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## LESSON NOTES (EXPLORE THE BIBLE)

LEARNING FROM PETER & JUDE — MUTUAL SUBMISSION RESTORES US ALL  
 (1 Peter 5) Lord's Day, October 30, 2016

### OVERVIEW

"Session 9" for the *Explore the Bible Series*



Christ once asked His student followers, "Who do people say I am?" Jeremiah, Elijah, John the Baptist, or another prophet, they reported. But then it got really intense...

**A QUESTION TO GET YOU THINKING:**  
 WHY IS HUMILITY SUCH CRITICALLY NECESSARY ATTRIBUTE FOR LEADERS WITHIN THE CHURCH? AND, WHY IS IT SO DIFFICULT TO ACHIEVE AND MAINTAIN?

Christ Jesus:

*So who do **you** all say that I am?*

Peter:

*You are the Messiah, the Son of the Living God!*

Christ Jesus:

*Cool, but the Father has revealed this to you. And it is upon this rock that I will build My group of called out believers. Furthermore, hell itself will not overpower My group ... Now eventually, I will have to be killed by the elders and priests and then on the third day raised.*

Freaked out, Peter takes Jesus aside away from the others.

Peter:

*Whoa! Slow down Jesus! It's unseemly! No one's taking you to be killed.*

Christ Jesus:

*Get out of My sight, Satan! You're a stumbling block, driven more by things human than things of God!  
 Then turning to the others...*

Christ Jesus:

*Are you coming with **Me**? Then deny yourself, take up the cross, and follow Me. If you want to keep your life, you'll lose it. Are you sure you want to be one of the called out?*

Peter had been called "Satan." He had been charged with loving the world more than the God he served. He had lost his rock status, and was now called a stumbling block—all because he didn't think it legitimate for the Christ to suffer the indignity of indictment by priests and elders. And then be killed? Peter was missing what he taught we should all have in 1 Peter 5—this week's Bible study.

## CONTEXT ISSUES: 1 PETER

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Today, we easily break out believers into three groups—Protestants, Roman Catholics, and Jews. Of course, we know that Protestant Church A is rarely equivalent to Protestant Church B. And for Southern Baptists, we clearly know that Southern Baptist Church A is not Southern Baptist Church B.

And, there are the new religions of North America, with accouterments of Christianity (e.g., Jehovah Witnesses or the church of Jesus Christ Latter Day Saints), but which fail legitimacy tests for being protestant, much less Christian.

And then there are Muslims who revere Jesus (Isa in Arabic), not as Deity, but as a great prophet; e.g., Mohammed even called Isa the greatest prophet ever. While they worship God (Allah is the Arabic word for God), most believers—Christian and Jewish alike, consider Muslims outside the boundaries of tolerable orthodoxy.

Contrary to the monolithic perceptions of outsiders, Roman Catholic Parish A can be dramatically different than Parish B (e.g., an invitation to participate in communion during mass). And many Roman Catholic parishes are enjoying a new renaissance of Biblical focus; Bible study at the church during the week is no longer an oddity.

Neither can a believer with a Jewish heritage assumed to be homogenously predictable. The differences between Reformed, Conservative, and Orthodox believers are striking.<sup>1</sup>

In the first century, believers were a similarly complicated demographic puzzle. We too often think early Christians were a relatively homogenous group, differentiated only by their Jewish heritage or their pagan heritage. But, reality was quite different. This reality is key to understanding the intertwined, inextricably linked orthodoxy and orthopraxy Peter presents in his two epistles.

Beyond the innumerable theologies of Greek and Roman deities, most slaves, citizens and commoners held to the general cultural standard of religious freedom—provided the religion in question had been approved by the State. For example, Judaism was a tolerated and approved religion by Rome;<sup>2</sup> toleration of “the Way” (Christianity), however, varied from emperor to emperor and cultural whim to cultural whim.

There is, for example, substantive support for the notion that Luke wrote his gospel and the acts of Holy Spirit to Theophilus as a friend of the court. In other words, the Way should be tolerated/approved because it was a natural extension, and fulfillment of another approved religion—Judaism. Christianity was a real threat for it was atheistic (teaching there was only one God—Jupiter was not even acknowledged). Christianity was cannibalistic (they eat their prophet on a regular basis). Christians were unpatriotic (they said Yeshua was the Lord of all). Christianity

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<sup>1</sup>Learn more at *Judaism 101* at <http://www.jewfaq.org/movement.htm> which summarizes some of these differences; they are often historical in cause. Differences center around the role of the Torah (Scripture) and what the purpose of keeping the precepts of the Law should be. Sounds similar, does it not regarding the role of Scripture as inerrant evidence?

<sup>2</sup>Until Christians came to power and began to persecute believers because they had yet to accept Yeshua of Nazareth as the Messiah. One of the best ways to persuade people to your point of view is ignore the similarities between you and them, ignore your heritage as an heir to Abraham’s promise (see Galatians 3:27-29) and punish them for their practices and beliefs.

was homosexual (their love feasts were well known). Believers then, as now, brought their culture to their understanding of Christ.

Then there were Jewish believers. Many had the security of bloodline—they could trace their ancestry to either the tribe of Levi, Judah, or Benjamin. All the other tribes of Israel had been dispersed throughout the world. These believers, the *diaspora*, had no way to trace their legitimacy as believers to Abraham—except they could follow the Law. They could demonstrate their legitimacy by being Jews by knowledge and obedience of the Law. Paul, who nonetheless made sure everyone knew he was from the tribe of Benjamin, fought this battle continuously. He settled the argument for all believers, regardless of their background, by declaring...

You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

—Galatians 3:27-29

But, the people who needed to hear Peter's letters read in their assemblies had yet to accept, much less appreciate being "heirs to the promise." For those with a landed-gentry Jewish heritage (Levites, Judahites, & Benjamites), the promise was often viewed as belonging only to them. For dispersed Jewish believers, the Law was particularly important—knowing and obeying it was their shema, their *raison d'être* as believers.

For those from a myriad of pagan backgrounds, the notion that Jesus the Christ was actually human was bordering on sacrilege. For other pagans, the notion of a resurrection was magic and knowing the magic would *entitle* them to a resurrection. Being "heirs to a promise" had little, if any, meaning. And where was the image which they could venerate, imagine and worship this Yeshua of Nazareth?

Peter had his work cut out, but he was not alone. As you read 1 Peter and 2 Peter, listen. If you really listen, you'll see Holy Spirit's influence. Many were reading these epistles and there was much to learn. But, like us, many brought nonsense to Peter's classroom. Watch and see how Holy Spirit taught them, and us, to leave our culture behind. We need to lean on Him. We need to learn from Him. We need to love Him. That's what 1 and 2 Peter is all about. Leaning. Learning. Loving.

1 Peter 1:1-12. *We serve a mighty God who even in suffering refines us for His glory.*

Peter, apostle of Jesus the Christ:

To all of God's called out,

- ✠ strangers to the world dispersed throughout Asia Minor,
- ✠ chosen according to the wisdom and foresight of Father God,
- ✠ by means of the sanctifying work of Holy Spirit, and
- ✠ those who obey Jesus the Christ and by the sprinkling of His blood...

May the gift and the reconciliation be yours abundantly.

Let there be praise to the Father of our Lord, Jesus the Christ! In His great mercy, He has given us a birth from above—a new birth into a living hope by means of the resurrection of Jesus the Christ from the dead.

We have been given an inheritance that never fades, never perishes, never spoils—it is kept in heaven. You are shielded by faith by God's power<sup>3</sup> until the fullness of salvation is shown in the end of time. So, in this you can rejoice mightily, even though you suffer anguish in all kinds of trials. Your suffering has been for a reason—so your faith can be enriched, refined, empowered. This suffering and its resultant refinement will allow your faith to be shown genuine so praise, glory and honor may result when the fullness of Christ Jesus is shown.

Of course you have not seen Him, you nonetheless love Him, believe in Him, and are consequently filled with a glorious joy, inexpressible in words. You are receiving the teleological objective of your faith—the soteriological security of your soul.

