

1 PETER

Author :

Peter one of the original apostles of the Lord Jesus Christ.

Date :

Sometime between 65 and 67 AD.

Theme :

Peter wrote to Jewish believers in Christ (1:1) because he was the apostle to the Jews (Gal 2:8,9). However, the blessed truth he writes down came by the inspiration of God's Spirit and is for all believers in all times. The command the Lord Jesus gave to Peter in Luke 22:31,32 he partly fulfilled by writing this letter. Countless believers in Christ have been strengthened in their faith through what Peter wrote here. Some key words are "hope", "suffering", "grace" and "glory." The principal theme is the suffering of believers and the glory that will follow.

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1 Peter, an apostle of Jesus Christ, to those residing as foreigners *and* scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2** who are chosen according to the foreknowledge of God the Father, through sanctification of the Spirit, for obedience and sprinkling by the blood of Jesus Christ: Grace to you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who, in accordance with his abundant mercy has given us new birth into a living hope by the resurrection of Jesus Christ from the dead, **4** for an inheritance incorruptible, and undefiled, and that does not fade away, reserved in heaven for you, **5** who are kept by the power of God through faith for salvation ready to be

1:1 "Apostle" – Matt 10:2.

"Foreigners" – 2:11; Heb 11:9,13. Believers in Christ are not at home in this world. Their citizenship is in heaven – Phil 3:20.

"Scattered" – Peter uses a technical word in Greek (diaspora) which means Jews living outside of Palestine (John 7:35). The ones Peter was writing to had become followers of Christ. Peter was the apostle to the Jews (Gal 2:7,8), and in his two letters he sends instructions to Jewish Christians. It seems very likely that some of them heard the gospel from him on the day of Pentecost (Acts 2:9).

"Pontus. . .Bithynia" – these were all provinces in the area now known as Turkey.

1:2 "Chosen" – Matt 24:22,24,31; John 17:6; Eph 1:4.

"Foreknowledge" – see notes at Rom 8:29 and at the end of the notes on Romans. Observe the three persons of the Trinity in this verse (notes at Matt 3:16,17; etc). Here several things are said about the salvation of believers.

We see the cause and the origin of it – God's choice.

We see the manner and process of it – the Spirit's work.

We see the purpose and goal of it – obedience to Christ.

And we see the means and basis of it – the blood of Christ.

Compare 2 Thess 2:13,14.

"Sanctification" – note on sanctify at John 17:17-19. See also Lev 20:7. God's Spirit sets believers apart from everyone else in the world, He convicts them of sin, brings them to repentance and gives them new spiritual life, and teaches them the truth (John 3:5-8; 16:7-15).

"Obedience" – the purpose of God's call and the Spirit's work is to make us obedient to Christ. See note at Acts 22:10. Observe here that it is put before being sprinkled with the blood of Christ. We receive Him as Lord and Saviour and so are cleansed and consecrated by His blood. After this, all our life through, God wants to see loving obedience in us (John 14:15,23; Rom 1:5).

"Sprinkling" – in the Old Testament the blood of animals was sprinkled to signify three things:

Cleansing (Lev 14:1-7)

Consecration of priests (Ex 29:20-22)

Confirmation of God's covenant (Ex 24:1-8).

Through the blood of Christ believers

have been forgiven and cleansed from their sins (Eph 1:7; Heb 9:14; 1 John 1:7), as priests they have been given full access to God's presence (Heb 10:19-22), and they have been made partakers of the new covenant (Matt 26:28; Heb 12:24).

1:3 "God and Father" – Eph 1:3.

"Mercy" – Titus 3:5; Eph 2:4.

"New birth" – John 1:13; 3:3-8; Eph 2:5; Jam 1:18; 1 John 3:9; 4:7; 5:1.

"Living hope" – Rom 5:2; 8:24,25; Titus 1:2.

"Resurrection" – Matt 28:6; Acts 1:3; 2:24; Rom 1:4; 1 Cor 15:12-19. If Christ had not risen there would be no hope of salvation for anyone, ever.

1:4 "Inheritance" – Matt 25:34; Acts 20:32; Eph 1:14; Col 1:12; Heb 1:14; 6:12; Jam 2:5. Only the children of God by the new spiritual birth have an inheritance. Those who renounce this world for Christ will inherit the world above (Matt 19:27-29). The inheritance is, first of all, God Himself (Gen 15:1; Ps 16:5; 73:25,26; Lam 3:24); then everything else He chooses to give us (Rev 21:7).

"Does not fade" – the inheritance is not of this creation, not something perishable (1 Cor 15:50,53), but indestructible and eternal.

"Reserved. . .for you" – there is no danger of anyone breaking in and stealing it. God has "reserved" this inheritance for believers and nothing and no one can get it from His care. Those who believe they have such an inheritance in heaven should not be (and will not be) eager to lay their hands on everything they can get now on earth.

1:5 "Kept. . .through faith" – the Greek word translated "kept" is a military term meaning "to keep with a guard." God's power is the guard. He is the Lord of hosts who has all the armies of heaven at His command, and He sends forth His powerful angels to serve believers (Heb 1:14; Ps 91:11,12). He can and does arrange matters both in this world and in the unseen spiritual world so that His believers are guarded and safely kept to the end (John 6:39; 10:28,29). This is in answer to the prayer of His Son (John 17:11,12; Rom 5:9,10; Heb 7:25).

But what if believers stop believing – will they not lose their salvation? God shields them "through faith." Faith is the gift of God (Eph 2:8; Phil 1:29). It is the instrument in His hand to keep us in living contact with Himself. It is a powerful force that God has brought into our lives. It is a perfect gift and perfectly fitted for the work God planned

revealed in the last time. 6 In this you greatly rejoice. Though now for a while, if need be, you are distressed by various trials. 7 *These have come* so that the proving of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found to *result in* praise and honour and glory at the appearing of Jesus Christ. 8 Him *you* have not seen, *but* love. Though now you do not see *him*, yet believing *in him*, you rejoice with joy unspeakable and full of glory, 9 and

to do in us. He who gives faith to believers is well able to keep faith alive in their hearts (Luke 22:31,32). God does not keep us whether we believe or not – He keeps us believing (Phil 1:6; Heb 12:2), though, no doubt, He also keeps us even when our faith temporarily stumbles, and then He renews our faith.

“For salvation. . .in the last time” – God does not keep believers only until they sin or until some doubt enters their minds. He keeps them until their salvation is completed. Here Peter is speaking of the future aspect of salvation. Believers are already saved (John 5:24; Rom 8:24; Eph 2:5; 2 Tim 1:9; Titus 3:5). They are being saved (1 Cor 1:18; 2 Cor 2:15). They will be saved (Rom 13:11; Phil 1:28; Heb 1:14; 9:28).

1:6 “Rejoice” – having spiritual joy in Christ is one of the marks of a true Christian. It too is a gift of God to His own. This joy is not mere happiness that arises from our own natures when things go well. It is a supernatural joy. If we have never experienced it at all, this is strong evidence that we have not trusted in Christ (John 15:11; 16:24; 17:13; Acts 5:41; 8:39; 16:34; Rom 5:2,3,11; 14:17; 2 Cor 6:10; 8:2; Gal 5:22; 1 Thess 1:6). Notice the words “in this.” These words refer to all he has said from v 3. He is saying that joy comes from four things:

- The new birth
- A living hope
- A knowledge of a future inheritance in heaven

And an assurance of God’s keeping power.

