CLASS NOTES FOR 1 PETER

A. Salutation (1:1-2)

1. *(1Peter 1:1) Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,*

(a) PETER *4074*, Petros {pet'-ros}; apparently a primary word; a (piece of) rock (larger than *3037* = lithos {lee'-thos}; apparently a primary word; a stone (literally or figuratively): -(mill-, stumbling-)stone.); as a name, Petrus, an apostle: -Peter, rock. Compare *2786* = Kephas {kay-fas'}; of Aramaic origin [compare *3710* = keph {kafe}; from *3721*; a hollow rock: -rock.]; the Rock; Cephas (i.e. Kepha), a surname of Peter: -Cephas.

(1) The son of Jonah (Mt. 16:17; Jno. 21:15-17)

(2) The brother of Andrew (Mt. 4:18; Jno. 1:40)

(3) Partners in a fishing business with James and John, the sons of Zebedee (Mk. 1:16; Lk. 5:10)

(4) Native of Bethsaida (Jno. 1:44) and resident of Capernaum (Mt. 8:14,15)

(5) Married (Mt. 8:14,15; 1 Cor. 9:5)

(6) Formerly a disciple of John the Baptist (Jno. 1:36-42; Acts 1:22)

(7) Brought to Christ by the influence of his brother Andrew (Jno. 1:40-42)

(8) One of the original Twelve (Mk. 3:13-19; Mt. 10:4; Lk. 6:12-16; Acts 1:13)

(9) Part of the "inner circle" (Mk. 5:22,23,35-43; Mt. 17:1ff; Mt. 26:37)

(10) Denied the Lord three times with an oath (Lk. 22:31-34, 54-60)

(11) Jesus appeared to him after the resurrection (1 Cor. 15:6; Jno. 21:15-17)

(12) First to preach the gospel to the Jews (Acts 2) and to the Gentiles (Acts 10)

(13) Suffered for Christ (Acts 4:3,15-21; 5:18-29; 12:1-19)

(14) Leading participant in the resolution of the circumcision controversy at Jerusalem (Acts 15: Gal. 2)

(15) Nothing is known of his death except that it was violent (Jno. 21:18)

(b) AN APOSTLE *652* apostolos {ap-os'-tol-os}; from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): -apostle, messenger, he that is sent. *649* apostello {ap-os-tel'-lo}; from *575* and *4724* ; set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively: -put in, send (away, forth, out), set [at liberty].

(1) Their names (Matt. 10:2; Mk. 3:16-19; Lk. 6:13-16; Acts 1:13,26).

(2) Their selection (Mt. 4:18-22; 9:9,10; 10:2-4; Mk. 3:13-19; Lk. 6:13-16; Jno. 1:43).

(3) Their commission (Mt. 10; 28:19,20; Mk. 3:14,15; 6:7-11; 16:15,16; Lk. 9:1-5; 22:28-30; Jno. 20:23; 21:15-19; Acts 1:2; 10:42).

(a) The Limited Commission

(b) The Great Commission

(4) Baptized with the Holy Spirit (Mt. 3:11; Lk. 3:16,17; 24:49; Acts 1:5-8; 2:1-4, 33; 11:16)

(a) Qualified them for their work (Jno. 14:26; 15:26,27; 16:1-16)

(b) Empowered them to give miraculous gifts (Acts 8:14-17; 2 Cor. 12:12)

(c) Confirmed both their witness and new revelation (Mk. 16:17-20; Heb. 2:1-4)

(5) Their authority (Mt. 16:19; 18:18; 19:28 and above)

(6) Their inspiration (Jno. 14:26; 15:26,27; 1 Cor. 2:10-13; 1 Thess. 2:13; 4:2; 1 Pet. 1:12; 1 Jno. 1:1-5)

(7) Their duties (Lk. 24;48; Jno. 15:27; Acts 1:8,21,22; 2:32; 4:33; 5:32; 10:39-42; 13:31; 2 Pet. 1:16,18; 1 Jno. 1:1-3).

(8) Of their office and work Robert Milligan writes (*Scheme Of Redemption*, pp. 294-298), "These thirteen apostles were Christ's plenipotentiaries on Earth, and were invested with all the power and authority that were necessary in order to the full establishment of the kingdom of heaven (Mt. 18:18; 19:28; Lk. 22:28-30)." Millligan outlines their work as follows:

(a) To bear testimony in behalf of Christ (Acts 1:8; Lk. 24:48; Jno. 15:27; Acts 26:16).

(b) To reveal to mankind the essential truths and principles of the Scheme of Redemption (Jno. 16:13; Lk. 24:49; Jno. 14:26).

(c) To enact all the necessary laws, and to establish all the required ordinances of the kingdom (Mt. 28:18-20; 18:18; 19:28; Lk. 22:29,30).

(d) To demonstrate, by various signs and wonders, that Jesus had been exalted to be a Prince and a Savior, and that they themselves were His chosen and appointed ambassadors to proclaim His will to every creature (Lk. 22:49; Jno. 15;26; Acts 1:8; 3:1-26).

(e) To confer on others the power to work miracles (Acts 8:14-17; 19:6; 2 Tim. 1:6).

(9) Milligan further outlines their qualifications as follows:

(a) That they should have been with Jesus, and been eye and ear witnesses of what they testified to the world concerning Him (Jno. 15:27; Acts 1:21,22; 22:14,15; 26:16; 1 Cor. 9:1; 15:8; 1 Jno. 1:1).

(b) That they should have been chosen and appointed to their office by Christ Himself (Acts 1:15-26; cf. Prov. 16:33; Lk. 6:13-16; Acts 9:15; 22:14).

(c) That they should have the gift of plenary inspiration (Mt. 10:16-20; Jno. 14:15-18; 16:12-15; Acts 1:5,8; 2:1-4; 1 Cor. 2:4-16; Gal. 1:11,12).

(d) That they should have the gift of tongues and the power to work divers sorts of miracles (Acts 3:26; Heb. 2:4).

(c) STRANGERS *3927* parepidemos {par-ep-id'-ay-mos}; from 3844 and the base of 1927; an alien alongside, i.e. a resident foreigner: -pilgrim, stranger. *1927* epidemeo {ep-ee-day-meh'-o}; from a compound of 1909 and 1218; to make oneself at home, i.e. (by extension) to reside (in a foreign country): -[be] dwelling (which were) there, stranger.

(1) Is the book addressed to Jews (cf. Jno. 7:35), or is it addressed to Christians in general without regard to their race or religious background? The fact that Peter uses this term "stranger" is often put forth as proof of the former.

(2) PAREPIDEMOS is used by Peter in this letter to refer to Christians in general (2:11). It is used similarly by the Hebrew writer (Heb. 11:13) of those faithful saints who are seeking the fulfillment of God's promises.

(3) Other considerations for accepting a figurative rather than literal significance in this verse:

(a) The churches addressed were predominantly Gentile in their composition (Acts 16:6,7; 18:2; 2:9).

(b) No reference is made to the "law of Moses," as such, in the entire epistle (cf. 1:16-20; 2:6-8, 10, 25; 3:6, 12, 20; 5:5).

(c) Some statements require a Gentile background in order to make sense (e.g. 1:14; 2:10; 4:3, ect.).

(d) It is unaccountable that Peter would address Jewish women and tell them thatthey could become daughters of Sarah (1 Pet. 3:6).

(4) Those who hold to the hyper-dispensational view of this book would also do well to consider these facts:

(a) These individuals were born again (1:3), something dispensationalists say did not occur to Jews until after Acts 10 and will not occur in the Tribulation.

(b) These individuals are said to be "kept" by the power of God through faith (1:5), but dispensationalists say Jews in the Tribulation can lose salvation and are saved by works (cf. 1:5,7, 9,21; 5:9).

(c) The only reference to the "kingdom" in Peter's two books (2 Pet. 1:11) calls it the "everlasting kingdom" and not the millenial kingdom.

(d) The recipients of this book are encouraged to suffer as Christians (4:16), not as Jews (cf. Acts 11:26).

(e) Peter gives instructions to the elders of the churches (5:1-3) which according to dispensationalists does not exist in the Tribulation.

2. *(1 Peter 1:2) Elect according to the foreknowledge of God Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

(a) ELECT *1588* eklektos {ek-lek-tos'}; from *1586*; select; by implication, favorite: -chosen, elect. *1586* eklegomai {ek-leg'-om-ahee}; middle voice from *1537* and *3004* (in its primary sense); to select: -make choice, choose (out), chosen. *1589* ekloge {ek-log-ay'}; from *1586*; (divine) selection (abstractly or concretely): -chosen, election.

(1) The term "elect" refers simply to the idea of making a choice or being chosen, e.g., Lk. 6:13; Lk. 10:42; 14:7; Jno. 6:70; Acts 1:2; 6:5; 15:22,25; 15:40.

(2) It takes on a special significance with regard to those that are saved, that is, they are chosen by God for salvation (Mt. 20:16; 24:22; Rom. 8:33; 9:11; 11:5,7,28; 16:13; Eph. 1:4; 1 Thess. 1:4; 1 Pet. 2:9; 5:13; 2 Pet. 1:10).

(3) The issue which arises in this passage is who, when, where, and how in regard to the choice that God makes.

(b) FOREKNOWLEDGE *4268* prognosis {prog'-no-sis}; from *4267*; forethought: -foreknowledge. *4267* proginosko {prog-in-oce'-ko}; from *4253* and *1097*; to know beforehand, i.e. foresee: -foreknow (ordain), know (before).

(1) The word occurs four times in the New Testament, Acts 2:23; Rom. 8:29; 11:2; 1 Pet. 1:2.

(2) From this we learn that we are chosen by God according to a purpose earlier formed.

(3) *It must be observed here that this text asserts the fact of our election according to God's purpose, but does not reveal the manner or the means of that election.* Therefore, those that allege that we are individually elected for salvation and that unconditionally must show that to be the case from passages other than this.

(c) *SPECIAL NOTE ON ELECTION AND FOREKNOWLEDGE*

(1) The Scriptures teach that God did not choose any individually, but rather chose all in Christ (Eph. 1:4; Rom. 16:13).

(2) The Scriptures teach that God's choice of any for salvation is conditional (1 Thess. 1:4):

(a) The gospel must be preached to those chosen (2 Thess. 2;14; Mk. 16:15; Rom. 10:17).

(b) The gospel must be received by those chosen (Acts 2:37-40, 47).

(c) Those chosen must continue to walk according to the gospel (2 Pet. 1:10; Mt. 24:24; 2 tim. 2:10).

(d) Those chosen perservere in good works (1 Pet. 2:9; Col. 3;12).

(3) The Scriptures teach that that which God foreknew was Christ and his work on the cross (Acts 2:23; Rom. 8:28-33; Eph. 1:4-14; 1 Pet. 1:19,20; Rev. 13:8; Acts 20:28).

(4) Scriptural objections to the calvinist position:

(a) It conflicts with those passages which clearly teach that salvation is conditional (Mt. 7:21; Lk. 13:3; Acts 17:30; 2 Thess. 1:7-9; 1 Jno. 2:4; ect.).

(b) It represents God as a cruel and arbitrary sovreign acting by caprice and not by the principles of justice.

(c) It cancels out all human responsibility, and reduces man to the status of a mere puppet manipulated by the Lord, unworthy of any commendation for good don, and deserving of no condemnation for any evil practiced.

(d) All invitations, promises, warnings, threatenings and admonitions to faithfulness in the word of God become meaningless.

(e) It makes God a respector of persons dispite the definite declaration of scripture that He is not (1 Pet. 1;17).

(d) *SANCTIFICATION, 38,* hagiasmos {hag-ee-as-mos'}; from 37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: -holiness, sanctification; *37,* hagiazo {hag-ee-ad'-zo}; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate; hallow, be holy, sanctify.

(1) The text states that our election is through sanctification, that is, through our being made holy.

(2) Further, this sanctification is OF THE SPIRIT. However, what "spirit" does Peter have in mind? The Holy Spirit or the human spirit. That it is the Holy Spirit is evident from the following considerations:

(a) The Scriptures teach that it is the role of the Holy Spirit to convict the world of sin, righteousness and judgment (John 16:8).

(b) The Scriptures teach that the Spirit of God leads and that those led are the sons of God (Rom. 8:13,14).

(c) The Scriptures teach that one must have the Spirit of Christ if he is of Christ (Rom. 8:9).

(d) The Scriptures teach that those who are born again are born of the Spirit (John 3:8).

(e) The Scriptures teach that the Holy Spirit renews the mind of the believer (Titus 3:5; 12:2).

(3) HOW does the Holy Spirit sanctify?

