

# 1 PETER 1:1-12

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## HISTORY:

**First Chapter of 1 Peter** may have been written for new Christians and for those planning to be baptized and needed Peter's encouraging words to help them face the trials. Persecution didn't quench the gospel, instead it introduced it to the whole empire. Thus the churches of Asia Minor to which Peter wrote probably included Gentile Christians as well. These letters challenged and strengthened believers to stand against persecution. The Christians needed to know what God has done for them.

**1<sup>st</sup> Pt. 1:1** **Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,**— Simon Peter is the author. He declares he is an Apostle of Jesus Christ, meaning he is sent by the Lord with a mission. He is writing his first letters to the strangers scattered (Christians) throughout five Roman provinces (regions located in Asia Minor), where most of the believers had apparently tried to hide and find safety because they faced persecution from three sources: the Romans, the Jews, and their own families. They had been forced to flee for their lives.

**1<sup>st</sup> Pt. 1:2** **Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:**— In his salutary address as Apostle, Peter calls them "elect" who are the chosen of God. At one time, only the nation of Israel could claim to be God's elect or chosen people, but through Christ, all believers (Jews and Gentiles) belong to God. He gives a crystal clear reflection of who they are from God's vantage point. They are elected; chosen by the **foreknowledge** of God the Father, **sanctified** by the Holy Spirit (*Sanctification*), and **sprinkled**, (cleansed) by the blood of Jesus. Notice the reference to the work of the Trinity working as one to bring about our Salvation. It takes all Three!

1. **Chosen by the Father**— God the Father chose us before we chose Him. He made the first move (Eph.1:4; 1Pt.1:1-2a).
2. **Sanctified by the Holy Spirit**—This is the continued work of the Holy Spirit — to set man's life apart from sin and the world unto God; making man holy; transforming man into Christ's image. He gives the desire, grants the understanding, convicts us of sin, and brings us to Jesus. Man must respond to the Holy Spirit's conviction of his need of forgiveness and acceptance to God to bring about Salvation. He must be sanctified, set apart unto God to live a holy, righteous, and pure life. And this is the process of sanctification to develop the Christ-like behavior in us (Eph.1:13; 1Pt.1:2b).
3. **Cleansed by the blood of the Son**—The Son, Jesus shed His blood, cleansing us from an evil conscious when we repent. The Holy Spirit sprinkles our souls with the blood of Christ for the atonement of our sins. <sup>1</sup>Faith in the shed blood of Christ on the cross not only activates God's promise to give the believer perfect atonement for sin, but also brings the believer into the covenant by one's promise of obedience to the Lord and His Word (Exo.24:1-11; 1Pt.1:2c).

**1<sup>st</sup> Pt. 1:2b** ...**Grace unto you, and peace, be multiplied.** In Peter's greeting, "**Grace**" (God's free undeserved gift) is

<sup>1</sup> <http://www.bible-studys.org/Bible%20Books/1%20Peter/1%20Peter%20Chapter%201.html>  
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spoken over them to bless them; and **"Peace"** (God's gift of a quiet heart) to be multiplied in their lives. No one can have true peace without grace. <sup>2</sup>He foreknew, from the foundation of the earth, what decision you and I would make pertaining to salvation. And because God chooses the very best way for those who believe and trust in Him, He works all things out for the good of them that love Him and are the called according to His purpose. The elected; chosen are those who obey God, and are those who experience grace and peace.

## NOTE:

The whole plan to elect the church to salvation was part of God's plan *"from the foundation of the world"* as Ephesians 1:4 points out. Our salvation through Christ was not an afterthought or an emergency plan according to New Testament writers. It was part of God's foreknowledge.

Jesus Christ has paid the penalty for us. He has stepped forth and offered His life as a substitute and sacrifice for us. He has borne the judgment and condemnation of our transgression because He is the Son of God and He lived a perfect and sinless life when He was upon earth. His blood, shed, was the perfect and ideal sacrifice for transgressions. The blood symbolizes cleansing from sin, obedience to God, and the setting apart of the believer unto God.

**1<sup>st</sup> Pt. 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,** — The word **"blessed"** (Gr eulogēios) is the word from which we get **"eulogy"**, and means *"to be well spoken of"* or *"to be praised."* Peter is expressing that God should be praised by all believers everywhere. If for no other reason they should praise Him, praise Him for being born again; praise Him for being their living hope; praise Him for being raised from the dead. Because of the New Birth we have **"a lively hope"** which should probably be understood as our hope in the resurrection of Christ who was raised from the dead. Peter brings to their remembrance of the living hope they have of Eternal Life because they have been born again; born into a different family because it was...

1. by the mercy of God.
2. by the new birth.
3. by the resurrection of Christ.

By talking about who God is and what He has done for them he places God first! And when God comes first, His people instinctively praise His name. <sup>3</sup>Here's another way to look at it:

**Theme**—Blessed be God who has done great things for us! v.3    **Source**—God's Mercy v.3    **Means**—New Birth v.3  
**Evidence**—Living Hope v.3    **Guarantee**—Resurrection of Christ v.3    **Goal**—Inheritance in Heaven v.4  
**Assurance**—Kept by God's Power v.5    **Result**—Salvation Ready to be Revealed v.5    Now, Praise God!

**1<sup>st</sup> Pt. 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.** <sup>4</sup>An inheritance is what becomes yours by law after the death of the present owner. In the Old Testament the inheritance often referred to the country of Canaan—The Promised Land. In the New Testament, in this verse is not specified, but we do know six things about our inheritance:

1. It's an inheritance of the hope that is **incorruptible** (*cannot perish*),
2. It's an inheritance **undefiled** (*cannot be diluted*),
3. It's an inheritance that does **not fade away** (*lasts forever*),
4. And it's an inheritance **reserved in heaven**.

This includes Eternal Life now (Jh.5:24) and a new body when Jesus comes again (1Cor.15:35-44).

**1<sup>st</sup> Pt. 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—**

1. It's an inheritance kept by the power of God (the Holy Spirit), through faith (our assurance).
2. It's an inheritance ready to be revealed in the last time.

**"Who are kept"** refers to those whom the inheritance is reserved for in heaven. It is clear that everything for our salvation

<sup>2</sup> <http://www.lovetheLord.com/books/1peter/01.html>

<sup>3</sup> <http://www.keepbelieving.com/sermon/2004-08-08-God-Guarantees-Our-Salvation/>

<sup>4</sup> <http://www.easyenglish.info/bible-commentary/1peter-lbw.htm>

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has been done by God and that we are the beneficiaries. The assurances of this hope, is kept by God's power (the Holy Spirit), and guarded by our faith (assurance) in the Lord Jesus Christ which is continuous and constant. While our full and final salvation has already been prepared for us by God, our inheritance will not be revealed until **"the last time."** How, then, do we get from point A to point B? How do we make it from past experience of New Birth to future possession of full inheritance? At the beginning of this verse, it declares that it's *"by the power of God [that we are] being kept through faith unto salvation."*<sup>5</sup> If it were left to the will of man; to the strength of his own resolutions; to his power to meet temptations, and to any probability that he would of himself continue to walk in the path of life, there would be no certainty that anyone would be saved. We must have faith to receive this great inheritance that God has for us in heaven. As long as we have faith in God, and in His promises, we are safe. When that fails, we are weak.

**1<sup>st</sup> Pt. 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:** <sup>6</sup>We know that joy and happiness are two different things. **"Happiness"** depends upon circumstances, and comes and goes depending upon the emotions of the moment. But **"joy"** is deeper and more profound because it comes from God. Peter is saying that we can greatly rejoice about a lively hope (v.3) or inheritance that's incorruptible and so forth (v.4), and about being kept by the power of God (v.5), but for a season there will be heaviness through many temptations. Life is full of trials and temptations. But we must remember:

1. Troubles do not last; only for a season (a little while).
2. Trouble serves a purpose (if need be).
3. Trouble comes through various forms (bringing heaviness).
4. Trouble should not diminish the Christian joy (we greatly rejoice).

When we have heaviness, think about (Jesus) who brings us joy, even in the hardest moments of life! What we greatly rejoiced at before will help us overcome the heaviness and give us the ability to face reality—the good and bad, the happy and the sad, the positive and the negative, the best and the worst—because we are satisfied with God and He is satisfied with us.

**1<sup>st</sup> Pt. 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:**— Peter mentions trials several times in this letter. These trials come from the response of an unbelieving world to people of faith. There are two reasons why the believer's faith is tried and tempted.

**1. The believer's faith must be tried to strengthen and show that their faith is genuine.**

Just as gold goes through the fire when it is subjected to the flame, the impurities and dross (scum) in the gold rises to the surface. You test gold by fire. The result is to bring forth genuine gold. *Job 23:10 "when he has tried me, I shall come forth as gold."* We are much more precious than gold. Gold perishes when the earth is destroyed, but not Believers. Believers are to live forever. Therefore, if gold has to be put to the fire to be made clean and pure, how much more do we—going through trials? There are no accidents for the children of God. Everything happens for a reason.

**2. The believer's faith is tried that it may result in praise, honor, and glory at the appearing of Jesus Christ.**

How can one give praise, honor, and glory if we don't see the result of the genuineness of the thing? God watches over us very carefully, like a divine goldsmith; allowing the fires of suffering to refine us until He can see the character of Jesus Christ more and more clearly reflected in our lives. Those who suffered so much in this life, those who endured ridicule, hatred and martyrdom are revealed and rewarded for their faithfulness. And those who suffered illness with joy, who lost their possessions but not their faith, who walked a hard road on the earth but

<sup>5</sup> [http://bible.cc/1\\_peter/1-5.htm](http://bible.cc/1_peter/1-5.htm)

<sup>6</sup> <http://www.keepbelieving.com/sermon/2004-08-15-God-Must-Be-Praised-in-Fiery-Trials/>  
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never gave up, are recognized and honored by the Lord. When Jesus finally appears, we will find out what our trials have accomplished. In that glorious day when Christ returns, the world of (all) unbelievers will see once for all that Jesus Christ is truly the Son of God and that their faith in Him is real. Christ and His followers will be vindicated. Christ and all believers shall be exalted in honor and glory of all the worlds and of all the dimensions of beings. And all unbelievers shall witness this glorious event. Thus because of our faithfulness to Him during our trials God brings triumph that result in praise, glory and honor when Jesus Christ is revealed.

**1<sup>st</sup> Pt. 1:8 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:**—<sup>7</sup>It is evident that they had not personally seen the Lord Jesus. Yet, they had heard of His character, His preaching, His sacrifice for sin, and His resurrection and ascension, and they had learned to love Him: He is now in heaven and to mortal eyes now invisible, like His Father. Because they believe upon Him whom they have not seen, they are filled with the unspeakable joy of a glorious hope. This joy will stir them and us to stand against temptations and trials, in which we focus upon Christ and His glorious power.

**1<sup>st</sup> Pt. 1:9 Receiving the end of your faith, even the salvation of your souls.** This is the end, the very goal toward which we are moving: the salvation of our souls. As in any work or task we must keep our eyes upon the goal. *"The reward for trusting him will be the salvation of your souls"* NLT.

**1<sup>st</sup> Pt. 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:**— Peter refers to the Old Testament Prophets to show that Salvation required special men; special prophets to share the message. They knew a great deal about the coming Salvation and the coming Savior. These things were supernaturally revealed to them and some aspects they did not understand all that God was telling them to proclaim. The prophets had two primary jobs: **1) They proclaimed God's Word, and 2) They predicted future events.**

- They suffered greatly due to their calling, and provided us with an example of perseverance in persecution. Peter seems to be reminding us that we must also suffer like the prophets for the sake of Christ and His kingdom.
- They were inspired by the Holy Spirit, the Spirit of Christ.
- They were speaking (prophesying) of a future day.
- They prophesied of the Grace (favor of God) that should come to people that would ignore Him, rebel against Him, reject Him, fail to love Him, and more.
- These prophecies have now been openly proclaimed and fulfilled to the church in the preaching of the apostles in the power of the Holy Spirit. Even the angels desired to know.

**<sup>8</sup>Here are a few of those predictions the prophets made about Jesus:**

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| 1. That He would be born of a virgin—Isaiah 7:14                 | 11. That He would be wounded and bruised—Isaiah 53:5                         |
| 2. That He would be born in Bethlehem—Micah 5:2                  | 12. That His hands and feet would be pierced—Psalm 22:16                     |
| 3. That He would be born into the tribe of Judah—Genesis 49:10   | 13. That He would be crucified with thieves—Isaiah 53:12                     |
| 4. That His ministry would begin in Galilee—Isaiah 9:1           | 14. That His garments would be torn apart and lots cast for them—Psalm 22:18 |
| 5. That He would work miracles—Isaiah 35:5, 6                    | 15. That His bones would not be broken—Psalm 34:20                           |
| 6. That He would teach in parables—Psalm 78:2                    | 16. That His side would be pierced—Zechariah 12:10                           |
| 7. That He would enter Jerusalem on a donkey—Zechariah 9:9       | 17. That He would be buried in a rich man's tomb—Isaiah 53:9                 |
| 8. That He would be betrayed by a friend—Psalm 41:9              | 18. That He would rise from the dead—Psalm 16:10                             |
| 9. That He would be sold for 30 pieces of silver—Zechariah 11:12 |  |
| 10. That He would be accused by false witnesses—Psalm 35:11      |  |

<sup>7</sup> [http://bible.cc/1\\_peter/1-8.htm](http://bible.cc/1_peter/1-8.htm)

<sup>8</sup> <http://www.keepbelieving.com/sermon/2004-08-29-What-Angels-Wish-They-Knew/>  
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**1<sup>st</sup> Pt. 1:11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. The Spirit of Christ was resident in the prophets signifying; making known or plain for them to write down the events to come. <sup>9</sup>They tried to understand two things. 1) They earnestly studied their own prophecies to try and understand the time and circumstances when they would be fulfilled. 2) And they wanted to know the when and the how. They spoke of the suffering and glory of Christ. That is, they uttered prophecies in both categories—predictions of coming suffering (Isaiah 53) and of His coming glory (Isaiah 32:1). The order is crucial. Christ must suffer first and then enter into His glory. Jesus said exactly that when He spoke to the two disciples on the road to Emmaus on Easter Sunday (Lk.24:25-26). Though, none of the prophets had all the details, they knew He was coming and had to suffer and that there would be glory, which would follow when Christ rose from death.

