

1 PETER CHAPTER ONE

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

The word “strangers” usually refers to Gentiles but in this case it refers to Jews who were scattered throughout the area we now know as Turkey. This letter is addressed primarily to the Jews that were scattered in these places. Peter's calling was primarily to the Jew. He had been taught of God not to call any man unclean, when the Lord let the sheet full of unclean animals down three times to him. Peter also saw the first Gentiles receive the Holy Spirit. That is in Acts 10 and 11 if you are keeping notes. Notice, that Peter did not say he was the apostle, but an apostle, which recognizes the other apostles. Nowhere in scripture is Peter placed above the other apostles. In the one church business meeting we have a record of it was James who was the leader.

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

This is sometimes misapplied as representing that only those who are the “elect” can be saved and that those “elect” will be saved regardless. Nothing could be further from the truth. This verse only shows that God knows from the beginning who will be saved and who will not. Everyone has the opportunity for salvation. The choice is ours.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Peter's view of salvation is the ultimate salvation when the believer will be taken from this world into the presence of God. The phrase ,”Hath

begotten us again ",refers to the new creature we become at salvation.

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Peter assures us that we are not just Christians so we can go to Heaven but we also have an inheritance there. This inheritance can not be destroyed, and it will last for eternity. Note. Inheritance can be lost through sin or disobedience as it was by the Jews at Kadesh Barnea when they refused to obey God and go into the promised land. There is also the example in Hebrews six where one can lose both rewards and inheritance.

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

Believers are also a protected people. If God is going to protect our inheritance in Heaven then He will also protect us while we are on this Earth. This is a good "eternal security" verse.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

There will be trials while we are here but they are temporary. These trials help to build our faith and this faith will eventually deliver us from this world.

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

Suffering is a tool in the hands of God. We may not like it but we will get through it. Jesus is our perfect example.

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Peter's faith is by sight since he walked physically with the lord Jesus. He fully realizes that it takes much more faith to believe in someone you have not seen.

9 Receiving the end of your faith, even the salvation of your souls.

This is just saying that the reward for believing is salvation in Jesus Christ. In another sense, we are waiting to receive the full salvation of eternal glory in the redemption of our bodies. The body is not saved until the Rapture.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

These Old Testament prophets wanted to know of the Messiah and what the circumstances of His coming would be. We know they were aware that He would come in the future. They hoped for His coming, but He did not come in their lifetimes. Here is an example from Zechariah 6:12 ; **And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: {6:13} Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.**

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

The prophets saw the suffering and the glory of Christ together since they did not see the Church Age. The first and second Advent are often seen together in Old Testament prophecy. Be sure to notice that the Holy Spirit did indwell these prophets, at least temporarily. This was the source of their power to prophesy.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported

unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Apparently the angels are very curious about the salvation of mankind. This is to be expected since the angels have no need of salvation for themselves. Prophecy is given to make known unto all generations the things of God. Even the angels, in heaven, did not know the things revealed to these prophets through the Holy Ghost of God.

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

This is a picture of someone getting ready for work or battle. This was gathering up the robe and tying it around the waist to get the excess cloth out of the way. In other words, applied to the mind, get your thoughts in order and concentrate on the things of the Lord Jesus Christ.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

We read in the book of Samuel , that to obey is better than sacrifice. The Father wants His children to be obedient to our Savior Jesus. In fact, He must be our Lord, as well as our Savior. We must crucify our flesh, and live a life separated unto the Lord.

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

Christianity is of the heart. The Bible tells us that, "Out of the issue of the heart, the mouth speaketh". Holiness defines the Christian's new nature and conduct in contrast with his old lifestyle. Most of us fall far short of living a holy life but we are to keep trying to improve. For instance; cursing and blasphemy is not the conversation of the godly. Our conversation reveals what we are in our heart.

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

Obviously God expects more than He usually gets from the average Christian. This verse was a quote from the dietary laws found in Leviticus. Today we are not bound by those laws but are bound to imitate the character of Jesus.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

Fear of the Father is showing respect. We need to be careful how we judge others since God is no respecter of persons. To be like Him we must not be a respecter of persons either.

