

THE FIRST EPISTLE OF PETER

Chapter One

THE AUTHOR: This is seen in 1:1. Peter was a native of Bethsaida. He was the son of Jonah (Matt. 16:17), or as others say, son of John. He had a brother named Andrew, and he was married (Matt. 8:14; I Cor. 9:5).

He was a fisherman by trade. He was not versed in Greek learning nor of the Rabbinic schools (Acts 4:13). He had just an ordinary, meager education, yet he wrote two epistles of good literary skill. This may show the direct guidance of the Holy Spirit; otherwise, there would be no accounting for a fisherman writing such works of art. The Lord can use men who have had little training in man's schools. Peter had three and a half years in the school of Christ.

OCCASION AND DATE: That Peter was its author has never been disputed (1:1; I Pet. 3:1). Many early Christian writers such as Polycarp, Barnabas, Irenaeus, Tertullian, etc. quote from it as authoritative.

Some say it was written as early as A.D. 44, but most likely it was written around A.D. 65. The Neronian persecutions apparently furnished its background.

It was probably written after the prison epistles from Babylon on the Euphrates (I Pet. 5:13).

THE PERSONS ADDRESSED: Primarily Jewish Christian of the dispersion (2:12), but including some Gentiles as well (2:10; 4:3). It is permeated, like the gospel of Matthew, with numerous quotes from the Old Testament.

THE KEYNOTE OF THE BOOK: SUFFERINGS AND GLORY. He writes of the sufferings of Christ (1:11; 2:21; 4:1-2; 5:1), of sufferings to be looked for (4:12), of sufferings as the will of God (4:19), of sufferings to be borne patiently (2:23; 3:9), of joy in sufferings (4:13), of the sufferings of others (5:9), and of the great value of sufferings (1:6-7; 2:19-20; 4:14).

OTHER FEATURES: The epistle is more practical than doctrinal.

There are three series of exhortations: (1) Their own individual life, 1:13-2:10; (2) Their relations to others, 2:11-4:6; (3) Their own individual lives again, 4:7-5:9.

I. THE SALUTATION (1:1-2).

1. The writer (v. 1a).

- (1) "Peter." He uses the name given him by Christ (Matt. 16:18). PETROS is the Greek means "a rock" (John 1:42). "Cephas" is a Syro-Chaldaic word also meaning "a rock."
- (2) "An apostle of Jesus Christ"---chosen and called to be such by Christ Himself. Peter does not claim to be the first pope, or the head of the church, or the vicar of Christ on earth, or the chief bishop as the Romanists

say. The office of an apostle was the highest office that he ever claimed for himself. The word "apostle" mean "one sent officially."

2. The readers (v. 1b).

(1) "To the strangers scattered."

- A. A better translation would be "sojourners of the dispersion," a designation peculiarly given to the Jews in their dispersed state (John 7:35; Jas. 1:1). Some of these may have heard Peter's sermon on Pentecost (Acts 2:9-11).
- B. All Christians are strangers on earth (1:14; 2:11; 4:3; Heb. 11:13). We must not settle on earth, for we are travellers to Heaven our home.
- C. God's people may be forced to leave their native country to serve God. The worth of God's servants must not be judged by their present external condition.

(2) "Throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

- A. "Pontus" was the northern province of Asia Minor. On the western side of Pontus was "Galatia," and on the southern, "Cappadocia." "Asia" was the maritime port of Asia Minor, bordering on the Aegean Sea. "Bithynia" was in the north west corner of Asia Minor, and was bounded on the north by the Black Sea.
- B. As Pontus was nearest Babylon and Asia the farthest it was natural for Peter to write in this order. This proves he did not write from Rome as some suppose.

3. The readers further described (v. 2).

(1) "Elect." In the Greek order elect comes before strangers. This word speaks of God's eternal election of them to be His people---an election to grace and to glory. This is an election of individuals. They were elect in relation to Heaven, strangers in relation to earth.

(2) "According to the foreknowledge of God the Father."

- A. Foreknowledge is not the same as predestination (Acts 2:23; Rom. 8:29-30).
- B. It does not say they were foreknown only as repenting and believing. Peter say that election is based on foreknowledge. Whom God foreknew He elected.
- C. Foreknowledge is foreordaining love (1:20). The Hebrew and Greek "know" include approval and acknowledging as one's own. It is the sovereign

grace, the good will and pleasure of God---His everlasting love which gave birth to election (Ps. 1:6; II Tim. 2:19; Rom. 8:29-30; 11:1-2).

- (3) "Through sanctification of the Spirit." "Through" should be "in."
 - A. The election of God is realized and manifests itself in sanctification. We were chosen to be sanctified by the Holy Spirit. The Holy Spirit is the source of this (II Thess. 2:13).
 - B. Those whom the Father elect the Spirit makes holy. No holiness without election (Eph. 1:4); no election without holiness.
 - C. This is not a judicial sanctification only. It also is a real one, begun in regeneration and carried on daily in Christian living (Rom. 8:13; Gal. 5:22-23).
- (4) "Unto obedience." The end of sanctification is to bring rebellious sinners to obedience---to obey the truth of the gospel (1:22; Rom. 1:5) and live holy lives (II Cor. 10:5). Those sanctified by the Spirit become obedient children (1:14).
- (5) "And sprinkling of (with) the blood of Jesus Christ."
 - A. This is what cleansed them and made them holy. Men are elected to be set apart by the Holy Spirit for God's service and to be purified with the blood of Jesus.
 - B. This includes justification and daily cleansing by the blood of Christ (I John 1:7-10).
- (6) "Grace to you and peace be multiplied." Both are gifts, but the latter is the fruit of the former. Grace is undeserved mercy toward ill-deserving sinners. Peace is something which comes from consciousness of being justified before God (Rom. 5:1). Peter wanted to see these to abound more and more.

4. General observations.

- (1) They were scattered in countries and yet gathered in God's election. Strangers to men among whom they lived, but known and foreknown of God.
- (2) Election is of persons, not qualification.
- (3) No one should presume he is God's elect without the evidence: sanctification by the Spirit which results in obedience to God.
- (4) Note the trinity in verse 2. The Father elects, the Spirit sanctifies unto obedience, and the Son redeems and sprinkles the elect with His blood. The trinity co-operates in man's salvation.

II. A DOXOLOGY OF PRAISE FOR REGENERATION AND THE HEAVENLY INHERITANCE (1:3-5).

1. A great doxology (v. 3).

- (1) "Blessed" is the word from which we get our English words "eulogy" and "eulogize." A eulogy is a word spoken in praise of one. God the Father is worthy of all praise.
- (2) "The God and Father of our Lord Jesus Christ."
 - A. He is the God and Father of our Lord Jesus Christ, but He is also our God and Father (John 20:17).
 - B. First it is true of Christ and then of us. Better to have God as our Father than a congressman or president.
- (3) "Which according to his abundant mercy."
 - A. Regeneration is in consequence of God's mercy, not man's merit. The elect are not begotten in consequence of anything which they themselves do.
 - B. Mercy implies guilt, and abundant mercy implies abundant guilt. All the evil in the world is from man's sin, but all good in it is from God's mercy.
 - C. Great mercy, manifold mercy, is the spring of all spiritual blessings. It is the greatest act which God can do Without it the sinful world would remain sinful.
- (4) "Hath begotten us again."
 - A. It was a single and finished act completed in the pass in the Greek text here.
 - B. Sometimes the new birth is ascribed to the Spirit (John 3:3-8), and sometimes to the Son (John 1:11-12). All three persons work together to give new life to the dead sinner.
 - C. "Again" puts this spiritual act in contrast with the act by which the readers began their natural life.
 - D. Regeneration is the beginning of the new spiritual life, and it will be followed by growth in knowledge and grace.
- (5) "Unto a lively hope"---Peter's epistles are of "living hope."
 - A. Living, life-producing, and abiding. Not eternal life as an object of hope, but the life which accompanies this hope.
 - B. The Christian hope is not cold, inoperative, or dead. It is not a mere form---a mere speculation---a mere sentiment. Rather, it is active and powerful.
 - C. Our hope is a living Christ, His blood and righteousness (Heb. 6:18-20). It is not the hope of a dead sinner or a formal professor which is alying and dying hope (Job 27:8; Prov. 11:7; Eph. 2:12).

- D. Death cuts off from all other hopes, but the Christian's hope goes beyond the grave (Prov. 14:32).
- (6) "By the resurrection of Jesus Christ from the dead."
- A. This is the foundation of all our hopes. Christ's resurrection demonstrated that the Father accepted His death as a full satisfaction for all of the sins of the elect.
 - B. Christ's resurrection is the cause of our regeneration (Eph. 2:1,5-6; Col. 3:1). Christ's resurrection is called a birth (Rev. 1:5).
 - C. It is our hope of a bodily resurrection (John 14:19; I Cor. 15:20-23).
 - D. The knowledge of a risen Christ inspires and maintains our present spiritual life---gives us a living hope.
2. Our great inheritance (v. 4).
- (1) To an inheritance."
- A. The people Peter addressed had probably been deprived of their inheritance by persecution. The risen Christ secured for His people an inheritance.
 - B. All that are born again are born to an inheritance (Rom. 8:17). God gives His gifts to all, but the inheritance is to none but His children (Acts 20:32).
 - C. This inheritance is eternal (Heb. 9:15), and it is in Christ (Eph. 1:11). The grace of God makes us fit for it (Col. 1:12).
 - D. Let us consider this inheritance and become worthy of our Father's estate. Let us not be childish and weak in faith.
 - E. We already have the earnest of our inheritance (Eph. 1:14).
- (2) "Incorruptible."
- A. It is secured from perishing though any essential defect of its own. It has no seeds of death in it---never spoils. It cannot come to nothing, for it is an estate which cannot be spent.
 - B. It is like its Giver (Rom. 1:23) and possessor who is to be given an incorruptible body (I Cor. 15:53).
 - C. Free from corruption in itself---cannot be corrupted by others, nor enjoyed by a corruptible creature.
- (3) "And undefiled."
- A. It was not obtained by dishonesty or fraud. The rightful heir was not murdered. No helpless orphans were cheated and no widow was defrauded.

- B. It is free from impurity. In its own nature it is pure and holy and free from any defilement of sin.
- C. It is like the great High Priest who is now in possession of it (Heb. 7:26).

(4) "And fadeth not away."

- A. All earthly beauty is as a fading flower. Some who hope to be heirs of a wealthy father die before he does!
- B. It falls not under the stroke of time. It is immortal and everlasting. This inheritance knows no change of seasons---winter or summer---always kept in its brightness and beauty.
- C. The golden crown will not dim (I Pet. 5:4), nor the golden streets lose their luster, the flowers on the banks of the river of life are always as rich in color as when we first saw them.

(5) "Reserved in heaven for you."

- A. Kept in store---watched over so that it may not be lost to us.
- B. This possession is not meant Heaven, for it is kept for us in Heaven. What a safe place out of the reach of men and demons. What safety and security (Matt. 6:20; Heb. 10:34).
- C. Happy are they whose hearts the Spirit of God has fixed and settled upon this inheritance!

III.

3. We are guarded in this present evil world as our inheritance is kept in Heaven (v. 5).

(1) "Who are kept."

- A. This is a description of the persons for whom the inheritance is reserved in Heaven. Note three things: (1) chosen to salvation; (2) begotten to an inheritance; (3) kept by Divine power.
- B. "Kept" in phroureo in the Greek. It is a military term which means "to keep a garrison or a fortress" (II Cor. 11:32). The thought is to keep by a military guard.
- C. God keeps them from all destructive temptations and injuries as would prevent their safe arrival in Heaven. The heirs of earthly estates have no such assurance!
- D. If the saints were not kept, the inheritance would go unclaimed. If the inheritance were not kept, the saints would find they were begotten to eternal poverty!
- E. They are kept in the love of God and cannot be separated from it---kept in the covenant of grace so as to never be put out of it---kept in a state of justification so

as never to be condemned---kept in the family of God--- kept in a state of grace and holiness---kept in the path of truth so they cannot totally and finally fall away.

F. They are not kept from sin and its workings, nor Satan and his temptations, nor doubts and fears.

(2) "By the power of God."

- A. We are not kept by the angels, nor by our own power or ability. Our flesh is weak and our enemies are very strong. strong. If we were left to our wills and resolutions, none could or would be saved. Did not Adam and the angels fall? Do not the best of men?
- B. The God of perfect power is the cause of our being kept. This is the only reason we shall reach Heaven at last. Omnipotency supports us and the everlasting arms are under us.
- C. His power created the heavens and the earth and preserves them. His power keeps the stars and sun in their place--- the earth on its axis. This same power keeps us!

(3) "Through faith."

- A. God not only keep us by an exertion of His power, but He excites faith in our hearts and makes that a means of our keeping.
- B. Faith is the assent of the intellect and the trust of the heart. One may have the former without the latter (Jas. 2:19), but he cannot have the latter without the former!
- C. Faith comprehends all God has revealed, all He has promised, and all He requires. It includes faith in Jesus Christ as the infallible Teacher, the Almighty Worker, the propitiating Redeemer.
- D. This faith has Christ as its author and finisher (Heb. 12: 2). It by the operation of God (Col. 2:12; John 6:29; I Pet. 1:21; Eph. 2:8-9).
- E. Let none flatter himself he is being kept by the power of God unto salvation, if he is not walking by faith. It is through faith that salvation is received and kept.
- F. Our faith lays hold on the power, and this power strengthens the faith, and so we are preserved (I John 5:4). Faith is a denying grace; it makes the Christian nothing in himself and all in God.

(4) "Unto salvation."

- A. The word "salvation" is used in its broadest sense, including deliverance from sin and its punishment and the attainment of holiness and happiness.
- B. Not kept a little while and then suffered to fall away into

Hell, but kept so as to be saved.

C. How could Peter write such words if he did not believe that God kept all who were truly converted?

(5) "Ready to be revealed in the last time."

A. The completion of our salvation, the glorification of our body, is ready in the plan and purpose of God. It has been so since Christ accomplished every thing for the salvation of His people.

B. The "last days" covers the entire Christian Era (Acts 2:17; Heb. 1:2; I Pet. 1:20; I John 2:18), but "the last time" refers to the end of the Christian Economy.

C. At present the salvation of our body is hidden and unrevealed (II Tim. 1:10), but soon it will be otherwise (Col. 3:3-4; I John 3:1-2).

III. THE TRIALS OF FAITH (1:6-7).

1. Rejoicing, yet sorrowful (v. 6). Sorrow under trials and joy under conscious Divine support is common in the Christian life (II Cor. 6:10; I Pet. 3:14; 4:13).

2. (1) "Wherein ye greatly rejoice."

A. They rejoiced in their election of God, His abundant mercy displayed in their regeneration, in their living hope, in the future inheritance, and their preservation by the power of God through faith.

B. "Greatly rejoice" is one word in the Greek, and it is expressive of a state of very intense joy. They rejoice much although they are suffering much.

C. Many early saints went to the arena or the stake with a hymn on their lips (Heb. 10:34; Acts 16). Carry your cross with a smile

D. How could Christians be cheerful in poverty, in disgrace, and in temptations and persecutions, unless it was their lot to often experience them?

(2) "Though now for a season."

A. The trials through which they are passing will be brief. The entire life would be brief when compared to eternity.

B. Life itself is a little while and sorrows cannot survive it (II Cor. 4:17).

C. Trials never come but when needed, and they never stay longer than needed.

(3) "If needs be"---God wills it should be so (I Thess. 3:3).

A. There is "a needs be" for every trial. God sees that these are necessary for one reason or for another. They may be for correction, instruction, testing, and

some for experience so we can help others in sorrows.

- B. The battle tries the soldier, the storm the pilot of a ship. God delights to bring forth His champions to meet with great temptations (Gen. 22:12). A commander sends his best soldiers into the hardest service.
- C. God sends strong trials upon a mature Christian, made so strong by His grace, and by the believer's victory God proves that His grace is invincible.
- D. Trials must be patiently borne because they come from God (Micah 6:9; Ps. 39:9; Heb. 12:5,11).

(4) "Ye are in heaviness through manifold temptations."

- A. "In heaviness" means sad and grieved. The original puts it in the past tense, as though the bright prospect of the inheritance had overshadowed the trials and the gloom was forced to flee away.
- B. "Manifold temptations" means various kinds of trials---the things which try a man's faith---poverty, persecution, sickness---people trying to lead you to give up your faith.
- C. Do you grumble and complain over small trials and sufferings? Is your vision short or long? Can you not look beyond today? See the inheritance?
- D. Complaining under trials is proof the complainer needed them, and that a few more would not be amiss!

2. The grace of faith is much more precious than gold (v. 7).

(1) That the trial of your faith."

- A. The purpose of trials and temptations is that faith may be tested and proved. A trial is a search made upon a man by some affliction to prove the value and strength of his faith in God.
- B. Faith is precious to God. Man fell in Eden by believing in Satan's lie. Nothing pleases God more than to be believed and trusted.
- C. The trial is made upon faith principally because the trial of faith is the trial of the best grace in us. Our Christianity depends upon our faith, and if it is not in us, there is nothing else which is spiritually good. If faith stands, all the rest will stand firm (Luke 22:32; I John 5:4).
- D. The trial is not the process but the results that proves the excellence of our faith.
- E. Faith is an invincible thing. Drown it in the waters of adversity, and it will rise, not drown, but washed and beautified. Consider Job (13:15), Daniel, and the three Hebrews.

- F. Christ was tired by the Devil 40 days. God showed Satan and the world that He had a man who could stand against Satan. If God tried His Son, think it not strange if He finds it necessary to test us!
 - G. God tries His people by prosperity and adversity and even sudden transition from one to the other!
- (2) "Being much more precious than the gold that perisheth."
- A. It is more important and valuable process to test faith than to test gold in the fire (Job 23:10; Jer. 9:7). Faith is worth more than gold. Oh, that men could come to realize this!
 - B. One comes from the bowels of the earth; the other is from Heaven. Faith is immaterial, spiritual, and pure. We often mix faith with the dross of unbelief.
 - C. Gold is a perishable thing. It is not an enduring, imperishable, indestructible thing like faith (I Cor. 13:13).
- (3) "Though it be tried with fire."
- A. Gold is tried by fire to remove its dross and to prove its genuineness. Is it real gold? the fire will tell.
 - B. Is faith genuine? turn on the heat of trials and sufferings. Is there any faith left?
 - C. As the goldsmith heats the fire, the gold become molten and the dross comes to the top. He skims off the dross until he can see the image of his face in the molten metal.
 - D. The Lord tries our faith, skimming off the dross of sin and selfishness, until He see the image of Christ in us.
 - E. Gold bears the action of fire and is purified. Trials make us shine more brightly, as gold does when it comes out of the furnace (Isa. 1:25).
 - F. "When through fiery trials thy pathway shall lie...My grace, all sufficient, shall be thy supply...The flame will not hurt thee---I only design...Thy dross to consume, and thy gold to refine."
- (4) "Might be found unto praise and honour and glory."
- A. "Might be found" after the searching investigation of the judgment day (I Cor. 13:2-5; Phil. 3:9; II Pet. 3:14; Rev. 18:24; 20:15).
 - B. Faith comes through the trials and shall be found alive and well at the judgment seat of Christ (Rom. 2:10).
 - C. "Praise." They suffer contempt and slander now. They shall have the praise of Christ (I Cor. 4:5). He will

praise faithful servants (I Cor. 4:2,5; Matt. 25:21), not necessarily successful ones.

- D. "Glory." The glory of the resurrection body at Christ's appearing (I Pet. 4:13; 5:1,10; I Cor. 15:43; Col. 3:4; II Tim. 2:10).
 - a. They shall be glorious in Christ, and in their glory He shall be glorified. We derive our glory from Him, and its shall all return back to Him.
 - b. Christ is to bring many sons to glory (Heb. 2:10; John 17:22).
 - c. White robes, golden crowns and harps, palms of victory, etc.
- E. "Honor." Men love to be honored and praised in this earthly scene. For the children of God now it is dishonor and disgrace. It will be otherwise one day (I Sam. 2:30; I Chron. 16:27). What an honor to sit with Christ on His throne (Rev. 3:21) and to rule over the nations (Ps. 149:5-9).

(5) "At the appearing of Jesus Christ."

- A. "Appearing" means "revelation or manifestation." It is the day of Christ's revelation. By His light and by the brightness of His coming all things shall be revealed (Luke 12:2-3).
- B. When suffering comes, keep your eyes on the coming of Jesus Christ. Keep in mind the joy of hearing, "Well done, thou good and faithful servant."

IV. THE BELIEVER'S LOVE AND JOY IN CHRIST (1:8-9).

1. Our love and joy in the unseen Christ (v. 8).

(1) "Whom having not seen, ye love."

- A. Peter had seen the Lord. These Christians, living far from the scene of Christ's labors, had had no personal acquaintance with Christ.
- B. It is commonly true that the eye is the ordinary door by which love enters into the heart. But here it is the eye of faith (Heb. 11:1).
- C. Christ being made known to them by the gospel, they received Him and embraced Him, and their affections were strongly set on Him.
- D. It is possible to love one we have not seen (I John 4:20). Millions love the Savior who have never seen Him (John 20:29).
- E. There are many reasons to love Christ---the loveliness

of His person---the fulness of grace in Him---what He has done for us and will do for us.

- F. They love Him more than father and mother, home or country. Those who love Christ have borne the rack and the stake. They have left home to go to heathen lands to tell His story.
- G. Some who saw Him did not love Him as they should (John 21:15-17).

(2) "In whom, though now ye see him not."

- A. They see Christ not now. It implies that they will see Him at His revelation.
- B. Christ is now in Heaven and to mortal eyes invisible. "Now" speaks of the present state as contrasted with the future state when believers shall see His face (Rev. 22:4).

(3) "Yet believing, ye rejoice with joy unspeakable and full of glory."

- A. Their state is one not of seeing, but of believing. Such is the state of nearly all who have believed upon Him. To believe on Christ is to rely on Him as being all that He professes to be. It is to resign one's self to Christ.
- B. The stronger our faith, the greater our joy. Note "ye do rejoice," not merely ought to rejoice. Christians do rejoice and are happy. Christianity is a singing religion!
- C. What language can express the joy we experience when we first come to see our sins are forgiven. This joy is better experienced than expressed.
- E. The joy of salvation is a foretaste of the joy of Heaven and a glimpse of the glory that shall be revealed.
- F. The joy of this earth is anything but glorious. The saints on earth partake of the same kind of joy which we shall have in Heaven, for the happiness of Heaven will be an expansion of the spiritual joy of earth!

2. The end of faith is salvation (v. 9).

(1) "Receiving the end of your faith."

- A. The present participle "receiving" implies that the believer realizes the deep blessings of salvation gradually.
- B. Salvation is present (Eph. 2:8; Tit. 3:5) and future (I Pet. 1:5). The complete end is to be realized only at the second coming of Christ.
- C. Salvation is the end of faith like Christ is the end

of the law. All its ends are answered in Christ, so faith has its end in salvation by Christ. Faith can look for no more, nor ask no more, than salvation.

(2) "Even the salvation of your souls."

- A. Why the soul, and no mention of the body? The soul, the noblest part of man, is put here for the whole man. The soul is what was lost, so salvation primarily concerns the soul.
- B. The soul is saved already. The receiving of salvation here is present. The body shall share in this salvation at the coming of Christ.

V. SALVATION AND THE OLD TESTAMENT PROPHETS (1:10-12).

1. The prophets did not understand all they wrote (v. 10).

(1) Of which salvation the prophets have inquired and searched diligently."

- A. The O.T. prophets preached that the end of faith in Christ was salvation (Acts 10:43).
- B. A prophet in the O.T. sense was one who received communications from God and declared them to the people. This might be in the form of predictions or merely preaching.
- C. The prophets saw only at a distance and dimly the salvation which the Messiah would bring. The revelation was real, but it was not complete, not distinct in its details. So they search with great care the revelation made to them.
- D. A striking testimony to verbal inspiration. The words the inspired writers wrote are God's Words expressing the mind of the Spirit, which the writer searched to fathom the deep and precious meaning.
- E. Did David fully understand Psalms 22, 23 and 24? Isaiah his 53 chapter? Daniel his prophecies (Dan. 6:16; 9: 2-3; 12:8-9)?
- F. If the inspired writers inquired and searched diligently their own writings, so much more should we.

(2) "Who prophesied of the grace that should come unto you."

- A. Paul loved to dwell on grace, but so did Peter!
- B. The prophets prophesied of Christ who is the gift of God's grace and who is full of grace and truth. They also spoke of the blessings of grace through faith in Christ.
- C. The dispensation of grace is more glorious than any dispensation that ever preceded it. The millennial dispensation will be better than this!