“Though now” – there are certain experiences which can block the flow of God’s joy in our hearts. Sin is one (Ps 32:3-5; 51:3,4,8,12). Doubt is another (Matt 14: 29-31; Luke 24:37,38; Jam 1:6). Falling into false teaching is another (Gal 3:1-3; 4:15-17). Trials can be another (Job 3:1-26), though they need not be. A strong faith can rejoice even in the most severe trials (Acts 5:41; 2 Cor 12:7-10; Col 1:24; Jam 1:2). So distress and joy can exist in us at the same time (2 Cor 6:8-10). Observe that trials are only “for a little while” (2 Cor 4:17).

1:7 Men use fire to refine gold and prove it. God puts believers in fiery trials for the same reasons. Compare Ps 66:10-12. Faith is far more precious than gold. Is it not a sad thing then that men neglect faith and go after gold and other riches of this world? Faith is so precious because it lays hold of

receive the goal of your faith, the salvation of *your* souls.

10 Concerning this salvation the prophets who prophesied of the grace *that would come* to you, made earnest search and enquiry, 11 trying to find out what the Spirit of Christ who was in them indicated, or what time *it would take place*, as he predicted the sufferings of Christ, and the glory that would follow. 12 It was revealed to them that they were not serving themselves, but us, in *these*

eternal riches in heaven.

“Proving” – this word brings out the meaning of the Greek better than “trial.” Trials (v 6 – altogether a different Greek word than the one here) reveal whether we truly believe, or only think or say we believe. When we go on believing through fiery trials, and do not turn back to the world, this is strong evidence that our faith is real. Compare Matt 13:21,23; Heb 10:32,39.

1:8 “Love” – John 14:15; 21:16; 1 Cor 13:7; 16:22; Gal 5:6 – here is further evidence that faith is genuine. True faith and love for Christ go hand in hand. If we do not have one, we will not have the other.

“Do not see” – is it possible to love and believe in someone whom we have never seen? Certainly. We have Christ’s Word, and His Spirit who makes Him real to believers.

“Joy” – v 6; Neh 8:10; Ps 4:7; 16:11; 21:6; 28:7; 43:4; 81:1; Isa 12:3; 35:6,10; Luke 2:10; John 16:20-24.

1:9 “Receive” – v 5. Even now in the midst of trials believers are experiencing the salvation they shall more fully experience hereafter.

1:10 “Prophets” – he is speaking of Old Testament prophets (notes on prophets at Gen 20:7; etc). They wrote of the grace that comes to believers now. Their writings are full of prophecies, pictures, types and shadows of Christ and the salvation He has brought (Luke 4:17-21; 24:25-27,45-47; John 5:39,46; Heb 8:5; 10:1).

1:11 The Spirit of Christ was in OT prophets and caused them to write words they themselves did not fully understand. They searched their own writings to try to understand them better. Observe that the Spirit of Christ was in the world before Christ came into the world. He “predicted” Christ’s suffering and glory. For example compare psalm 22 – in vs 1-21 there is suffering, in vs 22-31 there is glory. The same is true of Isaiah chapter 53. In vs 1-9 there is suffering, in vs 10-12 glory. Both sufferings and glory appear in Isa 52:13-15, and glory in Isaiah chapter 54. Other examples could be given.

1:12 God revealed to the prophets that their words would be fulfilled afterwards, and that they were serving future generations. The Old Testament is for the instruction of Christian believers (Rom 15:4; 1 Cor 10:11). They spoke of things which gospel preachers now proclaim to the world – the

things which are now made known to you by those who have preached the gospel to you by the Holy Spirit sent down from heaven. These things the angels desire to look into.

13 Therefore gird up your mind *for effort*, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ. 14 As obedient children, do not let yourselves be conformed to the cravings *you* formerly *had* in your ignorance, 15 but just as he who has called you is holy, so you be holy in your whole way of life. 16 Because it is written,

You be holy, for I am holy.

17 And if you call on the Father, who, without

death, resurrection and exaltation of Christ. All gospel preachers should preach "by the Holy Spirit sent down from heaven"— John 14:16,17; Luke 24:49; Acts 1:4,5,8; 2:1-4.

"Angels" – note at Gen 16:7. It seems that they do not understand all that God is doing through Christ and His Spirit in the salvation of believers. God is teaching them now (Eph 3:10). So great are these mysteries that they long to know more of them.

1:13 Angels are eager to know more of this great gospel of salvation. Should we who have been given this salvation be less eager? We should have new minds (Rom 12:2; Eph 4:23,24) and fill them with God's Word. The Christian life demands effort in thinking, meditation, and careful study to try to understand all that God has revealed to us. Compare Ps 1:2; 119:26,27,34,73, etc; Eph 1:18; 3:18; Phil 1:9,10; Col 1:9.

"Gird up your mind for effort" – literally tucking a long garment up to the waist indicates preparation for action. Believers are to get ready for mental activity.

"Sober" – figuratively the Greek word may mean "self-controlled" or, possibly, "sober minded."

"Grace" – God has already given believers grace, but there is more to come (v 4; Eph 2:7). Setting our hopes fully on that enables us to bear our trials and sufferings with joy.

"Revelation of Jesus Christ" – v 7; Matt 24:30; Titus 2:13; Heb 9:28.

1:14 "Obedient children" – v 2. This is what God wants – v 2; Rom 6:17,18; 2 Cor 2:9; 2 Thess 2:8.

"Conformed"—Rom 12:2; 8:29.

"Cravings" – or "evil desires" – Matt 15:19; Rom 1:24; 8:5; Eph 2:1-3; Gen 8:21.

"Ignorance" – John 15:21; Acts 3:17; 17:30; 1 Cor 15:34; Eph 4:18; 1 Tim 1:13.

1:15,16 Lev 20:7; Isa 6:3; John 17:17-19; Rom 6:19,22; 2 Cor 7:1; Eph 4:24; Heb 12:10,14. This must be, and is, the aim of every believer.

"Whole way of life" – we must not try to divide our lives into secular and sacred. For believers in Christ the whole of life is to be sacred.

partiality, judges according to everyone's deeds, spend the time of your stay *on earth* in *reverential* fear. 18 For you know that you were not redeemed with corruptible things, *such as* silver and gold, from your empty way of life *received* by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot. 20 He was indeed foreordained before the foundation of the world, but was revealed in these last times for you. 21 Through him you believe in God who raised him from the dead and gave him glory, so that your faith and hope might be in God.

22 Since you have purified your souls in obeying the truth through the Spirit into a sincere love for the brethren, fervently love one another with a

1:17 "Father" – note at Matt 5:16.

"Without partiality" – Rom 12:11; Eph 6:9; Col 3:25.

"Your stay" – v 1. The Greek word means living as a foreigner, living away from home.