(a) The Holy Spirit effects our sanctification through the preaching of the gospel of Jesus Christ (2 Thess. 2:13,14; Acts 24:25).

(b) We become holy as we yield our members to the righteousness revealed in the gospel (Rom. 6:19,22; 1:15-17).

(c) We are sanctified in Christ Jesus (1 Cor. 1:2) when we called upon the name of the Lord (Acts 22:16), which we cannot do without the hearing of the gospel (Rom. 10:13-17).

(e) *UNTO OBEDIENCE AND THE SPRINKLING OF THE BLOOD OF JESUS CHRIST.* The sanctifying work of the Holy Spirit has a twofold objective:

(1) Obedience is the end of all preaching, as witnessed in the cases of conversion in the New Testament (Acts 2:36-42; Acts 9:6; 10:33,47,48; 11:14-17; 16:14,15, 30-34).

(2) Sprinkling of the blood of Christ, a metaphor for being brought into union with the death of Christ (Eph. 1:7; Col. 1:14,20,22; Rom. 6:3,4; Heb. 10:22; 9:14).

(f) *GRACE ... AND PEACE BE MULTIPLIED.* (See: Rom. 1:7; 16:20; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thes. 1:1; 2 Thes. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; Phm. 1:3; 2 Pet. 1:2; 2 Jno. 3; Rev. 1:4).

(1) This is the usual greeting of the apostles to the

(2) It is a combining of the Greek and Hebrew greetings intensified by the spiritual significance given the words by New Testament revelation.

(3) Grace properly signifies favor. Here Peter prays that all the mercies and favors of God might be conferred upon these "strangers" and "pilgrims." Peace in Hebrew is a blessing of wholeness or soundness, here it signifies a desire for spiritual well-being which can be had only through Christ (cf. Eph. 2:16).

Past Sins

2 Cor 5:17
Rom 6:4-12
Col. 2:11-13
Rom 3:25

Present

1 Cor 1:18, 15:1,2
Mk. 16:16
2 Cor 2:15
Eph. 2:5,8
2 Tim 1:9
Tit. 3:5
1 Pet. 3:21

Acts 2:22
Js. 1:21-25
Jno. 12:48
1 Cor. 4:4
2 Pet. 1:4-12

Salvation: Past, Present, Future

Lk. 19:9 "this day"

Rom. 10:10 "unto salvation"

Rom. 13:11 "nearer"

2 Cor 7:10 repentance to salvation

Phil 1:28 token of salv.

2:12 work out your own salvation

1 Ths. 5:8 hope of salvation

2 Tim. 2:10 salvation w/ eter. glory

3:15 unto salv.

Heb. 1:14 heirs of salv.

2:3 great salvation

5:9 eternal salvation

6:9 things that accompany salv.

9:28 second time unto salv.

1 Pet. 1:5,9,10 salvation of your souls...

2 Pet. 3:15 salvation

Jude 3 common salv.

B. Eulogy and Thanksgiving (1:3-5)

1. *(1 Peter 1:3) 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,*

(a) *BLESSED, 2128*, eulogetos {yoo-log-ay-tos'}; from 2127; adorable: -blessed. *2127*, eulogeo {yoo-log-eh'-o}; from a compound of *2095* and *3056*; to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper): -bless, praise. (See: Rom. 1:25; 9:5; 2 Cor. 1:3; Eph. 1:3)

(b) *THE GOD AND FATHER OF OUR LORD JESUS CHRIST*, "The [illegible] the first person of the Trinity. God has revealed Himself as Father, Son and Holy Spirit. To the Eternal Son the Father stands related as to no other but finds in the Son the perfect object of His love. With this highest meaning in view the apostles speak of God as `the Father of the Lord Jesus Christ' (see: Eph. 1:17; 1 Cor. 8:6; 1 Pet. 1:3). Thus also, while Christ taught his disciples to address God in prayer as `our Father,' He did not use that form Himself. He spoke of God as `My Father' and `your Father,' but at the same time He made it plain that He distinguished between the relation in which they stood to God and that in which He Himself stood" (*Unger's Bible Dictionary*, p. 347). See: Psa. 2:7; Jno. 1:14,18; 3:16,18; Acts 13:33; Heb. 1:5; 5:5; 1 Jno. 4:9; 5:1.

(c) *WHICH ACCORDING TO HIS ABUNDANT MERCY, 1656*, eleos {el'-eh-os}; of uncertain affinity; compassion (human or divine, especially active): -(+ tender) mercy. The kindness and forebearance of God expressed toward sinful man through Jesus Christ (see: Lk. 1:50,54,72,78; Rom. 9:15-18; 11:30-32; 15:9; Eph. 2:4-11; 1 Tim. 1:13,16; 2 Tim 1:16,18; Tit. 3:5; Heb. 4:16; 1 Pet. 2:10; Jude 21).

(d) *HATH BEGOTTEN US AGAIN UNTO A LIVELY HOPE.* Here and in 1:23 Peter refers to the fact that he and those to whom he writes are born again (cf. John 3:3-5; 1:13; 1 Cor. 4:15; Phlm. 10; 1 Jno. 2:29; 3:9; 4:7; 5:1, 4,18). This expression refers to the forgiveness of sins wrought through the death of Christ and bestowed upon the believer in obedience to the gospel in baptism (Mk. 16:16; Acts 2:38; 22:16; Tit. 3:5; Eph. 5;26). This new birth is UNTO a living hope, that is, whereas prior to salvation our expectation was eternal death (Rev. 21:8, ect.), we now have the expectation of eternal life, which is described for us in part in the next verse.

(e) *BY THE RESURRECTION OF JESUS CHRIST FROM THE DEAD.* How is it that the resurrection has born us again unto hope?

(1) First, the resurrection is the foundation of saving faith which Paul argues elo[illegible]tly in 1 Cor. 15:1-4, 12-20. The fact that Jesus was raised is proof that we shall be raised. He is the firstfruits (15:20), the first-born (Col. 1:18), and that among many brethren (Rom. 8:29).

(2) Second, the resurrection is proof that Jesus was just exactly whom he claimed to be (Rom. 1:4). The resurrection from the dead set in motion that last events which infallibly established Jesus as the Christ (Acts 1:3; 2:22,25-32).

(3) Finally, the resurrection of Christ seated Him at God's right hand where He acts in the capacity of our everliving High Priest to make intercession for us (Heb. 4;14-16; 7:15-27; Rom. 4:21-25; 5:8-11). With Him in this role we are confident of the hope that is laid before us (1 Jno. 5:11-18; 1:5-10).

2. (1 Peter 1:4,5) 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) *INHERITANCE, 2817,* kleronomia {klay-ron-om-ee'-ah}; from *2818*; heirship, i.e. (concretely) a patrimony or (genitive case) a possession: -inheritance. *2818,* kleronomos {klay-ron-om'-os}; from *2819* and the base of *3551* (in its original sense of partitioning, i.e. [reflexively] getting by apportionment); a sharer by lot, i.e. inheritor (literally or figuratively); by implication, a possessor: -heir. *2819.* kleros {klay'-ros}; probably from *2806* (through the idea of using bits of wood, etc., for the pively) to assign (a privilege): -obtain an inheritance. *3551,* nomos {nom'-os}; from a primary nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): -law.*2806,* klao {klah'-o}; a primary verb; to break (specially, of bread): -break.

(1) "The new birth (JOH 3:5), and the relationship of children which is implied in it, suggests an inheritance awaiting. In this relationship, His children are heirs and joint heirs with the Lord Jesus Christ (ROM 8:17)" (Guy Woods).

(2) The figure of an inheritance to indicate future blessings is a common one to the New Testament (MAT 5:12; 6:19-21 ;ACT 20:32; 26:18; GAL 3:18,29; EPH 1:11,14,18; 5:5; COL. 1:12; 3:24; HEB 9:15; 10:34; cf. PSA 37:17-24).

(3) *INCORRUPTIBLE, 862,* aphthartos {af'-thar-tos}; from 1 (as a negative particle) and a derivative of 5351; undecaying (in essence or continuance): -not (in-, un-)corruptible, immortal. *5351,* phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -corrupt (self), defile, destroy. (Cf. ROM 1:23; 2:7; 1CO 9:25; 15:42,50,52,53,54; EPH 6:24; 1TI 1:17; 2TI 1:10; TIT 2:7; 1PE 1:4,23; 3:4; see also: 1CO 3:17; 15:33; 2CO 7:2; 11:3; EPH 4:22; JUD 1:10; REV 19:2; JUD 1:12; ROM 1:23; 1CO 9:25; 15;53,54; 1PE 1:18,23).

(4) *UNDEFILED, 283,* amiantos {am-ee'-an-tos}; from 1 (as a negative particle) and a derivative of 3392; unsoiled, i.e. (figuratively) pure: -undefiled. *3392,* miaino {me-ah'-ee-no}; perhaps a primary verb; to sully or taint, i.e. contaminate (cer. or morally): -defile. (Cf. HEB 7:26; 13:4; JAS 1:27; see also: JOH 18:28; TIT 1:15; HEB 12:15; JUD 1:8; 2PE 2:10,20).

(5) *FADETH NOT AWAY, 263,* amarantos {am-ar'-an-tos}; from 1 (as a negative particle) and a presumed derivative of *3133*; unfading, i.e. (by implication) perpetual: -that fadeth not away. *3133* maraino {mar-ah'-ee-no}; of uncertain affinity; to extinguish (as fire), i.e. (figuratively and passively) to pass away: -fade away. (Cf. JAS 1:11).

(6) *RESERVED IN HEAVEN FOR YOU. 5083* tereo {tay-reh'-o}; from teros (a watch; perhaps akin to *2334*); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from *5442,* which is properly to prevent escaping; and from *2892,* which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried): -hold fast, keep(-er), (pre-, re-)serve, watch.

(a) This verse and others deny the idea that eternal life is a present possession (cf. MAR 10:30; TIT 1:2; 3:7; ROM 8:24; 1JO 2:25).

(b) There are several things said to be reserved by God: [1] the believer (1TH 5:23), [2] angels that sinned (2PE 2:4), [3] the unjust (2PE 2:9), [4] the false teacher (2PE 2:17), [5] the heavens and the earth (2PE 3:7).

(c) The believer is "reserved" in Jesus Christ (JUD 1:1) and he is responsible to "keep" or "reserve" himself in the love of God (JUD 1:21).

(7) SPECIAL NOTE ON HEAVEN:

(a) It is the site of the "spiritual house" or resurrection body (2CO 5:2)

(b) It is also known as Paradise (2CO 12:2)

(c) It is where the angels are (GAL 1:8; MAT 22:30)

(d) It is where the family of God is (EPH 3:15)

(e) It is where the Father is (EPH 6:9; COL 4:1; MAT 23:9)

(f) Our citizenship is there (PHI 3:20)

(g) Jesus is there (PHI 3:20)

(h) Our hope is in heaven (COL 1:5)

(i) God's wrath comes from heaven (ROM 1:18)

(j) Jesus will return for us from heaven (1TH 1:10; 4:16; 2TH 1:7-10)

(k) After the resurrection, Christ entered into heaven (HEB 9:24; ACT 3:21; 1PE 3:22)

(l) Heaven is God's throne (MAT 5:34,45; 23:22)

(m) We lay our eternal treasure up there (MAT 6:20)

(n) It is where Jesus has gone to prepare a place for us (JOH 14:2)

(b) *WHO ARE KEPT BY THE POWER OF GOD THROUGH FAITH.* This verse affirms three things of the born again one: [1] he is kept, [2] he is kept by the power of God, [3] he is kept through faith.

(1) Many are under the impression that the child of God is "kept" in such a manner that he cannot fall. Yet, the Bible repeatedly warns of the possibility of one falling (2PE 1:10; 1CO 10:12; GAL 5:4; HEB 6:1-8; 10:26-31; 3:12-4:1; JAS 5:16-20).

(2) God's power for the believer is in the Gospel (ROM 1:16; 1CO 1:18; 1CO 1:23-25; 2:5; 2CO 6:7; 13:4,5; EPH 1:19; 3:7,20; PHI 3:9-11; COL 1:4,9,10; 1TH 1:5; 2TI 1:8; 3:5; HEB 1:3; 2PE 1:3,16).

(3) The child of God is kept or guarded so long as he keeps the faith of Christ (ROM 10:17; EPH 2:8-10; HEB 3:12; LUK 22:31,32).

(c) *UNTO SALVATION READY TO BE REVEALED IN THE LAST TIME.* The salvation under consideration here is not that salvation to which one comes in baptism (MAR 16:16; ROM 3:25; 10:10; 1CO 1:18; 2CO 2:15; TIT 3:5; 1PE 3:21; EPH 2:5,8; 2TI 1:9). That is a present salvation, a "now" salvation. Those sins shall never bring us into condemnation (ROM. 8:1ff).