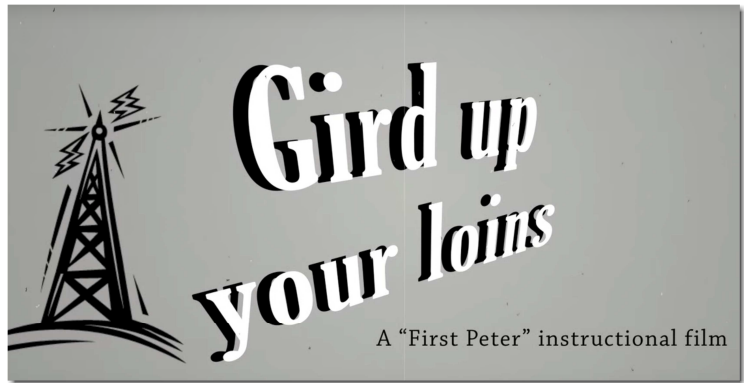
Now regarding this soteriological security—prophets of the past spoke of this gift which was to come to you. They searched diligently, earnestly for cues and circumstances which would proclaim the glories of a Messiah who suffered [see Isaiah 53], and all the glories that would follow. The spirit of Christ revealed all this to them, not to serve themselves, but us, when they spoke of things that are just now being revealed in the good news shared by Holy Spirit from heaven itself. By the way, even angels stoop low and look into these matters.

- Q Why would the Lord God choose in advance those who He will use to do His work? For the record, just what is the work, the objective, the purpose of the Lord God?
- Q Why is our hope “living” as opposed to mere wishful thinking?
- Q What refines our faith? What is the source of our faith's power?

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<sup>3</sup>Note here that even faith is a gift, and only empowering by the Lord God Himself. Be wary of bragging on one's faith—it too was a charis (χαρις), a gift which only has value because of the power accredited to it by Him.

1 Peter 1:13-25. So, gird up your loins<sup>4</sup>—take up your outer garments and be ready to achieve it! Be ready by being disciplined, not for the approval of others, but *self-disciplined*. Set your hope completely on this gift given to you when Jesus the Christ is revealed.



Be like obedient children, ignoring the desires you had when you were ignorant of what was evil. Be as He called you to be—set apart, holy. The Lord God has already said it—*Be holy for I am holy*. [Leviticus 11:44]

Now listen up—you answer to a Father who judges all impartially—live your lives as strangers in this alien place; live here in reverent fear. You're not spiritually stupid—it's not silver or gold which redeemed you from an empty life given to you by your ancestors! You were redeemed by the blood, the precious blood, of Christ Himself, a perfect sacrificial lamb, with no blemish, no defect.

Christ was chosen to be this sacrifice before the world even was, but this plan for His glorification has been revealed in these latter days, for your sake. Through Him, you believe in Father God who raised Him from the dead, glorified Him. So what? Your faith, your hope is in God!

Now that you've purified yourself by obeying the Truth, so that you have a sincere love for your fellow human beings, love deeply, make it *your* raison d'être. Why? You have been born again—not because of a perishable ancestry—but because of the imperishable, living, enduring word (λογος; i.e., Christ) of God Himself! Remember Isaiah's wise counsel (Isaiah 40:6-8)...

*All of us are like grass, and our glory like wild flowers.  
But, the grass withers, and flowers droop to their death.  
But the word of Elohim is always green, and always beautiful.*

This is the word (ρημα) that was proclaimed (ευαγγελισθεν) to you!

- Q Why is *self* discipline so important manifestation of our calling? [Hint: consider the first sin in the garden.]
- Q Just what does it mean to be "holy in *all* we do?" Is this not over-reaching, if not impossible?
- Q What is it that we've now learned about Him in these last days? [Hint: this is the most important point Peter/Holy Spirit is making in this passage. Lean. Listen. Learn.]
- Q What are signs that we have obeyed the Truth? How can this be evidence of our purification, our redemption? What are the three attributes of this evidence? So?

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<sup>4</sup>To learn more about "girding up your loins," see this enjoyable instructional film at <https://www.youtube.com/watch?v=BDucY-Ueb7A>

1 Peter 2:1-10. *It's a new day with new joys and new expectations.* Since the living word (λογος) and the proclaimed word (ρημα) have been provided—get rid of your nastiness, all the lying, hypocrisy, envy, and slander of every type. Be like newborn babies who crave pure food, so by that pure food you can mature in your process of being saved.<sup>5</sup> You've now tasted that food—the Lord indeed is good!

As you approach the Lord God—the living Stone who's been rejected by people, but precious chosen by Father God, you too are precious. Like *living* stones, you are part of a spiritual house to become a royal priesthood. You offer spiritual sacrifices, acceptable to Father God only through Jesus the Christ. Remember what Isaiah said in Scripture...

*See I lay a stone in Zion, a special, chosen stone. The one who trusts in Him will never be put to shame.*

Of course, for you who believe, this stone is precious, a capstone as it were. For those who don't believe, this capstone/cornerstone has become a stumbling block, a rock which people fall to their own destruction. Why do they stumble? It's because they disobey; they disobey very logos which was what they were destined for.

BUT, you've been selected, chosen to bring people closer to the Lord God. This is a royal calling because we serve the ultimate Sovereign, a holy Sovereign. We belong to the Lord God Jehovah so we can, and may, declare the praises of He who called us out of the dark, and into His wonderful light. Once you were not a people, but now you are the people of God. Once you had no mercy, but now you have received mercy.

Q Why is getting rid of “your nastiness, lying, hypocrisy, envy, and slander of every type” important to believers? [Careful: it's a more challenging question than you think. For example, *why* is it spiritually useful to get rid of lying? Or envy? Or slander? Or sheer nastiness?]

Q Why are we to crave “pure” spiritual milk?  
What are some ingredients ensuring this milk is indeed pure?

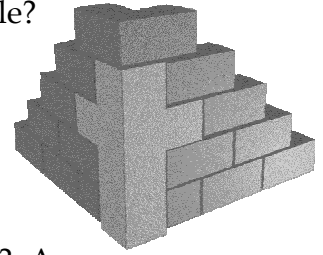
Q What about the Lord God “tastes good?”

See Psalm 34:8 How can we use this taste to improve our mission? [Hint: the key is remembering what our mission is.]

**INGREDIENTS:** WATER (75%), SUGARS (12%) (GLUCOSE (48%), FRUCTOSE (40%), SUCROSE (2%), MALTOS (1%), STARCH (5%), FIBRE E460 (3%), AMINO ACIDS (GLUTAMIC ACID (18%), ASPARTIC ACID (16%), HISTIDINE (11%), THEOS (110%), LYSINE (5%), PHENYLALANINE (4%), ARGININE (4%), VALINE (4%), ALANINE (4%), SERINE (4%), GLYCINE (3%), THREONINE (3%), ISOLEUCINE (3%), PROLINE (3%), TRYPTOPHAN (1%), CYSTINE (1%), TYROSINE (1%), METHIONINE (1%), FATTY ACIDS (1%) (PALMITIC ACID (30%), OMEGA-6 FATTY ACID: LINOLEIC ACID (14%), OMEGA-3 FATTY ACID: LINOLENIC ACID (8%), LAURIC ACID (7%), PALMITOLEIC ACID (3%), STEARIC ACID (<1%), ASH (<1%), MYRISTIC ACID (1%), CAPRIC ACID (<1%), E300, PHYTOSTEROLS, E515, OXALIC ACID, E300, COLOURS (TOCOPHEROL), PHYLOQUINONE, THIAMIN, YELLOW-ORANGE E101 (RIBOFLAVIN), YELLOW-BROWN E160a), FLAVOURS (3-METHYLBUT-1-YL ETHANOATE, 2-METHYLBUTYL ETHANOATE, 2-METHYLPROPAN-1-OL, 3-METHYLBUTYL-1-OL, 2-

<sup>5</sup>For more indications of how this “being saved works,” see Acts 2:47—“ And the Lord added to their number daily those who were being saved” or Paul’s admonition to the church at Philippi—“...continue to work out your salvation with fear and trembling, because it is *God who works in you* to will and to act according to His good purpose.” (Philippians 2:12-13)

Q Why was the living stone rejected, and continues to be rejected by people? Why is Jesus the Christ, the chief cornerstone, a stumbling block for unbelievers, but a critical foundational element in the believer's spiritual house?



Q What makes this stone so precious, so chosen?

Q What are key elements of becoming a "chosen" people? A royal people? A body of priests? A holy nation? A people belonging to God Himself?

Q What is the purpose of all these new accolades and elements?

Q If we weren't a people before, a people without a home, what were we? [Hint: look up the Hebrew word for "people without a country."]

Q Just what is this "mercy" we have now received? Why wasn't it received before?

