "Shall be revealed" = manifestation; appearance; refers to the second coming of the Lord in the rapture.
8. "May be glad" = same word as "rejoice."
9. "Also" = indeed.
10. "Exceeding joy" = to rejoice exceedingly; denotes excessive or ecstatic joy and delight (Rom. 8:18); joy in suffering now is the earnest of the great joy of the redeemed at the revelation of the glory which we now see through a glass darkly (I Cor. 13:12); Peter knew what he was talking about. (Acts 5:40-41)
11. A Christian has no cause for rejoicing because of suffering that is brought on because of His own misdoing. (I Peter 3:17) But if suffering is a result of doing well, one has cause for rejoicing. He is in good company. (Mat. 5:11-12) Rejoice now so that when Jesus comes again you may be glad also with exceeding joy.

V. 14

1. "If" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assumes the condition to be true not hypothetical in nature.

2. "Ye" = "you" = "your" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
3. "Reproached" = revile; insult with abusive and scornful language.
4. "For the name of Christ" = because you belong to Christ; because you bear His name; because you are Christians; because of attachment to Him. (Acts 5:41)
5. "Happy" = supremely blessed; spiritually prosperous; blessed; same thing Jesus said in Mat. 5:11.
6. Second "for" = because; introduces the reason one can be happy and rejoice--"the spirit of glory and of God resteth upon you" = this refers to the Holy Spirit.
7. "Glory" = the manifestation of that which brings forth praise.
8. "Resteth" = to refresh; the word refers to a farmer resting his land by sowing it down and letting it lay out; he relieves the land of the necessity of producing heavy crops; same word in Mat. 11:28 where it means the Lord causes the sinner who comes to Him to cease from his own efforts of carrying his load of guilt and suffering by taking it upon Himself; the Holy Spirit refreshes the believer in the sense that He takes over the saint's battle.
9. "Their" = refers to those who reproach you for the name of Christ.
10. "Their part" = according to them.
11. "He" = the Holy Spirit.
12. "Evil spoken of" = those who revile the suffering Christians come close to blaspheming the Holy Ghost, the only thing that may keep them from it is their ignorance--not doing it with all their heart.
13. "Your part" = according to you.
14. "Is glorified" = is honored and given His rightful place of recognition when we exercise patient endurance under suffering.

2) Do not be ashamed in your trials. V. 15-16

V. 15

1. "None" = no one.
2. "You" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
3. "Suffer" = to be afflicted; mistreated; refers to suffering reproach mentioned in verse 17; the Greek construction forbids the continuance of an action already going on; some

of those to whom Peter was writing had suffered reproach as murderers, thieves, evildoers, and busybodies; Peter is admonishing them to let these sins be a thing of the past.

4. "Murders" = one who takes another person's life. (I John 3:15)

5. "Thief" = embezzler; could apply to tithing; if a person does not pay his tithes he is an embezzler for he had the right to handle the goods the Lord gave him but if he misappropriated them then he would be an embezzler--thief.

6. "An evildoer" = criminal; this is a general classification.

7. "A busybody in other men's matters" = one word in the Greek; a meddler in other men's affairs; a self appointed overseer in other men's matters; one who has his nose where it ought not be.

V. 16

1. "Yet" = but; reveals contrast between suffering as an evildoer and a Christian.

2. "Christian" = "him" = a follower of Christ; refers to the saved; this name was probably invented by the heathen and used at first as a term of derision and reproach; this name was not commonly used among believers until after NT times. (Acts 11:26)

3. "Be ashamed" = feel disgraced; negated by "not."

4. Second "but" = reveals contrast between what not to be and what to be.

5. "Glorify God" = to ascribe glory and honor to God.

6. "On this behalf" = in regard to suffering as a Christian.

7. A man should be ashamed only for what is wrong. The devil tries to make us ashamed for standing for truth. He tries to make you think you are wrong because you are in the minority. (Mat. 7:13-14; Luke 13:23-24; few of the few) If you know something is truth, do not hang your head. Expect trials and then do not be ashamed when they come. (Acts 5:40-41)

3) Witness while in your trials. V. 17-18

V. 17

1. "For the time *is come*" = this is now to be expected.