(1) The Scriptures recognize a future, eternal salvation (ROM 5:9,10; 13:11; PHI 1:28; 1TH 5:8; 2TI 2:10; 3:15; HEB 1:14; 2:3; 5:9; 6:9; 9:28; 1PE 1:5,9,10; 2PE 3:15).

(2) The Scriptures recognize the necessity to keep oneself saved, to work out salvation (2CO 7:10; ACT 8:22; JAS 1:21-25; JOH 12:48; 1CO 4:4; 2PE 1:4-12).

(3) The question: Are you saved?

C. Joy In Affliction (1:6-9)

1. *(1 Peter 1:6,7) 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:*

(a) *WHEREIN*, that is, in the hope to which we have been begotten by the Father we are rejoicing (cf. MAT 5:11,12) Rejoice is from *(21)* agalliao {ag-al-lee-ah'-o}; from agan (much) and *(242)*; properly, to jump for joy, i.e. exult: -be (exceeding) glad, with exceeding joy, rejoice (greatly). See: ACT 2:26; JOH 5:35; REV 19:7; 1PE 4:13; LUK 1:44; JUD 1:24.

(b) *MANIFOLD TEMPTATIONS*, or many trials. Peter refers to the trials of the sufferings that they were then enduring (cf. 2:12,19-20; 3:14,16-18; 4:12-14; 5:10). There is evidence of a Neronian persecution in Rome, which may or may not have extended to the provinces at this time. Yet, they were "scattered" throughout the provinces implying they were under persecution or at least fleeing from it (cf. ACT 8:1-4).

(c) *THE TRIAL OF YOUR FAITH*. The sufferings which these brethren were experiencing were serving as a test or perfecting of their faith (cf. JAS 1:3ff). Trial is from *1383*, dokimion {dok-im'-ee-on}; a testing; by implication, trustworthiness: -trial, trying: from *1382*, dokime {dok-ee-may'}; from the same as *1384*; test (abstractly or concretely); by implication, trustiness: -experience(-riment), proof, trial. *1384*, dokimos {dok'-ee-mos}; from *1380*; properly, acceptable (current after assayal), i.e. approved: -approved, tried. The idea is that just as gold must be purged of its dross before it is accepted as currency, so these Christians by suffering were being purged unto divine acceptance.

(d) *MIGHT BE FOUND UNTO PRAISE AND HONOR AND GLORY*. The perfected faith of these believers had as its end THEIR praise, honor, and glory. In vs. 9, Peter calls it "the salvation of your souls," not salvation from past sins (MAR 16:16; ROM 3:25), but the "salvation ready to be revealed in the last time" (vs. 5).

(1) *PRAISE*, *1868*, epainos {ep'-ahee-nos}; from 1909 and the base of 134; laudation; concretely, a commendable thing: -praise. *134*, aineo {ahee-neh'-o}; from *136*; to praise (God): -praise. *136*, ainos {ah'-ee-nos}; apparently a prime word; properly, a story, but used in the sense of *1868*; praise (of God): -praise. In the text the word refers to the commendation which the believer will receive from God at the return of Christ (cf. ROM 2:6-11,29; 1CO 4:5; PHI 1:10,11).

(2) *HONOR*, *5092*, time {tee-may'}; from *5099*; a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: -honour, precious, price, some. *5099*, tino {tee'-no}; strengthened for a primary tio {tee'-o} (which is only

used as an alternate in certain tenses); to pay a price, i.e. as a penalty: -be punished with. In the text the word carries the idea of esteem, prize or reverence. In John 12:26, Jesus says that the faithful believer will receive honor of the Father (cf. ROM 2:7,10; also MAT 27:9).

(3) *GLORY, 1391,* doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -dignity, glory(-ious), honour, praise, worship. I believe that this is parallel to Romans 2:7,10 and corresponds to the immortal and incorruptible body that awaits the faithful child of God (cf. JOH 17:22; ROM 8:16-23; 1CO 15:40-43; PHI 3:21; 1PE 1:21).

(e) *THE APPEARING OF JESUS CHRIST.* 602. apokalupsis {ap-ok-al'-oop-sis}; from 601; disclosure: -appearing, coming, lighten, manifestation, be revealed, revelation. 601. apokalupto {ap-ok-al-oop'-to}; from 575 and 2572; to take off the cover, i.e. disclose: -reveal. The apostle has the Second Coming in his view (1TI 6:14; 2TI 4:1,8; TIT 2:13; 2TH 1:7; 1PE 1:13; 4:13; 5:1; 1JO 3:2,3), for it is then that we receive praise, honor and glory of the Lord (ROM 2:5-7; HEB 9:28; JOH 14:3).

2. 1 PETER 1:8 *(8) 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:*

(a) *WHOM HAVING NOT SEEN.* These Christians had not had the privilege of actually beholding the Christ, either before or after the resurrection. Yet, they loved jesus as dearly as any disciple who had, as did John, "seen with our eyes, which we have looked upon, and our hands have handled" (1JO 1:1). Peter must have had the words of Jesus to Thomas in mind when he wrote this: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (JOH 20:29).

(b) *YE LOVE.* Whereas Jesus contrasted Thomas' sight unto belief with those that believe without seeing, Peter speaks of their love without sight of its object, Christ. Yet, the two statements are not that far removed in sense when one realizes that the faith that saves is the faith that works by love (GAL 5:6; HEB 6:10; JAS 2:5; PHI 1:5; 2TI 1:13; EPH 3:17-19; 1TH 1:3; 1TI 1:14). Peter recognizes this connection when he says of them "yet believing."

(c) *IN WHOM ... YE REJOICE WITH JOY UNSPEAKABLE AND FULL OF GLORY.* In Christ they were able to rejoice, which rejoicing redounded unto the praise of Him who saved them (cf. Acts 8:39). We are saved by our faith "in Christ" (GAL 3:26,27) which occurs when we are baptized into Christ.

3. 1 PETER 1:9 *(9) Receiving the end of your faith, {even} the salvation of your {souls}.*

(a) *RECEIVING.* The use of the participle here is somewhat confusing, leaving the impression that the reception of the the end of their faith was then in the midst of their trial. The context is against this idea since the salvation under consideration is one which is "in the last time" and "at the appearing of Jesus Christ." Williams in his translation gets the tenses a litte clearer: "You must continue to love Him, although you have never seen Him, but because you do believe in Him, although you do not now see

Him, you must continue to rejoice with an unutterable and triumphant joy, *because you will receive the goal of your faith, the ultimate salvation of your souls."*

(b) THE END OF YOUR FAITH, 5056, *telos {tel'-os}; from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid): -+ continual, custom, end(-ing), finally, uttermost. Peter's meaning is that our faith, subjective belief, has a purpose which purpose is the reception of eternal life through the forgiveness of sins in Christ (ROM 6:22). [Cf. ROM 10:4].*

(c) SALVATION, *the future salvation which is received at the judgment (ROM 2:5-7; 5:10; 2CO 5:10).*

D. THE MINISTRY OF THE PROPHETS (1:10-12)

1. (1PE 1:10) *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace {that should come} unto you"*

a. *WHICH SALVATION.* Peter uses salvation (1:9) as a synechdoche, that is, the salvation of their souls for the entire scheme of redemption. The prophets through diligent inquiry into the prophetic writings sought to know and understand not just the fact of their salvation, but also the means and time of their salvation.

b. *THE PROPHETS.* Peter refers here to those prophets of which be preached on Pentecost (Acts 3:18-24; MAT 11:13; 13:17; Lk. 1:69, 70; 10:24; 16:16; 24:25, 27, 44; ACT 10:43; 13:37; 24:14; 26:22; 28:23; ROM. 1:2; 3:21; 16:25, 26).

c. *HAVE INQUIRED, 567* ... Examples of which are found in Daniel, Samuel, David, ect. (9:2, 3; cf. 7:16; Mat. 13:17; Luk 10:23, 24; cf. JOH 8:56; HEB 11:13, 32, 39). This statement of Peter takes with those of Jesus and others proves that even the OT prophets did not have complete understanding of their prophecies which we are able to have only by virtue of the revelation of the gospel (ROM 16:25, 26; EPH 1:9; 3:1-5, 9; MAT 13:34, 35; 1 COR 2:7, 8; Col. 1:24-26).

d. *WHO PROPHESIED OF THE GRACE THAT SHOULD COME UNTO YOU.* Just as before salvation stood for the whole scheme of redemption or plan or salvation; grace stands for the system of grace (ACTS 20P:24, 32; GAL 2:21; EPH 3:2; TIT 2:11; 1 PE 5:12). The prophets revealed this system of justification by grace (e.g. JER 31:31; HEB 8:8-13; 10:16-18).

2. *(1PE 1:11) "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. *THE SPIRIT OF CHRIST,* or the Holy Spirit (ROM 8:9; GAL 4:6; PHI 1:19). Peter here affirms that the same Spirit which was at work in the OT prophets was now at work in him (2 TIM 3:15-17; 1CO 2:9-16; 2PE 1:20, 21). Thus, the character of these OT prophetic writings as inspired revelation is confirmed by this apostle.

b. *BEFOREHAND,* ... Jesus did not be chance fulfill the over three hundred prophecies concerning Himself. Rather, it is a reflection of the "determinate counsel and foreknowledge of God" (ACTS 2:23). Neither, were the prophecies written afterward. This term also affirms the pre-existence of Christ (JOH 1:1-4).

c. *THE SUFFERINGS OF CHRIST* (HEB 5:7 ff; PHIL 2:5-11). The birth, life, death, burial, resurrection of Christ and eternal kingdom are all prophesied in the OT prophets.

d. *THE GLORY* JOH 7:39; 12:16; 13:31-33; ACT 3:13-15; HEB 5:5), the resurrection and ascension of Christ (ACT 2:33)

3. *(IPE 1:12) "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 US THEY DID MINISTER* (cf. DAN 12:4, 9, 13; MAT 13:17; LUK 10:23, 24).

b. *WHICH ARE NOW REPORTED UNTO YOU BY THEM THAT HAVE PREACHED THE GOSPEL UNTO YOU WITH THE HOLY GHOST SENT DOWN FROM HEAVEN.* The things that were kept secret in ages past were then revealed completely through the apostles of Jesus Christ by the aid of the inspiration and revelation of the Holy Spirit (JOH 14:26; 15:26; 16:13; 1 CO 29 ff). Furthermore, the OT prophecies could not be fully understood and appreciated without the gospel. Until the gospel came, the Jew did not know who, or what or how God intended to fulfill the Abrahamic Promise (GAL 3:7-25).

c. *WHICH THINGS THE ANGELS DESIRE TO LOOK INTO* . Their interest in this matter is understandable seeing they are the ministers of the heirs of salvation (HEB 1:14). From the fall unto the resurrection of Christ from the dead the angels have acted in the development of the scheme of redemption. And, like the prophets, they were without the complete knowledge of God's eternal purpose until it was completely executed and began to be implemented through the preaching of the gospel of Jesus Christ. That the angels are sympathetic with fallen man and desirous of his redemption is evident from several passages (LUK 15:7, 10; HEB 1:14; MAT 18:10; 24:36; MAR 13:32; LUK 128, 9; 16:22; HEB 12:22; EPH 3:10).