1 Peter 2:11-25. *Use your circumstances to glorify the true King by obeying the king.* You who I continue to love passionately and unconditionally (*αγαπητοι*, "agapatoi"), as strangers and people without papers, not even a visa in this world, I urge you:

- Abstain from desires which separate you from the Lord God. These desires attack your very soul!
- Live lives so good among unbelievers that they'll see your goodness in your deeds and even glorify the Lord God when He returns. Yes, they will accuse you of being wrong, (as well as being homosexual, atheistic, and unpatriotic). Regardless, do good and glorify the Lord God.
- Submit your lives to every authority instituted by people—whether the head honcho, or his/her designates. They have been sent by God Himself to punish the wrong, and commend those who do right. It's what God wants—by doing good, you close the stupid mouths of foolish, ignorant people.
- Live as free people; don't use your freedom to hide your evil—live as slaves of God. Show respect to everyone: love your brothers & sisters in Christ, fear the Lord God, and honor the king.

If you're owned by someone, submit to your owner, respectfully; and not just to the considerate and good masters, but also to the harsh. When you bear up under the pain of unjust suffering, it is commendable—you do this because you are award of the Lord God in your life. After all, how is it to your credit to receive a beating for doing wrong and endure it? BUT, if you endure suffering for doing good, guess who commends you? The Lord God Himself.

You were **called** to this suffering because Christ suffered for you. He left you an excellent example—follow in HIS footsteps. He knows the way for He is the way. Isaiah said it well: *He did not sin, nor did any one find deceit coming from His mouth or in His life.* When Jesus was insult-

ed, He didn't retaliate. When He suffered, He offered no threats. He entrusted Himself to Father God. And just what *did* He do...

He bore **our** sins so we might die to sin, and live for righteousness. It is by His wounds that we're healed. We've been like sheep going astray, but now we've returned to the Shepherd and Overseer of our souls.

- Q Why are we strangers in this world, aliens without documents and visas? So what?
- Q Why are we to abstain from desires which separate us from the Lord God? Characterize the nature of this "war against our soul."
- Q What is the value of living a good life among unbelievers according to Peter?
- Q Why are we to submit to all the knuckleheaded authorities of this alien, strange land?
- Q How are we to demonstrate this submission? As slaves?
- Q For what purpose were we called (verse 21)? Why we were we called to suffer? Who provides an excellent example for this relationship between suffering and honoring the Sovereign? How so?
- Q What Scripture is Peter's analysis heavily dependent upon? So what?
- Q How are we like sheep ("sheeples?" gone astray, each of us turning to our own way? Examples? Reasons? Solutions?





1 Peter 3:1-12. *Mutual submission builds a lasting peace*. Just as Christ when on earth as Jesus entrusted Himself to Father God, wives are to entrust themselves to their husbands. This is especially true when their husbands do not believe the reliability and validity of the word (λογω, “logos”). Your behavior will communicate the *logos* without words, and your purity & reverence speak volumes.

Consider your beauty—it comes not from fancy hair, gold jewelry nor designer clothes. Find the beauty of your inner self, that unfading beauty of a gentle, quiet spirit. This gentle spirit is what pleases the Lord God, and He has the power you need.



Holy women of the past knew this for they put their confidence, their hope, and their strength in the omnipotent God of the universe. This was their beauty.

They entrusted themselves to their husbands—like Sarah who listened [ὑπήκουσεν, hypay-kou-sen, literally “under hearing,” 5219] to Abraham her husband. She revered him, calling him lord [κυριον, ku-ri-on, “sir, sire, master” 2962]. You are Sarah’s daughters and have a great legacy

in that—IF you do what is right, what is pure, what is courageous. Don’t give in to fear.

Husbands, you too are to entrust yourself to your wives. Be considerate [ἀπονέμοντες τιμὴν, apah-ne-mon-tes; i.e., “show value & honor” 632, 5092]; treat them with respect even though weaker. Remember they are *equal* heirs to the gracious gift. Let nothing interfere with your communion with the Lord God.

Now, listen up, everyone. Live in harmony—as sympathetic, singularly focused brothers & sisters of a loving family. Compassion and humility are the building blocks for living in such harmony. But how do you do this?

Repay evil not with evil, nor insult with insult, but with Godly deeds & Godly words—you were called to do just precisely this so you too may enjoy God’s presence (i.e., His blessing). Learn from the Psalmist who said:

If you want to love life... If you want to see good days ahead... Speak neither evil nor lies. Turn from evil; do good. Seek reconciliation—pursue reconciliation. You will not be alone for the Lord God Himself watches those who seek peace; He listens to their prayers. BUT, the Lord God does not countenance evil. He turns the other way.

- Q *Why* are wives to entrust themselves to their husbands? What’s the consequence? So what?
- Q *Why* are husbands to entrust themselves to their wives? What’s the consequence? So what?
- Q *How* do we escape the toxicity of fancy hair, designer clothes & expensive jewelry? What can we *do* for our daughters to escape this poison? Our sons? Ourselves?
- Q What is the male equivalent for Prada which poisons male concepts of beauty?

- Q What term of respect can wives use today to communicate the kind of respect Sarah showed Abraham?
- Q What kind of fear was Peter concerned about in verse 6 that wives were not to “give in to?”
- Q In what respect are women the weaker vessel, partner, tool? So what? If “weaker,” how can they be “equal” partners, “equal” heirs to the gracious gift of the Lord God?
- Q To what extent is being “weaker” an advantage, or a disadvantage?
- Q What are the keys to “living in harmony?” Why does this work?
- Q Why are we called to repay evil and insults with Godly deeds and Godly words of blessing?
- Q What did the Psalmist add to Peter’s prescription for living in harmony? Why does truth telling (not lying) and good words (not evil words) facilitate peace (i.e., reconciliation)?

1 Peter 3:13-22. *The God we serve keeps you, guides you and has died for you—what’s your problem?* Quit worrying—who’s going to hurt you if you’re eager to do and actually do, good? But, even if you do suffer for doing the righteous thing, God will be closer to you—that’s what “blessing” is all about. Isaiah said it well—Don’t freak out about what they get freaked out about. Freak not. How you say?

Put the Lord Jesus the Christ as the ruler of your *raison d’être*! With Him as your set apart Lord, you can always be prepared to give answers to questions about the hope that’s within you. BUT, do this with gentleness, do this with respect. By being gentle and respectful, you can keep a clear conscience.

Furthermore, those knuckleheads who speak evil about your righteous behavior in (εἰς) Christ—they will be made ashamed for their slander. Bottom line: if it is the purpose of the Lord God, it is better to suffer for doing good than for doing evil.

Remember, Christ died for sin, once and forever, for the righteous and unrighteous. Why? To bring you to God. Christ was put to death in the body, but made alive by the Spirit. It was through Him that Jesus the Christ went and preached to the spirits in prison who had disobeyed long ago when Trinity waited patiently while Noah was building the ark.

Only eight people were saved then, and saved through water. That water symbolizes the immersion which now saves you also—not the ritual cleaning of the dirt from the marketplace, but the response to a good conscience, a conscience answerable to the Lord God Himself. This immersion saves you by the resurrection of Jesus the Christ—He has gone into heaven, at the Father’s right hand, right along with angels, authorities, and powers in submission to Him.

- Q Who are “they” in the Isaiah passage? Just what are they fearing? And today’s fears which freak us out?
- Q Why do we forget the gentleness and respectfulness when providing an apologetic for the hope that is within us? How can we overcome this spiritual and social stupidity?
- Q Why are we to provide a Lord-centered, gentle and respectful apologetic?

- Q What is the joy found in suffering for good, for righteousness? Is this a “here and now” or a “sweet by and by” joy?
- Q Why did the Christ die for the righteous and the unrighteous? Wasn’t His death just for those who were to be saved? Why is it useful to believe the latter, rather than the former? Why is it useful to believe Christ’s purpose for dying and being resurrected was simply to save us? [Hint: see Romans 3:25-26]
- Q According to Peter here, who raised Jesus the Christ from the dead? So what?
- Q Who sent Christ to preach to the “souls in the prison” of Noah’s time?<sup>6</sup>
- Q What saved the eight on the ark—the water or the ark? Which element in the flood served to save humankind? How does this compare to immersion by water? Immersion by the Spirit? What is the “active ingredient” in this morass of symbolization of reconciliation and redemption?

#### CONTEXTUAL ISSUES 1 PETER 4

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1 Peter 4:1-6. *Learn from the Christ; He’s been there.* Since the Christ Himself suffered in His body, you can empower yourself with the same mind-driven purpose & design [ἐννοίαν, en-noi-an, intentional design, 1771]. When you have suffered in this manner, the body is no longer in control—the body is done with sin.

So what? You no longer live your life on earth for evil, but for the purposes of the Lord God. You have spent enough time messing around as unbelievers do—depravity, lust, drunkenness, orgies, carousing, and sheer, detestable idolatry. Enough is enough.

