

The Epistles of Peter

...as He Who called you is holy, so you yourselves be holy in all manner of life. Although you have not seen him, you love him. You were redeemed with the precious blood of Christ. **Think soberly, be sober in prayer, have fervent love among yourselves.** Cast your every concern upon Him, He cares about you. **Be firm in the right way of believing.** Put forth a more diligent effort to make your calling steadfast. **WE LOOK FOR NEW HEAVENS AND A NEW EARTH IN WHICH JUSTICE DWELLS. Grow in the grace and knowledge of our Lord and Savior Jesus Christ.**



PA Bible Teaching Fellowship

Family Camp - August 14-19, 2016

Name _____

The Epistles of Peter

PA Bible Teaching Fellowship

Family Camp 2016

All Scripture quotations are from the Authorized King James Version unless otherwise noted.

Scripture quotations noted as “NASB” are quoted from the New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. All rights reserved.

Scripture quotations noted “ESV” are quoted from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations noted “RSV” are from the Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Scripture quotations noted as “WT” are quoted from the Working Translation in A Journey through the Acts and Epistles (copyright © 2006 by Walter J Cummins. All rights reserved.) and Volume 2 A Journey through the Acts and Epistles (copyright © 2013 by Walter J Cummins. All rights reserved.).

Greetings, God bless you and welcome to Family Camp 2016! We are looking forward to a wonderful time of growth in God's Word. Been praying to "live a quiet and peaceable life in all godliness and honesty?" *The Epistles of Peter* will refresh our minds and revitalize us with many real-world considerations as we go about our daily lives, yet eagerly anticipate the return of our Savior. The great purpose of these epistles is summarized in I Peter 1:15:

I Peter 1:15 (WT)

but even as He Who called you *is* holy [*sanctified*], so you yourselves be holy [*sanctified*] in all manner of life.

We will open by considering from God's Word the meaning of sanctification by seeing how it is used in the Scriptures and then how it applies to the Church. The Scriptures are clear: The "sanctified ones" are called saints, holy ones – not because they have achieved a certain religious or moral level, but because they have called upon the name of Jesus Christ.

Peter plays an important role as an apostle and a leader of the Church that faced challenges to the simplicity of the gospel regarding Jesus Christ. In spite of these challenges it was vital that the believers to whom God had this epistle directed, stand firm in who they were in Christ Jesus, including the hope that was theirs at his return. After all, they were born again of incorruptible seed and had been taught the pure gospel regarding him, words of health and vitality of life.

In spite of their holiness, they lived, as do we, in a world where temptations and pressures come to bear on believers. These epistles address how to handle evil words, sufferings and the difficulties that might arise when working with and for others. We will also learn some wonderful truths regarding marriage and see the powerful impact of a wife who has a manner of life exemplifying purity and reverence for God and we learn how a husband is to treat his wife.

Our response to life's pressures is to do the good will of God by standing firm on what we have been taught, looking to our lord's example of behavior, making humility a practice and casting our cares upon Him. This is vital as false teachers who have no respect for the Word of God will bring their influences upon all and seek to rob the things that God has graciously given that pertain to life and godliness. However, we stand firm today on the only thing that stood firm and sure in the first century: the pure Word of God, the wholesome doctrine of the gospel of Christ Jesus. Our stance is rooted in the knowledge that our lord is coming back and this epistle will address many wonderful truths regarding what is ours to come, including a new heaven and earth.

Our response to all that our Heavenly Father and our Lord Jesus Christ freely gave us is our heartfelt recognition that we are the sanctified people of the holy God. Now, we live a holy life in light of eternity.

We are very excited to see what our Father has in store for us this week. We all need time away from the everyday issues of life where we can concentrate on the Scriptures and be lovingly encouraged by each other. We anticipate a time of great healing and profit. No matter the need, deliverance is at hand. We are the called out and we are holy! Let's grow together in our understanding of the great truths God will show us this week.