"Fear" – notes at 2:17; Gen 20:11; Job 28:28; Ps 34:11-14; 86:11; 90:7-11; 111:10; Prov 1:7; Rev 14:7; 15:4; 19:5. Reverential fear and respect and awe of the one true God, fear of offending Him or dishonoring Him – this is at the heart of the spiritual life. Without it we do not have true religion. This fear will cause us to depart from evil and to do good, and to worship God as He ought to be worshiped. This is why it is commanded in the Bible (2:17; Rev 14:7).

1:18 "Redeemed" – notes at Ps 78:35; Matt 20:28.

"Empty way of life" is all any of us had before we believed the gospel of Christ, and all anyone has now apart from Christ (though many, lacking understanding of the Bible, may think otherwise). Compare Eccl 1:2; 2:11. To be filled with the things of the world is to be empty. Do any of us feel this vanity and emptiness of life? Let us turn to Christ. He can fill our lives with meaning, purpose and hope.

1:19 Here is the price God paid to redeem us and make us His own (Matt 20:28; 26:28; Acts 20:28; Rom 3:24,25). It is precious beyond words.

"Lamb" – John 1:29.

"Without blemish" – 2:22; Heb 4:15; 7:26; Ex 12:5; Lev 1:3. Without the shedding of Christ's blood there would be no salvation for anyone, ever (Heb 9:22).

1:20 Before He created the world, before mankind fell into sin God had a plan for the salvation of man, and Christ was at the heart of that plan. Compare Eph 1:4; Acts 2:23.

1:21 "Through him" – Peter is saying that it is only through Christ that men come to trust the living God. Apart from Christ men may think they believe in Him but they really do not.

"Gave him glory" – Acts 2:32,33; 3:13; John 17:1. Only because God raised Jesus from the dead is it possible for us to have our faith and hope in the true God – v 3.

1:22 Observe the only way we can be holy

pure heart, 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever. 24 For,

All flesh *is* like grass,
and all the glory of man as the flower
of grass.
The grass withers,
and its flower falls away,
25 But the word of the Lord endures
for ever.

And this is the word, which by the gospel, which was preached to you.

2 Therefore laying aside all malice, and all deceit, and hypocrisies, and envies, and all evil speaking, 2 as newborn infants desire the pure

and purified – it is by obeying God’s truth revealed in the Bible. Compare Rom 6:17-19; John 8:31,32. The result of this purification is sincere love. If there is no love in our hearts for God’s people we may be sure that we have no real purification, no salvation (1 John 3:14; John 13:34). See here the kind of love believers should have for one another – sincere, fervent, pure.

1:23 “Born again” – v 3; John 1:13. The Word of God is the imperishable seed. The new birth comes through God’s Word planted in the heart (James 1:18).

1:24,25 Isa 40:6-8. All that man apart from God does, or can do, has no permanence. The Word of God (and those who have been given new life through that Word) will stand forever – Matt 24:35; 1 John 2:17.

2:1 Eph 4:25,29,31; Col 3:5-10. All such things are of the old nature and must have no place in the believer’s life (Gal 5:19-21).

2:2 “Newborn infants” – may suggest that he has new believers in mind particularly. Or he may be rebuking older Christians for making slow progress in the Christian life (compare 1 Cor 3:1,2; Heb 5:11-14). Or his meaning may be that we are all spiritual babies compared with what we shall be after Christ’s return (compare Matt 18:3). Three qualities of infancy we should always retain:

Desire for spiritual nourishment
Innocency and simplicity
And dependence on God.

If there is no appetite for spiritual things, no desire for God’s Word, is it not a sure mark that there is no spiritual life in a person?

“Pure milk” – the Greek word translated “pure” means either “without guile” or “unadulterated” (pure). The milk we need is the teaching of God’s Word. We should all crave this, new believers and old alike (Ps 119:40,131).

“Grow” – Eph 4:13-15.

2:3 Ps 34:8.

2:4,5 “Living stone” – the Lord Jesus. Believers do not go to lifeless images but to a

milk of the word, that you may grow by it, 3 if indeed you have tasted that the Lord is gracious.

4 Coming to him, *as to* a living stone, rejected indeed by men, but chosen by God, *and* precious, 5 you also, as living stones, are being built up as a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 And so it is contained in the Scripture,

See, I lay in Zion a chief corner stone,
chosen, precious;
and he who believes on him will not be
put to shame.

7 Therefore to you who believe *he* is precious, but to those who are disobedient, the stone which the builders rejected has become the head of the corner, 8 and a stone of stumbling, and a rock of

living person.

“Rejected” – Matt 21:42; Mark 8:31; 9:12; Luke 17:25; John 1:11; Acts 4:11.

“Precious” – Matt 3:17. See how different God’s thoughts are from men’s. Men did not think Christ was fit for the building they were constructing.

“Living stones” – coming to Christ the Living Stone believers become living stones themselves. For the Living Stone is also a “life-giving spirit” (1 Cor 15:45).

“House” – Eph 2:19-22; Heb 3:6; 1 Cor 3:9. God is an Architect and Builder. We may be sure He has planned His house well. He knows each stone and where it should go. Surely He will not have to tear some stones out later and put others in their places. Surely God is not tearing out with one hand and building with the other. See note at Eph 2:21 also.

“Priesthood” – not only are believers built into the “house” of God, they are all priests to serve in the house – v 9; Rev 1:6; Heb 10:19-22. In the New Testament there is no separate priesthood taken from among believers. All believers are priests. It is a striking fact that in the New Testament no individual disciple or apostle of Christ is called a priest. And among those whom Christ gave to be the leaders of the Church the office of priest is not given (Eph 4:11; 1 Cor 12:28). Mark this well.

“Spiritual sacrifices” – Rom 12:1; Heb 13:15,16. Priests must have something to offer God. Believers as priests have themselves, their praise, and their deeds of love and kindness to offer.

2:6 Verse 4; Isa 28:16; Zech 1:4; Eph 2:20.

2:7 “Precious” – 1:8. Only to those who believe in Him is Christ precious. Only they see His value. Only they truly love Him.

“Head of the corner” – Ps 118:22; Matt 21:42; Acts 4:11.

2:8 Isa 8:14; Rom 9:33. Those who do not want to obey God’s truth will stumble over the truth. And this truth is Christ (Luke 2:34). Those who want Him will rise; those who do not will fall.

offense. *For* they stumble at the Word, being disobedient. Also they were appointed to this.

9 But you *are* a chosen generation, a royal priesthood, a holy nation, a people belonging to *God*, so that you may declare the praises of him who has called you out of darkness into his marvelous light, 10 *you* who in time past *were* not a people, but *are* now the people of God, *you* who had not obtained mercy, but have now obtained mercy.

11 Dearly loved ones, I plead *with you* as foreigners and pilgrims, abstain from fleshly desires, which war against the soul. 12 *And* have

your conduct among the Gentiles so beautiful that, although they speak against you as evildoers, seeing *your* good deeds they will glorify God because of them, in the day of visitation.

13 Submit yourselves, for the Lord's sake, to every institution *for governing* men, whether it is to the king, as supreme, 14 or to governors, as to those who are sent by him to punish evildoers and to praise those who do well. 15 For such is the will of God, that by doing good you may put to silence the ignorance of foolish men. 16 *Be* as free *men*, not using *your* liberty as a cloak for evil, but as the servants of God. 17 Honour all *men*. Love the

"Appointed to this" - Peter is probably referring to the rejection of Christ by the Jewish nation. Both the Lord Jesus and the apostle Paul used references from Psalms and Isaiah to teach that. On this subject see Romans chapters 9-11 and notes, particularly 9:14-24,30-33; 11:7-12,22-32.