Now other folk will think it strange that you’ve stopped all this dissipation—they want you to dive in, just like them. They’re not stupid—they too have been created in the image of the Lord God and know, down deep, this depravity is just that, depravity. Since you’re not diving in, they’ll heap abuse on you.

They will have to give account to Him who is ready to judge not only the living, but the dead as well at judgment day. After all, it was for this reason the gospel was proclaimed even to those who are now dead—so they might be judged according to men in regard to the body, but live according to God the Spirit.

- Q What is “this attitude,” this mind-driven purpose of Christ which can empower us during suffering?
- Q How does living without this list of pagan attributes assist us? Just what is the purpose of avoiding depravity, lust, drunkenness, orgies, carousing, and sheer, detestable idolatry?
- Q Why do people criticize others who avoid depravity, lust, drunkenness, orgies, carousing, and idolatry? Why do we criticize those who “harp on” these pagan-like behaviors?
- Q Just why was the gospel proclaimed (root is “evangelize”) to people then, and now?

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<sup>6</sup>For several attempts to explain this mysterious passage, see [http://BibleHub.com/commentaries/1\\_peter/3-19.htm](http://BibleHub.com/commentaries/1_peter/3-19.htm)

1 Peter 4:7-11. *Time is short, and hell is hot*. The end of your life, the end of other's lives, and yes the end of all things is about to happen. So? Get your act together—

- Be clear minded—fuzziness doesn't cut it.
- Control your self—you can't pray if you're steeped in paganism.
- Most importantly—love. Love deeply, for love not only continues to forgive, it hides a multitude of sins.
- Be hospitable to one another—grumbling is not part of either loving nor serving. Get over it.
- Regardless of what you have been given, give and serve faithfully—show and do God's mercy in all its manifold ways.
- When you speak, do it as if you were speaking the logos of God Himself.
- When you serve, do it as with the strength the Lord God provides.

### WHY?

So that in ALL things God may be praised through Jesus the Christ. It is to Him that all glory and power be given—now, tomorrow, and ever and ever.

So be it, truly, let it be, make it so.

- Q Why is the end of all things near? So what?
- Q Why are we to be clear minded, and self-controlled? So? What's this got to do with the end of time?
- Q Why is "love above all" and loving deeply so critical to Peter's urgings to avoid paganism?
- Q What causes us [you] to grumble, especially when being hospitable to others?
- Q What are we to do with our gifts? And how does this "administer God's grace?"
- Q When we speak, we are to speak as if our words were the logos of God Himself. Yikes. What does this mean? How would it be manifested?
- Q How are we to serve others? [verse 11] Why?
- Q Why don't we declare ourselves to the one who made us, gave us purpose, and adoption papers?

1 Peter 4:12-19. *Suffering is a curse or a blessing—it all depends on the reason for your suffering.* Family: please don't be surprised when the trials you face are painful. Suffering is not a strange phenomenon for believers in the Christ.

So? Rejoice. Yes, rejoice because as you share in the sufferings of the Christ, you can be jubilant when His glory is revealed to everyone. If you are insulted [ὄνειδίσεις, 3679; upbraided, reviled, reproached],<sup>7</sup> because of you are carrying Christ's name, His authority within you, then you are blessed; i.e., the Lord God is closer to you. Holy Spirit is glorified then; He sits down next to you on your porch swing.<sup>8</sup>

Now if you do suffer, make sure it's not because you've stolen or killed, or committed any crime, or even meddling [ἀλλοτριεπίσκοπος, 244, ahl-low-trie-pis-ko-pos; i.e., an evildoer, busybody].

If you do suffer, however, because you follow, obey, and worship the Christ, do not be ashamed. In fact, praise the Lord God that people know you by His authority, His name, by your allegiance to Him. Judgment will begin with the family of God. If it begins with us, what will the outcome be for those who reject the good news from the Lord God? Remember the wise one who said—*It's tough enough for the righteous to be redeemed. What will happen to the ungoldly and those separated from God?*

So what? When you suffer<sup>9</sup> to achieve God's purpose, commit yourself to the Creator who is faithful in all things—continue to do good, regardless of the “cost” of suffering.

Q Why shouldn't we be surprised at suffering (pahs-kon-tes, see note 9), feeling deeply?

Q What is “strange” about feeling deeply for believing and acting as followers of Jesus the Christ?

Q How does one “rejoice” when suffering for the cause of Christ? What are your suffering “limits?” That is, what will put your feet on the broad path?

Q What is the biggest insult you've received for being a follower of the Christ? Why did you find it “insulting?” [see footnote 7 about the word Peter uses here].

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<sup>7</sup>This reproach can be justified; cf., Matthew 11:20—*Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent.*

Or, the reproach/denunciation can be without foundation; cf., Matthew 5:11&12—*Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.*

<sup>8</sup>The operative verb is ἀναπαύεται, 373, ana-paw-eh-tay; “to take His ease with...”

<sup>9</sup>The Greek is πάσχοντες, 3958, pahs-kon-tes; root is one of deep feeling, heavy emotion, not inherently positive or negative.

- Q What is the reward (verse 14) for suffering, feeling deeply, for the Christ?
- Q Why did Peter equate murder, theft, criminal activity with “meddling?”
- Q What praise would be extended to the Lord God for suffering for His name, for being His representative, i.e., speaking and behaving in His name? A song? A prayer? A poem? A gift? How would this praise be manifested for an opportunity for the Lord God to come and “rest with you?”
- Q What kind of shame can come from following the Christ as Lord?
- Q Why does the judgment begin with “the family of God?” So what?
- Q Regardless then of suffering for His purpose—feeling deeply—to what are we to be committed? How would that be manifested?



TEXTUAL ISSUES 1 PETER 5

1 Peter 5. *Strength is achieved through “weakness” of spirit.* To all the leaders, and as a fellow leader, I exhort you as an actual witness to Christ’s suffering, and as one who will also share in the glory yet to be shown—

- ⌘ Be shepherds of God’s flock who are under your care, serving not as oppressive overseers, and not because you must be “boss,” but because you are willing to **serve**.
- ⌘ God wants you to be eager to serve, and not greedy for things of this world. (They don’t call it “filthy lucre” for nothing.)
- ⌘ Don’t compulsively “lord it over” those who He has entrusted to you, but be examples to the flock.
- ⌘ Finally, when the Chief Shepherd comes? You will receive the never fading crown of glory.

Likewise, younger ones, be also submissive to the elders. All of you must clothe yourselves in humility—the ultimate garment of strength. Remember, the Lord God has little time for the proud, but gives righteous power to the humble.

Be humble.

When you humble yourselves, under God’s power, you won’t have to be humbled by Him. And in doing so, He will lift you up when it is necessary. He cares for you—cast your anxieties, fears, and apprehension at His feet. You’ll be surprised how much He loves you.

In return, He advises you to be self-controlled and alert; the enemy is like a roaring lion, prowling around looking for the weak, the old, the young, the defenseless. He seeks to devour, not to

1 PETER 5

To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed: <sup>2</sup>Be shepherds of God’s flock who are under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; <sup>3</sup>not lording it over those entrusted to you, but being examples to the flock. <sup>4</sup>And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

<sup>5</sup>Young ones, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because,

“God opposes the proud but gives grace to the humble.”  
[Proverbs 3:34]

<sup>6</sup>Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. <sup>7</sup>Cast all your anxiety on him because he cares for you.

<sup>8</sup>Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

<sup>9</sup>Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

<sup>10</sup>And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. <sup>11</sup>To him be the power for ever and ever. Truly, so be it.

<sup>12</sup>With the help of Silas [*Salvanus*], whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it.

<sup>13</sup>She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark. <sup>14</sup>Greet one another with a kiss of love. Peace to all of you who are in Christ.

deliver. Resist the devil by standing firm in the faith—your fellow Christians throughout the world are undergoing the same kind of suffering. Let your suffering be a source of joy, not fertile ground for this mangy lion who seeks to consume you for his purposes.

Above all, remember the God who called you to His eternal glory *ev* the Christ. God has all the grace you need, because after you have suffered a little while, He Himself will restore you, making you tough, firm, and unswerving. To HIM be the power, today and forever more. Truly—so be it.

Post-Script:

I've asked Silvanus, my faithful brother in Christ, to help with this letter. I realize this letter is brief, but I trust it encourages you and serves as testimony that this is the true grace of God—stand firm, stand fast, swerve not.

By the way, she who is still in Babylon, who is also chosen together as you, send her greetings, as does my son Mark. Remember to greet one another with a kiss of love. Reconciliation to all of you who are *ev* Christ!