God bless you,

Your Family Camp Teachers

Table of Contents

Opening: We Are Holy – Peter Blake	1
I Peter 1:1 – 12: Being Very Glad with Inexpressible and Glorious Joy - Jim Drinks Sr.....	11
I Peter 1:13 - 25: Jim Nichols Sr.....	29
I Peter 2:1 - 10: The Sincere Milk of the Word, Living Stones and A Royal Priesthood - Shawn Weir	37
I Peter 2:11 - 25: Abstain, Maintain, Submit and Imitate - Daniel Hyder	55
I Peter 3:1 - 7: Marriage - Colleen Seace	63
I Peter 3:8-22: Be Likeminded in Love – Ray Myers	75
I Peter 4:1-11: Have Fervent Love Among Yourselves – Ray Myers.....	87
I Peter 4:12 - 19: Doing the Good Will of God - Daniel Hyder	103
I Peter 5: Standing in the Faith – Peter Blake	107
II Peter 1: Jim Nichols Sr.	117
II Peter 2: Beware of False Teachers – Sam Pittenger	125
II Peter 3: Look for New Heavens and a New Earth - Shawn Weir.....	133
Closing: Living a Holy Life - Sam Pittenger	145
Appendix I: The Biblical Usage of Last Times(s), Last Day(s).....	149
Appendix II: Old Testament Citations in the Epistles of Peter	153
Appendix III: Some Background on Silas / Silvanus.....	163

Opening: We Are Holy – Peter Blake

<p><u>Introduction</u></p>	<p><u>I Peter 1:1</u> (WT)</p> <p>1 Peter, an apostle of Jesus Christ, to the sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia <i>who are</i> chosen</p> <p>“sojourners of the diaspora” (dispersed) is translated “strangers scattered” in the KJV. This term described those who had been of Israel and were now scattered, living as resident foreigners in other lands. Here it’s the area that came to be known as Asia Minor. Though the people being addressed here were of Judean background – they were chosen, elect, born again ones.</p> <p>II Peter 3:1</p> <p>1 This second epistle, beloved, I now write unto you; in <i>both</i> which I stir up your pure minds by way of remembrance.</p> <p>➤ The pronoun translated “which” is plural, referring to both epistles. Both epistles are addressed to the same group of saints among the Diaspora.</p> <p>Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we <i>should go</i> unto the heathen, and they unto the circumcision.</p> <p>➤ From this record we see that Peter, James and John were to go unto the circumcision and Paul and Barnabas to the Gentiles with the gospel of God regarding Jesus Christ.</p> <p>Ephesians 4:4 – 6</p> <p>One body of which both Judeans and Gentiles are joint members.</p> <p>One spirit of which both Judeans and Gentiles are joint partakers.</p> <p>One hope of which both Judeans and Gentiles are joint heirs</p> <p>One Lord, One believing, One baptism and One God and Father of all, who is above all and through all and in all.</p>
-----------------------------------	---

Introduction
(cont)

II Peter 3:15, 16

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

- These saints of Judean background had been sent the epistles written according to the wisdom given to the Apostle Paul.
- While the books of Peter are addressed to those of Judean background, there are many truths applicable to all born again ones. As born again ones of the one body, to relegate these books to a lower tier of influence in our lives is to deprive ourselves of wonderful practical truths regarding living our calling and manifesting as fully as possible who and what we are in Christ. It is also to miss the loving way in which God works with His people in utilizing words, terms, history, analogies and examples that people may draw upon to help them understand what has been accomplished for them by our Lord Jesus Christ.

I Peter 1:2 (WT)

2 according to the foreknowledge of God, the Father, by sanctification of spirit because of the obedience and the sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.

- Foreknowledge – *prognosis* = to arrange, set up beforehand. Forethought.

God arranged beforehand that as a result of the believing obedience of His Son, that all those who would believe on him would have sanctification

Sanctification

We will consider from God's Word the meaning of sanctification by seeing how it is used in scripture and then how it applies to the Church.

Genesis 2:3

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

- Sanctified: *qadash* (verb) is frequently translated "to sanctify". Its meaning is to set something or someone apart for any office, service or work. In this instance the seventh day was set apart, marked off from the other six because it was different – God rested. This rendered the other days as common. Later those of Israel were instructed to do the same.

Deuteronomy 5:12 – 14

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Jeremiah 12:1 - 3

1 Righteous *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare (*qadash*) them for the day of slaughter.

- Here it speaks of the wicked being sanctified, set apart for the day of slaughter.

**Sanctification
(cont)**

Leviticus 11:43 – 47

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify (*qadash*) yourselves, and ye shall be holy (*qadosh*); for I *am* holy (*qadosh*): neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy (*qadosh*), for I *am* holy (*qadosh*).

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

➤ Holy is *qadosh* which is the adjective form of *qadash*. “Holy” could be rendered “sanctified”. This is an example of two English words having the same meaning. Here they were to sanctify themselves by adhering to these dietary laws. Because certain animals were separated out for eating, this rendered the rest as common or unclean.

