

The Epistle of I Peter

In Sermon Outline Format

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THE EPISTLE OF I PETER (In Sermon Outline Format)
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Introduction to the Epistle of I Peter:

- A. The subject of the Epistle is suffering and security.
- B. The Author is the apostle Peter.
 - 1. Acts 4:13 reveals that Peter was a common man, without any formal education.
 - He was a fisherman by trade, and as such had no need of high academic learning.
 - Yet after three years with the Lord, and the transforming power of the Holy Spirit this epistle does not sound like that which would come from the pen of an unlearned fisherman.
 - Though we know it was God breathed, we must say that Peter had become a mighty man with words and thoughts.
- C. Time of the writing – Between 64 and 67 A.D.
- D. To Whom the Epistle is written:

I Peter 1:1, “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

1. If you look at this First Century map of the Roman Empire you will see that these are Roman provinces located in the northeast part of Asia Minor -- present-day Turkey. Paul had travelled in this area several times and established a number of churches. Now Peter addresses these Pauline churches.

2. The letter's recipients are described as "strangers" or the "exiles of the Dispersion."
 - The Jews that had moved away from Palestine into the cities of the Roman Empire were called the Diaspora, or the Dispersion.

 - However Peter doesn't seem to be referring here to Jews, but rather to Christians or the elect (verse 2).

 - Thus the Diaspora is now applied to Christians who are scattered throughout the empire.

 - Whether Peter had any contact with these Christians before these two letters were written is not sure.

 - However, he writes these encouraging words to strengthen them in this time of suffering and persecution.

- Not only were Jews persecuted by their fellow men when they became Christians, but Gentiles were ill treated by the pagan civilization from whence they came.
- Peter wanted to encourage the Christians in this time of trouble by having them:
 - Think of future glory – 1:7
 - Think of the example of Christ – 2:21
 - Think of the reward which follows suffering – 4:3, 5:1, 6.

E. Thus the Theme of the Epistle is “The Christian’s hope in the midst of suffering.

1. A Comparison - It has been said that the theme of the Apostle Paul’s epistles was faith; the Apostle John’s writings spoke of love, and the Apostle Peter’s of hope.
2. Paul’s ministry was primarily to the Gentiles, while Peter’s work was mainly with Jews.

F. Problem about the Place of Writing:

1. Some understand "Babylon," to be Rome, which is so called, in a figurative sense, in the book of the Revelations.

2. The fact that Peter was at Rome, when he wrote this epistle cannot be proved. Nor can sufficient reason be given why the Apostle would use a figurative name instead of the actual name of the place.
3. Considering the fact that Peter's manner of writing was literal, it seems if he said Babylon he meant Babylon in Assyria.
4. Three outstanding thoughts of the epistle are:
 - The Living Hope, 1:3
 - The Living Word, 1:23
 - The Living Stone, 2:4
5. The key word of First Peter is "suffering."
 - This "**suffering**" is connected with the doctrine of Election, Foreknowledge of God, Sanctification, Obedience, The Blood of Christ, Grace, and Peace and the Trinity (1:2).
 - The word "**hope**" is also closely associated with "**suffering**." Christ is the Christians hope during suffering.
 - Christian suffering is also associated with the **Security of the believer** (1:5); with a **Living Hope** (1:4); with an **Inheritance** (1:4); with the **Glorious Appearing of Jesus Christ** (1:7-8); with the **Old Testament**

Prophets (1:10-12); with **Angels** (1:12); with the **Holiness of God** (1:15-16); with **Redemption** (1:19); with the **New Birth** (1:23).

- In chapter two “**suffering**” is associated with a **Spiritual Priesthood** (2: 1-10); the **Servant of God** (2: 13-16); **Persecution** (2: 19-25).
 - In chapter three “**suffering**” is connected to the **Home and Family** (3: 1-7)
 - In chapter four we see our **Lord’s suffering** (4: 1-15); **Christian suffering** (4:16-19)
 - And in chapter five we see that the suffering Christian will be **exalted** in due time (5:1-6). Suffering is also connected to **Resisting the Devil** (5:8); and with a **complete trust** in Christ by "Casting all your care upon Him; for He careth for you." (5:7).
6. The Christian’s attitude toward suffering is one of hope because of his future. Here he is but a pilgrim, a “stranger” or sojourner in a foreign country.”
7. However, his future is secure in Christ. What does God do in the life of a believer to give security?

G. Thus the key verse of I Peter is I Peter 1:7:

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”

What are the truths concerning God that Peter presents to give joy in the midst of suffering?

I. He Elects, Verse 2:

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

A. All Bible students believe that election is a Bible doctrine.

1. Even though many despise the doctrine of election a belief in it is necessitated by the obvious mass of evidence presented in both Old and New Testaments.
2. However, these same Bible students sharply and radically divide over the nature of this election.

B. There are three differing views of election:

1. Some try to make election apply only to service.
2. Others believe that God, in His

omniscience (which covers all time) foresaw that certain people would exercise faith as a matter of their own sovereign free will, and thereupon He adjusted His purposes accordingly, electing these on the basis of their known (future) election of Him.

- In other words, God seeing what each individual would do by way of his own personal response to the Gospel, God either elected them to salvation or passed them by on the basis of their foreknown choice.
- This system "protects" human free will at all cost and is known as conditional election.

3. Thirdly, and the correct view, is that God chose individuals to salvation before the foundation of the world solely upon causes within Himself and not upon the basis of foreseen faith, character, or good works in the recipients of that salvation.

- In this view God acts in entire and independent sovereignty as a matter of His free choice in grace. This is known as **unconditional election**.
- Obviously either God or man is the original elector or first cause.

- Since all time is eradicated in God's omniscience, it does not matter whether one event is prior or subsequent to the other.
 - It matters only that one person initiates and another responds, altogether irrespective of time.
4. Christ's declarations concerning man's natural condition of total inability to come to God.
- If man cannot come to God, and he cannot, then God must take the initiative.
 - Thus these two doctrines stand or fall together. It is utterly pointless to say that one believes in total human depravity while maintaining that he rejects unconditional election.
 - This reciprocal dependence of these doctrines is clearly set forth in the Lord's discourse on the Bread of Life.

John 6:37, "All that the Father giveth me shall come unto me."

John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

- The truth revealed here is that those

who come to Christ are the ones who have already been given to Him by the Father.

- The word “chosen” is also found in 1 Corinthians 1:27, 28 and Ephesians 1:4.
- The Apostle Paul explains that our being “chosen in Him” means,

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will."

- (Ephesians 1:5). Paul's use of the same word, coupled with his continued explanation, reveals that the choosing refers to an elective predestination of some kind.

C. This is the election here spoken of here in I Peter 1:2.

Definition: Election is the eternal sovereign act of God, by which in His sovereign good pleasure, and of his own purpose, and not for or because of any foreseen merit in them, He chooses certain individuals from among sinful humanity, to be the recipients of the special grace of His Spirit and to be made voluntary partakers of Christ salvation.

D. In the eternal ages past, God chose us to be His children. It is through the work of the Holy Spirit that those whom He chose obey the

Lord Jesus Christ and receive His blood as atonement for their sins.

“According to the foreknowledge of God the Father.”

E. God’s immutability and election.

1. The immutability of God teaches us that whatever God wills at any time, He always has willed. Ness said "There can be no more a new thought, a new intent, or a new purpose in God, than there can be a new God."
2. Consequently when God saves a man, He must always have intended and purposed to save him.
3. That purpose and intent to save him involves an election of him to salvation. Hence election is eternal. To affirm otherwise is to deny the immutability of God.

F. The Foreknowledge of God.

1. Romans 8:29 asserts that God foreknew those whom He saves.
 - This foreknowledge involved a purpose to save these people.
 - Likewise the purpose to save them involved election.

- As already stated all Bible students believe that election is a Bible doctrine.
- However, contention occurs, over “what is basis of God's choice?”

E. The two views of foreknowledge.

1. The first, and false view claims divine 'foreknowledge' as the basis for Election. God supposedly looks into the future and notices who will accept Christ and 'elects' those.
2. The second and true view of foreknowledge says that Election has no basis whatever in man.
 - Therefore, it is a mystery, hidden forever in God's sovereign will.
 - Though God is not arbitrary in his decrees, nevertheless the decree of Election is a righteous one since no one deserves salvation anyway.
 - When used of divine decisions the meaning of foreknowledge carries the connotation of “appointed” or “foreordained.”
 - God “foreknew,” “appointed,” or foreordained the person to salvation, not some quality or choice in or of the

person.

- Did this foreknowledge have a beginning? If so, then there was a time when God was not omniscient and, hence, not perfect and infinite.
- Without perfection and infinity there can be no God. Therefore the foreknowledge of God is eternal, and, consequently, election is eternal.

Conclusion: The term foreknowledge supports the doctrine of sovereign election rather than explaining it away. When used regarding divine activity, especially in connection with election, it refers to the appointment of a person rather than the result of a divine attraction to a positive quality in the person. The Bible teaches election by the sovereign grace of God, without regard to any foreseen condition in man.

F. “Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.”

1. The Holy Spirit of God works in the soul when He brings forth the new birth set them apart to God.
 - In the new life being imparted we are sprinkled with His precious blood and set apart to obey Christ.

- This is seen in Saul of Tarsus. Immediately after being converted, he says, "What shall I do, Lord?"
 - His heart's primary purpose was to obey.
 - In salvation, the Christian is given the character of obedience.
 - The Christian obeys out of life already possessed, because he believes on Jesus.
 - The sprinkling of the blood of Jesus Christ alludes to the sprinkling of the blood of the Passover lamb.
2. This speaks of the application of the blood of Christ, our Passover Lamb, to the heart, by the Spirit of God, for cleansing, pardon, and justification; which affords true, solid, conscience peace and joy now, and entitles to eternal happiness and glory; all which are secured by electing grace.

F. "Grace unto you, and peace, be multiplied."

1. These are almost the same words used by the Apostle Paul in all his epistles.
2. Only Peter adds the word "multiplied"; which makes it more express, and more clear.

3. He ask the Lord to give them an increase of grace, fullness of Christ, both physical and spiritual prosperity, of a conscience peace through the blood of Christ, which passeth all understanding, and is the believers hope of enjoying eternal peace in the hereafter.

II. Verse 3-5:

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

- A. Verse 3 tells us that the resurrection of the Lord Jesus Christ is the basis or foundation of our lively hope.
- B. Because of this hope, we can face suffering with joy.
- C. Hebrews 7:19, describes a lively hope as a better hope than that of the law!

“For the law made nothing perfect, but the bringing in of **a better hope** did; by the which we draw nigh unto God.”

I Corinthians 15:12-14, 17-20, “Now if Christ be preached that he rose from the dead, how say

some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: “And if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.”

A. Because the Son of God, the Lord Jesus Christ, died on the cross as atonement for our sin, and was buried and arose the third day - we have a “better hope” a “lively hope” through Him!

1. We have a lively hope – a better hope than that of the law. Why? Because “now Christ is risen”
2. Because Christ is risen we have a sure and steadfast hope:

Hebrews 6:19-20, “Which hope we have as an **anchor of the soul**, both **sure and stedfast**, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

B. 1 Peter 1:18-21 summarizes what we are saying:

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your

vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

1. We have a lively hope, a blessed hope because Christ was ordained before the foundation of the world to be the Redeemer.
2. The Word became flesh, died on Calvary's cross, rose from the dead, and glorified, that there might be a sufficient foundation for the exercise of faith and hope in God.

C. We are begotten to a lively hope:

1. Note the words “hath begotten us” in our text.
 - “Hath begotten” is the Greek word “anagennao” (an-ag-en-nah'-o)
 - It means, “to be born again”, or to be “born anew.”
 - Metaphorically it means to have one's mind changed so that he lives a new life and one conformed to the will of God.

2. Thus we understand that salvation and a lively hope are obtained through grace.

2 Thessalonians 2:16, “Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,”

3. The Holy Spirit of God regenerates us and gives us faith, we believe in the death, burial, and resurrection of Christ, and have a blessed, lively hope!

F. Verse 4 tell us that we have an inheritance incorruptible, and undefiled, that does not fade away, that awaits us in heaven.

1. Our inheritance is:

- Incorruptible – won’t decay.
- Undefiled not touched by sin.
- Unfading - can never lose its beauty, value, or fade away.

2. Our inheritance is **reserved** for us in heaven.

3. To reserve something means to hold it for a certain person. Each Christian has an inheritance with their name written on it. Because of this, our interests should be heavenward because our lively hope assures us of eternity with Christ.

III. Verse 5:

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

A. “Who are kept.”

1. By God’s power – John 10: 28,29
2. Until the final day of salvation and redemption of the body – Philippians 1:6.
3. Thus we should be looking for the coming of our living hope – the Lord Jesus Christ.

Titus 2:13, “**Looking for** that blessed hope, and the glorious **appearing** of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Matthew 25:13, “**Watch** therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

1 Corinthians 16:13, “**Watch** ye, **stand fast** in the faith, quit you like men, be strong.”

B. Watching and looking for the coming of the Lord leads us to purity:

1John 3:2, 3, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And

every man that hath this hope in him purifieth himself, even as he is pure.”