2. "Judgment" = the punishment with which one is sentenced; it refers to the severe trial which would determine character; that which would test the value of that which was professed.
3. "Begin" = to be first.
4. "The house of God" = the NT church in context; the series of trials referred to were to commence with the church, or were to come first upon the people of God.
5. "If" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assumes the condition to be true, not hypothetical in nature.
6. "*It*" = judgment.
7. First "begin" = first in time.
8. "Us" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
9. "What shall the end *be*" = the termination; final destination; final fate.
10. "Obey not" = not to allow one's self to be persuaded; not to comply with.
11. "The gospel of God" = equivalent to the gospel of Christ; the good news of Jesus' death, burial, and resurrection (I Cor. 15:1-4); includes the virgin birth, sinless life, vicarious death, burial, resurrection, ascension, His ministry of intercession, and His bodily coming back again one day.
12. Judgment in the form of trials comes upon the saints and that in itself is a witness to the lost. Since it begins with the saints, what will be the end of those who obey not the gospel--wrath of God. The persecution upon the saints to whom Peter was writing was a foretaste of more to come. If God allowed such a trial upon His own who have obeyed the gospel what do you think He will bring upon those who obey not the gospel--on the earth (Pro. 11:31) and more in the end. (II Thess. 1:7-10)

V. 18

1. "If" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assures the condition to be true, not hypothetical in nature.
2. "Righteous" = upright; just; refers to the saved.
3. "Scarcely" = with difficulty; the word implies that there is some difficulty or obstruction, so that the thing came very near not to happen, or so that there was much risk about it. (Mat. 19:23; "hardly" is a synonym of this word)
4. "Be saved" = in context Peter is referring to sanctification since he is talking about the righteous (those already justified) being saved--saved from the power of sin. (James 1:21)

5. "Ungodly" = the impious (irreverent toward God); scoffers, and blasphemers; destitute of reverential awe towards God.

6. "Sinner" = those shameless in wickedness; abandoned to vice; loose in behavior and morals.

7. "Appear" = refers to what judgment they will stand before.

8. The righteous are being saved with difficulty in the sense that if it was necessary for God to purify the lives of saints by these drastic means, namely, persecution and suffering, what can one say as to the position of the unsaved in relation to God? If the righteous need disciplinary judgments, how much more will the unrighteous merit the wrath of God whose offer of righteousness they have rejected?

9. We have our trials now and our glory later. The lost have their glory now and their suffering later. (Pro. 11:31)

10. As you bear your trial, you are a witness. Just remember that the Lord helps you bear it.

4) Commit yourself to God. V. 19

V. 19

1. "Wherefore let them that suffer according to the will of God" = Peter returns to his thoughts in I Peter 3:17; in the hour of suffering we are in the hands of a merciful and loving Father and it is according to His will and His will is our sanctification--the walk of progression toward perfection which will be gained at the first resurrection. (Rom. 8:29)

2. "Commit to the keeping" = to intrust; put forth; consign; this is a banking term meaning to give in charge as a deposit; to intrust or commit to one's charge; implies leaving an amount on deposit for safe-keeping; the tense reveals a continuous action.

3. "Their souls" = their all; the real you.

4. "In well doing" = to do good; do something which profits others; to do well; do right; means we commit ourselves to God as we obey His Word; this is a daily and hourly surrender, living to please Him and not the lost people who reproach us.

5. "As Creator" = the One who has brought us into being; described as "faithful" = that can be relied on and confided in; trustworthy; we can be sure that He will be faithful to the design which he had in view for us. (Phil. 1:6)

CHAPTER 5:

5) Be faithful. V. 1-4

V. 1

1. This is written primarily to pastors but the principle is to all. (I Cor. 4:1-2) We are all stewards of the gospel but the pastors have the greater responsibility. (Luke 12:48)
2. "Elders" = overseers; pastors; men called of God who meet the qualifications listed in I Tim. 3:1-7; there were usually more than one in each church; refers to the individual and is a title; better to use this than reverend (Psa. 111:9); "Bishop" refers to the office (I Tim. 3:1); pastor refers to the duties of the office--the tending and caring of the sheep.
3. "Which" = who; the elders were persons; therefore, this is masculine gender not neuter.
4. "You" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved; the use of "among" indicates he is speaking to the elders.
5. "I" = "who" = Peter, the human instrument the Lord used to write this book.
6. "Exhort" = entreat; beseech; to urge earnestly by advice.
7. "Also" = indeed.
8. "I who am also an elder" = a fellow elder; notice he did not call himself a pope but deliberately puts himself among the men he was exhorting.
9. "Witness" = one who testifies from what he has seen or experienced; Peter speaks of himself as an official witness called to testify by God.
10. "The sufferings of Christ" = refers to the suffering of our Lord on the cross of Calvary.
11. "Also" = likewise.
12. "A partaker" = partner; sharer; Peter will share in the glory just like all other saints; he was not a pope with special privileges. (Rom. 8:17-18)
13. "Glory" = splendor; majesty; manifestation that brings forth praise.
14. "Shall be revealed" = to uncover; to make known; lay open what has been veiled or covered up; the tense if future.