2. The Spirit inspired the Old Testament prophets to testify of the sufferings and glory of Christ (v. 11).
 - (1) "Searching what, or what manner of time."
 - A. The prophets searched as to what future time the Messiah would come and what conditions and circumstances would exist at His advent.
 - B. They wanted to know more of the exact time and the nature of the times. They wanted to know more than they wrote and to understand better what they wrote.
 - C. We are concerned with the time and conditions of the second advent (Matt. 24:3). Like them, we need to search out these things. It is not wrong to do so.
 - (2) "The Spirit of Christ which was in them did signify."
 - A. The Holy Spirit is the Spirit of Christ (Rom. 8:9; Gal. 4:6). The prophets knew they were inspired by the Spirit (II Pet. 1:21; Rev. 22:6)
 - B. The Holy Spirit indwelt Old Testament prophets and saints (Num. 27:18; Deut. 34:9; Dan. 4:8-9,18).
 - C. They knew this to be the Spirit of Christ and distinct from Christ Himself. Here are at least two persons in the Godhead.
 - (3) D. "The Spirit of Christ" involves the pre-existence and Divinity of Christ (John 8:56,58; I Cor. 10:4; Jude 5).
 - (3) "When it testified beforehand the sufferings of Christ and the glory that should follow."
 - A. Compare with Acts 3:18; 26:22-23; Luke 24:26.
 - B. The O.T. prophets saw clearly that the Messiah would suffer (Ps. 22; Isa. 53; Dan. 9:26; Zech. 13:6-7; 12:10).
 - C. The glory to follow includes the resurrection, the ascension, the present session at the right hand of God, the second advent, Israel restored, the church glorified, the millennial kingdom, and the ages to come.
 - D. The O.T. prophets seem to see the glory of Christ better than His sufferings. We today seem to see His sufferings better than His coming glory.
 - E. From the example of Christ we learn to expect service and suffering before we receive glory. The sufferings are short and severe, but the glory is everlasting and sweet.
3. The success with which the inquiries of the prophets was crowned (v. 12).
 - (1) Unto whom it was revealed."
 - A. It was revealed to them in answer to their search, or

as a part of the original revelation made to them.

- B. A diligent search after the knowledge of Christ will be answered by good success, whether it be the first or second coming of Christ.
- (2) "That not unto themselves, but unto us they did minister the things."
- A. Their messages had some reference to future times and the full benefit of them would be enjoyed in times to come (Heb. 11:39-40).
 - B. They ministered to the elect in their own generation and to some who were to live in some future unknown times.
- (3) "Which are now reported unto you by them that have preached the gospel unto you."
- A. The sufferings and glory of Christ were now an accomplished fact.
 - B. The apostles had been sent by Christ to preach the glad tidings and to publish peace.
 - C. The O.T. prophets would have loved to have lived to see such a time (Matt. 13:16).
- (4) "With the Holy Ghost sent down from heaven."
- A. The same Spirit which inspired the prophets accompanied the preaching of the apostles of Christ.
 - B. The Spirit was sent down from Heaven on the day of Pentecost to empower the ministers of the church at Jerusalem.
 - C. Preaching without the Spirit is forced work. It is merely spreading a report. The Spirit alone can make the gospel real to the heart---produce conviction and a desire for salvation. He alone can show Christ to a needy soul!
 - D. On Pentecost Peter preached one sermon and 3,000 were saved. Now we preach 3,000 sermons and no one is saved!
- (5) "Which things the angels desire to look into."
- A. The angels are not perfect in understanding. They employ their great powers to better understand the sufferings of Christ and His glory.
 - B. "To look into" represents the angels stooping down and looking intently at the things about redemption by Christ (Luke 2:10-11,14; I Tim. 3:16). The angels stand outside the work of redemption, inasmuch as it is not for them, but for man (Heb. 2:16).
 - C. The golden cherubims, whose wings covered the mercy-seat and whose faces were toward it (Ex. 25:20) implied

this truth.

- D. If the prophets and angels are so concerned, why are men of this day so indifferent? In our shame and folly we lose ourselves in poor childish things and let rich mysteries lie unregarded! God help us!

VI. GIRDING THE MIND FOR HOLY LIVING (1:13-16).

1. An alert mind (v. 13).

(1) "Wherefore"---in consequence of all that has been said.

- A. This looks back to all the blessings, privileges, and hopes he has already mentioned.
- B. Seeing the prophet searched their own writings and the angels desired to examine the writings of the prophets, how earnest and watchful we ought to be in respect to them!
- C. Like Paul, Peter begins with matters of doctrine and then begins here the first of a series of exhortations. The former is the doctrinal basis of the latter.

(2) "Gird up the loins of your mind."

- A. Peter often explains a metaphor by adding a genitive or an adjective: "milk of the word" (2:2), "hidden man of the heart" (3:4), "crown of glory" (5:4).
- B. The modern emphasis on the mind, upon the importance of the thoughts in the realm of good living, is thought by some to be a new psychological discovery. It is not new at all to the Bible (Gen. 6:5; 8:21; Prov. 23:7; Phil. 4:8).
- C. Did Peter remember what Christ said (Luke 12:35; John 21:18)? I think so.
- D. The image is taken from the way the Israelites ate the Passover with their robes girded up at the waist with a girdle, as ready for a journey (Ex. 12:11).
- E. Workmen, runners, warriors, wrestlers, and pilgrims so girded themselves so as to not impede motion.
- F. Our thoughts may trail in loose disorder. There is much loose thinking concerning Divine things. Loose thinking, like a trailing garment, may trip us up and lead us to careless and inconsistent living.
- G. We must have an alert mind, for there is a journey to make, a race to run, a warfare to accomplish, and a great work to do for Christ.
- H. Peter wanted his readers to do some hard, calm, deliberate thinking. Their trials and tribulations might disturb their minds and Satan might make their minds his playground.

- I. Be alert in your minds so as to discharge your duties, to endure the trials of life, and to be ready for Christ's coming.
- (3) "Be sober."
 - A. An injunction against intemperance in eating, drinking, clothing, recreation, business, etc.
 - B. The primary thought is to be sober in our thinking, or to have serious thoughts, or to be cool, calm, collected, etc.
 - C. Christian enthusiast should be thoughtful, not excited and disorderly (II Thess. 2:2; 3:11-12).
 - (4) "Hope to the end."
 - A. It is hard for the human mind to get past the present circumstances. This causes the unsaved to commit suicide, or to go insane in some cases. They see no hope of the future. They take drugs and drink to get momentary mental relief, only to suffer yet more as a result of their folly.
 - B. Have a full, unwavering, constant hope to the end of life. Don't become faint or weary because of your trials. Don't let others lead you astray (Heb. 10:35-36).
 - C. Some render: "hope perfectly," meaning nothing deficient in your hope---not the duration but the quality of the Christian hope. But still it would mean hope so perfectly as to reach the end of your faith and hope.
 - (5) "For the grace that is to be brought unto you."
 - A. "Is being brought" in the Greek, meaning it is already on its way. The grace to be revealed when Christ comes is on its way.
 - B. The new body, the right to reign with Christ, to sit on His throne, and all we receive at the revelation of Christ is all of grace. We receive glory by grace!
 - (6) "At the revelation of Jesus Christ."
 - A. The second coming of Christ already mentioned (v. 7).
 - B. The unveiling of Christ is soon coming. When He was here the first time, He was veiled in human flesh and man did not see His glory. They will see it at the rapture; the whole world at His coming to earth.
2. The children of obedience (v. 14).
- (1) As obedient children."
 - A. "As" makes this present actual character as born again (1:3,22).

- B. "Obedient children" is literally "children of obedience." Contrast with "children of disobedience" (Eph. 2:3). See also Isa. 57:4 and Hos. 10:9. Note "children of light" (Eph. 5:8) and "children of wrath" (Eph. 2:3; II Pet. 2:14).
- C. The children of God prove themselves to be such by their obedience to God. Obedience should be our natural characteristic.
- D. The world judges our heavenly Father by our actions. Is God as pleased with us as Job (1:8; 2:3)?
- E. How do we know what our Father wants us to do? Only as we read the Word. Remember, the Lord is one of those old-fashioned fathers who believe in punishing His disobedient children.

(2) "Not fashioning yourselves according to the former lusts."

- A. Don't make a role model out of what you use to be. A Christian is a changed person. He has new life and he lives a new life. He should not try to be like his old self before he was saved.
- B. To be fashioned to the world is to be indulging in the lusts of the flesh, making provision for it, and to live and walk in them (Rom. 12:2).
- C. Before conversion a person was supremely selfish, lived for personal gratification, conformed himself to the customs around him rather than the requirements of his Maker. Now he must be governed by a different rule--- the will of God.

(3) "In your ignorance."

- A. The Jews were ignorant, not of the moral law (Rom. 2:17; 3:2), but of the person and work of Christ (Acts 3:17; Rom. 10:3; I Tim. 1:13).
- B. The Gentiles were ignorant of Divine things (Acts 17:30; Eph. 4:18). They worshipped idols; they didn't know any better.
- C. It would anger some of the wise men of the world to tell them they are ignorant of the most important things of life.
- D. We are no longer ignorant; we know a better way of life. There is no excuse for us if we go back to the old way.

3. God our grand model (v. 15).

(1) "But as he which has called you is holy."

- A. God is perfectly, unchangeably, and eternally holy. He is glorious in holiness, the source and foundation of

holiness in others.

- B. A holy God has called us efficaciously by His Holy Spirit with a holy calling.
- C. The grace of God in calling a sinner is a powerful encouragement to holiness. A great favor brings strong obligations. We must imitate Him, but we can never equal Him.
- D. We are to pattern our lives after the Holy One who called us, not according to our former lusts (Matt. 5:45; Gal. 1:13; Eph. 4:22; I Tim. 4:12; Heb. 13:7).

(2) "So be ye holy in all manner of conversation."

- A. Holiness is not "sinless perfection," or "eradication of the old nature," or "a second blessing," or "cleaning from inbred sin." This teaching leads to despair and often insanity.
- B. Holiness" and "sanctification" are one and the same thing. Both words mean "set apart" or "separated." They mean set apart from something, set apart to something, or set a part for something.
- C. The altar was set apart for the service of the tabernacle (Ex. 40:10-11). Go set apart Christ for the work of redemption of sinners (John 10:36). Unbelievers can even be sanctified in a special place of privilege (I Cor. 7:14). We are to set apart God in our hearts (I Pet. 3:15).
- D. The fully pardoned must long to be fully holy. Complete holiness is conformity in all things great or small to the holy will of God.
- E. Complete holiness is the desire and duty of every believer. The believer is inwardly completely holy in the new nature (I Cor. 1:30; Heb. 10:10). The state of heart must manifest itself externally in the life.
- F. This verse speaks of practical holiness of life. A life set apart from sin and set apart to God. This is progressive sanctification. Day by day, we should be more separated from sin and more consecrated to God. It is our responsibility to make ourselves so!
- G. The old English word conversation means our whole behavior. "In all manner" means we should be clean in our life at all times and places---not just at church.

4. The Word of God commands holiness (v. 16).

(1) "Because it is written."

A. See Lev. 11:44-45; 19:2; 20:7,27.

B. Like Christ, Peter quotes the Old Testament as if to say that settles it. Scripture is the true source of all authority in questions of doctrine and practice.

(2) "Be ye holy; for I am holy."

- A. The Bible commands us to live holy lives in every way. Old Testament commands are to be studied and obeyed in times of the New Testament. Compare Exodus 19:5-6 with I Peter 2:9.
- B. Two things are arguments for holiness of life: (1) The nature and perfections of God; (2) the revealed will of God in the Bible.
- C. True religion makes a man pure in character and conduct.

VII. THE READER IS EXHORTED TO A LIFE OF GODLY FEAR (1:17-21).

1. Live in awe of your Father-Judge (v. 17).

(1) "If ye call on the Father."

- A. "If" does not imply doubt; it introduces a hypothesis, being taken for granted, which involves a duty (II Tim. 4:18).
- B. This verse might read in modern English: "since you call on Him as Father." Christians are a praying people!
- C. Every Christian prays to God the Gather (Matt. 6:9). He called us first. We must return the call!
- D. All true Christians call on God (Gen. 4:26; I Kings 18:24; II Kings 5:11; I Chron. 16:8; Ps. 116:17; Rom. 10:13; I Cor. 1:2).

(2) "Who without respect of persons judgeth according to every man's works."

- A. God is not influenced in His treatment of men by regard to rank, wealth, beauty, learning, denomination, etc.
- B. God is concerned only with a man's character and work. This is why we should lead such lives as He can approve.
- C. "Work" is in the singular number, meaning according to every man's work as a whole---the whole scope and meaning of his life as issuing from the one governing principle, whether faith or selfishness.
- D. God is not only our Father, but He is also our judge. He will not hesitate to punish an erring child. If we want to be spared the rod, we had better be obedient children.
- E. God has no favorites among His children like some in this world (Gen. 25:28).

(3) "Pass the time of your sojourning here."

- A. The outward state of the Jes in their dispersion is an emblem of the sojourner-like state of all believers in this present evil world, away from our true fatherland.
- B. In this world we are pilgrims---strangers in a distant country, travelling to another to which we properly belong (Ps. 39:12; Heb. 11:13; I Pet. 2:11).
- C. Satan is the god of this world (II Cor. 4:4). While here

we are in his territory, surrounded by his subjects.

(4) "In fear."

- A. We are not to fear men or demons, death or the judgment, nor Hell and eternal damnation (Luke 12:4).
- B. Those who fear God need to fear nothing else.
- C. Holy confidence in God as a Father and our awful fear of Him as a Judge are very consistent!
- D. "Fear" means a wholesome awe, a fear which grows out of love, a fear lest we should grieve One so abundant in mercy.
- E. We should cultivate a reverential fear. True religion is often represented as this (Deut. 6:2,13,24; Prov. 1:7; 3:13; 14:26-27). No fear of God is greatest folly!

2. Things which cannot redeem us (v. 18).

(1) "Forasmuch as ye know."

- A. This is another argument for a holy life (Ps. 130:4). When we realize the awful cost of redemption we fear Him with a fear that fears to sin against Him. A cheap redemption would not have made us holy!
- B. "Ye know." We cannot pretend ignorance of this great affair. What a wonderful thing to know we are redeemed. Many do not know, and think it is impossible to know.
- C. We know by the Bible, by the witness of the Spirit within, by the work of grace upon our souls, etc.

(2) "That ye were not redeemed."

- A. "Redeemed" is LUTROO in the Greek, and it is found only here and in Luke 24:21 and Titus 2:14. It means to set free by payment of a ransom.
- B. The thought is how slaves were set free by silver and gold. There is an allusion to the redemption of the people of Israel and the firstborn by shekels (Ex. 30:12-16; Num. 3:44-51).
- C. We have been redeemed, or bought back by a ransom paid to the Father. Christ is only the Savior of those He paid the ransom price for.

(3) "With corruptible things, as silver and gold."

- A. Gold and silver have a way of getting away (I Pet. 1:7). You can buy most anything with these today. They often hinder a man's salvation.
- B. The Lord does not need gold. The street of Heaven are solid gold. Churches and ministers need it today.
- C. They are corruptible and cannot redeem an incorruptible and immortal soul.

D. This kills purgatory and works of salvation. The Roman Catholic Church, who professes that her church is built upon Peter, is the richest organization in the world. How vastly different from Peter (Acts 3:6).

(4) "Your vain conversation."

- A. The word "vain" means "empty, unreal, unprofitable, self-deceiving, fruitless." The word rendered "vain" is used of idolatry (Acts 14:15) and also the corresponding verb (Rom. 1:21).
- B. "Conversation" is "manner of life" or "behavior." We are redeemed from our vain behavior as well as from Hell. Holiness is the natural fruit of redemption.
- C. Before conversion we were leading unprofitable lives. Are you redeemed from your vain manner of life? If not, you are unsaved.
- D. The design of Christ shedding His blood was to redeem us, not only from the misery of Hell, but also from a worthless life in this world.

(5) "Received by tradition from your fathers."

- A. This could be the traditions of the Jewish fathers (Mark 7:13), but it is most likely the mode of false worship among the Gentiles.
- B. Traditions may be old and still be vain. Long standing customs are used to excuse many sins---Christmas.
- C. There can be hereditary transmission of depravity. Habits are transmitted from father to son by instruction and example. The children chose it and love it.

3. The thing which does redeem us (v. 19).

(1) "But with the precious blood of Christ."

- A. The blood of Jesus is the only price of man's redemption. This redemption is real, not metaphorical. The price is equal to the purchase.
- B. Not merely His death, but His blood. This is the ransom price (Heb. 9:22). His life is the ransom (Matt. 20:28) and Christ Himself (Tit. 2:14).
- C. The idea of giving of one for another by way of a ransom or equivalent is seen here. The ransom was paid to the righteously incensed Judge, was accepted as a vicarious satisfaction for our sins by God, inasmuch as it was His love as well as righteousness which appointed it.
- D. Things are precious because they are costly and are highly esteemed by us. The universe had nothing more valuable to offer than the blood of the Son of God. It abides forever and does not perish as silver and gold.

E. If Christ paid such a great price, our redemption must be important. Let us highly prize our redemption and also the price that was paid to obtain it.

(2) "As a lamb."

A. The primary reference is to the Paschal lamb whose blood ransomed from Egyptian bondage (Ex. 12:1-14; I Cor. 5:7).

B. Abel (Gen. 4:4), Abraham (Gen. 22:7), and Isaiah (53:7) saw the Messiah as a lamb. John the Baptist called Christ a lamb (John 1:29). Lambs were used in the daily sacrifices.

C. A lamb pictures Christ's innocence, purity, meekness, and uncomplaining suffering.

(3) "Without blemish and without spot."

A. The O.T. sacrifices had to be physically perfect because they typified a sinlessly perfect Redeemer (Ex. 12:5; Lev. 22:20-24).

B. The blind and the lame displeased the Lord (Mal. 1:8).

C. From the manger to the cross, not one sin was in His heart, or His mouth, or His actions (I Pet. 2:22). If He had one sin of His own, He would stand in the same place as all sinners, needing a Savior instead of being one!

D. Even His enemies attested His sinlessness: Judas (Matt. 27:4), Pilate's wife (Matt. 27:19), Pilate (Matt. 27:24), the thief (Luke 23:41) and the centurion (Luke 24:47).

4. Christ was manifested for the salvation of His people (v. 20).

(1) "Who verily was foreordained."

A. The word "verily" is used to emphasize the truth of a statement to follow. Here Peter is emphasizing the truth of the foreordination of Christ as the sacrificial lamb.

B. The Greek word for "foreordained" is translated "foreknow" (I Pet. 1:2; Rom. 8:29; 11:2) and "know before" (II Pet. 2:17).

C. When prescience is ascribed to God it implies more than a bare prospect. It imports an act of the will, a resolution that the thing shall be (Acts 2:23). God determined and decreed that His Son should die for the elect (Acts 2:23; 3:18; 4:28; Rom. 3:25).

D. The lamb appointed before the Passover to die and which was kept up four days (Ex. 12:3-6) was typical of the appointment of Jesus Christ. Christ was kept up in Heaven for 4,000 years.

(2) "Before the foundation of the world."

A. All of God's decrees relating to Christ or His people

(Eph. 1:4; II Tim. 1:9) are eternal. Non new thoughts, counsels, or resolutions are formed by God in time.

- B. The incarnation, death and resurrection of Christ was not the result of a change of purpose to meet unforeseen circumstances. All things were foreseen and foreordained in the eternal counsels of God (I Cor. 2:7; Col. 1:26; Eph. 1:9-11; Rom. 16:25).
- C. The scheme of redemption was drawn up in eternity. A Redeemer was provided before sin was committed. The means of man's recovery was settled before his ruin took place. This was done without any regard to the merits or demerits of men. It was all owing to fre and sovereign grace and His everlasting love.
- D. We see in this verse there was a time when this world was created or brought into being by God.

(3) "But was manifested."

- A. He existed from eternity, for Peter believed in the pre-incarnate existence of Christ as did Paul (Phil. 2:6; II Cor. 8:9) and John (John 1:1,14). The Son existed coequal with the Father from eternity past.
- B. He lay in the bosom of the Father from all eternity. He was hid and veiled under the shadows of the ceremonial law during the degal dispensation. But then He was manifested in the flesh to be that Redeemer whom God foreordained.
- C. He was manifested by His birth and His own works, especially His resurrection from the dead (Rom. 1:4). The Father's testimony confirmed this (Matt. 3:17; 17:5; II Pet. 1:16-18). Today He is manifested in the gospel.

(4) "In these last times."

- A. "At the end of times" is a better translation. It doubtless refers to successive periods of human history until the fulness of time came (Gal. 4:4)
- B. Christ's appearance was in the last times of the legal dispensation (Heb. 9:26). The Jews called the times of the Messiah the last tiems. See Eph. 3:1-6.

(5) "For you."

- A. The elect of God mentioned in 1:2. This is proof of God's love, not man's desert or worth.
- B. This was the reason for Christ being born, living among men, dying at Calvary on the cruel cross. If it wasn't for those He desired to redeem out of the world of sin and degradation, it would not have been necessary for Him to come into the world!

5. The faith and hope of God's elect (v. 21).

(1) "Who by him do believe in God" (cf. Acts 3:16).

- A. Only by Christ do we believe in God (Heb. 12:2). Faith must not only be in Christ, but also by and through Christ. Faith comes from Him who made the atonement.
- B. Faith is the gift of God to the sinner (Eph. 2:8-9; Phil. 1:29). The Holy Spirit is the one that bestows faith on the elect (I Cor. 12:3; 14:8-9; Gal. 5:22).
- C. We can only believe on God through Christ who is the medium through which we look upon God. To look at God in our guiltiness is to see only His wrath.
- D. This verse excludes all who do not by Him believe in God, and includes all of every age and time that do.
- C. They are represented as believing in God, not as Creator, but as the Raiser of Christ from the dead and as the Crowner of Christ with glory, which is the same as to say that they believe in Christ.

(2) "That raised him from the dead."

- A. Peter mentioned the resurrection in verse 3 already.
- B. Christ's death was seen in verse 19 and here we see His resurrection.
- C. The raising of Jesus by God is the special ground of believing on Him.

(3) "And gave him glory."

- A. By bringing Him to His right hand, and there making Him the object of worship by angels and saints (Eph. 1:20-22; Phil. 2:9; I Tim. 3:16).
- B. Christ was given a glorified body (Phil. 3:21). We shall have a glorified body because of Him (John 17:5, 22; I Cor. 15:43).

(4) "That your faith and hope might be in God."

- A. The ground of believing in God by Christ is the resurrection and glory of Christ. This declares God's acceptance of Christ's atoning work.
- B. Because Christ was raised and exalted for us, then so shall we be in the future. We shall have glory through Him (Co. 3:4; Rom. 8:17).
- C. Our faith flows from His resurrection; hope from God's having given Him glory. Faith looks back at His blood and resurrection; hope looks forward to glory. Faith saves; hope sustains.

VIII. AN EXHORTATION TO BROTHERLY LOVE (1:22-25).

- 1. Our souls are purified by obeying the truth of the Word (v. 22).

- (1) Three other exhortations have preceded this: hope (v. 13), be holy (v. 15), and fear (v. 17).
- (2) "Seeing you have purified your souls."
 - A. Every true Christian has purified his soul. The apostle takes this for granted as a past work.
 - B. This supposes some great uncleanness and defilement which has polluted it, and this defilement has been removed (Acts 15:9). Personal exertion is seen here (I Tim. 4:12; 5:22).
 - C. This internal purity of the heart or moral cleansing is what Peter refers to here (Jas. 4:8; I John 3:3). Sometimes the word has a ceremonial sense (John 11:55; Acts 21:24,26). Outward purity is the result of this internal purity.
 - D. The tenses show this inward purity must precede the love to which the apostle exhorts us. There can be no true love in an unclean heart.
- (3) "In obeying the truth."
 - A. Obedience is the condition of purification. We are elected to obedience (I Pet. 1:2), and we are obedient children (I Pet. 1:14). See also I John 1:6-7.
 - B. The truth is the element in which we are continually to purify our souls. The truth of the gospel (Rom. 16:26; II Thess. 1:8) and all the Scriptures is meant (Ps. 119:9,43; John 17:17; II Cor. 6:7).
 - C. The truth purifies only when we obey it. We must yield to its requirements. Some never hear the truth in their churches.
 - D. There can be no truth religion apart from the truth of the Word of God. True religion consists in yielding to what is true and right, laying aside human feelings of opposition, and following where truth leads. See II Thess. 2:10.
 - E. The truth is of great worth. If a system of religion cannot be defended by truth, it should be abandoned (Job 13:7). Stay away from error (Prov. 19:27).
- (4) "Through the Spirit."
 - A. By the agency of the Holy Spirit whose office work is to apply truth to the mind (John 16:13). His work causes us to believe the truth and then to obey it. We would do neither apart from His office work.
 - B. The Spirit purifies the heart in regeneration by the blood of Christ (Tit. 3:5-6; John 3:5). He leads us to the fountain of cleansing.

(5) "Unto unfeigned love of the brethren."