IV. Verses 6-9:

“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.”

- A. The first word, “wherein”, refers to the apostle’s statement concerning the joy of their present state, and their great expectations for the future.
 - 1. Understanding that these Christians were in great affliction, and gives them several things that will lessen their sorrows.
 - Every Christian always has something that he can rejoice about.
 - Thus joy results in praise and gratitude.
 - Even though Christians have reason to rejoice, they may still be in great

heaviness through manifold temptations.

- There are all sorts of adversities temptations, or trials of faith
 - Most often these afflictions and persecutions are manifold (more than one and different in kind) and cause great heaviness or sorrow.
2. However, these afflictions and sorrows are but for a season. They will only last only a little while.

I Thessalonians 3:3, “That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.”

3. This verse tells us that we are appointed unto our lot. But these troubles, even though heavy, never come without cause, and never stay any longer than need be.
4. And in spite of all kinds of trials, testing, and temptations the Christian has joy because he is secure in Christ.
5. Gold is tried by fire to separate it from the dross or impurities.
 - The Christian is tried so remove any impurities in his life.
 - So faith, being tried in the fire of

afflictions, is purged of the dross or iniquity.

- Having been tried and proved to be a true believer, their faith shines more brightly, he is more useful to the master, and having the dross removed may have fuller fellowship with the Lord.
- The purpose being that the believer might be found unto praise, honor, and glory of the Lord Jesus Christ.
- Therefore the Lord will say unto the believer, "Well done, thou good and faithful servant."

B. Verse 8, "Whom having not seen, ye love."

1. This verse is speaking of the love that believers have for the Lord Jesus Christ, whom they had never seen with their eyes.
2. They love the Lord because He was made known to them, through the preaching of the Gospel.
3. Having never seen him with their eyes, have seen him through eyes of faith.

C. "Ye rejoice with joy unspeakable and full of glory."

1. Those who have true faith and love for Christ may likewise have joy unspeakable and full of glory.
2. This joy is inexpressible and cannot be described by words.
3. It is experienced! The Christians faith removes the causes of sorrow, and thus gives them reason for joy.

O Savior, precious Savior,
Whom yet unseen we love!
O Name of might and favor,
All other names above!
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee, and confess Thee
Our holy Lord and King.
O Bringer of salvation,
Who wondrously hast wrought,
Thyself the Revelation
Of love beyond our thought;
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee, and confess Thee
Our gracious Lord and King.

D. Verse 9:

“Receiving the end of your faith, even the salvation of your souls.”

1. The saints are delivered from wrath. The believer presently has "receive salvation"

even though its full "revelation" is yet future.

2. So there is just and sufficient ground for joy and rejoicing because God appointed his people to salvation from eternity.
3. That salvation being obtained by Christ, applied by the Spirit, will be fully enjoyed in heaven.
4. This is the salvation "of souls."
 - The immortal soul that was lost.
 - So "salvation" primarily concerns the soul; the body shall share in redemption hereafter, but the soul of the believer is saved already.
 - In believing, true believers presently have such peace and joy, that it furnishes undoubted evidence that they would be saved (glorified) and thus can be said that we are saved.

V. Verse 10:

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto

themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

- A. “Of which salvation” speaks of the salvation of their souls spoken of in verse 9.
- B. Here, he reminds them of the great **diligence**, with which the Prophets searched for the truths concerning salvation that they are privileged to understand.
- C. Thereby proving that the doctrine of salvation by faith in Jesus Christ was not a new doctrine, but the same doctrine that the Old Testament prophets diligently enquired of.
 - 1. The prophets, were used of God to prophecy or foretell future events, and reveal the will of God. Yet they often did not fully understand their own message.
 - 2. Thus they diligently searched those things pertaining to salvation and the grace of God.

There are many today that do not understand the Scripture concerning salvation.

- 3. They say that salvation is acquired by baptism, or by works, by living good lives, or by being a good person.

4. Yet the Scripture clearly teaches that salvation is the gift of God and wrought in the heart of man by the Holy Spirit.
- D. "Who prophesied of the grace that should come unto you."
1. They prophesied of Christ, who is the unspeakable gift of God's free grace, and by whom it comes.
 2. They also spoke of the blessings of Christ redeeming grace:
 - For by grace we are justified from sin, Satan, death, and the grave.
 - Through his righteousness, His elect are justified.
 3. They also spoke of His pardoning grace, which is a blessing of the new covenant, and received through faith in Christ.
 4. The prophets also spoke of Christ adopting grace where both Jews and Gentile would be called the sons of God.
 5. We also see regenerating and sanctifying grace, where the recipient is given a new heart by the Holy Spirit of God.
 6. We also see the Holy Spirit writing the laws of God in the believers heart.

7. And lastly we see persevering grace.

- Those that are truly saved and fear the Lord shall not depart from him.
- Nor will his loving kindness ever depart from them.

Therefore, eternal life and glory, God's free gift, which is everlasting salvation, is theirs.

VI. Verse 11:

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

- A. “Searching what, or what manner of time the Spirit of Christ which was in them did signify.”
1. The prophets greatly desired to know the time of the Lord's coming.
 2. Even though they desired to know the exact date and time they did not have full revelation of the events pertaining to the Lord's coming.
 3. We also observe that the Apostle Peter does not say that the prophets searched according to their own understanding, nor did they attempt to go beyond what the Spirit taught them.

4. Even though the prophets were endued in an uncommon way with the Spirit of knowledge, they did not have the light concerning Christ that those living at this time had.
5. However, the fulfillment of the truths they spoke was testimony that they were taught and led of the Holy Spirit.

Today there are things that we likewise look do not have complete revelation of.

Thus we should likewise remember to stay away from speculation and teach and preach only those things that the Holy Spirit teaches us from the Scripture.

- B. "When it testified beforehand the sufferings of Christ, and the glory that should follow."
 1. The Jews called the "sufferings of Christ" "The sorrows of the Messiah".
 2. His sufferings are clearly spoken of in Psalms 22:1-31; 69:1-36; Isaiah 53:1-12; Daniel 9:26; and Zechariah 12:10.
 3. The glory, actually "glories," speak of his resurrection from the dead, his ascension to heaven, his sitting at the right hand of God interceding for his elect.
 4. It also speaks of him having all power, all authority, and all judgment being

committed to him as seen in Psalms 16:10 and Daniel 7:13.

VII. Verse 12:

“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

A. Unto whom it was revealed.

1. Some have falsely said that this passage excludes the fathers who lived under the law from the hope of eternal salvation.
2. The passage does not deny that even though the prophets fruitfully ministered to their own time, their ministry is more useful to us.
 - The prophets and saints of old diligently sought to know the things that we know.
 - Yet they died deprived of the privilege of seeing the things that are now common knowledge to every saint of God (His death, burial, and resurrection).

- B. “Which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.”
1. “The things which are now reported unto you.”
 - Those things the prophets desired to know of are now preached as accomplished facts.
 - Such facts as, His person and offices, his incarnation, obedience, sufferings, death, resurrection, ascension into heaven, and session at the right hand of God; of all which there is a true and faithful report made in the Gospel.
 2. “By them that have preached the Gospel unto you” speaks of the Lord himself, then the apostles, and those who had been called and sent out to preach the Gospel in the known world, and to both the Jew and Gentile.
 3. “With the Holy Ghost sent down from heaven” speaks of their being filled with the Holy Ghost promised by Christ.
 4. The Holy Spirit descended upon those gathered together on the day of Pentecost qualifying those who were called and sent to preach the Gospel.

5. So the salvation spoken of by the prophets was now preached by the apostles, who were led by the same Spirit that the prophets were.
6. "Which things the angels desire to look into."
 - The object of this reference to the angels is the same as that to the prophets.
 - It is to impress on Christians the value of that gospel which they had received, and to show them the greatness of the privilege of being made partakers of so great a salvation.
 - Why? Because it had energized deep interest among the prophets, and even among the inhabitants of the skies.
 - They were enjoying the full revelation of what the prophets and even the angels had desired more fully to understand.
 - The things which are here referred to are the great truths respecting the sufferings of Christ, the glory which would follow, and the nature and effects of the gospel.

- The word which is rendered "to look," is rendered stooping down, and stooped down, in Luke 24:12; John 20:5,11; and "looketh" in James 1:25; and look in this verse.
- The word does not occur anywhere else in the New Testament.
- By definition it means, "to stoop down near by anything; to bend forward near, in order to look at anything more closely.
- It is like a person who could observed something from a great a distance and was not really able to see the object clearly is allowed to come close, stoop down so that he is able to observe all the details.

VIII. Verse 13:

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

- A. "Gird up the loins of you mind" referring to words of our Lord in Luke 12:35, 36.

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

1. This image is taken from the way in which the Israelites ate the passover with the loose outer robe girded up about the waist with a girdle, as ready for a journey.
2. Workmen, pilgrims, runners, wrestlers, and warriors (all of whom are types of the Christians), should gird themselves up or prepare themselves for service so that they not be impeded and ready for action.
3. Christians are to always be ready to give testimony (light) of God's grace toward them.
4. Likewise the believer is to always be mentally and spiritually ready for Christ's coming.
5. "Be sober"
 - Sobriety is spiritual self-restraint.
 - Self restraint is to be used so that the cares of this life are not allowed to choke the word, and make it unfruitful.
 - Those who are sober likewise guard against error and false doctrine.
6. "And hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

- “And hope to the end” is to “trust with a perfect confidence,” the lively hope, to which believers are begotten and have full assurance of.
- “For the grace that is to be brought unto you” speaks of the great favor which every believer by faith hopes for will be theirs at the Saviour’s return from heaven.
- “At the revelation of Jesus Christ” is when the Lord Jesus Christ shall be revealed from heaven in his glory when he comes to judge the world.

IX. Verse 14:

“As obedient children, not fashioning yourselves according to the former lusts in your ignorance.”

- A. This verse has both a positive and a negative admonition:
 1. Both are set forth as a rule of holy living.
 2. First, the Christian is to live as obedient children.
 3. They are to live according to God’s commands because they have been regenerated by his grace, and adopted into his family.
 4. Negatively:

- You are not to live as you formerly did.
- The Christian is not to give way to lusts as they did when they were ignorant of God's grace.

B. God's children are to prove themselves to be such (His children) by their obedience to Him.

X. Verses 15, 16:

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."

- A. Literally, "But (rather) after the pattern of Him who hath called you (whose characteristic is that He is) holy, be (*Greek*, 'become') ye yourselves also holy."
1. God's holiness is our majestic model.
 2. The Apostle Peter often uses God's calling as motive for Godly living in his epistles.
 3. Epiphanius said, "Every one that begets, begets an offspring resembling himself."
 4. The word "conversation" speaks of:
 - Our deportment

- It deals with the manner in which we live our lives.
- So a Christians who is inwardly holy unto God by consecration should also we holy in their outward walk and behavior.

Verse 16, “Because it is written, Be ye holy; for I am holy.”

- B. The phrase, “Because it is written” reminds us that the Scripture is the true source and authority in questions of doctrine and practice.
- C. Be ye holy...for I am holy!
1. Because I am holy and you are mine you are to likewise be holy.
 2. We must be holy, as God is holy: we must imitate him, even though we can never equal him because He is perfectly, unchangeably, and eternally holy.
 3. However, we should seek after holiness.
 4. The consideration of the holiness of God should oblige us to attain the highest degree of holiness we can.

XI. Verses 17-21:

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

A. These five verses are one sentence.

B. “And if ye call on the Father.”

1. If is conditional participle

2. “Ye call on” is the Greek word *epikaleomai* (*ep-ee-kal-eh'-om-ahee*).

- It can mean - call on, be surnamed after or to appeal unto.
- Thus we could say, you who are surnamed “Christians” who have called on the Lord.

4. The Lord, “who without respect of persons judgeth according to every man’s work.”

- God's treatment of men is not by a regard to rank, wealth, beauty, or any external distinction.
- "Judgeth according to every man's work" reminds us that He judges each one according to his character; or to what he has done.

Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

4. And from this the Apostle encourages believers to pass the time of their sojourning here in fear.

C. Verse 18 gives a second argument for living pleasing unto the Lord.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers."

1. You understand that your salvation is not based on corruptible things; **But you were redeemed by a ransom paid to the Father.**
2. The price paid for their redemption was not paid with corruptible things:
 - Like silver and gold (man cannot pay the ransom for his soul).

- Or by the keeping of ceremonies or ordinances.
- And certainly not by the works of man's hand.
- **The ransom was paid with the precious blood of Christ.**

D. Then the Apostle reminds them from what they were redeemed:

1. They were redeemed "from your vain conversation received by tradition from your fathers."
 - The Jewish traditions.
 - Luther said, "Human piety is a vain blasphemy, and the greatest sin that a man can commit."

E. Verse 19 clearly states that the blood of the Lord Jesus Christ is the only price of man's redemption.

"But with the precious blood of Christ, as of a lamb without blemish and without spot."