II. EXHORTATIONS TO FAITHFULNESS (1:13 - 2:10)

A. SOBERNESS AND GODLINESS ENJOINED (1:13-21)

1. *(1PE 1:13) "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. *THE LOINS OF YOUR MIND.* The girdling of the loins was to give strength to the lower body in battle or contest. Peter wants these Christians to "gird up" their "minds" with the truth of the Scriptures concerning their salvation (cf. EPH 6:10-14, 15-19; 1TH 5:8-10).

b. *BE SOBER*, #3525, spiritual sobriety, not drunk on the things of the world (cf. 1TH 5; 1PE 4:7; 5:8). The figure has no significance, if drinking is approved of God.

c. *HOPE TO THE END FOR THE GRACE* (cf. ROM 8:24, 25; 1TH 4:13-18). I believe the "end" here is just that "the end" (1CO 15:24; REV 2:10). The grace is not "additional" grace beyond what has been revealed (TIT 2:11) or given (JNO 3:16, ect), but rather the blessings attendant to this grace which we have as yet to receive (cf. 1:7 and ROM 2:6, 7)

d. *THE REVELATION OF JESUS CHRIST*, which is the Second coming at the last day (cf. 1:7; see: 1TI 6:14; 4:1, 8; TIT 2:13; 1PE 4:13; 2TH 1:7)

2. *(1Peter 1:14-16)*
"(14) As obedient children, not fashioning yourselves according to the former lusts in your ignorance: (15) But as he which hath called you is holy, so be ye holy in all manner of conversation; (16) Because it is written, Be ye holy; for I am holy."

a. AS OBEDIENT CHILDREN, *Peter tells us how to "hope to the end," be obedient (cf. 1:2; 1:22; ACT 5:29; ROM 2:7, 8; GAL 3:1; 5:7; ROM 616-18; 10:16, 17; 2TH 1:8; 3:14; HEB 5:9; 11:8; 1PE 3:1; 4:17; ROM 1:5; ROM 16:19, 26; 2CO 10:5, 6; ROM 15:18; ACT 6:7; 2CO 2:9)*

b. NOT FASHIONING YOURSELVES ACCORDING TO THE FORMER LUSTS *"Former" (#4386) "before or first" cf. EPH 4:1, 17-24; 1PE 4:14. Please not that the "obedient child of God" cannot walk or fashion [(#) "to form with or conform to" cf. ROM 12:2] himself after the pattern of life he had prior to conversion (see: 2CO 5:17; ROM 6:1-7; COL 3:1-10; EPH 4:25 - 5:12).*

c. IN YOU IGNORANCE, *prior to their illumination by the gospel (ROM 10:3; ACT 17:23; 1TI 1:13; ACT 3:17; 17:30; EPH 4:18), all men are ignorant, they do not know the truth.*

d. BE YE HOLY IN ALL MANNER OF CONVERSATION. *To be "holy is to be set apart undefiled (1TH 4:1-12). We can compare ourselves to the vessels of the temple. To put them to use in a manner other than that to which they were sanctified or holy was to profane them and cause them to be defiled. Similarly, Christians are set apart unto the service of God. To profane our lives makes us Un-holy. (EPH 1:4; 2:21; 5:27; COL 1:22; 3:12; 1PE 2:5, 9)*

e. BECAUSE IT IS WRITTEN *(LEV 11:44, 45; 19:2; 20:7; 20:26; 21:8; DEU 7:6; PSA 22:3; 99:5; 111:9).*

3. (1Peter 1:17-21)
"(17) 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: (18) Forasmuch as ye know that ye were not redeemed with corruptible things, {as} silver and gold, from your vain conversation {received} by tradition from your fathers; (19) But with the precious blood of Christ, as of a lamb without blemish and without spot: (20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, (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."

a. AND IF YE CALL ON THE FATHER. *Woods writes, "The word 'if' is not to be taken as indicating doubt, but rather as the introduction of a condition which, being assumed, establishes a definite duty. It is nearly equivalent to 'since.' The meaning is since (or, inasmuch) as you call on God as Father." The apostle Peter is enjoining a particular conduct upon those who exercise the privileges of sonship (cf. 1:14)*

b. THE FATHER, WHO WITHOUT RESPECT OF PERSONS JUDGETH ACCORDING TO EVERY MAN'S WORK. *Peter gives an attribute of God;s character which when properly appreciated will produce the desired reverence for Him in His children. Peter presents Jehovah to us as a just judge of all men's works. The judgement is precdicated upon righteousness and not upon respect to any man's person (1SA 16:7; ACT 10:34; MAT 22:16; ROM 2:11; GAL 2:6).*

c. PASS THE TIME OF YOU SOJOURNING HERE *(1PE 1:1; 2:11; HEB 11:13). Christians are not permanent residents of this world. As children of their Father who is in heaven, they have a home there with Him (JNO 14:1, 2; MAT 6:19-21). That status requires that we remain separate from the world around us (JNO 17:10-18). The child of God is just passing through this world with no permanent dwelling place here.*

d. IN FEAR, *(#). "The fear that is to characterize those thus sojourning is not the terror of slaves, but the worshipful awe of obedient children toward their beloved parents. It is the fear of displeasing, the fear of causing pain on the part of those we love by conduct cinconsistent with their wishes. It is such fear as God approves, and which His faithful children fell. Such fear is not the shrinking attitude of cowardice, but a courageous emotion which above all else dreads to displease God (LUK 12:4, 5; eg. GEN 39:9).*

e. YE WERE NOT REDEEMED WITH CORRUPTIBLE THINGS *... This phrase introduces Peter's third admonition to holiness. He urges believers to reflect upon the exhorbitant price paid for their redemption. Which price would be in vain should they return to their former manner of life.*

1. NOT REDEEMED [(#) See: 1CO 6:20; 2PE 2:1; GAL 3:13; MAT 20:28] WITH CORRUPTIBLE THINGS ... BUT WITH THE PRECIOUS BLOOD OF CHRIST. *Believers have not been purchased from their enslaved condition to sin by cankerous gold and silver (MAT 6:19; JAS 5:1-3; LUK 12:33, 34), thus indicating the value of the soul (MAT 16:26; PSA 49:6-9). Rather, we are redeemed by the blood, that is, the death, of Jesus Christ (ACT 20:23; EPH 1:7; COL 1:14, 20, 22; MAT 20:28; 26:28; ROM 5:6-11; 6:16-18; COL 3:1-11; EPH 4:22-24).*

2. FROM VAIN CONVERSATION. *Peter clearly teaches us that the freedom or liberty that Christ has obtained for us is not only freedom from the penalty of sin, but from a sinful life itself. This is the basis of Peter's exhortation for holy living. Jesus did not die on our behalf in order that we could continue in sin that grace may abound (ROM 6:1, 1; 7:4; GAL 6:14; COL 3:3-5; 1PE 2:24)*

3. RECEIVED BY TRADITION FROM YOUR FATHERS.

The practices of idolatry are referred to as vain (#) in the Scriptures (ACT 14:15; EPH 4:17; 2KI 17:15, 16). These they received by tradition from their fathers. As their forebearers had done so did the Jews and the Gentiles (cf. ROM 1:18-32; EPH 2:1-3; ACT 7:37-43)

4. AS OF A LAMB WITHOUT BLEMISH AND WITHOUT SPOT. *The death of Christ is the price of our redemption. Here, Peter likens the animal sacrifices of the OT to Christ, their antitype (JNO 1:29; 1CO 5:7; HEB 10:1-10; 9:26). The OT type had to be perfect in its physical attributes (LEV 23:12, 18; EASE 46; 4; EXO 12:5; NUM 6:14; MAL 1:8, 13), thus, signifying the moral perfection of Jesus while in His body (cf. 2:21, 22, 23-25; HEB 4:15; 5:8; 10:5, 8, 20).*

1 PETER 2:1-3 (1) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, (2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby: (3) If so be ye have tasted that the Lord is gracious.

(1) WHEREFORE ... Peter now moves into his second major argument in the book. He has reasoned that they are elect and precious who though tried are intended for salvation, salvation which was not revealed to the prophets in its intirity as it has been to the saints in Christ. Because of this exalted position, Peter has already urged them to Holy living on account of the fact that (1) Jehovah is holy, (2) Jehovah judges all men without respect of persons, (3) Jehovah so loved man that He gave His only begotten Son (cf. 1:15-20). Now he urges them to a holy life on the basis of the fact that they are born again ones (cf. EPH 4:17ff; COL 3:1ff; 2CO 5:17; ROM 6:1-17).

(2) LAYING ASIDE ... 659. apotithemi {ap-ot-eeth'-ay-mee}; from 575 and 5087; to put away (literally or figuratively): -cast off, lay apart (aside, down), put away (off). See: John 13:4 for a literal comparison. Note ROM 13:2; EPH 4:22,25; COL 3:8; JAS 1:21; HEB 12:1.

(a) *MALICE 2549*, kakia {kak-ee'-ah}; from *2556*; badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble: -evil, malice(-iousness), naughtiness, wickedness. *2556*, kakos {kak-os'}; apparently a primary word; worthless (intrinsically, such; whereas *4190* properly refers to effects), i.e. (subjectively) depraved, or (objectively) injurious: -bad, evil, harm, ill, noisome, wicked. See: 1CO 5:8; 14:20; EPH 4:31; COL 3:8; TIT 3:3.

(b) *GUILE 1388*, dolos {dol'-os}; from an obsolete primary verb, dello (probably meant to decoy; compare *1185*); a trick (bait), i.e. (figuratively) wile: -craft, deceit, guile, subtilty. *1185*, deleazo {del-eh-ad'-zo}; from the base of *1388*; to entrap, i.e. (figuratively) delude: -allure, beguile, entice. See: JOH 1:47; 1TH 2:3; 1PE 2:22; 3:10; MAR 7:22; 14:1; ROM 1:29; 2PE 2:18.

(c) *HYPOCRISIES 5272*, hupokrisis {hoop-ok'-ree-sis}; from *5271*; acting under a feigned part, i.e. (figuratively) deceit ("hypocrisy"): -condemnation, dissimulation, hypocrisy. *5271* hupokrinomai {hoop-ok-rin'-om-ahee}; middle voice from *5259* and *2919*; to decide (speak or act) under a false part, i.e. (figuratively) dissemble (pretend): -feign. See: MAT 7:5; 15:7; 23:28; MAR 7:6; 12:15; LUK 6:42; 11:44; 12:1; 13:15; 1TI 4:2.

(d) *ENVIES 5355*, phthonos {fthon'-os}; probably akin to the base of *5351*; ill-will (as detraction), i.e. jealousy (spite): -envy. *5351*, phtheiro {fthi'-ro}; probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): -corrupt (self), defile, destroy. See: ROM 1:29; 1TI 6:4,5; TIT 3:3.

(e) *EVIL SPEAKINGS 2636,* katalalia {kat-al-al-ee'-ah}; from *2637;* defamation: -backbiting, evil speaking. *2637,* katalalos {kat-al'-al-os}; from *2596* and the base of *2980;* talkative against, i.e. a slanderer: -backbiter. *2635,* katalaleo {kat-al-al-eh'-o}; from *2637;* to be a traducer, i.e. to slander: -speak against (evil of). See: 1PE 3:16; JAS 4:11.

(2) *AS NEWBORN BABES DESIRE THE SINCERE MILK OF THE WORD.* "As babes instinctively turn to their mothers' breasts as the only source of their life, so are all children of God here admonished to desire the spiritual milk which is 'without guile,' and which alone can sustain their spiritual life" (Woods). The appetite for spiritual food is not as great as it ought to be at times in believers, it seems that some have to be compelled to "nurse." Yet, such is not so with infants and should not be so with us.

(3) *THAT YE MAY GROW THEREBY.* We are not to remain as infants. Rather, we must nourish ourselves unto maturity (cf. HEB 5:12; 1CO 3:2). We cannot grow if we do not eat properly; therefore, we must have a regular diet of the word.

(4) *IF SO BE YE HAVE TASTED THAT THE LORD IS GRACIOUS.* This is a quotation of Psalm 34:8. Believers "taste" the Lord's goodness in His word (HEB 6:4-6). It is this "goodness" once tasted that calls us again and again back to its source. Woods continues his analogy to the suckling child, "As an infant, once directed to the breast continues to desire it, so their first delights in partaking of the delectible delights of the Lord should prompt them to return again and again to that feast."

1 PETER 2:4-8 (4) To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, (5) 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. (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (7) 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, (8) 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.

(1) TO WHOM COMING, AS UNTO A LIVING STONE, DISALLOWED INDEED OF MEN, BUT CHOSEN OF GOD, AND PRECIOUS. Jesus was the Living Stone Which men rejected (ROM 9:33), but Which was chosen by God (ACT 4:9-12). This is the foundation stone upon which the Church rests (MAT 16:18,19; 1CO 3:9-11; EPH 2:19-22). Both David and Isaiah had pictured the Christ for us in these terms (PSA 118:22; ISA 28:16; 8:14). Jesus, Himself, used the prophecy in connection with His teaching about the coming Kingdom (MAT 21:33-46; MAR 12:1-12; LUK 20:9-19).

(2) YE ALSO AS LIVELY STONES ARE BUILT UP A SPIRITUAL HOUSE. Jesus is the foundation stone of the spiritual Temple of God and each believer is a stone set in that building. Just as Jesus is living, having been raised from the dead and having been given

life in Himself, so we are living, having received from Him life.

(3) A HOLY PRIESTHOOD TO OFFER UP SPIRITUAL SACRIFICES. Peter mixes his figures and goes from stones in the temple building to priests in a holy priesthood. Jesus is our High Priest (HEB 5:1,2, et.al.), and all believers are priests consecrated to the worship of God (ROM 12:1,2; HEB 13:15,16). The purpose of these sacrifices is to be pleasing to God "through Jesus Christ." Such are not acceptable otherwise (COL 3:17; MAT 28:18-20).