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

The key word there is redeemed. We are not redeemed by payment of money but by the precious blood of the Lord Jesus Christ. We are bought with a price.

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

We are redeemed out of the slavery to sin by the blood of the Lord Jesus Christ. The Old Testament animals offered for sacrifice had to be without spot or blemish. Jesus is the New Testament sacrifice and is without spot or blemish.

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

In eternity past, before Adam and Eve sinned, God planned the redemption of sinners through Jesus Christ. New Testament references for that are Acts 2:23; 4:27-28; 2 Timothy 1:9. The plan of salvation was planned from the foundation of the world. Jesus Christ was the one to do this, because we are His creation. Jesus was known as the Word of God in heaven. The word manifest, means made real. He was made real to us, when He took on the form of flesh and dwelt among us.

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

Because we are redeemed, we have hope in eternal life, and access to God's presence, in this life, through prayer. The resurrection was a sign that God was satisfied and our redemption was complete.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Purified in the verse above, means consecrated to God's service. This means then that we have changed into an obedient servant to do the will of God. If we truly love God, we will love his children. The only way we can show love to God is by showing love to His children here on earth. This is not an outward love for show, but a true love from the heart.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

The new birth stems from belief, and trust, in the Lord Jesus Christ and the written word of God. The flesh and blood Word of God and the written Word of God are almost synonymous; both are eternal, both are preserved spotless and both are to be honored by the children of God.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

Life is like the grass mentioned here. It is here and all of a sudden it is gone. If you doubt that just wait until you are old. It is amazing how fast it went by. The flesh of man will return to the earth from whence it came. It is the spirit, and soul, of man that lives on. Think of the body as the hardware and the soul and spirit as the software.

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

The Word of God is eternal. Jesus is the Word of God. The written word of God is the Bible. The spoken and the written Word of God are the most powerful forces on the earth. This Word of God that is preached is the power unto salvation.

1 PETER CHAPTER TWO

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

This is actually a continuation of the teachings, of living a Christian life, from chapter one. The sins listed here are enemies of love for the brethren. Considering all that God has done for us, we should be anxious to pass it along to others.

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

Birth is an action by either the mother or by the Holy Spirit. One is physical and one is spiritual. But, growth, of either kind, is a process throughout our lifetime.

3 If so be ye have tasted that the Lord is gracious.

This is still speaking of feeding on the Word of God. Just as the milk for the baby is sweet, so is the Word of God. The study of the Word of God will bring peace to your soul. At salvation, all believers experience how gracious the Lord is to those who trust Him. That should compel believers to seek more of that grace by pursuing His Word.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

Are built up” is the perfect choice of words and shows that the building is not haphazard, but is according to an intelligent plan brought to reality by the Holy Spirit. The overall design is “a spiritual house,” which describes the nature of the body of Christ, that is, a

house in which God dwells. You may remember that we compare our spiritual growth to the Holy Spirit cleaning one room at a time.

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

Peter reveals that every believer is now a priest and can approach God in prayer. The Levitical priesthood was done away at Calvary. No saint needs a black robed priest or pope as mediator.

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

The truth being proclaimed about Christ is not new but Both Isaiah 28:16 and Psalm 118:22 proclaim that the Lord Jesus Christ will be a stumbling stone to some. Rejection can lead to stumbling and stumbling can cause injury.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

Jesus is the cornerstone that keeps the church together. There is nothing more precious than knowing you are saved. To know, beyond a shadow of doubt that you will spend eternity with Him, is precious indeed.

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Both the Lord Jesus Christ and the word of God are stumbling stones to proud people. The Stone(capital “:S”) will grind all these people to powder at His Second Coming.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

We have a ministry, a purpose and a mission because we are called. We are now a “peculiar” people, not in the sense of being odd but as being special to God.