1. "Precious" - of inestimable value.
2. Though very man, the Lord Jesus Christ remained pure in Himself ("without blemish"), and tainted with sin ("without spot")

3. Had Christ had any blemish or spot He would not have qualified as the Paschal Lamb.
 4. As Israel's redemption from Egypt required the blood of the paschal lamb, so our redemption from sin and the curse required the precious blood of Christ, the Son of God and God the Son.
- F. Verse 20, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."
1. Christ was foreordained, or it was predetermined, that He would be the great atoning Sacrifice for sin.
 2. The word foreordained is rendered which knew in Acts 26:5; foreknew and foreknow in Romans 8:29, 11:2; foreordained verse 20; and know before in II Peter 2:17.
 3. The clearly shows us that the plan was formed, and the arrangements made for the atonement, before the world was created or from eternity.
 4. It was formulated before the angels were created; before the earth or any of the material universe was brought into being; and before man was created.

G. "But was manifest in these last times for you."

1. I believe that "was manifest" not only speaks of the personal appearance of the Lord Jesus Christ, but includes the proclamation of the Gospel as well.
2. For, by the coming of Christ, God executed what he had decreed
3. What He had obscurely to the fathers is now clearly and plainly made known to us by the Gospel.
4. The Apostle Paul speaks of this as Christ coming "In the fullness of time" in Galatians 4:4.

H. Verse 21, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1. Christ, "Who," as God, is the object of faith, of which He is also the author.
 - "By Him" - Faith which is by Him" was obtained for us in His death, resurrection and ascension, enabling us to believe.
 - This verse excludes all who do not "by Him believe in God," and includes all the elect of every age that do.

2. Those who come to God by Christ, are those who have concluded, that Christ, who was foreordained from all eternity to be the Redeemer of his people, was manifest in the flesh for their sakes, to obtain eternal redemption for them.
3. Those who know the Father likewise know the Son.
 - For it is by Him and Him alone we can come to the Father.
 - In Christ we have life: if we have not the doctrine of Christ, we have not God.
 - The only way to God is through Christ and His sacrifice.
- I. Verse 22, “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”
 1. In this verse the apostle exhorts believers to brotherly love.
 2. He says that the basis of that love is the purification of their souls:
 - This shows that the Apostle knew that they had been impure.

For all have sinned and come short of the glory of God.

- And indeed, by nature, those without Christ are impure in both soul and body.
 - Although internal purity, or the purity of the heart, is spoken of outward purity is not excluded.
3. While it appears that the apostle assigns this purifying to the saints themselves, he quickly adds the **phrase**, “obeying the truth through the Spirit.”
- First we are told that the word of God is the instrument of a sinner’s purification.
 - The gospel is called truth, in opposition to types and shadows, to error and falsehood. This truth is effectual to purify the soul, if it be obeyed.

John 17:17, “Sanctify them through thy truth: thy word is truth.

Many people hear the truth, but are never purified by it, because they will not submit to it or obey it.

- Secondly we see that the Spirit of God is the great agent in the purification of man’s soul.

- The Spirit using the Word, convinces the soul of its impurities, then furnishes the virtues and graces that purify.
 - Graces such as faith (Acts 15:9), hope (1John 3:3), the fear of God (Psalm 34:9), and the love of Jesus Christ.
 - So man is responsible to purify his own souls, but it is accomplished through the Spirit.
 - The souls of Christians must be purified before they can genuinely love one another.
 - Because of the desires and partialities in man's nature, without divine grace we can neither love God nor one another as we ought to do.
 - But brotherly love can only come out of a pure heart.
- J. Verse 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
1. Verse 23 gives yet another exhortation.
 2. "Being born again" or being a new men creature, or being born again of God,

Christians are behooved to live a life worthy of God and their spiritual regeneration.

3. "Not of corruptible seed, but of incorruptible"
 - The corrupt see speaks of the flesh or natural birth which is carnal and corrupt; compared to the incorruptible seed or the new birth.

4. "By the Word of God, which liveth and abideth for ever"
 - This expression may either refer to God, in particular, the Lord Jesus Christ, as the Word that lives forever, or to the word of God, as being forever true.
 - Scholars are equally divided in their interpretation as the Greek will support either.

- K. Verses 24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

1. While Christ, the living Word is truly eternal, verse 25 leads me to interpret

these verses as speaking of the Holy Word of God.

- While men and preachers of the Gospel die and everything in the world is uncertain the Word of the Lord, the Gospel of Christ, is settled for ever, and will never pass away.
2. “And this is the word which by the Gospel is preached unto you”
- This is the apostle’s application of the passage in Isaiah 40:9.
 - He is showing that these believers that the word of the Lord that Isaiah and the other prophets preached is the same as the Gospel presently being preached by the ministers of the Gospel.

Chapter 2

I. Verses 1-3:

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.”

- A. This chapter consists of general and particular exhortations.
- B. There is a general exhortation to a holy life and a particular exhortation to be obedient to superiors.
 1. First, because of their salvation and the duty of brotherly love pointed out in I Peter 1:22 they are exhorted to lay aside various vices:
 - Because they are inappropriate for those regenerated by the Holy Spirit of God.
 - And they are inconsistent with brotherly love.
 2. The vices mentioned are:
 - Malice - The mental state opposed to love.

- Guile - The mental state opposed to sincerity.
- Hypocrisies - Guile exhibited in word and deed.
- Envy - "Charity (love) envieth not," I Corinthians 13:4.
- Evil speaking - Speaking evil of others.

C. The phrase "As newborn babes" is very descriptive of those who are being spoken to.

1. They have just born again, according to the abundant mercy of God, and have just begun their spiritual life.
 - Therefore they are like a new-born infant that naturally, and instinctly, seek the alimentionation that nature provides.
 - Likewise, those that are born from above are to earnestly seek the required heavenly nourishment needed for their new nature.
2. The Apostle calls this nourishment "the sincere milk of the word."
 - The word "sincere" is the Greek word "adolon."

- It means unmixed, unadulterated, and pure.
- “Milk” is the Greek word “gala” or “of certain affinity”
- Thus many translate “the sincere milk” the rational unadulterated milk or the pure doctrines of the Gospel, as delivered in the epistles and gospels, and as preached by the apostles and their successors.
- The rabbins often spoke of learning to know the law as “sucking,” and their disciples were often spoken of as those that suck the breast.

3. The figure is very expressive:

- As a new born child shows an immediate desire for that nourishment, and only the correct food; so those having been just born of God show that the incorruptible seed abides in them, by the fact that they will receive nothing that is not suited to that new nature.

4. “That ye may grow thereby” reveals that there can be no spiritual growth but by the pure doctrines of the Gospel.

D. “If so be ye have tasted that the Lord is gracious.”

1. This phrase seems to reference Psalm 34:8

Psalms 34:8, "O taste and see that the LORD is good: blessed is the man that trusteth in him."

2. Again there is a reference to the sucking child that, having once tasted its mother's milk desires it.
3. Likewise, those born of God, who now know the grace of God should desire to increase more and more in the knowledge and love of him of whom they have tasted.

II. Verses 4, 5:

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

- A. "To whom coming" speaks of the Lord Jesus Christ.
 1. Christ is often compared to a "stone."
 2. By using this metaphor, Peter shows that he is not the rock, but Christ is the rock on which the church is built.

3. Christ is also the foundation stone on which every believer is laid.
 - Christ is compared to the foundation or cornerstone because of his strength and duration.
 - He is called a "living" stone, because he has life in himself, as God, as Mediator. He likewise gives life to those who come to him for salvation.
4. "Disallowed indeed of men" reminds us that a great number of men "disallow" or rejected him.
5. However He is "chosen of God, and precious."
 - Those who disallow him do not see that He was the one chosen or appointed of God to save God's elect.
 - While rejected of men He is precious to the Father.
 - As the God-man and Mediator, he was chosen to be Savior - the author and giver of spiritual and eternal life to as many as were given him.
 - He is head of the church.
 - God has made higher than the kings of the earth, the angels in heaven.

- He is sit down at God's right hand, and a name has been given him above every name in this world, or that to come.

B. Verse 5 says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

1. Saints are likewise compared to stones.

- They are like the rest of mankind until they are dug out and separated by the powerful and effectual grace of God.
- Ye also, as lively stones indicates that believers are partakers of the life that is in "The Living Stone."
- Many names that belong to Christ in the singular are assigned to Christians in the plural.
- For example, He is "The Son," "High Priest," "King," and the "Lamb".
- While believers are "sons," "priests," "kings," "sheep," "lambs."

2. "Are built up"

Ephesians 2:22, "In whom ye also are builded together for an habitation of God through the Spirit."

- Peter's exhortations in verse 2 and verse 11 are grounded on their knowledge of their privileges as living stones while they are being built up into a spiritual house or "the habitation of the Spirit".
3. "A holy priesthood"
- Christians are spoken of as both the spiritual temple and the priests of the temple.
 - This is an allusion to the priests who under the law were set apart and sanctified for that office. But under the Gospel, all the saints are priests unto God.
4. "To offer up spiritual sacrifices."
- The spiritual sacrifices which Christians are to offer are their bodies, souls, affections, prayers, praises, alms, and other duties.
5. "Acceptable to God by Jesus Christ."
- It is through the Lord that the saints have access to God.
 - It is through Him that we can present ourselves to the Father.

- Our sacrifices and labors for the Lord are likewise made acceptable through the Lord Jesus Christ.

III. Verse 6:

“Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.”

- A. “Wherefore also it is contained in the scripture” refers to Isaiah 28:16.

Isaiah 28:16, “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

- B. “Behold, I lay in Zion a chief corner stone, elect, precious.”
1. Isaiah calls the Lord Jesus Christ the “stone” that is the foundation.
 2. Peter simply calls Him “a chief cornerstone.”
 3. “Behold I lay in Zion reveals that the Lord Jesus Christ being set forth as the head (foundation or cornerstone of the church is **the work of God**).
 4. I Corinthians 3:11 speaks of this truth.

“For other foundation can no man lay than that is laid, which is Jesus Christ.”

5. As verse two this verse also testifies that Christ, though rejected by men, is chosen of God, and precious.

IV. Verse 7, 8:

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

- A. This verse is the application of the Scripture just quoted - first to the believer, then to the unbeliever.
- B. It shows the opposite effects of the same Gospel on the two groups.

John 9:39, “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”

- C. “Unto you therefore which believe he is precious.”
 1. To you who believe belongs the preciousness of Christ as mentioned in the preceding verse.

- Those who believe see his incarnate, His obedience, His suffering, His atonement to save those given Him by the Father.
- They likewise rejoice in His resurrection, ascension into heaven.
- They find joy and comports in his having set down at the right hand of God as intercessor.
- And are motivated to obedience and service in knowing that He will come a second time to judge the world.

D. “But unto them which be disobedient.

1. These are those who do not believe.

- Those who will not believe in Christ.
- Those who will not obey the Gospel.

2. The phrase, “The stone which the builders disallowed, the same is made the head of the corner” refers to Psalm 118:22.

- Psalm 118:22 clearly speaks of the Messiah.
- The Lord himself refers to this passage in Matthew 21:42 when He

was being rejected by the religious leaders.

- Luke also applies this passage to Christ in Acts 4:11, 12.
 - The builders are the civil and ecclesiastical rulers of the Jews.
 - It refers specifically to the Scribes, Pharisees, and chief priests who rejected the Lord as the Messiah, refused to believe upon him as the Savior.
 - Not only did they reject Him, they also rejected the Gospel and desired to continue observing the ceremonial law, and the traditions of the elders.
3. "The same is made the head of the corner."
- Even though they rejected Christ, the Father set Him as the Head of the corner.
 - Just as a magnet has two poles, one repels while the other attracts, the Gospel likewise has opposite effects on believers and unbelievers respectively.

V. Verse 9, 10:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”

- A. This verse contrast the privileges and future of believers to those of the unbelieving in the preceding context.
- B. “Chosen - "elect" of God.
 - 1. They were chosen from every kindred, tongue, people, and nation from eternity.
 - 2. The Father chose them by his own sovereign good will and pleasure; and not on account of their faith, holiness, and good works.
 - 3. The apostle mentions their election first; because God’s eternal election is the source of all spiritual blessings.
- C. “A royal priesthood.”
 - 1. Moses said that Israel was a priestly kingdom because all the people enjoyed the royal liberty, and from within the nation priest were chosen.
 - 2. Then the Apostle Peter tells these believers that they are a royal priests:

- Each believer is consecrated in Christ; therefore, they are both associates of his kingdom, and partakers of his priesthood.
- Christ pulled down the wall of partition and is now gathering from every nation and bestowing this wonderful position upon all those chosen of God to be his people."
- In this we see God's great goodness towards us.
- He sanctifies us, who are by nature polluted.
- He chose us, when he could find nothing in us but filth and vileness.
- He makes his peculiar possession, even though we are unworthy.
- He confers the honor of the priesthood on the profane.