(4) EVEN THEM WHICH STUMBLE AT THE WORD. The Jews and the Gentiles both stumbled at Christ (1CO 1:23,24). He was not what the wise and the worldly desired and, therefore, they rejected Him. This verse affirms that one cannot accept Christ and not accept His word. To stumble at His teaching is to stumble at Him (GAL 5:11; MAT 13:21,57; 15:12; 24:10; 26:31; MAR 6:3; LUK 7:23; JOH 6:61). We cannot preach the man without the plan, Christ without the church, gospel without the doctrine.

(5) WHEREUNTO THEY ALSO WERE APPOINTED. That unto which they were appointed was their fall. Not that it was foreordained from the foundation of the world so that they were unconditionally reprobated to damnation, but that such was the inevitable outcome of lack of faith and disobedience. "Whatsoever a man soweth, that shall he also reap" (GAL 6:7).

1 PETER 2:9-10 (9) 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; (10) 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.

(1) YE ARE A CHOSEN GENERATION... The ASV has "elect race" thus indicating the church is the chosen people whom God will bless. This matter is not difficult to understand in light of the NT teaching on the subject (ROM 11:13-24). The Israel of God are those among both the Jews and the Gentiles that have believed on Christ. The promise to Abraham was fulfilled in Christ (ACT 3:25,26). They are a "royal priesthood" in that each believer is a priest consecrated to the worship of God (2:5), the priesthood is royal due to its relationship to the High Priest who is also Our King (HEB 7:1,2; REV 5:10; cf. EXO 19:6). They are a "holy nation" in that they are set apart unto the special service of God, separate from the world in which they reside (1:14-20). They are a "peculiar people," that is, a people of God's own possession (cf. DEU 7:6; MAL 3:17; cf. ISA 62:1-5).

(2) THAT YE SHOULD SHOW FORTH THE PRAISES OF HIM. The apostle now points out the purpose for which these have been chosen, they are to proclaim or publish abroad the praises, the virtues and excellencies of God's dealings with them as exhibited in the scheme of redemption.

> *(a) SHOW FORTH, 1804,* exaggello {ex-ang-el'-lo}; from *1537* and the base of *32*; to publish, i.e. celebrate: -shew forth. *32,* aggelos {ang'-el-os}; from aggello [probably derived from *71*; compare *34*] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: -angel, messenger.

(b) PRAISES, 703, arete {ar-et'-ay}; from the same as *730;* properly, manliness (valor), i.e. excellence (intrinsic or attributed): -praise, virtue.

(3) WHO HATH CALLED YOU OUT OF DARKNESS. Darkness is often used as a figure for sin, the kingdom of Satan, the realm of the rebellious to God and them that are lost (JOH 1:5; 3:19; 8:12; 12:46; ACT 26:18; ROM 2:19; 13:12; 2CO 4:6; 6:14; EPH 5:8,11; 6:12; COL 1:13; 1TH 5:4,5; 1JO 1:5,6; 2:8,9,11). Through their obedience to the gospel they had been translated out of the kingdom and power of satan into the Kingdom of God's dear Son.

(4) INTO HIS MARVELOUS LIGHT. This is the relationship into which the saved come. The darkness of sin is dispelled by the light of the righteousness of God. Through truth which is found in Christ men obtain release from the dominion of sin.

(5) WHICH IN TIME PAST WERE NOT A PEOPLE ... This is a quotation from the prophet Hosea (2:23) applied to the Northern Kingdom of Israel from among whom Jehovah would take a remnant to save. Paul in ROM 9:25,26 applies this to Gentiles, we should not exclude them from the application here. This indicates that the OT prophecies about the remnant then embraced the idea of the Jew and Gentile in the church and not in a millenial kingdom on the earth. Paul ties back to his original theme, their exalted position in Christ and the obligations thereof, and shows that in their former state of disobedience they were no people of God, but now in their obedience they are a people owned by Jehovah.

1 PETER 2:11-12 (11) Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; (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.

(1) STRANGERS AND PILGRIMS. See notes on 1:1.

(2) ABSTAIN FROM FLESHLY LUSTS WHICH WAR AGAINST THE SOUL. Those who are pilgrims and strangers are to abstain, that is, to keep their distance from, to hold themselves back from a desire for things of the flesh, things in the world (1JO 2:15-17). These lusts war against the soul, that is, there end is contrary to the aims of the spiritual (cf. ROM 8:6).

(a) FLESHLY, 4559, sarkikos {sar-kee-kos'}; from *4561;* pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate: -carnal, fleshly. *4561,* sarx {sarx}; probably from the base of *4563;* flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul [or spirit], or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties [physically or morally] and passions), or (specifically) a human being (as such): -carnal(-ly, + -ly minded), flesh([-ly]).

(b) LUSTS, 1939, epithumia {ep-ee-thoo-mee'-ah}; from *1937;* a longing (especially for what is forbidden):

-concupiscence, desire, lust (after). *1937*, epithumeo {ep-ee-thoo-meh'-o}; from *1909* and *2372*; to set the heart upon, i.e. long for (rightfully or otherwise): -covet, desire, would fain, lust (after). *2372*, thumos {thoo-mos'}; from *2380*; passion (as if breathing hard): -fierceness, indignation, wrath. Compare *5590*.

(c) WAR, 4754, *strateuomai {strat-yoo'-om-ahee}; middle voice from the base of 4756; to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations: -soldier, (go to) war(-fare).*

(3) HAVING YOUR CONVERSATION HONEST AMONG THE GENTILES. *Christians are to live virtuous lives among those who are not Christians. However, this encompasses more than moral rectitude, it includes a spirit that is in complete harmony with the principles of Christianity (1CO 13:3; MAT 6:1).*

(a) CONVERSATION, *391*, anastrophe {an-as-trof-ay'}; from *390*; behavior: -conversation. *390*, anastrepho {an-as-tref'-o}; from *303* and *4762*; to overturn; also to return; by implication, to busy oneself, i.e. remain, live: -abide, behave self, have conversation, live, overthrow, pass, return, be used.

(b) HONEST, 2570, kalos {kal-os'}; of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from *18*, which is properly intrinsic): -X better, fair, good(-ly), honest, meet, well, worthy.

(4) THEY SPEAK AGAINST YOU AS EVILDOERS ... It was not uncommon for those that believed not to malign the saints and falsely accuse them of wrongdoing (JOH 18:30; 19:12; ACT 16:21; 17:6,7; 19:25-29; 22:27-30).

(5) THEY MAY BY YOUR GOOD WORKS, WHICH THEY SHALL BEHOLD, GLORIFY GOD IN THE DAY OF VISITATION. Peter's word's here are reminiscent of those of Jesus in MAT 5:16. In both cases, the teaching is that unbelievers will be lead to turn to God by the beautiful character of the lives of the believers (cf. 3:1; ROM 11:14). This they will do in the "day of visitation." Visitation seems to be used in the sense of "relieve" and is frequently connected to a "day of salvation" (ACT 7:23; 15:14, 36; JS. 1:27; MAT 25:36,43; LUK 1:68,78; 7:16). However, Peter may have in mind the coming judgment upon the ungodly in which they will confess the name of Christ and all evils will be rectified (4:4,5; ROM 14:10,11; 2CO 5:10).

(a) GLORIFY, 1392. doxazo {dox-ad'-zo}; from 1391; to render (or esteem) glorious (in a wide application): -(make) glorify(-ious), full of (have) glory, honour, magnify.

(b) VISITATION, 1984, *episkope {ep-is-kop-ay'}; from* 1980; *inspection (for relief); by implication, superintendence; specially, the Christian "episcopate": -the office of a "bishop", bishoprick, visitation.* 1980, *episkeptomai {ep-ee-skep'-tom-ahee}; middle voice from* 1909 *and the base*

of 4649; to inspect, i.e. (by implication) to select; by extension, to go to see, relieve: -look out, visit.

1 PETER 2:13-17 (13) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; (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. (15) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: (16) As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. (17) Honour all men. Love the brotherhood. Fear God. Honour the king.

(1) SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN, FOR THE LORD'S SAKE. *Paul gives an extensive discourse on the obligations of the Christian to the civil government in Romans 13. This general rule is subject to the exception of Acts 5:29 and 4:19. Our obedience unto this command is "for the Lord's sake." This is so because He Himself was obedient to civil authority (MAT 17:24-27) and taught others to be also (MAT 22:17-22). The good sense of it is found in the words of Paul, "That we may lead a quiet and peaceable life in all godliness and honesty" (1TI 2:2).*

(2) WHETHER ... TO THE KING ... OR UNTO GOVENORS. *We are to submit not just to the king personally, but to all duly constituted authority of government. In this verse Peter sets forth the purpose for which civil government was constituted: (1) the punishment of evildoers, and (2) the praise of them that do well. That civil governments do not always conform to this design needs no proof.*

(3) THAT WITH WELL DOING YOU MAY PUT TO SILENCE THE IGNORANCE OF FOOLISH MEN. *In that it was often that the enemies of the church used civil authority as an agent in their persecutions, Peter urges believers to take care to be outstanding citizens in order that just men would see the corrupt intentions of such men. Examples of such tactics are Gallio (ACT 18:12-16), Jason (ACT 17:6-9), Paul (ACT 16:19-23), Jesus (JOH 18:28-31). However, model behavior is no guarantee that government will act responsibly, many examples could be cited from history demonstrating the persecution of innocent men for political purposes beginning with Jesus.*

(a) SILENCE, 5392, *phimoo {fee-mo'-o}; from phimos (a muzzle); to muzzle: -muzzle.*

(b) IGNORANCE, 56, *agnosia {ag-no-see'-ah}; from 1 (as negative particle) and 1108; ignorance (properly, the state): -ignorance, not the knowledge.* 1108. *gnosis {gno'-sis}; from 1097; knowing (the act), i.e. (by implication) knowledge: -knowledge, science.* 1097. *ginosko {ghin-oce'-ko}; a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed): -allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.*

(c) FOOLISH, 878, *aphron {af'-rone}; from 1 (as a negative particle) and 5424; properly, mindless, i.e. stupid, (by*

implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving: -fool(-ish), unwise. 5424. phren {frane}; probably from an obsolete phrao (to rein in or curb; compare 5420); the midrif (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties): -understanding.

(4) AS FREE ... BUT AS THE SERVANTS OF GOD. *Peter joins Paul in an affirmation of the freedom which believers enjoy (GAL 5:1,13). However, freedom was not license to engage in every activity of choosing. Such behavior would bring them into bondage (ROM 6:8-18). True freedom can be had only when we exercise restraint (GAL 5:22,23), which is the spiritual walk (GAL 5:25; ROM 8:1-15).*

(5) HONOR ALL MEN; LOVE THE BROTHERHOOD; FEAR GOD; HONOR THE KING. *Peter summarizes our obligations as strangers in this world coming in contact with men. Proper respect is to be had for all our fellows in that we bear the image of God. Yet, a greater affection and devotion is to be had for those who are of the spiritual family than they of the human family. Likewise, there is a superlative obligation to the authority of God over that of the "king," but we do not fear God without proper regard for civil authority.*

1 PETER 2:18-25 (18) Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. (19) For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. (20) 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. (21) For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: (22) Who did no sin, neither was guile found in his mouth: (23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: (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. (25) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

(1) SERVANTS, BE SUBJECT TO YOUR MASTERS. *Again, Peter is consistent with Paul in his instructions concerning our relationships in the world (EPH 6:5-9; COL 3:22-4:1; 1CO 7:20-24; 1TI 6:1,2). There is nothing in the Scripture that condemns the institution of slavery. Rather, these verses indicate that it was not the purpose of Christianity to force the end of the institution. These instructions are not modified by the fact that one may have a cruel master (see: Philemon).*

(a) GOOD, 18, *agathos {ag-ath-os'}; a primary word; "good" (in any sense, often as noun): -benefit, good(-s, things), well. Compare 2570, kalos {kal-os'}; of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from 18, which is properly intrinsic): -X better, fair, good(-ly), honest, meet, well, worthy.*

(b) GENTLE, 1933, *epieikes {ep-ee-i-kace'}; from* 1909 *and* 1503*; appropriate, i.e. (by implication) mild: -gentle, moderation, patient.*

(c) FROWARD, 4646, *skolios {skol-ee-os'}; from the base of* 4628*; warped, i.e. winding; figuratively, perverse: -crooked, froward, untoward.*