**1<sup>st</sup> Pt. 1:12** Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. The Old Testament prophets who wrote of the coming of salvation (v.10, 11) knew it was a future Savior who would come, and thus they were really writing for those who are on this side of the cross. The New Testament apostles and preachers of the gospel had the privilege of proclaiming that the prophecies written by the Old Testament prophets had come to pass (2Cor.6:1, 2). They preached in the power of the Holy Spirit. Even angels do not understand everything about God's plans. They are eager to learn more.

1. The prophets predicted the coming of Christ (1:10-11).
2. The apostles and the early church preached Christ to everyone (1:12).
3. The angels long to understand the salvation Christ brings (1:12).
4. We now know what the prophets never knew, and we experience what the angels wish they knew (1:11-12).

## SUMMARY:

Simon Peter is the author. He declares he is an Apostle of Jesus Christ, meaning he is sent by the Lord with a mission. He is writing his first letters to the strangers scattered (Christians) throughout five Roman provinces (regions located in Asia Minor), where most of the believers had apparently tried to hide and find safety because they faced persecution from three sources: the Romans, the Jews, and their own families. They had been forced to flee for their lives. In his salutary address as Apostle, Peter calls them "**elect**" who are the chosen of God. At one time, only the nation of Israel could claim to be God's elect or chosen people, but through Christ, all believers (Jews and Gentiles) belong to God. He gives a crystal clear reflection of who they are from God's vantage point. They are elected; chosen by the **foreknowledge** of God the Father, **sanctified** by the Holy Spirit (*Sanctification*), and **sprinkled**, (cleansed) by the blood of Jesus. Notice the reference to the work of the Trinity working as one to bring about our Salvation. It takes all Three! (1Pt. 1:1-2).

Peter <sup>10</sup>praises God for their living hope, incorruptible inheritance, and glorious salvation to be revealed at the coming of Christ. Despite grievous trials, the power of God and their genuine faith protects them and gives them inexpressible joy. What we greatly rejoiced in before will help us in the season of heaviness through temptations. The trial of our faith must be genuine, and the result in praise, glory and honor when Jesus Christ is revealed. Peter had been in the company of Jesus for three years. But Peter is writing to people who have

<sup>9</sup> <http://www.keepbelieving.com/sermon/2004-08-29-What-Angels-Wish-They-Knew/>

<sup>10</sup> [http://executableoutlines.com/1pet/1pet\\_01.htm](http://executableoutlines.com/1pet/1pet_01.htm)

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never seen Jesus. They loved Jesus without seeing Him and understanding that the purpose of their faith in Jesus is the reward of receiving the salvation for their souls in the end. Just because they trusted and believed on Him, they were able to rejoice with unspeakable and glorious joy; too great for words (**1Pt. 1:3-9**).

The trials <sup>11</sup>are diverse; all kinds - "manifold temptations" - They prepare us for spiritual growth or help to prevent us from sinning. They are not easy - They produce "heaviness" or pain. We must accept the fact that there will be difficult experiences in life. And they are controlled by God - "for a season." The trial of our faith in God is far more valuable than even gold and our genuine faith will bring praise and glory and honour to Jesus when He comes again. Peter had been in the company of Jesus for three years. But Peter is writing to people who have never seen Jesus. They loved Jesus without seeing Him and understanding that the purpose of their faith in Jesus is the reward of receiving the salvation for their souls in the end. Just because they trusted and believed on Him, they were able to rejoice with unspeakable and glorious joy; too great for words (**1Pt. 1:6-9**).

Their salvation to come was foretold by the prophets. The prophets searched diligently and the Spirit of Christ in them signified and made plain beforehand Christ's suffering and His glory to come. The prophets ministered these things not to themselves but to others who would preach the gospel in the power of the Holy Ghost to be sent down from heaven. And the things revealed to the prophets weren't revealed to the angels although they desired to know (**1Pt. 1:10-12**).

## APPLICATION:

We haven't seen the Lord, but the Holy Spirit has made Him real in our hearts. The knowledge of this causes rejoicing, even when there is sorrow and suffering along the way, which proves that our faith in God is genuine. There is no crown before the cross, no resurrection before crucifixion, and no glory before shame. Our living hope has passed the tests and has arisen that causes us to be raised with Him. In the end there is salvation for the soul. Our living hope awaits us!

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<sup>11</sup> <http://www.family-times.net/commentary/i-peter-11/>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

Remember: the believers were suffering terrible persecution because of their living for Christ and proclaiming the salvation and hope of eternal life in Him. In their proclaiming, people were willing to hear about salvation, hope, and eternal life in Christ, but they didn't want to hear about repentance, righteousness, and godliness. So they had been forced to flee for their lives, carrying only what they could in their hands for they had lost their homes, property, money, possessions, and friends. Up until now Peter had proclaimed the wonder and greatness of salvation. Now something else was needed. When we are facing the trials and temptations of life, it is not enough to keep our eyes upon salvation, we must also act; do some things.

**OUTLINE:****1<sup>st</sup> Pt. 1:13-16****A. HOLY CONDUCT (1:13)****1. Gird up the loins of your mind**

a. Be sober

b. Rest your hope fully upon the grace to be brought at the revelation of Jesus Christ

**1<sup>st</sup> Pt. 1:13 Wherefore gird up the loins of your mind—,****GIRD UP YOUR LOINS OF YOUR MIND:**

"Gird up" is an oriental expression. Peter used an image that was common in his day. At that time men wore long, sleeveless robes that hung down to their ankles. In times of leisure, they would allow their robes to hang freely around their legs. But in times of exertion, the long robes could entangle their feet, and hinder movement. So when men needed to move freely and swiftly, they would lift the bottom of their robes and bind it around their waist with a belt or a girdle. This was called "girding one's loins." With the use of this metaphor, Peter is saying, we must put out of the mind all things that would impede the free action of the mind in connection with developing our hope. We must put out of the mind such things like worry, fear, or obsession with material possessions. I.e., remove anything and everything that is not conducive to having a strong hope in the coming of our Lord.

- Such as carousing, drunkenness, and cares of this life – Lk. 21:34-35
- Such things as these "choke" us and hinder our ability to bear fruit (such as the fruit of a strong hope) – Lk 8:14

Peter did not want them to be entangled with the pollutions of the world. That is why he wrote in v. 13, "Gird the loins of your mind." Peter knew how powerful desires can be. "When desire (lust) has conceived, it gives birth to sin; and sin, when it is full-grown (finished), brings forth death" Jam. 1:15. If these Christians allowed their old desires\* to dominate their mind, then they would become entangled in sin. And for this reason Peter exhorted them to gird the loins of their mind.

**NOTE:**

\*The Christians were being persecuted for their faith. They were losing their social standing in society, their place of honor among friends. They were losing their jobs. Their material possessions were being confiscated, and they were left destitute, penniless. They were driven from their homes and made to wander in the hills and live in caves. Some of them, even young children, were sold as slaves and transported to distant lands.

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Others were sentenced to die in the arenas. They were giving up every tangible possession for a promised inheritance that they had never seen. When the doubts came, it would surely entangle them and make them fall. For if these desires for earthy treasures were left to flow freely, they would entangle these Christians and make it extremely difficult for them to sacrifice all things for Christ's sake. He exhorted them to exercise tight control over the thoughts and desires of their mind, lest they become entangled by what is earthly or evil.

## 1<sup>st</sup> Pt. 1:13b ...be sober,—

### BE SOBER:

The word "**sober**" means *"to be calm and collected in spirit, to be temperate, dispassionate, and circumspect."* It is that state of mind in which the individual is self-controlled, able to see things without the distortion caused by worry or fear. I.e., to fortify the focus of our hope requires a CALM and SERIOUS attention to the task at hand – ("Watch therefore, and pray always..."Lk.21:36). They should be free of every form of mental or emotional excess that would confuse them, make them irrational and unbalanced. He exhorted them to be clear-headed, of sound judgment. Don't drink too much worry, too much fear, too much sorrow and grief. Rather, drink more of the emotions that arise from God's promises. Instead of fear about the evil that might befall you, drink the peace of knowing that both you and your inheritance are securely guarded. Instead of sorrow and grief over all that you have lost, drink in the joy and happiness of what you will gain in the life to come. In order to have our minds prepared, we have to keep sober. When Job's children were off having parties, he was afraid that their minds were no longer girded, that they might get tripped up. When they were done, Job would consecrate them and offer sacrifices for them, because Job said, *"Perhaps my sons have sinned and cursed God in their hearts" Job 1:5.* And so we need to maintain an attitude of sobriety (clear-headedness).

## 1<sup>st</sup> Pt. 1:13c ...and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;—

### HOPE TO THE END FOR THE GRACE:

Peter spoke about hope. Hope is the confident expectation of what God has promised. Hope is the sister of faith and trust and confidence. Peter said, *"Rest your hope fully upon the grace that is being brought to you at the revelation of Jesus Christ."* Don't build your hope on retaining your material possessions. Don't build your hope on escaping suffering and death. For these are not sure and solid foundations. If you build your hope on such things, you will surely be disappointed. No, set your hope fully upon God's promised grace.

### POINT:

*Now our focus will be on the fact that Jesus Christ is coming back at any moment. You see, when we are focused on His return, we can't help but be ready. Focusing in on His appearing, fixing our hope on the grace that will be brought to us on that day, will keep us from being caught unawares. It will keep us confident and alert.*

## 2. Be holy in all your conduct (1:14-16)

- a. As obedient children
- b. Not conforming to former lusts done in ignorance
- c. As He who called you is holy, just as it is written

## 1<sup>st</sup> Pt. 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance;—

### OBEDIENCE:

As Christians we are to conduct ourselves as "**obedient children**" - 1Pt. 1:14. We are not to conform to former lusts. The word "**conform**" ("fashion" in the KJV) means "to make or shape (i.e. one's mind and character) to another's pattern." The "former lusts" refer to the evil desires and behavior in which we once engaged, and in which the world continues to engage. In essence, then, Peter is saying:

- *"Don't act like you once did, or like those still in the world."*

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- *"Do not adopt their sinful habits, mannerisms, dress, and speech, which you did before you became Christians."*

The only way to escape temptation is through obedience that comes by continually seeking God's guidance and truth in what is right and wrong. God's truth can convict us, nurture us, and inspire us just as a parent does with a child. God will lead us away from temptation if we will yield to Him. A mind that is under control, results in a life of holiness, not lustfulness - referring to passions of all kinds. When these passions become your masters or your idols, when they expose you to sin - or take you away from the Lord - they become blatantly sinful. Then, having them in your life is destructive, and far from the holiness in which God commands us to live. What passions in your life are the **"have to"** kind of things? *"I have to smoke a cigarette. I have to see that movie. I have to have that drink. I have to watch the Super Bowl."* As soon as you **"have to"** act on that passion, you can be assured that it's become sin. It's a lust which shouldn't be present in your life any longer.

## SYNOPSIS:

**1<sup>st</sup> Pt. 1:15-16** <sup>15</sup>But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup>Because it is written, Be ye holy; for I am holy.

### BE YE HOLY:

He has already made us holy because holiness starts in one's relationship with the Father and our Lord Jesus Christ. It is closely related to the words **"sanctify"** and **"sanctification."** While sanctification unto holiness begins at the same moment as justification, it is a progressive, creative, time-consuming work of God within us. All of which stress the idea of being "set apart." To be **"holy"**, then, means that we are "set apart" or dedicated to God. By our godly conduct, a witness is made that God dwells in us. Where there is no holiness, there is no witness to glorify God. It is now up to us to apply holiness to our lives. We are to be holy in all our conduct. If we fill our minds with junk all day long, we'll end up thinking junk. If we fill our minds with scripture, and with prayer, with uplifting music, and with edifying conversation, our lives will reflect the difference. We are to be **holy for two reasons:**

1. The first reason: "For I (God) am holy." The God who has called us through His gospel is a Holy God. He Himself is **"set apart"** from sin and wickedness. His very nature demands a similar holiness on our part – Heb. 12:14.
2. It is also Jesus' desire that we be holy (He died for this very purpose!) – Eph. 5:25-27.

Paul came to the conclusion that *1 Cor. 6:12, "All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. "Instead of passion mastering our minds, our minds should be masters of our passions. Rom. 6:12 "Therefore do not let sin reign in your mortal body so that you obey its lusts."*

## OUTLINE:

### 1<sup>st</sup> Pt. 1:17

- A. CALL ON THE FATHER (1:17)
  - a. Who judges each one without partiality
  - b. Conduct yourselves with true reverence
  - c. During your stay in fear

**1<sup>st</sup> Pt. 1:17** 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:— Peter has just told us that we need to be holy (1Pet. 1:15).

Holiness is only perfected in the fear of God. If you're not living a holy life today, it is because of one thing: you don't have a fear of God. It is interesting that so many people call God, **"Father,"** and yet don't view Him as a Father <http://www.pitwm.net/pitwm-versebyverse.html>

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and don't have that fear. Your strongest defense against the flesh, against evil, against sin, is to fear the Lord. The Father loves us completely, yet disciplines us justly. Peter gives **two reasons for fear**:

1. The first reason: In view of the judgment by our Father - 1Pt. 1:17
2. In view of the high cost of redemption - 1Pt. 1:18-21

God will not be partial. He will be personal - *"judging according to each one's work."* We will not receive special favors, and no one will escape His discerning eye! We are to fear the God who is both our Father and our judge. Sinners need redemption. Why? – Because, the Lord knew that no man could save himself, because all people were corrupt.

1. They are slaves to sin – Rom. 3:23; Rom. 3:10; Eph. 2:1-3; Jh.8:44.
2. They are lost and separated from God – Is. 59:2
3. They are Hell bound and hopeless apart from Jesus – Ps. 9:17.

The sons of God may call upon Him for help to bring justice to the earth and even to punish the wicked, but He also judges them. His standard for us is holiness, and thus we must conduct ourselves with an awareness of our own weakness and vulnerability to sin. So, we are to conduct ourselves with true godly reverence (fear).

## SYNOPSIS:

### 1<sup>st</sup> Pt. 1:18-21

**1:18** 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; **1:19** But with the precious blood of Christ, as of a lamb without blemish and without spot: **1:20** Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, **1:21** 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.