2:9 "Chosen" - Eph 1:4,11; John 15:16.

"Royal priesthood" - v 5. These words may mean a priesthood belonging to a king and in the king's service, or a priesthood which forms a kingdom (Rev 5:10), or a priesthood where all the priests are princes as well, or all three.

"Holy nation" - a nation set apart from all other people on the earth, and consecrated to God. Compare Ex 19:5,6; John 17:6. Peter is not calling the Church "The new Israel" or "the Spiritual Israel." He is writing to Jewish believers. They, and not the nation of Israel which rejected Christ are the true stock of Israel. Peter is not implying that God is finished with the old nation of Israel (compare Acts 1:6,7). No New Testament writer calls the Church the new Israel, and since they did not we should not. Gentile believers are grafted in to the stock of Israel. See Romans chapter 11; Eph 2:11-19.

"Belonging to God"-the Greek word here means several things-"keeping safe" or "obtaining" or "possessing" (but not what we mean now by "peculiar" - KJV).

"The praises" - the Greek word means virtue, goodness, excellence, that is, things worthy of praise. See Phil 4:8 and 2 Pet 1:3,5, where the Greek has the same word. It is the duty and privilege of all believers now, whether Jewish Christians or Gentile, to declare to the world the excellence and goodness of the one true God. We are not to seek our glory, but His. We are not to declare our goodness, but His (compare Ps 40:10; 71:16; Isa 42:12; 43:7; Eph 1:6,12,14).

"His . . . light" - Acts 26:18; 2 Cor 4:6; Eph 5:8; Col 1:13; 1 John 1:5-7.

2:10 Before believing in Christ it was true of both individual Jews and Gentiles that they were not God's spiritual people - Hos 1:9,10; 2:23; Rom 9:24-26; Eph 2:11,12. In calling people from darkness into His light God acts in pure mercy (Titus 3:5).

2:11 "Foreigners" - 1:17 - those now living away from their true home - heaven.

"Fleshly desires" - 1:14. These are of this world, of the sinful nature in man. Believers are of heaven.

"War" - desire for wrong things is one of the instruments Satan uses in his fight against believers (Eph 6:11,12). Evil desires are like swords that cut and wound our spiritual life, like flaming arrows in the mind that turn us from thoughts of God and holiness. They can be as destructive to the soul as bullets are to the body, wounding and causing much pain and suffering. We do not have to give in to them or give them a place in our hearts.

The command to "abstain" means we can do so by God's grace. Total abstinence from every wrong desire - this should be our goal. If evil desires are permitted to lodge in our minds they may well prove to be overpowering, and we will find it is easier to allow such thoughts in than to expel them once they get in. Abstinence from evil thoughts is the way of wisdom, the way God teaches us. And it involves the believer's choice and will - we must choose not to permit them in our minds.

2:12 See Matt 5:16.

"Beautiful" - the Greek word means also "excellent", "admirable", "praiseworthy", "honorable", "attractive", "good."

"Speak against you" - rejecters of Christ like to slander believers, pick at every fault in them, and invent new ones. Slander on the part of others is to be a motive for us to do better. This evil can work for our good.

"Day of visitation" - this may refer to a special time of either blessing or judgment from God.

2:13,14 Rom 13:1-5.

2:15 "Doing good" - good deeds can do what arguments cannot do. One of the very best of arguments for the gospel of Christ is the changed and holy lives of those who believe it.

"Ignorance" - 1:14; 2 Pet 3:16. They talk ignorantly about Christ, His gospel and His people because they do not know the true God (John 15:21; Eph 4:17,18).

"Foolish men" - Rom 1:21,22.

2:16 See Gal 5:13 and Rom 6:15-18.

2:17 "All men" - rich or poor, high or low,

brotherhood. Fear God. Honour the king.

18 Slaves, *be* subject to *your* masters with all *respectful* fear, not just to the good and gentle, but also to the harsh. 19 For this *is* praiseworthy, if a man suffers wrongfully and endures grief because of *his* conscience toward God. 20 For what glory *is it*, if, when you are beaten for your faults, you take it patiently? But when you do well and suffer *for it*, if you take it patiently, this *is* acceptable with God. 21 For you have been called to this, because Christ also suffered for us, leaving us an example, that you should follow his steps. 22 He committed no sin, nor was deceit found in his mouth. 23 When he was insulted he gave no insults in return. When he suffered, he did not threaten, but committed *himself* to him who judges righteously. 24 He himself bore our sins in his own body on the tree, so that we, being dead to sins, should live for righteousness. By his wounds you

were healed. 25 For you were going astray like sheep, but now you have returned to the Shepherd and Overseer of your souls.

3 Likewise you wives *be* in subjection to your own husbands, so that, if any do not obey the Word, they also, without the Word, may be won by the behaviour of the wives, **2** seeing your chaste behaviour *joined* with *reverential* fear. **3** Do not let *your* adornment be that outward *adornment* of braiding the hair, and of wearing gold, or of *merely* putting on outer garments, **4** but *let it be* the hidden person of the heart, in what is not perishable, *that is the ornament* of a meek and quiet spirit, which is of great value in the sight of God. **5** For in this way in times of old the holy women who trusted in God also adorned themselves, being in subjection to their own husbands, **6** even as Sarah obeyed Abraham, calling him lord. You are her

educated and illiterate. All racial pride, bigotry, and feelings of superiority must be renounced. Believers must not despise or look down on anyone. Compare Rom 12:10; Jam 2:1-4,9; 1 Cor 12:14-26; Acts 6:1.

"Fear God" - references at 1:17. This is a command to believers just as certain as the command to love God. In fact, reverential fear, respect and awe of God go hand in hand with the love of God, and cannot be separated from it. Since it is commanded to Christians we should make sure that we have it. And if we are lacking in it, we should pray as David did in Ps 86:11.

"Honour the king" - compare Rom 13:1-7.

2:18 "Slaves" - Eph 6:5-8; Col 3:22-24.

2:19 "Praiseworthy" - God himself will commend and reward such people.

2:20 Compare 4:15,16.

"Take it patiently" - without getting angry, without seeking revenge.

2:21 "Called" - when God called us to be His own special people, suffering for doing good was part of the calling. Christ is the great example of suffering for doing good. He never did anything but good, but suffered far more than any of us.

"Follow" - Matt 4:19; 8:22; 16:24; 19:21; Luke 9:23; John 1:43; 10:4,27; 12:26; Rom 15:5; 1 Cor 11:1. They who think they believe in Christ but will not follow Him are deceiving themselves.

2:22 Isa 53:9; Matt 27:23; John 8:46; 19:4; 2 Cor 5:21; Heb 4:15; 7:26.

2:23 Isa 53:7; Matt 26:63; 27:12-14; Luke 23:8,9. We should behave in the same way. The one "who judges righteously" is God.

2:24 Here is one of the clearest statements in the Bible that Christ suffered in our place, as our substitute. See also 3:18; Isa 53:5; Matt 20:28; John 1:29; 10:11,14; Rom 3:25; 2 Cor 5:14,21; Heb 9:28. See here the purpose of Christ's sufferings and death.