(2) BUT IF, WHEN YOU DO WELL, AND SUFFER FOR IT, YE TAKE IT PATIENTLY, THIS IS ACCEPTABLE WITH GOD. *This should forever settle the quibble that God does not expect the innocent to suffer in order to fulfill the obligations of a temporal relationship. Peter did not tell this slave to run away from his master because he was cruel. Rather, he told him to suffer patiently. Furthermore, this example demonstrates that equality in Christ does not obliterate the inequalities in society, nor does it set aside human relationships which God might regulate otherwise.*

(3) BECAUSE CHRIST ALSO SUFFERED FOR US, LEAVING US AN EXAMPLE, THAT WE SHOULD FOLLOW IN HIS STEPS. *Peter exhorts servants to patiently endure the indignities of their abusive masters, because the Master endured the same, and a servant is not above his Master (MAT 10:24). The example of Jesus was one of NO SIN (cf. 1JO 2:1,6; 1CO 15:34).*

(4) WHO WHEN ... *Jesus lived by the principles which he taught (MAT 5:43-48; LUK 6:27-35; cf. ROM 12:17-21; HEB 12:14; PRO 24:29; 25:21,22).*

(5) WHO ... BARE OUR SINS IN HIS OWN BODY. *Peter affirms the principle of substitution and not transferal regarding the atonement (ISA 53). It is interesting to note that nowhere do we have an apostle passing by the death of Christ as a mere martrydom, Jesus death had redeeming value.*

(6) THAT WE BEING DEAD TO SINS, SHOULD LIVE UNTO RIGHTEOUSNESS. *Peter returns to his theme that those who are in Christ ought to live holy lives (cf. ROM 6:1-17; COL 3:1-11; EPH 4:17-5:11; ect.)*

(7) THE SHEPHERD AND BISHOP OF YOUR SOULS, *See: JOH 10:1-18; LUK 15:4-7; MAT 9:36;18:10-14.*

CLASS NOTES ON 1 PETER CHAPTER THREE

1Peter 3:1-6)
"(1) 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; (2) While they behold your chaste conversation {coupled} with fear. (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; (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. (5) 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: (6) 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.

(1) *LIKEWISE*, #3668, Thayer, "likewise, equally, in the same way" (cf. LUK 3:11; 10:37). Referring back to the subjection of the servants. Thus, just as servants were in subjection to even the "froward" master with "fear" of God (EPH 6:5-8), so the wives ought to be in subjection to their own husbands fearing God.

(2) *SUBJECTION*, #5293, Thayer, "to arrange under, to subordinate, to subject, put in subjection, to subject one's self, to obey." Vine, "Primarily a military term, to rank under ... denotes ... in the middle or passive voice, to subject oneself, to obey, be subject to ..." (1PE 3:1, 5)

(3) *THAT IF ANY OBEY NOT THE WORD*, that is, they are not Christians (2TH 1:8; HEB 5:8, 9; ROM 6:16, 17; 10:16; HEB 1:8; 1PE 1:22; ROM 1:5; 16:26; ACT 6:7). Peter's instructions are parallel to those of Paul in 1CO 7:12-16 for a woman married to an unbeliever.

(4) *THEY ALSO MAY WITHOUT THE WORD*. The definite article is not present before 2060's in this phrase #3056, Thayer includes this verse under his definition as "discourse ... instruction ... preaching." Robertson indicates that it is "probably here word from their wives, the other sense of logos (talk, not technical word of God.)

(5) *BE WON*, ASV "gain," compare to 1CO 9:19-22. The idea is that the wife by her godly manner of living and reverent subjection to her husband, would lead him to give Christianity a fair hearing. Which is more appealing to an unbeliever a religion that requires that wives reverence their husbands even though they are not adherents, or a religion that encourages a wife to be insubordinate and a constant nag?

(6) *CHASTE CONVERSATION*, #53, Thayer, "pure from every fault, immaculate" (2CO 7:11; 11:2; PHI 4:8; 1TI 4:22; TIT 2:5; 1JO 3:3; JAS 3:17). The "chasteness" of the wife here is beyond moral purity or marital fidelity. It is Peter's admonition that even wives as unbelievers be as the worthy woman of old (PRO 31; 11:16, 22; 12:4; 14:1; 18:22; 19:13, 14; 21: 9, 19; 25:24; 27:15, 16).

(7) *WHOSE ADORNING*, #2889, Thayer, "ornament, decoration, adornment." The idea of an "ornament" is "anything that decorates

[illegible]

or adorns; an embellishment." That which adorns, is a decoration to, or lends beauty to, enhances the distinction, beauty, splendor, or glory "of a person or a thing." It is the adornment of a believing wife for the purpose of attraction her husband to herself that Peter contemplates.

(8) *NOT* Peter does not have before his mind the unqualified prohibition of the things he specifies (cf. JOH 6:27). To so construe his words is to make the apostle enjoin nudity. (For a distinction in the terms used see Vine under "clothing"). Rather, Peter has a contrast before his mind, the believing wife is not to make herself attractive to her husband by attending merely to the appearance of her outer man, but by giving greater attention to her inner man (see also: 1TI 2:9, 10; TIT 2:3-5).

(9) *THE HIDDEN MAN OF THE HEART, IN THAT WHICH IS NOT CORRUPTIBLE* (cf. 2 COR 4:16; ROM 7:22; COL 3:9, 10; EPH 3:16; 4:22, 24). There is no word for "apparel" in this verse which ASV supplies.

(a) *MAN OF THE HEART*, Thayer, "The center and seat of spiritual life, the soul or mind, a it is the fountain and seal of the thoughts, passions, desires, affections, purposes, endeavors" (p. 325).

b. *IN THAT WHICH IS NOT CORRUPTIBLE*. The adorning which Peter enjoins is not the be put on he outward man, but, rather, in the heart, which is not corruptible.

c. *CORRUPTIBLE* is from (#862). Thayer defines it as "uncorrupted, not liable to corruption or decay, imperishible (cf. ROM 2:7; 2TI 1:17; 1 TI 1:7). Thus, the inner man, the soul, is immortal.

(10) *OF A MEEK AND QUIET SPIRIT*. The specific ornament with which Peter desires believing wives to adorn themselves is a meek and quiet spirit. Spirit is from #4151, Pneuma, here used of temperment or disposition (GAL 6:1; PHI 1:27; 1TI 4:12; 1JO 4:13).

a. *MEEK* #

b. *QUIET* #

(11) *WHICH IS IN THE SIGHT OF GOD OF GREAT PRICE*. The "meek and quiet spirit" is as an ornament, compared to the vain worldly ornaments (cf. 2TI 2:9) of great price.

a. #4185-86 Thayer "precious, requiring great outlay, very costly, excellent, of surpassing value, very valuable, of great price (cf. MAR 14:3; 1TI 2:9; MAT 13:46; 26:7; JOH 12:3).

b. SIGHT OF GOD, cf. 1SA 16:7; 1KI 8:39; 1CH 28:9; JER 17:10; ACT 1:24

(12) *WHO TRUSTED IN GOD*. Peter turns to the examples of the righteous women of the past as an example of the principle he enjoins. Observe that Peter states that "trust in God" manifests itself in a demonstration of this character.

(13) *WHOSE DAUGHTERS YE ARE*. Not fleshly offspring, because they exhibit the same character as did Sarah regarding her relationship to her husband Abraham (cf. GAL 3:7; ROM 4:11). Peter speaks in terms of her general behavior and should not be construed to be praising Sarah in those instances where she exhibited weakness either in faith (GEN 18:11-15) or in moral

judgment (GEN 12:10-20; 10:1-18).

(14) *NOT AFRAID WITH ANY AMAZEMENT*. Robertson suggest that Peter is making a free quotation of Proverbs 3:25 (cf. 1PE 3:14) suggesting that these wives not abandon faith for fear of an abusive husband. Many the unbelieving mate has sought to test the sincerity of faith by ungodly demands (cf. ACT 4:19; 5:29; 1CO 7:15).

(1PE 3:7) *"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.*

(1) *LIKEWISE*, see above on verse 3:1. Whereas above the apostle had in mind like manner of subjection, he now as before his mind a like "doing well" (3:6). In other words, the believing husbands were to recognize that they had specific duties to perform as the head of house (cf. EPH 5:25; 6:9).

(2) *DWELL WITH THEM ACCORDING TO KNOWLEDGE*. Vincent: "With an intelligent recognition of the nature of the marriage relationship." Henry: "Not according to lust, as brutes, nor according to passion, as devils; but according to knowledge, as wise and sober men, who know the word of God and their own duty." Lenski: "One of these things is that they follow knowledge, which means Scripture knowledge, over against pagan ignorance regarding the relation of husband and wife."

(3) *GIVING HONOR UNTO THE WIFE AS UNTO THE WEAKER VESSEL*. Of this Lenski writes: "The wife is the weaker vessel. Paganism always tends to abuse her on this account. Her rights are reduced, often greatly. Her status is lowered, often shamefully. Heavy loads are put upon her. She is made man's plaything or man's slave. The fact that she is weaker is always exploited. That is why Peter inserts the phrase regarding "knowledge." Christian knowlege will accord the wife all the consideration and the thoughtfulness which God intends for her "as a weaker vessel" in her "wifely" relation. Notice also the comments of MacKight: "The Greek word being used to denote the human body, 1TH 4:4, it may here be translated body or person. By assigning as the reason why honour should be given to the wife, that she is weaker than the husband in body, the apostle hath insinuated, not only that he ought to afford her a competent share of the necessaries and conveniences of life, but as much relief from bodily labour as his circumstances will allow: all which is most reasonable, considering the many bodily troubles women are subject to, in the breeding, bearing, and nursing of children."

(4) *BEING HEIRS TOGETHER OF THE GRACE OF LIFE*. Though in her physical form and her place of subjection, the woman is subordinate to man. She is equal in her spiritual relation before God (GAL 3:28; ROM 8:17; EPH 3:6). God's gift of life eternal belongs to the woman as well as the man on this point we note the comments of Albert Barnes: :They were equal heirs of he everlasting inheritance, called in the Scripture 'life;' and the same 'grace' connected with that inheritance had been conferred on both. This passage contains a very important truth in regard to the female sex. Under every other system of religion but the

Christian system, woman has been regarded as in every way inferior to man. Christianity teaches that, in respect to her higher interests, the interests of religion, she is every way his equal. She is entitled to all the hopes and promises which religion imparts. She is redeemed as he is. She is addressed in the same language of tender invitation. She has the same privileges and comforts which religion imparts here, and she will be elevated to the same rank and privileges in heaven. This single truth would raise the female sex everywhere from degradation, and check at once half the social evils of the race. Make her the equal of man in the hope of heaven, and at once she rises to her appropriate place. Home is made what is should be, a place of intelligence and pure friendship; and a world of suffering and sadness smiles under the benefactions of Christian woman." However, this equality in sharing the blessings of salvation does not remove the distinctions which are to be maintained regarding her sphere of life as proposed by some.

(5) *THAT YOUR PRAYERS BE NOT HINDERED.* Some regard domestic strife to be the subject and that such makes it impossible to pray. While others see an application of the principle of our Lord in MAT 5:23, 24 to the family circle.

(1Peter 3:8-12)
(8) Finally, {be ye} all of one mind, having compassion one of another, love as brethren, {be} pitiful, {be} courteous: (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. (10) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: (11) Let him eschew evil, and do good; let him seek peace, and ensue it. (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."

(1) *BE YE ALL OF ONE MIND,* "likeminded" (ASV), #3675, appears here in the New Testament and nowhere else. Thayer defines as "of one mind, likeminded, concordant." The word indicates unity of thought and feeling (cf. ROM 12:16; 15:5; PHL 2:2; 2CO 13:11; PHL 1:27; 4:2).

(2) *HAVING COMPASSION ONE OF ANOTHER* (48:35), Thayer, "suffering or feeling the like with another sympathetic (ROM 12:15; 1CO 12:26). Regarding this concept Albert Barnes comments on 1CO 12:25, "All the members suffer with it. This, we all know, is the case with the body. A pain in the foot, the hand, or the head excites deep solicitude. The interest is not confined to the part affected; but we feel t we ourselves are affected, and that our body, as a whole, demands our care. The word "suffer" here refers to disease, or sickness. It is true also that not only we feel an interest in the part that is affected, but that disease in any on part tends to diffuse itself through, and to affect the whole frame. If not arrested, it is conveyed by the blood through all the members until life itself is destroyed. It is not by mere interest, then, or sympathy, but it is by the natural conection and the inevitable result that a diseased member tends to affect the whole frame. There is not, indeed, in the church the same physical connection and physical effect, but the union is is really not less close and important, nor is it the less certain

that the conduct of one member will affect all. It is implied here also, that we should feel a deep interest in the welfare of all the members of the body of Christ. If one is tempted or afflicted, the other members of the church should feel it, and "bear one another's burdens, and so fulfill his law." If one is poor, the others should aid him, and supply his want; if one is persecuted and opposed for righteousness' sake, the others should sympathize with him, and make common cause with him. In all things pertaining to religion and to their mutual welfare, they should feel that they have a common cause, and regard it as a privilege to aid one another. Nor should a man regard it as any more a burden and hardship to aid a poor or afflicted brother in the church, than it should be deemed a hardship that the head, and the heart, and the hands should sympathize when any other member of the body is diseased.