D. Likewise believers are "peculiar people."

1. They are "a people of acquisition."
2. As previously stated, they are those whom God "chose," "purchased," or literally "acquired."

3. They are God's "peculiar treasure" above all others.
- E. "That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."
1. "Shew forth" means to publish abroad.
 2. They do not magnify themselves, for they were once in the same darkness as others, but through God's grace they were brought to the light which they must henceforth show forth to others.
 3. That they might be called "out of darkness" or out of their ignorance, sin, and out of the dominion of the prince of darkness.
 4. "Into his marvellous light"
 - It is called "His," that is, God's.
 - Only the (spiritual) light is created by God, not darkness.
 - This is the light of knowledge, faith, holiness, comfort.
 - It is called marvelous, because those who sat in gross darkness were illuminated by the Holy Spirit to see the light of the Gospel.

VI. Verses 11:

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.”

- A. The Apostle addresses the saints as "dearly beloved," which expresses his great love for them.
 1. Because of his affection for them, they knew that what he was about to exhort them to do was for their good.
 2. Note that the Apostle does not command them in an authoritative way as he could have done being an apostle. Rather he beseeches them beseeches or entreats them as one who cares deeply for their spiritual well being.
- B. “I beseech you as strangers and pilgrims.”
 1. Even though they literally strangers and pilgrims being scattered in foreign lands, the Apostle is speaking to them as “strangers and pilgrims” in the world.
 2. As residents of the celestial city they were to separate themselves from the world and the things of the world.
 - They were to live separate unto God and not to be conformed to this world.

- They were to likewise abstain from all appearance of evil and to deny ungodliness and worldly lusts.

C. "Which war against the soul."

1. Giving in to these worldly lust cannot destroy the soul of a true believer, but it will rob them of their inward joy, spiritual peace, comfort.

VII. Verse 12:

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

- A. Verse 12 explains why they are to conduct themselves in this manner.
 1. To have the honest conversation means to live and walk justly and honestly before all men.
 2. Christians are to live by the Law of God and the law of the land unless it contradicts God's law.
 3. They are to do this that they are beyond reproach.
- B. Christian's are to live in this manner that "they may by your good works, which they

shall behold, glorify God in the day of visitation.”

1. Some commentators believe that “in the day of visitation” refers to the last coming of Christ.
2. While it is true that God sometimes visits man in wrath, in other times He visits in mercy.
3. When He visits in mercy He calls sinners by his grace, and the effectually work of the Holy Spirit upon them.
4. Calvin says, “Hence the day of visitation may justly be said to be the time when he invites us to himself.”
5. We see this same argument for the performance of good works used by our Lord in Matthew 5:16.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

VIII. Verse 13:

“Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme.”

- A. This literally means "every human institution" or "every human creation."

1. Earthly magistrates are of divine appointment.
 - There are people in certain stations of life that are not to be submitted to, but they are to be ruled over, and governed.
 - Kings do not submit to their subjects.
 - Parents are not subject to their children, but the children to their parents.
 - The Scripture says that husbands are not subject to their wives, but the wife to her husband.
 - It would be preposterous that masters be subject to their servants.

2. In this particular instance the Apostle Peter is speaking of the Heathen Gentile magistrates who are called the creature, the whole creation, every creature, and every creature under heaven, in Romans 8:19-22; Mark 16:15; and Colossians 1:23.
 - Since these magistrates were created or divinely appointed into the office to govern over men.
 - Thus men are to obey because the Lord requires Christians to do so

unless the law is contrary to the law of God.

- But in general we are to be subject to civil authority.
- Whether it be to a king. (Most likely the Roman emperor, who ruled with supreme power, is being spoken of here.
- The Jews, which believed that they were under a divine theocracy, detested the Heathen magistrates and often refused the yoke of government.
- The Jews were hated and regarded on as ungovernable because of the commotions they caused in the provinces.
- In addition, the Jewish Christians believed that the Gospel was a proclamation of liberty.
- They often said that it seemed an unworthy thing that God's children should be servants.
- In continuing these practices the Jewish Christians would have given to the Gentiles no small occasion for reproaching them.

This was the reason that induced Peter to speak so strongly on subjection.

3. The reason being, “for the Lord’s sake.”

- For the sake of Christ Jesus the Lord.
- Because of his command, who ordered to give to Caesar the things that are Caesar’s.
- To follow his example for He said that we are to paid tribute to whom tribute was due.
- For the sake of his honor and glory because it is the command of God that magistrates should be obeyed.
- And because it is for the good of men that they are submitted to civil authority in those things that do not contradict the revealed will of God.

IX. Verse 14:

“Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.”

- A. This reaffirms that there is no kind of government to which we are not to submit.

- B. He confirms this by saying that they are God's ministers, sent by Him, and that they rule by the command of God.
- C. Thus, as Paul also teaches, that those who do not submit to a power ordained by him are in all reality resisting God.
- D. "For the punishment of evildoers."
 - 1. God ordained civil government to punish those who break the law.
 - 2. I believe that the punishment is to be fitting to the crime, even death itself.
- E. "And for the praise of them that do well."
 - 1. Those who behave according to the laws of God and nations, and are obedient civil authority are likewise to be rewarded by having their person and property protected.
 - 2. They are entitled to live in a peaceable environment.

Romans 13:3, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same."

X. Verse 15:

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.”

- A. By doing the will of God, or by living soberly, righteously, and godly; by having our conversations honest among those of the world, by living according to the laws of civil society “ye may put to silence the ignorance of foolish men.”
- B. Or literally, "that ye may stop the mouths of those foolish men who know not God."

Sometime back I read an article where some of China’s government leaders visited a Baptist Seminary here in Texas to better understand why Christians were better citizens.

XI. Verse 16:

“As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.”

- A. Peter plainly tells these converted Jews that they were Christ’s freemen:
 - 1. They were free from sin and its damning and domineering power
 - 2. They were also free from the curses and condemnation of the law
 - 3. And in addition they had freedom of access to God, and all the rights and privileges of God’s house.

4. But they were not free to sin, or live in contempt of the laws of God and men, or break the rules of civil society.

B. When he speaks of “a cloke of maliciousness” the Apostle is saying that Christians are not given liberty to hurt their neighbors, or to do any harm to others.

True liberty, then, is that which harms or injures no one.

XII. Verse 17:

“Honour all men. Love the brotherhood. Fear God. Honour the king.”

- A. First we are to show human decency and respect to every person.
- B. We are to give each man the honor they deserve, according to their position, and circumstances regardless of whether they be Jews or Gentiles, rich or poor, a believer or unbeliever.
- C. Then the Apostle specifically tells them to “love the brotherhood.”
 - 1. Or "your brethren," in Christ.
 - Those who are born of God.

- Those who have the same spirit, belong to the same family, and are of the household of faith.
- Our Lord likewise gave us this command in John 35:34, 35.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

D. Next the Apostle says, “Fear God.”

1. When the word fear is used to express our duty to God it means that we are to reverence and honor him.
2. Religion, in one aspect, is described as the fear of God; in another, as the love of God; and in another, as submission to his will.
3. This holy fear is not so much a fear of punishment, but the fear of not being well pleasing unto the Lord.

E. “Honor the King.”

1. The Apostle is making specific reference to the Roman Emperor.
2. Although the implication is that we are always to respect those who have the rule over us.

XIII. Verse 18:

“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.”

- A. “Servants, be subject to your masters.”
1. The Jews were of the notion that because they were the seed of Abraham, they should not have to be anyone’s servant.
 2. And those who were believers in Christ thought they should not be required to serve unbelieving masters
 3. They also thought that if they had masters who were believers they should be released because they were equal to them as brethren in Christ.
 4. For this reason the Apostle Peter, here, as the Apostle Paul did elsewhere, clearly sets forth the duty of servants to their masters.
 5. The manner in which they are to be subject to them is:
 - With all fear – Again meaning to show them proper respect.
 - To obey their commands.

- To be faithful, trustworthy, and diligence in the discharge of their duty.
- B. “Not only to the good and gentle, but also to the forward.”
- C. They were to conduct themselves in the specified manner regardless of the character of their master.

XIV. Verses 19, 20:

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

- A. These verses give the reason to be subject to a “froward” or harsh master.
- B. Thankworthy carries the meaning of praise.
- C. So the Apostle is saying that a person will not receive praise when they suffer just punishment as a result of their own faults.
- D. “If a man for conscience toward God endure grief, suffering wrongfully”
1. But if a person, in obedience to God, patiently endures injury and wrongs unjustly, they are worthy of praise and

their suffering is acceptable to and honors God.

2. This was a great encouragement to Christians who were serving as slaves.
 - Because the condition of servants was very hard and most were considered to be no better than cattle.
 - So rather than being driven to despair, they were to look unto God and for conscience towards God perform his duty, not so much to please men, but to be pleasing to God.

XV. Verse 21:

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.”

- A. “For even hereunto were ye called.”
 1. We are called to both well doing and suffering for doing so.
 2. Only those who are called with a holy and effectual calling are capable exhibiting a kind and forgiving spirit when they must suffer for doing so.
 3. True believers should expect this treatment as the Apostle suffered before

them and the Lord before them (as seen in the next phrase).

4. "Because Christ also suffered for us."
 - He suffered in our place, to fulfill the law,
 - To satisfy the justice of God, and make reconciliation for sin.

5. Leaving us, an example that ye should follow his steps:
 - Even in his suffering our Lord set an example for us to follow.
 - Therefore we should cheerfully and patiently suffer for the sake of Christ, and his Gospel, because he suffered for us.
 - When we study the Scripture we see that in this passage and so many others Christ sets the example for his people in many areas:
 - Areas such as the exercise of grace, faith, love, zeal, meekness, and humility.
 - We also see his meekness, patience, courage, and his resignation to the will of God.

- The Apostle is teaching us this because we as Christ people are to follow and imitate these things.

XVI. Verse 22:

“Who did no sin, neither was guile found in his mouth.”

A. “Who did no sin.”

1. The Lord Jesus Christ had a fleshly body. Being born of a sinful woman, He looked like sinful men.
2. He walked and lived in the company of sinful men.
3. Yet He was not born in sin, nor did He sin.
4. And furthermore, being God, He could not sin.

B. “Neither was guile found in his mouth.”

1. James said in James 3:2 that he that does not offend with their tongue is a perfect man.
2. Then he goes on to declares that the virtue of Christ was greatly beyond that which any person dare claim for himself.

XVII. Verse 23:

“Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.”

- A. When the Lord was abused, he did not retaliate.
 - 1. When those who hated him blasphemed him, mocked him, called him names, accused him falsely, He did not retaliate.
 - 2. Instead He committed himself to the Father, who “judgeth righteously.”
 - 3. Then in time clear God declared his innocence, and avenge him.
 - 4. Even when provoked there is no justification for a Christian to seek revenge.
 - 5. Christians are to follow the example of our Lord, avoid sin, and commit the circumstance to the judgment of God.

XVIII. Verse 24:

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

- A. “Who his own self bare our sins.”

1. This was typified by the high priest bearing the sins of the people of Israel, when he went into the most holy place.
 2. Likewise it was typified by the scape goat who bore the iniquities of all the people unto a land not inhabited.
 3. It was also foretold by the Prophet Isaiah in Isaiah 53.
 4. This verse explains the nature and end of Christ's sufferings - to make atonement for the sins of his elect, those ordained to eternal life, by bearing them to Calvary.
- B. "His own self" speaks of Christ, who knew no sin! He who made reconciliation for our sin by bearing them himself.
- C. "In his own body."
1. The body that was prepared for him by the Father.
 2. His own body in which He would endure the suffering and be made an offering for sin.
- D. "On the tree" or at Calvary where He suffered and died.
- E. "That we being dead to sin."

F. Because Christ bore our sin the elect are dead to sin and can never come into condemnation on account of it.

G. That we “should live unto righteousness.”

1. Those for whom Christ made reconciliation are to live by faith.
2. They are to live soberly, righteously, and godly in this present evil world.
3. Why? Because they are bought with the price of his blood, and are obliged to live in obedience to Christ who purchased them.

H. “By whose stripes ye were healed.”

1. This passage refers Isaiah 53 which is a prophecy of the Messiah.

“Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities:

the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

2. By his suffering, by his sacrifice, by his atonement are the elect healed and made acceptable to holy God.

XIX. Verse 25:

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

- A. The Father of his own will and purpose gave the elect to his Son in eternity past.
- B. They are lost sheep, lost through Adam’s fall, and their own transgressions.
- C. Thus they are “as sheep going astray” from the shepherd, unaware of the lost condition until they are sought and brought back by the Great Shepherd and Bishop of their soul who faithfully watch over, feeds, protects, and provides for those who are in his fold and under his care.

Chapter 3

Introduction:

- A. This chapter is in four distinct divisions:
1. Instruction to Christian wives – Verses 1-6
 2. Instruction to Christian Husbands – Verse 7
 3. Instructions to Christians in general – Verses 8-17.
 4. Christ our example – Verses 18-22.

Verses 1-6, “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

I. Verses 1, 2:

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear.