#### B. Knowing you are redeemed (1:18-21)

1. Not with corruptible things like silver and gold
2. From your aimless vain conduct received by tradition from your fathers
3. With the precious blood of Christ
  - a. As of a lamb without blemish and without spot
  - b. Foreordained before the foundation of the world
  - c. Manifest in these last times for you
  - d. Through whom you believe in God
4. Who raised Him from the dead and gave Him glory
5. So that your faith and hope are in God

What does the blood of Christ do for us? First, it brings to us God's atoning\* grace. That is, man cannot be saved by his self-righteousness; he cannot keep the law. But in God's grace, we have forgiveness and enter into the presence of our Lord. We are redeemed not with corruptible things (gold and silver) (1:18). But, it is in the blood of Jesus that our sins are washed away. Nothing but the shed blood of Christ can meet such a requirement, purchasing total and eternal redemption (*Romans 3:24; Hebrews 9:12*). What the Blood does in us is a forever work! (Ill. Incorruptible seed). The blood also brings us into fellowship with the Father – Rev. 5:9; and changes our eternal destiny – Rom. 5:9. With the precious blood of Christ, it took a lamb without blemish and without spot (1:19), foreordained before the foundation of the world, to be manifest in these last times for us (1:20), and through whom we would believe in God (1:21). The blood is Precious because of:

- its redeeming and atoning effectiveness;
- its cleansing power;
- its sanctifying influence;

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- its overcoming power... *"they overcame him by the blood of the Lamb."*

Christian reverence (admiration) rests upon our Redemption in 4 ways:

1. On its Cost! – the death of Christ.
2. On its transcendent Origin! – before the world's foundation.
3. On its Certification! – in Christ's resurrection.
4. On its Fruit! – the church's faith & hope.

With Jesus' eternal precious blood, it keeps on paying the price, and never stops paying the price throughout all the generations.

## NOTE:

\*Under the Mosaic system, a temporary atonement (i.e., "covering") could be obtained for forgiveness of sins by offering the blood of an unblemished and unspotted lamb (Exodus 12:5; Numbers 28:3). But this merely served as a type of the future offering of the blood of Christ, without contamination by either inherent sin or practiced sin.

It was foreordained, or predetermined, that Jesus should be the great atoning Sacrifice for sin. From eternity; before man was formed; before the earth was made; before any of the material universe was brought into being, was the precious blood of Christ. At the same time, however, Peter reminds us, that it was not a new or a sudden thing as to God that Christ appeared as Savior. Besides, Peter addressed the Jews, who had already heard that He had been long ago promised; and though they understood nothing true or clear or certain respecting Peter's power and office, yet there remained among them a persuasion, that a Redeemer had been promised by God to the fathers. The Jews had known Christ long before, but the Gentiles had everything to learn when the first preachers of the Gospel arrived amongst them. Peter wanted them to know that their faith should be in the fulfillment of all His promises and their hope be of the eternal glory in God.

## POINT:

*As Adam did not fall before the creation of the world, how was it that Christ had been appointed the Redeemer? For a remedy is posterior to the disease. My reply is that this is to be referred to God's foreknowledge; before He created man, foresaw that man would not stand long in his integrity. Hence He ordained, according to his wonderful wisdom and goodness, that Christ should be the Redeemer, to deliver the lost race of man from ruin. For herein shines forth more fully the unspeakable goodness of God, that He anticipated our disease by the remedy of His grace, and provided a restoration to life before the first man had fallen into death.*

Redeem means to "ransom" or "buy back" (especially the redemption of a bondservant by a kinsman Lev. 25:49.

*The resurrection of Christ, considered as an act of power, is common to all the three persons of the Godhead, but as an act of judgment it is peculiar to the Father, who as a Judge released Christ, raised Him from the grave, and gave Him glory, proclaimed Him to all the world to be His Son by his resurrection from the dead, advanced Him to heaven, crowned Him with glory and honor, invested Him with all power in heaven and earth, and glorified Him with that glory which He had with God before the world was.*

### C. Fervent and pure Love (1:22)

1. Since you have purified your souls
  - a. In obeying the truth through the Spirit
  - b. In sincere love of the brethren

**1<sup>st</sup> Pt. 1:22 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:**— The soul must be purified, before it can give up its own desires and indulgences. Peter does not declare to them what they had done, but reminds them of what they ought to do. He indicates that the gospel had already had such an effect upon them as to purify their souls while they obeyed it through the Spirit, and that it had produced at least an unfeigned love of the brethren; and thence he argues with them to proceed to a higher degree of affection, to love one another with

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a pure heart fervently. Unfeigned means genuine, sincere, without pretension, hypocrisy, or play-acting. Fervent is the same word used in reference to prayer in Acts 12:5 - translated "**constant**" or "**earnest**." Just as the disciples were constantly praying for the release of Peter, so our love for one another is to be "**unceasing**." The Greek word literally means "**not hypocritical**" - not to be some kind of show-off, but coming from the heart - Rom. 12:9. Thus they would show to their enemies and persecutors the transforming nature of their religion and furnish an impressive proof of its reality.

## POINT:

*Fervent love is important because it is a demonstration of discipleship; a demonstration of our spiritual life; and a demonstration of our relationship to God. Jesus gave a new commandment - Jh.13:33-35. It is a commandment to love one another, even as Jesus loved us. The reason for such a commandment: to convince the world that we are truly His disciples! But failure to have a fervent love like Christ had for us will cause the world to doubt our discipleship! "Love of the brethren" is an indication that we have passed from spiritual death to spiritual life - 1 Jh.3:14. Failure to love the brethren is an indication that we are still spiritually dead!*

How do we measure up to this type of love? It's possible because our souls have been purified. By obeying the truth we have been forgiven - 1Pt. 1:22; Acts 2:38. By continuing to heed the truth, we are taught to be pure Eph. 4:20-24. Therefore we can be fervent in our love for it will be a pure love. It's possible!

## OUTLINE:

### 1<sup>st</sup> Pt. 1:23

#### A. HAVING BEEN BORN AGAIN, NOT OF CORRUPTIBLE SEED BUT INCORRUPTIBLE

1. Born again by the incorruptible Word of God!
  - a. The Word lives
  - b. The Word abides forever

**1<sup>st</sup> Pt. 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.** This being 'born again' fits perfectly with what Peter had just written in verse 22 about the believers all having a family relationship, as brethren in Christ. It says that our having been born again is a completed past action with ongoing results into the future, implying permanence, and that being 'born again' is God's accomplishment in us. In the natural realm, things that are born eventually die, so Peter makes the point that being 'born again' is by nature 'imperishable'. It is by the written Word of God, which has as its central message for salvation, the content of the gospel. The wonder of God's Word is "*living and powerful*" - Heb. 4:12. Jesus said: "*...The words that I speak to you are spirit, and they are life.*" - Jh. 6:63. When a person receives the Word of God and obeys it, he or she is truly born again! - Jam. 1:18. It can produce continual spiritual growth because the Word is alive and powerful, divides soul and spirit, and discerns thoughts and intents of the heart.

2. All flesh is as grass, all the glory of man as the flower of the grass (1:24)
3. The grass withers, its flower falls away

**1<sup>st</sup> Pt. 1:24 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;**— All flesh is like grass -- it withers and the flower falls. Peter undoubtedly quoting from Isaiah 40:6b, 8. Indeed, all of our earthly life is like the grass which eventually dies. "All flesh" is everyone in their natural state. Man is finite and temporal and transient - he is "**as grass**." "**Grass**" is temporal and fragile. There is nothing permanent in grass. "**The glory of man**" is man's accomplishments. All the achievements of man, his records, writings, are as fragile as grass. The word "**withers**" means to dry up as in a drought. The person without God is in a drought. His life is corruptible. Even man in all his glory withers and fades away. A pro football player eventually loses his strength and is cut from the team. He was striking for a while, but after a short period of time he becomes no longer important. A celebrity dies like everyone else. People go through <http://www.pitwm.net/pitwm-versebyverse.html>

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their lives trying to ignore the reality of death by going about the business of the day. Then comes a day like today when we are confronted with it. We can try to escape it by living a good life, but it is not to be put off. The glory of man shines for a while then like grass it disappears. We need to keep eternal values in view for the glories of this life will fade, but the Word of the Lord endures forever.

**1<sup>st</sup> Pt. 1:25** But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

4. The word of the Lord endures forever (1:25)

a. The word which by the gospel was preached to you

## SUMMARY:

So, because of this understanding of the glory of salvation, Peter says, focus, *"set your hope perfectly, unchangeably, without doubt and despondency"* on the hope of the coming grace. Peter is exhorting us also to make our hope one that is complete, strong, and unwavering. To accomplish this V13 can be broken down into three commands: 1. Gird up the loins of your mind 2. Keep sober 3. Fix your hope. 4. Conform not to the former. 5. Comply to the written Word—Be holy (**1Pt. 1:13-16**).

Your strongest defense against the flesh, against evil, against sin, is to fear the Lord. The Father, who without respect of persons will judge and discipline us justly according to every man's work. We are to fear the God who is both our Father and our judge as we pass the time of our journey here in fear (godly reverence). They were not redeemed with corruptible things like silver and gold, from our vain conversation received by tradition from their fathers, but it's in the blood of Jesus that's without blemish and without spot that their sins are washed away. It was foreordained before the foundation of the world that Christ, God's Son would be Savior, but was made manifest in these last times for their sake. And it's through Christ that we do believe in God, whom God raised up from the dead, and gave Him glory; that their faith and hope might be fixed on God. The soul must be purified, before it can give up its own desires and indulgences. Peter does not declare to them what they had done, but reminds them of what they ought to do. By obeying the truth we have been forgiven. By continuing to heed the truth, we are taught to be pure. Therefore, we can be fervent in our love for it will be a pure love. It says that our having been born again is a completed past action with ongoing results into the future, implying permanence, and that being 'born again' is God's accomplishment in us. *"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which lives and abides forever"* 1Pt. 1:23. *"All flesh is like grass. It withers and the flower falls."* Peter undoubtedly quoting from Isaiah 40:6b, 8. The glory of man shines for a while then like grass it disappears. Indeed, all of our earthly life is like the grass which eventually dies. But, it is the Word of God that endures forever. This is the Word; the gospel which is preached to them (**1Pt. 1:17-25**).

## APPLICATION:

Have you responded to the grace of God in order to receive such wonderful blessings? - Acts 2:38. Where there is no "Christ-like love", our actions betray our words. Prepare the soil of your heart. Have a sincere longing and desire, and thirst for the Word of God. Can it be said that we have the proper desire for the Word of God?; If we do not read, study and meditate upon the Bible daily; If we go year after year, failing to read through the Bible on a regular basis? Then the fear of the Lord, the reverential awe of God is missing and will lead to a deaden life. To have that fear or awe of God, choose with your will, to want to have the fear of God above all else. Confess your desperate lack of this fear, and ask God for it by faith. Do a study of the subject. In the days ahead, think of how you can be more fervent in your love of the brethren. But just don't think, ACT!

Open your hearts and homes to each other!

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1PETER 2:1-10

NEXT 3:1-22

**OUTLINE:**

**1<sup>st</sup> Peter 2:1**

**A. A CALL TO SPIRITUAL GROWTH (1)**

**1. WHAT TO LAY ASIDE (1)**

- a. All malice, all deceit
- b. Hypocrisy, envy, and all evil speaking

**C— Choosing**

**H— Him**

**O— Over**

**S— Sin**

**E— Even**

**N— Now**

**1<sup>st</sup> Pt.2:1** Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,— Peter is writing to Christians in Asia Minor in 64 A.D. to encourage them to bear up during a difficult time of political, social, and personal suffering. First, we must realize our need for the Word of God (2:1-3). When these people in Asia Minor became Christians, their friends began to malign, ridicule and challenge them because they were no longer involved in sensuality, drunkenness, and idolatry. But here Peter encourages them to "turn the other cheek," to "walk that extra mile," to not react as they used to. Thus he directs them to "put aside" as a lifestyle, first, "all malice." "Malice" is wickedness in all its forms--sensuality, drunkenness and idolatry. "Guile," is craftiness, deceit, setting traps. (Here Peter may be referring to shady business dealings.) "Hypocrisy" is play-acting, which is the opposite of the "sincere love" he talked about in the previous chapter. "Envy" is displeasure produced by witnessing or hearing of the prosperity of others. Finally, Peter says, having put aside slander, keep putting it away for slander is backbiting, cutting down, gossiping, character assassination.

Five things in particular are mentioned, and all five have to do with what has just been said in the former passage (1 Pt.1:22). We are to love one another with a pure heart fervently. The very things we are to strip off are the things that dirty and soil our love.

- Believers are to strip off "malice." The word means two things:
  1. In a general sense it means wickedness, all kinds and forms of evil. It is a word that strikes at all the vices of men.
  2. In a narrow sense it means malice, deep-seated feelings against a person; hatred that lasts on and on; intense and long-lasting bitterness against a person. It means ill will, actually wishing that something bad would happen to a person. It means vicious, spiteful, and to hold a grudge. It means that a person has turned his heart over to evil.
- Believers must strip off "guile." The word means to deceive and mislead people; to set bait so as to catch them; to bait or deceive in order to achieve one's own end. It means to be two-faced. When a person wants something, he looks at the other person's weakness or ignorance, and he tries to appeal to it. He appeals to it by deceiving and beguiling the person.
- Believers must strip off "hypocrisies." The word means one who pretends, puts on a show, acts out something he is not. A person is a hypocrite...
  - when he acts as though he loves and believes God, but he does not live like God tells him to live;
  - when he pretends to be following God, but he is living like he meant to live;
  - when he shows a concern for the things of God, but his real concern is for the things of the world;
  - when he professes to believe God's word, but he questions it and adds and takes away from it;
  - when he acts as if he cares for people, but he is really full of selfishness, self-seeking, possessiveness, hoarding, envy, and pride;

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- when he acts friendly, but he could care less;
- when he promises, but never intends to keep his promise.
- Believers must strip off “**envies.**” The word means that a person covets what someone else has, covets it so much that he wants it even if it has to be taken away from the other person. He may even wish that the other person did not have it.
  - A person who envies does not have peace or happiness. He is dissatisfied with what he is and has and is always wanting more and more of what others have;
  - This envy often drives a person into crime and lawlessness in order to get what he craves;
  - This envy often leads to physical problems such as migraine headaches, high blood pressure, ulcer, and other illnesses;
  - Envy also causes emotional problems ranging from mild neurosis or depression to psychotic behavior.
- Believers must strip off “**evil speaking.**” This means to criticize\*, judge, backbite, gossip, censor, condemn, and grumble against another person. It means to talk about and tear down another person; to spread tales about another person that cut and hurt him, and that lowers his image and reputation in the eyes of others. The word usually means to talk about a person behind his back when he is not present.

## NOTE:

\*When we criticize a brother or sister in Christ, we are slandering one of God’s own children. Just think, we are actually slandering a son or daughter of God. There is never a spirit of evil speaking in the humble and loving person.