Compare Rom 14:9; 2 Cor 5:15.

"Dead to sins" - Rom 6:10-14; Gal 2:20; 5:24; Col 3:5.

"Live for righteousness" - Rom 6:18,19; 14:19,21; 2 Cor 5:21; Eph 4:24; Phil 1:11; 1 Tim 6:11.

"Healed" - Isa 53:5. The sins were ours, the punishment for them that brought us healing was His.

2:25 "Going astray" - Isa 53:6.

"Shepherd" - 5:4; John 10:1-18.

"Overseer" - the same word used of elders in churches in Acts 20:28; Phil 1:1; Titus 1:7. As Christ is the Chief Shepherd He is also the Chief Overseer and the only such one.

3:1,2 "Be in subjection" - Eph 5:22-24.

"The Word" - God's Word, especially the gospel.

"Won" - won to Christ. Compare 1 Cor 7:16.

"Behavior. . .and reverence" - this can bring unbelieving husbands to Christ even though all talk, all arguments fail. Indeed wives preaching to their husbands may drive them away rather than win them to Christ.

3:3,4 Compare Isa 3:16-23; 1 Tim 2:9,10. Women will not win their husbands to Christ by fixing their hair, but by fixing their hearts; not by gold, but by godliness; not by outer garments, but by inner grace. There is such a thing as inner spiritual beauty which is far superior to any outward beauty. And it is a beauty which will never fade away. Compare Proverbs 31:10-31. The churches and the world would be better places if more women went after the inner sort of beauty.

3:5,6 Holiness, hope in God, and a submissive spirit are the marks of the beauty God wants to see in believing women.

"Sarah" - Gen 18:12.

"Daughters" - Abraham is the "father" of all believers (Rom 4:16). Sarah is the "mother" of all believing women who are submissive to their husbands.

daughters, as long as you do well, and are not afraid with any terror.

7 Likewise, you husbands, live with *them* with understanding, giving honour to the wife, as to the weaker vessel, and as being heirs together of the grace of life, so that your prayers will not be hindered.

8 Finally, all *of you should be* of one mind, having compassion on one another. Love as brothers, *be* merciful, *be* courteous. 9 Do not pay back evil for evil, or insult for insult, but, on the contrary, blessing. *You* know that you have been called to this, so that you might inherit a blessing. 10 For,

He who would love life,
and see good days,
let him keep his tongue from evil,
and his lips from speaking any deceit.

11 Let him avoid evil, and do good;
let him seek peace, and follow after it.

12 For the eyes of the Lord
are over the righteous,

and his ears *are open* to their prayers,
but the face of the Lord is against
those who do evil.

13 And who *is* he who will harm you, if you are followers of what is good? 14 But even if you suffer for righteousness' sake, blessed *are you*. And do not fear their dread, or be troubled, 15 but sanctify the Lord God in your hearts, and always *be* ready to *give* an answer, with meekness and fear, to everyone who asks you a reason for the hope that is in you, 16 having a good conscience, so that, although they slander you, as *if you were* evildoers, those who falsely accuse your good conduct in Christ may be ashamed. 17 For *it is* better, if the will of God be so, that you suffer for well doing, than for evil doing. 18 For Christ also has suffered once for sins, the righteous *one* for the unrighteous, that he might bring us to God, being put to death in the body, but made alive by the Spirit. 19 By whom also he went and preached to the spirits

3:7 Eph 5:25,28; Col 3:19. He is speaking to Christian husbands.

"Understanding" - husbands should understand their wives' problems, desires and weakness, and honour them in spite of any of these.

"Weaker" - women are physically weaker, not mentally (though they are different in the way they think and in emotional makeup). Their position is also weaker - they are the ones to submit and obey.

"Prayers. . .not hindered" - if a married couple want their prayers answered they must be very careful in the way they treat each other. God may well refuse the prayers of a man who behaves badly toward his wife, or the prayers of a wife who refuses to submit to her husband.

3:8,9 Rom 12:9-17; Eph 4:2,3,32; Phil 2:2,3; Col 3:12-14; Luke 6:28; John 13:34; 1 Thess 5:15.

"Might inherit a blessing" - 1:3-5; Gal 3:14; Eph 1:3. In view of God's blessings poured on us, and of the blessing that still awaits us in the future, we should be willing to bless others instead of seeking revenge.

3:10-12 Ps 34:12-16. If we do not live as God tells us to live in vs 8,9, He may cause us to see bad days instead of good days, and may turn away His ears from our prayers instead of answering them.

3:13 Rom 13:3. Unbelievers also can recognize and appreciate kind and compassionate behavior, blessing instead of cursing, doing good instead of evil.

3:14 But suffering for doing what is right is always a possibility in a world like this - 2:19,20; 4:12,13. If it happens to us we should remember the truth the Lord Jesus spoke in Matt 5:10-12.

"Do not fear" - Isa 8:12. Compare Matt 10:26,28,31; John 14:27.

3:15 "Sanctify the Lord" - see the use of he

word "sanctify" here. It means to set the Lord apart from everyone else to be the one we worship, adore, and obey. We must consciously, willingly, continuously make Him Lord in our hearts.

"Always be ready" - Eph 5:15,16. We should know why we are believers in Christ and why we have our hope in heaven, and we should be able to tell others about it in a clear and convincing way.

3:16 "Conscience" - Acts 23:1; 24:16; 2 Cor 1:12; 1 Tim 1:5,19; 3:9.

"Ashamed" - 2:15.

3:17 See 2:20; 4:15,16.

3:18 See 2:24.

"Suffered" - 2:21; 4:1.

"Once" - John 19:30; Heb 9:25-28; 10:10.

"The righteous one" - Luke 23:47; Acts 3:14; 7:52; 22:14; 1 John 2:1.

"Unrighteous" - this is what we all are by nature (Rom 1:29-32; 3:9-20,23). See the purpose of Christ's sufferings for sinful men - to bring us to God. Compare Eph 2:13,18; Heb 10:19-22; John 14:6.

"Put to death" - Matt 16:21; 27:50,58-60; Mark 15:43-45; John 19:32-34; 1 Cor 15:3.

"Made alive" - Matt 28:6; Rom 1:4.

"Spirit" - God's Spirit (John 14:16,17; Matt 3:16).

3:19-22 This passage is obscure and difficult. It seems that sometime between His death and ascension into heaven Christ went somewhere and proclaimed something to some spirits in prison. Peter does not tell us what he means by "spirits" or "prison" or by Christ's going there. Some think Peter means that Christ's Spirit was in Noah preaching to the people of that day, but this seems to ignore the wording of v 19.

3:19 Where did Christ go when He died? In a statement of faith called "The Apostle's

in prison, 20 who in time past were disobedient, when once the patience of God waited in the days of Noah while the ark was being prepared, in which a few, that is, eight souls were saved through the water. 21 The exact representation of this *water* now saves us, baptism, (not the putting away of the filth of the flesh, but the pledge of a good conscience toward God) through the resurrection

Creed" these words appear: "He descended into hell." Christ certainly did not descend into hell to endure punishment. All His sufferings were ended on the cross (John 19:30). But it seems He went to the unseen realm of the dead called, in Hebrew, "Sheol" (Eph 4:9; Ps 16:10).