(3) *LOVE AS BRETHREN.* This phrase translated from the word PHILADELPHOS is unique to Peter. It means "loving one's brethren," that is, loving each other as Christians. Thus, it inforces the duty so often enjoins in the New Testament, that of love to Christians as brethren of the same family (ROM 12:10; JOH 13:34, 35; HEB 13:1).

(4) *BE PITIFUL* or as rendered in Ephesians 4:32 "tender-hearted." Of the word Barnes writes: "Having a heart disposed to pity and compassion, and especially disposed to show kindness to the faults of erring brethren." Regarding is etymology Vincent notes: "From 'well' and 'the nobler entrails,' which are regarded as the seat of the affections, and hence equivalent to our popular use of heart." Caffin observes, "With the heathen [the word] would mean 'brave,' with Christian writers 'tender,' 'pitiful.'"

(5) *COURTEOUS,* #5391, Thayer: "kindly, in a friendly manner. The adverb form is found in Acts 28:7 of the hospitality showed by Publius to Paul and his fellow shipwrecked travellers. Hospitality is enjoined upon all believers to used freely toward the brethren (cf. ROM 12:13; HEB 13:2; 1TI 3:2; TIT 1:8; 1Pe 4:9).

(6) *NOT RENDERING EVIL FOR EVIL, OR RAILING FOR RAILING: BUT CONTRARIWISE BLESSING.* (See: MAT 5:39-44; LUK 6:27-35; 1TH 5:15; PRO 20:22; 1CO 4:12; ROM 12:14, 17, 19). To rail is to revile another in bitter, fierce and reproachful terms (cf. MAR 15:29; LUK 23:39; 1TI 6:4).

(7) *KNOWING THAT YE ARE THEREUNTO CALLED.* All disciples of Christ should know that suffering maltreatment from unbelievers is an inevitable result of godly living (2TI 3:12; MAT 5:11; JOH 15:20).

(8) *THAT YE SHOULD INHERIT A BLESSING.* Christians do not bless others in order to inherit a blessing, but because it is God's will and their duty, and that duty follows from the fact that God has made them inheritors of His blessing (EPH 1:3; ACT 3:26; ROM 4:7, 8). God has blessed them; therefore they must bless others.

(9) *FOR HE THAT WILL LOVE LIFE AND SEE GOOD DAYS,* a quotation of Psalm 34:12-16. The question the Psalmist seek s to answer is: How shall a man have a happy and fruitful life? (JAS 3:6)

a. *REFRAIN HIS TONGUE FROM EVIL (PSA 10:7, 8; 41:7; 102:8; 140:3; PRO 6:16-19; 10:11, 19; 13:3; 16:27, 28; 17:9; 18:8,*

21, 23; LEV 18:16; PRO 11:13; 20:19; EZE 22:19).
b. ESCHEW EVIL, *to "turn away" or "bend away from, as one inclines himself in a narrow path to let another pass" (1TH 5:22)*
c. SEEK PEACE, *peace with mankind. As Christians we through the proper exercise of the faith should grow in favor with all our fellowmen (ACT 2:47; 1PE 3:1, 2; ROM 14:19; 12:18; HEB 12:14)*

(10) FOR THE EYES OF THE LORD ARE OVER THE RIGHTEOUS ... *The Lord watches over those that are faithfully serving Him (1JO 5:14; HEB 4:16). While at the same time He is against the wicked (PSA 73; PRO 28:9; ISA 59:1).*

(11) AND WHO IS HE THAT WILL HARM YOU, IF YE BE FOLLOWERS OF THAT WHICH IS GOOD? *In these verses MacKnight sees three arguments "to induce men to the practice of virtue." (1) "It secures the happiness of both the present and the future life. (2) It procures the favor and protection of God. (3) It commonly disarms the malice of men.*

(1Peter 3:14-17)
"(14) But and if ye suffer for righteousness' sake, happy {are ye}: and be not afraid of their terror, neither be troubled; (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: (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. (17) For {it is} better, if the will of God be so, that ye suffer for well doing, than for evil doing."

(1) HAPPY ARE YE. *Peter uses the word MAKARIOS, which is generally translated as "blessed". It signifies happiness, felicity, or prosperity. Peter is speaking in spiritual terms and is obviously calling to mind the words of Jesus in Matthew 5:10-12, as well as, his own statement in verse 9. Those who endure persecution are happy because they have a great reward in heaven (1CO 9:24-27; PHI 3:7-14; LUK 6:22, 23)*

(2) SANCTIFY THE LORD GOD IN YOUR HEARTS. *The last sentence in verse fourteen and the first of verse fifteen seem to be a quote from ISA 8:12, 13. The original context applied to Isaiah who was prophesying the destruction of Damascus and Samaria by the Assyrian army and a severe threat to Judah (ISA 8:1-4). In the face of this Isaiah also urged that Judah not seek an alliance with Assyria, but trust in Jehovah alone (8:12). For this the people persecuted Isaiah upon which Jehovah said: "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." (cf. MAT 10:28; LUK 12:4, 5). Thus, to sanctify the Lord in the heart is to set Him apart, alone, as the object of our devotions (MAT 22:36-39; MAR 12:28-30; LUK 10:25-28).*

(3) AND BE READY ALWAYS TO GIVE AN ANSWER. *Peter requires that every saint be an apologist for Christianity. In other words we are to know what we believe and why we believe it is order to convince others that our hope rests upon valid evidence. These answers are to based upon proper reasoning from the Scriptures*

present in humility and reverence for God who sees and judges all.

a. ANSWER
b. MEEKNESS
C. FEAR

(4) HAVING A GOOD CONSCIENCE. *(See also 2:19; 3:21) The word suneidesis, is defined fully by Thayer as "the soul a distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other." When one has a "conscience" about a subject or matter, he has a sense or consciousness of right or wrong concerning that subject. But here the Apostle exhorts us to have a "good conscience." What would this include? Probably here a good conscience refers to an approving one. Notice the context. In spite of the ridicules and jeers of the worldling that spoke against them, they were to have a conscience that approved of their actions so that they inwardly felt that God was with them.*

(5) FALSELY ACCUSE YOUR GOOD CONVERSATION *(See notes on 2:12, 15).*

(6) IF THE WILL OF GOD BE SO. *"The statement is entirely general and thus brings to a succinct, axiomatic expression what has been said already in 2:15, 19, 20; "So is the will of God that be doing good you muzzle the ignorance of foolish men;" "This is grace if because of consciousness of God one bears up under griefs, suffering wrongfully ... if doing good and suffering you shall stand it, this is favor with God." Also 3:14; "Blessed if you suffer for righteousness' sake!" In 4:14 we have another such "blessed." Add 4:14-19. Peter explains himself.*

"Peter does not need to say that if we do ill, it might be God's will that we suffer. But many are surprised to be made to suffer when they are doing good. Yet that is precisely what God's will wills in some instances. We have the potential optative as in v. 14, and it is to be understood in much the same sense. When this happens, if it should so happen in some instance (as Peter states it), it is certainly "better," i.e., preferable in every way than to suffer when doing basely. The latter would be shame and disgrace (2:20a); the former is noble, in fact, is like the suffering of Christ. When a Christian growls and grumbles or accuses God of injustice for letting him suffer he, of course, spoils it all. He no longer has the glory of suffering innocently. This is gone, he should hand his head in shame." (Lenski)

(1Peter 3:18-22)
"(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: (19) By which also he went and preached unto the spirits in prison; (20) 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. (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: (22) Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

CLASS NOTES ON I PETER CHAPTER FIVE

1 PETER 5:1-4 (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: (2) 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; (3) Neither as being lords over {God's} heritage, but being ensamples to the flock. (4) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

THE ELDERS, 4245, presbuteros {pres-boo'-ter-os}; comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter": -elder(-est), old. (cf. ACT 20:17,28; 14:23; 1TI 1:3; TIT 1:5; JAS 5:14)

BISHOP, 1984. episkope {ep-is-kop-ay'}; from 1980; inspection (for relief); by implication, superintendence; specially, the Christian "episcopate": -the office of a "bishop", bishoprick, visitation. 1980. episkeptomai {ep-ee-skep'-tom-ahee}; middle voice from 1909 and the base of 4649; to inspect, i.e. (by implication) to select; by extension, to go to see, relieve: -look out, visit.

SHEPHERD, 4165. poimaino {poy-mah'-ee-no}; from 4166; to tend as a shepherd of (figuratively, superviser): -feed (cattle), rule. 4166. poimen {poy-mane'}; of uncertain affinity; a shepherd (literally or figuratively): -shepherd, pastor. (cf. JOH 21:16; ACT 20:28; REV 7:17; JOH 10:1-16; EZE 34)

WHICH ARE AMONG YOU. The oversight of the elders is limited to the "flock," that is, the local church which is among them. Thius is the "flock" over which the Holy Spirit made them overseers. The Holy Spirit has not given the oversight of any local church to elders which are not among the flock they oversee (ACT 20:28; 14:23).

EXHORT, 3870. parakaleo {par-ak-al-eh'-o}; from 3844 and 2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation): -beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray. (cf. 2TI 4:2; TIT 1:9; 2:15; HEB 3:13)

WHO AM ALSO AN ELDER. Peter was serving as an elder in the church in Babylon at the time of this letter (5:13). We know that Peter was married (1CO 9:5; LUK 4:38). He evidently had believing children (TIT 1:6). Peter's service as an elder was not the same as an apostle or an evangelist. Furthermore, the functions do not conflict, nor do they carry the same authority.

A WITNESS OF THE SUFFERINGS OF CHRIST. 3144. martus {mar'-toos}; of uncertain affinity; a witness (literally [judicially] or figuratively [genitive case]); by analogy, a "martyr": -martyr, record, witness. (ACT 1:22; 22:15; 26:16)

SUFFERING, 3804. pathema {path'-ay-mah}; from a presumed derivative of 3806; something undergone, i.e. hardship or pain; subjectively, an emotion or influence: -affection, affliction, motion, suffering. 3805. pathetos {path-ay-tos'}; from the same as 3804; liable (i.e. doomed) to experience pain: -suffer. 3806. pathos {path'-os}; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence): -(inordinate) affection, lust. 3958. pascho {pas'-kho}; including the forms (patho {path'-o} and pentho {pen'-tho}), used only in certain tenses for it; apparently a primary verb; to experience a sensation or impression (usually painful): -feel, passion, suffer, vex. (cf. LUK 24:26; ACT 17:3; 26:23; 2CO 1:5-7; PHI 3:10; COL 1:24; HEB 2:9,10,18; 5:8,9; 9:26; 13:12; 1PE 1:11; 2:21, 23; 3:18; 4:1,13).

PARTAKER OF THE GLORY THAT SHALL BE REVEALED. Peter thought of himself as having a share in the glory of the resurrection (ROM 2:7-10; 5:2; 1CO 15:40ff; 2CO 3:18; 4:17; COL 3:4; 2TH 2:14; 2TI 2:10; HEB 2:10; 1PE 1:7).

PARTAKER, 2844. koinonos {koy-no-nos'}; from 2839; a sharer, i.e. associate: -companion, X fellowship, partaker, partner. 2839. koinos {koy-nos'}; probably from 4862; common, i.e. (literally) shared by all or several, or (cer.) profane: -common, defiled, unclean, unholy. (cf., 1CO 10:20; PHL 1:17; 2CO 8:23)

GLORY, 1391. doxa {dox'-ah}; from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): -dignity, glory(-ious), honour, praise, worship.

REVEALED, 601. apokalupto {ap-ok-al-oop'-to}; from 575 and 2572; to take off the cover, i.e. disclose: -reveal.

FEED THE FLOCK OF GOD. Peter's exhortation to his fellow elders is to feed, tend or pastor the local church. This involves the taking of the oversight. However, they are not to take the oversight of the local church under distress, but rather freely of will (cf. 1TI 3:1). Neither are they to seek the office as a means of gain (1TI 5:17). Rather, let them use it as an opportunity for service (MAT 20:26,27; LUK 22:26).