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

All Gentiles were thought of as dogs by the Jewish people. This then, is speaking of Gentiles who have been saved and become part of the Church. The law was not given to Gentiles because, at that time, they were not considered God's people. In the Old Testament, the prophet Hosea promised that Israel, though remaining outside of God's blessings for a long period of time, would eventually come back under God's mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

Notice how Peter describes the believers as strangers and pilgrims. The term “pilgrim” indicates one who is dwelling in a land temporarily and has no intention of putting down roots. This describes a Christian perfectly. As the song says, “this world is not our home”.

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

We see from this verse, that he is speaking to the Jews about the Gentile believers. The Jews who are Christians should set an example for the Gentile believers since they were familiar with the law of God and had more background in serving God than the Gentiles had. Peter is telling them to live good wholesome lives with good works, so that the Gentiles could see their good work and praise God for their works. There seemed to be a little feuding between the Gentile believers and the Jewish believers. Peter was trying to make them realize how important it was to get along with each other.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Though the Christian's true citizenship is in heaven , he still must live as an obedient citizen in this world so that God will be honored and glorified. Rebellious conduct by a Christian brings dishonor on Christ. We keep the laws of the land because God told us to. It is also, so God will not be ridiculed for the actions of His people. God is the one who sets up rulers and kings. When we go against those in authority, we are actually questioning the judgment of God.

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

In this life the believer is to submit to human authority in both attitude and action. Human government is set up by God and is for our peace and protection. It goes without saying that no government has ever been perfect,nor will they ever be until Jesus sets up His Kingdom. It is interesting that there is no democratic government in scripture. We look forward to a Theocracy,that is,a government by God.

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

The purpose for our submission to authority is that we should avoid condemnation and win commendation that shuts the mouth of unbelievers that are looking for reasons to criticize believers. Christians are instructed of God to not take vengeance on their enemies. In fact, they are to do good to those who persecute them. We see in the following Scripture, in Jesus' own words, just what we are to do. Matthew 5:44 "**But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**" The argument will stop, if the Christian refuses to speak evil or take vengeance. That is a hard thing but necessary.

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

Christian freedom is never to be an excuse for self-indulgence. The "liberty", spoken of above, is the fact that the sin of the Christian died on the cross. If we are servants of God, we will do the will of God and not our own will.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

Brothers in Christ are all part of the family of God, the church. They are to love each other as members of a family. The message changes even more speaking of God. We are not only to love God as the Father, but to have reverent fear of Him, as well.

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

According to the history books, almost one half of the population of Rome were slaves. The bible does not take a position against slavery but does give very clear rules for their treatment. It also make provision that they eventually be given their freedom if they desire it.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

Favor with God is found when a person, treated unjustly, accepts his poor treatment with faith in God's sovereign care, rather than responding in anger, hostility, discontent, pride, or rebellion. To endure hardship of any kind, in the name of the Lord, is to be praised.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"Buffet" here, means to rap with the fist. Jesus suffered the pain and the humiliation of the cross. He was not guilty of any sin, but took the punishment for our sin. He said it brought glory to the Father and to Himself. Many of the early apostles suffered greatly for the name of the Lord. Both men and women were martyred in the name of the Lord. All of the apostles, with the exception of John, died a martyrs death. Their reward in heaven will be great.

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

Commendable behavior on the part of the believer in the midst of trials results in the strengthening and perfecting of the Christian on earth .Not many of us can follow in the steps of Jesus. The road is too difficult. Christ is the pattern for Christians to follow in suffering with perfect patience. His death was primarily, as an atonement for sin ; but it was also a model of endurance in unjust suffering.

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Peter offers a picture of Jesus' reaction to suffering and mistreatment. He is quoting from part of the description from Isaiah 53:9. Why he needed the quote I have no clue. He was there nearby for much of it.

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

Christ suffered not simply as the Christian's pattern , but far more importantly as the Christians substitute. To bear sins was to be punished for them. Christ bore the punishment and the penalty for believers, thus satisfying a holy God. This doctrine of the substitutionary atonement is the heart of the gospel. Actual atonement, sufficient for the sins of the whole world, was made for all who would ever believe.