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- Q Why was Peter's declaration he had observed Christ's sufferings critical to his conclusion of this epistle?
- Q What were some incidents in Peter's life which led him to call upon humility as the greatest source of strength?
- Q How are elders to behave toward the flock? What is the value of being submissive to the needs of the flock?
- Q What are the temptations for base gain, filthy lucre, crude things for the elder in his life and responsibility as overseer, shepherd of His flock?
- Q Why is the importance of being a "good example" of humility so important to and for the flock?
- Q If we are clothed in humility to and for each other, how does that empower us?
- Q To what particular things should we be alert, and about what things should we be particularly self-controlled?
- Q Why does the devil prowl like a lion, seeking who he might devour? What is his purpose?
- Q How does suffering facilitate restoration, strength, steadfast firmness? [verse 10]
- Q How would you summarize Peter's post – script? Who do you suppose the "she" is from Rome for whom he is sending greetings? A reference to a person, or the church, or ...?
- Q What kind of peace<sup>10</sup> is Peter exhorting his readers to possess?

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<sup>10</sup>Remember there are four types of peace. Understanding the kind of peace Peter is speaking about is key; to wit,

- A. *pax*—the Latin word designating the absence of conflict. Peace is making sure the parties do not war against each other as in "do war no more." For example, see –Deuteronomy 20:12.
- B. *ειρηνην* (*ay-ray'nayn*)—the Greek word for equilibrium; i.e., putting things back the way they were. Peace is reconciling two parties to a previous state of balance and harmony, as in "now you give your brother back his toy." For example, see 1 Samuel 20:42 or Matthew 5:9.
- C. *islam*—the Arabic word for peace through submission. Peace is ensuring that all submit to the sovereign authority, as in "... a sharp sword with which to strike down the nations. He will rule them with an iron scepter..." (Revelation 19:5, referring to the Christ). For example, see Judges 3:29-30 or Revelation 19:11-16
- D. *shalom*—the Hebrew word designating a sense of holistic well-being. Peace is having everything together in its right place, both spiritual and material. Robert Browning's sarcastic comment, "God is in His heaven and all is right with the world" was used to illustrate *shalom*, specifically the ironic lack thereof. For example, see Leviticus 26:6



**1:1** *strangers in the world.* People temporarily residing on earth but whose home is in heaven (cf. 1Ch 29:15; Ps 39:12; Heb 13:14).

*scattered throughout Pontus . . . Bithynia.* Jewish and Gentile Christians scattered throughout much of Asia Minor. People from this area were in Jerusalem on the day of Pentecost (see Ac 2:9-11). Paul preached and taught in some of these provinces (see, e.g., Ac 16:6; 18:23; 19:10,26).

**1:2** *Father. . . Spirit . . . Jesus Christ.* All three persons of Deity are involved in the redemption of the elect.

*sanctifying work.* The order of the terms employed suggests that the sanctifying work of Holy Spirit referred to here is His influence that draws one from sin toward holiness. Peter says it is "for" (or "to") obedience and sprinkling of Christ's blood, i.e., Holy Spirit's sanctifying leads to a faith which is obedient and saving; i.e., cleansing from sin.

*sprinkling by his blood.* The benefits of Christ's redemption are applied to his people (cf. Ex 24:4-8; Isa 52:15; Heb 9:11-14,18-28).

**1:3** *living hope.* In spite of the frequent suffering and persecution mentioned in this letter (v. 6; 2:12,18-25; 3:13-18; 4:1,4,12-19; 5:1,7-10), hope is such a key thought in it (the word itself is used here and in vv. 13,21; 3:5,15) that it may be called a letter of hope in the midst of suffering. In the Bible, hope is not merely wishful thinking but a firm conviction, much like faith that is directed toward the future.

*resurrection of Jesus Christ.* Secures for his people their new birth and the hope that they will be resurrected just as he was.

**1:4** *into an inheritance.* Believers are born again not only to a hope but also to the inheritance that is the substance of the hope. The inheritance is eternal—in its essence (it is not subject to decay) and in its preservation (it is divinely kept for us).

**1:5** *through faith . . . by God's power.* There are two sides to the perseverance of the Christian. He is shielded (1) by God's power and (2) by his own faith.

*salvation.* See 2Ti 1:9. The Bible speaks of salvation as

- (1) past--when a person first believes (see, e.g., Tit 3:5),
- (2) present--the continuing process of salvation, or sanctification (see v. 9; 1Co 1:18), and
- (3) future--when Christ returns and salvation, or sanctification, is completed through glorification (here; see also Ro 8:23,30; 13:11).

**1:7** *that your faith . . . may be proved genuine.* See Ro 5:3; Jas 1:2-4. Not only is the faith itself precious, but Peter's words indicate that the trial of faith is also valuable.

**1:8** *though you do not see him now, you believe.* Similar to Jesus' saying in John 20:29, on an occasion when Peter was present.

**1:10** *prophets . . . searched intently.* Inspiration (see 2Pe 1:21) did not bestow omniscience. The prophets probably did not always understand the full significance of all the words they spoke.

**1:11** *Spirit of Christ.* Holy Spirit is sometimes called this because Christ sent Him (see Jn 16:7) and ministered through Him (see Lk 4:14,18).

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<sup>11</sup>Adapted, corrected, and revised by D. Thomas Porter from Compton's Interactive NIV © 1996.

*the sufferings of Christ and the glories.* A theme running through the Bible (see, e.g., Ps 22; Isa 52:13-53:12; Zec 9:9-10; 13:7; Mt 16:21-23; 17:22; 20:19; Lk 24:26,46; Jn 2:19; Ac 3:17-21), and a basic concept in this letter (vv. 18-21; 3:17-22; 4:12-16; 5:1,4,9-10). Those who are united to Christ will also, after suffering, enter into glory. And they will benefit in the midst of their present sufferings from his having already entered into glory (vv. 3,8,21; 3:21-22).

**1:12** *Holy Spirit sent from heaven.* By Christ, on the day of Pentecost (see Acts 2:33), at which Peter was present. Father God also sent Holy Spirit (see Jn 14:16,26).

*angels long to look into.* Their intense desire is highlighted by the Greek word rendered "to look into." It means "to stoop and look intently" (see John 20:5,11).

**1:13** *prepare . . . for action.* The first of a long series of exhortations (actually imperatives) that end at 5:11. This one is a graphic call for action. In the language of the first century it meant that the reader should literally gather up his long, flowing garments and be ready for physical action. Note about 45 seconds into this clip from *The Devil Wears Prada* (<https://www.youtube.com/watch?v=2PjZAeiU7uM> )

*grace to be given you.* The final state of complete blessedness and deliverance from sin. Peter later indicates that a major purpose of this letter is to encourage and testify regarding the true grace of God (5:12).

**1:14** *children.* Christians, born into the family of God (see v. 23), are children of their heavenly Father (v. 17) and can pray, "Our Father in heaven" (Mt 6:9). Believers are also described as being adopted into God's family (see Ro 8:15).

**1:16** *Be holy, because I am holy.* To be holy is to be set apart—set apart from sin and impurity, and set apart to God. The complete moral perfection of God, whose eyes are too pure to look on evil with favor (Habakkuk 1:13), should move his people to strive for moral purity. Interestingly, the Lord God nonetheless looks on evil, and mercifully, provides a way (οδος; see John 14:6) from its consequences, or justice. 1 Peter is a letter of practical earnestness, filled with exhortations and encouragements.

**1:17** *impartially.* See Ro 2:11; Jas 2:1. *strangers.* See the note above on verse 1.

*reverent fear.* Not terror, but wholesome reverence and respect for the Lord God, which is the basis for all godly living (cf. Pr 1:7; 8:13; 16:6).

**1:18** *redeemed.* In the Bible, to redeem means to free someone from something bad by paying a penalty, or a ransom (see e.g., Ex 21:30; see also Ex 13:13). Likewise, in the Greek world slaves could be redeemed by the payment of a price, either by someone else or by the slave himself. Similarly, Jesus redeems believers from the "curse of the law" (Gal 3:13) and "all wickedness" (Tit 2:14). The ransom price is not silver or gold, but Christ's blood (Eph 1:7; 1Pe 1:19; Rev 5:9), i.e., his death (Mt 20:28; Mk 10:45; Heb 9:15) or Christ himself (Gal 3:13). The result is the "forgiveness of sins" (Col 1:14) and "justification" (Ro 3:24).

*empty way of life . . . from your forefathers.* Some maintain that the recipients must have been pagans because the NT stresses the emptiness of pagan life (Ro 1:21; Eph 4:17). Others think they were Jews since Jews were traditionalists who stressed the influence of the father as teacher in the home. In the light of the context of the whole letter, many types of Jews and and pagan Gentiles are addressed. See *Context Issues: 1 Peter*, page 2.