- A. The Apostle continues the thought from chapter 2.
- B. In verse one he gives the duty of wives to their husbands, even if their husband is an unbeliever.

“Likewise, ye wives, be in subjection to your own husbands.”

- C. Christian wives were to be in subjection to their husbands.
 - 1. This subjection is not the same as a servant to their master.
 - 2. Ephesians 5:22, 23 and Colossians 3:18 likewise deal with this subjection.

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.”

“Wives, submit yourselves unto your own husbands, as it is fit in the Lord.”

- 3. Ephesians 5:33 reveals that the basis of this subjection is honor and reverence.

- First, submission is not - the husband taking something that does not belong to him.
- Women, especially Christian women, must understand that God appointed their husband the head and ruler of the house.
- Therefore, they should never attempt to usurp his appointed position.
- A wife should respect and think well of her husband. (men respect is earned).
- The wife should take care of the family, and family affairs, according to the husband's will.

Proverbs 31:11, “The heart of her husband doth safely trust in her, so that he shall have no need of spoil.”

- She stays by her husband’s side in prosperity and adversity, in the good times and in the bad.
- She submits to her husband’s will.
- Notice the verse says, “Wives, submit yourselves unto your own husbands.

- This subjection is only to her husband; not any other man, or her children.
 - Malawi Custom - Mrs. Mwase - only to her husband.
 - Their children showed respect to both parentsw.
- We will deal with it more momentarily, but “women are not door mats for a man to wipe his feet on, but to be loved and honored as we will see in verse 7.

4. “As unto the Lord”

- Wives are to be submissive, first because the Lord has commanded them to do so.
- In so doing they are pleasing in the sight of their Lord.

D. “That, if any obey not the word, they also may without the word be won by the conversation of the wives.”

1. In II Corinthians 6:14 the Apostle Paul warns against marriage between a believer and a unbeliever.

2. However, there are many instances of one of the two becoming a Christian after they are married.
3. In a case where the wife becomes a Christian and her spouse is unsaved, the wife is to be witness of God's grace in several ways:
 - First, if the unbelieving husband will listen they may be won by a proclamation of the Word.
 - But if they will not listen then "they also may without the word be won by the conversation of the wives."
 - It is odd that Peter would say, that a husband might be gained to the Lord without the word; because Romans 10:17 says that "faith cometh by hearing?"
 - Peter is not saying that the wife living a holy life, by itself, could lead the unbelieving husband to Christ.
 - He is saying that by the wife's be subject to her own husband, and by living a holy and devout life could influence their husband without speaking to them about religion, to embrace the faith of Christ.

- The same would be true of a believing husband and an unsaved wife.

II. Verses 3:

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.”

- A. In this verse the Apostle sets forth the rules regarding how Godly women are to dress.
- B. Three specific sorts of ornaments are forbidden:
 1. Plaiting of hair, which was commonly used in those times by lewd women.
 2. The wearing of gold, or ornaments made of gold, which was primarily worn by harlots and wicked people.
 3. And the “putting on of apparel”, or the wearing of showy and costly clothing.
- C. The meaning of these verses:
 1. First, Christians should be careful that their external dress be appropriate to their profession of Christ.
 2. Secondly, the manner in which you dress should not be either sensual or excessive.

- For instance, it should never be immodest.
- Nor should it be excessive.
- Dress according to, not above, your station in life. That means that you are trying to make people believe that you are someone you really are not.
- You are not dressing properly if the way you dress puffs you up (look at me), or you dress immodest or in a way that tempts others.

III. Verse 4:

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

- A. This expression is almost the same as that of Paul in Romans 7:22.

“For I delight in the law of God after the inward man.”

- B. The word "hidden" means that which is concealed.
1. It speaks of that which is not revealed in showy dress, but is “in the inward” man.

2. So it speaks of those things pertaining to the affections of the soul.
3. “In that which is not corruptible” speaks of the new man.
 - The old man is corrupt and deceitful.
 - But the new man, the hidden man of the heart, has no corruption.
 - It is the workmanship of God, and is created in righteousness and holiness.
 - There is nothing impure in it; nor can it ever perish, or be lost.
 - It is incorruptible and eternal, while gold will perish, and the best garments can become moth eaten.
4. The ornament of a meek and quiet spirit is a calm temper; a contented mind; a heart free from passion, pride, envy, and irritability; a soul not inclined to the confrontation and anger.
5. This is of great value in the sight of God, and can be an encouragement for their husbands to embrace Christianity.
6. So he encourages them to not adorned the outside, but to have those inward adorning that are more agreeable to their

husbands; as more adapt to win their hearts to seek the Lord.

7. This does not mean that women should not wear jewelry, perfume, or pay attention to their personal appearance.
 - Both men and women should dress appropriately, maintain proper hygiene, and be neat in her habits.
 - Everyone pays attention to their appearance when they are going into public, but a wife she also maintain her appearance for her husband.
 - However the adorning of the outward body is not all that a husband desires.
 - He desires, in his wife, those things that are the permanent adorning of the heart.
 - The wife that desires to please her husband, should seek the adorning of the soul rather than the body; the ornament of the heart, rather than gold and jewels.

IV. Verses 5, 6:

“For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling

him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

- A. The Apostle alludes to the times of the patriarchs, as another reason why wives should seek to be the kind of wives he has spoken of.
- B. He speaks of the character of the females of ancient times that were commended of God, and worthy of being followed as examples.

1. “Who trusted in God.”

These women “hoped in God” or were characterized simple trust or hope in God, rather than having a weakness for external adorning.

2. “Adorned themselves” with a meek and quiet spirit, which was evidence by the respect they showed their husbands.

Again we are reminded of the portrait of the godly wife found in Proverbs 31:10-31.

3. “Being in subjection unto their own husbands.”
 - God watches and exact record are kept of the actions of all men and women in the world.
 - The subjection of wives to their husbands has been practiced by holy women in all ages.

- When wives are in subjection to their husbands they are well pleasing to the Lord.

V. Verse 7:

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

- A. God requires certain things from the husband as well.
 1. God gives the husband dominion over his with the condition that he uses common sense.
 2. Husbands are to rule their home “according to knowledge.”
 3. They are use wisdom and be sober knowing and ruling their home in accordance with the Word of God.
- B. “Giving honour unto the wife, as unto the weaker vessel.”
 1. By loving her.
 2. By respecting her
 3. By speaking well of her (by deed as well as word).

4. By providing for her to the best of your ability.
5. The Jews promised these things in their marriage contract which read something to this effect:

“Be thou unto me for a wife, according to the law of Moses and Israel, and I, by the word of heaven, or God, will honour, nourish, and take care of thee, according to the custom of the Jews, who worship, and "honour," and nourish, and take care of their wives.”

C. “As unto the weaker vessel.”

1. The wife is called a vessel in this verse as well as I Timothy 4:4.
2. A women being the weaker vessel does not mean that she is mentally inferior.
3. Intelligent is individual, there are intelligent women, just as there are intelligent men, and vice versa.
4. Intelligence is not the issue, God made women with a more delicate frame, a more fragile structure than that of men.
5. Roughness and strength go hand in hand; as does beauty and frailty.
6. The female has what the man wants— beauty and delicacy and the male has

what the female wants—courage and strength.

7. Both are good and have their proper place.
8. Therefore, God established equality between the man and the woman, so that neither have superiority.

D. “And as being heirs together of the grace of life.”

1. This is not speaking of the natural or earthly life together.
2. Even though husbands and wives, as Adam and Eve share the same things in this life and therefore, should live together in a loving relationship.
3. But something greater is spoken of here:
 - This phrase speaks man and wife being heirs together of the manifold grace of life.
 - God’s people, regardless of sex, equally share in the love, grace, and favor of God.
 - All saints, regardless of sex, are equally heirs of God’s eternal inheritance.

- Thus husbands should live peaceably with their wives, and give all due honor to them, since they are upon a par in spiritual things.
- Because there are neither male or female in Christ Jesus, because both are joint heirs of, and shall share equally in the things of eternity.

E. “That your prayers be not hindered.”

1. If a husband treats his wife unkindly or does not show her proper respect and affection bickering, strife, and contentions develop between them.
2. A spirit of strife; irritability, and unwillingness to forgive hinders prayer.
3. Thus the Apostle reminds them that a husband and wife should live together peaceably so that their prayers are not hindered!

VI. Verse 8:

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.”

- A. Having completed his exhortations concerning obedience of citizens to their magistrates, servants to their masters and the duties of husbands and wives, he

proceeds with general rules regarding all Christians regardless of who they are or their status in life.

B. "Be ye all of one mind."

1. Regardless of the differences in their social or civil status Christians should be of one mind concerning the doctrines and ordinances of the Gospel.
2. Just as the church is one body, having Christ as its head, the members should be of one mind.
3. Since all Christians belong to the same family, there should be a unity of spirit and mind that they might worship God and glorify him.

A. "Having compassion one of another."

1. The Greek word means, "sympathizing" in the joy and sorrow of others.
2. They rejoiced together in the things of God while suffering persecution from without.

B. "Love as brethren".

1. This speaks of the spiritual relation.
2. As the children of God, and brethren in Christ, our love for one another should be

strong and unwavering as Christ love for us.

3. This is motive to pray for each other, as well as bear one another's burdens.
4. It likewise enables us to forgive each other, admonish the brethren in love, and build up one another in faith.

C. "Be pitiful, be courteous."

1. Christians are to show pity to other believers that are in distress.
2. They are to be merciful and help them in times of need.

D. "Be courteous"

1. Christians are to be modest, humble, not proud, haughty, overbearing, or condescending to each other.
2. Instead they are to be kind and meek.

VII. Verse 9:

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

- A. The Apostle Peter say that revenge, of any kind, is forbidden.

1. He says that even when provoked or wronged we are to abstain from revenge.
2. Then he adds that we are to pray for those who wrong us; here “to bless” means to pray for.
3. Therefore, Peter teaches us that evil is to be overcome by acts of kindness.
4. This is indeed a very hard thing for us to do, but we ought to copy our heavenly Father, who makes his sun to rise on the unworthy just as it does the righteous.
5. In Matthew 5:44, our Lord Jesus Christ said,

“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

- B. “Knowing that ye are thereunto called, that ye should inherit a blessing.”
 1. True saints shall inherit a blessing; which they already have to some degree, but will not have full possession of, until they reach heaven.

VIII. Verse 10, 11:

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that

they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it.”

- A. Verses 10-12 are taken from Psalm 34:12-16.
- B. They are cited as a proof of what has just been said.
 - 1. First, that it is a good man’s duty not to do or speak evil in return for what is done or said to him.
 - 2. Secondly, it becomes a Christian to avoid evil, do good, and seek peace as much as possible, and leave it with a righteous God to vindicate him and his cause, who will not fail to do it.
 - 3. Thirdly, those that do shall inherit the blessing both here and hereafter.

IX. Verse 12:

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

- A. The Lord loves the righteous and is well pleased with their righteous acts because He is glorified in them.
- B. Therefore, His eyes of omniscience, love, care, and protection, are always upon them.

C. He watches over them and keeps them.

D. Then in his time and his own way He gives them justice; which is one reason they should not try to take vengeance into their own hands.

X. Verse 13:

“And who is he that will harm you, if ye be followers of that which is good?”

This verse speaks of the absolute confidence in God to protection the believer from harm.

X. Verse 14:

“But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled.”

A. Christians were persecuted and suffered for the doctrine of justification by faith in Christ.

This doctrine was the great stumbling block to the Jews, and one of the main reasons they persecuted Christians.

B. “Happy are ye” does not mean that when they were persecuted they would find enjoyment in the persecution, but they were to consider it as a condition in which they might glorify God.

C. “And be not afraid of their terror.”

1. The Christians is encouraged not to be afraid of anything that the persecutors could do to cause them to fear.
2. There is evidently an allusion here to Isaiah 8:12b, 13:

"Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

D. "Neither be troubled."

As a true Christians, we have really no reason to fear anything that can happen to us for God is our protector, and abundantly able to vanquish all our foes, and bring us through the valley of death into his presence in heaven.

XI. Verse 15:

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

- A. We sanctify the Lord God in our hearts when we sincerely and fervently adore him, when we rely upon his power, trust to his faithfulness, submit to his wisdom, imitate his holiness, and give him the glory due Him.
- B. We sanctify God before others when our behavior encourages others to glorify and honor him.

C. “And be ready always”

1. To give anyone who ask you a reason for the hope that is in you.
2. In other words we can give them a good and substantial reason why we follow the Lord.
3. A Christian should at any time be able to satisfy a candid inquirer that the Bible is a revelation from heaven, and that it is proper for him to cherish the hope of salvation.
4. Therefore, we should seek daily those things in the Scripture that help us to give an answer of our hope in Christ Jesus.
5. Likewise, we should seek to walk in the power of the Spirit that we might be able to give an answer at any time.

XII. Verse 16:

Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

- A. Verses 15 and 16 remind us that hope and a good conscience go together.