FEED, 4165. poimaino {poy-mah'-ee-no}; from 4166; to tend as a shepherd of (figuratively, superviser): -feed (cattle), rule. (cf. MAT 2:6; JOH 21:16; ACT 20:28; REV 2:27; 7:17; 12:5; 19:15).

OVERSIGHT, 1983. episkopeo {ep-ee-skop-eh'-o}; from 1909 and 4648; to oversee; by implication, to beware: -look diligently, take the oversight.

NOT BY CONSTRAINT, 317. anagkastos {an-ang-kas-toce'}; adverb from a derivative of 315: compulsorily: -by

constraint. 315. anagkazo {an-ang-kad'-zo}; from 318; to necessitate: -compel, constrain. 318. anagke {an-ang-kay'}; from 303 and the base of 43; constraint (literally or figuratively); by implication, distress: -distress, must needs, (of) necessity(-sary), needeth, needful.

FILTHY LUCRE, 147. aischrokerdos {ahee-skhrok-er-doce'}; adverb from 146; sordidly: -for filthy lucre's sake. 146. aischrokerdes {ahee-skhrok-er-dace'}; from 150 and kerdos (gain); sordid: -given to (greedy of) filthy lucre. 150. aischros {ahee-skhros'}; from the same as 153; shameful, i.e. base (specially, venal): -filthy. 153. aischunomai {ahee-skhoo'-nom-ahee}; from aischos (disfigurement, i.e. disgrace); to feel shame (for oneself): -be ashamed.

READY MIND, 4289. prothumos {proth'-oo-mos}; from 4253 and 2372; forward in spirit, i.e. predisposed; neuter (as noun) alacrity: -ready, willing. (MAR 14:38; ROM 1:15; MAT 26:41).

LORDS, 2634. katakurieuo {kat-ak-oo-ree-yoo'-o}; from 2596 and 2961; to lord against, i.e. control, subjugate: -exercise dominion over (lordship), be lord over, overcome. (MAT 20:25; MAR 10:42)

EXAMPLES, 5179. tupos {too'-pos}; from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): -en-(ex-)ample, fashion, figure, form, manner, pattern, print. (cf. TIT 2:7; HEB 8:5)

GOD'S HERITAGE. The saints are God's possession. They are not the personal "property" of the elders. It is His flock; they simply have the care of it (EPH 1:4,18). Thus, the pastors are to "feed" the flock and not "fleece" the flock.

HERITAGE, 2819. kleros {klay'-ros}; probably from 2806 (through the idea of using bits of wood, etc., for the pively) to assign (a privilege): -obtain an inheritance. [This is the word from which the English word "clergy" derives. Unlike the denominational usage which refers to preachers, Peter applies the term to the church which is that lot that God has assigned to the care of the elders.]

AND WHEN THE CHIEF SHEPHERD SHALL APPEAR. Jesus Christ the Good Shepherd (JOH 10:14; HEB 13:20) will appear at the Second Coming to give the crown of glory or eternal life (1CO 9:25; 2TI 4:8; JAS 1:12; REV 2:10; 3:11) to those elders, under-shepherds, who have fiulfilled their duty faithfully (HEB 13:17; JAS 3:1).

CHIEF SHEPHERD, 750. archipoimen {ar-khee-poy'-mane}:

from 746 and 4166; a head shepherd: -chief shepherd.

CROWN, 4735. stephanos {stef'-an-os}; from an apparently primary stepho (to twine or wreathe); a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet, 1238), literally or figuratively: -crown.

FADETH NOT AWAY, 262. amarantinos {am-ar-an'-tee-nos}; from 263; "amaranthine", i.e. (by implication) fadeless: -that fadeth not away.

1 PETER 5:5 (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.

LIKEWISE, YE YOUNGER, SUBMIT YOURSELVES UNTO THE ELDER. The words "younger" and "elder" are in the plural in this verse suggesting the possibility that the men functioning in the office of elder may be in view. Context would support such a use here. Likewise, the term younger is used in a since of a servant or subordinant (LUK 22:26). A similar use may be found in the book of I John (2:13,14). Thus, Peter is enjoining upon Christians the responsibility to follow the elders lead and example.

BE SUBJECT ONE TO ANOTHER. Peter does not have in his view the idea of authority or rank, but a mind willing to serve and put others ahead of self. Whether to elders or to one another.

SUBJECT, 5293. hupotasso {hoop-ot-as'-so}; from 5259 and 5021; to subordinate; reflexively, to obey: -be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

BE CLOTHED WITH HUMILITY. The believer girds himself in the mental garment of humbleness. Binding it on with a knot securely that it may never fall away.

CLOTHED, 1463. egkomboomai {eng-kom-bo'-om-ahee}; middle voice from 1722 and komboo (to gird); to engirdle oneself (for labor), i.e. figuratively (the apron as being a badge of servitude) to wear (in token of mutual deference): -be clothed with.

HUMILITY, 5012. tapeinophrosune {tap-i-nof-ros-oo'-nay}; from a compound of 5011 and the base of 5424; humiliation of mind, i.e. modesty: -humbleness of mind, humility (of mind), loneliness (of mind).

GOD RESISTETH THE PROUD ... This is a quotation of PRO 3:34. The sense is that if we will not humble ourselves in subjection to God ordained pastors and in service to our brethren for whom Christ died, then God will resist us and withhold from us His grace. There is no salvation for the haughty an arrogant man (PSA 2:3,4; 101:5; 119:21; 138:6;

PRO 6:16-19; 15:25; 16:5; 21:4; 28:25).

1 PETER 5:6-9 (6) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (7) Casting all your care upon him; for he careth for you. (8) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (9) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

HUMBLE YOURSELVES THEREFORE UNDER THE MIGHTY HAND OF GOD. Humility is the disposition of mind that leads one to submit to the will of another (PHI 2:8; JAS 4:5,6,10). It is this characteristic which is absolutely essential to citizenship in the kingdom (MAT 18:4; 23:12; LUK 14:11; 18:14). The exaltation in view in this passage is the exaltaion which is the reward of the righteous (LUK 1:52; JAS 1:9).

HUMBLE, 5011. tapeinos {tap-i-nos'}; of uncertain derivation; depressed, i.e. (figuratively) humiliated (in circumstances or disposition): -base, cast down, humble, of low degree (estate), lowly. (cf. 2CO 10:1; 7:6; ROM 12:16; MAT 11:29)

CASTING ALL YOUR CARE UPON HIM. Woods observes that the tense of the verb is such that it indicates an act of depositing which is once, and that for all time. Believers have put their trust in God and rely upon Him in all things at all times (PHI 4:6; MAT 6:24-34; PSA 55:22; 37:23-26; LUK 12:22-34).

CASTING, 1977. epirrhipto {ep-ir-hrip'-to}; from 1909 and 4496; to throw upon (literally or figuratively): -cast upon.

CARE, 3308. merimna {mer'-im-nah}; from 3307 (through the idea of distraction); solicitude: -care. 3307. merizo {mer-id'-zo}; from 3313; to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ: -deal, be difference between, distribute, divide, give participle. 3313. meros {mer'-os}; from an obsolete but more primary form of meiromai (to get as a section or allotment); a division or share (literally or figuratively, in a wide application): -behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

BE SOBER, BE VIGILANT, BECAUSE YOUR ADVERSARY THE DEVIL ... Peter urges Christians to be spiritually sober and awake (as does Paul in 1TH 5:6) lest they be overtaken by their enemy the Devil (see: MAT 13:39; 16:23; LUK 8:12; 22:31; JOH 8:44; JOH 13:2; ACT 5:3; 10:38; 13:10; 26:18; ROM 16:20; 2CO 2:11; EPH 4:27; 6:11; 1TI 3:7; 2TI 2:26; HEB 2:14; JAS 4:7; REV 2:13).

SOBER, 3525. nepho {nay'-fo}; of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet: -be sober, watch. (cf. 1TI 3:11; TIT 2:2; 1PE 1:13)

VIGILANT, 1127. gregoreuo {gray-gor-yoo'-o}; from 1453;

to keep awake, i.e. watch (literally or figuratively): -be vigilant, wake, (be) watch(-ful).1453. egeiro {eg-i'-ro}; probably akin to the base of 58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): -awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up. (cf. ACT 20:31; 1CO 16:13; COL 4:2; REV 3:2,3)

ADVERSARY, 476. antidikos {an-tid'-ee-kos}; from 473 and 1349; an opponent (in a lawsuit); specially, Satan (as the arch-enemy): -adversary. 473. anti {an-tee'}; a primary particle; opposite, i.e. instead or because of (rarely in addition to): -for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc. 1349. dike {dee'-kay}; probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution): -judgment, punish, vengeance. 1166. deiknuo {dike-noo'-o}; a prolonged form of an obsolete primary of the same meaning; to show (literally or figuratively): -shew. (cf. MAT 5:25; LUK 12:58; 18:3)

WHOM RESIST STEDFAST IN THE FAITH. They were to be unwavering in their resistance, standing firmly against the attacks of Satan (JAS 4:7). The source of their strength was their trust in God which was rooted in the gospel.

STEDFAST, 4731. stereos {ster-eh-os'}; from 2476; stiff, i.e. solid, stable (literally or figuratively): -stedfast, strong, sure. (cf. HEB 5:12,14; 2TI 2:19).

KNOWING THAT THE SAME AFFLICTIONS ARE ACCOMPLISHED IN YOUR BRETHREN THAT ARE IN THE WORLD. In addition to their unwavering trust in God, Peter calls upon them to use their knowledge that their present persecutions are not unique to themselves, but have been endured by all their fellow Christians that have ever lived in all the world.

1 PETER 5:10-11 (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}. (11) To him {be} glory and dominion for ever and ever. Amen.

AFTER THAT YE HAVE SUFFERED A WHILE, or as the ASV reads, "a little while." There suffering was but for a limited time (cf. REV 2:10).

MAKE YOU PERFECT, STABLISH, STRENGTHEN, SETTLE YOU. The suffering which these brethren were enduring was working for them "a far more exceeding and eternal weight of glory" (2CO 4:17). Here again Peter states the reason for which God allows His people to suffer at the hands of the wicked. It is for their perfection and fitness for the eternal kingdom.

PERFECT, 2675. katartizo {kat-ar-tid'-zo}; from 2596

and a derivative of 739; to complete thoroughly, i.e. repair (literally or figuratively) or adjust: -fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

STABLISH, 4741. sterizo {stay-rid'-zo}; from a presumed derivative of 2476 (like 4731); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm: -fix, (e-)stablish, stedfastly set, strengthen.

STRENGTHEN, 4599. sthenoo {sthen-o'-o}; from sthenos (bodily vigor; probably akin to the base of 2476); to strengthen, i.e. (figuratively) confirm (in spiritual knowledge and power): -strengthen.

SETTLE, 2311. themelioo {them-el-ee-o'-o}; from 2310; to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate: -(lay the) found(-ation), ground, settle. (HEB 1:10; LUK 6:48,49; 14:29; REV 21:19).

1 PETER 5:12-14 (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. (13) The {church that is} at Babylon, elected together with {you}, saluteth you; and {so doth} Marcus my son. (14) Greet ye one another with a kiss of charity. Peace {be} with you all that are in Christ Jesus. Amen.

SILVANUS, Silas.

THIS IS THE TRUE GRACE OF GOD WEREIN YE STAND. God's grace is His unmerited favor. It is by His grace that we are saved (EPH 2:8-10; ROM 11:6). Peter says that these Christians were standing in God's grace, in other words, they were recipients or participants in the salvatiion which comes by grace. It was the true or only expression of God's grace, that is, there was not another means of entering into that grace different than the means by which they had received it (1CO 15:1-4).

TRUE, 227. alethes {al-ay-thace'}; from 1 (as a negative particle) and 2990; true (as not concealing): -true, truly, truth.

THE CHURCH THAT IS AT BABYLON. Peter was in Babylon, the city on the Euphrates (Josephus xv.ii.2; iii.1). There is nothing in the context that would justify any other conclusion. There is some debate about the textual accuracy of "the church." The ASV has "she that is in Babylon, elect together with you." However, the Syriac and Vulgate do have "church." Woods holds to the idea that "she" is Peter's wife. Others believe she is a notable sister in Babylon (2JO 1:1). If it is not the local church which salutes the saints in Asia, Woods view seems most likely.

MARCUS, John Mark, nephew to Barnabas.

A KISS OF CHARITY. (ROM 16:16; 1CO 16:20; 2CO 13:12; 1TH

5:26). The common greeting of the time in custom. Here Peter wants such greetings to be expressive of true affection for and love of brethren.