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

Mankind seems to have a big tendency to stray away from God. This is rampant in our society today. In every case in the Old Testament the people who strayed paid a terrible price. That price was usually either

famine or slavery to another nation. Why should the USA be any different?

1 PETER CHAPTER THREE

1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

Sarah illustrates the right attitude of a saved wife to her saved husband. I know that this verse is not popular with today's woman but this is what God says. The Christian woman's greatest asset is prayer and her biggest liability a sharp tongue. This verse also stresses that the unsaved husband may be won by the lifestyle of the wife. This teaching is similar to Paul's in Ephesians. Proverbs 21:19 puts it this way; **[It is] better to dwell in the wilderness, than with a contentious and an angry woman.** I know there is a tendency to make a joke out of these things but you can be sure God was not joking when He wrote it.

2 While they behold your chaste conversation coupled with fear.

This is the unsaved husband watching the saved wife's Christian walk. BTW, conversation, in scripture means way of life.

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

This verse is not a prohibition of dressing well or wearing jewelry. It is a caution against dressing, or wearing so much jewelry, that you call attention to yourself.

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

God sees what is in the heart. So, apparel should be modest but the thing of value to God is the gentle and quiet spirit.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

This does not mean that women do not serve God in a big way. Look at the lives of some of the Old Testament women. Deborah, for instance, was an judge over Israel and married to Lapidoth. She led her people (with her general), to victory over their enemies. Deborah, was in great authority in the land. Her authority, in God, did not alter the fact that her husband was in authority over her flesh. Her husband was not a weakling, by any means. "Lapidoth" means lightning strikes. The woman's relationship to God is spiritual in nature. There is no problem with women subjecting themselves to their husbands in the flesh. It is the same thing as women, and men (who are Christians), subjecting themselves to Christ.

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

There are potential fears for a Christian woman who sets out to be submissive to her unsaved husband, as to where such submission might lead. But Peter's instruction to the wife is a principle, that is, she is to submit to her husband. This absolutely precludes any coercion to sin, or disobedience to God's Word, or imposition of physical harm. If he is an abuser get out. I did not say divorce, I said leave. Notice lord is not capitalized in the verse above. Sara obeyed Abraham, because he was her husband.

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

Now Peter gets to the husband. The husband is to be the provider and protector. He is also to be attentive to his wife's needs. Too often today we see the majority of the disposable income spent on toys for the husband. So, in redneck, this means; if you buy a new shotgun or set of golf clubs, don't buy your wife an iron. See that she gets her

equal share. Whatever you do do not miss that last part of the verse. If you want your prayers answered, treat your wife, or husband, right.

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Peter has now changed from husband and wife to the relations of brothers in the church. A church body should be a family and be of one accord.. They should be at least as concerned with the needs of their brothers and sisters than they are with their own needs.

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

Matthew 5:44-45 **"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."** The fact that we do not take vengeance on those who abuse us is one thing that separates us as being a Christian.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

If you look closely at this verse you see that it is a promise. God concentrates a lot on the tongue and it's misuse. The promise is that if you avoid gossip, dirty jokes, innuendo, lying etc. you will have a good life. The Book of James has a lot more to say about an evil tongue.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

The word "eschew" means to avoid. The Christian should be searching for peace. One of the names of Jesus is King of Peace. To be filled with Jesus is to be filled with peace.

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

John 9:31 says it this way; "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." This certainly does not mean that God will not hear a prayer of salvation. God will listen to the prayer of anyone when they accept Him. He does see all the actions of all of us everyday. He listens more to His own than He does to those who have refused Him.

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

The devil cannot harm a Christian without first getting permission from the Lord. When persecution comes, it is to make the Christian strong. The blood of Jesus defeated Satan on the cross. Christians are covered in the blood of Jesus.

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

In this life Christians may have trouble, or persecution. Tribulation makes them strong. It is a very strange thing to explain, but the church grows the most during the worst persecution. True Christianity will rise above the problems of life and go on.