**1:19** *lamb.* In the Hebrew Scriptures sacrifices were types (foreshadowings) of Christ, depicting the ultimate and only effective sacrifice. Thus Christ is the Passover lamb (1Co 5:7), who takes away the sin of the world (Jn 1:29).

**1:22** *sincere love.* See Ro 12:9. *love one another.* A command no doubt based on Jn 13:34-35. See also 1Th 4:9-10, where, like Peter, Paul commends his readers for their love of fellow believers and then urges them to love still more.

**1:23** *born again . . . through the . . . word of God.* The new birth comes about through the direct action of Holy Spirit (Tit 3:5), but the word of God also plays an important role (see James 1:18), for it presents the gospel to the sinner and calls on him to repent and believe in Christ (see v. 25).

**2:4** *living Stone.* Christ (see vv. 6-8; cf. Mt 21:42; Mk 12:10-11; Lk 20:17; Ac 4:11; Ro 9:33). The Stone is living in that it is personal. Furthermore he is a life-giving Stone. Christ as the Son of God has life in himself (Jn 1:4; 5:26). See also "living water" (Jn 4:10-14; 7:38), "living bread" (Jn 6:51) and "living way" (Heb 10:20).

*rejected by men but chosen by God.* Peter repeatedly makes a contrast in Acts between the hostility of unbelieving men toward Jesus and God's exaltation of him (Ac 2:22-36; 3:13-15; 4:10-11; 10:39-42).

**2:5** *living stones.* Believers are, of course, not literal pieces of rock, but are persons. In addition, they derive their life from Christ, who is the original living Stone to whom they have come (v. 4), the "life-giving spirit" (1Co 15:45). These references to stones may well reflect Jesus' words to Peter in Mt 16:18. Remember, Jesus of Nazareth was a τεκνον ("teknon"), probably not a carpenter *per se*.

*spiritual house.* The house is spiritual in a metaphorical sense, but also in that it is formed and indwelt by Holy Spirit. Every stone in the house has been made alive by the Holy Spirit, sent by the exalted living Stone, Jesus Christ (cf. Ac 2:33). The temple described in the Hebrew Scriptures provides the background of this passage (cf. Jn 2:19; 1Co 3:16; Eph 2:19-22).

*holy priesthood.* The whole body of believers. As priests, believers are to

- (1) reflect the holiness of God and that of their high priest (see 1:15; Heb 7:26; 10:10),
- (2) offer spiritual sacrifices (here),
- (3) intercede for man before God and
- (4) represent God before man. *spiritual sacrifices.*

The NT refers to a variety of offerings: bodies offered to God (Ro 12:1), offerings of money or material goods (Php 4:18; Heb 13:16), sacrifices of praise to God (Heb 13:15) and sacrifices of doing good (Heb 13:16).

*acceptable to God.* Through the work of our Mediator, Jesus the Christ (cf. Jn 14:6). Believers are living stones that make up a spiritual temple in which, as a holy priesthood, they offer up spiritual sacrifices.

**2:6** *precious cornerstone.* See Ps 118:22; Mt 21:42; Mk 12:10; Lk 20:17; Ac 4:11. This is an obvious reference to Christ, as vv. 6b-8 make clear. The cornerstone, which determined the design and orientation of the building, was the most significant stone in the structure. The picture that Peter creates is of a structure made up of believers (living stones, v. 5), the design and orientation of which are all in keeping with Christ, the cornerstone.

*the one who trusts in him.* Two attitudes toward the cornerstone are evident: (1) Some trust in him; (2) others reject him (v. 7) and, as a result, stumble and fall (v. 8).

**2:8** *what they were destined for.* Some see here an indication that some people are destined to fall and be lost. Others say that unbelievers are destined to be lost because God in his foreknowledge (cf. 1:2) saw them as unbelievers. Still others hold that Peter means that unbelief is destined to result in eternal destruction.

**2:9** *chosen people.* See Eph 1:4 and note; Isa 43:10,20; 44:1-2. As Israel was called God's chosen people in the Hebrew Scriptures, so in the NT believers are designated as chosen, or elect and descendants of Abraham (Galatians 3:27-29).

*royal priesthood.* See v. 5; see also Isa 61:6.

*holy nation.* See Dt 28:9. *people belonging to God.* See Dt 4:20; 7:6; 14:2; Isa 43:21; Mal 3:17. Though once not the people of God, they are now the recipients of God's mercy (see Hos 1:6-10; Ro 9:25-26; 10:19).

*declare the praises of him.* See Isa 43:20; Ac 2:11.

**2:10** See Hosea 1:6,9; 2:1,22; Romans 9:25-26. In Hosea it is *Israel* who are not God's people; in Romans it is the *Gentiles* to whom Paul applies Hosea's words; in 1 Peter the words are applied to both.

**2:11** *aliens and strangers*. As aliens and strangers on earth, whose citizenship is in heaven, we are to be separated from the corruption of the world, not yielding to its destructive sinful desires.

**2:12** *see your good deeds*. Deeds that can be seen to be good (cf. Mt 5:16). The Greek word translated "see" refers to a careful watching, over a period of time. The pagans' evaluation is not a "snap judgment."

*the day he visits us*. Perhaps the day of judgment and ensuing punishment, or possibly the day when God visits a person with salvation. The believer's good life may then influence the unbeliever to repent and believe.

**2:13-3:6** Peter urges Christians to submit to all legitimate authorities, whether or not the persons exercising authority are believers. The recognition of properly constituted authority is necessary for the greatest good of the largest number of people, BUT more critically, it is necessary to best fulfill the will of God.

**2:13** *every authority instituted among men*. Authority established among men depends on God for its existence (Ro 13:1-2). Indirectly, when one disobeys a human ruler he disobeys God, who ordained the system of human government (cf. Ro 13:2).

*to the king*. When Peter wrote, the emperor was probably the godless, brutal Nero, who ruled from A.D. 54 to 68. Of course, obedience to the emperor must never be in violation of the law of God (to see this basic principle in action cf. Ac 4:19).

**2:15** *silence the ignorant talk*. Good citizenship counters false charges made against Christians and thus commends the gospel to unbelievers.

**2:16** *Live as free men*. Does not authorize rebellion against constituted authority, but urges believers freely to submit to God and to earthly authorities (as long as such submission does not conflict with the law of God). *as a cover-up for evil*. Genuine freedom is the freedom to serve God, a freedom exercised under law.

**2:18** *Slaves*. Household servants, whatever their particular training and functions. The context indicates that Peter is addressing Christian slaves. NT writers do not attack slavery as an institution (see Eph 6:5), but Scripture contains principles which contributed to making slavery a cultural taboo. Peter's basic teachings on the subject easily applies to employer-employee relations today (see Eph 6:5-8; Col 3:22-25; 1Ti 6:1-2; Tit 2:9-10).

**2:19** *conscious of God*. As submission to duly constituted authority is "for the Lord's sake" (v. 13; cf. Eph 6:7-8), so one will submit to the point of suffering unjustly if it is God's will.

**2:21** *To this you were called*. The patient endurance of injustice is part of God's plan for the Christian. It was an important feature of the true grace of God experienced by the readers (5:12).

*Christ suffered for you*. Cf. Isa 52:13-53:12. Christ is the supreme example of suffering evil for doing good. His experience as the suffering Servant-Savior transforms the sufferings of his followers from misery into privilege.

**2:22** Scripture declares the sinlessness of Christ in the clearest of terms, allowing for no exception (see 1:19; Ac 3:14; 2Co 5:21; Heb 4:15; 7:26; 1Jn 3:5). *no deceit*. Cf. v. 1; 3:10.

**2:23** Prominent examples of our Lord's silent submission are found in Mt 27:12-14,34-44 and parallels. *entrusted himself*. Cf. 4:19.

**2:24** *bore our sins*. See Isa 53:12. Although dealing with the example set by Christ, Peter touches also on the redemptive work of Christ, which has significance far beyond that of setting an example. Peter here points to the sub-

stitutionary character of the atonement. Christ, like the sacrificial lamb found in the Hebrew Scriptures, died for our sins, the innocent for the guilty.

*tree.* A figurative reference to the cross (see Acts 5:30; see also Acts 10:39; 13:29; Galatians 3:13).

*that we might die to sins and live for righteousness.* Cf. Ro 6:3-14. Peter stresses the bearing of the cross on our sanctification. As a result of Christ's death on the cross, believers are positionally dead to sin so they may live new lives and present themselves to God as instruments of righteousness (see Ro 6:11-13).