- A. The effect of the work of the Spirit in us is to produce sincere love for all Christians (Gal. 5:22). Love for God and Christ, love for the brethren, and for poor lost sinners.
- B. "Unfeigned" means "without pretense" or "hypocrisy." There is much pretended love in the world. No make-believe or put-on about it is what Peter means.
- C. Love of the brethren is the end of sanctification and the evidence of regeneration.

(6) "See that ye love one another."

- A. "Love" is found twice in the verse. The first word for love (phile) is a weaker word than the second (agape). The first speaks of natural affection, the latter of divine intense love.
- B. Nothing should hinder us from loving all of God's people, regardless of class, color, social standing, financial condition, or degree of education (Gal. 3:28). Love even the unlovely Christians.

(7) "With a pure heart fervently."

- A. A heart morally clean---a love from the heart which is true and pure. Not cold, formal or selfish, but strong and intense.
- B. "Fervently" speaks of intenseness. We speak of fervent heart. Our love needs some heat in it.
- C. To be loved, be lovely. As you love more, you will be loved more.

2. Mutual love is enforced by regeneration (v. 23).

(1) Those that are regenerated should love one another with a pure heart fervently. Children of the same Father, belonging to the same family and household, having the same nature and disposition.

(2) "Being born again"--or, better, "having been begotten again" (1:3).

- A. This is the highest argument for brotherly love (3:8).
- B. All true Christians are born-again people (John 1:13; Jas. 1:18).

(3) "Not of corruptible seed."

- A. The seed of a plant when cast into the earth, corrupts and dies, and then gives life (I Cor. 15:36; John 12:24).
- B. The thought is the human seed, which is corruption itself. The corruption of human nature is propagated by the human seed (John 3:6).

- C. By descent from human parents we are born only to die. There is no permanent, enduring life produced by the natural birth. It is a corruptible seed because it results in decay and death.
- D. The new birth is not by virtue of any descent from human parents.

(4) "But of incorruptible."

- A. We are born again, not by a natural law, but by a supernatural law, begotten not by man, but by the Spirit of God, or God Himself (John 1:13; 3:3-8).
- B. The Holy Spirit of God is in the deepest sense, the Seed of the new birth.
- C. The seed in Luke 8:11 is the written Word of God. Here it is the Holy Spirit, the source of all spiritual life (Rom. 8:2).
- D. The Holy Spirit is a pure seed and incorruptible, having no mixture or taint of sin, nor any degree of pollution in it.

(5) "By the word of God."

- A. The incorruptible seed and the Word are two distinct things. The use of two different prepositions apparently implies a difference between the seed and Word.
- B. They were begotten "of" the incorruptible Seed, the Spirit. This indicates the source of the new life. They were begotten "by" (by means of) the Word of God (Jas. 1:18), or the gospel message.
- C. The preached Word derives its power from the Spirit who inspired it.
- D. Regeneration is to be taken here in its widest sense which also includes conversion. The Word of God convicts the sinner and reveals the way of salvation to Him by means of the gospel.
- E. Some make the Word here to be Christ, the living Word. It is certainly true that Christ has a concern in regeneration (John 5:25-26,21; I Cor. 15:45; I Pet. 1:3).

(6) "Which liveth and abideth for ever."

- A. Is it God or the Word that lives and abides for ever? The KJV makes it the written Word; some others make it to be God.
- B. The Greek will bear either construction. The written Word fits better with what follows. God, the incorruptible Seed, is in the first part of this verse. If you make it God it would then read: "God, who lives and abides for ever." The "which" would change to "who."

- C. In verse 25 it is surely the written Word. Because God lives and abides for ever HIS Word will remain for ever. It is true either way you want to render it.
3. The vanity of human nature (v. 24).
- (1) Here and in verse 25 we have a quotation from Isaiah 40:6-8.
- (2) "For all flesh is as grass"---true of animal flesh and human flesh.
- A. There is no stability in anything man does or produces. He is a withering, fading, and dying creature.
- B. Oh, the beauty of spring grass and flowers! They are born, they grow, they live, and they die! So it is with man.
- C. Compare with Job 14:2; Ps. 103:15-16; Matt. 6:29-30; Jas. 1:10-11.
- (3) "And all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."
- A. Peter refers to a meadow mingled with grass and wild flowers.
- B. The glory of man is his wealth, rank, talents, beauty, honor, learning, external righteousness, etc. These are fading and transitory.
4. The Word of God endures for ever (v. 25).
- (1) "But the word of the Lord endureth for ever."
- A. Though men die, and ministers of the Word pass away, the Word of the Lord is settled for ever and will never pass away (Ps. 119:89; Matt. 24:35).
- B. Amidst all the revolutions of earth, the fading glories of man, the truth of the Word remain unaffected.
- (2) "And this is the word which by the gospel is preached unto you."
- A. Peter's application of the passage of Isaiah shows that the Word of the Lord preached by Isaiah is the same gospel that Peter and Paul preached in the New Testament (Rom. 10:8,16).
- B. He recognizes that it was the same gospel preached by Paul, for Asia Minor heard the gospel from Paul and his missionary companions.
- C. Peter is here seeking to impress upon his readers that the New Testament and the preaching of the gospel from it, was equally the Word of the Lord with the Old Testament.

STUDY IN I PETER

Chapter Two

I. SINS UNBECOMING TO A REGENERATED PERSON (2:1).

1. The "wherefore" refers to what has gone before, especially to the subject of regeneration (I Pet. 1:3,23). It also points to the ground on which the exhortation rest.
2. Those who wear the white robe of regeneration must lay aside the filthy garments (Zech. 3:3) of the old life (Eph. 4:22,24; Col. 3:8,10; Rom. 13:14).
3. "Lay aside" means to lay these sins aside as weights or burdens (Heb. 12:1). Babies can carry no weights. This exhortation can only be given to persons who have two natures.
4. Or, it may mean put these aside as an old worn-out garment---once for all time. We are no longer to practice these sins.
5. All the things which follow are manward, teaching us that spiritual growth depends on a right attitude toward man. These sins are interlocked and one will naturally follow the other.
6. The sins stated for our consideration:
 - (1) "All malice"---ill will or spite against anyone---anger resting in the bosom of a fool---a disposition to injury another for mere personal gratification and from a spirit of revenge.
 - (2) "All guile"---deceit of all kinds---double talk. An example: An unscrupulous politician who makes all kinds of pre-election promises to get the vote, but never means to keep them. Guile is a permanent disposition; hypocrisies the acts following it.
 - (3) "Hypocrisies"---assuming a false appearance in religion---Counterfeit friendship---pretending to be what you are not.
 - (4) "Envies"---hatred at the good fortune of another accompanied by a desire to possess equal advantages (Prov. 14:30). This sin indicates carnality (I Cor. 3:3) and kills joy and progress (Jas. 3:16).
 - (5) "All evil speaking"---speaking against another, defaming or slanderous speaking against others (Jas. 4:11; Tit. 3:2). This sin grieves the Holy Spirit (Eph. 4:30-31). It is a sign that malice and guile lie in the heart.
7. These vices offend brotherly love and are utterly inconsistent with it. They offend the second table of the law. If we do not lay these aside we cannot receive the Word of God as we ought.

II. A BORN-AGAIN CHRISTIAN DESIRES THE WORD OF GOD (2:2-3).

1. A desire for the Word proves a person has been born again (v. 2).

(1) "As new born babes."

- A. It seem those addressed were recently converted---they had just received eternal life and started the Christian life (Heb. 5:13-14; I Cor. 3:1; John 21:15).
- B. He puts them in mind of their regeneration (I Pet. 1:3, 23). Is Peter thinking of the Lord's words (Matt. 18:3; Mark 10:14-15)?
- C. The world is God's nursery for His children. The time here is but the infancy of the eternal life we are to have with Him.

(2) "Desire the sincere milk of the word."

- A. A little new-born babe loves his mother's milk. Even so, babes in Christ desire the Word of God (John 8:31,47; John 10:27). Those who have no desire for the Word of God are not regenerated (John 8:37).
- B. There is an hungering and thirsting after the Word, an impatient longing for it. They will take advantage of every opportunity to hear it. Their souls love it.
- C. "Sincere milk"---better translated "without guile, pure" (Ps. 19:8), unadulterated by the mistures of men, who corrupt the Word (II Cor. 2:17).

(3) "That ye may grow thereby."

- A. The Word of God improves a Christian, for it does not leave him as it finds him. This is why the Word is to be studied.
- B. Not work and grow, but study and grow. Nourish your new life with the truth of God's Word.
- C. We are not full grown when we are first born.

2. Keep feeding on the Word of God (v. 3).

- (1) "If so be" has the meaning of "since" here. It does not imply doubt.
- (2) They had once tasted (Ps. 34:8; Heb. 6:4), and now they should desire to feed more and more.
- (3) The word "Lord" in this verse refers to Christ as the verses to follow prove. The Lord Jesus Christ is gracious or good. The Word of God is a means of grace.
- (4) It is not mere sip, but it expresses inward experience and enjoyment. In the N.T. the verb form is found in connection with death (Matt. 16:28), and it cannot mean the experience of death is but slight or little.
- (5) A taste does not satisfy as it is but a little. We have but a taste of Christ here on earth. A full meal awaits us.

II. THE LIVING STONE AND THE LIVING STONES (2:4-8).

1. Jesus Christ is a living Stone (v. 4).

(1) "To whom coming."

- A. Salvation is described in the Bible as coming to Christ for salvation (Matt. 11:28; John 5:40; 6:35; 8:37). It is a coming to Him as the Lord of verse 3 of this chapter. How important it is to come to Christ!
- B. Some come to Christ only with the feet or head. The coming must be with the heart, and such coming implies the coming of the entire man. This is an act of the soul, not the body---a real endeavour, not a fruitless wish.
- C. "Coming" is the Greek means "drawing near" and is the same word as in Hebrews 10:22. It means to come to Christ by faith continually (Heb. 4:16; 10:19-22; Eph. 3:12); present tense, not having come once for all at conversion. Come to Him at all times and for all things.

(2) "As unto a living stone."

- A. There is an allusion to Isaiah 28:16 and Psalm 118:22, yet the words are not a quotation. Peter like the word "living" (1:3,23; Matt. 16:16).
- B. Christ is pictured as a stone in the O.T. (Gen. 49:24; Ex. 17:6; Num. 20:11; I Cor. 10:4). In the N.T. He is seen as a living Stone. Though in nature a living stone is unknown, in the spiritual world it is a fact.
- C. Christ is called a living Stone because He has life in Himself and gives life to others---gives living water (John 4:14). He was raised from the dead to die no more (Rev. 1:18).
- D. A rock is symbolic of our Lord Jesus Christ---
 - a. Stones seem everlasting. Christ is everlasting.
 - b. Stones have invincible strength. Christ has all power and authority.
 - c. Stone have upholding power (Heb. 1:3). "Rock of Ages."

(3) "Disallowed indeed of men."

- A. He is despised and rejected of men. The majority of Israel rejected Christ (Mark 8:31; Luke 9:22; 17:25; Acts 4:11). He showed them their sins, and they hated Him for it and killed Him.
- B. He is rejected by millions of Gentiles to whom He is offered as a Savior in the gospel (John 12:48).

(4) "But chosen of God."

- A. God the Father chose Him to be the REdeemer of His elect (Isa. 42:1; Ps. 89:3,19), to be the foundation

of the spiritual building, to be the giver of eternal life, to be the judge of the world, and to be the Messiah.

B. Did Peter remember Luke 23:35?

C. How different are God's thoughts about Christ, than man's. Man gave Him a cross; God gave Him a throne!

(5) "And precious."

A. He is precious and honorable to God the Father (Matt. 3:17).

B. He is precious to believers (I Pet. 1:19). Peter likes the word precious (1:7,19; 2:4,6,7; II Pet. 1:1,4).

2. Christians are living stones (v. 5).

(1) "Ye also, as lively stones."

A. Believers partake of the name and life of the living Stone (John 14:19). Many names of Christ in the singular are assigned to Christians in the plural. He is the Son of God; we are sons---He is the High Priests; we are priests---He is the Lamb; we are lambs---He is the King; we are kings.

B. We were like others dead stones in the same quarry, till dug out and separated by the grace of God (Isa. 51:1). Then we became living stones (Eph. 2:1).

(2) "Are built up a spiritual house."

A. Peter is not thinking of them as organized churches, for there were no doubt many churches in these five Roman provinces. Nor is he speaking of some universal, invisible church of all believers. Not all living stones are in true churches.

B. The Greek reads: "are being built up" or "be ye yourselves built up." Many take the verb as imperative instead of indicative.

C. Peter is still on the subject of spiritual growth. Not, be living stones, but be built up as living stones.

D. God's spiritual house is not made of brick or stones like the temple in Jerusalem was, but it is made up of human beings, regenerated sinners, living stones. Every time a soul is saved another stone is placed in the building.

(3) "An holy priesthood." See verse 9.

A. All Christians are holy priests unto God (Rev. 1:6; 5:9-10). We are priests in Christ, not in the Baptist church as modern new literers teach. A priest is one

who is set apart by God.

- B. The Spirit never in the New Testament gives the name of priest to the minister of the gospel. The church has ministers, elders, pastors, evangelists, deacons, but there is no priests, except in the general sense that all believers are priests. A priest offers sacrifices, and there is now no expiation to be made.
 - C. The Roman Catholic Church give the name of priest to her ministers because they think he offers a true sacrifice of the body and blood of Christ in the mass. But there is no need of a sacrifice or a special class of men who are nearer to God in this age.
 - D. According to the original ideal of the Hebrew theocracy, all Israelites were to be priests (Ex. 19:6). This ideal is fulfilled in the New Testament dispensation.
 - E. The kingdom of Christ has no special sanctuaries because every time and place are alike holy (John 4: 20-24). There is no sacrificial tribe or class between God and man in this age---no outward priesthood.
- (4) "To offer up spiritual sacrifices."
- A. O.T. sacrifices were material sacrifices---lambs, goats, oxen, etc. The N.T. sacrifices are spiritual sacrifices.
 - B. The spiritual sacrifices of believer priests are self (Rom. 12:1; Phil. 2:17; II Tim. 4:6; I John 3:16), singing (Heb. 13:15-16), substance (Acts 24:17; Phil. 4:18), and souls converted to Christ (Rom. 8:26-27).
 - C. These sacrifices are to be offered in a spiritual manner by the assistance of the Spirit of God. The Jewish sacrifices ought always to have been offered with spiritual feeling, but not often were they so offered.
 - D. They are called sacrifices, not because they make expiation for sin, but because they are of the nature of worship.
 - E. We never can offer anything to God until we have offered ourselves in sacrifice to Him (II Cor. 8:5).
 - F. Christian houses of worship are never called temples because the temple was a place of sacrifice, which has no place in the Christian dispensation. Such a name as "Baptist Temple" is wrong. The true Christian temple is the congregation of spiritual worshippers.
- (5) "Acceptable to God by Jesus Christ."
- A. All the priests' sacrifices are acceptable only in our mediating High Priest before God. Connect this with the words "offer up."

- B. Our prayers and praises are so imperfect they they can only be accepted through Christ's sacrifice.
 - C. Unsaved people think their giving merits some consideration from God. Only as one is in Christ can any sacrifice be accepted by God (Prov. 21:27).
3. A free quote of Isaiah 28:16 (v. 6).
- (1) "Wherefore also it is contained in the scripture."
 - A. The passage about to be quoted is taken from the Septuagint, with the omission of some words not important for the present purpose. Paul quote it more freely in Romans 9:33.
 - B. Peter appeals to scripture to clinch his arguments. This is always a good thing to do.
 - C. The word "scripture" means "the writings." It especially refereed to the O.T. writings, although Peter takes the writings of Paul to be scripture (II Pet. 3:16).
 - D. In religious matters we must depend upon scripture. The Word of God is our only rule of faith and practice, for it is a perfect and sufficient rule of faith.
 - (2) "Behold I lay in Sion."
 - A. Zion was the southwestern hill on which Jerusalem was built, and it is sometimes used for the entire city. It was the seat of Divine and human government. The kings lived there (Ps. 132:13) and God's presence was in the temple.
 - B. God laid this stone in His spiritual house. The stone is Christ, the living Stone. God laid this stone when Christ was crucified in Jerusalem (Heb. 13:12; Rev. 11:8).
 - C. Some say Zion is to be taken figuratively of the Lord's spiritual house. If so it is the house of God's family, all believers, not some universal, invisible church. In Ephesians 2:20 it is the church, but not here.
 - (3) "A chief corner stone."
 - A. Christ is the foundation corner stone in the spiritual building. Without Him, the whole building would crumble and fall.
 - B. The corner stone is the most important stone in the building, for it supports all above it.
 - (4) "Elect."
 - A. Chosen by God for this purpose in the council and covenant and promised in O.T. prophecy.
 - B. Believers are called "elect" in verse 9 to follow.

- (5) "Precious"---to God and man.
- (6) "And he that believeth on him shall not be confounded."
- A. The Hebrew literally means "shall not be in haste." To the Jew to make haste was to flee in panic of shame after finding out that something was untrustworthy.
- B. Those who trust Christ will never be ashamed of Him, nor will they ever find Him untrustworthy---never be confounded by men or demons in this world nor the world to come.
4. The believer and the unbeliever (v. 7).
- (1) Unto you therefore which believe, he is precious."
- A. As we believe in Him He become precious to us. Before we believed He was nothing to us.
- B. Christians are often called in the Bible believers.
- C. Some translated "to you that believe, he is honor," meaning He is honored by them, or He is the cause of their true honor. Such a believer will never be dishonored.
- D. The Syraic version has it "to you therefore is this honor given," meaning it is an honor to believe on Him.
- E. Christ is so precious to us---our best Friend---our Savior and Lord---our Redeemer---our coming King.
- (2) "But unto them which be disobedient."
- A. Literally "unwilling to be persuaded." Some translate it "disbelieve," or "unbelieving." An unbeliever is disobedient to God and the gospel.
- B. They are disobedient to the faith, and so disobedient in practice. Disobedient people have no true faith in Christ.
- (3) "The stone which the builders disallowed, the same is made the head of the corner."
- A. Tell the story about the rejected stone of the temple.
- B. The scribes and the Pharisees, who claim to be very skillful in building a spiritual house, rejected Christ (Ps. 118:22; Isa. 53:3; Matt. 21:42; Acts 4:11-12).
4. The stumbling stone (v. 8). See I Cor. 1:23. rejected Stone.
- (1) "A stone of stumbling."
- A. This is a quotation from Isaiah 8:14. The Jewish nation hurt themselves in stumbling over the corner stone (Jer. 13:16; Dan. 11:19). He became to them a stone of destruction (Matt. 21:44). Those who stumble over Christ finally stumble down to Hell.
- (2) "And a rock of offense."

- A. This properly means a trap-stick---a crooked stick on which bait is fastened, which the animal strikes against and springs the trap.
 - B. It denotes the cause and occasion of ruin. This means especially the Jews but includes all Christ rejectors.
- (3) "Even to them which stumble at the word, being disobedient."
- A. The word "disobedient" is very strong. It speaks of one who obstinately refuses to do what he should. One who has set his mind and will not to be persuaded.
 - B. They re disposed to disobey. They refuse to believe the gospel. They spit upon the Rock of Ages.
- (4) "Whereunto they were appointed."
- A. The Greek is the same as in I Thessalonians 5:9. The appointment by God was before the stumbling because the verb is in the past tense.
 - B. Perseverance in disobedience msut end in everlasting death (Mark 16:16).

III. THE REASON WHY GOD CHOSE A PEOPLE (2:9-10).

1. Believers are an elect race of people (v. 9).

- (1) "But ye are a chosen generation."
- A. The pronoun "ye" is emphatic. Peter is drawing a con-
strast between the disobedient and unbelieving Jews and
Christian people, or spiritual Israel.
 - B. Here is the constrast between literal Israel and spirit-
ual Israel. Here we see the glory that literal Israel
forfeited for disobedience.
 - C. The word "generation" does not mean just the people
living at that time. It means "a race" or "class of
people."
 - D. The Israelites were a chosen people in the O.T. (Deut.
7:6; Isa. 43:20; 45:4). But the chosen people reject-
ed Christ and crucified Him. They were appointed by
God to this judgment. Some day it will be otherwise
with Israel (Rom. 11:1-2,15).
 - E. All who believe on Christ are an elect race, begotton
again of One Father. They are chosen out of the world
to eternal life. The Father chose them above all other
people and from eterternity.
 - F. Peter mentions this first because God's election is the
source of all spiritual blessing.
- (2) "A royal priesthood."
- A. To apply these words only to Sovereign Grace, Landmark
Baptists as modern new lighters do is to limit God's

election to these churches as well. This cannot be.

- B. Some take the word "royal" to denote the dignity of the priestly office which believers occupy. In verse 5 it was "holy" priesthood. Peter seems to follow the Septuagint version here of Exodus 19:6. Our priesthood is royalty.
- C. The Hebrew and our KJV has "a kingdom of priests" in Exodus 19:6. It is true that all believers are a kingdom of priests in which all the subjects are engaged in offering spiritual sacrifices to God.
- D. The word "royal" here is the same word used for kings (Rev. 1:6). The Chaldee paraphrase of Exodus 19:6 says: "kings, priests." In the Jewish economy no man was ever both king and priests, except Christ (Zech. 6:13) and Melchisedec (Heb. 7:1-2).
- E. We are members of the royal family---all princes and princesses. What high thoughts we should have of our brothers and sisters in Christ!
- F. We are not reigning as kings as we will in the kingdom of glory (I Cor. 4:8). There is a future reign of the saints over the earth (II Tim. 2:12; Rev. 5:10; 20:6).
- G. We are already made kings as well as priests in the kingdom of grace. Grace reigns in us (Rom. 5:21), and we reign over sin (Rom. 6:12) and Satan (I John 2:13). We have the riches of grace (Eph. 1:7), and angels are our bodyguards (Heb. 1:14).
- H. Nobility brings responsibility. Do we act like kings? Do we bring dishonor to our title and to our Lord? Are we preparing to be a king over this earth?

(3) "An holy nation." This is taken from Exodus 19:6.

- A. The Israelites were a holy nation as separated from the heathen and consecrated to God's service.
- B. Believers in all nations, and kindreds, and people, and tongues, are one nation under one King, separated to His service. We are governed by the same laws.
- C. "Holy" means "set apart for God." This is true of all believers.
- D. This is the nation Christ mentioned in Matthew 21:43.

(4) "A peculiar people."

- A. This is taken from Ex. 19:5. The word "peculiar" here does not mean odd. We are peculiar to God, for He has a special love for us. We are chosen to be a special

above all other people on earth. God takes peculiar care of us and bestows peculiar blessings upon us.

- C. Some render it "purchased people," meaning we are purchased by the blood of Christ (I Pet. 1:18-19).
 - D. Others say it means peculiar treasure (Ex. 19:5; Mal. 3:17).
 - E. The Greek literally means "a people for a possession," or "a people for special possession," or "God's own possession" (Isa. 43:21; Eph. 1:13). The verb has the sense of "gaining, acquiring," and also that of "preserving, keeping for one's self" (I Thess. 5:9; Acts 20:28).
 - F. Christians are God's possession, acquired through the redeeming work of Christ (Tit. 2:14), and in this sense the unsaved are not God's possession.
- (5) "That ye should shew forth the praises of him."
- A. "Shew forth" means "to publish wide" or "tell out abroad." The Greek has the sense of "send a message." We are here on earth for a purpose.
 - B. "Praises" is better translated "excellencies" or "virtues." If literally translated it would be "manliness." The term is applied to believers in II Pet. 1:5.
 - C. It means the excellencies of God---His goodness, power, wisdom, love, grace, and mercy---even His wonderful acts. A Christian is to be constantly setting forth the praises of God.
- (6) "Who hath called you."
- A. We were called at the time of our conversion. The called are the predestinated (Rom. 8:30).
 - B. Not by the ministry of the Word only, but by an internal effectual call from the Holy Spirit.
- (7) "Out of darkness into his marvelous light."
- A. Darkness is an emblem of ignorance, sin, and misery. Here it refers to their condition before conversion (Acts 26:18).
 - B. Light is an emblem of knowledge, righteousness, and happiness. The true Christian is not in darkness. He has come to the Light of the World (John 8:12). The gospel light has shined into his heart (II Cor. 4:6; II Tim. 1:10).
2. Without Christ and now with Christ (v. 10).
- (1) Which in times past were not a people, but are now the people of God."

- A. This verse is adapted from Hosea 1:9-10; 2:23. See also Romans 9:25-26. It is a mere allusion, such as one makes who uses the language of another to express his ideas, without meaning to say both refer to the same subject.
 - B. In Hosea it refers to Israel rejection and their future restoration at the coming of Christ.
 - C. Peter applies these words to the elect of God from among the Jews and Gentiles. They formerly were not a people, so wanting were they in oneness of characteristics. Sin disunites and scatters.
 - D. Peter speaks of them as individual and as a community. These disunited and scattered ones, brought together by regeneration, are now God's people.
 - E. Now they can claim their election of God and are known, acknowledged, and called the people of God by others. Peter's readers must have been primarily Gentiles (I Pet. 4:3).
- (2) "Which had not obtained mercy, but now have obtained mercy."
- A. They did not deserve mercy, because of their sins, they deserved judgment and punishment.
 - B. They were living unpardoned, having no knowledge of the way by which sinners might be forgiven, and no evidence that their sins were forgiven.
 - C. Before conversion there is mercy in God's heart toward His elect, but it is not manifested to them till they are begotten again according to His abundant mercy (1:3).
 - D. This implies that it was God's pure mercy, not their merit, which made the blessed change in their state.
 - E. The people of God are the most valuable people in the world. All the rest are not a people. To be brought into the number of the people of God is a very great mercy.