V. 2

1. "Feed" = to tend as a shepherd tends his flock; involves tending and caring for the flock which is leading, guiding, guarding, encouraging, fleecing, folding, as well as feeding; this is an awesome responsibility (Acts 20:28); Peter may have had fresh on his mind what the Lord told him in John 21:16--same word.

2. "Flock" = group of sheep--sheep and sheep to be; refers to the group the Lord has entrusted to each elder; refers to the local church; notice this flock is not the elder's but God's = "flock of God."

3. "Which is among you" = could mean "as far as lies in your power" or "that which is committed to you" or "that which is placed under your care."

4. "Taking the oversight" = one word in the Greek to look upon; oversee; look after; care for; watch diligently; refers to the spiritual care of the flock.

5. "Constraint" = force; compulsion; negated by "not."

6. "But" = shows contrast.

7. "Willingly" = voluntarily; of one's own will; this means:

1) When we recognize His love for us, that ought to cause us to discharge our duty cheerfully, acting like a freeman, and not a slave. (II Cor. 5:14)

2) It ought not be a drudgery to go to church, to pay our tithes, to sing praises unto Him, to eat at His trough, to preach His word when He calls, or to pastor His church when He calls. Why? Because He loves us and that love is shed abroad in our hearts. (Rom. 5:5)

3) We should volunteer when He calls. I have heard of many preachers who say they fought the call to preach for years. They did so because they were not at the end of self. But man comes to the end of self when he is saved (just before; God is about 1/2 inch beyond the end of yourself) and there will not be years of disobedience after one is saved.

8. "Filthy lucre" = eagerness for base gain; fondness of dishonest gain; selfish gain; usually think of this as meaning money and it does include that; negated by "not;" a true shepherd is not a hireling--one who is in it just for the money and does not care for the sheep (John 10:12-13); this also includes prestige and power; this means one's motive should not be to be accepted by man or to climb the ecclesiastical ladder of power.

9. "A ready mind" = eagerness in his work; not listless or lazy; means to labor because of love not duty; you can tell the difference in one who loves and it is not just a job. (Ex. a nurse.)

1. This verse continues giving instruction as to how an elder is to take the oversight of the flock of God.
 2. "Being lords over" = one word in the Greek; exercising lordship over; dictatorship as a legalist becomes; negated by "neither" = not; this does not do away with God ordained properly exercised authority which should be administered by the Pastor. (Heb. 13:17)
 3. "Heritage" = possessions; the portion assigned to you by the Lord.
 4. "But" = shows contrast.
 5. "Being ensamples" = a print left as an impression after a blow has been struck; a pattern or model of something else; an example to be imitated.
 6. "To the flock" = group of sheep--church which includes sheep to be.
 7. Paul said, "Be followers of me as I follow Christ." (I Cor. 11:1) Undershepherds should be living patterns or models of the chief Shepherd, the Lord Jesus. (I Tim. 4:12)
- V. 4
1. "When" = not if; carries a promise.
 2. "The chief Shepherd" = Christ the head of the church.
 3. "Shall appear" = make actual and visible; refers to the Second Coming of Christ, the first part in the air--rapture (I Thess. 4:16-17); every eye will see Him (Rev. 1:7); the tense is future in Peter's day and it is still future in our day.
 4. "Ye" = in context Peter is referring to the elders.
 5. "Crown" = the wreath or garland which was given as a prize to victors in public games; it was made of oak or ivy leaves or of flowers.
 6. "Glory" = honor; radiant splendor.
 7. "That fadeth not away" = non-fading; not able to wither or fade away as the crown for the athletic games that are made of leaves or flowers would; speaks of perpetuity, everlasting.
 8. We will cast our crowns back at His feet because He is worthy. (Rev. 4:10)