**2:25** *Shepherd.* A concept raised here in connection with the allusion to the wandering sheep of Isa 53. The sheep had wandered from their shepherd, and to their Shepherd (Christ) they have now returned. See Ps 23:1; see also Jn 10:11,14 and Heb 13:20.

*Overseer.* Christ (cf. 5:2,4; Ac 20:28). Elders are to be both shepherds and overseers, i.e., they are to look out for the welfare of the flock. These are not two separate offices or functions; the second term is a further explanation of the first.

**3:1-6** Instructions to wives & husbands (cf., Ge 3:16; 1Co 11:3; Eph 5:22-24; Col 3:18; 1Ti 2:9-10; Tit 2:5).

**3:1** *in the same way.* As believers are to submit to government authorities (2:13-17), and as slaves are to submit to masters (2:18-25).

*be submissive.* The same Greek verb [ὑποτασσόμεναι, hypo-tass-o-me-nai, "...put myself in-to subjection," 5293] as is used in 2:13,18, a term that calls for submission to a recognized authority. Inferiority is not implied by this verbiage except to the extent one chooses not to be submissive. Submission is one of role or function necessary for the orderly operation of any home. Sometimes parents must be submissive to their children's needs, their parents' needs, or to each other as covenant bearers.

*without words.* Believing wives are not to rely on argumentation to win their unbelieving husbands, but on the quality of their lives.

**3:2** *purity and reverence.* Their lives are to be marked by a moral purity that springs from reverence toward God. Moral purity which comes strictly from social convention is just that, conformity to social convention, not morality.

**3:3** *hair . . . jewelry.* Extreme coiffures and gaudy exhibits of jewelry. Christian women should not rely on such extremes of adornment for beauty. *clothes.* The Greek for this word simply means "garment," but in this context expensive garments are meant.

**3:5** *holy women of the past.* The standards stated by Peter are not limited to any particular time or culture.

**3:6** *her master.* An expression of the submission called for in v. 1. *her daughters . . . fear.* Christian women become daughters of Sarah as they become like her in doing good and in not fearing any potential disaster, but trusting in God (cf. Pr 3:25-27). See also Galatians 3:27-29 where our heritage as men or women is directly tied to Abraham and Sarah.

**3:7** *weaker partner.* Not a reference to moral stamina, strength of character or mental capacity, but most likely to sheer physical strength.

*heirs with you of the gracious gift of life.* Women experience the saving grace of God on equal terms with men (see Gal 3:28).

*hinder your prayers.* Spiritual fellowship, with God and with one another, may be hindered by disregarding God's instruction concerning husband-wife relationships.

**3:8-12** In 2:11-17 Peter addressed all his readers, and in 2:18-25 he spoke directly to slaves; in 3:1-6 he addressed wives, and in 3:7 husbands. Now he encourages all his readers to develop virtues appropriate in their relations with others (see "all of you," v. 8). **3:8** *live in harmony.* See Ro 12:16; Php 2:2. *be sympathetic.* See Ro 12:15; 1Co 12:26. *love as brothers.* See 1Th 4:9-10; Heb 13:1. *be compassionate.* See Col 3:12. *humble.* See Php 2:6-8.

**3:9** See Romans 12:17-21—

*Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. <sup>18</sup>If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. On the contrary:*

*"If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."*

*Do not be overcome by evil, but overcome evil with good.*

**3:10-12** Peter introduces this quotation from Ps 34 with the explanatory conjunction "For," showing that he views the quotation as giving reasons for obeying the exhortation of v. 9. According to the psalmist,

- (1) the one who does such things will find life to be most gratifying (v. 10),
- (2) his days will be good (v. 10),
- (3) God's eyes will ever be on him to bless him (v. 12), and
- (4) God's ears will be ready to hear his prayer (v. 12).

**3:13** *Who . . . harm you . . . ?* As a general rule, people are not harmed for acts of kindness. This is especially true if one is an enthusiast ("eager") for doing good.

**3:14** *even if you should suffer.* In the Greek, this conditional clause is the furthest removed from stating a reality. Suffering for righteousness is a remote possibility, but even if it does occur, it brings special blessing to the sufferer (see Mt 5:10-12). *what they fear.* See NIV text note. In Isaiah's context God's people are not to view things as unbelievers do. They are not to make worldly judgments or be afraid of the enemies of God. Instead, they are to fear God (see Isa 8:13).

**3:15** *set apart Christ as Lord.* An exhortation to the readers to make an inner commitment to Christ. Then they need not be speechless when called on to defend their faith. Instead, there will be a readiness to answer. This is key, especially, to what follows—i.e., a call to provide a powerful apologetic, fundamentally based on setting apart *Christ* as Master & Lord.

*with gentleness and respect.* The Christian is always to be gentle, especially when opposed by unbelievers. Our apologetic ("answer") is always to be given with love **and** respect, never in degrading terms.

**3:16** *ashamed of their slander.* Because it is shown to be obviously untrue and because the believer's loving attitude puts the opponent's bitterness in a bad light.

**3:18** *once for all.* See Heb 9:28. *the righteous for the unrighteous.* Peter, like Paul in Php 2:5-11, refers to Jesus as an example of the type of conduct that should characterize the Christian. We are to be ready to suffer for doing good (vv. 13-14, 17). The thought of Christ's suffering and death, however, leads Peter to comment on what occurred after Christ's death—which leads to tangential remarks about preaching to the spirits in prison and about baptism (see vv. 19-21).

*made alive by the Spirit.* Referring to the resurrection. Elsewhere the resurrection is attributed to the Father (Ac 2:32; Gal 1:1; Eph 1:20) and to the Son (Jn 10:17-18). The reference could be to Christ's own spirit, through which also "he preached to the spirits in prison" (v. 19).

**3:19-20a** Three main interpretations of this passage have been suggested:

1. Some hold that in his preincarnate state Christ went and preached through Noah to the wicked generation of that time.
2. Others argue that between his death and resurrection Christ went to the prison where fallen angels are incarcerated and there preached to the angels who are said to have left their proper state and married human women during Noah's time (cf. Ge 6:1-4; 2Pe 2:4; Jude 6). The "sons of God" in Ge 6:2,4 are said to have been angels, as they are in Job 1:6; 2:1). The message he preached to these evil angels was probably a declaration of victory.
3. Still others say that between death and resurrection Christ went to the place of the dead and preached to the spirits of Noah's wicked contemporaries. What he proclaimed may have been the gospel, or it may have been a declaration of victory for Christ and doom for his hearers.

The weakness of the first view is that it does not relate the event to Christ's death and resurrection, as the context seems to do. The main problem with the second view is that it assumes sexual relations between angels and women, and such physical relations may not be possible for angels since they are spirits. A major difficulty with the third view is that the term "spirits" is only used of human beings when qualifying terms are added. Otherwise the term seems restricted to supernatural beings. See [http://biblehub.com/commentaries/1\\_peter/3-19.htm](http://biblehub.com/commentaries/1_peter/3-19.htm) for additional attempts to explain.

**3:21** *water symbolizes baptism.* There is a double figure here. The flood symbolizes baptism, and baptism symbolizes salvation. The flood was a figure of baptism in that in both instances the water that spoke of judgment (in the flood the death of the wicked, in baptism the death of Christ and the believer) is the water that saves. Baptism is a symbol of salvation in that it depicts Christ's death, burial and resurrection and our identification with him in these experiences (see Ro 6:4).

- *now saves you also.* In reality, believers are saved, of course, by what baptism symbolizes and commemorates—Christ's death and resurrection. The symbol and the reality are so closely related that the symbol is sometimes used to refer to the reality (see Ro 6:3-4).
- *pledge of a good conscience toward God.* The act of baptism is a commitment on the part of the believer in all good conscience to make sure that what baptism symbolizes will become a reality in his life.
- *saves you by the resurrection of Jesus Christ.* In the final analysis people are saved not by any ritual, nor by obeying any commandment, including "being baptized" to fulfill all righteousness, but by the power of the resurrection.

**3:22** *gone into heaven.* See Ac 1:9-11. *at God's right hand.* See Heb 1:3; 12:2. *angels, authorities and powers.* See Eph 1:21; 6:12.

**4:1** *Therefore.* Since 3:19-22 is probably parenthetical, 4:1 could be viewed as tying back to 3:18. The aspect of Christ's suffering that these passages stress is suffering unjustly because one has done good. Furthermore, it is physical suffering—"in his body."