IV. CHRISTIANS ARE STRANGERS AND PILGRIMS ON THE EARTH (2:11-12).

1. We are citizens of a heavenly kingdom (v. 11).

- (1) "Dearly beloved, I beseech you."
 - A. Here begins a second series of exhortations which go to 4:6. They deal with relations to the world without.
 - B. Peter probably had never seen these people, but he loved them whether he ever met them or not.
 - C. The people of God will not take exhortation from one unless they are sure the exhorter really loves them and is seeking their welfare.

- D. Peter does not command as an apostle of Christ. His message is entirely in the form of a plea.
- E. A good exhorter is rare. It is a gift to be coveted (II Tim. 2:24-26).

(2) "As strangers and pilgrims."

- A. The word "stranger" in the Greek has the sense of "sojourner, or "a temporary resident in a strange land." The word "pilgirm" means "foreigner" or "visitor."
- B. These people were literally strangers (I Pet. 1:1). Here he means in a spiritual sense, for they are not strangers to God or the saints. They are strangers to the lost world.
- C. When we were regenerated we entered another kingdom and became citizens of another land (Phil. 3:20; Heb. 11:13). Our aims, desires, ambitions, and hopes are all different from those of the worlding. We are going to be here a short time, and so our interest are set upon our home land, our Father's house, our heavenly inheritance.
- D. We should form no attachments or arrangements that may impede our journey to our final home..
- E. Being in a strange land, we must often think the land to which we travel. Let us not try to carry too much of this world as we journey, for it will hinder us.

(3) "Abstain from fleshly lusts."

- A. The lusts of the flesh are listed in Galatians 5:19-21. Many saints are taken in by sinful desires and hindered in their journey. We must not follow the practice of strange land in which we sojourn.
- B. These are called "fleshly lusts" because they proceed from our corrupt nature and are committed by the body of flesh.
- C. "Abstain" means literally "hold yourself off from." Fleshly lusts are not to be obeyed and served, but denied and crucified, being unsuitable to the character of strangers and pilgrims.

(4) "Which war against the soul."

- A. These war against the new nature. Peter uses the word "soul" here for the whole spiritual nature of man (I Pet. 1:9,22). The soul is the immortal, spiritual part of man.
- B. "War" is a military term used by James (4:1) and Paul (Rom. 7:23). Sinful desires are not a besieging army waiting for surrender, but they are foes of merciless

activity.

- C. Fleshly lusts blunt the moral sense, harden the heart, and sends withering influence through out all the faculties of the soul.
 - D. These cannot destroy the soul, but they can rob the soul of its spiritual comfort, joy, and peace.
2. The way to win the unsaved is through godly conduct (v. 12).
- (1) "Having your conversation honest among the Gentiles."
 - A. We must lead upright and consistent lives---provide things honest in the sight of men and live honestly before them (Phil. 4:8). A dishonest Christian hinders the work of Christ.
 - B. The word "conversion" means "behavior" or "manner of life." The Greek word means literally "beautiful." Our entire course of life must be beautiful---the beauty of holiness.
 - C. "Gentiles" means "nations" or "peoples." The unsaved whether Jew or Gentile. The unsaved watch Christians and expect more from them than they do the unsaved (I Thess. 5:12).
 - D. Unlike the saved who have a beautiful manner of life, the unsaved have a "vain conservation" (I Pet. 1:18).
 - (2) "That whereas they speak against you as evil doers."
 - A. The Christian is slandered by the unconverted world. Lack of rain, or floods, or contagious disease and even the burning of Rome has been blamed on Christians.
 - B. The world hates the spotless life of a Christian. They do not want us to speak against their sinful ways (Luke 6:26). If a Christian is popular with the world he is not living as he should for Christ.
 - (3) "They may by your good works which they shall behold."
 - A. Good works are things that cannot help but be observed and cannot be questioned. We must not merely refrain from evil; we must do good (Isa. 7:15).
 - B. Good works may be done by every Christian (Eph. 2:10), and these are required of us (Tit. 3:8).
 - C. Christians care for the suffering and sick---aged and neglected---those hurt in battle---bury the dead. The world see this upon a close inspection and is impressed.
 - (4) "Glorify God in the day of visitation."
 - A. I do not believe that this refers to the day of judgment as some do, for it would make the unsaved to glorify God for thier punishment.

- B. It is the day when God visit them in mercy and grace in regeneration and conversion.
- C. "Day of visitation" can be used in the sense of God's favor (Job 10:12; Isa. 10:3; Luke 1:68,78; 7:16; 19:44).
- D. Through your good works they will be convicted of their sins, convinced of the truth, and led to Christ as Savior. Then they will bless you for your godly life.
- E. We must do good works, not with a view to our own glory, but to the glory of God (Matt. 5:16).
- F. One boy said: "My mother translated the Bible into practical everyday living, and this led me to Christ." A positive Christ-like life will do much toward winning others to Christ.

V. OUR DUTY TO THE STATE (2:13-17).

1. The command to submit to civil authority (v. 13).

(1) "Submit yourselves to every ordinance of man."

- A. It was a common charge against the early Christians that they were plotting to overthrow the empire and dethrone Caesar in favor of King Jesus (Acts 17:7). Their secret meetings were supposed to be convened for unlawful political purposes.
- B. Peter, therefore, commands them to conform to the law of the land. This does not mean kings are to obey their subjects, or husbands their wives, or parents their children, nor employer their employees. The reference is to heathen magistrates and even their minor laws.
- C. Government itself is of God---a Divine institution (Rom. 13:1-7; Prov. 24:21). The various forms of government are of men. The theocracy among the Jews was Divine.
- D. Peter speaks of every institution originating with men. We must obey the civil powers, except when they are contrary to the law of God (Acts 4:18-20; 5:29).
- E. This is a general rule, binding in all nations, despite the form of government. We must not try to overthrow the government, or engage in civil disobedience.

(2) "For the Lord's sake."

- A. Not from human motives, as fear of punishment, but for Christ's sake because the powers are ordained of God and in obeying them we obey the ordinance of God.
- B. Civil disobedience brings reproach on the name of Christ. To submit to magistrates bring Christ glory.
- C. Christ commands us to do this (Matt. 22:21). He submit-

ted Himself to earthly rulers even unto death.

D. True religion is the best support of the state. It requires submission for the Lord's sake.

(3) "Whether it be to the king as supreme."

A. The king was the highest authority in the Roman provinces where these Christians lived. It would be our president in America and the federal government. Jewish zealots refused obedience to Rome.

B. Note John 19:11,15. Nero ruled when Peter wrote this.

2. The purpose of human government (v. 14).

(1) "Or unto governors."

A. Rulers who presided over Roman provinces---representatives of the king of Rome.

B. This is men like Pontius Pilate, Felix, Festus, etc.

(2) "As unto them that are sent by him."

A. Not the Lord as Calvin and others suppose.

B. Sent by the king of Rome from whom they received their commission, derived their authority, and were accountable.

C. The Lord has certainly ordained that mankind be governed by law. Any kind of government is better than anarchy.

(3) "For the punishment of evil-doers." See Rom. 13:4.

A. This is the leading ends of government. This suggests fines, scourging, imprisonment, and death (Gen. 9:5-6).

B. Nothing is said about rehabilitation being the duty of the state. Today there is little punishment of criminals. Fear of punishment is the greatest deterrent of crime.

(4) "For the praise of them that do well." See Rom. 13:3.

A. The state will protect the persons and property of those who obey its laws (I Tim. 1:8-10).

B. It is an important part of the function of rulers to protect the innocent. The state should encourage virtue and punish vice.

3. Civil obedience is the will of God (v. 15).

(1) "For this is the will of God."

A. God wills that we submit to all human laws.

B. Sitings at abortion clinics are not the will of God.

(2) "That with well doing."

A. This is the general mode of the Christian's life, but

especially by obedience to rulers.

- B. The true Christian goes about doing good (v. 12; Titus 2:7-8). He is not a disturber of the peace or a rebel-rouser!
- C. Unsaved men are bound to talk about Christians. Sad to say, some Christians give them occasion to talk. One wrong deed will do more harm than 100 good ones can offset.

(3) "Ye may put to silence the ignorance of foolish men."

- A. The Greek word for "put to silence" means literally "to muzzle" (Matt. 22:12,34; Mark 4:39; I Cor. 9:10; I Tim. 5:18). It means here to stop their mouths.
- B. The word for "foolish" is a strong one, and it means "senseless." They have no knowledge of the true God or true religion.
- C. They misconstrue the acts of Christians. They judge things which they are incapable of judging because of their unbelief (I Cor. 6:1-8).
- D. Those who speak against true Christians are ignorant and foolish.

4. Don't use your Christian liberty as a covering for sin (v. 16).

(1) "As free."

- A. We have liberty in Christ (John 8:36). We are free from sin (Rom. 6:22), the law (Rom. 8:2) and Satan (Acts 26:18).
- B. Christians are not free from obedience to God's law which requires subjection to the magistrate.
- C. True freedom implies submission to legitimate authority. Freedom can only be enjoyed in law.
- D. Christianity has always been the friend and promoter of liberty.

(2) "And not using your liberty for a cloak of maliciousness."

- A. Don't make your Christian liberty a mere pretext under which to practice all kinds of evil. We are not at liberty to sin against God, which is Satan's slavery.
- B. Some say the freedom in Christ implies deliverance from all kinds of restraint---we are under no laws---being the children of God we have a right to all kinds of enjoyments and indulgence---the moral law has ceased to bind us, etc. This is rank heresy (Gal. 5:13; II Pet. 2:19).
- C. Liberty does not mean license. Self-indulgence soon becomes slavery (John 8:34).

(3) "But as the servants of God."

- A. We are free as far as the world is concerned, but slaves as far as God is concerned.
- B. The word for "servant" in the Greek tongue means "bond-slave." It expresses the rendering of absolute, unconditional service.
- C. We serve the best Master in the world. First we are free, then we are slaves of Jesus Christ.

5. Brief exhortations (v. 17).

(1) "Honor all men."

- A. If a man deserves any honor at all, we should give it to him.
- B. We owe all men courtesy, generosity, respect, and justice. Wealth, office and learning may deserve respect, but Peter has no thought of them here.
- D. Honor the lowest and highest (Prov. 17:5). Honor the elder or pastor (I Tim. 5:17).
- E. The aorist imperative in the Greek lays down this principle as a sharp definite rule, to be accepted at once, and to be applied as needed, according to the circumstances of each case.

(2) "Love the brotherhood."

- A. All the members of God's family---all Christians. Love must not be restricted to denominational lines (John 13:34-35).
- B. This love is not inconsistent with a vigorous defense of truth (Matt. 23:23; I Cor. 13:6).
- (3) C. "Brotherhood" really belongs to Christians, but certain labor unions and lodges have run off with our name! All Christians are a fraternity.
- D. There is nothing secret about this brotherhood; all is open and above the board. No fees to pay or physical examination. You can enter whether young or old, educated or uneducated, black or white.
- E. Every true Christian is my brother and my sister and yours. We are brothers and sisters by the blood of Christ.

(3) "Fear God."

- A. We should hold God in holy awe and reverence.
- B. Fear displeasing Him and corrupting His ordinances.
- C. The fear of the King of kings will cause us to give due honor to an earthly king.

(4) "Honor the king."

- (1) In this case the Roman emperor, Nero.
- (2) We must not speak disrespectfully of our president.

VI. EXHORTATION TO HOUSEHOLD SLAVES (2:18-20).

1. Christian slaves must be subject to their masters even though they be cruel and inhuman (v. 18).

- (1) "Servants."

- A. The word in the Greek means household servants. Some of these may have been freemen; others were slaves.
- B. That the large majority were slaves is almost certain (Eph. 6:5-9; Col. 3:22; 4:1; I Tim. 6:1-2; Tit. 2:9-10).
- C. Some of God's people are from the poorest people on earth. This shows the freedom of His grace and the condescension of His love.
- D. Grace passes by masters and lights on servants (I Cor. 1:26-29). Not many masters and magistrates are saved.

- (2) "Be subject to your masters."

- A. Christian liberty does not exempt Christian servants from their masters though the masters be unsaved.
- B. This rule applies to employee and employers. The best thing to do is just submit, not to be surly or rebellious.
- C. The word for "master" is from the Greek word meaning "despots."
- D. Slaves were to live exemplary lives and thus to convict their masters of their sinfulness.

- (3) "With all fear."

- A. In fear of offending their unsaved masters.
- B. With reverence to their person and regard to their commands.

- (4) "Not only to the good and gentle, but also the froward."

- A. The word "gentle" could be rendered "reasonable." "Froward" means "averse" or "crooked." Masters who were unreasonable, unfair, inhuman.
- B. There were good and bad slave holders. The Bible does not approve of slavery, but it does not condemn it either. Paul told Onesimus to return to Philemon.
- C. Many masters, as they became Christians, liberated their slaves.
- D. No matter how badly we are treated, it is often best to submit and do nothing about it.

- E. Servants must not make the character of their masters an excuse for disobedience.
 - F. They are to submit to their masters for the sake of One who is far above their masters (Eph. 6:5-7), yet who took upon Him the form of a bond-slave (Phil. 2:7).
2. Christians may suffer wrongfully (v. 19).
- (1) "For this is thankworthy."
 - A. The origin of "thankworthy" is a noun, and it is often rendered "grace." Hence the verse should read: "For this is grace." If a man endures sufferings, it shows God's grace toward him.
 - B. It does not mean that it was worthy of thanks, or that God would thank them for doing it (Luke 17:9-10).
 - (2) "If a man for conscience toward God endure grief."
 - A. Here is a slave abused, despised, overworked, ill-treated and beaten with heavy blows.
 - B. Let him suffer with a conscientious regard for God who knows of the sufferings of believers, or conscious of God's presence, of His will and our duty to Him.
 - C. Such slaves act above what their masters expect and deserve. The actions of such slaves demonstrate the working of God's grace in their lives and they honor their God
 - D. Instead of being antagonistic and resentful, they are patient, obedient, sweet at all times. They may receive no thanks from their masters, but the Lord will see their conduct and reward them.
 - E. The words "endure grief" means that what he endures is fitted to produce grief.
 - (3) "Suffering wrongfully."
 - A. There is no cause for ill looks or blows to be given.
 - B. David and Joseph suffered wrongfully. Many Christians today suffer wrongfully, just as Christ did.
 - C. We are to manifest a right spirit no matter how others treat us. We are to show the excellency of true religion even under excessive wrong.
 - D. Those who are oppressed and wronged have an opportunity to show a spirit that will honor God and the gospel (Luke 5:39).
 - E. The slave or martyr may do more to honor God and the gospel than if they were both permitted to enjoy liberty and life undisturbed.

3. Some suffer for their own sins properly (v. 20).

- (1) "For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently?"
 - A. The word for "buffet" in the Greek means "to punch with the fists," or "be badly beaten."
 - B. Sometimes Christians do things they should not do. They suffer because of their own folly and carelessness.
 - C. The wrong doing of a slave would cause abusive treatment. Those who bear this abuse patiently excite no sympathy or compassion from others. Others believe they deserve to suffer for their wrong.
 - D. To rise up against the master would add to the wrong already done. Such suffering would not manifest the working of God's grace in the life.
- (2) "But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."
 - A. The word "acceptable" is the same one translated "thank-worthy" in verse 19. In the Greek it is the word for "grace."
 - B. This is reckoned grace with God, and it is the grace of God which causes you to endure.
 - C. It is our nature to resent undeserved abuse. To say, "This is injustice. I will fight for my rights." Most worldly people would not criticize you for doing this.
 - D. This is not the Christian way. We must bear this abuse. The world will say, "It is childish, feminine, foolish not to fight back with all your might."

VII. CHRIST OUR EXAMPLE AND SUBSTITUTE (2:21-25).

1. The call to suffering (v. 21).

- (1) "For even hereunto were ye called."
 - A. We are called to salvation and then to suffering (Acts 14:22; Phil. 1:29; I Thess. 3:3). We are called upon to suffer even for well doing.
 - B. Every Christian is called to suffering, although not to the same extent of those who were slaves in the N.T. times (II Tim. 3:12). We are called to be a sufferer and we must expect it.
 - C. The calling implies Divine purpose relative to the patience enjoined.
 - D. The Christian who believes sufferings to be only the result of natural laws, or man's wickedness, or the Devil's malignity, has embraced one of the principles

of paganism. Arminians say often of such sufferings: "God has nothing to do with it." The bible says otherwise (Acts 2:23).

E. Nero's persecutions lay ahead for some of these to whom Peter writes.

(2) "Because Christ also suffered for us."

A. Christ suffered in the room and place of the elect, so that none who are one with Him have any vindictive wrath to undergo.

B. Note the "for us" in the Bible (Gal. 3:13; II Cor. 5:21; Rom. 5:8; I Pet. 1:20). Christ suffered, not for Himself, but for us---in our place and as our representative.

C. He suffered in body and soul. He suffered much before Calvary. We will never know how much He suffered for us.

D. Christ suffered for us, and it behooves us to suffer for Him.

(3) "Leaving us an example."

A. Fundamentalists stress the substitutionary atonement of Christ and neglect Him as our example. Modernists do the very opposite.

B. "Leaving us" means leaving behind, a clear allusion to our Lord's ascension.

C. "An example" means literally "a copy to be followed in writing." A child learns to write by imitating the copy at the top of the page.

D. We must imitate the sufferings of Christ by suffering ourselves for Christ and His cause. If we do not suffer for Him, we will sing against Him.

E. Christ is our example in faith, love, zeal, meekness and humility---in His keeping the moral law---in prayer, attendance to public worship, in His submission to baptism and the Lord's Supper and resignation to the will of God at all times.

(4) "That we should follow His steps."

A. We are to imitate the copy that we may follow upon His footsteps (Rom. 4:12).

B. Christ does not call His followers to any hard steps but such as He has trod before them.

C. Song: "I will follow Jesus." Follow Him as if we trod the path behind Him and placed our feet precisely where His was.

D. The things we should imitate Him in are specified in

the verse to follow.

- E. Not "in His steps," but follow His steps. His steps were too great for us to follow in, but we can go the same way He went.
2. Christ suffered much but His sufferings never caused Him to sin (v. 22).
- (1) "Who did no sin."
 - A. Peter is quoting the Septuagint Version of Isaiah 53: 9 almost exactly, the word "sin" being substituted for "violence" in our version of the Old Testament.
 - B. This could be said of no other man that ever lived on earth (John 8:46; 14:30). Adam sinned, and since then all have sinned.
 - C. Christ had to be sinless to save us from our sins. He suffered without committing any crime.
 - D. If we suffer, it should be without committing any crime.
 - E. Christ was free of original sin by His virgin birth (Luke 1:35) from which actual transgressions flow (Jas. 4:1). He was a spotless lamb and a perfect pattern to His followers.
 - F. Christ never confessed any sins (Matt. 3:6,16) nor offered a sin-offering. Most of the great men of the Bible confessed their sinfulness (Gen. 18:27; Ex. 6: 30; II Sam. 12:13; Luke 5:8; I Tim. 1:15).
 - (2) "Neither was guile found in His mouth."
 - A. Christ did not sin in deed or word (S. of S. 5:16; Luke 4:22).
 - B. "Guile" is "craftiness, deceipt, cunning, etc." Men often engage in this with their tongues.
 - C. Christ preached no false doctrines (John 1:17).
3. Christ was in absolute control of His tongue (v. 23).
- (1) "Who when he was reviled, reviled not again."
 - A. The word "reviled" means "intense railing." Christ was often reviled, but especially on the cross (Ps. 22:12-13).
 - B. He never retaliated. He never used harsh language. He never called for revenge. He prayed that His enemies might be forgiven.
 - C. Consider some passages (Matt. 11:19; 12:24-28; John 8: 48-59).
 - D. When we suffer reproaches and slanders as Chrsit did let us bear them without complaining.
 - E. "Provocations to sin never justify the commission of

it. The rudeness, cruelty, and injustice of enemies, will not justify Christians in reviling and revenge" (Henry).

(2) "When he suffered, he threatened not."

- A. Christ had done nothing to deserve the abuse He received from men (Isa. 53:7).
- B. Unlike us in so many cases, Christ could have carried out His threats. He could have called down the wrath of Heaven.
- C. It would be hard to reconcile the militant attitude of modern fundamentalists with the Bible.

(3) "But committed himself to him that judgeth righteously."

- A. Christ left His cause in the hands of the Father. He did not desire or ask for vengeance; neither should we.
- B. Christ practiced what He preached (Matt. 5:44).
- C. Here is a lesson to us in our sufferings---
 - a. View all sufferings as from the Lord (II Sam. 16:10).
 - b. We should be guiltless in the matter for which we suffer reproach.
 - c. As Christians we are taught to expect sufferings. Christ and all Christians suffer.
 - d. When we suffer we should commit our case entirely to God. This is in matter of our name, our character, our influence, and our reputation. We should not seek or desire revenge.
 - e. Let us believe that God will suffer no ultimate injustice to be done to us (Rom. 12:19). He will render righteous judgment to our enemies.

4. Our suffering Substitute (v. 24).

(1) "Who his own self."

- A. Note the word "own" is used twice: "own self" and "own body." I marvel that He was will to suffer for us (Isa. 53:11-12)
- B. This expression is emphatic. There was none other but Himself who could have done it (Heb. 1:3). He died voluntary (Matt. 26:53-54; John 10:17-18).
- C. Christ did it in His own person. He did not make expiation by offering a bloody sacrifice, but He offered Himself.
- D. This excludes all others from participation with Him in the work of redemption. Man's faith does not make up what is lacking in the atonement!

- (2) "Bare our sins."
- A. Christ was free from sin (v. 22), yet He bare our sins (Isa. 53:4,6,12). They were our sins, but He bare them as our surety and representative.
 - B. Christ did not become a sinner. He put Himself in the sinner's place and bare that which their sins deserved. He took the consequences on Himself---our guilt, curse, and punishment.
 - C. Christ was treated as a sinner in order that we might be treated as if we had not sinned (II Cor. 5:21; Heb. 9:28).
 - D. Here is the antetype of the high priest bearing the names and iniquity of Israel (Ex. 28:29,38) and the scape-goat bearing the sins of Israel (Lev. 16:21-22; John 1:29).
 - E. Some seen in these words that Christ carried our sins upon the cross as a priest carried the sacrifice victim upon the altar.
- (3) "In his own body."
- A. Christ suffered in His body as if He had been a sinner.
 - B. This is the body the Father prepared for Him (Heb. 10:3-12).
 - C. The principle part of Christ's sufferings was in His soul (Isa. 53:10; Matt. 26:38). His soul suffered only while it was in His body before His death.
- (4) "On the tree."
- A. This is the cross made of wood (Deut. 21:22-23; Acts 5:30; 10:39; 13:29; Gal. 3:13).
 - B. Christ's whole life was not a part of the atonement. Nor did He go to Hell to suffer in the flames for us.
 - C. His life proved He was one suitable to be the Lamb of God. The sacrifice in the Old Testament were not efficacious until they were on the altar, and so the work of Christ had no sacrificial value to us until He was on the cross.
- (5) "That we, being dead to sin, should live unto riehteousness."
- A. Christ died that sin should not have dominion over us. The love for sin is gone in a true believer.
 - B. We are to be, in regard to sin, as if we were dead (Rom. 6:1-14; Gal. 2:20). Christ is our pattern for godly living. He died to make us live holy lives.
- (6) "By whose stripes we were healed" (Isa. 53:5).