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

Every believer should be ready to give a biblical answer to any question asked by others. Mature saints should be able to answer any interrogation by unbelievers. Lack of bible study and knowledge is one of the main reasons for failure to witness.

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

After we are saved our conscience accuses us when we do wrong. A life free of ongoing and unconfessed sin will produce a clear conscience. This should cause your false accusers to feel the “shame” of their own consciences. This is saying to me that we Christians should be totally honest in all that we do. When we lie down to sleep at night, we should have lived today with no regrets. We, as Christians, must set a very high standard of Christianity. When the world looks, we must not even give the appearance of evil.

17 For [it is] better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Jesus suffered for doing good, not evil. Christians should be followers of Christ. If He suffered, we will suffer. Paul counted it a privilege to suffer for Christ. We learn from history that Peter was even pleased that He would be crucified like Jesus was though, history says, he asked to be crucified upside down. You can take that with a big grain of salt.

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

Peter wished to encourage his readers in their suffering by again reminding them that even Christ suffered unjustly because it was God’s will. Ultimately, Christ was triumphant to the point of being exalted to the right hand of God while all of those demonic beings who were behind His suffering were made forever subject to Him. God also caused Peter’s suffering readers to triumph. We are so fortunate in this country that most of us are never called on to suffer for the cause of Christ.

19 By which also he went and preached unto the spirits in prison;

The “which” in this verse refers back to the Holy Spirit in verse eighteen. He took the Lord to the “prison” to preach to a bunch of spirits. These spirits are angels and the only angels we know of who are in prison are those mentioned in 2 Peter 2:4 and again in Jude 6.

Verse 20 tells us that these angels were disobedient in the days of Noah. Those are the angels who cohabited with human women. So, these “spirits in prison” are those Sons of God who married the daughters of men.

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

So, think about this. Noah is the second “first man”. We are all descended from Noah.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

This is one the “saved by baptism” crowd try to use to promote baptismal regeneration. Be sure to notice that Noah got into the ark before the rain started, so, you might say, he was saved by not getting wet.

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

Ephesians 1:20-21 says it this way; **"Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places]," "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"**

1 PETER CHAPTER FOUR

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Christ suffered the cruelty of the cross of Calvary for us. We can do no less for Him. If it be necessary to suffer for Him, we should be willing. Galatians 2:20 says: "**I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**" One can be triumphant in suffering, even the suffering of death. In other words, the Christian should voluntarily accept the potential of death as a part of the Christian life. Willingly suffering for Christ in our flesh is putting Christ ahead of everything else. Now, all that said, I realize that most of us never face anything as serious as death for our faith. However, missionaries, in many parts of the world do just that. Christians in Africa and the middle east are under constant threat of death so it does still happen. The worst that can happen to a believer suffering unjustly is death, and that is also the best that can happen because death means the complete end of all sins.

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

If you lived a pretty good life before you were saved don't get too proud. It took the same amount of grace to save you as it did to save the drunkard, the drug addict or the homosexual.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Every sin mentioned in verse three is a sin of personal pleasure. When people seek to live for righteousness, they stop living for their personal pleasure and live for Christ. Saved people should always be aware that they will give account for their lives. We are even told that we will give account for every idle word.

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

This is speaking of the worldly friends who abandoned you when you became a Christian. They abandoned you because your life is now a testimony against them.

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

The phrase give account means “to pay back.” Unsaved people are amassing a debt to God which they will spend all eternity paying back. All of mankind will stand before Jesus to be judged. Each of us, as an individual, must give an account of the life he lives here on the earth. God is prepared in His time to bring the living and the dead, all generations, before Him to give an account of their deeds. All the unsaved, alive or dead will be summoned before the Great White Throne to face the judge. It is Jesus Christ who is Judge.

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

During His three days in the center of the Earth, the Lord Jesus preached the good news of the resurrection to those Old Testament saints in Abraham's Bosom. He also preached hellfire and damnation to those fallen angels.

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

Peter is speaking both to Jews in the congregation and, whether he knows it or not, to the Jews in the Tribulation. Keep in mind that Peter and the others thought the Tribulation would come in their lifetime.