6) Be Humble. V. 5-7

V. 5

1. "Likewise" = in like manner; in the same way; applies to being faithful as he just admonished the elders (pastors) to be.
2. "Younger" = "yourselves" = refers to the younger in the Lord in contrast to the elder in age not in office.
3. "Submit" = "subject" = means to obey, respect, reverence.
4. "Elder" = in office (Heb. 13:17) and age; there is a need of teaching the younger to be respectful in the home by teaching them to say "yes sir," "no sir," and etc.
5. "Yea" = and.
6. "All" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.
7. "One to another" = mutual; reciprocally; treat each other with deference and respect.
8. "Clothed" = to fasten or gird on one's self; word speaks of the act of tying or tucking up the long outer garments of the oriental around the waist as a band.
9. "Humility" = having a humble opinion of one's self; a deep sense of one's moral littleness; lowliness of mind.
10. "Clothed with humility" = mean to be controlled by a humble spirit:
 - 1) Word is associated with a servant's apron and suggest that one should be ready to submit to the humblest works of charity for others. Jesus is an example in John 13:15 when He girded Himself with a towel and washed the disciples' feet. He taught His disciples a lesson on humility.
 - 2) Peter exhorts us to put on humility as a working virtue which would make all the other virtues what they should be. The other virtues such as kindness, generosity, justice, goodness, and longsuffering when saturated with humility are acceptable and praiseworthy. But when these virtues are seen in a proud person they are like what I Cor. 13:1-3 brings out--profits nothing.
11. "For" = introduces the reason a person should be clothed with humility; Peter is quoting from the Septuagint (Greek translation of the Hebrew) in Pro. 3:34.
12. "God" = God the Father.
13. "Resisteth" = to range in battle against; word is a military term, used of an army drawn up for battle.
14. "Proud" = arrogant; haughty; appearing above others; to be fitted with pride; pride calls out God's armies; God sets Himself in array against the proud person.
15. "Giveth" = to grant; supply; furnish.

16. "Grace" = undeserved favor; something for nothing but really, everything for nothing; enjoyment of the favor of God; the Greek word is "charis" which means a favor freely done for a friend out of the generosity of the heart, expecting nothing in return, but Jesus went farther and died for His enemies (Rom. 5:8, 10); spelled: G-God's R-Riches A-At C-Christ's E-Expense.

17. "Humble" = lowly in spirit; word is translated "lowly" in Mat. 11:29 where it describes our Lord's character.

V. 6

1. "Therefore" = in view of the fact that "God resisteth the proud, and giveth grace to the humble" (verse 5c)--"humble yourselves."

2. "Humble" = to bring into a humble condition.

3. "Yourselves" = "you" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.

4. In English this seems as if it is your work, but the Greek construction reveals the subject being acted upon. We are in the hands of God and He acts upon us--"under the mighty hand of God" = we must yield ourselves to Him, submit to His leading and working if we are ever to become humble.

5. The humbling process which God was using was the persecution and suffering through which these Christians were passing. When the mighty hand of God was upon them they were not to be lifted up with pride and with a spirit of rebellion; but were to take a lowly place before Him and submit to Him believing He would exalt them in due time.

6. "Exalt" = to lift up.

7. "In due time" = some time; a proper time; right time; it might be in this present life but if not it will certainly be in the world to come.

8. Three things are involved in being made humble:

1) Need to recognize we have a weakness. (Example: Paul in II Cor. 12:7-10)

2) Recognize our dependence upon God.

3) Learn to be content with what God sends our way (Heb. 13:5), even fiery trials. (Rom. 8:28)

V. 7

1. "Casting" = to throw upon; to place upon; having deposited with; tense refers to a direct and once-for-all committal to God of all that would give us concern.
2. "Care" = anxiety; worry.
3. "All" = carries the idea of the whole of your worries, not just every worry that comes along.
4. "Your" = "you" = the elect of I Peter 1:2 to whom Peter was writing; refers to all the saved.
5. "Him" = "He" = the Lord God.
6. "For" = because.
7. "Careth" = to be of interest; to be concerned.
8. This could be stated "for you are His concern" = or "it is a care to Him concerning you." Why worry if we are His concern. He is more concerned about our welfare than we could possibly be. Satan would have you to believe that your "fiery trial" was an evidence of God's unconcern. He is a liar. (John 8:44) God careth for you.
9. Think of it. He who carries the universe on His shoulders carries you and me continually on His heart. Don't you think He can take care of our little problems and worries. Since the humbling process has been allowed to come to us, He is using it to accomplish His purpose in our lives and He has it under control and us in His care. (Rom. 8:28)