- A. Slaves knew something of stripes, but none ever were whipped like Christ.
 - B. This is primarily spiritual healing (Ps. 103:3), but it includes bodily healing at the resurrection and in the millennial reign (Isa. 33:24).
 - C. The stripes laid on Christ healed a people. It did not put people in a healing state as Arminians teach.
5. Our universal bishop of souls (v. 25).
- (1) "For ye were as sheep going astray."
 - A. God's elect are sheep before conversion (Matt. 10:16).
 - a. Not meek, harmless, innocent, clean and profitable before salvation but the reverse.
 - b. Not that they hear Christ's voice and follow Him, for they do not before conversion
 - c. They were lost in Adam and by their own sins and transgressions. All followed Adam like sheep do.
 - B. They are sheep in electing grace and were considered so in the Father's gift of the to Christ (Heb. 2:12-13). They were made the object of His care and charge (John 10:11,15).
 - C. There is an allusion here to Isaiah 53:6. We were like straying sheep who had no shepherd. This speaks of separation from God
 - D. Man's going astray is his own act. His is not driven, but he goes voluntarily astray. *God is not to blame*
 - E. Straying sheep encounter want and wolves, straying men fare no better. Like sheep, men will wander endlessly with no one to provide for them, to care for them, or to pity them (Luke 15:4-6).
 - F. They needed the healing mentioned in verse 24.
 - (2) "But are now returned."
 - A. This is not an implication that divinely ministered strength to turn was not needed and given. The sinner turns, having been turned by God (Jer. 31:18).
 - B. "Return" is the same word often translated "conversion." It means to turn about. The word here is passive and means caused to return or be converted (Ezek. 34:16; Ps. 23:3; Luke 19:10).
 - C. This change in conversion is that which gives evidence to us that we have received the healing virtue which flowed from the wounds of Christ.
 - (3) "Unto the Shepherd."
 - A. Christ bears this office of sehpherd. He provides

good pastures for them (Ps. 23:1-6) and protects them from harm (Isa. 40:11; Ezek. 34:23; John 10:1-16; Heb. 13:20-21).

- B. Peter probably heard Christ give the lesson in John 10. We can be sure he never forgot John 21:15-17.
- C. Kings were sometimes called shepherds (Isa. 44:28). So were prophets (Jer. 23:4) and preachers (I Pet. 5:1-4).

(4) "And Bishop of your souls."

- A. The word "bishop" means "overseer." The word is applied to church officers (I Tim. 3:1; Phil. 1:1). It is the same as elder (Acts 20:17,28).
- B. The designation of pastors and elders of the church belongs in its fullest sense to the great Head of the church---Jesus Christ.
- C. Christ oversees our souls but not to the exclusion of our bodies. The body is the tabernacle of the soul.
- D. Christ is the Arch-Shepherd and Arch-Bishop. The title of universal bishop belongs to Him alone. He who assumes this title which belongs only to our Lord is an anti-christ and a liar!
- E. Christ cares for our souls. They are the object of His special care and interest (II Tim. 1:12).
- F. Let us wander no more and show our gratitude to Him!

STUDY IN I PETER

Chapter Three

I. THE DUTIES

I. THE DUTIES OF CHRISTIAN WIVES (3:1-6).

1. The duty of the wife's subjection (v. 1).

(1) "Likewise, ye wives."

- A. Having finished the exhortation to household slaves, Peter turns to wives. He does not address masters as there were few saved masters in his day.
- B. He deals here with women who had become Christians and whose husbands were lost. The Christian women had not married unsaved husbands. Their husbands were either Jewish or pagan.
- C. "Likewise" means in like manner of household slaves, but not quite in the same sense. Among the barbarians women and slaves held about the same position. Among the Greeks and Romans the women did some better.

(2) "Be in subjection to your own husbands."

- A. "Own" is strong in the original. It might be rendered "your private husbands." It implies legitimacy (John 4:18), exclusiveness (I Cor. 7:2), and specialty (I Cor. 14:35).
- B. The duty here can neither be reasoned away nor ridiculed away.
 - a. The subordination of the women to the man was ordained by God before the fall. The woman was made from the man and for the man. Man was first created (I Tim. 2:13; I Cor. 11:8-9).
 - b. Her subjection is a punishment of the woman for her sins (Gen. 3:16).
 - c. Christianity does not reverse the original relation (Eph. 5:22-23; Col. 3:18; Tit. 2:5).
 - d. The trend today is to make husband and wife rivals ---make marriage a duel, not a duet!

(3) "That, if any obey not the word."

- A. Some Christian wives had unsaved husbands and left them Paul condemned this (I Cor. 7:10-16). The husbands of most wives in that day were Christians. Note "if."
- B. The preaching of the gospel is God's ordinary way of saving sinners (Rom. 10:14-17). These husbands would not to to hear the Word preached (I Pet. 1:22; 2:8), nor would they listen to what their wife said.
- C. Some will never be won by the Word!

(4) "They also may without the word be won by the conversation

of the wives."

- A. Sharp criticism of the husband on accounts of his defects will only make his rejection stiffer.
 - B. A sinner may be won independently of hearing the word preached, the usual way faith comes (Jas. 1:18).
 - C. A lost husband may be won to Christ by the silent eloquence of quiet self-restraint and holy behavior of his wife, without witnessing on the wife's part!
 - D. In some cases, a holy life is worth more than holy words! The word "conversation" means "conduct" or "behavior."
 - E. It would be better to live for Christ without ever saying one word, than to speak much and live ungodly!
 - F. A godly life is essential to winning souls for Christ (Phil. 1:27).
 - G. "Be won" literally is "be gained." Each soul won is a gain to Christ, the kingdom of Heaven, the church of God, and to the wife who is the instrument of saving her husband (I Cor. 9:19-20).
2. The importance of purity of life before an unsaved husband (v. 2).
- (1) "While they behold."
 - A. The unsaved husband will observe closely the conduct of his saved wife. He needs to see cheerful subjection and strong affection.
 - B. If he sees things not right, he will make an excuse for continuing in his disobedience (II Sam. 12:14).
 - C. Evil men are strick observers of the lives of those who profess to know Christ (Ps. 27:11; 39:1).
 - (2) "Your chaste conversation."
 - A. This means your pure conduct in all respects, not merely sexual purity only.
 - B. A woman can be chaste while other things may mar her piety.
 - (3) "Coupled with fear."
 - A. "Fear" means reverence for her husband (Eph. 5:33). The unsaved husband is to be obeyed and respected.
 - B. The holy fear of God is the sphere in which all true Christians must always live (Prov. 16:6). When the life is unholy there is no true fear of God (Jer. 32:40).
3. Outward adorning is not the principle thing (v. 3).
- (1) "Whose adorning, let it not be that outward adorning."
 - A. This verse speaks of what will not help her to win her husband to Christ. ⁵⁷ But attract him not so much to herself as to Christ.

husband to Christ. She is to attract him to Christ.

- B. Peter does not forbid moderate use of ornament, but he asserts its worthlessness when compared to Christian graces.
- C. This does not mean that a Christian woman should not dress orderly, neat and clean. To neglect her personal appearance would be offensive to her husband.
- D. The desire to dress well is laid deep in female nature, and when properly regulated is not wrong.
- E. Modern women's love of adornment is often the root of all evil. Today the emphasis is laid upon sex appeal (Prov. 7:10). Women are scantily dressed. Sexual immorality is at an all-time high.

(2) "Of plaiting the hair."

- A. This does not mean she is to leave her hair uncombed. Some hair is not long enough to plait (I Cor. 11:6).
- B. This braiding, not for convenience which is allowable, but for ornament is forbidden.

(3) "And of wearing of gold."

- A. In New Testament times women of loose morals wore gold in their hair more so than virtuous women.
- B. It is not wrong to wear jewelry (Gen. 24:22,30,47,53), but for a Christian woman to be loaded down with it is unbecoming (Isa. 3:18-23).
- C. What is condemned is a display of extravagance.

(4) "Or putting on of apparel."

- A. This does not mean to put on no apparel at all. A woman is to dress decent (I Tim. 2:9) and so as not to attract too much attention.
- B. What is forbidden is costly, conspicuous clothing. Don't overdress, nor underdress, but be average dressed. This allows her Christian character to be her chief attraction.
- C. It does not commend her or her God, if she is dressed shabbily or carelessly. The same may be said of ultra-plain or extremely old-fashioned.
- D. Her husband should not be ashamed of the way she is dressed.

4. True beauty is in character (v. 4).

(1) But let it be the hidden man of the heart."

- A. What is meant is internal grace which gives a beauty to the soul. It is equivalent to the "inward man" (Rom. 7:22; II Cor. 4:16; Eph. 3:16).

- B. It is the life hid with Christ in God (Col. 3:2), the life of Christ in the heart (Gal. 2:20) or the "new man" (Eph. 4:24; Col. 3:2).
 - C. It is hidden from the men of the world and sometimes even the saint may be in doubt about it.
 - D. Beautify your soul rather than your body. Fashions change and natural beauty passes away. Outward beauty will fail at winning a lost husband.
 - E. A young lady may be the most beautiful and wonderfully dressed and yet not be a lovely woman! Watching out for these "living dolls." Character is more important than looks.
- (2) "In which is not corruptible."
- A. "Not corruptible" can be translated "immortal" or "imperishable." The spirit or the hidden man of the heart is immortal---an immortal spirit!
 - B. Literally the incorruptibility of a meek and quiet spirit. It is not like gold and apparel (I Pet. 1:18).
 - C. What pertains to the spirit is enduring for it is immortal.
- (3) "Even the ornament of a meek and quiet spirit."
- A. A calm temper, a contented mind, a heart free from passion, pride, envy and irritability. It patiently bears and puts up with injuries. It submits to the will of God in adverse circumstances.
 - B. This is a fruit of the Spirit (Gal. 5:22-23) and from the hidden man. This is the clothing of a true Christian, and it makes Him lovely in the eyes of God and man.
 - C. The word "quiet" in the Greek comes from a word meaning "keeping one seat." It means quietness in words, countenance, and actions.
 - D. A Christian should study meekness and quietness of spirit as a means of gaining her unbelieving husband.
- (4) "Which is in the sight of God of great price."
- A. Man judges by a false standard. God looks inward, not merely at outward things.
 - B. The results of redeeming should correspond to its costly price (I Pet. 1:19).
 - C. Although every grace is the Lord's own free gift (Jas. 1:17), and the most gracious is not profitable to Him (Job 22:2), yet He is pleased to esteem His own grace and to reward the persons to whom He gives it.

- D. A sister may not be able to win her husband for Christ, but if she manifest this character, she will well please to God.
 - E. We are never out of the sight of God, and we should always aim at pleasing Him.
5. The women of the Old Testament (v. 5).
- (1) "For after this manner in the old time."
 - A. Here Peter goes back to the Old Testament for illustrations of the truth he had been presenting. He did not believe the Old Testament was abolished and of no use. It is God's picture book.
 - B. "After this manner" refers back to verse 4. See Proverbs 31:10-31, especially verses 10 to 12.
 - C. "In old time" when they had less knowledge and fewer examples to encourage them. It is best to have moral precepts and examples.
 - D. The reason to adorn the character is because pious women of ancient times did so.
 - E. God keeps a record of the actions of all men and women who lived in the world.
 - (2) "The holy women also, who trusted in God."
 - A. "Who trusted in God" might be better translated "who hoped in God," although true hope is akin to trust. Peter is the apostle of hope.
 - B. Hope and holiness fit together. When you see one that is holy you can know that he is trusting in the Lord.
 - C. There is no true holiness which has not faith in God for its fountain and root.
 - (3) "Adorned themselves, being in subjection to their own husbands."
 - A. This is the greatest part of being holy. To many this is distasteful, but it certainly is scriptural.
 - B. This is one of the ways of manifesting a meek and quiet spirit.
 - C. The most costly ornament is a meek and quiet spirit. This was the adornment the women in the Old Testament sought after, valued and chiefly regarded.
 - D. The Lord takes note of the least act of sincere obedience to His commands.
 - E. Nothing is any more indecent and uncomely in the sight of God and man than a woman not in subjection to her husband.

6. Sarah an example of an Old Testament wife (v. 6).

(1) "Even as Sarah obeyed Abraham."

- A. The original of some Greek texts puts it in a word that indicates she habitually obeyed her husband.
- B. Some might say, "It's easy to obey your husband if he is a Christian and loves you. My husband is an infidel."
- C. Abraham asked Sarah to do some hard things---leave her country (Gen. 12:5)---say strange things (Gen. 12:11-13)---do some things in great haste (Gen. 18:6).

(2) "Calling him lord."

- A. This acknowledged him as the head of the home and the one who had the rule of the house.
- B. It was her duty to be in subjection to him as the head of the family (Eph. 5:22).
- C. This custom prevailed among the Romans and Greeks.
- D. In this day of career women there is a danger of the woman usurping a place over her husband.

(3) "Whose daughters ye are."

- A. The Greek means children, whether sons or daughters.
- B. This is in the sense of spiritual descent. Some are the children of Abraham and Sarah by faith (Rom. 4:11-12; Gal. 3:7,9,29).
- C. This epistle is addressed, not only to Jewish Christians, but to Gentiles as well.
- D. A disobedient wife is not worthy to be regarded as a daughter of Abraham and Sarah. To be one you must imitate her faith and obedience.

(4) "As long as ye do well."

- A. A wife must show she is a daughter of Sarah by her well doing. This must be in the entire course of life and especially in the marriage relations.
- B. Well doing is a mark of a Christian woman.

(5) "And are not afraid with any amazement."

- A. Literally, "not afraid with any fluttering alarm."
- B. The wife is to respect her husband, but not to be afraid of him.
- C. She would not need to fear her husband if she were doing well. A woman must not be frightened from the performance of her duty.

II. THE DUTY OF A HUSBAND (3:7).

1. "Likewise, ye husbands."

- (1) This directs to the exhortation given to wives in verse 1. It suggests the husband is under obligations to his wife, as well as the wife to her husband.
- (2) The husband is not under obligation to be subject to his wife, but there are duties for him to perform.
- (3) Peter does not discuss the case of an unbelieving wife. That must have been very uncommon in that day.

2. "Dwell with them according to knowledge."

- (1) This includes dwelling together in the same house and bed (Matt. 19:4-6). This forbids unnecessary separation and implies mutual communication.
- (2) Peter says nothing about staying with them a while and see if you like it. Then if not, get a divorce or desert them!
- (3) Be informed of the duties you owe your wife. The husband must not act careless or at random.
- (4) Know how far to trust her according to her abilities (Prov. 31:11) and when not to (Micah 7:5).
- (5) Not according to lust as a brute, nor passions as a demon, but as a man who knows the Word of God and his duty (Gen. 16:6; I Sam. 1:8; Prov. 31:28).

3. "Giving honor unto the wife."

- (1) Speak well of her; respect her; provide for her needs.
- (2) The word "honor" could be translated "precious." The wife should be very precious to her husband (Eph. 5:28-29).
- (3) She should be dearer to him than everything else in the world.

4. "As unto the weaker vessel."

- (1) This does not necessarily mean that she is weaker mentally and spiritually. She is weaker because God has made her subordinate to her husband and inferior to him in strength of body.
- (2) Both husband and wife are vessels in God's hand and of God's making. Both are weak, the woman the weaker.
- (3) Both alike are vessels made by God for His service (Isa. 64:8; Jer. 18:6; Acts 9:15; II Tim. 4:4-5).
- (4) The woman is weaker and must for that very reason be treated with gentleness. The wife must not be despised for this weakness, for God made her so.
- (5) Sexual organs are vessels (I Thess. 4:4-5).

5. "And as being heirs together of the grace of life."
 - (1) They both share in eternal life, a thing conferred by God's grace (I Pet. 2:4,13). The reference is not to natural life here.
 - (2) Husband and wife equally share in God's grace---His love and favor---His electing, redeeming, justifying, pardoning, and adopting grace. Grives gives eternal life.
 - (3) There is a difference between a man and a woman in the church and the home, but not in Christ (Gal. 3:28). In spiritual matters, she is in every way his equal.
 - (4) The difference of sex does not hinder thier eternal privileges which free grace bestows without respect to these differences.
 - (5) The wife is loved by God as much as the husband.
6. "That your prayers be not hindered."
 - (1) This presupposes prayer on the part of both husband and wife. Here is family prayer---two who pray together---husband and wife who are prayer partners (Matt. 18:19).
 - (2) Nothing should hinder or cause us to neglect family prayer.
 - (3) Strife between husband and wife prevent their prayers from rising to the throne of God.
 - (4) Disharmony will cut prayer to pieces and cause the service to be wholly neglected.

III. GENERAL EXHORTATIONS TO THE WHOLE CHRISTIAN COMMUNITY (3:8-12).

1. Peter describes what we ought to be in five Greek words, three of which are found nowhere else in the Greek Scriptures.
 - (1) "Finally."
 - A. It is a beautiful cluster of virtues---united, sympathetic, brotherly, compassionate, humble. Or, using the more active form---likeminded, sympathizing, brother-loving, tender-hearted, lowly minded.
 - B. This does not indicate the termination of the epistle.
 - C. It means he has ended the exhortation on subjection to magistrates, servants, masters, wives and husbands. He now writes to all Christians.
 - (2) "Be ye all of one mind."
 - A. In the faith and in feelings. The Greek refers more to feeling than opinion, yet union of heart tends to create greater union of opinion.
 - B. There are fundamental things on which we can tolerate no difference of opinion, but there are things of

less importance about which it may not matter so much if there is not complete agreement.

- C. The only way to be of one mind is to have the mind of Christ (I Cor. 2:16; Phil. 2:5). Even churches need this exhortation (Rom. 12:16; 15:5; I Cor. 1:10; II Cor. 13:11; Phil. 2:2; Eph. 4:3).
 - D. The divisions of Christendom have been made by doctrines and rites forced upon believers by assemblies, councils, emperors, popes, and legislatures, concerning which the Bible says nothing.
 - E. Knowledge is imperfect in all at the present time (I Cor. 13:9) and it is dispensed in different measures (Rom. 12:6).
- (3) "Having compassion one of another."
- A. This is literally, "Have a fellow-feeling to one another" (Rom. 12:15; I Cor. 12:26; John 11:35).
 - B. True sympathy will seek to alleviate the sorrow and suffering (Luke 10:30-36).
 - C. Be like our great High Priest (Heb. 4:15).
 - D. Be concerned with those who are fallen into immorality, error and heresy. Are we really concerned?
- (4) "Love as brethren."
- A. In the Greek it is philadelphoi. A philadelphian is a lover of his brethren (1:22; 4:8; Rom. 12:10).
 - B. Most churches suffer far more because some are unsound in love than when some are unsound in faith.
 - C. Christ owns the weakest as His brethren (Heb. 2:11).
- (5) "Be pitiful."
- A. This Greek word occurs only again in Ephesians 4:32 where it is rendered "tender-hearted." It means to put on bowels of mercy, or be full of pity.
 - B. Human nature is pitiless. Hitler's treatment of the Jews and other cases of prisoners of war.
 - C. Christianity has produced some pity in the world. This is seen in hospitals and rest homes. We must be careful not to be callous as to the sufferings of others.
- (6) "Be courteous."
- A. The word means friendly-minded, kind, courteous." It is best rendered of a lowly mind or humble mind.
 - B. Christianity requires that we should be courteous and gentlemanly in our treatment of others.

- C. As I said, the best translation is "humble-minded."
This means to have low thoughts of self. This is contrary to human nature.
 - D. Sometimes we see Christians trying to exalt themselves
---show off their education or attainments---leave the impression they are extra kind.
 - E. This trait is to be manifested toward one another
(I Pet. 5:5; Phil. 2:3) and God (I Pet. 5:6; Acts 20:19). It is the opposite of self-conceit.
2. The Christian's relation to the unsaved world (v. 9).
- (1) "Not rendering evil for evil."
 - A. Don't return a bad deed to one who has rendered one to you (Matt. 5:39,44; Rom. 12:17; I Thess. 5:15).
 - B. This makes two evils instead of one. If we refuse to get revenge, the chances are the evils will soon stop.
 - C. Never allow yourself to be provoked to do evil. Leave evil doers in the hands of God (Rom. 12:19).
 - D. Consider David and Saul (I Sam. 24:5).
 - (2) "Or railing for railing."
 - A. This is not speaking evil of you to your back; it is speaking evil of you face to face (Mark 15:29; Luke 23:39; I Tim. 6:4; I Pet. 2:23).
 - B. Because one rails at you, does not make your railing at him any less evil. Just makes two wrongs.
 - C. To say nothing, let it die often. No one rails on us without the permission of God (II Sam. 16:10). He permits it for our good and to keep down our pride.
 - (3) "But contrariwise blessing."
 - A. Do directly the opposite and talk directly the opposite. Implore blessings upon them, bodily and spiritual, temporal and eternal.
 - B. God blesses those who curse Him (Matt. 5:44-45). Our Lord has saved many who cursed Him.
 - (4) "Knowing that ye are thereunto called."
 - A. God's people are called to be a blessing to all we meet. If we are not, we are not living up to our calling!
 - B. Every Christian is called to be a blessing to others (John 7:38-39). Some are more of a curse!
 - C. It should be the ambition of every Christian to be a channel of blessings to other people.
 - (5) "That ye should inherit a blessing."

- A. This means now and in eternity (I Tim. 4:8). God has made us inheritors of His blessings.
 - B. If you are a blessing you will be blessed!
3. A life worth living (v. 10).
- (1) "For he that will love life."
 - A. The O.T. is again quoted (Ps. 34:12-16).
 - B. Peter implies there is some positive desire to live and to be happy in life.
 - C. It is the first principle of nature to love life and to seek to preserve it (Job 2:4).
 - D. We should live so that we will not be weary of life. Life on earth is a blessing from God. We love the opportunity to live for the Lord.
 - (2) "And see good days."
 - A. There are good and bad days (Gen. 47:9; Eccl. 12:1).
 - B. Days when we enjoy much of God and His goodness and grace. To have good days and enjoy them. Only believers truly have good days.
 - (3) "Let him refrain his tongue from evil."
 - A. The evils of the tongue makes life a burden. Such evils spoil many good days for even Christians.
 - B. "Refrain" here means "to cause to cease." Evil words flow naturally from the lips. These must be stopped (Jas. 1:26; 3:2).
 - (4) "And his lips that they speak no guile."
 - A. Some speak with the mouth when the heart does not agree (Rom. 16:18).
 - B. Be like Nathanael (John 1:47). Don't be doubled tongue.
 - C. A man who cannot control his tongue will never see good days nor be a happy Christian.
4. We must shun evil and do good (v. 11).
- (1) "Let him eschew evil and do good."
 - A. "Eschew evil" means to shun it and run from it (Rom. 12:9; I Thess. 5:22). It is a comprehensive precept referring to evil of whatever kind.
 - B. Job is a good example (Job 1:1).
 - C. "Do good"---it is not enough to refrain from evil. We must do good by promoting the happiness of all (Acts 10:38; Gal. 6:10).

(2) "Let him seek peace, and ensue it."

- A. Let him seek it in the world and with all men if possible (Rom. 12:18).
- B. Live a peaceably and quiet life in the neighborhood and church (Jas. 3:17).
- C. "Ensue" is an old English word which means "to pursue after something very diligently. Peace is something worth catching, but not so easily caught (Matt. 5:9).
- D. The world knows little of peace (Rom. 3:17). Often it is so in the church of God because it now contains so much of the world.

5. Some have God's favor and other His frown (v. 12).

(1) "For the eyes of the Lord are over the righteous."

- A. God observes everything man does, good or bad (Job 34:12; Gen. 16:13; II Cor. 5:9-10).
- B. We must turn away from evil and do good because of the all-seeing eye is upon us.
- C. He watches over the righteous to protect them from harm and to help them along the way. We need not fear man nor demon!
- D. "The righteous" does not mean righteous in Christ. It means those who live righteous lives.

(2) "And his ears are open unto their prayers."

- A. He hears their prayers---the prayers of the righteous (Prov. 15:8; Jas. 5:16).
- B. The disobedient have no right to expect this (Ps. 66:18).
- C. When we consider His greatness, His holiness, His majesty, we marvel that He take time to hear us (Luke 18:7).

(3) "But the face of the Lord is against them that do evil."

- A. "But" expresses a great contrast here.
- B. This expression denotes disapprobation and a determination to punish them.
- C. God will not hear their prayers (Prov. 28:9; 15:8).
- D. There is nothing worse than the frown of God's face. The consequence of this is eternal banishment from His presence.

IV. SUFFERING FOR RIGHTEOUSNESS SAKE (3:13-14).

1. None can really harm the Lord's people (v. 13).

(1) "And who is he that will harm you."

- A. If God's eye is over the righteous and His ear open to their prayers, who shall harm them without God's permission.
 - B. If we do much good men are less likely to do us much harm.
- (2) "If ye be followers of that which is good."
- A. The meaning cannot be that there is absolute security in doing good. The next verse makes this plain.
 - B. Christ and the apostles did good but they were persecuted.
 - C. No one can do us any real or essential evil (Rom. 8:31,33-34).
 - D. The evil done to them is for their good (Rom. 8:28). Evil men cannot harm their souls or destroy the principle of grace within them (Luke 12:4). They do not lose in sufferings. (Matt. 19:29; I Pet. 1:7).
 - E. There is an "if" in this verse. God is essentially, originally, and infinitely good. We are to be imitators of the good One (Acts 10:38; Eph. 5:1).
 - F. Our safety depends on God and ourselves
2. Persecution makes the Christian more blessed (v. 14).
- (1) "But and if ye suffer for righteousness sake."
- A. We may suffer on account of our Christian life---for professing Christ and His gospel (II Tim. 3:12).
 - B. Our righteousness may show up sin the life of another (John 7:7; I John 3:12), or our just actions may frustrate the wicked designs of another.
 - C. The word "happy" could be translated "greatly blessed" or "well off" (Matt. 5:10-12). It is not a loss to suffer for Christ's sake, but great gain.
 - D. Sufferings makes every grace to thrive (Rom. 5:3), Divine consolation abound in our hearts (II Cor. 1:5), proves our salvation (Phil. 1:28).
- (2) "And be not afraid of their terror, neither be troubled."
- A. There is no reason to be alarmed at anything that may happen to us.
 - B. This is probably a free translation of Isaiah 8:12-13.
 - C. A trusting Christian is not easily frightened. God has appointed us to suffering (I Thess. 3:3) and promised us His presence (Heb. 13:5-6).
 - D. We will be repaid for all we suffer (II Cor. 4:17).