Deuteronomy 7:6 For thou *art* an holy (*qadosh*) people unto the LORD thy God: the LORD thy God hath chosen thee to be a special (also translated peculiar) people unto himself, above all people that *are* upon the face of the earth.

➤ Israel had been chosen by God to be a peculiar people unto himself. He set them apart unto Himself above all other people.

Leviticus 8:9 - 15

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy (*qodesh* – which is the noun form) crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified (*qadash*) them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify (*qadash*) them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify (*qadash*) him.

Sanctification
(cont)

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified (*qadash*) it, to make reconciliation upon it.

➤ Here “purified” is associated with sanctified by context

Exodus 28:2, 3

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate (*qadash*) him, that he may minister unto me in the priest's office.

➤ Here Aaron was to wear sanctified garments that were for beauty and glory and would serve to sanctify him.

Exodus 29:20, 21

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed (*qadash*), and his garments, and his sons, and his sons' garments with him.

➤ Many of the instruments and priestly clothing and priests themselves were sanctified by blood

Hebrews 9:13, 14

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth (*hagiazo*) to the purifying of the flesh:

<p><u>Sanctification (cont)</u></p>	<p>14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?</p>
<p><u>Sanctification in the Church</u></p>	<p>Ephesians 5:25 – 28</p> <p>25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;</p> <p>26 That he might sanctify (<i>hagiazō</i>) and cleanse it with the washing of water by the word,</p> <p>27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy (<i>hagios</i>) and without blemish.</p> <p>28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.</p> <p style="padding-left: 40px;">➤ Sanctify; <i>hagiazō</i>: Used like <i>qadash</i> was used meaning to separate out, set apart.</p> <p style="padding-left: 40px;">Holy; <i>hagios</i>: Used like <i>qadosh</i> that which has been separated out from that which is common.</p> <p>I Corinthians 1:1, 2</p> <p>1 Paul, called <i>to be</i> an apostle of Jesus Christ through the will of God, and Sosthenes <i>our</i> brother,</p> <p>2 Unto the church of God which is at Corinth, to them that are sanctified (<i>hagiazō</i>) in Christ Jesus, called <i>to be</i> saints (<i>hagios</i>), with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:</p> <p style="padding-left: 40px;">The sanctified ones are called saints, holy ones – not because they have attained to a certain religious or moral level, but because they have called upon the name of Jesus Christ.</p> <p>Romans 10:9, 10</p>

**Sanctification
in the Church
(cont)**

Acts 2:37 – 39

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

- Here the promise is that all who believed on Jesus Christ would receive the gift of holy spirit

Romans 5:5 (WT)

5 and the hope does not disgrace [*by disappointed expectations*] because God's love has been poured out in our hearts by means of holy spirit, which has been given to us.

Acts 15:7 – 9

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, *even* as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

- Holy: *hagios*; The spirit given by God to all who believe on the Lord Jesus Christ is set apart from the common lot of spirits. This is eternal life spirit.

Romans 15:16

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

- It is the gift holy spirit that sets the believer apart from all others, the common lot of people.

**Sanctification
in the Church
(cont)**

Acts 26:15 – 18 (WT)

15“Then I said, ‘Who are you, lord?’ And the lord said, ‘I am Jesus whom you are persecuting.

16“Nevertheless, rise up and stand on your feet, for I have appeared to you for this purpose: to handpick you as a minister and witness both of what you have seen and of what I shall cause you to see,

17“namely, rescuing you from the people and from the Gentiles, unto whom I send you

18“ ‘to open their eyes so that they may turn from darkness to light and from the authority of Satan to God so that they may receive forgiveness of sins and a portion among those who have been sanctified by believing in me.’

I Corinthians 6:9 – 11

You are washed, you are sanctified, you are justified in the name of the Lord Jesus and by the spirit of our God

Hebrews 10: 1 – 14

I Peter 1:2 (WT)

2 according to the foreknowledge of God, the Father, by sanctification of spirit because of the obedience and the sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.

- Sanctification – *hagiosmos* (noun) and is translated “sanctification” and “holiness”.
- *Hagiazō* is the verb form and *hagios* is the adjective form of the word and is translated “holy” and “saints”. *Hagiosmos* (noun) is the result of *hagiazō* (*verb*) which makes you *hagios* (adjective)!

The Secret to a Holy Life¹

The secret to a holy life is to get your eyes off your own inadequacies and onto the Father and His glory.

Our service is first and foremost to God and with God not always to man.

To walk worthily is to walk with thanksgiving to God first and foremost.

The secret to a holy life is not the labour we do but to love Him first and foremost.