7) Be watchful. V. 8-11

V. 8

1. "Be sober" = be mentally self-controlled; to be calm and collected in spirit; this can only be done by the aid of the Holy Spirit.
2. "Be vigilant" = be awake and watchful.
3. "Because" = introduces the reason to be sober and vigilant.
4. "Your" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.
5. "Adversary" = "he" = an opponent in a lawsuit; an enemy; identified here as "the devil" = slander; accuser; used of those who bring false charges against one; also of those who tell lies on an individual and do it maliciously with hostility.
6. "As a roaring lion" = speaks of the howl of a beast in fierce hunger ready to jump on a prey; this is not a crouching lion that cunningly creeps toward his foe, but a raging

monarch of the woods who by his terrible roar would intimidate all so that they might become an easy prey.

7. "Walketh about" = goes about.

8. "Seeking" = to crave; aim at; to seek in order to find.

9. "Whom" = anybody the devil can find.

10. "Devour" = to swallow up; destroy; implies utter destruction.

11. The devil will go to what extent he can, yet now he is operating more so as an angel of light. (II Cor. 11:14) When lions roar, they are roused with hunger and that is when they are more fierce and most eagerly seeking their prey. The time is coming when the devil will fulfill the part of a roaring lion instead of an angel of light. Therefore be sober and watchful.

V. 9

1. "Whom" = the devil.

2. "Resist" = to set one's self against; to withstand; to be firm against someone else's onset; this does not mean to strive against for you are no match for the devil; the only way a person can resist is to first submit to the Lord. (James 4:7)

3. "Steadfast" = strong; firm; immovable; implies rocklike firmness; the only way a person can "resist steadfast" is "in the faith" = means confiding in the Lord, the rock; the Greek construction means the Christian is to stand firm against the onset of the devil, not in himself, but in the exercise of a faith that depends upon the strengthening and protecting power of God. (Eph. 6:13)

4. "Knowing" = to have absolute, positive knowledge of the facts; means you really know that you are not alone, yet Satan will try to get you to feel that way to discourage and defeat you.

5. "Same" = same form of afflictions.

6. "Afflictions" = tribulations; pressure; suffering; in a figurative sense, it is that which presses upon the spirit.

7. "Accomplished" = to appoint to; to impose upon.

8. "Your" = refers to the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

9. "Brethren" = from the same womb; refers to others that are saved for they had to go through the womb of Holy Ghost conviction just like you did.

10. "That are in the world" = refers to the saved still alive and in this world; they are suffering the affliction just like you (elect to whom written) are.

11. The devil will try to single you out and say, "nobody else is going through this." He is a liar. And no matter what you are going through God will give you grace to continue. (II Cor. 12:7-9)

V. 10

1. "But" = and.

2. "The God of all grace" = the One who gives each and every kind of grace just when it is needed; Peter is giving assurance that the needed grace would be granted to them.

3. "Who" = "his" = God the Father.

4. "Hath called" = summon; to invite; speaks of the divine invitation to salvation; called to partake of the blessings of redemption; refers to the effectual (capable of producing the desired effect; in this case--justification) call.

5. "Us" = "ye" = "you" = the elect of I Peter 1:2 to whom Peter was writing; applies to all the saved.

6. "Unto" = with a view to.

7. "His eternal glory" = speaks of God deriving glory for himself by virtue of our being saved (I Peter 2:12); that was what we were created for. (Isa. 43:7)

8. "By Christ Jesus" = "in Christ Jesus" = this calling is only in the sphere of or within the scope of the Saviour's saving power and work because salvation is found only in the Lord Jesus; we are chosen in Him (Eph. 1:4) and preserved in Him. (Jude 1)

9. "After you have suffered a while" = to undergo evils or be afflicted a little; the word may refer to the degree, as well to the duration of the suffering; it may be all your life but it is still a short time when compared to eternity. (II Cor. 4:17; Rom. 8:18)

10. "Make perfect" = make one what he ought to be; complete us thoroughly; this same Greek word is translated "mending" in Mat. 4:21, thus this means to equip us for service; sometimes the best way God has of "mending our nets" is to put us through suffering.

11. "Stablish" = to set fast; to render immovable; fix firmly.

12. "Strengthen" = make strong; to gain strength to bear the fiery trial.