V. SERVING CHRIST AND SUFFERING FOR IT (3:15-17).

1. Sanctify Christ as Lord in your hearts (v. 15).

(1) "But sanctify the Lord God in your hearts."

A. Most translators agree that it might better be rendered "sanctify Christ as Lord in your hearts." This makes Christ the Jehovah of the Old Testament (Isa. 8:13-14; Rom. 9:33; I Pet. 2:8). To sanctify Christ as Jehovah is a duty enjoined.

B. The word "sanctify" means "set apart." Christ should have a special place in our hearts (Ps. 45:11). This will keep the mind calm in trials.

C. Regard Him as holy---declare and proclaim Him to be holy (Matt. 6:9). We cannot make Him any more holy than He is.

(2) "And be ready always to give an answer to every man that asketh you."

A. Literally, be ready for an apology or defence (Phil. 1:7). Have Christ enthroned in your hearts and be ready to give a reason for your hope in Him.

B. Always be able to give a defence of your faith on all proper occasions. No man ought to entertain opinions for which a good reason cannot be given.

C. Can you answer an atheist? a heretic? a modernist? a cultists? We must have a clear knowledge of the truth.

D. Give an answer to the magistrate and informally to every man on suitable occasions (Luke 12:11-12; 21:14-15).

E. We should be able by clear and rational grounds to hold forth the truth to others.

F. "Always"---never unprepared, never unwilling, never timid. "every man" without respect to his person or position.

(3) "A reason of the hope that is in you."

A. The hope is in Christ (I Tim. 1:1; I Pet. 1:3,13,21) and His second coming (Tit. 2:13).

B. Be ready to make a full statement as the circumstances may require.

C. A Christian should have a hope so firm and sustaining that he is always prepared to talk about it to others.

(4) "With meekness and fear."

A. Our defense must be made in the right spirit---gently

and kindly---not with an arrogance and domineering spirit lest we do more harm than good (I Thess. 5:15; Acts 26:25; Prov. 15:1).

B. We must show respect for both God and man in presenting what we believe to others.

2. A good conscience and a good conversation (v. 16).

(1) "Having a good conscience."

A. Man by nature does not have a good conscience (Tit. 1:15). To be good it must be purged by the blood of Christ (Heb. 10:22).

B. A good conscience does not bother us manward or Godward (Acts 24:16). It let you know that what you have done is right and well pleasing to God.

C. A good conscience implies two things: (1) That conscience is properly enlightened; (2) That its dictates are always obeyed.

D. By an unlightened conscience the most atrocious crimes have been committed (John 16:2; Acts 26:9).

(2) That, whereas they speak evil of you, as evil doers."

A. The world does not always speak well of a Christian (Matt. 5:11; Luke 6:26). The most conscientious person cannot escape the slanders of evil men.

B. Nominal Christians have no trouble along this line.

(3) "They may be ashamed that falsely accuse your good conversation in Christ."

A. False accusation generally turns to the accuser's shame. Sooner or later the accuser's falsehood and uncharitableness will be exposed (Ps. 37:5-6).

B. Shame and confusion will come to those who false accuse God's people (Ps. 83:16-17 ; Acts 23:29; 26:31).

C. A good conscience and a good conversation is the best way to have a good name and reputation.

3. Better to suffer for well doing than evil doing (v. 17).

(1) "For it is better, if the will of God be so."

A. It is sometimes the will of God that good people suffer for well doing. Christ suffered for well doing.

B. The sufferings and afflictions of saints are ordered by God.

(2) "That ye suffer for well doing, than for evil doing."

A. More for the honor of Christ, better for you, for such suffering brings about sanctification.

- B. If we are to suffer, let it be by the direct hand of God, and not by any fault of our own.

VI. THE SUFFERINGS OF CHRIST AND GOD'S LONGSUFFERINGS (3:18-20).

- 1. The blessings of Christ's sufferings as our substitute (v. 18). Christ was our example in I Peter 2:21.

(1) "For Christ also hath once suffered for sins."

- A. Christ's sufferings were for well doing and for our redemption and salvation.
- B. "Once" (Heb. 9:26,28; Rom. 6:9-10). The work of Christ was done in the past once for all time. It needs never to be repeated. Catholics says that in the mass Christ still suffers for us.
- C. "For sins." Christ had no sins of His own. He suffered as our substitute (Isa. 53:6). He suffered punishment to make an atonement for our sins.

(2) "The just for the unjust."

- A. The One who was just suffered in the place of the unjust (Rom. 5:6; II Cor. 5:21; Heb. 9:28).
- B. Christ was holy in nature and righteous in His life and actions before the law of God. He was the only just man who ever lived, and they killed HIM!

(3) "That he might bring us to God."

- A. This is the blessing that follows (John 14:6; Eph. 1:6). Our good works could not avail. Only Christ through His sacrificial death can bring us to God.
- B. We were by nature unjust and far from God. Christ suffered to reconcile us to God, to give us access to the Father, and to bring us to eternal glory (Rom. 5:2; Eph. 2:13,18; 3:12; Heb. 10:21-22).
- C. No preacher or priest could have done this. Neither can dead saints help or Mary (I Tim. 2:5; Heb. 10:19).

(4) "Being put to death in the flesh."

- A. Christ was a willing victim (Luke 18:31-33).
- B. "In the flesh" denotes something that was peculiar in His death. In what other way are men put to death?
- C. It refers to Him as a man as distinguished from His Divine nature.
- D. The usual way of denoting the human nature of the Lord is to speak of Him being in the flesh (Rom. 1:2; John 1:14; I Tim. 3:16; I John 4:2; II John 7).
- E. So far as His human nature was concerned, He died on the cross.

(5) "But quickened by the Spirit."

- A. "Quickened" does not mean kept alive, but made alive (I Cor. 15:22; II Cor. 3:6; Gal. 3:21).
- B. It does not mean when His body died His spirit was preserved alive. The spirit of no man dies at death (Luke 23:46).
- C. Note "flesh" and "spirit" (Rom. 1:3-4; I Tim. 3:16).
- D. The reference is not to the Holy Spirit, but to the Divine nature of Christ (John 10:17-18). It was in this Divine nature that He preached to the spirits.
- E. By His higher nature He was restored to life at His resurrection from the dead. Note I Cor. 15:45.

2. The spirits in prison (v. 19).

- (1) This is perhaps the most difficult verse in the Bible. Many cults have read into it a second chance for the lost. The Catholics use it to teach purgatory. Some have ignored what is said here to escape these heresies.
- (2) There are four general views held.
 - A. Christ went in the person of the Holy Spirit and preached the gospel through Noah, a preacher of righteousness. Those who rejected his message before the flood are now disembodied spirits in prison. Others would make it the Divine nature of Christ. Note Eph. 2:17 and I Peter 1:11.
 - B. Christ went to the lost souls in Hell and preached the gospel to them. Many were converted and escaped their prison (I Pet. 4:6). This is a second chance and mostly held by the Catholics and the Church of England.
 - C. Christ went in His Divine nature to Paradise and announced the good news of Calvary to those who were saved in the Old Testament time.
 - D. Christ went and preached to the fallen angels in prison. This is reasoned from others passages mostly (Gen. 6:2; Job 1; Heb. 1:7,14; II Pet. 2:4; Jude 6; I Tim. 3:16).
- (3) "By which also he went."
 - A. This is a personal going. The word "went" in the Greek means "made a journey" or "travelled."
 - B. This word occurs again in verse 22. In verse 22 it asserts a change of locality.
 - C. Christ did descend into Hades (Matt. 12:40; Acts 2:27; Rom. 10:6-7; Eph. 4:8-10).

- D. Christ went in spirit to the spirits in prison as soon as He was put to death in the flesh.
- E. This does not contradict Luke 23:43, 46. Explain.

(4) "And preached."

- A. The Greek is kerusso rather than euaggelize. Kerusso means to "hearld as a public crier the Divine truth of the gospel" (Luke 4:18; Acts 5:42).
- B. The Greek word literally means "to proclaim, to announce." While it is not the general word used for preaching the gospel it is used in this sense a number of times in the New Testament.
- C. If you make these lost spirits, you do not have a second chance, for it says nothing about any being converted. It would have been a message of judgment, not of salvation (Phil. 2:10).
- D. It does not say Christ preached to them when thye were disobedient, but who were at one time so in the days of Noah.

(5) "Unto the spirits in prison."

- A. Those who make these angels have some good points in these words---
 - a. Angels generally are called "spirits" in the N.T. Peter tells us angels are interested in the gospel (I Pet. 1:12).
 - b. There are some angels in prison (II Pet. 2:4; Jude 6-7; Gen. 6:2).
 - c. But "spirits" sometimes point to the disembodied souls of the righteous (Heb. 12:23). It is not true as they claim that the word "spirits" is never used of the righteous after death.
 - d. But these spirits are connected to the days of Noah here as if to make them the sons of God in Genesis 6:2.
- B. Those who make these lost souls in Hell have some good points in this part of the verse.
 - a. Lost souls in Hell are spirits in prison (II Pet. 2:9). They would not be in prison if they were not evil spirits. They were the wicked people who lived before the flood.
 - b. This would make a second chance if any of them were converted in Hell!
- C. The Jews considered the disembodied spirits of the righteous as in prison---paradise was a garden with walls and gates.
 - a. The word "prison" is the general word for confine-

ment in jail in the N.T. (Luke 3:20; Acts 16:23-24). It refers to one guarded as in a cage.

- b. A person under watch (Matt. 24:43) or guarded is said to be in prison in the N.T. sense. Thus it can mean merely "in safe keeping."
- c. Even the spirits of the righteous went to Sheol or Hades (Job 17:16; Isa. 38:10; 49:9-10).
- d. Joseph says: "Now as to Hades, wherein the souls of the righteous and unrighteous are detained. . . This region is allotted as a place of custody of souls, in which angels are appointed as guardians to them. . ."
- e. Why limited this preaching to the days of Noah? This is the period Peter is concerned with here. Maybe He preached to all the O.T. saints (I Pet. 4:6).

3. God's long-suffering in the days of Noah (v. 20).

(1) "Which sometimes were disobedient."

- A. These words are generally ignored by most as they do not fit their theories.
- B. As they were only "sometimes" disobedient, they must have been brought to repentance and faith in Christ before they died. Probably by Noah's preaching (II Pet. 2:5; Heb 11:7). These all died before the flood (Isa. 57:1-2).
- C. Note how "sometimes" is used in the N.T. (Eph. 2:13; 5:8; Col. 1:21; Tit. 3:3). It is used always to set forth the elect before conversion.

(2) "When once the long-suffering of God waited in the days of Noah."

- A. Some says God gave the wicked men of Noah's day another chance after 2,000 years of being in Hell! No!
- B. In fairness to the text, we must say they were converted under Noah's preaching while they lived on earth, or by Christ's preaching to them 2,000 years after their death! I prefer the first idea much!
- C. God was long-suffering with the people of Noah's day (Gen. 6:3). Judgment did finally come.
- D. In Peter's epistle the long-suffering of God is associated with the salvation of the elect (II Pet. 3:9,15; cf. Rom. 2:4).
- E. "Waited" means "to wait for, to look for, to expect." See John 5:2; Acts 17:16; I Cor. 11:33; 16:11; Heb. 10:13; 11:10; Jas. 2:7).

- F. There was no need to be long-suffering with fallen angels, for there is no salvation for fallen angels.
- (3) "While the ark was preparing."
 - A. The ark was a large ship. About 450 feet long, 75 feet wide and 45 feet high (Gen. 6:14-16).
 - B. Every blow of the ax and the hamer was a call to repentance (Matt. 24:37-39; Luke 17:26-27; Heb. 11:7).
- (4) "Wherein few, that is, eight souls."
 - A. See Genesis 7:7,23.
 - B. This thought is intended to encourage those whom Peter addresses to perseverance and fidelity in the midst of opposition and persecution.
 - C. Those who entered the ark were saved from the judgment of the flood. The ark was a type of Christ.
 - D. There was only one door into the ark (John 10:9). The church is not the door, nor the preacher, nor the priest, nor the confessional, nor one's good works, nor anything else, but Christ.
 - E. There were few saved then. It is so now (Matt. 7:13-14). God's people are a seed, a remnant, a little flock.
- (5) "Were saved by water."
 - A. Some would translate "wree brought safely through the water" (Acts 27:44; I Cor. 3:15).
 - B. They came through the water in the ark and so were saved by the water in spite of the flood around them.
 - C. The means of destruction to the wicked was the means of salvation to the righteous.
 - D. Peter lays stress on the water rather than on the ark for the sake of the following illustration.
 - E. The fury of the storm fell on the ark. The wrath of God fell on Christ (Ps. 42:7).

VII. BAPTISM A PICTURE OF SALVATION (3:21).

1. "The like figure."

- (1) This is a translation of one Greek word which means "counterpart" or "representation." Vine says it means "a corresponding type."
- (2) Baptism is a picture of that which really saves: the death, burial and resurrection of Christ. It is not a case of type and antitype, but of two types.
- (3) The meaning is that baptism corresponds to or has a resem-

blance to the water that saved Noah.

(4) Baptism is the symbolic representation of what literally took place before. It pictures in the present what has been experienced in the past. The past is presented again emblematically in baptism as if it was present.

2. "Whereunto, even baptism."

(1) Greek baptisma which means "immersion. Baptism is a burial (Rom. 6:4; Col. 2:12).

(2) There is a good argument for immersion here. There was much water in the flood. *Springk*

(3) No babies were in the ark. No babies to be baptized.

(4) The flood brought death and burial to many. It would have done the same to those in the ark, but in the ark they rose above the flood, and this pictures a resurrection.

(5) Baptism pictures the death, burial and resurrection of Christ, and then our death, burial and resurrection with Him (Rom. 6:4-6).

3. "Doth also now save us."

(1) The saving by baptism is only symbolic, not actual as Peter hasten to explain.

(2) It was a sign of the regeneration of the earth and a new life with God (Rom. 6:4-6). The flood swept away the old world and brought in a new.

(3) Here, as in Mark 16:16, baptism is linked to salvation. It is the first act of a bonr-again soul.

(4) Only those in the ark were saved by water, so only those in Christ are saved by baptism.

4. "Not the putting away of the filth of the flesh."

(1) Baptism itself has not purify or saving power. It does not wash away the filth of the body or the soul (Heb. 9:13).

(2) Here Peter denies baptismal remission of sin. Baptism in the case of the unregenerate has no cleansing effect on their lives.

(3) The filthiness here can surely be spiritual (II Cor. 7:1; Rev. 22:11).

5. "But the answer of a good conscience toward God."

(1) "Answer" means "the inquiry of a good conscience after God." Or it could mean "requirement." Baptism is something which a conscience made sensitive and pure relative to the will of God requires. It will make inquiry about baptism (Acts 8:36).

(2) The RV renders it "interragation."

A

- A. It seems there were questions asked to those who wanted to be baptized (Acts 8:37). A profession of faith was required.
 - B. An answer was expected from the candidate. The baptizer had to be convinced that the person's faith was grounded in Christ and His work on the cross. They had to believe they possessed a good conscience before God.
- (3) A good conscience is sprinkled with the blood of Christ and purified by the Spirit (Heb. 9:14; 10:2,22). It requests baptism. It was such before baptism, which implies the subject had already been regenerated.
6. "By the resurrection of Jesus Christ."
- (1) Here is the ground for salvation. Had Christ not been raised from the dead we would have been everlastingly lost (I Cor. 15:17; Rom. 4:25).
 - (2) It gives the means by which baptism is made symbolically so efficacious.
 - (3) Taking out the self explanatory part in parenthesis, the verse would read: "The like figure whereunto even baptism doth also now save us. . . by the resurrection of Jesus Christ."

VIII. THE ASCENSION AND GLORIFICATION OF CHRIST (3:22).

1. "Who is gone into heaven."
- (1) Christ did not disappear in the night. He ascended into Heaven in the presence of witnesses (Luke 24:51-52; Eph. 4:9; Acts 1:2,9-10).
 - (2) This event occurred after He had been risen 40 days.
 - (3) The word rendered "gone" was rendered "went" in verse 19.
 - (4) The ascension was an important event.
 - A. It proved Christ had finished the work of redemption which the Father gave Him to do on earth (John 17:14; 19:30). It was proper He receive back His glory (John 17:5; Phil. 2:6,9-10).
 - B. He went to pour out His Spirit more plentifully (John 7:39; 16:7).
 - C. He went to perform His ministry of intercession (Rom. 8:33-34; Heb. 9:24). He presents the merits of His blood (Heb. 7:56).
2. "And is on the right hand of God."
- (1) Stephen saw Him there (Acts 7:56). Note other verses (Ps. 110:1; Acts 2:34-35; Col. 3:1; Heb. 1:3).

- (2) This is an honor never conferred on angels, or man. This proves Christ had done His work in a manner acceptable to the Father.
 - (3) This is the place of authority and power---next to the Father. Christ still holds this place today.
 - (4) To be seated at the right hand of a king was the place of the highest honor. To be seated at the right hand of God means that Christ is exalted to the highest honor of the universe.
3. "Angels and authorities and powers being made subject unto him."
- (1) "Angels" mean both good and bad angels are subject to Christ.
 - (2) "Authorities and powers" may be angels still. But most likely kings and governors of this world who hold their dominion under Christ (Dan. 4:17,30,32).
 - (3) Suffering Christians need to know that Christ is on the throne of God and that wicked authorities are subject to Him. He rules and over rules all things for good.
 - (4) If angels and authorities are subject to Christ, so should we be subject to Him.
 - (5) Christ was honored and exalted for His sufferings. So will Christians be. So perseverance in service is necessary.

THE FIRST EPISTLE OF PETER

Chapter Four

I. THE CHRISTIAN AND HIS WAR AGAINST SIN (4:1-4).

1. Christ suffered in His human nature (v. 1).

(1) "Forasmuch then as Christ hath suffered for us in the flesh."

- A. This takes us back to 3:18 where Christ is set forth to us as an example of patient suffering for well-doing.
- B. Christ suffered in His human nature because of His testimony for God and because His righteous life condemned the sins of the wicked. This is why Christians suffer.
- C. Christ died for us as a man (II Cor. 13:4; Phil. 2:7-8).
- D. "For us"---not all men, but the elect of God (I Pet. 1:2).

(2) "Arm yourselves with the same mind."

- A. Suffer with patient willingness what God wills us to suffer.
- B. Take for your armor that suffering in the flesh which is often a great blessing.
- C. Life is a battle. We must arm ourselves with the thought of Christ's sufferings in His human nature. Christ by His sufferings destroyed His spiritual enemies.

(3) "For he that suffered in the flesh hath ceased from sin."

- A. These words are not easily explained. A number of meanings are possible, and all are true to the Word.
- B. The Christian by union with Christ by death is judicially freed from sin. He died in the person of Christ, and he has no more to do with sin judicially, and ought not to have any more to do with it actually (Rom. 6:1-14).
- C. Or, Christ having died for our sins in His human nature is no longer chargeable with them.
- D. Or, the Christian suffers in the flesh because he has ceased from his former sins.
 - a. Not from it dwelling in his flesh, nor being a burden to him, nor from a continued war with it, nor fall into it.
 - b. He has ceased from the dominion of sin (Rom. 6:14). He may fall into sin, but he will not live in it. He may fall into sin, but he does not love it.
 - c. Temptation has lost its appeal and power with such a man.
- E. Or, those who suffer martyrdom for Christ in the body are free from sin.

2. Living according to the revealed will of God (v. 2).

(1) "That he no longer should live."

- A. Some would connect with "arm yourselves." The third person singular (he) is no reason why the clause may not be connected with the one containing a word in the second person plural, for in the Greek there is no pronoun whatever.
- B. But it is best to connect it with "hath ceased from sin" as both are in the third person. This proves that the reference in the latter part of verse 1 was to the believer, not Christ.
- C. Here Peter explains what he meant by having ceased from sin.

(2) "The rest of his time in the flesh."

- A. "The rest" an impressive hint that a part of their earthly life has gone beyond any hope of recall.
- B. "The rest of your time" suggests the solemn thought of shortness in our earthly life. We may soon die.
- C. After conversion he is to live a radically different life than before (II Cor. 5:15). As to the old sinful life, he lives "no longer" in it.
- D. This means the rest of his life in the body.

(3) "To the lusts of men."

- A. This word "lusts" meaning "cravings" or "appetities." It refers to sinful cravings.
- B. The lusts of men are the spring of all wickedness (Jas. 1:13-14).

(4) "But to the will of God."

- A. How opposite these rules of life are (Rom. 6:20; Gal. 5:17; Eph. 2:12).
- B. A true Christian makes the will of God, not his lusts, the rule of his life and actions.
- C. This revealed will of God is found in His Word (I Thess. 4:3). The obligation to live according to God's will presupposes that will to be righteous.
- D. The object of redemption is to rescue us from being swayed by wicked lusts and to bring us to be conformed wholly to the will of God.
- E. The will of God is ever the same, a fixed, unchanging rule. The lusts of men are shifting and uncertain.

3. A Christian had enough of the old fleshly sinful life before he was saved (v. 3).

(1) "For the time past of our life may suffice us."

- A. He has spent enough time following his wicked propensities. The Christian has already had his fill of sin.
 - B. The word "suffice" just means "sufficient." We have had enough of the old pleasures and amusements. These things were vanity and gave only momentary pleasure. The Christian life gives lasting joy and peace.
 - C. A truly converted man grieves over his misspent life--- the harm done to others and the dishonor done to God. Oh, the many years spent in the service of Satan!
- (2) "To have wrought the will of the Gentiles."
- A. This means "to have worked out to completion." They had worked out the old sinful life to the full.
 - B. The word "will" means "inclination" or "desires." They had worked out the desires of the heathen.
 - C. Some say this is proof the readers were Gentiles. In truth some were Jews and some were Gentiles.
 - D. The will of God and the will of the Gentiles are opposites.
- (3) "When we walked in."
- A. This suggests that in the unconverted state we made a choice and delight of these sins, our work and business.
 - B. "Walked in" denotes a persisting and progress in sin.
- (4) "Lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."
- A. Three general heads are seen here: unchastity, intemperance, and idolatry. The Greek of all the nouns is plural, indicating the variety of the forms of the evil. Compare with Romans 1:19-22.
 - B. "Lasciviousness"---immodest sensuality, morals that would shock public decency.
 - C. "Lusts"---fornication, incest, sodomy and unnatural lusts of all kinds. Marital ties are meaningless.
 - D. "Excess of wine"---short of drunkenness but an immoderate use of it for health and business.
 - E. "Revellings"---wild drinking parties where people danced. In that day merry-making after supper, going through the street with torches, music, and songs in honor of Bacchus.
 - F. "Banquetings and abominable idolatries"---drinking bouts or drinking toasts. There were connected with pagan rites.

4. The unsaved cannot understand the great change which salvation makes in a soul (v. 4).

(1) "Wherein they think it strange that ye run no with them."

- A. After a man is saved he lives a different life. "Run" probably refers to the orgies of Bacchus. A Christian no longer runs to drink and commit adultery.
- B. This condemn them as nothing else could. A preacher could preach a 1,000 sermons, but it would not have the effect of one of their sinful number suddenly becoming a saint.
- C. Those truly converted will not return to their old sinful course of life, though ever so much tempted by the frowns and flatteries of others to do so.
- D. The wicked strongly desire that others be infected with their sins. They want partners and accomplices in their crimes against God and man.
- E. They think the Christian has abandoned a course of life which is merry and satisfying, for religious foolishness and superstition (Mark 3:21; Acts 26:24).
- F. They do not understand responsibility to God and eternity to come (I Cor. 2:15). They see no evil in sinful pleasures.

(2) "To the same excess of riot."

- A. The thought is an outpouring of debauchery---rushing flood waters in the original---all the sources and forms of riot were poured out together.
- B. There was no withholding, no restraint. The most unlimited indulgence was given the passions (Luke 15:13).

(3) "Speaking evil of you."

- A. The expression, "speaking evil of you," is just one word, "blaspheming."
- B. Blaspheming God, Christ, the gospel, and the Christian.
- C. They call Christians "fools," "fanatics," and "hypocrites." But even these reproaches will not cause a true believer to forsake the way of righteousness.
- D. In the unsaved there is a natural enmity against the saved (Gal. 4:29). In speaking against Christians they speak against God.

II. THE JUDGMENT OF THE LIVING AND THE DEAD (4:5-6).

1. Wicked men are accountable to God (v. 5).

(1) "Who shall give an account to him."