### 2. WHAT TO DESIRE (2-3)

1. The pure milk of the word
  - a. As newborn babes
  - b. That you may grow thereby

**1<sup>st</sup> Pt. 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:**—Peter shares with us as new believers, first a cleansing of sin, a stripping off, then a feeding within, with pure spiritual milk. Peter now moves from the negative to the positive by using a metaphor to illustrate the lifestyle God desires for His children, regardless of the various trials they are undergoing. He commands, *“Like newborn babes, long for the pure milk of the word.”* Peter is not saying that all Christians are newborn babes. He is saying that, like babes who long for milk, Christians are to have a hunger for the Word, free of the impurities of malice, guile, hypocrisy, envy and evil speaking (slander). Peter calls this Word, *“the living word.”* It’s the abiding Word, the imperishable Word, the eternal true Word—the only truth in the universe; it’s the truth that helps us cope with reality, truth that is found in the life and in the Words of Jesus Christ (1 Peter 1:23-25). **Three points:**

1. **The charge** is imperative, a command: (You) **“desire”** means to crave, yearn, and long for the sincere milk of the Word. **“Sincere”** means unadulterated, unmixed with anything else. The word **“milk”** usually refers to the food needed by immature believers.
2. **The purpose** for craving and yearning after the Word is that we may grow. The idea is that we may grow up to full salvation, until we reach full maturity.
3. **The result** of craving the Word is a wonderful promise: taste that the Lord is gracious. God feeds, nourishes, and nurtures us. He grows us more and more into His image. Spiritual milk is associated with experiencing the goodness of God and Jesus Christ in our lives. The early believers have already tasted that the Lord was good. Peter is not asking them to try something that is new to them. Peter wants them to continue partaking or practicing what they have already tasted (experienced) and know that it is good.

**1<sup>st</sup> Pt. 2:3 If so be ye have tasted that the Lord is gracious. “You have tasted of the kindness of the Lord,”**

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means you have established a personal relationship with Him. He is the milk and His Word is the milk. His Life and His Words will help us to grow in Him; **Psalm 34, "O taste and see that the Lord is good."** The graciousness of God is not an excuse for laziness in the Christian life; it is the greatest of all incentives to afford! We are to rid ourselves of deceit, hypocrisy, envy, slander, and worldliness, and crave, and hunger for the pure spiritual milk with intensity! The Word of God is for our spiritual growth because God's Spirit is in us to grow us up and be spiritually strong.

- A. Crave to know and rely on the love God has for you!
  - Crave to take hold of that which took hold of you!
  - Crave the love of Jesus!
  - Crave to know God!
  - Crave to feel close to God—there is a spiritual security and intimacy from His love!
  - Crave to be confident!
- B. Crave to know the Bible well!
  - Crave to know the basics well enough to teach: Within six months be able to help someone all the way through a conversion study series!
  - Crave by having the goal to read the whole bible in a year!
  - Crave a contextual (background) awareness of the bible!
  - Crave to tackle tough questions—apologetic questions!
- C. Crave spiritual depth in your times of worshiping God!
  - Crave to have inspired prayer times...using the psalms, hymns and spiritual songs!
  - Crave powerful prayer and bible study times with one another
- D. Crave the powerful life you have as a Christian:
  - Great boldness to hold a high level of commitment!
  - Great boldness to call one another higher!
  - Great boldness to evangelize!
  - Great boldness to even preach the message (give a message to the body) –PROCLAIM!!!

**P—Preach**  
**R—Remembrance**  
**O—Of**  
**C—Christ's**  
**L—Life**  
**A—And**  
**I—Instructing**  
**M—Multitudes**

By craving, we grow from being babes to mature Christians when we drink and pour into us the spiritual milk of the Word of God.

## OUTLINE

### 1<sup>st</sup> Pt.2:4-8

#### II. OUR PRIVILEGE IN CHRIST (4-10)

##### A. AS LIVING STONES (4-8)

1. Coming to Christ as to a living stone
  - a. Who was rejected by men
  - b. Who is chosen by God and precious
2. We as living stones are being built up as a spiritual house
  - a. To be a holy priesthood
  - b. To offer spiritual sacrifices acceptable to God through Jesus Christ
3. Christ is the precious cornerstone
  - a. As foretold in [Isaiah 28:16](#)
    - 1) God would lay in Zion a chief cornerstone, elect, precious
    - 2) He who believes on Him will by no means be put to shame
    - 3) Precious to those who believe
  - b. As foretold in [Psalms 118:22](#) and [Isaiah 8:14](#)
    - 1) A stone rejected by the builders, which has become the chief cornerstone
    - 2) A stone of stumbling and rock of offense to those who are disobedient



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3) To which they were appointed

**1<sup>st</sup> Pt.2:4** To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,— “As you come to Him, the Living Stone” (v4 NIV). This is an admission to His presence. What was limited in the Old Covenant for the High Priest is the unlimited opportunity and privilege of every Christian. Those who come near Christ will become like Christ. It is to Christ we must come. No one can be a part of His building unless he places himself upon the Foundation Stone, Christ Himself, laid by God. And God is just like all builders. He has a foundation upon which all workers must lay the stones of their lives. Peter described that perfectly shaped stone as a “living stone.” Now that’s a paradoxical statement since we think of a stone as non-living. We sometimes refer to something as “stone dead.” But the stone Peter referred to is a “living stone.” It has all the solidarity of stone, yet is alive. Peter establishes the fact that Christ (*the living stone*) was highly esteemed in the sight of God but rejected in the eyes of man. To be trampled upon by men is often the price to be paid in order to truly triumph in God’s eyes (Phil 2:5-9; Heb 11:36-38). Men rejected Christ because they wanted to build their lives like they wanted; He didn’t fit in with their plans; He was not worth the price.

**1<sup>st</sup> Pt.2:5** 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. So Christ is the Living Stone, likewise, believers are living stones because of being in Christ. This is a picture of the great spiritual house that God is building, the church of the Lord Jesus Christ. Any person who turns to God and lays his life upon the foundation of Christ becomes a part of God’s spiritual house. You are the temple of God, the very house of God, the Holy Spirit. In v5 believers are called a “**holy priesthood.**” The chief function of the priest is to stand between God and man, to represent man before God and to present man to God; and man has never felt worthy enough to approach God. Every believer **now** stands, before God as a priest. And we can **now** approach God on our own, and can talk and share with Him whenever we choose. God is not far off and removed from man. As we approach God we are to offer spiritual sacrifices that would be acceptable only to God through Jesus Christ. The only **sacrifices that God accepts** are the sacrifices made within His house.

- We are to sacrifice our body as a living sacrifice to God. We are not to be conformed to this world (Rom.12:1).
- We are to sacrifice our life to God day by day. We are to follow God in love, even as Christ loved us and gave Himself as an offering and sacrifice to God (Romans 14:8).
- We are to offer the sacrifice of praise continually (Heb.13:15).
- We are to offer the sacrifices of good works and gifts and money (Heb.13:16; Jam.1:17).
- We are to offer spiritual sacrifices, that is love, joy, peace, longsuffering, gentleness, goodness, faith meekness, and self-control (Gal.5:22-23).
- We are to sacrifice our life/service in order to lead people to faith in Christ (Lk.24:47, 49; Matt.28:19-20).

**1<sup>st</sup> Pt.2:6** 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. In v6, here the fulfillment of the prophecy of Isaiah 28:16, “Behold I lay in Zion\* for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation.” Christ in the foundation and each believer is a stone.\*\* What are the **characteristics of Christ, the Cornerstone?**

- He is completely trustworthy because He is Truth.
- He is precious to believers because He is God’s Son.
- Though rejected by some, He is the most important part of the church because through His death, burial, and resurrection the church came.

## NOTE:

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\*Zion is used figuratively of Israel as the people of God (Is.60:14); Also city of David. The spiritual meaning of Zion is continued in the New Testament, where it is given the Christian meaning of God's spiritual kingdom, the church of God, the heavenly Jerusalem (Heb.12:22; Rev.14:1; Sion, KJV).

\*\*One stone is not a temple or even a wall; one body part is useless without the other. When God calls you to a task, remember that He is also calling others to work with you.

**1<sup>st</sup> Pt.2:7** **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,—** The greatest tragedy in all of history is that He is not considered to be precious by some people v7. These unbelievers are pictured as disobedient. They just do not believe that Jesus Christ is the foundation Stone for their lives. They do not want Christ enough to give all they are and have in order to get Him! Christ is made Head of the corner anyway despite the rejection of men. Christ is made the Chief Cornerstone of the only permanent and lasting building. God selected and elected Him despite man.

**1<sup>st</sup> Pt.2:8** **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.** So unbelievers stumble\* over the stone of Christ v8. He is the Rock that offends\* them. They also stumble over the Word. What's so awful about this is that the Word of God is the only incorruptible seed on earth that lives and abides forever (1 Pt.1:23-25). If they reject the glorious gospel of God's Word, the glorious gospel that Jesus Christ, is the Foundation Stone of God's building, then they are rejecting the only hope of living forever. They empower themselves to a state of unbelief and disobedience to God. They don't understand:

- How He could be any thing, other than a man, just like the rest of us.
- How He could be born of a virgin, God incarnate in human flesh.
- How He could live a sinless life, live without committing a single sin.
- How His death could be any more than the death of a martyr who died for a great cause.
- How His resurrection is anything but a tall tale made up by his followers to secure more and more followers.

## NOTE:

\*To stumble, means that we have tripped up and fallen, we damage ourselves.

To be offended means that we hurt ourselves.

## POINT:

*Simply stated, many people do not understand nor believe the Jesus Christ is the Son of God; that He was sent into the world by God to save men; that he was able to live a sinless life because He was the God-man who had come to earth for that very purpose; that he died and arose from the dead as the Perfect and Ideal Man so that His ideal death and resurrection could cover man.*

*If they are offended about what He did, they are offended about what you're doing!*

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"Art thou the Christ? Tell us. And he said unto them, if I tell you, ye will not believe" Luke 22:67.

## OUTLINE

### 1<sup>st</sup> Pt.2:9-10

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# PITWM VERSE BY VERSE

## B. AS PEOPLE OF GOD (9-10)

1. They are now:
  - a. A chosen generation
  - b. A royal priesthood
  - c. A holy nation
  - d. His own special people
2. They are now:
  - a. To proclaim the praises of God, who called them:
    - 1) Out of darkness
    - 2) Into His marvelous light
  - b. The people of God, who once were not the people of God
    - 1) Who had not obtained mercy
    - 2) But now have obtained mercy

**1<sup>st</sup> Pt.2:9** 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;— Peter lets the people know that they are *“a chosen generation, a royal priesthood, a holy nation, a peculiar people!”* v9. Know who you are! You are not a people who stumble over Christ! You are not a people who stumble over His claim and deity and refuse to believe Him! You are a people who believe Christ, a people who are building their lives upon the Foundation Stone, the Chief Cornerstone—God’s Son! You have taken your lives and laid them upon Him! You have entrusted your whole being in the keeping of Christ! Therefore, KNOW WHO YOU ARE! YOU ARE THE PEOPLE OF GOD, THE PEOPLE HE IS BUILDING TO LIVE WITH HIM FOREVER AND EVER!

Once you believe in God’s Son, the Lord Jesus Christ, you become very, very special to God. God loves His Son so much that when a person really believes and trusts Him, God will do anything for that person. That person becomes a **“chosen generation.”** The Greek words actually mean a **“chosen”** or **“elect race”** —a new race of people, a new species that differs entirely from the other races upon earth. God is actually creating a new race of people upon earth. How? How can it be that believers from China, Russia, Asia, Africa, India, Europe, the Americas, the islands, Canada, and all the other nations of the world form a new race of people? By the Spirit of God! The Spirit of God is changing people inwardly, not outwardly—within their hearts and minds and lives, changing them where it really matters. God is implanting His Divine nature within believers causing them to be born again of incorruptible seed; receive a renewed mind not conformed to this world; become a new creature while old things are passed away; a new man which after God is created; and thereby receiving a new spirit within, delivered from the law.

- Believers become a **“royal priesthood.”** When we receive Jesus Christ as our Savior, God creates us into a royal priesthood. He gives us open access to His presence forever and ever, approaching God at anytime. Why? Because God accepted Christ’s sacrifice of Himself—eternally. The veil that used to separate us from entering into the Holy Place, the Holy of Holies was torn from top to bottom by an act of God when Christ died (Matt.27:51). In fact, God expects us to live in His presence—fellowship, commune, and walk in His presence all day every day. We are priests of royalty, priests who belong to the Sovereign majesty of the universe, the King of kings, and Lord of lords. The priests who rule and reign with Christ and who serve and worship God face to face, day by day, hour by hour and moment by moment are to offer intercession and offer sacrifices to God.
- Believers become a **“holy nation.”** God is drawing people from all over the world, people from all the nations of the world, and creating a new nation. What is the nation? It is the holy nation of God! Remember the word *“holy”* means separated, set apart, and different. Any person who is willing to separate from the sin and evil of this world and set his life apart unto God, God will take that person and make him a citizen of His holy nation. What did I say? God will take and make ...! This is what holy means – to be

# PITWM VERSE BY VERSE

- different from the world, from its sin, evil, and death. Becoming a citizen of God's holy nation:
  - One serves the Sovereign Head, God Himself.
  - One obeys the laws of God's nation.
  - One is dedicated to follow the customs and life-style of God's nation.
  - One speaks up for and defends the nation of God.

Sounds like an army uh? We are technically known as the army of God, body of Christ, and the people of God, set aside for the work of the Lord.

1Ch 12:22 *More men joined David almost every day, until he had a tremendous **army**—the **army of God** NLB. David's army was called the army of God. They were drawn to David by the reputation of his great warriors. The news of their victories and the desire to see God's will done, people are drawn to a great cause. As believers we have the greatest cause—the salvation of mankind, and others will be drawn to work with us.*

Believers become a **"peculiar people."** The Greek means a people for God's own unique possession; the people to be His very own; a people saved to be His own. Possession has the idea of value, of worth, and preciousness; of provisions, protection, and security. Therefore, God will provide and protect us and make us secure in every sense of the Word.

*"For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" Deut. 14:2.*

Now that we know who we are, it's time to know our purpose: *"That we should show forth the praises of Him who hath called you out of darkness into His marvelous light!"* **"Show forth"**, means to speak forth; to tell out; to publish abroad; to set forth. The word **"praises"**, means virtues, excellences, and the supreme and eminent qualities of God. The very task of the believer is to witness for God, to share the glorious message of God. What is the message?—the glorious message of Salvation. God will deliver man out of darkness into the marvelous light. That's what he's done for us! Therefore we proclaim the glorious truth that God has saved us through the Light of the world, through Jesus Christ Himself. He has saved us out of the darkness of sin and death and delivered us into the light of eternity. We shall live forever. We are to praise God, proclaim the message of His marvelous light of Salvation.