13. "Settle" = to make stable; establish; ground; speaks of a solid foundation position so that nothing can move it. (Mat. 7:24-25)

14. That is what grace will do.

V. 11

1. "Him" = the Lord Jesus Christ.
2. "Glory" = splendor; majesty; a most glorious condition; most exalted state; He is worthy.
3. "Dominion" = power. (Mat. 28:18)
4. "For ever and ever" = to the ages of ages; there will be no end to His glory and dominion.
5. "Amen" = truly; verily; so be it; may it be fulfilled; we too can say the same thing.

V. Conclusion. V. 12-14

V. 12

1. "Silvanus" = Silas; the companion of the apostle Paul on several of his missionary journeys; he was with Paul in Acts 16 when the Philippian jailer was saved; he was also with Peter when he wrote this epistle.
2. "By" = indicates that Silas was the one Peter sent to deliver this letter; this also may indicate that Silas was like a secretary who penned down what Peter stated by the Holy Ghost--all except these last three verses which Peter penned with his own hand.
3. "A brother" = from the same womb; all saved are from the womb of Holy Ghost conviction; identified as "faithful" = trustworthy; one who can be relied on; Peter using this identification was encouraging the elect ("you," "ye") to listen to what he had to tell them.
4. "I" = Peter, the human instrument the Holy Ghost used to pen down this epistle.
5. "Suppose" = reckon; count; this word does not imply that there was any doubt on his mind but indicates a firm persuasion that what he said was true.
6. "Written briefly" = this epistle is short when compared to Roman and Hebrews.
7. "Exhorting" = encourage; admonish.
8. "Testifying" = to bear witness to.
9. "This" = what Peter wrote.

10. "True grace of God" = refers to Christianity as being the genuine religion which is identified with the grace of God; not Judaism or Paganism.

11. "Wherein" = in which.

12. "Stand" = to make firm; fix; establish; the tense in the Greek is perfect which means a past completed action with existing results; the elect to whom Peter was writing took a stand at the point of salvation and were still standing even though persecution had scattered them. (I Peter 1:1)

V. 13

1. "The *church*" = "the" is feminine gender thus "she" = could refer to a church or to a saved lady with Peter and the others and may have been his wife. (Mat. 8:14)

2. "At Babylon" = may have been actual Babylon located by the Euphrates river in Iraq today; also could have been mystical Babylon--Rome which was the most corrupt seat of idolatry and the enemy of Christianity.

3. "Elected together" = simply means to be saved. (I Peter 1:2)

4. "Saluteth" = greet; welcome; to enfold in the arms; refers to a holy embrace.

5. "Marcus" = John Mark whom Paul refused to take on his second missionary journey; referred to as "my son" = not Peter's own flesh but one who was instructed by Peter; word for son reveals a mature son; therefore, Mark had grown in the Lord since Paul would not let him go with him on his second missionary journey (Acts 15:37-38); Paul even said so later (II Tim. 4:11); Mark later wrote the book of Mark probably receiving much of his information from Peter.

V. 14

1. "Greet" = same word for "saluteth" in verse 13.

2. "One another" = mutual; reciprocally.

3. "Kiss of charity" = kiss of love; a holy kiss; this was a common method of an affectionate greeting in the time of the apostles; men in the holy land still practice this even though they are not saved; could apply to a holy embrace--men with men and women with women.

4. "Peace" = Peter ends similar to how he began this epistle in I Peter 1:2; refers to sanctifying peace, not justifying peace of Rom. 5:1 (peace with God) for he is writing to saints who were already justified (saved); this peace is the peace of God that passes all understanding, even in the midst of trials, tribulations, and troubled times (Phil. 4:6-7);

a state of Christian tranquility of heart that is a result of the ministry of the Holy Spirit in the believer; we are fighting from victory not for victory; this word was used and is still used now as the greeting among Hebrews, but I think Peter meant more than a greeting by his use of this word.

5. "With" = on the side of.

6. "You all that are in Christ Jesus" = refers to those to whom Peter was writing (I Peter 1:2); includes all true Christians--all the saved.

7. "Amen" = truly; verily; so be it; may it be fulfilled.

8. We can say the same thing--so be it. Have victory over suffering, and we can if we will practice what Peter wrote about:

1) The Living hope and what goes with it.

2) The Pilgrim life and how to live it.

3) The Fiery trial and how to bear it.

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