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

The word that was translated charity here is the same word translated charity in 1 Corinthians chapter 13. It means God's kind of love. The kind of love spoken of here is unselfish love. This love is not because of what it might bring in return, but is a love so great that it loves the unlovable. This kind of love requires the Christian to put others spiritual good ahead of his own desires, in spite of being treated

unkindly, ungraciously, or even with hostility. Jesus said, "Inasmuch as you have done it unto the least of these, you have done it also unto me." You cannot do anything directly for God. The only way you can do for God, is by doing for His people.

9 Use hospitality one to another without grudging.

Hospitality is not just an act, it is a selfless act. In Peter's day traveling preachers might arrive unannounced at a person's house. People were often poor and another mouth to feed could work a real hardship.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

A spiritual gift is given supernaturally and granted to every believer by the Holy Spirit. A spiritual gift cannot be earned, pursued or worked up. It is merely "received" through the grace of God. The categories of spiritual gifts are given in Rom. 12:3-8 and 1 Cor. 12:4-10. Each believer has at least one specific gift. The abilities that the Lord has given each of us to minister with are not our own ability, but a gift of the Spirit that has been given us of God. Spiritual gifts were used, not for the exaltation of the person with the gift, but for the benefit of others in the church.

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

The best answer to any question is a quotation from scripture. A person should be a student of sound doctrine and be led by the Holy Spirit to give the ideal answer. Jesus always used this method in dealing with the Pharisees.

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

I have a lot of trouble with these verses. We, in America, do not suffer as Christians do in some parts of the world. Those in the middle

East,Africa and India know what real suffering can be. Right now,today, Christians,in the Philippines are being tortured to death with the full blessing of the government. It is so bad there that the group of young missionaries that Kaitlyn is a part of,has canceled their trip. I thank God for that cancellation.

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

There are plenty of Christians here who do suffer from one of the deadly diseases. Some of the cancers are a terribly painful way to die. There are other types of suffering that we do experience here but we do not suffer as a group.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

The suffering of Job, in the Old Testament, was great. He did not turn against God. He became even more faithful during the problem. We know there was a time when God said, it is enough. God mightily blessed Job; in so much that his later state was better than it had been before all the troubles came. Read the book of Job to get the full impact of this. One other thing needs to be mentioned before we move on. In Old Testament times the Holy Spirit came on a person but could leave. In the Church Age, beginning just before Pentecost,He comes on believers and stays.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Those mentioned in this verse suffer because they are guilty. Any of those may well be Christians but they suffer for their wrongdoing. They wind up in prison for their deeds. Now,that said,if you tend to look down on a Christian in prison,remember,it took just as much grace to get you saved as it took to save them. A Christian can do anything an unsaved person can do except die and go to Hell.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

The word Christian occurs three times in the Bible. Each time it is connected with suffering. It occurs here and in Acts 11:26 and 26:28.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

This verse makes one simple point. If the trials a church is suffering are severe, how much worse will the judgment of the wicked be? The word judgment in reference to the church means the ongoing dealing with sin rather than a final judgment.

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

The sense of this verse is that if the saved barely make it, and that by the actions of another, the Lord Jesus Christ, then what about the lost? They go to Hell and someone should be telling them that.

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

We will end this with Psalm 37:5; **Commit thy way unto the LORD; trust also in him; and he shall bring [it] to pass.**

1 PETER CHAPTER FIVE

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

The elders in this verse are the spiritual leaders of the church. Note the word spiritual. In the New Testament there were no church buildings but believers met in other believers houses. Each house had at least one elder and there were many houses in larger cities.

Jerusalem had over eight thousand believers. That number is based on Acts 21:20. Be sure to notice that Peter does not claim any authority over the other elders in the town. He was not the Pope nor the Vicar of Christ.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Paul says a bishop is not to be after filthy lucre. Try that one against most of the TV “preachers”. Every TV “evangelist” needs at least two private jets, a million dollar home and air conditioned dog houses. Oh, and the ladies need one hundred thousand dollars worth of make up each year.