**1<sup>st</sup> Pt.2:10 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.** Now considering all of this, what has happened? Peter goes on to say:

1. In the past believers were not a people (*once you were less than nothing*), but now you have been made into the people of God (*God's very own*). It means to have purpose, have significance in life, and become a member of the body of Christ, who fulfills, satisfies, and completes life, and all that life is meant to be! Hallelujah!
2. In the past believers had not received mercy (*once you knew very little of God's kindness*), but now you have received mercy (*lives changed by it*). Before you were saved you were like everyone else; you ignored, neglected, cursed, rebelled against and rejected God. You refused to change your lives and cry-out for the mercy of God. Therefore God could not have mercy upon you. But when you repented and turned to God, God had mercy upon you and saved you. He forgave your sins and neglect, and He brought you into His love and grace and gave you the glorious privilege of living with Him forever. Remember your value comes from being one of God's children, not from what you can achieve. You have worth because of what God did, not because of what you do. You become new because of His Son, the Living Stone, the Cornerstone, the Resurrected One, the Eternal One, the Anointed One! This is what we are to Proclaim!

## SUMMARY:

Peter shares with us as new believers, first a cleansing of sin, a stripping off because there is a call to spiritual

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growth by laying aside all guile, and hypocrisies, and envies, and all evil speaking, then we are to feed within, with pure spiritual milk. He is saying that, like babes who long for milk, Christians are to have a hunger for the Word. As newborn babes desiring the sincere milk of the Word we grow. The result of craving the Word would be that they have tasted of the Lord's graciousness. Peter wants them to continue partaking or practicing what they have already tasted (experienced) and know that it is good (**1Pt. 2:1-3**).

He then depicts Jesus as The Living Stone, and Christians as living stones. The latter are being built up as a spiritual house and a holy priesthood in order to offer spiritual sacrifices through Christ. The key is Jesus Christ He is the Living Stone which is the foundation of this house and His life is imparted to all the little stones—us believers, who are built into a temple that throbs with life. As foretold in the Scriptures, Jesus is the Chief Cornerstone that is precious to those who believe, while a stone of stumbling to those who are disobedient (**1Pt. 2:4-8**).

Christians are called on to proclaim the praises of God as they are now a chosen generation, a royal priesthood, a holy nation, His own special (peculiar) people who have now obtained mercy. In the past, believers were not a people (*once you were less than nothing*), but now you have been made into the people of God (*God's very own*). And in the past believers had not received mercy (*once you knew very little of God's kindness*), but now you have received mercy (*lives changed by it*). When we repented and turned to God, God had mercy upon us and saved us. He forgave our sin and neglect, and He brought us into His love and grace and gave us the glorious privilege of living with Him forever. This is what we are to proclaim. You have all of heaven backing you up! Begin to proclaim the message of Jesus Christ! (**1Pt.2:9-10**)

## APPLICATION:

As we walk by the Power of the Holy Spirit; as we make the choice to put off the old and put on the new, we will become spiritually mature, sound, wholesome, and healthy. We must long for the Word of God. And He will put that longing in our hearts.

- Do you have a daily time of Bible study and prayer?
- Do you look forward to being with God as you shake the grogginess off in the morning?
- If you have been a Christian a few years, have you read through the entire Bible yet?
- Are you focused in church when the Word of God is being preached?
- Does your enthusiasm for knowing God rub off on others?
- Do your non-Christian friends take you seriously when they see your passion and determination to know the Scriptures and draw close to God?
- What is your attitude towards reading books outside the Bible when they are suggested? Are you slow or quick to dive in?

**Pray about each one!**

[TOP](#)

**INTRODUCTION:**

*Describes the Christian's duty of the wife toward her husband.*

**1<sup>st</sup> Pt. 3:1 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;**— Peter begins his letter describing the duty of the wife to her husband. And the major subject is in giving your life to God, likewise the wives be in subjection to their own husbands. In modern society this is strong, in fact this is too strong for many. However, between the two, one of them has to be the primary leader—God's order is for the husband to be the leader. And if the husband does not obey God's Word, he may apart from the Word be won over by the daily life; by the conversation of their wife. The wife's godly life will speak to him louder than any words.

**1<sup>st</sup> Pt. 3:2 While they behold your chaste conversation coupled with fear.** How does verse one come about because they both come into the marriage with baggage? However, in speaking about the wife, it would be her conversation with her husband will be examined; how she treats him in the marriage; is her exchange of communication boisterous or soft. He will look at her chaste behavior toward him. The word "**chaste**" (hagnen) means to be pure from all fault; to be clean and holy and free from all defilement; to act and behave in the most pure and modest way possible. That only comes from the relationship she has with Christ! Therefore, as the husband beholds the wife's pure and undefiled dialogue and conversation along with reverent fear (reverence) to God, the husband will notice.

**1<sup>st</sup> Pt. 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;**— The word "*adorning*" means the dress, ornaments, and arrangement of clothing upon the body; but the word also refers to behavior and demeanor, that is, the way a woman carries herself, walks, moves, and behaves in public. So, in your adorning, it will not be about the hair or the jewelry or the clothes that makes you presentable to God. These are the things on the outside. Three things to consider: (1) Are you dressing in the fear and reverence of God? or (2) Are you dressing for the world and the gaping and lustful attention of men? or (3) Are you dressing to attract attention to yourself? Now, in today's society we can get distracted upon our clothes, our jewelry, and our hairstyles. And the Christian wife/woman is to look awesome for God, but not to adorn herself in a sensual or of an excessive manner where all they come away with is the apparel or the fine jewelry or the hairstyle that was a bit too much, than the words you've said.

**1<sup>st</sup> Pt. 3:4 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.** But, the wife/woman is to adorn her heart and spirit by focusing upon the hidden man of her heart. This means her new character in which Jesus Christ has given her is led by the Spirit of God and is not corruptible. The Christian wife being in Jesus Christ, has been made totally new; recreated heart and spirit. Therefore, she who has truly believed and surrendered her heart to Jesus Christ focuses upon adorning her heart and spirit first, that hidden man. It is alright to wear nice things, but...

- It will not be about corruptible things such as clothes which pass out of style, become moth-eaten, wear out, age, and deteriorate.

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- It will not be about corruptible things such as gold and jewelry that can be stolen and that are useless when we lie sick and that are left behind when we die, and that always deteriorate and waste away.
- And it will not be about corruptible things such as hairstyles that soon pass out of style.

I guess if we look at it as all earthly things being corruptible and will soon fall to the ground just as our hair will, then, we will see what Peter is trying to say to the women—know who you are and not pretend to be who you're not. And if you are about fashion, jewelry, and hairstyles, make sure the hidden man of the heart is at the forefront. Make sure you're not trying to out-dress one another, or be like someone else. The woman is to focus upon a meek and quiet spirit to win the unbelieving husband. God knows just what the man needs and you will too.

**1<sup>st</sup> Pt. 3:5 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:**— Now, Peter points back to the manner in the old time of the holy women who trusted in God. These women being in subjection unto their own husbands which also made them beautiful to God adapted themselves as an example God needed them to be for their husbands. This is what they knew in their culture.

**1<sup>st</sup> Pt. 3:6 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.** Even Sara as a holy woman obeyed her husband Abraham, calling him lord (Gen.18:12), honoring him as master of the house; acknowledging him their leader in the family. The women that did what was right, not being afraid or alarmed, followed in Sara's footsteps and became spiritual daughters.

*Describes the Christian's duty of the husband toward his wife and hindrance to prayer.*

**1<sup>st</sup> Pt. 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.** As we began in verse 1 with likewise, the major subject of giving your life to God, so, likewise if a man wants to give his life to God, Peter now speaks about the husband's duty to their own wife. Likewise, men are **First**, to dwell (remain; live) with their wives according to knowledge (understand them; be aware of them; be knowledgeable of them). **Secondly**, give honor to the wife, as she is the weaker sex/vessel, and also as an heir equally together as he is of the grace of life. The word "*honor*" means to value, esteem, prize, and count as precious. A man that knows and understands his wife, understands God, and his own duty as a husband will do so, that there be no hindrance or interference in his prayers.

**1<sup>st</sup> Pt. 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:**— Peter makes a final note to believers, and this could be to anyone—married or single.

1. **Be all of one mind.**
  2. **Have compassion.**
  3. **Have brotherly love.**
  4. **Have pity.**
  5. **Be courteous.**
- When we talk about **being all of one mind**, believers are becoming like Jesus, being conformed to the image of Christ, having the mind of Christ, living holy, righteous, and pure lives, develop spiritual character and fruit, and carry out the ministry and mission of Christ. To do this you have to all be one mind in unity.
  - When we talk about **having compassion one to another** means we suffer with those who suffer, we weep with those who weep, we rejoice with those who are honored, we understand the pressure that a leader is under when he has to lead, we hurt with those who are criticized and attacked, and we grieve with the sorrows of others. Believers feel compassion and sympathy for one another because they are unified in what the other is going through; they have humbled themselves to God to feel another's sorrow or grief.
  - When we talk about **loving as brethren**, it will be with a pure heart. It will be without pretense, two-

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facedness, or play-acting, but with sincerity. Just as the disciples were constantly and fervently praying for the release of Peter, so our love for one another is to be **"unceasing."** The Greek word literally means **"not hypocritical"** - not to be some kind of show-off, but coming from an enthusiastic heart.

- When we talk about **having pity for one another**, it means to be tenderhearted and sensitive. So many suffer and continue to suffer without ever having their needs met. The means and resources to meet their need exists, but so many within the world have become hardened to the sufferings of others and they bank, hoard, and build up asset after asset instead of sacrificing and reaching out to meet the needs of the world. But, this is not to be true of the believer. Believers are to have pity upon the sufferings of others to the point that they are moved to act, moved to sacrifice and reach out and meet the needs of the suffering.
- When we talk about **being courteous**, it means to be humble-minded and lowly in mind. Believers are to offer oneself as lowly and submissive as we walk in a spirit of lowliness, and not present oneself as high-minded, proud, haughty, arrogant or assertive. Some may think humility is weak, but God's Spirit infused within us makes us strong enough to not tell somebody off; not war in the flesh because it's not worth it. The battle is not ours to fight, but it's ours to present the one who stands before us, and in us, without speaking a word. Even when wronged, we have to remember whose we are, and whose fighting for us. The enemy brings *"false accusations appearing real"*—FEAR, but being courteous is keeping a cool head!— that is, being revived in your spirit and developing strength on the inside.

**1<sup>st</sup> Pt. 3:9 Not rendering evil for evil, or railing for railing; but contrariwise (on the contrary) blessing; knowing that ye are thereunto called, that ye should inherit a blessing.** This point refers to both believers and unbelievers.

No matter the source of the evil and railing—believers or unbelievers, true believers are not to retaliate.

**6.** Do not retaliate, but **bless those who do evil against you.**

- When we talk about **blessing** those who do evil against you, it really coincides with the upper verse of being courteous. However, it's an extension, because now we are to bless them when they do evil. Wow! This refers to the one you do know or don't know that has done something bad against you. This is about us being in the spirit. Because if we are in the flesh we will handle such things in the old way and will do evil for evil, railing for railing, and react in the harshest way possible. But God...!
  - To bless means to speak well **to** our persecutors.
  - To bless means to speak well **about** our persecutors.
  - To bless means to pray **for** our persecutors.
  - To bless means to **do** good to our persecutors.

God is our miracle worker, our Shepherd, and our Comforter! Therefore, who do you want to be friends with? - God or the world? - Because if you act like the world, then are you. But if you act like Christ, then are you. You have one enemy, and that is the devil who uses people to get you out of your fellowship with Christ. And staying in fellowship with Christ takes work—the work of having one mind, having compassion with one another, loving as brethren, being pitiful, being courteous, and being a blessing, for you will inherit a blessing, that is, be rewarded! The idea is that believers will inherit eternal life, because they are in Christ Jesus. Therefore, being in Christ Jesus, one must forgive others, and God forgives them, and gives them the inheritance of heaven, of eternal life itself.

**1<sup>st</sup> Pt. 3:10 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:**— Living in a world that is full of sickness and desperate needs, many people are lonely, empty, and unfulfilled. As we look at this scripture, there are four steps to loving and enjoying life and seeing good days:

1. **Step 1: stop your tongue.**

The tongue is easily stirred to run loose. With the tongue, so many react, attack, defend, rail, poison, cut, and even hurt others. At this point it has no control or discipline and will not show love. *James 3:6a* says *"The tongue"* <http://www.pitwm.net/pitwm-versebyverse.html>



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*also is a fire, a world of evil among the parts of the body..."* An evil tongue shows disrespect for others regardless of what a person claims. So, therefore, (1) stop your tongue from speaking evil. And (2) keep your lips from speaking guile (deceit). *Prov. 21:23 says "Those who guard their mouth and their tongues keep themselves from calamity."* To love and enjoy life is to keep your tongues from deceiving and beguiling others because deception leads to sin and sin destroys. The believer is personally responsible. He is to stop his tongue, hush, be quiet, and quit allowing his tongue to do evil. This is the duty of the believer. It is not something that God is going to do for the believer. Of course, God will help us and give us strength. We rather do good, not evil with our tongues.

**1<sup>st</sup> Pt.3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.** To "*eschew*" evil means to avoid and shun evil; to turn aside and away from evil.

2. **Step 2: turn away from evil and do good.**

- We are to flee fornication.
- We are to flee foolish and hurtful lusts and the love of money.
- We are to flee youthful lusts.
- We are to flee idolatry.
- We are to turn away from all forms of evil.

3. **Step 3: seek peace and pursue it.**

The believer is to do good and seek peace and actively ensue it; go after it. Some level of harmony and concord can be achieved at least some of the time. However, remember, peace is not always possible, not with everyone. Jesus came to earth to bring peace between men and God. Hopefully our peace will be between men and all other men. The believer is never to give up, not as long as there is hope for some degree of peace. But, we want to pay attention to our peace within as we walk on this earth actively pursuing it.

**1<sup>st</sup> Pt.3:12 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.** No person has life apart from God, for God sees and hears everything! He sees and hears the just and unjust. He sees and hears the righteous and unrighteous.