Acts 24:15,16, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

- B. Profession without practice has no weight.
- C. But those who have a good conscience can afford to give an account of their hope "with meekness."
- D. Therefore the Apostle Peter says, "That they may be ashamed."
 - 1. This does not speak of the believer but those speak against you as evil-doers.
 - 2. However, your adversaries will be made ashamed when they do not have anything to charge you with except that you follow Christ.
 - 3. Sometimes it is the will of God that his people suffer for doing good and for their honesty and for their faith.

Matthew 5:11, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Luke 6:26, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

- E. All things, even all the sufferings and afflictions of the saints, are ordered by the will of God.
- F. This is the reason we are to patiently submit to and bare these things, because it is better to suffer for doing good, rather than for doing evil.

XIII. Verse 18:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

- A. "Christ" - The Holy One of God suffered for sins, not his own, for He had none, but the Just for the unjust."
- B. "Also" – He suffered, just as you are suffering now.
- C. "Once" – He suffered once for all the sins of His elect.
 - 1. Having "died for our sins" once He will die no more.
 - 2. He was offered up once, and will be offered up no more.

- The animal sacrifices were not sufficient, thus they had to be offered over and over again.
- But the sacrifice of the Lord Jesus Christ satisfied and fulfilled all the demands of God.
- Therefore, there is no need of offerings or sacrifices because Christ offering himself once was sufficient to take away the sin of the elect.

D. Since He suffered for our sins, Christians should not begrudge suffering for his sake.

1. Especially since our sufferings are only in this life, and as it were but for a moment.
2. It is "better" for us also once to suffer with Christ, than to be forever without Christ.
3. So we now are suffering our "once" but soon those sufferings will be a thing of the past.

E. "That he might bring us to God."

1. There is coming a day when He brings us, "the unjust," justified together with Him into heaven.
2. So the result of Christ's death is His drawing the elect to Him. Today we have access to the Father through the Son.

3. But a day is coming when we will be glorified and be with him for eternity.
- F. “Being put to death in the flesh, but quickened by the Spirit.
1. The flesh speaks of both the body and soul.
 2. Even though only the body dies, death terminates the union between the body and soul.
 3. While Christ fleshly body was left on the cross, his soul, or Spirit, was “quickened by the Spirit.”
 4. He was raised from the dead by his divine nature, the Spirit of holiness, the eternal Spirit, by which he offered himself, and by virtue of which, as he had power to lay down his life, he likewise had power to take it up again.
 5. Now, as the enemies of Christ could do no more than put him to death in the flesh, so the enemies of his people can do no more than kill the body, but they cannot reach the soul.
 6. And as Christ was quickened and raised from the dead, so are his elect quickened together, and raised with him representatively.

7. Likewise they shall, by virtue of his resurrection, be raised personally and individually to live eternally with him.

XIX. Verse 19, 20:

“By which also he went and preached unto the spirits in prison. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

- A. This verse does not say that Christ went into this prison, or that He preached in it.
- B. Nor does it say that the spirits that He preached to were in it when he preached to them.
- C. In order to properly understand these verses we must know “who the spirits are” and “How and when the Lord preached to them!”
 1. First, “who are the “spirits?”

Hebrews 12:23, “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to **the spirits of just men** made perfect.”

“And they fell upon their faces, and said, O God, the God of **the spirits of all flesh**, shall **one man sin**, and wilt thou be wroth with all the congregation?”

So it is very clear that the “spirits” spoken of here are people.

2. Next, we must answer the question “How and when the Lord preached to them!

- First, “How did the Lord preach to these people.
- In John 4:1, 2 it says,

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples).”

- Here we see that the Lord baptized through his disciples.

Ephesians 2:17, “And came and preached peace to you which were afar off, and to them that were nigh.

- This verse does not speak of Christ personally preaching to the Gentiles, but Him preaching **through the Apostles!**
- Noah is mentioned. Noah preached for 120 years that judgment was coming.

What the Apostle Peter is saying is that before his incarnation Christ preached through his sent ones, like Noah, to people who were alive.

- D. Thus regardless of their time, whether it be in the days of Noah, or while the Lord physically walked on earth, or from the time the Apostle Peter preached the first message on the day of Pentecost – thus the “spirits in prison” are those who heard the preaching and continued in their sin, and when they died, their souls (spirits) were cast into the prison of hell.

- E. The eight persons that were saved were Noah and his wife, their three sons, Shem, Ham, and Japhet, and their three wives.
 - 1. These eight were brought safely through the water by being in the ark (which is a picture of Christ).

 - 2. They were saved by faith in Christ.

Just as there was only one way into the ark, there is only one way to heaven, and that is through the Lord Jesus Christ.

- 3. They were saved by being out of the water, not by being in the water.

- 4. This is a death blow to those who proclaim baptismal regeneration.

XX. Verse 21:

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the

flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”

- A. Notice that the baptism being spoken of is a figure, picture, or facsimile.
1. Note the phrase, “Not the putting away of the filth of the flesh.”
 - The word flesh is talking about the depraved, ungodly, sinful, wicked, and filthy nature that we inherited from Adam.
 - This filthy nature is why man needs to be saved, that he might be delivered from that nature.
 - So the Apostle says that baptism cannot cleanse the filthy nature.
 2. Baptism is only a figure, it is a picture of the death, burial, and resurrection of the Lord Jesus Christ.
 - It is a picture of the believer’s death to sin and their resurrection to life in the Lord Jesus Christ, to walk with the Lord.
 - Then, what is the purpose of baptism.
 - The answer is seen in the next phrase.

“But the answer of a good conscience toward God.”

- Scriptural baptism means that I know that my sins have been forgiven, and I have a clear conscience.
- Also, you will never have a good conscience after you are saved until you follow the Lord in baptism.

- B. Baptism also implies a consecration and dedication of one’s self to God.
- C. Therefore, the person that believes in the Lord Jesus Christ is saved from their sins; and through the resurrection of Christ from the dead has a clear conscience and the hope of eternal glory.
- D. Only those who were saved entered into the ark, thus only those who believe are to be baptized.
- E. Water baptism is spoken of here. This is the baptism that John practiced, the baptism commissioned by our Lord Jesus Christ, and the baptism his disciples administer.
- F. Christ is the only way that eternal salvation may be obtained.
- G. Just as only those that were in the ark were saved by water, so only those that are in Christ are to be baptized.

H. Not everyone is to be baptized!

Mark 16:16 says that only those that believeth, and is baptized, shall be saved.

I. “By the resurrection of Jesus Christ.”

1. I Corinthians 15:14 says,

“And if Christ be not risen, then [is] our preaching vain, and your faith is also vain.”

2. But because He arose we have hope.

3. Thus baptism is a just figure of the death, burial, and resurrection of Christ from dead, and the resurrection of the saints to walk in newness of life.

XXI. Verse 22:

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

A. “Who is gone into heaven.”

1. He ascended from the Mount of Olive into heaven where He was received of the Father and where He will remain in the presence of God for his people, and ever lives to make intercession for them.

2. Likewise He is preparing mansions of glory for them; and will come again, and

take them to himself, to be forever with him.

B. “And is on the right hand of God.”

1. This is where Stephen saw him.
2. It is likewise a place of honor never conferred on any angel, or man; and shows that Christ work of redemption is accepted by God the Father.

C. “Angels and authorities and powers being made subject unto him.”

1. All angels both good and bad are in subjection to Christ.
2. Likewise all “authorities and powers”, the kings, princes, and governors of this world, who were placed in their position by the Lord Jesus Christ are subject to Him.
3. This is also an argument why believers should patiently bear all their sufferings and afflictions:
 - Since Christ rules and governs all thing, and he rules and overrules all things for our good; and when His purpose is complete and He pleases, He can stop the rage and persecution, we are to be content in all circumstances.

Chapter 4

Introduction:

- A. In this chapter the apostle goes on to exhort to a holy life and conversation, and to the several duties of religion, and to suffer cheerfully for the sake of Christ.
- B. From the consideration of Christ's sufferings, he exhorts the saints to arm themselves with the same mind, and cease from sin, and live no longer to the lusts of men, but to the will of God.

I. Verse 1, 2:

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.”

- A. Having finished his thought concerning Christ's preaching through Noah, and the salvation of Noah's family, now returns to the sufferings of Christ.

“Forasmuch then as Christ hath suffered for us in the flesh.”

- B. He says that believers are to seek holiness of life, and be patience in sufferings because Christ, the eternal Son of God, the Lord of glory, the holy and Just One, suffered

humiliation, reproach, and persecution from men.

1. But his greatest suffering was the wrath of God, and death itself; but not for himself or any personal sin, for He had none.
 2. But rather for the sins of His elect. He died for a particular number of men that were chosen according to the foreknowledge of God.
 3. He did not die for all men, lest his death be in vain.
 4. At the end of chapter 3 the Apostle Peter set the suffering Redeemer before them as an example; now he tells us that because of Christ death, we ought to die to the flesh and to the world.
 5. The Apostle Paul also teaches us this in Romans chapter 6.
- C. “Arm yourselves likewise with the same mind.”
1. We are to have the same mind that our Lord evinced:
 2. We should be ready to suffer or die for the cause of our Lord, as He did.
 3. The Apostle speaks of this readiness to

suffer and die as our armor.

4. Armor is put on for offensive or defensive purposes in war.
 - So the idea is that we should be in that state of mind where we are ready to meet with trials, persecution, and are ready to die, with the same fortitude and resolve as the Lord Jesus Christ had.
 - Being in such a state of mind is the best defense against our foes, and the best security of victory.

D. "For he that hath suffered in the flesh hath ceased from sin."

1. To "suffer in the flesh" is to die.
2. The expression here has a proverbial aspect, and seems to have meant something like this:

"When a man is dead, he will sin no more." This refers to the present life. So if a Christian becomes dead in a moral sense - dead to this world, dead by being crucified with Christ – So the Christian is judicially freed from sin. And is to seek to have no more to do with sin in this life.

II. Verses 3, 4:

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in

lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.”

- A. It is very clear that the Apostle is writing to those Jews that were living among the Gentiles and had learned their ways.
- B. Therefore, it is only just and reasonable, that you who have until now served sin and Satan, should now serve the living God with your whole body, soul, and spirit.
- C. When a person is truly converted, it grieves him to think of how he lived his life in the past.
- D. Their heart is saddened because of the harm he did to others, and the dishonor shown to God.
- C. The will of the natural man is corrupt, therefore, he continually walks in wickedness, growing more and more corrupt day by day.
- D. When one sin is allowed, it leads to another.
- E. The Apostle names six sins that connect and depend one upon another.
 - 1. Lasciviousness – wantonness - lewd desires, looks, gestures, or behavior.

Romans 13:13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

2. Lusts – strong desires for power, or strong sexual desires that sin.
 3. Excess of wine – the overuse of alcoholic beverage is herein condemned.
 4. Revellings – excessive feasting too frequent.
 5. Banquetings - gluttony or excess in eating.
 6. Abominable idolatry - the idol-worship of the Gentiles involved lewd behavior, drunkenness, gluttony, all kinds of brutality and cruelty
- F. Some of the Jews that had live among them for a long time were participating in these practices. Thus the Apostles words of condemnation.
- G. The Apostle therefore says that it is a Christian's duty to abstain from wickedness, but also to abstain from those things that cause men to sin, or have the appearance of evil.

H. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."

1. When God saves a person and they start living for Him, unsaved people do not understand.
2. They are amazed that the believer does not have the same desire for the things of the world as they previously did.
3. Since they do not understand the change and are reproved and condemn by the believers life, they "speaking evil of them in order to justify their own lifestyle.

III. Verse 5:

"Who shall give account to him that is ready to judge the quick and the dead."

A. "Who shall give account to him."

1. Every man shall give an account of his actions to the Lord himself.
2. Therefore those who falsely accuse you will have to give account themselves for their actions and will be condemned justly.

Jude 1:15, "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly

committed, and of all their hard speeches which ungodly sinners have spoken against him.”

B. “That is ready to judge the quick and the dead.”

1. Again, this speaks of the Lord Jesus Christ, to whom all judgment is committed.
2. He is ordained to be the Judge of quick and dead and will judge those that are alive at his coming as well as those who have died and will be raised from the dead at this time to receive their judgment.

C. “For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

D. All wicked people must give an account to the Lord Jesus Christ, therefore the Gospel is preached to them that they are without excuse.

IV. Verse 6:

“For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

- A. This verse speaks of those who are dead yet are alive.
1. This speaks of Christians.
 2. It speaks of the representative and judicial aspect of Christ accomplishment on the cross.
 3. Christ died for me – therefore I arose in Him.
 4. God speaks of things that are not as if they are.
 5. Romans 4:17, “(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.”
 6. In His omnipotent purpose God brings everything to pass. So as we study this verse we need to keep in mind what Christ death accomplished on the cross.
 7. When the Lord died on the cross, He was there as our representative.
 8. He died as our substitute, or in our place.
 9. And when He died – judicially we also died.

10. Judification deals with justification (which every believer has).

- The Bible says that we are justified from all things.
- This means that the believer is declared righteous, even though experimentally (actually) we are not very righteous.
- Believers do things that are wrong, yet in the eyes of God they are absolutely righteous because He has justified them from all things.