Then the work we do is not done to be well pleasing to Him, but because we already are!

¹ Adapted from a poem by Dr. Victor Paul Weirwille

I Peter 1:1 – 12: Being Very Glad with Inexpressible and Glorious Joy - Jim Drinks Sr.

<p><u>Introduction</u></p>	<p>Among the first things Peter writes to the Diaspora is that they were chosen and sanctified, and they were born of God with a view to a living hope and an incorruptible inheritance. Although they may have been grieved with many temptations, they could rejoice in the future salvation of seeing the Lord Jesus Christ, whom they had never seen, when he returns, and they would have joy unspeakable. With the proving of their believing through their many temptations they would also have praise, honor and glory at his appearing.</p> <p>By the end of this teaching you should be able to answer the following questions:</p> <ol style="list-style-type: none"> 1. Why were the epistles of I & II Peter addressed to the chosen sojourners of the Diaspora in Asia Minor, and not to those who believed in Christ in Jerusalem? 2. Why was there a need to present the same gospel of God concerning Jesus Christ specifically to those from a Judean background? 3. What is the first thing that God has Peter set before these believers in I Peter?
<p><u>Peter, an Apostle</u></p>	<p>PETER AN APOSTLE, A LEADER OF THE CHURCH IN JERUSALEM</p> <p>I Peter 1:1a (WT)</p> <p style="text-align: center;">Peter, an apostle of Jesus Christ....</p> <p>Peter was one of the twelve apostles that the Lord Jesus Christ personally trained during his earthly ministry.</p> <ul style="list-style-type: none"> • The Lord Jesus Christ told Peter during his earthly ministry as recorded in Matthew 16:19 that he would give him the keys of the Kingdom of Heaven • Another responsibility that Jesus Christ gave to Peter was recorded in John 21:15-17 to “Feed my male lambs, my female lambs and my adult sheep.” • The Word of God does not hide Peter’s shortcomings neither does it hide his leadership among those twelve apostles with whom he served. • During the Last Supper, Jesus told Peter: <p style="text-align: center;">Luke 22:31-32 (KJV) And the Lord said, Simon, Simon, behold Satan hath desired <i>to have</i> you, that he may sift you as wheat:</p> <p style="text-align: center;">But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.</p>

<p><u>Peter, an Apostle</u></p>	<ul style="list-style-type: none"> • During Jesus’ trial before the leaders of Israel, Peter denied before the people there that he even knew Jesus Christ six times, as Jesus Christ had predicted. • On the Day of Pentecost, having received the gift of holy spirit, Peter stood up boldly in the Temple with the other eleven apostles and declared to the house of Israel that God had made that same Jesus whom they had crucified both Lord and Christ. • Peter told them they could repent and be baptized in the name of Jesus Christ and receive the gift of holy spirit, and thus he opened the doors of the kingdom of God to Israel. • Peter later went by revelation to the household of Cornelius, a Gentile, and made known the resurrection of Jesus Christ. Those Gentiles who heard believed and received the same gift of holy spirit as those of Israel. Peter was thus able to open the doors of the kingdom of God to the Gentiles also.
<p><u>Background regarding the Church</u></p>	<p>THE CONDITIONS IN THE CHURCH WHEN THE EPISTLES OF I & II PETER WERE WRITTEN</p> <p>In Acts 9, Saul who led a brutal persecution of the church at Jerusalem, was met by Jesus Christ on his way to Damascus and was converted. He along with others began to go to the Gentiles to make known the gospel of God concerning Christ.</p> <ul style="list-style-type: none"> • Although the door of salvation had been opened to the Gentiles, by Acts 15 certain men had come from Judea and were teaching the brethren at Antioch that except they would be circumcised after the custom of Moses they could not be saved • Paul and Barnabas of course disputed with them, and according to Galatians 2, Paul and Barnabas then went by revelation at that time to Jerusalem to deal with this controversial issue, and the apostles and elders in Jerusalem came together to consider this matter • Peter stood up at that meeting to remind them that God had made choice among them that the Gentiles by his mouth would hear the Word of the gospel and believe. <p style="text-align: center;">Acts 15:8-11(WT) “God, Who knows the hearts, also bore witness to them by giving them the holy spirit, even as <i>he</i> also gave to us.</p> <p style="text-align: center;">“Neither did He discriminate between us and them, having cleansed their hearts by the [<i>right way of</i>] believing.</p>

**Background
regarding the
Church (cont)**

“Now, therefore, why do you tempt God by putting a yoke upon the neck of the disciples that neither our fathers nor we were strong enough to bear?”