4. **Step 4: remember the source of life, the Lord Himself.**

- a. God sees the righteous, the very person who has been described in the first three steps.
  - i. God sees the person who controls his tongue, who does not speak evil nor deceive people.
  - ii. God sees the person who turns away and flees from evil.
  - iii. God sees the person who seeks peace and pursues it.
  - iv. God hears and His ears are open to the prayers of the righteous when they control their tongue, turn away from evil, and seek peace and pursue it. He looks after them by answering their prayers while they journey throughout life.
- b. God sees those who do evil.
  - i. The people who allow evil to control them, do not control their tongues or their speech. They speak evil and deceive others with enticing and smooth talking words.
  - ii. The people who allow evil to control them, do not turn away from evil, do not turn away from fornication, idolatry, foolish and hurtful lusts, the love of money, youthful lusts, or any form of evil.
  - iii. The people who allow evil to control them, do not seek or pursue peace. They are divisive, grumble, complain, criticize, backbite, plot, fight, and war.

The picture is that God does not only see the evil person, God stands face to face against him. He stands face to face to judge them.

*Describes the Christian's attitude toward suffering.*

**1<sup>st</sup> Pt.3:13 And who is he that will harm you, if ye be followers of that which is good?**—Paul asked a similar question in Romans 8:34, **'Who can condemn you?'** Peter is saying since God's eyes are over the righteous and His

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ears are open to their prayers, who can harm you if you're following that which is good. God is our protector and vindicator. *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose"* Rom.8:28. *"What shall we then say to these things? If God be for us, who can be against us?"* Rom.8:31. Follow what is good!

**1<sup>st</sup> Pt.3:14 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 have tribulations and persecutions. 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. Therefore, suffering for righteousness sake, Peter says they will be blessed and be not afraid of their terror that they would go through. When persecution comes, it is to make the Christian strong.

**1<sup>st</sup> Pt.3:15 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:**— Christ is to be preferred and consecrated, set-apart in our hearts; live in submissive communion with the Lord. We must be ready to give a reason and be a witness to others who asks of our hope during times of suffering with an humbled heart and with awe. Defend your hope.

**1<sup>st</sup> Pt.3:16 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.** We should do good all the days of our lives, regardless of what the world around us is doing. When the world looks, we must not even give the appearance of evil. When we continue to speak absolute truth in love, those who have been speaking evil of us will soon feel guilty and repent. We must set a very high standard of Christianity.

**1<sup>st</sup> Pt.3:17 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. So, if there is any suffering and if it is by the will of God, suffer for well doing, than for evil doing. If we suffer for evil we have no reward; we deserve the punishment. If we suffer for Christ; great is our reward in heaven.

**1<sup>st</sup> Pt.3:18 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:**— Jesus Christ {who knew no sin} took upon His body, the sin of us all. He had no sin of His own. He was the Righteous One. He gave us in return His righteousness, which justified us before the Father. He's the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

**1<sup>st</sup> Pt.3:19 By which also he went and preached unto the spirits in prison;**— The Spirit of Jesus went into the place of abyss, imprisonment of the spirits departed from this earth and preached to those who were disobedient. He proclaimed the victory of His death and resurrection to the spirits in prison and to the disobedient of Noah's day imprisoned in hell. It means that right after the cross and His resurrection he went before the spirits in prison and proclaimed that God's promise of salvation was fulfilled; completed in Him, the Savior of the world. It does not say that they were given a second chance.

**1<sup>st</sup> Pt.3:20 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.** The people had disobeyed God while Noah was building the Ark. And God had been patient with them while Noah preached to them. So,

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Noah found favor in the sight of the Lord, and saved Noah and his wife, his three sons, and their wives. These 8 people would repopulate the earth. The "*number eight*" means new beginnings. God does not leave the slightest detail out. "**Saved by water**" intrigued me because it's the very element that drowned everyone on the earth, but saved eight. They were saved from the water by the water by entering into the Ark of safety. **The water...**

- bore up the ark and saved them through the judgment of God.
- delivered them from the ridicule and mockery of the evil men.
- put to death the old world and gave them the hope of a new world.
- saved the race of man and created a new people of God.
- delivered them from the old world right into the new world.

**1<sup>st</sup> Pt.3:21 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:**— Verse 20 says 8 souls were saved by water. This is in reference to what had happened to Noah and his family. They were saved by water by being safe in the Ark. Now, Peter says that "**even baptism doth also now save us.**" This is a symbol of baptism, which now saves you. This happens because there is the cleansing of a clear conscience wrought toward God by His power to resurrect Jesus Christ. Our hearts are turned over to Jesus; baptized into Christ; safe in Christ! It is not the water or the act of water baptism that saves us, for water baptism confirms to the world, what has taken place in our heart. So, no matter how much we may cleanse the outside with the most scrupulous care, it is the transformation that takes place in our hearts at the moment we believe in Christ—we have a clear conscience toward God, for God raised Jesus Christ from the dead. Peter says baptism also saves you. It does not save you because it washes dirt from your body.

- It saves you when you respond to God with a pure conscience; God has forgiven you.
- It saves you for now you're in Christ.
- It saves you because Jesus Christ rose from death.

The inhabitants of the ark were "*saved (from the water) by water*" and Peter connects that image with the salvation power of Christian baptism. Both the ark and Christian baptism are expressions of God's saving grace. Jesus defeated sin for the Christian on the cross. He defeated death when He rose from the tomb. Therefore, we believe by faith, our salvation is of the Lord Jesus Christ. We have a clear conscience toward God in believing by faith that God has raised Jesus from the dead.

**1<sup>st</sup> Pt.3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.** Because He has completed His work of salvation, Jesus is now gone into heaven and is seated at the right hand of the Father. As He sits at the right hand of the Father, there are angels and authorities and powers that are made subject unto Him.

## SUMMARY:

Peter begins his letter describing the duty of the wife to her husband. And the major subject is in giving your life to God, likewise the wives be in subjection to their own husbands. And if the husbands don't obey the Word, then they can be won by the chaste conversation of their wives along with reverent fear. Their behavior and demeanor should be the hidden man of the heart which is not corruptible, instead of the outward adorning of the hairstyle or the jewelry, or the clothing. Their ornament should be of a meek and quiet spirit which is of a great price in the sight of God. That kind of beauty was seen in the holy women of old who trusted God and was in subjection unto their own husbands. Even Sara obeyed Abraham, and called him lord. The women that did what was right, not <http://www.pitwm.net/pitwm-versebyverse.html>

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being afraid or alarmed followed in Sara's footsteps and became spiritual daughters. Likewise, if a man wants to give his life to God, Peter says dwell with their wives according to knowledge, give honor to the wife, as she is the weaker sex/ vessel, and honor her as an heir equally together as he is of the grace of life. This is done so that there be no hindrance or interference in his prayers. Peter makes a final note to believers: Be all of one mind, have compassion, have brotherly love, have pity, be courteous, don't retaliate, but bless those who do evil against you. And to love and enjoy life is to keep our tongues from deceiving and beguiling others. Turn away from evil and do good. God sees and hears everything! He sees and hears the just and unjust. He sees and hears the righteous and unrighteous, and His ears are open to their prayers. And God also see the evil person, but He stands face to face against him. He stands face to face to judge him (1<sup>st</sup> Pt.3:1-12).

Peter is writes to Christians who are already suffering for their faith, and he responds to those suffering in a godly way and he lets them know that since the Lord's eyes are over the righteous, and his ears are open to their prayers, he brings the question to them, *"who is he that will harm you";* hurt you, *"if they are followers of that which is good?"* This means that if you are eager to do what's right, who is he that can harm you? And suppose you have to suffer for the sake of what is right, still you are blessed. Peter encourages them: don't fear intimidation or threats; don't let them trouble you, but, sanctify the Lord God in their hearts and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear. When the world looks, we must not even give the appearance of evil. When we continue to speak absolute truth in love, those who have been speaking evil of us will soon feel guilty and repent. Having a good conscience speaks volumes for you and it makes evildoers ashamed. So, if there is any suffering and if it is by the will of God, suffer for well doing, than for evil doing (1<sup>st</sup> Pt.3:13-17).

Jesus Christ {who knew no sin} took upon His body, the sin of us all. He had no sin of His own. He was the Righteous One. He gave us in return His righteousness, which justified us before the Father. He's the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. The Spirit of Jesus went into the place of abyss, imprisonment of the spirits departed from this earth and preached to those who were disobedient. He proclaimed the victory of His death and resurrection to the spirits in prison and to the disobedient of Noah's day imprisoned in hell. It means that right after the cross and His resurrection he went before the spirits in prison and proclaimed that God's promise of salvation was fulfilled; completed in Him, the Savior of the world. They had refused obedience long ago; they were unyielding at a time when God's patience waited for them, in the days of Noah. But there were eight souls saved by the water. In referencing Noah, a comparison is drawn between salvation in the ark and baptism. Now, Peter says that baptism now saves us. He is not saying that the water or act of water baptism saves us, for water baptism confirms to the world, what has taken place in our heart. So, no matter how much we may cleanse the outside, it is the transformation that takes place in our hearts at the moment we believe in Christ. The outward form of baptism does not wash away the filth of the flesh or soul, but we have a clear conscience toward God, that God raised Jesus Christ from the dead, because He has completed His work of salvation, and gone into heaven and is seated at the right hand of the Father where angels and authorities and powers are made subject unto Him (1<sup>st</sup> Pt.3:18-22).

[TOP](#)

**INTRODUCTION:**

*Describes Christ's example in suffering.*

**1<sup>st</sup> Pt. 4:1** 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. Since Christ suffered physical pain, we must arm ourselves with the same attitude He had; being ready to suffer, too. How can the believer handle and conquer such persecution? He should arm himself with the mind of Jesus Christ. What does this mean?

1. **First, die to self and deny oneself.**

Jesus suffered to the ultimate degree for us in the flesh. The person who suffers in the flesh has "*ceased from sin.*" When the world persecutes us, we do not want to suffer and bear the judgment of ridicule, mockery, and abuse of men, but if we arm ourselves with the mind of Christ— deny our fleshly desires and suffer for Christ and for the salvation of men, then, we deny sin. We do just what Christ did: we deny and live righteously. Luke 9:23 says "*If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*" This is how we arm with the mind of Christ— having that same attitude as Christ suffered; suffering in the flesh, thereby ceasing from sin.

**1<sup>st</sup> Pt. 4:1b** ...for he that hath suffered in the flesh hath ceased from sin;— There is a hint of two things to see from this: I think the latter.

- i. In the literal sense, the man who has suffered in the flesh has ceased from sin because of physical death; referring to the course of this present life.
- ii. In the moral and spiritual sense, the man who has suffered in the flesh has ceased from sin because he has and through the Spirit mortified the deeds of the flesh where we no longer have that connection with sin. Therefore, as Jesus has suffered and died to sin, so have we! A godly life convicts them and demands that they live like Christ.

**1<sup>st</sup> Pt. 4:2** 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. We're talking about the person who has ceased from sin. <sup>12</sup>He has become, through the death of Christ, dead to the world and to the former things which influenced him, in order that he should hereafter live not to the lusts of the flesh but...

2. **Secondly, do the will of God, by doing it for the rest of his life.**

The phrase, "**lusts of men**" is plural, and gives the picture of the believer being pulled every which way by different persons or groups; pulled to live like the world lives, fulfilling the desires and lusts of the flesh: houses, wealth, position, power, drink, sex, partying, recreation. God's will is for the believer to live pure and righteous lives and to focus upon proclaiming the gospel of eternal life to a lost and dying world. This is how we arm with the mind of Christ—doing the Will of God for the rest of our lives, instead of the wants and desires (lusts) of the men.

**1<sup>st</sup> Pt. 4:3** 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:

<sup>12</sup> [http://bible.cc/1\\_peter/4-2.htm](http://bible.cc/1_peter/4-2.htm)

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## 3. Third, be fed up with sin.

The believer's life is divided into two parts: his old life and his new life. In his old life, he sinned enough. He has already followed the desires and lusts of the ungodly (the will of the Gentiles) enough. He had already worked the will of the ungodly; he had already walked after them, walked just as they walked, and enough is enough. This verse mentions six sins he has walked in:

1. *Lasciviousness*- shameless indecency
2. *Lusts*- strong desire, craving, passion
3. *Excess of wine*- drunkenness affecting one's senses
4. *Revellings*- carousing, wild parties, orgies
5. *Banqueting*- drinking parties, getting drunk
6. *Abominable Idolatries*- worship of idols

This is how we arm with the mind of Christ—we have to be fed up with sin and not walk in the desires of sin.

## 1<sup>st</sup> Pt. 4:4 **Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:**

### 4. Fourth, bear the strange look from the world and head in a different direction.

<sup>13</sup>When people become Christians, their lives change. This happens because the Spirit of Jesus is now alive in them. They give up their evil behavior. Now they worship God. When we give up sins like lewdness, drunkenness, revelries, drinking parties, etc., those in the world may think it strange. They often ridicule, mock, and withdraw from you because you no longer share with them in the things they used to do; they may hate and insult you because of this. This is how we arm with the mind of Christ—bear the strange look from the world and head in a different direction.

1<sup>st</sup> Pt. 4:5 **Who shall give account to him that is ready to judge the quick and the dead.** Those that you once ran with in the world are those that will give account. The worldly and ungodly shall be judged. They shall give an account to Christ for all their ridicule, abuse, and persecution of believers; when they spoke evil of you. And scripture is clear: *Christ is ready to judge both the living and the dead 2Tim.4:1.*

1<sup>st</sup> Pt. 4:6 **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.** This is the reason the gospel had to be preached—to enable people to give an account, for judgment comes against those that are dead.

- The gospel was preached in order to judge them while they were still men in the flesh.
- The gospel was preached in order to give them life, a spiritual life, a life that is just like God's life—eternal.

Since that is true, those who have already died will have to give an account at the judgment (still future) of their response to the preaching of the gospel that they heard while they were alive. All for one purpose: that they may live in the spirit as God already does. This is for all mankind.

### 5. Fifth, follow the example of believers who have gone before.

Because everyone will give account of his life to God, Christians were to preach the gospel. Those to whom the gospel was preached prior to Peter's writing, heard the judgment and conviction of the gospel while they were living, and they in turn accepted; they will escape the judgment to come. These verses are a strong encouragement to endure suffering. Christ has assured our ultimate victory, and to turn back is to incur God's punishment. This is how we arm with the mind of Christ—follow the example of believers who have gone before and have accepted Christ.

1<sup>st</sup> Pt. 4:7 **But the end of all things is at hand: be ye therefore sober, and watch unto prayer.** All things are soon to be consummated; the climax of history is at hand. Jesus Christ is returning and He is returning soon. "Peter says *"the end of all times is at hand"*, so that they will not be fooled into thinking that judgment is a long way off or

<sup>13</sup> <http://www.easyenglish.info/bible-commentary/1peter-lbw.htm>  
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even that it will never come. What are we to be manifesting? Peter mentions **five things**:

1. Be **sober**, clear-minded, serious, sound mind, in control of oneself, self-restrained. Get rid of the excess, the clutter that hinders you. Peter says that there's something vitally important coming and so get rid of everything that so easily entangles you.
2. Be **watchful** in your prayers--keeping the mind alert, active, controlled thoughts while praying for all things. **"Watch"** means to stay sober and alert and awake at all times; So that you will be free to pray with a calm and collected spirit that is conducive to the act of praying.