B. “But live according to God in the spirit.”

1. Those who are in Christ and justified by his death will do their very best to live according to the will of God, in righteousness and true holiness.
2. And then at death their spirits or souls have eternal life and happiness with God, according to his eternal purpose, unchangeable covenant, promise, grace, and love.

V. Verse 7:

A. “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.”

1. The statement, "But the end of all things is at hand" was spoken as an encouragement for them to live holy lives, and concentrate on the things of God rather than the things of the world.
2. The phrase, "the end of all things," refers to the soon coming of the Lord Jesus Christ who will put an end to all things."
3. Someone might say, "But it a long time since Peter wrote this, and the end has not come."
 - To this I would reply, time seems long to us, because we measure it in years, months, and days and view this time as a fleeting life.
 - However, if we could understand the perpetuity of the future life in Christ the many ages that have passed would seem to be but a moment in time, as Peter tells us in his second epistle.
4. Christians are also exhorted to be sober, watchful, and prayerful.
5. This admonition is very similar to the admonition of the Lord in Matthew 25:13.

"Watch ye, for ye know neither the day nor the hour wherein the Son of Man cometh."

6. Christians should regard the end of all things as a sure event, unknown to us, that is drawing nearer and nearer.
7. The time of His coming is hidden from the man for several reasons:
 - First, that Christians should be constantly ready for the Lord's return.
 - Everywhere in the Scriptures the Lord's coming is represented as a thief coming in the night at an unexpected hour while the masses of humanity slumber in false security.
 - Secondly, it speaks about each one of us in that the day of our death cannot be far away; in fact it may be very near.
 - The very next thing that we may have to do, may be to lie down and die.
8. Thus considering a nearness of the end of all things should lead us to be serious, and to pray.
 - It is natural for men to pray when they presume that the end of all things is coming.
 - Whether it be an earthquake, an accident, a sudden sickness, or any other sudden danger or trouble drives

men to God in prayer according to Psalm 107:28.

“Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.”

- Pray is important, for there is none that can help us in these times except the lord!
- It is He, who can save us amidst the wrecks and ruins of the universe!
- It is our God that can dissipate our fears, and calm our hearts in the midst trials and troubles.
- Thus understanding that an event can come at any moment should lead us to constant prayer.

VI. Verse 8:

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.”

- A. Christians are to show fervent, warm, ardent, charity or love for each other.
- B. “For charity shall cover the multitude of sins.”
 1. This phrase comes from Proverbs 10:12, where Solomon says,

“Hatred stirreth up strifes: but love covereth all sins.”

2. What Solomon meant is sufficiently clear, because the two clauses contrast one another.
 - The first clause says that hatred causes men to do harm to each other.
 - The second clause tells us that the benefit of love, when it exists among us, is that innumerable faults are forgiven and forgotten.
 - Notice that Solomon does not say that only a few sins are covered, but a multitude of sins!
 - Our Lord declares the same in Matthew 18:22 where He bids us to forgive our brethren seventy times seven.
 - Thus Peter reminds us to cherish mutual love.
 - For all of us have many faults and we all need forgiveness, and I don't know of anyone that doesn't wish to be forgiven.

VIII. Verses 9, 10:

“Use hospitality one to another without grudging. As every man hath received the gift, even so minister

the same one to another, as good stewards of the manifold grace of God.”

- A. The proper objects of Christian hospitality are one another.
- B. The nearness of their relation (brethren in Christ) and the necessity of their condition in those times of persecution and distress, obliged Christians to be hospitable one to another.
- C. The hospitality spoken of required here is a free and courteous entertainment of strangers and travelers.
- D. Christians were often persecuted and forced to leave everything they had and flee for their lives to other countries for their safety.
 - 1. In these circumstances if their fellow Christians did not show hospitality these brethren would starve to death.
 - 2. There were also other brethren who traveled for the sake of Gospel.
 - 3. These men were likewise to be shown charity and helped with their needs that they might continue going forth for the Gospel’s sake.
- E. Hebrews 13:1, 2; Romans 12:13 likewise speak of this grace of God.

- F. We are also told that this grace is to be done in love, in kindness, and without begrudging or grumbling.
- G. So from this passage we see that Christians ought not only to be charitable, but hospitable, one to another.
- H. Likewise, the charity and hospitality that Christians show each other is to be done cheerfully, and without grudging.

“Freely ye have received, freely give.”

IX. Verse 11:

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

- A. “If any man speak, let him speak as the oracles of God.”
 - 1. In this verse the Apostle gives particular instruction concerning the gifts of speaking and ministering.
 - 2. “If any man”, whether a minister speaking in public or a Christian talking to someone in private he must do it as the oracles of God.

3. In other words, what Christians in private, or ministers in public, teach and speak must be the pure word and oracles of God.

B. "The oracles of God"

1. The oracles of God are the Scriptures.

Romans 3:2, "Much every way: chiefly, because that unto them were committed the oracles of God."

2. The Scriptures are called this because they come from God.
3. Equally, they contain his mind and will. And they are authoritative and infallible.
4. When one speaks what they say must be in agreement with, and confirmed by, the divinely inspired Word of God.
5. In addition the speaker is to hold back nothing, but declare the whole counsel of God without any admixture of mans words or doctrines.

C. "If any man minister, let him do it as of the ability which God giveth."

Regardless of whether it is a deacon doing the work of the church, or an individual ministering in temporal things; they are to do it whole heartedly and with all the ability God has gifted they.

D. "That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

1. The glory of God should be the main objective of everything that we do.
2. Thus those things done in soberness, by praying, by exercising charity, hospitality, or by the use of the gift or gifts of God should be to glorify Him.

E. "Through Jesus Christ to whom be praise and dominion for ever and ever."

1. It is from and through the Lord Jesus Christ that all grace and gifts are bestowed upon us.
2. Thus because grace and strength are received from him, every good work performed is to and for the glory of God.

F. "Amen" - so let it be, so shall it be.

X. Verse 12:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

- A. This verse has both an admonition as well as instruction.

1. First, the Apostle Peter speaks words of comfort to these saints that are under reproaches and persecution.
2. Secondly he gives them instruction on how they should react to these circumstances.
 - First, even they were in grievous circumstances, he tells them not to think it strange that they were being tried.
 - Instead they should rejoice, since they were partakers of the sufferings of Christ now, and would share in his glory.

XI. Verse 13:

“But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”

A. “But rejoice”

1. This is strange thinking to those of the world.
2. Yet the Apostle reminds them that since they are suffering for the name of Christ

they ought to consider themselves to be happy people.

- B. Because they are suffering for the sake of Christ and His Gospel, they should rejoice in this, that their sufferings are accounted by Christ as his own.
- C. They were also to consider it an honor to suffer for his name's sake, and thereby be conformed into his image.

XII. Verse 15, 16:

“But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

- A. If a person is guilty of a crime; they would have reason to be ashamed.
- B. But since they suffered as Christians, and for Christ sake, they were to give glory to God because He favored them and called them to salvation.

XIII. Verses 17, 18:

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

A. This is another consolation for Christians.

1. All must pass under the judgment of God

- First, those of the God's household, with their suffering being in this present world, for which they should glorify Him as a proof of their being a member of His family.
- And secondly, we glorify him because we have His promise that we will escape the judgment and wrath of God.
- But the ungodly have no hope and will be judged at the Great White Throne Judgment of God for their disobedience to the Gospel.

XIV. Verse 19:

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

Seeing and understanding that it was the will of God they should suffer, they ought to suffer patiently, and, in well doing, commit the care of their souls to their faithful Creator and Savior.

Chapter 5

Introduction:

- A. Verses 1-4 are an exhortation to the elders of the churches to be faithful to the flocks committed to their charge.

- B. Then verses 5 -7:
 - 1. Exhortation the younger members of the church to submit themselves to the admonition and advice of those who were older.

 - 2. Secondly to be content in the station of life in which the providence of God had placed them with a becoming spirit, casting all their care on God.

- C. Verses 8 -11 exhorts them:
 - 1. To be sober and vigilant because of the dangers, subtlety and power of their great adversary the devil.

 - 2. And especially to bear with patience the trials to which they were subjected, because they were common to them as were their Christian brethren in other places as well.

- D. Then in verses 12-14 the Apostle gives his final salutations.

I. Verse 1:

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.”

A. In this verse the Apostle speaks to the "elders."

1. The word “elder” is used in several ways in our Bible.

- First, it speaks of a person of advanced age.
- Secondly, it speaks of someone, who, because of age, wisdom, and experience is selected to serve in a position of authority.
- Thirdly, it is used of those chosen of God to feed the flock.
- Thus an elder is a synonymous name for a pastor, bishop, or overseer and belong to persons in the same office.
- These men are said to be "among" them, because they were called out of a church and to the pastoral office.
- Therefore, they resided in the midst of them; for where should an elder or

pastor be, but with and among their flock?

- We also understand that the Lord set them as an under-shepherd over the flock.

Note: An elder differs from an apostle in that an elder was called and served in a particular church, whereas an apostle was at large, and had authority in all the churches.

2. However, even though the Apostle Peter could have lawfully used his apostolic power, He does not command in an authoritative way, but exhorts them, as one who was “also an elder”.

B. The Apostle’s exhortations:

1. First, to faithfully fulfill their office and duty.
2. In verse 2 he admonishes them to “feed the flock” (More on this in when we discuss verse 2).

C. Peter also says that he was “a witness of the sufferings of Christ.”

1. Since Peter was with the Lord from the very beginning he was even an eyewitness of most of the things the Lord said and did.

2. He was also a witness of the great sorrow in his soul, his agony and bloody sweat in the garden.
3. He was an active participant when they came to take the Lord before the high priest, where He was mocked, blindfolded, buffeted, and smote upon the face.
4. We are not specifically told that Peter was present at the Lord's suffering on the cross; however this verse as well as Acts 3:15 seem to indicate that he was.

Acts 3:15, "And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

5. It is a fact that John was present; and we read of Peter and John being together in John 19:26; 20:2.
6. Regardless, the Apostle Peter could certainly affirm the Lord's sufferings and death.
7. Moreover, he was a partaker of the sufferings of Christ.
 - We are told that Peter and some of the other apostles were put in prison by the Jewish Sanhedrim, for preaching Christ.

- Later he was imprisoned, by King Herod, for preaching.
- It is certain, that by this time, that he had gone through a variety of sufferings for the sake of Christ and the Gospel.
- Therefore He was a very qualified person to exhort these elders to faithfully do the work of the ministry and be ready to suffer for the Gospel.

D. He is also “a partaker of the glory that shall be revealed.”

1. Comparing this verse with I Peter 4:13 shows us that the Apostle is speaking of the eternal glory and happiness of the saints.
2. While this state of joy is hidden, and unseen, at the present, at the appearing of the Lord Jesus Christ for his saints it shall be revealed.
3. But here we observe that Peter confidently declares that he would be a partaker of that glory which was not yet revealed.

II. Verses 2, 3:

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly;

not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

A. "Feed the flock of God."

1. Verses 2 and 3 give us the duties of a shepherd towards the flock.
2. This was the admonition Peter himself received from the Lord in John 21:15.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

3. Thus the word "feed" is a word which Peter would remember, from the solemn manner in which the order to perform this duty was given to him by the Savior.
4. The English word "Feed" is translated from the Greek word "poimaino" (poy-mah'-ee-no) and means:
 - To feed, to nourish
 - To tend a flock, keep sheep
 - To supply the requisites for the soul's need
 - To rule, govern
5. While "Taking the Oversight" means to be responsible for the care, guidance, and

protection a shepherd extends to his flock.

6. These expressions are taken from the office of a shepherd, to which the office of a minister of the gospel is frequently compared.

- Thus our Lord intends for a shepherd to both offer up the proper food for his flock and to govern it.
- It means, that a shepherd provides for the needs of his flock, a good pastor provides proper spiritual nourishment for the soul.
- He likewise, governs, guides, cares for, and protects his sheep.
- He is also an example and exhibits those truths that strengthens the faith of believers and confirms their hope in the Lord.

7. “Not by constraint, but willingly.”

- A shepherd should never feel that the pastorate is an imposed heavy yoke, or burden from which he would gladly be rid of.
- The pastorate can be arduous, demanding, laborious, yet there is no

work on earth in which a man can and should labor cheerfully and joyfully.

- And might I add for those who are pastors. When the pastorate becomes, an imposed heavy yoke, go aside and rest, take a few days to rest and refresh yourself, that the ministry is once again a cheerful and joyful labor.

8. “Not for filthy lucre”

One should not pastor for the sake of gaining money, and amassing wealth and riches, as the false prophets in Isaiah’s time, the false teachers in the apostle’s time, as well as those of our time.

9. “But of a ready mind.”

- There is a vast difference between one who does something because he is paid to do it, and one who does it out of love.
- For example, the manner in which one, who loves us, takes care of us when we are sick, compared to someone who is merely hired to do it.
- Those who love the Lord desire and endeavor to labor as God would have it to be done.