"Preached" - Peter does not use the Greek word which means preaching the gospel (euangelizo), but a word which means to proclaim something as a herald (kerusso).

"Spirits" - Peter does not say the spirits of men, so it is not necessary to think they were people who died in the flood. In the Bible the word "spirits" sometimes refers to either demons or angels (Matt 8:16; Heb 1:14).

"Prison" - the Bible does not tell us the departed spirits of men are in prison, but indicates that some angels are (2 Pet 2:4). So "spirits" here may possibly refer to fallen angels.

3:20 "Disobedient" - this was true of both angels and men before the flood (Jude 6,7; 2 Pet 2:4; Gen 6:2-7).

"Eight" - Noah, his wife, his three sons and their wives (Gen 6:10; 7:1).

"Saved through the water" - compare with the first sentence of the next verse. Observe that in the same way that going through the water of the flood saved them, so going through the water of baptism saves believers now. In actual fact going through the water did not save them at all - being in the ark is what saved them. The ark going through the water of the flood delivered them from destruction and death by that water.

3:21 "Baptism" - notes at Matt 3:6,13-16; 28:19; Mark 16:16; Acts 2:38. The waters of the flood are a picture of water baptism. The Greek word translated "exact representation" is used in the plural in Heb 9:24 (there translated "copies"). Just as the Holy Place in the tabernacle was an exact copy of the one in heaven, so the water of the flood is a copy or type or exact representation of baptism.

Now it is clear that Noah and his family were saved, not by being in the water, but by being in the ark. The ark symbolizes Christ (Gen 7:24). The water did not save them, but they were saved "through the water" (v 20). Heb 11:7 clearly states that they were saved by faith.

Since baptism is an exact representation of the flood waters, how can anyone think that the ceremony of baptism itself can save us? Only if we think that the water of the

of Jesus Christ, 22 who has gone into heaven, and is at the right hand of God, angels and authorities and powers being made subject to him.

4 Therefore, since Christ has suffered for us in the body, arm yourselves likewise with the same mind. For he who has suffered in the body has ceased from sin, 2 so that he no longer should

flood saved Noah and his family should we think that baptism saves anyone.

For salvation and new life we first get into Christ, our "ark", and only after we have salvation and new life should we go through the water of baptism. Compare Mark 16:16. If we are not already in Christ, and so saved, we should not be baptized. Baptism is only a picture of the death and resurrection of Christ and our union with Him. The Bible is very clear about what saves us:

God Himself saves us by His mercy - Titus 3:4,5

Jesus saves us - Matt 1:21; Rom 5:9,10

The blood of Christ saves us - Eph 1:7

The sacrifice of Christ saves us - Heb 10:10,14

We are saved by grace through faith - Eph 2:8,9; Acts 16:31; Rom 3:22-25; John 5:24; Heb 10:39

We are saved by believing the gospel - 1 Cor 15:1-4; Acts 10:44-47

Peter says that the living hope we have is because of God's great mercy in giving us the new birth - 1:3, and that the goal of our faith is the salvation of our souls - 1:9.

"Not the putting away of the filth of the flesh" - Peter says that this is what baptism is not. "Flesh" is the translation of a Greek word that means several things, including the physical body and the fallen nature in man. Baptism does not deal with either of these. It has to do with the inner person - "the pledge of a good conscience toward God" (compare Heb 9:14 where we see that what cleanses the conscience is the blood of Christ). Baptism is a public announcement that those receiving it mean to live as God wants them to live and not defile or silence their conscience any more. The outward ceremony of baptism can no more save a person than circumcision could save any Jew - see Rom 2:28,29. But the attitude of heart that baptism signifies is essential, that is, trusting submission to the Lord Jesus Christ.

Notice that we are saved through "the resurrection of Jesus Christ" - compare Rom 4:25.

3:22 Acts 2:33; Eph 1:20,21; Phil 2:9-11; Heb 1:3.

4:1,2 Christ suffered to free us from sin (2:24; 3:18). We must be willing to suffer in our fight against sin. If we have this attitude it will be like a weapon in our warfare. Christ died to sin; believers should recognize their union with Christ and the fact that in Christ they too have died to sin. See Rom 6:5-13; Col 3:3. In the light of the sufferings of Christ we should be finished

live the rest of *his* time in the body for the desires of men, but for the will of God. 3 For the time of life *already* past is enough for us to have performed the will of the Gentiles, going about in lustfulness, evil desires, excessive drinking, carousing, drunken parties, and abominable idolatries. 4 Now they think it strange that you do not rush with *them* into the same excessive reveling, *and* speak evil of *you*. 5 *But* they will give an account to him who is ready to judge the living and the dead. 6 Because for this reason the gospel was preached also to those who are dead, so that they might be judged according

with sin forever. We are to live not to fulfill our desires but to do God's will (Rom 8:5,12; 12:1,2; Col 1:9; 4:12; 1 Thess 4:3; Heb 13:21).

4:3 Compare Titus 3:3; 1 Tim 1:13; Eph 2:1-3; 1 Cor 6:11. The gospel of Christ can reach people in the very depths of sin and change them forever. Observe that idolatrous religions and the life style described here can go hand in hand.

"Abominable idolatries" – Deut 7:25; 12:31; 13:12-14; 17:2-5; 27:15; 29:17; 32:16.

4:4 The holy lives of believers who have left the old life are a rebuke and condemnation to those who remain in it. This partly accounts for the abuse and slander of the ungodly. See Matt 12:36; Acts 10:42; 17:31; Rom 2:16; 14:12; 2 Tim 4:1; Heb 4:13.

4:5 "Give an account" – Rom 14:12; etc.

4:6 This is another difficult and obscure verse. The meaning seems to be this: some who are now dead had the gospel preached to them while they were still alive on earth. The purpose for them, as for us who are still living, was the same – that they might have spiritual life and live "for the will of God" (v 2).

Some teach that this verse means that the gospel was preached to men after they died, if they had not had a chance to hear it on earth. They link this verse with 3:19 and believe "spirits" there means the spirits of men who have died. However, there is no such teaching in any other book of the Bible, and we should not believe so important a teaching of men based, as it is, on obscure and doubtful phrases in a verse or two. If such a teaching is ever true, God has not revealed it to us, and all we know is what he has revealed – Deut 29:29. Others teach that the "dead" means dead in "transgressions and sins" (Eph 2:1). This interpretation seems unlikely here.

4:7 "At hand" – Rom 13:12; 5:9; Rev 1:3; Jam 5:8; 2 Pet 3:8,9; Matt 24:36,42. At the time of the end of this age there will be great troubles and temptations, great deception (Matt 24:4-14, 21-25). To stand true and firm for Christ prayer will be absolutely vital. See here two qualities needed for real prayer. Compare Luke 21:36; 22:40,46.

"Sober minded" – the Greek indicates a mind that is healthy, kept from

to men in the body, but live according to God in the spirit.