**1<sup>st</sup> Pt. 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.**

3. Be **fervent** in your love for one another. **"Fervent"** means to stretch and reach out; to strain and exert to the utmost degree just as an athlete in a race; to be put before all else. By expressing a deep love for others, we can be an encouragement to them to **"carry on"** and continue in their pursuit of godliness and love for others.

**1<sup>st</sup> Pt. 4:9 Use hospitality one to another without grudging.**

4. Be **hospitable**. Why? For love, care, ministry, close fellowship, and outreach can flow well without you grudging it. We must not be unwilling to show love in welcoming strangers.

**1<sup>st</sup> Pt. 4:10 As every man hath received the gift, even so minister the same one to another,—** Be willing to **use your spiritual gifts** ministering as good stewards of God. **"Gift"** means the very special ability given to the believer by God. It is not a natural talent but a spiritual gift.

- We minister our spiritual gifts when we serve by speaking the Word of God (teaching, preaching, exhortation, or prophecy etc.).
- We minister our spiritual gifts when we depend upon God to do the speaking as we listen to the Holy Spirit.
- We minister our spiritual gifts when we serve so that God may be glorified in all things (visit, counsel, give etc). By living out our spiritual gifts we are bringing praise and glory to God, not us.

**1<sup>st</sup> Pt. 4:10b ...as good stewards of the manifold grace of God.** The steward was a slave who was given the responsibility of the master's estate; both his home and property. He was in full charge of all the affairs of the master. The believer is the steward of God; he is in full charge of the grace and gift which God has given him. God has made everyone able to do something. Often God gives people more than one gift. There are various gifts. No one else can look after or use your gift that you have; you have full charge over it. No one can exercises that gift accept you the believer. It is not to be lying dormant, when the master returns. As each has been given a gift, use it to serve one another.

**1<sup>st</sup> Pt. 4:11 If any man speak, let him speak as the oracles of God;—** Believers are to serve by speaking the Word of God. This would include such gifts as teaching, preaching, exhortation, prophesy, and other gifts that involve proclaiming the Word of God. Speak as the oracles of God, meaning let God speak through us; depending upon God and God alone in accordance with the truth which God had revealed. All is to be done to benefit other believers in the body of Christ.

**1<sup>st</sup> Pt. 4:11b ...if any man minister, let him do it as of the ability which God giveth:—**This would include such gifts as hospitality, visiting, mercy, giving, and the other gifts of ministering to people. The believer who ministers is to do it in the ability and strength of the Lord. We are also acknowledging that our strength and ability comes from God and God alone.

**1<sup>st</sup> Pt. 4:11c ...that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.** Believers are to serve so that God may be glorified in all things through Jesus Christ. This is

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the sole aim of the believer. He does not preach or teach to draw attention and gain a name for himself. He proclaims God's Word in order to glorify God through Jesus Christ. He does not minister, visit, or give to secure recognition, honor, and praise. He ministers to stir praise and thanksgiving to God in the name of Jesus Christ. He deserves the glory, to whom praise and dominion lives in forever.

## OUTLINE:

### 1<sup>st</sup> Pt.4:12-14

#### B. TO REJOICE AND GLORIFY GOD (4:12-14)

1. Don't think the fiery trial to come as some strange thing
  - a. Rejoice to the extent that you partake of Christ's sufferings
  - b. When His glory is revealed, you may also be glad with exceeding joy
  - c. You are blessed if reproached for the name of Christ
    - 1) For the Spirit of glory and of God rests upon you
    - 2) On their part He is blasphemed, but on your part He is glorified

**1<sup>st</sup> Pt.4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you—** Peter is reminding his readers of how sufferings fit into God's purposes so he encourages them to persevere with the proper attitude. The Christians were about to undergo intense persecution by the Roman government. Persecution is a strange thing he says. Why would God ever allow a person who believes in Him, who really loves and follows Him, to suffer persecution? This is especially true when persecution is fiery. This is the point of this passage. The 12<sup>th</sup> verse answers the Why! God allows it for one very basic reason: to **test, try, prove us**. This means at least four things about persecution:

1. It measures how strong our faith.
2. It proves our trust in God and teaches us to depend upon Him more and more.
3. It proves and strengthens our practice and endurance.
4. It proves our faith which attracts others to Christ.

The sufferings<sup>14</sup> of the early Christians were just what Peter says, "**fiery!**" Some had boiling lead poured over their scorching bodies; others had fiery red branding irons put to the private parts of their bodies; others were wrapped in the bloody skins of wild game and chased in a hunt by man and dogs; others were soaked with flammable oil and set aflame; others had their limbs torn apart from their bodies, one by one, both by machine and animals; torture chambers etc. We're often surprised by the intensity of the trial, the purpose, and the source of these trials. As Christians, we should not be surprised by trials—we should expect them. That's the first **hard lesson** about hard times! Even in this persecution we are told to rejoice. No one likes to suffer. However, there is a way to rejoice in persecution! How? - By keeping our eyes and minds upon two things.

1. Remember when we suffer, **we are sharing in Christ's sufferings**. Christ was rejected by men because He lived and proclaimed the righteousness and salvation of God. If we are doing likewise, we become identified with Christ, who is the very Son of God. In our deepest devotion possible, the very sacrifice of ourselves for the cause of God and His glorious salvation becomes His glory. *John 16:33 "These things I have spoken to you, so that in "Me" you may have peace. In the world you have tribulation, but take courage; I have overcome the world."* Can you see that during strong trials, that when we focus on God, it relieves the strain and brings a peace that you can't even understand?
2. Remember when we suffer, **we shall be greatly rewarded when Christ returns** in glory (1Pt.1:4). We can triumph in trials because they will lead us to a deeper level of joy at His coming. *Matt. 5:10-12 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you*

<sup>14</sup> Foxe's Book of Martyrs by John Foxe

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*because of "Me." Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. "There are rewards, and all of this is not for nothing. There is a purpose and God knows the purpose!*

**1<sup>st</sup> Pt. 4:13** But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be, ye may be glad also with exceeding joy. Peter tells us to rejoice in the fiery trials. Tests and trials build faith and trust in God. And even when we rejoice, it may be still painful at times, that is the suffering for doing what is right. We have to remember that we are partners in the same kind of suffering Jesus endured. After understanding the suffering of Christ, knowing He is our example, we can know that our suffering cannot be compared—*"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"* Rom.8:18. Therefore, when His glory is revealed, we may have exceeding joy. **Four results of Christian suffering:** It's...

- 1) Joy w/Christ— (1Pt.4:13 *But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be, ye may be glad also with exceeding joy.*)
- 2) Fellowship w/Christ— (Phil.3:10 *"that I may know Him and the power of His resurrection, and the fellowship of His sufferings,"*)
- 3) Glorified w/Christ— (Rom.8:17 *"...and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."*)
- 4) Reign w/Christ— (2 Tim.2:12 *"If we endure, we shall also reign with Him."*)

**1<sup>st</sup> Pt. 4:14** 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. If you are insulted for the name of Christ, you are blessed. The Holy Spirit actually causes a glow of God's glory to shine in and through the believer's body where God is able to rest upon you, for on the part of the unbeliever He is blasphemed, but on the believer's part He is glorified! It is the same glory that shone upon Stephen's face when he was martyred. It is an anointing, a consciousness so deep that it cannot be experienced apart from some severe experience of suffering. We may not rejoice in the trial itself, but, we can rejoice in the ultimate good that will come out of it, for the Spirit of God will come on them with great glory.

## OUTLINE:

### 1<sup>st</sup> Pt.4:15-16

B. TO REJOICE IN SUFFERING (v15-16)

2. Glorify God through such suffering
  - a. Do not suffer as a murderer, thief, evildoer, or busybody
  - b. Do not be ashamed for suffering as a Christian

**1<sup>st</sup> Pt. 4:15** 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. Do not bring suffering and persecution upon yourself by breaking some law or doing some evil thing. If a person violates the law of the land and harms others, then he will suffer. This is not suffering for Christ's name! **"Suffering for Christ"** means that a person is persecuted because he is living and proclaiming Christ, not because he is a lawbreaker. Make sure you aren't suffering because of some sin on your part.

**1<sup>st</sup> Pt. 4:16** Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. Do not be ashamed for being a Christian.\* Peter felt ashamed when he denied the Lord in the high priest's courtyard, but he learned his lesson and stopped feeling ashamed, therefore urging his readers not to feel ashamed. Shame keeps us from sharing our faith. If so, we have lost our self-confidence as a Christian and suffer within. Remember, strong Christians share their faith, for we are only strong in the Lord and in the power of His might. We can soar in the face of fear because our identity is wrapped up in Christ. Our grasp of our position

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in Him is so powerful that nothing and no one intimidates us. Rejoice in knowing that God is with us as we suffer for Christ's sake! Take a stand for Christ and stand firm, honoring the name of Christian.

## NOTE:

\*The name Christian was given to the early believers by unbelievers. It was a name of decision, ridicule, and mockery. Early believers called themselves "brothers", "believers", "disciples", and "saints". Apparently they didn't call themselves Christians until much later. It is used only three times in the New Testament (Acts 11:26; Acts 26:28; 1 Pt. 4:16).

## OUTLINE:

### 1<sup>st</sup> Pt. 4:17-19

#### C. TO TRUST IN THE WILL OF GOD (v17-19)

1. The time has come for judgment to begin at the house of God
  - a. If it begins with us first, what will be the end of those who do not obey the gospel of God?
  - b. If the righteous one is scarcely saved, where will ungodly and sinner appear?
2. Let those who suffer according to the will of God commit their souls to Him
  - a. In doing good
  - b. As to a faithful Creator

**1<sup>st</sup> Pt. 4:17 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?**— Scripture clearly shows persecution is used by God as a judgment upon believers. Judgment, in fact, must begin in the "*house*" or "*church*" of God. What does this mean?

Example: When things are going well for the believer, he tends to feel more and more secure in himself or tends to partake of the world more and more. Perhaps he partakes of only little tidbits of the pleasure and possessions of the world; does not consecrate more, and concentrate or focus on God like he used to; does not pray and worship nor fellowship and commune like he used to. He becomes somewhat contaminated and polluted with a sense of self-sufficiency and worldliness. When this happens, God has to do something to awaken the believer.

Another example: There is a time when we are called into account with God. God wants Christians to deal with their sins now. Our Christianity was vibrant and alive to us at one time. We shared our faith. Then someone soured us. Someone discouraged us and we lost heart. We stopped an ongoing fellowship with the Lord. We felt justified because we were not appreciated. Since we are not dealing with this now, God may have to deal with it.

God can use persecution as a means of judgment and as a means to stir the believer to clean up his life and draw closer to Him. Think about it: When a believer is persecuted, to whom can he turn? God is his only Deliverer!—turning from self and the world, and putting his focus, and concentration back upon God! The point of this persecution is as a purifying judgment, as a means of chastening and cleansing of the life of the believer because the anointing is only to be used to glorify God! Now is our time of fiery trials (1 Peter 4:12); the ungodly will have their fire later. The fire we endure now purifies us; the fire the ungodly will endure will punish them. We must always remember that there is never any punishment from God for us in our sufferings, only purification. For the Christian, the issue of punishment was settled once and for all at the cross, where Jesus endured all the punishment the Christian could ever face from God. So, if it first to begin with us, what shall the end be of those that have never believed in the Lord and have never obeyed the gospel of God?

**1<sup>st</sup> Pt. 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?**— Peter asks an important question. There will be some that have lived their life for God and still fall short of His glory. They will never be allowed to appear in God's presence to live forever. They will never be acceptable to God. Their judgment shall be terrible; they shall be eternally doomed from the presence of the Lord—forever and ever separated from Him. But, don't let it be said "*I never knew you!*" So, while the unbelievers are living their best life <http://www.pitwm.net/pitwm-versebyverse.html>

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now, their eternal existence they will ever see in Hell.

**1<sup>st</sup> Pt. 4:19** 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. Peter again draws a distinction between those who suffer according to the will of God and those who suffer otherwise. Not all suffering is the will of God. Peter concludes and introduces a command. He must keep on doing good, and he must commit the keeping of his soul to God. "Commit" is to deposit; to entrust into the hands of a trusted banker or friend. God can be trusted. He will not fail. It is the very Word Jesus used when He said, "Father, into Your hands I commit My spirit." (Luke 23:46). If we commit our souls to Him, no matter what men may do to us, God will save us. He will fulfill His plan and purpose in our lives—either He delivers the believer through the suffering or else is taken on home to be with Christ forever. We can gain much insight from Peter's letters to the Christian facing opposition. We learn that suffering is inevitable. All will suffer, whether for good or evil in some way and God is glorified.

## SUMMARY:

<sup>15</sup>The theme of suffering for righteousness' sake continues. Just as Christ was willing to suffer for us in the flesh, we should have the same attitude and strive to live for the will of God instead of the lusts of men. When we give up sins like lewdness, drunkenness, revelries, drinking parties, etc., those in the world may think it strange. Yet they themselves will give an account to Him who will judge both the living and the dead by the gospel preached to those who are dead (**1<sup>st</sup> Pt. 4:1-6**).

Living in the end times, Peter admonishes Christians to be serious and watchful in their prayers, fervent in their love for one another, and hospitable to one another without grumbling. They are to make use of their gifts as good stewards of God's manifold grace, whether it is in speaking or serving, using such abilities to glorify God through Christ who has all authority and power (**1<sup>st</sup> Pt. 4:7-11**).

This passage says think it not strange concerning the fiery trial as though some strange thing happened. Why? For it is to try you. Tests and trials build faith and trust in God. And even when we rejoice, it may be still painful at times, that is the suffering for doing what is right. We have to remember that we are partners in the same kind of suffering Jesus endured. Therefore, when His glory is revealed, we may have exceeding joy. If you are insulted for the name of Christ, you are blessed. The Holy Spirit actually causes a glow of God's glory to shine in and through the believer's body where God is able to rest upon you, for on the part of the unbeliever He is blasphemed, but on the believer's part He is glorified! However, if a person violates the law of the land and harms others, then he will suffer as an evildoer. This is not suffering for Christ's name! Peter felt ashamed when he denied the Lord in the high priest's courtyard, but he learned his lesson and stopped feeling ashamed, therefore urging his readers not to feel ashamed. Take a stand for Christ and stand firm, honoring the name of Christian (**1<sup>st</sup> Pt. 4:12-16**).