“However, through the grace of the Lord Jesus, we believe in order to be saved [*delivered*] in the same manner as they also *are saved*.”

- The conclusion was finally reached at that meeting that the Gentiles who believed on Jesus Christ should not be compelled to be circumcised and keep the Law of Moses.
- A letter was written from that meeting to the brethren who were of the Gentiles in Antioch, and sent with Paul and Barnabas. Judas and Silas accompanied Paul and Barnabas.
- The apostles and elders at Jerusalem wrote that they had concluded that it seemed good to the Holy Spirit [God] and to them that they should not lay any greater burden on those who believed on Jesus Christ from a Gentile background, other than to encourage them to abstain from their old idolatrous practices.
- Notably a letter was never written from this council in Acts 15 to those who believed on Jesus Christ from a Judean background, informing them they were no longer required to continue in the practices of the Mosaic Law.

In Galatians 2, Paul gives further details of things that were discussed privately among those who seemed to be pillars at the time of that meeting in Acts 15.

Galatians 2:2 & 9 (KJV)

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that was given unto me [Paul], they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen [Gentiles], and they unto circumcision [Israel].

Galatians tells us that the agreement was reached among these leaders that Paul and Barnabas should go unto the Gentiles with the gospel of God concerning Jesus Christ, and that James, Peter and John should go to Israel with the same gospel. Since there is no other gospel, this was not an agreement to preach different gospels to different groups of people.

**Background
regarding the
Church (cont)**

However, following this meeting at Jerusalem in Galatians 2, Paul was given revelation to write concerning a situation which happened in the days following Paul and Barnabas' return with the letter from the council of Acts 15 to Antioch.

Galatians 2:11-16

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed [he was at fault]

For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation [hypocrisy].

But when I saw they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

- God had showed the apostles and elders at the conclusion of the meeting in Acts 15 that it was not necessary to be circumcised and keep the law of Moses.
- But there were differences in practices among the Judeans and Gentiles who believed in Jesus Christ, and there was discrimination by Judeans who desired to compel the Gentiles to live as the Judeans.
- Peter and even Paul's faithful co-worker Barnabas had been affected by these discriminatory practices. They were disregarding in practice that a person is not justified by the works of the law but by believing in Jesus Christ, and specifically with Peter this was due to his fear of certain ones who came from James.
- Following the meeting in Acts 15, Paul embarked on two more itineraries and began to write by revelation epistles to the Church of God (Romans-Thessalonians) regarding the body of Christ, which is made of Judeans and Gentiles.
- Paul came to Jerusalem in Acts 21, contrary to the warning of God that he would suffer bonds and imprisonment, apparently wanting to give the Judeans in Jerusalem one more opportunity to hear the gospel of the grace of God.

**Background
regarding the
Church (cont)**

Acts 21:17-21

And when we were come to Jerusalem, the brethren received us gladly.

And the day following Paul went in with us unto James; and all the elders were present.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles [the Diaspora] to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

- There is no mention of Peter or the other apostles being present in Jerusalem in Acts 21 when Paul came; the record only mentions James and the elders.
- Rather than adhering to the truth of the gospel made clear to those at Jerusalem in Acts 15, that circumcision and keeping the Mosaic law were unnecessary practices for justification among those who believed in Jesus Christ, all of the Judean believers in Jerusalem had become zealots of the Mosaic Law.
- Paul's preaching the gospel to the Gentiles did not seem to be an issue with the Judeans at Jerusalem since **"when they heard it, they glorified the Lord,"** but his teaching the Judeans living among the Gentiles to forsake Moses apparently was.
- James and the elders indicated that this would be a problem for Paul in Jerusalem, and they directed him to keep a certain vow to show that he, as a Judean, still kept the law.
- They acknowledged the letter that had been sent to the Gentile believers in Jesus Christ and that they did not expect them to be circumcised or keep the Mosaic Law.
- The Judeans in Jerusalem had rejected in practice the truth of the gospel that both the Gentiles' and Judeans' justification had come by believing on Jesus Christ, and not by the keeping of the Mosaic Law. Thus they promoted a double standard and two different gospels for the two groups, causing a split in the church.
- It is worth noting that the epistles of James and I and II Peter are specifically addressed to the Diaspora who were living among the Gentiles.