3 Neither as being lords over God's heritage, but being examples to the flock.

The pastor is the spiritual authority in the church. That is, he has final say over all spiritual matters. He is not the Holy Spirit and he is not to be a dictator. He does not run your life. That is between you and the Holy Spirit.

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

A lot of these modern pastors who have far overstepped their authority are going to have a very unpleasant surprise when the Lord appears. Jesus Christ is the chief Shepherd and all other pastors are under shepherds. That is why the pastor of the local church is not to lord it over God's heritage. It must be remembered that the flock belongs to God, not to the pastor. God entrusts some of His flock to the pastor of a church to lead, care for, and feed. The chief Shepherd is the Lord over God's heritage.

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

The church members, especially the young people, are to give honor, deference, and respect to the older people in the congregation. The

elder in this verse is not the same elder mentioned in verse three though they could overlap. The elder in this case is simply any older member. This comes from back in Lev.19:32 which says ;**Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I [am] the LORD.** Submission is a fundamental attitude of spiritual maturity. Humility” literally means “lowly mindedness,” an attitude that one is not too good to serve. Those who believe they already know everything cannot be helped. They are too proud to receive help. To humble yourself before God is the first step to receiving from God.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Notice that you are to do the humbling so God won't have to. This verse repeats James 4:10.Both Peter and James are recalling the words of Jesus in Mark 9:35,**And he sat down, and called the twelve, and saith unto them, If any man desire to be first, [the same] shall be last of all, and servant of all.**

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

This is a great verse for a Christian. All of the things you worry about and stress over can be turned over to the Lord and He will do the worrying for you.

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

Do not take Satan lightly. Satan is the second most powerful being in the universe. If the Archangel Michael can't handle him alone then you and I certainly can't. There is even a verse back in Zechariah where the Lord Jesus deferred to the Father when dealing with Satan. That's 3:2 which says;**And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a brand plucked out of the fire?** So,take Satan very seriously. He can not send your soul to Hell but he can sure cause you a lot of other trouble. In the New Testament Jesus fought Satan with quotations from the word of God. Take a hint from that.

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

"Steadfast" in the verse above, means rock-like firmness. We see then, that our strength to withstand the devil must come from Jesus, and His shed blood. We must stand firmly on the Rock who is Jesus Christ. The way to resist the devil is not with special formulas, or words directed at him and his demons, but by remaining firm in the Christian faith. This means to continue to live in accord with the truth of God's Word. When the believer knows sound doctrine and obeys God's word, Satan is withstood

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

Christians are to live with the understanding that God's purposes, realized in the future, may require some pain in the present. While the believer is being personally attacked by the enemy, he is being personally perfected by the Lord. It is by God's grace we are saved, not of our own doing. The grace offered to every person by the crucifixion of Jesus on Calvary, requires nothing to receive, except to believe in Jesus Christ. Troubles in this life come to make us strong in the Lord. The trials that we overcome establish us in the faith. We grow in the grace of the Lord every time we face a problem and overcome it by the Word of God.

11 To him be glory and dominion for ever and ever. Amen.

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

Silvanus is the same person as Silas in Acts. Paul and Silas were imprisoned together for the gospel. It is believed that he probably was the one who brought this letter. Faithful brother means that he was a fellow Christian. The last words of Peter here, explain that the letter was brief, but was to "exhort" (call near), them in the grace of God.

Peter knew first-hand that this was the true grace of God that saves us all.

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

The church at Babylon. The scripture doesn't say so but could this possibly be the birthplace of the Catholic church? Anyway, Mark, called John Mark, was the spiritual son of Peter. This is the same Mark who once failed Paul , but later became useful again for ministry.

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

The kiss, spoken of here, is not a passionate kiss. This was a kiss of fellowship between brothers, or sisters and brothers in Christ. This was a kiss (probably on the cheek), of brotherly love. Notice, who the peace is with. It is with those who are in Jesus Christ. If we have Jesus in us, we are full of peace as it is one of the fruits of the Spirit..