- A. Men call upon Christians to give an account now (I

Pet. 3:15); they themselves must give an account to God.

- B. Those who slander Christians shall answer to God for such conduct. A solemn sight it will be when those who slandered Christians are required to make a report of their conduct to God (Matt. 12:36).
- C. Everything they have said, or done to a Christian, they will answer for. What an encouragement to suffering saints!
- D. "To him" is Christ (Acts 17:31; John 5:22) who is God.

(2) "That is ready to judge the quick and the dead."

- A. "Ready to judge" means Peter believed the coming of Christ was very near. Christ's coming to the believer is always near.
- B. The delay in the judgment is not because the Lord is not able and ready to judge. Christ is ready by personal qualifications to ascend the tribunal at any moment when the day of judgment is fully come.
- C. The delay is because there are some elect to be gathered (Rev. 6:11) whose faith and patience must be tried. The delay ripens the wicked for judgment (Rev. 14:15).

2. The gospel preached to the dead (v. 6).

(1) "For for this cause the gospel was preached to them that are dead."

- A. "For" refers to an end to be reached or an object to be gained.
- B. The gospel is the death, burial and resurrection of Christ (I Cor. 15:1-4).
- C. Some say "the dead" refers to the spiritual dead, but verse 5 would lead us to believe otherwise. "Dead" must be taken in the same literal sense as in verse 5.
- D. Since the gospel has not been preached to all the dead, it must mean dead believers. They heard the gospel while they lived on earth and when Christ preached to them in the Paradise section of Hades (I Pet. 3:19).

(2) "That they might be judged according to men in the flesh."

- A. Some say these Christians were judicially condemned by wicked men to die a martyr's death.
- B. Others say that the righteous will be judged for the deeds done in the body, not the disembodied state (II Cor. 5:10).

(3) "But live according to God in the spirit."

- A. The gospel was preached to them on earth that they might

live spiritually and by faith the Christian life. But Peter say, "live," not made alive or quickened.

- B. Or, though they died in body they lived on in their spirits with God---lived as God lives. When the body is killed the spirit lives on, but there is no judgment for the spirit in its disembodied state.
- C. Catholics and some Protestants make this the gospel preached to dead sinner so they may have a second chance to be saved. This is against too much other plain scripture.
- D. Universalists say that God has no right to punish men who have never heard the gospel, and those who reject it must be given a second chance.

III. EXHORTATIONS IN VIEW OF THE END OF THE AGE (4:7-9).

1. This dispensation is soon to end (v. 7).

(1) "But the end of all things is at hand."

- A. A few thousand years mean very little to the Lord (II Pet. 3:8). If it was at hand then, how close is it now?
- B. This is the last dispensation before the coming of the Lord, and we are very near the end of it. Time is short and eternity long.
- C. Our persecutions will soon be over and our persecutors will soon be at the judgment seat.
- D. The coming of Christ was always near to the feelings and consciousness of Peter and the early Christians. They lived with reference to this event (I Pet. 1:7,13; 4:5; II Pet. 3:12). They labored and prepared for it.
- E. "At hand" means "it is close by, not far off, soon to occur."

(2) "Be ye therefore sober."

- A. Be of a sober mind, self-restrained, calm, thoughtful. It is oppose to erratic, insane views of things.
- B. If we believe the end is near we will be sober-minded.

(2) "And watch unto prayer."

- A. "Unto" has the sense of "with a view to." We are to be sober and watch with a view to prayer.
- B. If the mind is not self-restrained it will be hard to pray. If we are not watchful, calm, and collected, it will be hard to pray.
- C. The coming of Christ is often linked with watch and pray (Matt. 24:44; 25:13). The two cannot well be separated.

- D. Had Peter watched and prayed, he would not have denied Christ (Matt. 26:40-41).
 - E. The word "watch" in the Greek points to temperance, abstinence from strong drink, though it suggests thoughtfulness which is destroyed by excess (I Cor. 7:31; Luke 21:34-35).
 - F. The right ordering of the body is of the greatest use to promote the good of the soul (III John 2).
2. The importance of love or charity (v. 8).
- (1) "And above all things."
 - A. Compare with Col. 3:13. Literally, "before all things." It is the first Christian grace.
 - B. Peter believed that love was the capstone of all virtue, the overcoat that is to cover over the top of everything else.
 - C. Without love all other duties are dead. Love is the animating spirit. It is above all duties we owe each other.
 - (2) "Have fervent charity among yourselves."
 - A. The love here is for one another. Love to God is not under consideration.
 - B. Without mutual love, the churches would be disintegrated or petrified---all other duties toward one another would go undone.
 - C. That are not exhorted merely to love, but to love with intensity. We use the word "fervent" often in connection with heart (II Pet. 3:10).
 - D. We often hear of Christians getting "hot" under the collar, but it is not often with reference to brotherly love.
 - (3) "For charity shall cover the multitude of sins."
 - A. Peter may have Proverb 10:12 in mind. Love keeps down sin, prevents it from rising.
 - B. "Multitude of sins"---one virtue may be more than a match for many sins!
 - C. These words do not mean, as the Romanists teach, that love shall procure us pardon for a multitude of sins. Human love does not atone for sins. If it did, then Jesus Christ would not have died.
 - D. It may mean that love takes no notice of the faults of others, does not exaggerate them, overlooks them and bears them (Matt. 18:21-22).

E. Or, in forgiving others and overlooking their faults the person who does this shall have his sins forgiven of God (Matt. 6:14).

F. Or, love tries to have the sins of another covered by the blood of God, and so being the instrument of converting the sinner (Jas. 5:19-20; Prov. 28:13).

3. The importance of hospitality (v. 9).

(1) "Use hospitality one to another."

A. Those Peter addressed were scattered in different provinces. There were many opportunities for showing hospitality (Rom. 12:13; Heb. 13:2; II John 5; I Tim. 3:2; 5:10).

B. An example of inhospitableness (III John 9-10).

C. Christian ought not only to be charitable, but hospitable, one to another.

D. In those early days there were few places to stay. Public houses exposed Christians to danger and temptation. This is why they carried letters of commendation (II Cor. 3:1).

E. If you have room for the people of God in your heart, you will have room for them in your house (Matt. 25:44; Prov. 19:17).

(2) "Without grudging."

A. Without grumbling and complaining about it, or you will miss the blessing.

B. Don't regret the expenses. Make your guest feel happy and at home (II Cor. 9:7).

IV. THE BELIEVER AND HIS GIFTS (4:10-11).

1. Temporal and spiritual gifts (v. 10).

(1) "As every man hath received the gift."

A. Gift is charisma from charizomai, to give graciously.

B. "Every man" does not mean every man without exception. It means every Christian, or, perhaps, every church member.

C. In the early times of the churches a gift was a miraculous endowment. Here it seems to be an endowment of any kind, but especially that conferred by the Holy Spirit (Rom. 12:6-8; I Cor. 12-14; Eph. 4:11-12).

D. These gifts were received at baptism or by the laying on of hands (Acts 8:15-17; 19:6; I Tim. 4:14).

E. There are none of the Lord's people who have not received some gifts from Him. Some have more than others

(Matt. 25:15), and there are different measures of the same gifts to several persons (Rom. 12:3).

- F. The Holy Spirit only can reveal to us the gifts that we have received (I Cor. 2:12).
- G. "Received" forbids our taking the credit for it. There is nothing a man has in nature and in grace but what is a gift to Him (I Cor. 4:7).

(2) "Even so minister the same one to another."

- A. Better translated: "Even so serve in the same." We must not hide our gift (Luke 19:20). But we must not try use a gift that we do not have, lest we do more harm than good.
- B. Gifts are given for the good of others. Not for our own advantage. Not to make us wealthy or popular.
- C. Each member of the church has his special work to do for the benefit of the whole body (I Cor. 12:14-31; Eph. 4:16).

(3) "As good stewards of the manifold grace of God."

- A. A steward is one who is entrusted with something that is not his own. It may be in the form of money, or a position of responsibility (Luke 19:11-27).
- B. We should be good stewards, for we are accountable to Him who is the Lord of stewards.
- C. "Manifold" speaks of great variety, and truly God's gifts vary greatly in one from another. The Greek word for "manifold" is literally "many colored." Every Christian holds his own color of grace as a steward!
- D. Whatever ability we have of doing good is a free gift of undeserved grace from God (Rom. 11:35).

2. The proper use of the gifts of grace (v. 11).

(1) "If any man speak, let him speak as the oracles of God."

- A. Speaking in this verse means primarily publicly in the church (I Cor. 14:35), but it could also include private speaking as well (Ps. 145:10-12; Jud. 5:10-11; Mal. 3:16; Eph. 4:29).
- B. This could mean the inspired speaker was to submit to the guidance of the Holy Spirit so that his speaking would be the teaching of God (Mark 13:11). This would be the inspired communications uttered by one who had the gift of prophecy.
- C. Or, most likely, any public speaking in the church must be according to the inspired written Word, either the Old Testament (Acts 7:38; Rom. 3:2) or the New Testament (Heb. 5:12).

- D. "If any man" implies that a man need not always speak, but if he does it must according to God's Word. If he cannot do this, he had best be silent (Jer. 23:21-22).
 - E. In most of the services of the church in those early days more than one of the brethren took part (I Cor. 14:26). I fear in the modern church the pastor does too much and most members are ears only!
 - F. "Oracles of God" shows the Scriptures are God-breathed and spoken by God---contain His mind and will---are authoritative and infallible. Preachers should handle the Bible with this in mind.
- (2) "If any man minister, let him do it as of the ability which God giveth."
- A. "Minister" simply means "to serve." The pastor serves God and the church, and is called a minister. But anyone who serves in any other way can also be said to minister. It can include the relief of the poor, the sick, and the aged.
 - B. The reference may be to a deacon in the church, for the word translated "minister" is diakonei from which we get the word "deacon." If any man be a deacon, he must do the best job he can according to his ability.
 - C. No one is to go beyond his ability, but all required to come up to it (Mark 14:8; Luke 17:10). In the original the word for "ability" seems to speak of physical strength.
- (3) "That God in all things may be glorified through Jesus Christ."
- A. Every gift comes to us through Christ (John 1:16; Rom. 8:32). In all duties and services our chief aim is to be the glory of God (I Cor. 10:31).
 - B. God is not glorified by anything that we do if we do not offer it to Him through the mediation and merit of Jesus Christ (Heb. 13:15; Eph. 3:21).
 - C. The dispenser of the gift and those who profit from them must give all the glory to God.
 - D. Although God's glory is so great that it cannot receive any addition (Neh. 9:5), yet we must ascribe all glory to Him. The final end of all Christian acts is the glory of God.
 - E. If a man's service does not bring glory to God, he is wasting his time and God's.
- (4) "To whom be praise and dominion forever and ever. Amen."
- A. This seems like a prayer or a song of praise to me.

- B. The praise and dominion refer back to Christ, but it is also true of God (I Pet. 5:11). Dominion speaks of authority and power (Ps. 72:8).
- C. "Forever and ever" is literally "unto the ages of the ages," and this He certainly shall be (Rev. 1:6).
- D. "Amen"---"so be it."

V. THE FIERY TRIALS OF CHRISTIANS (4:12-13).

1. Trials are not uncommon to believers in this evil world (v. 12).

(1) "Beloved."

- A. This is a term of endearment, meaning "intensely loved" or "divinely loved."
- B. Peter loved them, but the Lord loved them as well.

(2) "Think it not strange concerning the fiery trials."

- A. Suffering is not a strange or alien thing to Christianity. Christ and the early Christians suffered much.
- B. Peter is now returning to the thought of 1:7.
- C. Peter had a problem with Christ's sufferings (Matt. 16: 21-23).
- D. The laws of our land give us religious liberty, but don't be surprised if persecutions come upon us soon.
- E. "The fiery trials" literally is "burnings." Applied here figuratively to trials (Ps. 17:3; 26:2; 66:12; Isa. 48:10). The present participle implies this persecution was in process.

(3) "Which is to try you."

- A. Trials are designed by God to try us, not to destroy us (Isa. 43:2; I Pet. 1:7). They try our sincerity, strength, patience, and faith in God.
- B. The Christian character is put to the test for the sake of improving it. He who passes through life without sharp trials is more to be pitied than congratulated.

(4) "As though some strange thing happened to us."

- A. Some render the Greek here: "Which is taking place for a trial to you." Instead of it being some strange thing, it is taking place with the gracious design of God.
- B. Don't be surprised, for trials are a fruit of God's purpose.

2. Rejoice in the midst of fiery persecution (v. 13).

(1) "But rejoice."

- A. Rejoice in the fiery trial, which is better than to be surprised at it.

- B. It is not enough to keep free from discouragement under trials, we must rejoice in our sufferings (Matt. 5:12).
- (2) "Insomuch as ye are partakers of Christ's sufferings."
- A. Sufferings meekly borne draws the believer nearer to Christ, lifts him, as on a cross, nearer to his crucified Lord.
 - B. "So far as ye are partakers of Christ's sufferings, rejoice." If one suffers for his own wrong doings he has no reason to rejoice over that.
 - C. Enemies would persecute Christ if he were among them, for it is really Christ who is the object of their hatred. Therefore in being persecuted themselves, they are partakers of Christ's sufferings (Col. 1:24).
 - D. "Partakers" means "sharers" (I Pet. 5:1; II Pet. 1:4). Since we are partakers of the Divine nature, we can expect to receive no better treatment than Christ did. Christ suffered on earth, and we can expect the same (Phil. 1:29; 3:10; Acts 5:41; II Cor. 4:10-11).
 - E. The sufferings we undergo Christ esteems them as done to Himself (Acts 9:4).
- (3) "That, when his glory shall be revealed."
- A. This is the glory of His Divine nature which was veiled at His first advent. The glory of His human nature will also be seen as well as the glory of His offices.
 - B. When Christ appears in all His glory His people will be seen in all their glory (Rom. 8:17; I Cor. 15:44; Col. 3:4; Phil. 3:21; II Thess. 1:10; II Tim. 2:12).
- (4) "Ye may be glad with exceeding joy."
- A. Our joy will be so intense that words cannot describe it (Ps. 16:11).
 - B. There is now a joy in suffering for Christ, and there is a greater joy at the revelation of Christ.
 - C. The Lord has reserved a fulness of joy for His people when He comes in His glory. There is a future joy for us when our suffering is over.
 - D. Present joy in suffering is the earnest of the greater joy of the redeemed at the revelation of Christ.
 - E. As we look back on our little time of suffering on earth, it will seem as nothing compared to the joy of being forever with Christ!
 - F. The wicked suffer eternally in Hell.

VI. REPROACHED FOR CHRIST'S SAKE (4:14-16).

1. Reproached for our relation to Jesus Christ (v. 14).

- (1) "If ye be reproached for the name of Christ."
- A. Better translated "in the name of Christ" (Mark 9:41). Consider other Scriptures (Matt. 5:11; 19:29; Acts 9:16; 21:13; Heb. 11:26).
 - B. We name that name (II Tim. 2:19), call on that name (Rom. 10:13), are called by that name (Jas. 2:7), and suffer for that name (Acts 5:41).
 - C. When we are reproached for being a Christian it is the same as Christ being reproached (Acts 9:4; Matt. 25:40).
 - D. He does not say: "If ye be reproached for the name of church, or the creed, or a principle."
 - C. Christ is a hateful name in the eyes of the world. If you do not confess His name the world will love and esteem you.
- (2) "Happy are ye."
- A. "Blessed" or "Happy" as in Matthew 5:3-11.
 - B. It is blessed because we suffer as Christ did---for right doing instead of wrong doing.
- (3) "For the spirit of glory and of God resteth upon you."
- A. The Holy Spirit is called "the Spirit of glory" as Christ is called the Lord of glory (I Cor. 2:8) and God the Father of glory (Eph. 1:17).
 - B. The Spirit is glorious in His person and work. He especially rests upon those who are suffering for Christ's sake. God will not forsake us in suffering.
 - C. This Spirit rested on Christ (Luke 4:18) and will rest on Him in the millennium (Isa. 11:2). He rests on the Christian as the Shechinah rested upon the tabernacle. The glory of the Spirit is ours.
 - D. The Greek could be rendered: "The Spirit of glory and the Spirit of God," or "The Spirit of glory, even the Spirit of God." The reference is to the Holy Spirit who is the Spirit of glory and of God.
 - E. You cannot prevent the happiness of a Christian because he retains before God his glory, for he has the Spirit which is the earnest of coming glory at the appearing of Christ.
- (4) "On their part he is evil spoken of."
- A. The reviler blasphemes (so the Greek reads) and ridicules the person and work of the Spirit. They laugh at the comfort of the Spirit.
 - B. The Spirit of God count Himself evil spoken of when God's people are spoken against. Christ does the same (Matt. 10:40; Luke 10:16).

- C. The saints enemies are God's (Ex. 23:32).
- (5) "But on your part he is glorified." By suffering patiently and calmly both Christ and the Spirit are glorified.
2. Don't suffer for your own wrong doings (v. 15).
- (1) "But let none of you suffer as a murderer."
- A. Slaves, who were brutally treated, might be tempted to kill their masters.
- B. It is possible for a true Christian to be a murderer, but highly unlikely (Gal. 5:21; I John 3:15; REv. 21:8).
- C. In O.T. the punishment for murder was death by the law of God (Gen. 9:4).
- (2) "Or as a thief."
- A. It is disgraceful for a Christian to steal.
- B. Under Jewish law there was either a fivefold or a fourfold restoration (Ex. 22:1).
- (3) "Or as an evil doer." A breaker of the law of man or God.
- (4) "Or as a busybody in other men's matters."
- A. In the original the word "as" appears but twice. Once before "murderer" and then after "busybody." The first three are in one class, and this last one is in a class by itself.
- B. Some render it: "As a boss in other men's matters." It is one who busies himself with what does not concern him (Phil. 2:4; II Thess. 3:11; I Tim. 5:13).
- C. The Greek word is found nowhere else in the N.T. It literally means an overseer of other men's matters. It contains a form of the Greek word episkopos which our version translates "bishop" or "overseer."
- D. The can be taken to condemn one preacher from meddling in the work of other preachers---a self-appointed bishop in another man's church!
3. If we suffer it must be as Christians (v. 16).
- (1) "Yet if any man suffer as a Christian."
- A. This verse is the key verse to the whole book.
- B. The word "Christian" is found 3 times (Acts 11:26; 26:28) and hinted at in James 2:7.
- C. Christians were first considered a Jewish sect (Acts 24:5). As the new religion spread to the Gentiles, they were called "Christians" by the Gentiles. The Jews would not have used this term as it would have admitted that Jesus was the Messiah. It was a name original-

ly given in contempt by Gentiles unbelievers.

E. "Christian" literally means to be a "Christ one," or "one who belongs to Christ." It means to be a disciple of Jesus Christ.

(2) "Let him not be ashamed."

A. If we do wrong and suffer for it, we ought to be ashamed (Jer. 2:26). Peter was ashamed of Christ and denied Him.

B. If we suffer as a Christian, we are not to be ashamed. It is an honor to suffer for Christ.

(3) "But let him glorify God on this behalf." This proves we are Christians and bring glory to the name of Christ.

VII. THE SUFFERINGS OF THE SAINTS ON EARTH (4:17-19).

1. Judgment on the house of God (v. 17).

(1) "For the time is come that judgment must begin at the house of God."

A. For it is the time of the beginning of judgment. This is now to be expected.

B. In the sense of trials the righteous are under judgment (Matt. 24:9-10). These are the fiery trials (I Pet. 1:7) for our spiritual good (I Cor. 11:32).

C. The Christian receives fatherly chastisement in this world. This is why the righteous seem to suffer more than the unrighteous.

D. In O.T. the tabernacle and later the temple were called "the house of God." In N.T. the body baptized believers is the house of God (I Cor. 3:16; II Cor. 6:16; I Tim. 3:15; Heb. 3:6).

E. God often begins judgment upon His people first (Isa. 10:12; Jer. 25:29; Ezek. 9:6; Amos 3:2).

F. Thank God judgment only begins with Christians!

(2) "What shall be the end of them that obey not the gospel."

A. This is a serious question, but it is not answered here. If the saved suffer now, how much greater will the suffering of the unsaved be?

B. To obey the gospel is to believe it (Rom. 10:16). The word "believe" is often put in the command form (I John 3:23).

C. "The gospel of God"---good news from God about salvation by Jesus Christ. The God who is to soon judge the unsaved.

D. The punishment of the wicked is delayed to a future world (Isa. 49:12; Ps. 73:1-19). Death, judgment and

the lake of fire is ahead (II Thess. 1:7-9).

2. The righteous are scarcely saved (v. 18).

(1) "And if the righteous scarcely be saved."

- A. "The righteous" does not speak of a special class of Christians (Prov. 11:31). It is a general term applied to all saved people who partake of Christ's righteousness (I Cor. 1:30).
- B. Those who received the righteousness of Christ live righteous lives (Tit. 2:12; I John 2:29).
- C. The word "scarcely" means "with difficulty." This does not mean that salvation at best is uncertain, nor does it mean the righteous are just barely saved.
- D. It may speak of the trials and troubles of the righteous in the context. There are many sufferings, difficulties, and temptations to be overcome---the gate is straight and the way narrow!
- E. Or, it may speak of many other things:
 - a. The difficulty of forming a plan of salvation involving a degree of wisdom wholly beyond that of man. The attributes of holiness and justice made it difficult for God to save the sinner.
 - b. The difficulties of human nature, arising from pride, selfishness, unbelief, the love of sin which must be overcome.
 - c. The difficulty of keeping them from falling under their sufferings and trials.
 - d. The difficulties Christ had in making an atonement for their souls!
 - e. The difficulties of rescuing them from Satan and the world.

(2) "Where shall the ungodly and the sinner appear."

- A. This is another unanswered question.
- B. "Ungodly" means "without God" or "having no regard for God." This is a negative description.
- C. "Sinner" means "one loving sin." This is a positive description. Christians fall into sin, but they do not love it.
- D. The unsaved are God-forgetting and sin-loving. The Christless, impenitent, unbelieving and unregenerated sinner shall not appear in the congregation of the righteous---not at the right hand of God---not in Heaven.
- E. He will appear in Hell (Luke 16:23), then at the judgment (Rev. 20:11), and then in the lake of fire (Rev. 20:15).

3. Commit the keeping of the soul to God (v. 19).

- (1) "Wherefore, let them that suffer according to the will of God."
 - A. The sufferings of Christians are according to God's will.
 - B. They are designed for our good and His glory (Rom. 8:28). It is not according to the lusts and will of our adversaries. Thank God!
- (2) "Commit the keeping of their souls to him in well doing."
 - A. This we did at salvation by faith (II Tim. 1:12). This we do throughout the Christian life (Ps. 37:5; Acts 21:14; Luke 23:46)---even to the point of martyrdom (Acts 7:59).
 - B. When we worry we do not trust Him. When we leave things in His hands and trust Him we do not worry.
 - C. "In well doing"---persevere in doing good and seeking to perform every duty in a proper manner. Do right and leave the results in the hands of God.
- (3) "As unto a faithful Creator."
 - A. Those who suffer have one on their side who is dependable and powerful. "Faithful" tells us of His dependability, while "Creator" tells us of His power.
 - B. We can depend on Him to keep every promise He has made. He will abandon no purpose which He has formed. He had a wise design in our creation and recreation in Christ.

THE FIRST EPISTLE OF PETER

Chapter Five

II. PETER'S EXHORTATION TO ELDERS (5:1-4).

1. The elder, a church officer (v. 1).

(1) "The elder."

- A. The Greek word for "elder" is presbuteros. The Greek in English form is presbyter. The Presbyterian Church got its name from this term.
- B. The Greek word for "bishop" or "overseer" is episcopos. The Episcopal Church got its name from this word.
- C. The word "elder" is of Jewish origin (Ex. 3:16). The original word for bishop was of Greek origin (Acts 11:30; 21:18). In writing to the Jews elder was used; in writing to the Gentiles bishop was used.
- D. Every minister was a bishop and also an elder (Acts 20:17,28; Tit. 1:5,7; I Pet. 5:1-2). Bishop and elder was applied to the same church officers. The only other office was the deacon.
- E. It is probable that most elders were advanced in age (I Pet. 5:1,5), but not in every case (I Tim. 4:12). Peter was an elder in office and age.

(2) "Which are among you."

- A. The readers belong to different churches (I Pet. 1:1). One or more elders may have been connected with each church. Some small churches may have had no elders and were visited by elders in other churches.
- B. An apostle had authority in all the churches; an elder was tied down to a particular church.

(3) "I exhort, who am also an elder."

- A. All need exhorting, even the elders. The younger should not presume to do it (I Tim. 5:1).
- B. Peter does not claim to be the first pope, nor to have a special place among the apostles (I Pet. 1:1; II Pet. 1:1). He does not call himself prince of the apostles, vicar of Christ, or head of the church!
- C. All the apostles were elders, though every elder was not an apostle. "An elder" is literally "a fellow-elder."
- D. Peter exhorted them, not as an apostle, but as a fellow-elder. What humility!