B. “Neither as being lords over God’s heritage.”

1. God's heritage.

- In many places the Lord calls the Church his peculiar treasure, and the rod of his heritage.
- There is coming a day when He will claim his entire dominion over it.

2. Therefore, the pastor is never to lord over or domineer over the Lord's church.

- They are the under-shepherd and are set over the Lord's church.
- They are given the authority to rule over the church, and therefore should be submitted to.
- Likewise those things the pastor teaches from the Word of God are to be obeyed.
- The Scripture teaches that pastors who rule well are worthy of double honor.
- Yet, verse 3 says that that they are not to take upon themselves absolute authority over men consciences.
- They are to teach the doctrines of Christ; not the commandments of men.

- They are not to impose unscriptural and human inventions upon the church, but teach what the Scripture requires.

3. “But being ensamples to the flock.”

The pastor is to be an example in word, in conversation, in charity, in spirit, in faith, in purity; and be patterns of good works.

III. Verse 4:

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

- A. This verse is both encouragement and motivation to pastors to discharge their office faithfully, cheerfully, and to the best of their abilities
1. Even though they face discouragements, hindrance, and often their labors seem to be in vain; the faithful servant of Christ should keep his eyes on the coming of the Chief Shepherd, the Lord Jesus Christ.
 2. The Lord Jesus Christ, the Chief Shepherd is both the Shepherd and Bishop of the souls of men.
 3. Being so all other bishops, pastors, and elders, are under him:

- The pastor's call and commissions comes from Him.
 - The command to feed His sheep comes from Him.
 - The pastor's gifts, qualifying them for such office, come from him.
 - The flock they are assigned to is determined by Him.
 - He guides and directs them as to what food and nourishment they are to feed the flock.
4. And they are accountable to the Lord for the flock and the manner in which they perform their duties.
- Thus it is the Chief Shepherd that has the Apostle to set before them the crown of glory that the Chief Shepherd who will judge all His under-shepherds, concerning the performance of their duty.
 - Those that have faithfully performed their duties shall have what is infinitely better than temporal gain!
5. They shall receive from the Chief Shepherd "a crown of glory that fadeth not away."

6. These crowns are distinction from those crowns which were given to the conqueror, in the Olympic games:
 - The Olympic crowns were made of flowers, vines, and branches from the wild olive tree; and quickly faded away.
 - But the eternal glory and happiness, which is here meant by a crown of glory, never fades away.
 - This is the reward that faithful pastor's shall receive from the chief Shepherd, as his reward for having finished his work assigned to them.

IV. Verse 5:

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.”

A. “Likewise ye younger:”

1. This passage does not speak of younger pastors, such as Timothy, being subject to, or required to submit to older pastors.
 - Even though some denominations are structured so, the Scripture does not support a hierarchical system of church government.

- Note: even though younger pastors are not under their authority, it is proper for younger pastors to show respect to those who are of greater age, with longer standing, and greater ministerial experience.

2. It speaks to the entire membership of the church.

B. "Submit yourselves unto the elder."

1. Having completed his change to the pastor, the Apostle has speaks to the members of the churches concerning their duty to their elders, or pastors.

- Because God has given the pastor the oversight of them; they are to "submit" themselves to them.
- The Apostle Paul also speaks of this in Hebrews 13:17.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

- This is done by attending constantly on the word preached by them.

In order to "attend constantly" one needs to be present when the Word of God is taught or preached.

- Secondly, by receiving the truths taught and applying them in their lives.
- And by being subject to the laws of Christ's church.
- By heeding their counsel and advice, hearkening to their admonitions and reproofs.

C. "Yea, all of you be subject one to another."

1. Not only should all the members of the churches submit themselves to their pastor, they are to submit themselves to their fellow members.

Ephesians 5:21, "Submitting yourselves one to another in the fear of God."

- Every member is to esteem other better than themselves.
- By listening to others and not being stubborn and inflexible in their thinking and judging of things.
- Nor or those who, by God's providence, are given a higher status be condescending to those of low estates or of less intelligence.

- Each member is admonished to take reproof given in love in the proper spirit.
- They are to likewise aid and help one another in both temporal and spiritual things.

D. “And be clothed with humility.”

1. Without humility there will be no subjection, either to the elders, or one another.
2. Humility is not thinking too highly of one’s self showing the grace and goodness of God toward others.
3. Gill said, “Humility is a believer’s clothing, not the robe of his justifying righteousness before God, but is a considerable part of his inward garment of sanctification, which is in the sight of God of great price; and makes a large show in his outward conversation garments before men, and renders him lovely and amiable.”
4. He that fears God is worthy of humility, and everyone that hath humility is worthy of kindness or holiness.
5. A person that loves God loves men; he that makes God glad makes men glad; and it clothes him with humility and fear.

E. “For God resisteth the proud.”

Proverbs 3:34, “Surely he scorneth the scorners:
but he giveth grace unto the lowly.

1. The proud are those who have an inordinate self-esteem; who have a high and unreasonable conceit of their own value or importance.

This may extend to anything; to beauty, strength, possessions, family, rank, or even religion.

2. Those who are arrogant and prideful find God resisting them.
 - In his providence he foils a proud man’s plans of self gratification.
 - God is above them and stands as their adversary.
 - It is a dreadful thing for a person to have God stand against them, and resist them.

F. “And giveth grace to the humble.”

1. This speaks of “more grace” as seen in James 4:6.

“But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”

2. This is not the grace of salvation because no man is truly humble before he has received the grace of God.
3. Why? Because it is that grace that makes him to be humble in the presence of God.
4. Thus the grace spoken of here is that which God bestows on those who acknowledge him to be the author and giver of what they have.
5. Moreover, God grants his gracious presence to those who are humble, and of a contrite spirit; and someday they will enjoy the kingdom of heaven.

V. Verse 6:

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”

- A. This is a very hard verse for most people.
 1. One of the hardest things for people to do is to humble themselves before God.
 2. Men are prone to seek their will rather than quietly submit to his will.
 3. For most it is a hard thing for them to patiently bear afflictions without murmuring against the Lord.

4. Only the humble do not protest when they are under the rod of God, and not despise the chastening of the Lord.
5. Being humble before the Lord leads one to sorrow because of their sin.
6. The fleshly nature rebels and fights man acknowledging his unworthiness.
7. But those who do see and stand in awe of the Lord's majesty.

B. "Under the mighty hand of God."

1. This phrase is expressive of his omnipotence!
2. No man can stand against the Omnipotent!
 - But even though it is madness to oppose Him who is able to cast down the proud, and dash them to pieces, prideful man tries.
 - But for the humble, God's omnipotence it like being hidden in the hollow of his hand.
 - They are safe and comfortable under the shadow of his wings; and their humiliation and submission to him puts them under his mighty hand and care.

- Which is the way to exaltation.

C. "That he may exalt you in due time."

1. When it is his time, God will exalt the humble.
2. Those who honor him He will honor.
3. And this honor is gives in his own time, and in a time that for the receivers god and His glory.

VI. Verse 7:

"Casting all your care upon him; for he careth for you."

A. These words refer to Psalm 55:22,

"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."

1. The saints are to use the means at their disposal to tend to the things of life.
2. But when the care and burdens of life are heavy and taxing, they are not being anxious about them, but rather take them to the Lord and depend upon the providence of God.

B. "For he careth for you."

1. Because He cares about us, He cares for us!
2. He provides both the outward and inward needs in life.
3. He has also promised to never forsake his saints and to keep them by his unto the day of salvation.

VII. Verse 8:

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

- A. The apostle had exhorted these believers to be both sober and vigilant before in I Peter 1:13 and 4:7, but felt it needful to repeat them here.
- B. Probably because both sobriety and watchfulness are extremely necessary in the Christian life.
 1. Unless a man is sober in body and mind, he will not be watchful against the snares of sin, Satan, and the world.
 2. And if he is not watching and on guard, he is liable to sin or fall to temptation.
- C. “Because your adversary the devil”

1. Satan is a slanderer; who accuses God to men, and men to God, and is therefore the accuser of the brethren.
2. He is the saints' confirmed and relentless enemy.
 - Satan is an enemy to men, but especially to all the elect of God.
 - The word "adversary" is a term used for a court adversary, or one that litigates a point in law, or opposes another in an action or suit at law.
 - Satan accuses men of breaking the law, then he diligently pleads for immediate justice and punishment.

D. "As a roaring lion"

1. He is called a roaring lion because of his strength, and because of his rage, malice, and cruelty, that he shows against the saints.
2. Because they belong to God he cannot destroy them, but he does all he can to scare them.
3. It speaks of Satan's strategy to surprise men, so that he might get the advantage over them.

4. It also speaks of his coming upon them from behind to attack unaware, as the lion, showing the need to always be sober and on guard.

VIII. Verse 9:

“Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”

A. Believers are to resist the devil:

1. We are not give way to him, by indulging in any sin, or yielding to any temptation.
2. But rather we are to oppose him, and not give in to his wiles.

B. Instead we are to remain steadfast in the faith.

1. We are to confide in God.
2. We do not rely on self but God alone because the means of successfully resisting the devil are found in the resources of faith.

C. Knowing that the same afflictions are accomplished in your brethren that are in the world.

1. We should not be surprised by the afflictions that come into our lives.

2. Rather we are to endure them without murmuring, and with patience; since they are the "same afflictions" and trials which other Christians (or our brethren) have went through.

D. "Are accomplished."

While Christians are "in the world" there will be afflictions; but there will be none in the world to come.

IX. Verse 10:

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

A. "But the God of all grace."

1. God is the source and author electing, adopting, justifying, pardoning, and regenerating grace.
2. He is also the giver of the graces of the Spirit, such as faith, hope, love, repentance.

B. "Who hath called us unto his eternal glory by Jesus Christ."

1. This "call" is not a mere external call; but an internal, special, and efficacious call.

2. This call is a holy, heavenly, and unchangeable call issued to those whom God has chosen in Christ; who are likewise preserved until the day of redemption in Christ.
3. At which time we will see "his eternal glory which He has prepared and provided for his people.

X. Verse 11:

“To him be glory and dominion for ever and ever. Amen.”

The Apostles doxology teaches us that those who have obtained grace, from the God of all grace, should and will attribute glory, dominion, and power, to him forever and ever.

XI. Verse 12:

“By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.”

A. “By Silvanus:

1. Silvanus was the intimate friend and companion of Paul.
2. Silvanus is the “Silas” that is often mentioned in the book of Acts.

3. Silvanus labored with the Apostle Paul in the regions where the churches were situated to whom this epistle was addressed.
 4. How he became acquainted with Peter, or why he was with him in Babylon, is unknown.
- B. "A faithful brother unto you, as I suppose."
1. He is described as "a faithful brother" to the people this epistle was written to.
 2. The Apostle proclaims him to be a faithful minister of the Gospel, who preached the Word with great sincerity, and integrity, preached the Word.
 3. The phrase, "as I suppose" does not imply that there was any doubt on the mind of the apostle concerning Silvanus.
 4. Just the opposite is indicated. The Apostle was firmly persuaded of his integrity and character.
 5. An example of this language is found in Romans 8:18, "For I reckon (Greek) that the sufferings of this present time are not worthy to be compared," – Which means, I am fully persuaded of it; I have no doubt of it.
- C. "I have written briefly, exhorting."

1. Even though this Epistle is only five chapters, most of the writings are exhortations.
- D. “And testifying that this is the true grace of God wherein ye stand.”
1. The main purpose of the office of the apostles was to bear witness to the truth.
 2. And in this epistle Peter discharged that part of the functions of his office to the Christians scattered of Asia Minor.
 3. He gave testimony Christianity (the true grace of God), not Judaism, or Paganism, was the true religion.

XII. Verse 13:

“The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.”

- A. The church that is at Babylon,
1. Some believe that "Babylon" was Rome, as it is called, in a figurative sense, in the book of the Revelations and that Peter was in Rome when he wrote this epistle.
 2. However, no logical reason can be given why “Babylon” is figurative. Therefore, I believe that it should be taken literally.

3. Because, as discussed in the introduction, many of the dispersed Jews were living in Babylon in Assyria.

B. The church is said to be “elected together with you.”

This phrase simple confirms these brethren as a part of those chosen of God before the foundation of the world.

C. Saluteth you – They wish you all peace, happiness, and prosperity.

D. “Marcus, my son.”

1. Since Peter was married, this could be speaking of a natural son, but it most likely is speaking of John Mark the evangelist, who was Barnabas’s nephew.

2. It is very likely that Peter called Mark his son because he had begotten him in the faith, as Paul did Timothy.

XIII. Verse 14:

“Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.”

A. Romans 16:16 and other places say "with an holy kiss."

This is expressive of true love and affection that the Apostle has for these people.

B. "Peace with you all, that are in Christ Jesus."

1. The Apostle desires peace, or grace, for that those who were chosen in Christ before the foundation of the world; those "who are in the love of Jesus Christ".

2. The Latin reads "grace," which is most usual in Paul's epistles.

C. "Amen," – May God grant that it be so in your lives!