<p><u>Background regarding the Church (cont)</u></p>	<ul style="list-style-type: none"> • John would also write epistles, as well as the unnamed writer of Hebrews and Jude. • The epistle to the Hebrews, also written to those of the Diaspora, would have helped those who had come out of the background of the Mosaic Law to accept the accomplishments of Jesus Christ as the one offering for sin and the high priest and mediator of the new covenant between God and the house of Israel. • I & II Peter would help those of the Diaspora, also coming from a background of the Mosaic Law, to deal with the sufferings coming from the temptations they now faced as born again ones of Israel living among the Gentiles. • Peter’s epistles, addressed to those of Israel who had not seen and yet believed on Jesus Christ, informed them that they had the privilege of proclaiming to the Gentiles the praises of Him [God] who called them out of darkness into his marvelous light. <p>Although the epistles of Peter are not addressed to us, many things in them are true of us, since we are of the same body of Christ and it was the same gospel of God concerning Jesus Christ that was and is preached to all with ears to hear.</p>
<p><u>I Peter 1:1</u></p>	<p>I Peter 1:1 (WT) Peter, an apostle of Jesus Christ, to the sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen.</p> <ul style="list-style-type: none"> • These sojourners [temporary residents] of the Diaspora of Israel lived in the area known as Asia Minor, an area where the apostle Paul had preached. • They were chosen sojourners because they chose to believe on Jesus Christ. • According to Acts 2:9, there were those who were present at Pentecost who dwelt in Cappadocia, Asia and Pontus who heard the apostles speak in their tongues the wonderful works of God at the original outpouring of the gift of holy spirit. • The Diaspora of Israel were scattered at various times - before Christ came this was due to the children of Israel breaking the Old Covenant and turning to idols. • God had forewarned them through the prophets that the consequence of their idolatrous practices would be other nations scattering Israel from their homeland. • The 10 Northern tribes of the children of Israel were carried away by the Assyrians as recorded in II Kings 17:6-23. • The 2 Southern tribes were carried away by the Babylonians as recorded in II Chronicles 36:11-20, although some of the sojourners of the 2 Southern

<p><u>I Peter 1:1</u> <u>(cont)</u></p>	<p>tribes were allowed to return [by Cyrus' decree] to rebuild the Temple in Jerusalem.</p> <ul style="list-style-type: none"> • Then there were the Judeans after the Day of Pentecost, who had believed in Jesus Christ who were scattered abroad due to the persecution of the church at Jerusalem following Stephen's death, as recorded in Acts 8:1-4 and Acts 11:19-26. • They went everywhere preaching the Word regarding Jesus Christ.
<p><u>I Peter 1:2</u></p>	<p>CHOSEN BY GOD, SANCTIFIED BY HOLY SPIRIT BECAUSE OF JESUS CHRIST'S OBEDIENCE AND THE SPRINKLING OF HIS BLOOD</p> <p>I Peter 1:2 (WT) [chosen] According to the foreknowledge of God, the Father, by sanctification of the spirit because of the obedience and the sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.</p> <ul style="list-style-type: none"> • They were chosen sojourners [not alienated from God] according to the foreknowledge of God by sanctification of the gift of holy spirit. • God, in his foreknowledge, planned to send His Son to be the offering for the sin of Adam, and for those who would believe on his Son to receive the gift of holy spirit. • Spirit life had been lost by Adam, and this new birth spirit set these sojourners of the Diaspora apart from what is common, rather than being of the nation of Israel. • The obedience refers to Jesus Christ obeying the will of his Father to lay down his life as an offering for sin; then God was able to sanctify mankind through holy spirit. • The "sprinkling of the blood of Jesus Christ" refers to the shedding of Jesus Christ's blood, as the sacrificial offering for the ratifying of the New Covenant, similar to the sprinkling of the blood of sacrificed animals on the people of Israel by Moses in the ratifying of the Old Covenant. • Peter greets them by saying grace and peace be multiplied unto you. Multiplied – Greek – <i>plethuno</i> – to make full, multiply an increase. This word is used in Acts in terms of disciples being multiplied, and The Word of God growing and multiplying.

I Peter 1:3-4

BORN AGAIN WITH A VIEW TO A LIVING HOPE BY THE RESURRECTION OF JESUS CHRIST

I Peter 1:3-4 (WT)

Blessed is the God and Father of our Lord Jesus Christ, Who according to His great mercy caused us, by the resurrection of Jesus Christ from the dead, to be born again with a view to a living hope,

That is, with a view to an incorruptible and undefiled and unfading inheritance reserved in heaven for you.