7 But the end of all things is at hand. Therefore be sober minded, and watch so you can pray. 8 And above all things have fervent love among yourselves, for love covers a multitude of sins. 9 Be hospitable to one another without grudging. 10 As each one has received a *ministry* gift, *use* it to serve one another, as good stewards of the manifold grace of God. 11 If anyone speaks, *let him do so* like *one speaking* the utterances of God. If anyone ministers, *let it be done* with the ability

unreasonable or corrupting thoughts, a mind sound in every way.

4:8 "Love" – 1:22; John 13:34; 15:12,17; 1 John 3:11,18; 4:8. Peter uses the Greek word for divine love. See 1 Cor 13:1.

"Covers" – we should try to understand what this means and does not mean. Peter is not speaking of church discipline, of a local church trying to cover sin which should be exposed and put away. Compare Matt 18:15-17; Acts 5:1-11; 1 Cor 5:1-5,12,13. Peter is showing how love works in personal relationships. See Prov 10:12. Love does not like to expose the sins of others. It does not want to bring shame and condemnation on anyone. It will do its best to turn everyone to God who alone can really cover sin (compare Ps 32:1,2; Rom 4:6-8; Jam 5:20).

Peter may also be reminding believers that love will forgive and go on forgiving (1 Cor 13:5; Matt 18:21,22). He may mean too that if we have love, God covers a multitude of our sins (compare Luke 7:47-50). He is certainly giving the nature of love wherever it is found. Divine love always seeks for a way to cover sins consistent with justice and holiness. Compare Gen 3:21; 9:21-23; Rev 3:18,19. Of course, love will never cover the sins of others if that will be harmful to them, or will be a reason for them to go on sinning. Love will always try to get those sinning to forsake their sins (compare Prov 28:13). Real love can never promote sin in any way.

4:9 Rom 12:13; 16:23; Heb 3:2; 3 John 8. This is one way love can be expressed.

4:10 "Gift" – Rom 12:6-8; 1 Cor 12:4-11; Eph 4:7-13.

"To serve one another" – those who love use the abilities God gives to help others, not for personal advancement, money, fame, etc.

"As good stewards" – Matt 24:45-47; 1 Cor 4:1,2.

4:11 "Speaks" – refers to any kind of spoken ministry using the Bible. Those who do so should be conscious of standing in Christ's place as His representative and ambassador, and speak the Word of God with authority.

"Ability which God gives" – it is very possible to try to serve with our own natural ability or strength. This will come to nothing.

that God gives, so that in everything God may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.

12 Dear ones, do not be surprised at *your* fiery trial which is for your testing, as though some strange thing happened to you, 13 but rejoice because you are sharers of Christ's sufferings, so that when his glory is revealed, you may be glad also with exceeding joy. 14 If you are insulted for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests on you. He is slandered by them, but glorified by you. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a meddler in other men's matters.

"God may be glorified" – the motive of all our service should be this. Those who speak or serve for their own glory are trying (perhaps unconsciously) to rob God of the praise that belongs to him. Compare Matt 6:2,5; 1 Cor 10:31.

4:12 "Surprised" – Christ and His apostles warned repeatedly that troubles and persecution would come (2:20,21; 4:1; John 16:33; Acts 14:22; Rom 8:17; 2 Tim 3:12).

"Fiery" – Peter is speaking of trial by "fire" – the process used in refining metals. See 1:7; Ps 66:10. God permits fiery troubles, or sends them to us to test and prove us.

4:13 "Rejoice" – Matt 5:11,12; Acts 5:41; Rom 5:3; Col 1:24; Jam 1:2. This is always God's instruction to believers when they face trials. Our inner attitude toward them is extremely important. When suffering trials we must never grumble and complain, faint or be discouraged. We must trust God that He knows best how to deal with us for our good, and rejoice in the knowledge of Rom 8:28. Observe that enduring fiery trials is the same as having a part in the "sufferings of Christ" (2 Cor 1:5).

"When his glory is revealed" – Titus 2:13. Then we shall have the rewards of our trials and sufferings (Rom 8:17,18; 2 Cor 4:17,18).

4:14 "Blessed" – see Luke 6:22. This is true only of those insults which come because we are believers in Christ, not those that come for other reasons.

"Spirit of glory" – God's Spirit comes from the glory of heaven and leads believers there. He now rests upon them (Acts 1:8; 1 John 2:20), and their patiently enduring sufferings and insults for Christ's sake is proof of this.

4:15,16 See 2:19,20.

"Let him not be ashamed" – compare Acts 5:41; Heb 11:26. Why should Christians suffer because they bear His name? That is the kind of world we live in (John 15:18-25; 16:1-4). The world is willingly in darkness and hates any spiritual light (John 3:19,20).

4:17 "Judgment" – 1 Cor 11:31,32; 2 Thess 1:5. God judges and disciplines believers so He will not have to condemn them with the world.

16 Yet if *any man suffers* as a Christian, let him not be ashamed, but let him glorify God that this is his lot. 17 For the time *has come* that judgment must begin at the house of God. And if *it first begins* at us, what will *be* the end of those who do not obey the gospel of God? 18 And if the righteous scarcely be saved, where will the ungodly and the sinner appear?

19 Therefore let those who suffer according to the will of God commit the keeping of their souls *to him* in well doing, as to a faithful Creator.

5 I urge the elders who are among you, *I* who also am an elder and a witness of the

"House" – Gal 6:10; Eph 2:19.

"Those who do not obey" – John 3:36; 2 Thess 1:8,9. Note at Acts 22:10.

4:18 Prov 11:31.

"Scarcely be saved" – Mark 10:24. Why is it difficult for the righteous to be saved? Consider the following:

Their enemies are many and strong – 5:8; Eph 6:11,12.

They are weak and have a sinful nature – Rom 6:19; 7:18; 8:26; Gal 5:16,17; 1 John 1:8.

God's law of sowing and reaping cannot be set aside for believers – Rom 2:6-8; Gal 6:7,8.

God must make them righteous in their behavior. God's standards are very high. He has laid down certain principles which must be fulfilled in His people.

They must not only enter the narrow gate but be kept on the narrow road (Matt 7:13,14).

They must learn to refuse their own will and do God's (Matt 7:21), and forsake all they have to follow Christ (Luke 14:33).

They must learn to follow holiness (John 10:27; Heb 12:6).

They must be brought safely through fiery trials and much discipline (Heb 12:5-13). And they must be kept believing to the end (Heb 10:38,39).

But though the salvation of the righteous is difficult it is certain (1:5; John 6:39; 10:28; Rom 5:9,10).

"Ungodly" – since the salvation of the righteous is so difficult, what hope is there for those who reject Christ and His narrow way and His will, and spurn holiness and faith?

4:19 "Commit" – 5:7; Ps 31:5; 37:5; Acts 20:32.

"In well doing" – 2:12,15; 3:11; Rom 2:7; 2 Cor 5:10; 9:8; Gal 6:9,10; Eph 2:10; Col 1:10; 2 Tim 3:17; Titus 2:14. We must never let trials, insults, persecutions, or God's discipline keep us from doing good to others.

5:1 "Elders" – Acts 14:23; 15:2; 20:17; 1 Tim 4:14; 5:17; Titus 1:5.

"Witness" – Peter was one of the original apostles of Christ.