(4) "And a witness of the sufferings of Christ."

- A. An eye-witness and a preacher (Acts 1:8; 3:15; 10:39)

5:32). He saw his Master's entire course of sufferings. He seem to have watched the cross from afar off (Luke 23:49).

B. He preached what he saw with his own eyes.

C. To be an apostle you had to be an eye witness of Christ (I Cor. 9:1).

(5) "And also a partaker of the glory that shall be revealed."

A. Peter always linked sufferings and glory (I Pet. 1:7,11; 4:13; 5:10). It is a great consolation to the suffering saint to know that the glory is just beyond.

B. This is the glory of the second coming of Christ. All the saints will partake of Christ's glory.

C. Peter got a glimpse of this on the Mount of Transfiguration.

2. The elder's care of his flock (v. 2).

(1) "Feed the flock of God."

A. "Feed" in the Greek is "tend as a shepherd." This includes feeding, watching, gruding, protecting (Acts 20: 28-30). Was Peter thinking of John 21:15-17?

B. "The flock of God" (John 10:27). Don't imagine the flock is yours. You are only a shepherd under the chief Shepherd.

C. Feeding is the first work of an elder. Sheep must have a good pasture. The flock needs the Word of God (II Tim. 4:2), not social addresses, human philosophies, or book reviews. The flock will starve on this kind of a diet (Ezek. 34:1-16).

D. "Which is among you" shows the work of an elder was of a local character---a local assembly. A pastor must discharge the duties of a shepherd toward the flock.

(2) "Taking the oversight thereof."

A. "Oversight---Greek 'bishopsic,' or duty of a bishop---an overseer. Maybe best translated "exercising the oversight." Observe that a bishop and elder are one and the same person (I Pet. 5:1-2).

B. In N.T. times an elder was to "take care of the church of God" (I Tim. 3:1). If some pastors today would have the oversight of the church he would have to take it by force!

(3) "Not by constraint, but willingly."

A. He is to perform his duty not under an impulse from without, but under an impulse from within---service rendered willingly (I Cor. 9:16).

B. The ministry must not be viewed as a heavy yoke imposed on you as a burden too heavy to bear. God wants willing workers---people who love Christ and feel an obligation to Him.

(4) "Not for filthy lucre."

A. Today the things of God have been turned into a racket to make money. The Spirit here forewarns against this.

B. "Filthy lucre" means literally "base gain" or "for the purpose of making money" (Isa. 56:10-11; Tit. 1:7,11). You cannot serve God and mammon (Matt. 6:24).

C. A pastor is to be supported by his church (I Cor. 9:7-14). It is wrong to say we will keep him poor while God keeps him humble. Support must not be the motive for entering the ministry or continuing in it.

D. A pastor should not be a spendthrift or have a habitual anxiety to save. Remember Judas!

(5) "But of a ready mind."

A. Cheerful and promptly out of pure love for Christ. No mercenary motives (I Sam. 12:3; Num. 16:15; Acts 20:33).

B. The word implies zeal and enthusiasm---an appetite and inclination for his calling (I Tim. 3:1).

3. Not lords but leaders (v. 3).

(1) "Neither as being lords over God's heritage."

A. The word here used is rendered "exercise dominion over" (Matt. 20:25), "exercising lordship over" (Mark 10:42), "overcame" (Acts 19:16).

B. It refers to that kind of jurisdiction which civil rulers exercise. This is an exercise of authority as distinguished from influence of reason, persuasion, and example.

C. This prohibits all assumption of temporal power by ministers of the gospel. RV has it: "Neither as lording it over the charge allotted to you."

D. The Greek, "lording it," implies pride and oppression---something of scorn and tyranny or even hostility (Jas. 2:6). Not to claim absolute authority over the conscience of men and to have dominion over their faith.

E. Here Peter condemns all the rule of the pope in one word. These words also prohibit a religious leader imposing unscriptural and human inventions upon his people instead of necessary duty (Matt. 20:25-26; II Cor. 1:24).

F. The elder is to care for God's sheep, not to have dominion over them. In eastern countries a shepherd leads the sheep, calling them by name, and they follow him.

You cannot drive God's sheep; you can only drive them away.

- G. "Heritage" is plural in the Greek. The several churches are parts, portions, and heritages. There is an allusion here to the land of Canaan which was divided by lots.
- H. "Heritages" is the Greek word (kleros) from which we derived the word "clergy." The word "clergy" is common to all saints. No national church body in this verse.
- I. They are God's people. They must not be lorded over. They must be treated with love, honor, tenderness, for the sake of Him to whom they belong.

(2) "But being ensamples to the flock."

- A. The elder is not to drive but to show the sheep the way.
- B. A minister is to lead by the influence of a pure and gentle life (I Tim. 4:12; Titus 2:7).
- C. The life should command and the tongue persuade.

4. The appearance of the chief Shepherd (v. 4).

(1) "And when the chief Shepherd shall appear."

- A. Christ is the chief Shepherd (John 10:14; Heb. 13:20; I Pet. 2:25). Peter and the pope are not.
- B. No man should ever presume to himself the place that belongs only to Christ. Some churches have two heads!
- C. All bishops, elders, pastors are under Him and have their office from Him. In the east it was a custom for a shepherd to have several flocks which were committed to servants under him.
- D. We are living between the two comings of Christ. He was here once, and He is coming back again.
- E. The Prince of pastors will appear to judge all under-shepherds and to call them to an account (Heb. 13:17).

(2) "Ye shall receive a crown of glory."

- A. Rewards are given out at the appearing of the chief Shepherd.
- B. "Ye shall receive the amaranthine crown of glory" is the literal Greek rendering. Flower wreaths were used among the Jews and Greeks.
- C. The idea is a never fading flower. Amaranth, "the everlasting," because it never fades.
- D. I believe it is a literal crown, not a mere symbol of some kind.

E. A crown that ever shines in its full luster (John 17: 22). Christ Himself will give this crown.

(3) "That fadeth not away."

A. The crowns of the Olympic games were made of olive or parsley inserted in a branch of the wild olive tree. It quickly faded away in the hot sun.

B. The faithful elder shall have a wreath of amaranthine flowers---the crown of a conqueror. Note other crowns (I Cor. 9:25; I thess. 2:19; II Tim. 4:8; Jas. 1:12).

C. What activities and what powers of endurance under trial should ministers of the gospel have!

II. THE IMPORTANCE OF SUBJECTION AND HUMILITY (5:5-6).

1. Exhortation for youger men (v. 5).

(1) "Likewise, ye younger, submit yourselves unto the elder."

A. Does he mean younger believers in the church are to submit to older men? Or, does he mean that younger preachers should submit to older preacher? I think the latter is meant. The principle is true in the matter of age.

B. Young men are apt to think more highly of their capabilities than they should.

C. It is usually wise for the young to submit to the elders, even if he think they are wrong. Later years may prove them right after all (Job 32:7).

D. Evil may follow by disregarding the counsel of old men (Lev. 19:32; I Kings 12:6-8; I Tim. 5:1).

E. It is best to apply these words to young preachers and let elder be a church office. (It is also true that church members need to submit to their pastor (Heb. 13: 7,17)).

(2) "Yes, all of you be subject one to another."

A. If this was done there would be very little trouble among Christians. Treat one another with respect (Rom. 12:16; Eph. 4:2; Phil. 2:3).

B. Take well reproofs and admonitions one from another (Lev. 19:17; Ps. 141:5; Col. 3:16).

C. Peter had to learn this lesson (Matt. 18:1-4; John 13: 14-17).

(3) "And be clothed with humility."

A. Put on and wrap yourselves in humility so that this covering cannot possibly be stripped off.

B. Be adorned with humility as the most beautiful attire you can wear. This will make duty easy

- C. To be humble is contrary to the flesh. The flesh always desires the first place, the highest honor, the greatest wealth.
 - D. Christ is our example in humility (Phil. 2:8).
 - E. A man who has low thoughts of himself will have high thoughts of the Lord and his fellow Christians.
 - F. A humble man is teachable---obedient---ready to start small---not easily offended---not envious.
- (4) "For God resisteth the proud."
- A. This is quoted from Proverbs 3:34 and by James (4:6).
 - B. God set Himself in battle array against the proud (Prov. 6:16-19). Pride hinders salvation.
 - C. The proud man is fighting a losing battle.
- (5) "And giveth grace to the humble."
- A. God gives more grace. Humility is the vessel of all graces.
 - B. Christians love a lowly saint, and even the world admires him.
2. Bear with humility the sufferings which God lay upon you (v. 6).
- (1) "Humble yourselves."
- A. Maybe better translated "be humble." A Christian should be humbled under the mighty hand of God.
 - B. Be willing to take a low place. Do not exalt yourselves above others. Be still under the rod of God.
 - C. This command is enjoined upon all without respect to position in the world.
- (2) "Therefore under the mighty hand of God."
- A. This phrase is expressive of God's omnipotence. It is madness to oppose God.
 - B. Christians receive afflictions from the hand of God. They are designed to humble us (Lev. 26:41).
 - C. The consideration of God's omnipotence should make us humble and submissive to Him that brings such upon us.
 - D. It behoves us to humble ourselves under the mighty hand, because if He cast down, who can lift up?
- (3) "That he may exalt you in due time."
- A. Humility is the way to deliverance from trial and to exaltation (Ps. 75:7; Jas. 4:7,10).
 - B. "Due time"---whenever God sees fit to do so---at the best and fittest time (Ps. 102:13).

C. God's people will not always be left in this low and depressed state. He will exalt them in this life or the life to come. The same hand which laid the sadness and suffering on us will remove them.

D. This deliverance comes when the Lord has perfected His work intended by their affliction (Isa. 10:12).

III. GOD'S CARE OF HIS PEOPLE (5:7).

1. The word "care" appears twice in this verse, but the two words are different in the Greek. The first means "anxiety" and the second means "concerned about" or "interested in."
2. It could read: "Casting all your anxiety upon him, for he is concerned about you."
3. "Casting" has the sense of "casting once for all." Leave all your worries to God once for all. This is hard to do.
4. Some take their burdens to the Lord, and then pick them up again.
5. These words are probably taken from Ps. 55:22. This is a beautiful and comforting passage which we should believe and take to heart.
6. The cares and worries of Christians are often many.
 - (1) There are worries about---personal cares, family cares, cares for others and the church church.
 - (2) These cares are burdensome and often very sinful. They wound our souls and pierce our hearts.
 - (3) Worry is the scourge of the human race. Many worry themselves sick. Worry puts people in the hospital, causes insanity, drives to suicide, and always kills joy.
 - (4) The early Christians had persecutions to worry about. They were at times slandered, abused, imprisoned, and killed.
 - (5) Anxiety is a great burden that no Christian should carry. The Lord is willing to carry our worries as well as sins.
 - (6) This verse is a command, not a privilege. Solicitous care is a sin (Matt. 6:25-34).
7. Worry and faith cannot coexist.
 - (1) Faith is the opposite of worry. If you are trusting the Lord, you are not worrying. If you are worrying, you are not trusting the Lord.
 - (2) Note Mark 4:38-40.
 - (3) This does not mean we are to be careless and slothful (Prov. 24:30-34; Rom. 12:8-11).
8. God always cares for His people.
 - (1) The human heart craves love, and if it receives none there is anxiety.

- (2) God thinks of us and cares for us (Ps. 27:10; 40:17; Isa. 49:15).
- (3) Family and friends may forget you, those you have loved, those to whom you have done good, but God will not.
- (4) You may lose your office, beauty may fade, grow old and be considered useless in the world, no one may seem to care. God cares. Those He loves He will always love (Ps. 71:18).

9. How to cure worry.

- (1) Contemplate the greatness of God. Think about His love and power.
- (2) See God's hand in everything that happens---good and bad.
- (3) Take everything to him in prayer---big and small.
- (4) Plan for tomorrow but don't worry about it. The worst that can happen but shortens your journey and hastens you home.

IV. WATCH OUT FOR THE DEVIL (5:8-9).

1. Satan's character, names, and work (v. 8).

(1) "Be sober."

- A. Be sober minded (I Pet. 1:13; 4:7). Don't let the Devil make your mind his playground.
- B. Be self-restrained. Let the outward and inward man be governed by the rules of temperance, modesty and mortification.
- C. God provides, therefore do not be anxious. The Devil seeks, therefore watch. There is no carnal security here.

(2) "Be vigilant."

- A. This word is everywhere else in the New Testament rendered "watch (Matt. 24:42-43; 25:13; 26:38,40-41).
- B. Not secure and careless, but aware of constant danger from the enemy. We are in enemy territory (Matt. 13:39).
- C. We must be free from care but watchful.

(3) "Because your adversary."

- A. In the Greek it is an old word for apponent in a lawsuit (Matt. 5:25; Zech. 3:1), or a law-adversary.
- B. Satan accuses men of a breach of the law and pleads that justice must punish them for their sins (Rev. 12:10).
- C. Satan opposes man in his efforts to do good, to return to God, and his attempts at salvation.

(4) "The devil" (diabolos).

A. The word "devil" means "accuser" or "slander." He leads us to sin and then, like a lawyer, accuses us before God.

B. "Satan" is of Hebrew origin; "devil" of Greek origin.

(5) "As a roaring lion."

A. Satan is strong, violent, and ever on the alert to catch his prey. Peter did not believe Satan was bound to the child of God.

B. A lion expresses his fierceness and strength. Naturalists tell us a lion roars when he is hungry (Jud. 14:5; Ps. 22:13,21; 104:21; Jer. 2:15; Ezek. 22:25; Zeph. 3:3; Zech. 11:3).

C. Christ is called a lion (REv. 5:5). Christ is stronger than Satan (Heb. 2:14-15).

(6) "Walketh about, seeking whom he may devour."

A. He is continually in motion and never takes a rest (Job 1:7; 2:2; Matt. 12:43).

B. If a real lion was stalking about, most everyone would get out of his way. Satan can do more than a lion. He can destroy body and soul.

C. "Devour" is "swallow down." It is the word in I Cor. 15:54. It implies the ruin of body and soul.

D. Peter had his problems with the Devil (Luke 22:31).

2. Stand up and oppose the Devil (v. 9).

(1) "Whom resist."

A. No matter how he may attack you, you must fight manfully against him (Jas. 4:7).

B. We are to resist sin (Heb. 12:4) and Satan. We are not to resist the evil that men do to us (Matt. 5:39).

C. We can withstand the onslaughts of Satan, but we are nowhere told to take the offensive against him. We cannot give him a black eye because he is a spirit.

D. Cowardice never wins against the Devil (II Tim. 1:7), but only courage. Christian soldiers are to fight the Devil at all times and places.

(2) "Steadfast in faith."

A. The Greek word for steadfast implies solidity, rocklike firmness. Our faith must be in Christ, the rock on which the Christian house is built.

B. Steadfast is an army term, speaking of putting up a solid wall of defense which the enemy cannot penetrate. Faith can do this for us. Faith he cannot

overcome.

- C. We must believe in God's power to give us the victory over the Evil One. The faith Peter speaks of here is trustfulness rather than objective truth.
 - D. Satan aims at faith. To destroy faith he raises up bitter persecution and sets the kings of the earth against believers.
 - E. These strong trials must be endured by a well-grounded faith (Eph. 6:11-18). Faith quenches the fiery darts.
- (3) "Knowing the same afflictions are accomplished in your brethren that are in the world."
- A. "Knowing"---their knowledge of the fact will lead them to cultivate the habit of considering it.
 - B. A consideration of the suffering of other believers is a means of strengthening our faith and qualifying us to resist Satan (II Cor. 4:8-10; 6:9-10).
 - C. Christian brotherhood is a brotherhood in suffering. A fierce persecution was raging throughout the Roman Empire when Peter wrote.
 - D. Consider I Cor. 10:13. Suffering is our common lot in this evil world (John 16:33).
 - E. Since others are able to bear their trials so can we. We are not alone in suffering. The grace that sustained others will sustain us.

V. A WISH AND A DOXOLOGY (5:10-11).

1. Peter's wish from his readers (v.10).

(1) "But the God of all grace."

- A. He commits them to God, who alone bestows grace. He is the Author of all the blessings of grace.
- B. All grace which is shown toward men is God's grace. It is in no way owing to man's merit.
- C. It is His grace which restrains, converts, comforts, and completes our salvation. By grace God will complete what He has begun.
- D. Grace brings us salvation (Tit. 2:11). God deals with us in grace all through the Christian life (Rom. 5:2). By His grace we are received to glory (Ps. 84:11).

(2) "Who hath called us."

- A. They were called at a given time in the past, and they heard and obeyed His call.
- B. This was an internal, special, effectual call, a call which flowed from God's grace to the elect (I Pet. 1:2).

(3) "Unto his eternal glory."

- A. "Unto" could be translated "with a view to." He will not let His purpose fall short of completion.
- B. All called to a state of grace are called to partake of eternal glory (II Tim. 2:10). He called us to a view to His eternal glory. It will be to His eternal glory that we are in Heaven with Him.
- C. We are to share God's glory (I Thess. 2:12; II Thess. 2:14). We share in it some here, but the fulness of the gift is reserved for the future. All at home with Him in glory! Blessed day of all days!
- D. It will last for ever and never pass away as the glory of this world. It is a continuing city, a never-fading inheritance, an eternal weight of glory.

(4) "By Jesus Christ."

- A. The Greek has "in Jesus Christ." It expresses not instrumentality, but communion with Christ's life.
- B. God only manifest His grace to those who are in Jesus Christ. It is only as we are in vital union with Him that we are called and blessed.
- C. Only in Christ will we ever be able to be in glory. The glory is in His hands and we receive it from Him.

(5) "After you have suffered a while."

- A. Note the glory to which we are called. The way to this glory is suffering. The ground of this calling is the grace of God in Christ.
- B. The order is: the call---the suffering---the glory.
- C. Sufferings are necessary that we might better enjoy the glory to follow (Rom. 8:17).
- D. If we suffered all our life it would be a little while compared to eternity (II Cor. 4:17).

(6) "Make you perfect."

- A. This is not a wish but a statement of a fact.
- B. The word "perfect" here does not have the sense of completeness or maturity as it does in many other places. Here it has the sense of "fitting," or "joining," or "repairing."
- C. Through suffering the Lord is fitting us for service now and glory hereafter. In Heaven we will have perfect knowledge, perfect holiness and perfect happiness.
- D. The Greek might best be translated: "Shall himself perfect you." The God who begins the work will finish it. This exclude all others.

(7) "Stablish."

- A. "Stablish" means "to set fast, to fix firmly, to render immovable.
- B. The for "stablish" is the same as "strengthen" in Luke 22:32. Peter did become a rock because the grace of God will make a man strong in spiritual things.
- C. Suffering establishes us in spiritual things. The more storms a tree has to withstand the deeper its roots strike down to gain a firm hold. So with a believer.
- D. We need a more firm persuasion of our interest in the love of God, a steadfast view of our standing in Christ, and the covenant of grace.

(8) "Strengthen."

- A. The inner man will be strengthened so as to bear all the suffering (Eph. 3:16).
- B. This supposes us to be weak and feeble. Suffering strengthens our souls to withstand temptations, oppose our corruptions, and to bear our cross.

(9) "Settle you."

- A. Literally, "found you," or establish you on a firm foundation (Matt. 7:24).
- B. Suffering makes one settle down on the foundation which is Christ. It will settle us down in the faith of the gospel.

2. The doxology (v. 11).

- (1) The same as the last verse of 4:11. In 4:11 it refers to Christ; here it refers to God the Father.
- (2) This indicates the Father and the Son are equally Divine and equal in the trinity.
- (3) "Amen" signifies Peter prayed it might be so and believed it would be.
- (4) Those who obtain grace should and will ascribe glory, dominion, and power to God for ever and ever.

VI. CONCLUDING REMARKS (5:12-14).

1. He recommends Silvanus by whom he sent this letter (v. 12).

(1) "By Silvanus."

- A. This is Silas (II Cor. 1:19; I Thess. 1:1; Acts 15:36-46), the intimate friend and traveling companion of Paul. Silas was probably the Jewish and Silvanus the foreign name.
- B. Paul was in prison or executed by this time. Silas was now with Peter.

- (2) "A faithful brother unto you."
- A. Silas was well known to Peter's readers (Acts 15:22,32).
 - B. There was no jealousy or rivalry between early ministers. Consider a few verses together (Acts 15:37-40; Gal. 2:11; II Pet. 3:15).
 - C. Can this be said of us? Peter did not say: "The very right reverend Silas D.D."
- (3) "As I suppose, I have written briefly." He could have said more, but he would not be too long winded.
- (4) "Exhorting and testifying that this is the true grace of God wherein ye stand."
- A. There is much exhortation in this letter. God's people need to live out the truths they know.
 - B. Peter mentions grace 8 times in this epistle. He thinks it is as important as Paul (1:2; 5:12).
 - C. Peter declared the gospel of God's grace in this epistle.
 - D. "Wherein ye stand." Never let anyone shake you from the platform of the true grace of God.

2. The church in Babylon (v. 13).

- (1) "The church that is at Babylon."
- A. "The church that is" are in italics. For these the Greek has no corresponding words. Only the Sinaitic manuscript has the Greek for church.
 - B. The Latin Vulgate, Syriac, and Arabic versions supply the word "church."
 - C. The literal Greek is "The co-elect in Babylon saluteth you." The RV has it: "She that is in Babylon, elect together with you."
 - D. The Greek may refer to a church or to a female scholars tell us.
 - E. Some make this the wife of Peter (Matt. 7:14; I Cor. 9:5), or some other well-known Christian woman.
 - F. Why should he use the expression "elect together with you" of one lone woman in Babylon? If his wife is meant why not mention her by name?
 - G. It was a custom by this time to call a body of baptized Christians or a church by the title "she" or "her" (II John 13). The church is the bride of Christ. Peter meant the church in Babylon surely.
 - H. Why add the words "at Babylon" if a church is not meant?
 - I. Babylon is the Babylon in Chaldea where many Jews were

found. The people Peter addressed had been driven out of Babylon by persecution. Peter had preached to some from Babylon at Pentecost (Acts 2:9).

J. There is no reason to make this mystery Babylon or Rome as Roman Catholic scholars and some others do. Peter never went to the city of Rome in his whole life.

(2) "Elected together with you."

A. Note the correspondence between co-elect here and "elect" in 1:2.

B. They were chosen together with them in Christ out of the world, chosen before the foundation of the world, chosen to grace here and glory hereafter.

C. Those in Babylon were equally God's elect as well as those Peter wrote to. In the apostolic age Christians called each other "the elect."

D. Those in a church should be from the number of God's elect. A church in no place for the non-elect.

(2) "Saluteth you"---wishes all peace, happiness, and prosperity of every kind.

(3) "And so doth Marcus my son."

A. This might be a son according to the flesh, for Peter was a married man.

B. It might mean a son in a spiritual sense that he had been the instrument of converting, or one as dear to him as a son (I Tim. 1:2; II Tim. 1:2; Tit. 1:4).

C. It is most likely John Mark. He was a son of Mary who lived in Jerusalem (Acts 12:13) into whose house Peter went after his release from prison (Acts 12:12; 15:37). John was his Jewish name (Acts 13:5,13) and Mark his Roman name (Acts 15:39).

D. He was a cousin of Barnabas (Col. 4:10) which may have influenced Barnabas's choice (Acts 15:37). His reluctance to accompany Paul on a missionary journey was a fault (Acts 13:13), but Paul forgave him (II Tim. 4:11; Col. 4:10; Philemon 24).

E. Peter knew John Mark (Acts 12:12). Some think he wrote his gospel while with Peter in Babylon.

F. Both Silas and John Mark are now with Peter in Babylon.

3. The customary form of greetings (v. 14).

(1) "Greet ye one another with a kiss of charity."

A. In the east this was a very ancient custom (Gen. 27:27; 29:13; Matt. 26:49; Luke 7:45). It was a custom commanded in the early church (Rom. 16:16; I Cor. 16:20;

II Cor. 13:12; I Thess. 5:26).

- B. This was the method of expressing Christian love. Love and holiness are inseparable (Acts 20:37).
 - C. In western lands kissing has degenerated into a sexual thing. It might be unwise to do this today. It could be misunderstood and the occasion for scandal.
 - D. This command is still binding, and it should be obeyed. Trust God to make it work out okay.
 - E. Peter often taught one love (1:22; 22:17; 33:8; 44:8).
- (2) "Peace be with you all that are in Christ Jesus."
- A. This was the last salutation of Christ (Luke 24:36) and so of Peter. He wishes them temporal, spiritual, and everlasting peace.
 - B. Every Christian through salvation has peace with God, so the salutation must refer to the peace of God.
 - C. "In Christ Jesus" is an expression so common in Paul's epistles, but Peter used it also (3:16).
 - D. What a wonderful place to be "In Him." Outside of Him there is no peace.
 - E. All Christians are in communion with Christ and share His spiritual life.
- (3) "Amen"---wishing this might be the case and believing that it would be so.