Scripture clearly shows persecution is used by God as a judgment upon believers, for the time is come that judgment must begin at the house of God—the church. Turning from self and the world, and putting his focus and concentration back upon God is the point. This persecution is as a purifying judgment, as a means of chastening and cleansing of the life of the believer because the anointing is only to be used to glorify God! So, if it first to begin with us, what shall the end be of those that have never believed in the Lord and have never obeyed the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Peter again draws a distinction between those who suffer according to the will of God and those who suffer otherwise. Not all suffering is the will of God. He concludes: keep on doing good and commit the keeping of your soul to God (**1<sup>st</sup> Pt. 4:17-19**). [TOP](#)

<sup>15</sup> [http://executableoutlines.com/1pet/1pet\\_04.htm](http://executableoutlines.com/1pet/1pet_04.htm)  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

**1<sup>st</sup> Peter Chapter 5:** Peter stresses his right to be heard. He was an elder. He was a witness of Jesus' death and was to be a partaker of Jesus' glory. Peter gives some great life lessons that he learned: Life lessons learned from the Shepherd; Life lessons from the Apron; Life lessons from a Lion; and Life lessons learned from True Grace. Peter exhorted the elders in the churches to shepherd the flock of God.

**SYNOPSIS:****LIFE LESSONS LEARNED FROM THE SHEPHERD (1<sup>st</sup> Pt. 5:1-4)**

Peter was an eye-witness of Christ's suffering. He had tasted a little of the glory of heaven that would be revealed. He knew that Christ was the Savior of the world. Therefore, he was willing to serve and bear anything, no matter how severe the suffering. He knew that the glory of heaven was worth bearing anything, no matter how terrible. Being an elder, he was to take up the task of a Shepherd and **First, feed the flock!** The word "*feed*"\* is an inclusive (broad) word that covers all the duties of the minister. It means not only to preach and teach the Word of God, but to tend and shepherd the flock. It's Gods flock! The shepherd is limited, remembering that he's God's under-shepherd. He is to do his ministry willingly with the right motive, not because he has a job to do. And so if a pastor or elder is saying, "*Why should I have to watch the sheep again? Why are there so many church services? I'd rather stay home and watch TV,*" then he's not going to be shepherding well. In that case, he's just a hireling. A hireling doesn't care about the sheep. It's all about the paycheck.

**NOTE:**

\*Many have been called to feed the flock but they refuse. Why?

- Some felt unworthy and inadequate.
- Some felt it would cost them too much.
- Some felt it required too much sacrifice.
- Some did not want to bear the reproach of the ministry.
- Some felt the demands and duties and expectations were too much to bear.

A good shepherd is supposed to be feeding the sheep, not feeding on the sheep! And of course who knew this better than Peter? Jesus had told him face to face,

- John 21:15 ..."Tend My lambs."
- John 21:16 ..."Shepherd My sheep."
- John 21:17 ..."Tend My sheep."

Therefore, one has to do the ministry of shepherding with enthusiasm and devoted zeal. Doing something under compulsion means "*necessary, having to be compelled.*" Doing it "*voluntarily*" means to be done of your own free will eagerly. Shepherds must **Second, lead by example**— lead, not drive the sheep. He does not demand respect from those under his authority, but win their respect through love and example. An example to the flock means something that they can imitate, meaning, when I mess up, that I set the example of being quick to

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repent. He is the Shepherd's shepherd. *God is the "Good Shepherd" (John 10:11, 14), the "Great Shepherd" (Heb. 13:20), and the "Chief Shepherd" (1Pt. 5:4), but He has also entrusted the job of under-shepherd to some men, who we call elders and pastors. Their job description is clear: Shepherd the flock until the Chief Shepherd comes back and then the under shepherd shall **Third**, receive a crown of glory that does not fade away.* A "crown"\* is a reward of victory; a mark of honor; the assignment of heavenly service for Christ.

## NOTE:

\*There are five crowns available to us as rewards in heaven:

- **The Crown of Incorrupton** (1 Cor. 9:24-25) *"Incorruptible Victor's Crown"*—those who strive for mastery and is temperate in all things. Can one who never has victory over temptation, one who falls at every sin that comes along their way, a Christian who never has victory in his life, can that person receive the victor's crown?
- **The Crown of Rejoicing** (1Th 2:17-19) *"Soul Winner's Crown"*—those who lead people to salvation and disciple them. Can one who never lead a soul to Christ, never pluck an enslaved one from the burning, never saved a soul from hell, can one like that receive the crown of rejoicing, the soul winner's crown?
- **The Crown of Righteousness** (2Ti 4:5-8)—those who love His appearing; expecting the Lord's coming at any time, and live with that in mind. Can one who never thinks about the Lord's return and only lives for down here, and never talks about it, never enthuses about it, never looks for His return - every day looking out the window and thinking 'Lord, perhaps today?' - can one like that receive the crown of righteousness?
- **The Crown of Life** (James 1:12; Rev.2:10) *"Martyr's Crown"* those who endure to the end. Can one who never suffer for Jesus Christ receive a reward like unto the crown of life in heaven?
- **The Crown of Glory** (1Pt.5:2-4) *"Shepherd's Crown; Pastor's Crown"* those who feed the flock and take oversight of it. Can the shepherds who never feed the flock, who never feed them the Word of God, who never tend [them] but beat them, who never care for them, can a shepherd like that receive the crown of glory?

## SYNOPSIS:

### LIFE LESSONS FROM THE APRON (1<sup>st</sup> Pt.5:5-7)

Now Peter opens up his instruction beyond the elders. Young men, who have a tendency to be rebellious in their youth, are reminded to be subject to the elders. This is a great passage on humility. **First**, submit yourselves to the elders or ministers; be subject to one another 1 Pt.5a, for it takes a deliberate decision to be subject to someone else. All believers are to acknowledge, respect, and honor one another, all because of who each one is and because of the gift God has given each one. **Second**, We must also be clothed with humility 1 Pt.5:5b. Why is that? *"For God resisteth the proud, and giveth grace to the humble"* 1 Pt.5:5c. The phrase "clothed" means to gird oneself with an apron. It is the picture of what Jesus did in the upper room when He girded Himself with an apron and assumed the role of a servant and washed the feet of the disciples. And when He finished, He said, *"Ye call me Master and Lord: and ye say well; for [so] I am. If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you"* Jh. 13:13-15. **Third**, humble yourselves under the mighty hand of God" 1 Pt.5:6. There are three reasons for this:

1. God is to be feared.
2. He is going to exalt the humble.
3. God cares for us.

The believer may have a high position, power, wealth, fame, and much more; but he is to carry himself in a spirit of lowliness and submission. He is to deny himself for the sake of Christ in order to help others. The humble person shall bear the fruit of God's in this life. In addition, the humble person has the full assurance of being looked after by God. **Fourth**, we "cast our cares upon Him because we know He cares for us" 1 Pt.5:7. "Casting", is a decisive act, and means to take the load we've been carrying and literally throw it to Jesus! Whether you worry or don't worry, it is the Lord who must care for you!

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## SYNOPSIS:

### LIFE LESSONS FROM A LION (1<sup>st</sup> Pt. 5:8-9)

Peter says **First**, *be of sober, be on the alert—vigilant* 1 Pt.5:8a. The believer must constantly watch for and **Second**, *resist the devil* 1 Pt.5:9a. As we read Peter's writings, we found that he learned from his mistakes. As a matter of fact, Jesus had warned Peter (remembers what it was like when he was "unprepared" when Satan was on his prowl?), *"Simon, Simon, behold, Satan has demanded permission to sift you like wheat"* Luke 22:31.

Another illustration I want you to see: It starts with an unguarded moment. There are doors you should never open. If you feed the wrong appetite for a day you may end up struggling with it for a lifetime. *"Every morning in Africa a gazelle awakens and knows it has to run faster than the fastest lion or it will be killed. Every morning a lion awakens and knows it must outrun the swiftest gazelle or it will starve to death. It matters not whether you're a lion or a gazelle, when the sun comes up you'd better be ready to run!"*

Peter warns us to be alert *"because our adversary the devil walks about like a roaring lion, seeking whom he may devour."* Peter didn't realize how dangerous the devil was. But, now he does, and he tells us this: The devil is your adversary. He is as a roaring lion seeking to devour all whom he can. The word *"devil"* (diabolos) comes from diaballo (*"to bring charges, falsely"*). He accuses us before God. He wants us to lose. He wants nothing less than the death penalty for us. And like a prosecuting attorney, he is prowling around, investigating us, and looking for weaknesses. Don't let your weakness be anger, bitterness, unforgiveness etc. We are told in *James 4:7* *Submit therefore to God. Resist the devil and he will flee from you.* It has become common knowledge that if you encounter a lion in the wilderness, you must not turn your back on it or run away. You are to keep eye contact with it - face it down. The devil is as a lion who actively wants to devour you. So, how can you wage warfare against him? Much the same way: Stand firm and resist him. The word *"resist"* literally means *"refuse to give in to; to make a stand opposite to; stand firm against."* How do you **practically resist the devil?**

<ul style="list-style-type: none"> <li>• He is a liar (John 8:44) - <b>you</b> be a person of truth (2Cor. 13:8).</li> </ul>	<ul style="list-style-type: none"> <li>• He wants to kill (John 8:44) - <b>you</b> must walk in newness of life (Rom. 6:4).</li> </ul>
<ul style="list-style-type: none"> <li>• He wants to destroy (John 10:10) - <b>you</b> build up (Rom. 14:19)</li> </ul>	<ul style="list-style-type: none"> <li>• He wants to steal (John 10:10) - <b>you</b> be a giver (Eph. 4:8).</li> </ul>
<ul style="list-style-type: none"> <li>• He is an accuser - <b>you</b> refuse to gossip (1Tim. 3:11).</li> </ul>	<ul style="list-style-type: none"> <li>• He wants you to be unequally yoked (2Cor. 6:14-16) - <b>you</b> choose not to tie yourself to a relationship with an unbeliever (2Cor. 6:17).</li> </ul>
<ul style="list-style-type: none"> <li>• He sows bad seed (Matt. 13:39) - <b>you</b> sow good seed (Gal. 6:7).</li> </ul>	<ul style="list-style-type: none"> <li>• He tempts people (Luke 4:2) - <b>you</b> help them choose to do good (Heb. 10:24).</li> </ul>
<ul style="list-style-type: none"> <li>• He puts people into bondage (Luke 13:16) - <b>you</b> give them freedom (Gal. 5:1).</li> </ul>	<ul style="list-style-type: none"> <li>• He is an oppressor (Acts 10:38) - <b>you</b> be a servant (Mark 9:35).</li> </ul>
<ul style="list-style-type: none"> <li>• He is a hinderer of ministry (1Thes. 2:9) - <b>you</b> be a facilitator of ministry (Rom. 16:1-2).</li> </ul>	<ul style="list-style-type: none"> <li>• He takes the word away from people's hearts (Luke 8:12) - <b>you</b> put the Word in their hearts (Rom. 10:17).</li> </ul>

The believers of Peter's day were suffering terrible attacks from Satan – attacks that had broken out in severe persecution, and many were faithfully resisting the devil, standing steadfast in their faith. Therefore, their example encourages others.

## SYNOPSIS:

### LIFE LESSONS LEARNED FROM TRUE GRACE (1<sup>st</sup> Pt. 5:10-13)

Two great resources are mentioned: **First**, His grace and **Second**, His call to eternal glory by Christ Jesus. Everything that God does for the believer is because of His grace. *"Grace"* means favor. God Himself becomes actively involved in taking care of the believer; in keeping and preserving, and taking the believer to heaven. **God does four things for the believer.**

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1. God Himself will **perfect** the believer after he has suffered a little while. The word "*perfect*" (katartisei) means to make firm or join together; to restore.
2. God Himself will **stabilish** the believer after he has suffered a little while. The word "*stablish*" (sterixei) means to make steadfast, firm, and solid.
3. God Himself will **strengthen** the believer after he has suffered a little while. The word "*strengthen*" (sthenó) means *make strong that which is weak (the soul)*.
4. God Himself will **settle** the believer after he has suffered a little while. The word "*settle*" (themeliosei) means to secure as in a foundation; to ground with security.

The "Will of God" will never lead you where the "Grace of God" cannot keep you." However....,

- We pray for lighter burdens when we ought to pray for stronger backs.
- We pray for an easier path when we ought to pray for tougher feet.
- We pray for fewer problems when we ought to pray for better solutions.

God has called us to eternal glory. He wants us in heaven with Him, free from all the sin, dirt, filth, evil, corruption, disease, and death of this world. The glorious truth is: God's grace and God's call to eternal glory will keep us through all the sufferings of this life no matter how much Satan attacks us; no matter how severe the suffering, because He is gracious to us, and He has favored us. And because He has called us to His eternal glory, HE WILL KEEP US!

**1<sup>st</sup> Pt.5:11 To him be glory and dominion for ever and ever. Amen.** In this verse Peter breaks forth with praise. This is a doxology, an exclamation of praise. God assures our salvation, despite all our sins, failures, shortcomings, weaknesses, and frailties, therefore, don't forget who is to lead; who is LORD. There is an end date, so make the choice to praise Him now! He is ever faithful.

**1<sup>st</sup> Pt.5:12-13 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. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.** This is the final greeting of the letter. Peter has completed his exhortations and is about to close his letter. It is now time to send the greetings from those who were with him: Silas, the church at Babylon, and Mark. Peter ends his epistle (letter) with a benediction, and some personal greetings. He sends it through the courtesy of Silvanus (Silas), whom he called a faithful brother. He testifies that this is the "*True Grace of God in which they stand.*" Peter discovered that God's grace was adequate for him, and he wanted the church to know that God's grace would sustain them as well.

## IN CONCLUSION (1<sup>st</sup> Pt.5:14)

**1<sup>st</sup> Pt.5:14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.** In conclusion, Peter stresses **two significant points**.

1. *Greet one another with a kiss of love* –an act of unity and brotherhood—to be reminded they did not stand alone. They would be encouraged by the expression of one's brotherly love.
2. *Peace be with you all that are in Christ Jesus. Amen.* Peter closed his letter with a blessing of peace, just as he had opened the letter (1 Peter 1:2). It's as if he wants to emphasize from beginning to end that despite the fact that his readers will be sorely tested and experiencing even fiery trials, they could know that the peace of God was always available, always accessible to them while standing. So be it!

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