"Glory that will be revealed" – Rom 8:17,18.

sufferings of Christ, and also a sharer in the glory that will be revealed: 2 Feed the flock of God which is among you, serving as overseers, not by compulsion, but willingly; not for sordid gain, but with a ready mind; 3 not like lords over *God's* inheritance, but being examples to the flock. 4 And when the chief Shepherd appears, you will receive a crown of glory that will not fade away.

5 Likewise you young *people*, be submissive to older ones. Yes, all *of you* be submissive to one another, and be clothed with humility, for

God resists the proud,
and gives grace to the humble.

6 Therefore humble yourselves under the mighty hand of God, so that he may exalt you in due time,

5:2-4 Here we see that elders (Greek "presbuteros") are to do the work of overseers (1 Tim 3:1, in Greek "episkopos") – evidently Peter is equating the two terms. See the qualifications needed for elders or overseers in 1 Tim 3:1-7 and Titus 1:5-9. Christ is the Chief Shepherd and He has delegated to elders the work of looking after local churches – Acts 20:28. Christ has entrusted His people into their care and they will have to give an answer to Him as to what they have done. They should all feel very keenly their responsibility to be the kind of shepherds He wants them to be. Compare 2:21; Isa 56:10-11; Jer 3:15; 10:21; 12:10; 23:1-4; Ezek 34:2-10.

"Sordid gain" – Matt 6:24; 1 Tim 6:8-10; Titus 1:7.

"With a ready mind" – Titus 2:14.

"Not like lords" – Matt 20:25-28.

"Examples" – 1 Cor 11:1; Phil 3:17; 2 Thess 3:7; 1 Tim 4:12; Titus 2:7.

"Appears" – Matt 24:30; Titus 2:13; Heb 9:28; Rev 22:12.

5:4 "Crown" – Phil 4:1; 1 Thess 2:19; 2 Tim 2:5; 4:8; Jam 1:12. There will be glorious rewards for faithful elders.

"Not fade away" – 1 Cor 9:25.

5:5 "Submissive" – 2:13,18; 3:1; 1 Cor 16:16; Eph 5:21; Jam 3:17; 4:7.

"Humility" – Prov 11:2; 15:33; Zeph 2:3; Phil 2:3; Col 3:12; Titus 3:2; Jam 3:13; Matt 5:13; 11:29. One mark of humility is to think very lowly of ourselves and to be willing for others to think lowly of us. The first of these is easier than the second.

"Proud" – Jam 4:6. Do we want God to oppose us? Here is the way. Pride keeps us from getting God's grace which He gives to the humble. It is the root cause of much failure and defeat in the Christian life.

5:6 James 4:10.

"In due time" – he is still speaking to young men (v 5). Due time is not what they think is due time, but what God thinks. The young should not be restless and self-assertive but prove themselves in small matters (Luke 16:10) and wait on God to put them in the place He chooses in His way and time (Ps 75:6,7; 31:15).

7 casting all your care upon him, for he cares for you.

8 Be sober, be vigilant, because your adversary the devil, walks about like a roaring lion, seeking whom he may devour. 9 Resist him, firm in the faith, knowing that these same sufferings are being imposed on your brethren that are in the world. 10 But the God of all grace, who has called us to his eternal glory by Christ Jesus, after you have suffered a while, make you perfect, make you stable, strengthen, *and* establish *you*. 11 To him *be* glory and dominion for ever and ever. Amen.

12 With *the help of* Silvanus, whom I regard as a faithful brother to you, I have written briefly, exhorting and testifying that this is the

5:7 Ps 55:22; Matt 6:33,34; Phil 4:6,7.

"He cares for you" – Matt 6:30; Heb 2:6-8; Phil 4:19. God thinks about us, plans for us, is concerned for us as a Father for His children. To be anxious is to make ourselves miserable and to dishonor Him. Casting our cares on Him means to bring them to Him and trust Him to take them and work everything out for the best, resting in His goodness and wisdom and power.

5:8 "Sober" – The Greek means literally "sober", but figuratively may mean "self-controlled" or "sober minded" or "alert" – not under the influence of anything foreign to a true Christian walk. 1:13; 4:7; Prov 25:28; Gal 5:23; 1 Thess 5:6,8; 2 Pet 1:6.

"Vigilant" – Eph 6:18; 1 Thess 5:6. Satan can catch those who are spiritually asleep or self-indulgent. Note on "devil" at Matt 4:1. He has to "walk about" because he cannot (like God) be in every place at the same time. Though he comes like a lion, he is cowardly when facing faithful believers (James 4:7), and they can trample on him (Ps 91:13).

5:9 "Resist him" – Eph 6:10-18. Believers need never give in to any temptation or trick of Satan, if they will meet him with a firm trust in Christ (1 John 4:4; 1 Cor 10:13).

"Same sufferings" – when we are tempted and tried we may think we alone are having to face such things. It is not so. All believers face similar trials.

5:10 "Grace" – John 1:14,16,17; Acts 15:11; 20:24,32; Rom 1:7; 3:24; 5:21; 2 Cor 8:9; 9:8; Eph 2:8-10.

"Called" – 2:9; 3:9; Rom 1:6,7; 8:28-30; 11:29; Eph 4:1; Heb 3:1; 2 Pet 1:10.

"Glory" – John 17:24; Rom 5:2; 8:17.

"In Christ" – notes at Rom 6:3-8; Eph 1:1,3.

"After you have suffered" – 1:6; 4:1,12. Sufferings, then glory was the way with Christ (1:11) and it is the way God has appointed for believers. See what God says He will do for us who are undergoing trials and sufferings. Compare Ps 66:12. He promises to bring us safely through them all and make us stronger than we were before.

5:12 "By the help of Silvanus" – compare

true grace of God in which you stand.

13 The *church that is* at Babylon, chosen together with you, greets you, and *so does*

Rom 16:22; 1 Cor 1:1; 2 Cor 1:1; Phil 1:1; Col 1:1. Silvanus is the same person as Silas – Acts 15:22; 2 Cor 1:19; 1 Thess 1:1.

"The true grace of God" – throughout this letter the grace of God has been one of his major themes – 1:2,10,13; 4:10; 5:5;10. Salvation comes by God's grace alone, and that same grace will bring God's saved people safely to glory at last.

5:13 "The *church that is*" – notice that the words "church that is" have been added. It could be translated "*She who is*" and could mean either the local church in Babylon or possibly Peter's wife.

"Babylon" – Gen 10:10; 2 Kings 17:24; Isa 13:1; Jeremiah chapters 50-52. There

my son Mark.

14 Greet one another with a kiss of love. Peace be with all of you that are in Christ Jesus. Amen.

was also at that time a military station in Egypt called Babylon. Many commentators think Peter meant Rome (compare Rev 17:5,18). There is a tradition that he wrote his first letter from there, but no proof. If he wrote from Rome the question comes, why would he not plainly say so?

"Mark" – Acts 12:12,25; Col 4:10; 2 Tim 4:11. Peter considered Mark his spiritual son. Compare 1 Tim 1:2.

5:14 "Love" – divine love – agape – note at 1 Cor 13:1.

"Kiss" – Rom 16:16; 1 Cor 16:20; etc.

"Peace" – Luke 1:79; 2:14; John 14:27; Rom 1:7. There can never be real peace to anyone who is not "in Christ".