- *arm yourselves also with the same attitude.* Believers are to be prepared also to suffer unjustly, and to face such abuse with Christ's attitude—with his willingness to suffer for doing good. (For a similar principal principle in Paul's writings see Philippians 2:5-11.)
- *because . . . is done with sin.* Such suffering enables one to straighten out his priorities. Sinful desires and practices that once seemed important now seem insignificant when one's life is in jeopardy. Serious suffering for Christ advances the progress of *sanctification*. (Consider Ro 6:1-14 as a parallel idea, but Peter is not referring to being dead to sin in Paul's sense.)

**4:2** *for evil human desires . . . for the will of God.* Now that Christ's attitude prevails, God's will becomes the determining factor in life; i.e., one's *raison d'être*.

**4:3** *pagans.* Lit. "the Gentiles." Along with the term "idolatry," this suggests that at least some of the readers were Gentiles who had repented from a pagan life-style.

**4:4** *They think it strange . . . and they heap abuse on you.* One of the reasons for the suffering the readers were undergoing.

**4:5** *have to give account.* See Ac 17:31; Ro 2:5,16.

- *him who is ready to judge.* In the NT both the Father and the Son are said to be judge on the great, final judgment day. The Father is the ultimate source of judgment, but He delegates judgment to the Son (cf. Jn 5:27; Ac 17:31).
- *the living and the dead.* Those alive and those dead when the final judgment day dawns.

**4:6** *For this is the reason.* The reason referred to is expressed in the latter part of the verse (in the "so that" clause), not in the preceding verse.

- *was preached even to those who are now dead.* This preaching was a past event. The word "now" does not occur in the Greek, but it is necessary to make it clear that the preaching was done not after these people had died, but while they were still alive. (There will be no opportunity for people to be saved after death; see Hebrews 9:27.)
- *that they might be judged according to men in regard to the body.* The first reason that the gospel was preached to those now dead. Some say that this judgment is that to which all people must submit, either in this life (see Jn 5:24) or in the life to come (see v. 5). The gospel is preached to people in this life so that in Christ's death they may receive judgment now and avoid judgment to come. Others hold that these people are judged according to human standards by the pagan world, which does not understand why God's people no longer follow its sinful way of life (see vv. 2-4). So also the world misunderstood the Christ (see Acts 2:22-24,36; 3:13-15; 5:30-32; 7:51-53).
- *but live according to God in regard to the spirit.* The second reason that the gospel was preached to those now dead. Some believe this means that all gospel preaching has as its goal that the hearers may live as God lives—eternally—and that this life is given by the Holy Spirit. Others maintain that it means that the ultimate reason for the preaching of the gospel is that God's people, even though the wicked world may abuse them and put them to death, will have eternal life, which Holy Spirit imparts.

**4:7** *Therefore.* Anticipating the end times, particularly Christ's return, should influence believers' attitudes, actions and relationships (see 2Pe 3:11-14).

- *clear minded.* Christians are to be characterized by reason; are to make wise, mature decisions; and are to have a clearly defined, decisive purpose in life.
- *self-controlled.* See Gal 5:23.
- *pray.* Cf. 3:7; Lk 18:1; 1Co 7:5; Eph 6:18; 1Th 5:17; 1Jn 5:14-15.

**4:8** *love each other deeply.* See 1Th 4:9-10; 2Pe 1:7; 1Jn 4:7-11.

- *love covers over . . . sins.* Some argue this means love forgives again and again (see Mt 18:21-22; 1Co 13:5; Eph 4:32). Others take the passage literally; i.e., loving others [ἀγάπη καλύπτει, 2572; hides, conceals, veils] hides our sins.

**4:9** *Offer hospitality.* See Ro 12:13; 1Ti 3:2; 5:10; Tit 1:8; 3Jn 5-8.

**4:10** *use whatever gift he has received.* See Ro 12:4-8; 1Co 12:7-11.

**4:11** *very words.* The Greek for this phrase is used to refer to the Scriptures or to words [a la λογία, logos] God has spoken (see Ac 7:38; Ro 3:2). *To him be the glory.* See 1Co 1:26-31; Jude 24-25.

**4:12** *Dear friends.* Or "Beloved..." (see 2:11). *do not be surprised at the painful trial.* See 1:6-7; 2:20-21.



**4:13** *rejoice that you participate in the sufferings of Christ.* Remember, Peter once rebelled against the idea that Christ would suffer (see Matthew 16:21-23), and he received the ultimate put down from Jesus the Christ.

**4:14** *insulted because of the name of Christ.* See Mt 5:11-12; Jn 15:18-20; Ac 5:41; 14:22; Ro 8:17; 2Co 1:5; Php 3:10; 2Ti 3:12.

**4:17** *judgment to begin with the family of God.* The persecutions that believers were undergoing were divinely sent judgment intended to purify God's people.

- *the outcome . . . for those who do not obey the gospel.* If God brings judgment on his own people, how much more serious will the judgment be that he will bring on unbelievers!

**5:1** *fellow elder.* See on Ac 20:17; 1Ti 3:1; 5:17. Peter, who identified himself as an apostle at the beginning of his letter (1:1), chooses now to identify himself with the elders of the churches (cf. 2Jn 1; 3Jn 1). This would be heartening to them in light of their great responsibilities and the difficult situation faced by the churches. The churches for which these elders were responsible were scattered across much of Asia Minor (see 1:1).

- *witness of Christ's sufferings.* Peter had been with Jesus from the early days of his ministry and was a witness of all its phases and aspects, including the climactic events of his suffering (cf. Mt 26:58; Mk 14:54; Lk 22:60-62; Jn 18:10-11,15-16). In this letter he bears notable witness to Christ's sufferings (see 2:21-24) and obeys His command in Acts 1:8.
- *share in the glory to be revealed.* Peter witnessed Christ's glory in his ministry in general (see Jn 1:14; 2:11), and, as one present at the transfiguration (see Matthew 16:27; 17:8), he had already seen the glory of Christ's coming kingdom. In God's appointed time, just as Christ suffered and entered into glory, so all his people, after their sufferings, will participate in his future glory.

**5:2** *Be shepherds of God's flock.* A metaphor our Lord himself had employed (Jn 10:1-18; Lk 15:3-7) and that must have been etched on Peter's mind (see Jn 21:15-17; cf. 1Pe 2:25). Peter is fulfilling Christ's command to feed his sheep as he writes this letter. What he writes to the elders is reminiscent of Paul's farewell address to the Ephesian elders (especially Ac 20:28). The term "shepherd" is metaphor from the Hebrew Scriptures as well (see Ezekiel 34:1-10, where the Lord holds the leaders of Israel responsible for failing to care for the flock).

*servicing as overseers.* The same term is used in Ac 20:28; Php 1:1; 1Ti 3:2; Tit 1:7. See 1Ti 3:1. It is clear from this passage, as well as from Ac 20:17,28, that the three terms "elder," "overseer" and "shepherd" all apply to one office (see Tit 1:7).

**5:3** *not lording it over those entrusted to you.* Cf. Mt 16:24-27; Mk 10:42-45; Php 2:6-11; 2Th 3:9. Although Peter has full apostolic authority (see v. 1), he does not lord it over his readers in this letter, but exemplifies the virtues he recommends.

**5:5** *be submissive.* The theme that runs throughout 2:13-3:6. Here it applies to church leaders.

*clothe yourselves with humility toward one another.* Peter may have had in mind the footwashing scene of John 13, in which he figured prominently. Although he was at first rebellious, he writes now with understanding (see John 13:7).

**5:7** Cf. Php 4:6-7.

**5:8** *alert.* Perhaps Peter remembered his own difficulty in keeping awake during our Lord's agony in Gethsemane (see Mt 26:36-46).

**5:10** *grace.* See Gal 1:3; Eph 1:2.

**5:12** *With the help of Silas.* Silas may have been the bearer of the letter to its destination. He may also have been a scribe who recorded what Peter dictated or who aided, as an informed and intelligent secretary, in the phrasing of Peter's thoughts.

**5:13** *chosen.* See note on Eph 1:4. *my son Mark.* Peter regards Mark with such warmth and affection that he calls him his son. It is possible that Peter had led Mark to Christ (see 1Ti 1:2). Early Christian tradition closely associates Mark and Peter.

**5:14** *kiss.* The kiss of mutual respect and love in the Lord was evidently the public practice of early Christians—from a practice that was customary in the ancient East. Such a practice may have been used in the first-century A.D. synagogue—men kissing men, and women kissing women—and it would have been natural for the practice to have been continued in the early church.

*Peace to all . . . in Christ.* Spiritual well-being, [specifically, εἰρηνη “eraynay” reconciliation, 1515] and blessedness to all who are united ἐν Christ. Peter thus ends with a reference to the union of believers ἐν Christ, a concept fundamental to the understanding of the whole letter.