- God had caused them to be born again, according to his **great mercy** by the resurrection of His Son Jesus Christ from the dead.
- The word for begotten again, or born again, in the **Greek is – anagennao** = to beget again, cause to be born again or to give a new birth. The word here is used in the active sense that God had begotten them again or **caused them to be born again.**
- In **I Peter 1:23** the word being born again is the **Greek word - anagennao** and is used in the passive sense as those who had received a new birth from God.
- **I Peter 1:23** also states that this new birth was of incorruptible seed, while **I Peter 1:4** states that they were born again with a view to an incorruptible inheritance.
- In **John 3:3**, the word for born again is the **Greek word – anothen** meaning to be born from above [referring to God who is above].
- **John 3:5** states that **“Except a man be born [Greek-gennao] of [Greek-ek-out of] water and of the spirit, he cannot enter the kingdom of God.”**
- These sojourners of Israel were born again of spirit by which they were sanctified.
- This living hope was with a view to an incorruptible, undefiled [unstained] and unfading inheritance that has been reserved in heaven for them [and us].
- Although they were sojourners of the Diaspora that been scattered from their homeland of Israel, which had been given to the children of Israel for an inheritance, they now had an incorruptible inheritance that was reserved for them in heaven.

ABRAHAM AS A SOJOURNER LOOKED FORWARD TO THE CITY WHICH HAD FOUNDATIONS, WHOSE BUILDER AND MAKER WAS GOD

Abraham and Isaac and Jacob, the ancestors of the children of Israel, sojourned in the land of promise. Abraham’s example of believing, as the one who is called the

I Peter 1:3-4
(cont)

Father of all them that believe, was to look for a city whose builder and maker was God.

Hebrews 11:8-10 (WT)

By believing, Abraham, when he was called to go out into a place which he was to receive for an inheritance, obeyed and went out, not knowing where he was going.

By believing, he sojourned as a stranger in the land of promise, dwelling in tents with Isaac and Jacob, joint heirs of the same promise.

For he was waiting for the city having foundations whose craftsman and designer-builder is God.

Rather than desiring to return to their homeland, the believers spoken of in **Hebrews 11:1-12** desired a better, heavenly homeland and confessed that they were strangers and sojourners on the earth. Thus the sojourners of the Diaspora of Israel had some wonderful examples to follow in God's Word.

Hebrews 11:13-16 (WT)

While believing, these all died, not having received the promises [*what was promised*], but they saw and welcomed them at a distance, and they confessed that they were strangers and sojourners on the earth.

Now, those who say such things make it clear they are seeking a homeland.

If indeed they were thinking of that homeland from which they had departed, then they would have had opportunity to return.

As it was they were longing for a better homeland, that is, a heavenly homeland. Wherefore, God is not ashamed to be called their God. In fact, He has prepared a city for them.

- In I Peter, among the first thing God sets before the sojourners of the Diaspora is that they were born again with a view to a living hope, with a view toward an incorruptible, undefiled and unfading inheritance.
- Jesus Christ had already come and accomplished their salvation or deliverance in the new birth, but it was also with a view to a living hope, an incorruptible, undefiled and unfading inheritance, and they could also look forward to a future salvation.

I Peter 1:5

PROTECTED BY GOD'S POWER UNTO A FUTURE SALVATION

I Peter 1:5 (WT)

Through believing, you are protected by the power of God unto a salvation [deliverance] ready to be revealed in the last time.

- Through believing refers to them having already believed on Jesus Christ.
- They were protected by the power of God unto a salvation or deliverance ready to be revealed in the last time.
- The words **last time** are used in this context to refer to the time of Christ's future return.
- In other contexts, the "**last days**" or the "**last of the times**" or the "**last hour**" may be used as an expression to refer to the latter times in God's planning for mankind's salvation and redemption. Before Jesus Christ came people looked forward to what Jesus Christ was to accomplish, but since his first coming, it is now the last days or times when these realities are available (see Appendix I).
- An example of this is in **I Peter 1:20** "**Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.**"
- "Ready" is the **Greek word – hetoimos** meaning prepared, sure to come, certain.
- "Revealed" is the **Greek word – apokalupto** meaning to remove the veil or covering away, to expose to open view what was previously hidden.
- The salvation that is spoken of in **Romans 5:9-10**, and **I Thessalonians 5:8-9** is the salvation or deliverance from the wrath to come.
- **II Thessalonians 2:3** reminds believers that the Day of the Lord will not come until there will be a departure of the Church, and the man of lawlessness will then be revealed. **II Thessalonians 2:6-7** reveals that that there is restraint that prevents that lawless man from being revealed. God restrains this from happening now until the return of Jesus Christ, and thus we are protected by **his power**, unto a future salvation to be revealed.
- **Romans 8:23-24** states that we were saved [delivered] unto hope, and an aspect of that salvation is the redemption of our bodies. This is also spoken of in **Colossians 3:20-21**.
- **I Corinthians 15:53-54** also speaks of the corruptible ones being clothed with incorruption and the mortal ones being clothed with immortality, then shall be brought to pass the saying that is written "**Death is swallowed up in victory.**"

<p><u>I Peter 1:6</u></p>	<p>THE PROOF OF THEIR BELIEVING THROUGH MANY TEMPTATIONS</p> <p>I Peter 1:6 (WT) In this, you are very glad, even though it may be necessary for a short time at present to be grieved by many kinds of temptations.</p> <ul style="list-style-type: none"> • In knowing their living hope and that they were protected by the power of God for a salvation ready to be revealed in the last time, they could rejoice and be very glad! • They could be very glad despite the many kinds of temptations that may have grieved them, and they were told these temptations would only be <u>for a short time.</u> <p>These temptations were not necessary because they were caused or sent by God, but because of living in this present evil age, they were caused by the god of this age.</p>
<p><u>I Peter 1:7</u></p>	<p>I Peter 1:7 (WT) So that the proof [<i>genuineness</i>] of your believing (<i>which is of much more value than gold, which perishes and which is proved by fire</i>) may be found unto praise and glory and honor at the appearing of Jesus Christ.</p> <ul style="list-style-type: none"> • The word translated “trial” in the Authorized King James Version, is the Greek word – <i>dokimion</i> = the proving or the proof and genuineness of something. • The proof or genuineness of their believing involved enduring the grief caused by the many kinds of temptations, yet rejoicing in the knowledge of their future salvation. • The proof or genuineness of their believing was compared to the way in which the genuineness of gold was proved by fire. • I Peter 4:12 speaks of the “fiery trial which is to try you,” which compares it to the burning done to refine metals. This was used as an implied comparison to refer to the ordeal from the temptations associated with sufferings spoken of in this epistle. • I Peter 1:7 – “your believing” refers to their believing regarding Jesus Christ. • The proof of their believing would be found unto the praise, glory and honor they would receive at the appearing of Jesus Christ. <p>James 1:2-3 (WT) Consider every joy, my brothers, whenever you encounter various temptations, Knowing that the proving of your believing produces patience.</p>

I Peter 1:7
(cont)

Let patience bring about a perfect work so that ye may be perfect and complete, lacking in nothing.

They were to consider every joy, which would include the hope, whenever they were encountering various temptations.

Romans 5:1-5 (WT)

Therefore, being justified by believing, we have peace with God through our Lord Jesus Christ

Through him we also by the [*right way of*] believing {-} have had the access into this grace in which we have stood, and we boast in hope of the glory of God

Not only *is that so*, but we also boast in afflictions, knowing that the affliction brings about patience,

And the patience *brings about* a proven integrity, and the proven integrity *brings about* hope,

And the hope does not disgrace [*by disappointed expectations*] because God's love has been poured out in our hearts by means of holy spirit, which has been given to us.

- The word “**experience**” in the Authorized King James Version is the **Greek word – *dokime*** – a proof, a tried character, a proven integrity.

James 1:12-13 (WT)

Blessed [*happy*] is the man who patiently endures temptations, for when he has been proved, he will receive the crown of the life that He promised to those who love him.

Let no one say when he is tempted, “I am tempted by God,” because God cannot be tempted with evil, and He Himself tempts no one [*with evil*].

The word “**tried**” in the Authorized King James Version is the **Greek word – *dokimos*** – proved or approved, the result of the proving of their believing as stated in James 1:3.

- The man who patiently endures temptations can be proved and receive the crown of the life that God promised to those who love him.
- The various temptations are never sent by God, but can be patiently endured, and when a man has been proved by enduring them he is promised by God to receive the crown of the life that he promised to those that love him.

I Peter 1:7
(cont)

- Some of these various temptations for those of the Diaspora who were living in the area of Asia Minor will be discussed in **I Peter 2:19-20** (household servants dealing with crooked masters), **I Peter 3:14** (suffering for righteousness' sake), **I Peter 3:16-18** (people speaking evil of them as evil doers and suffering for doing well), **I Peter 4:1-4** (the Gentiles thinking it strange that they did not run with them to the same excess of riot, speaking evil of them), **I Peter 4:12-17, 19** (reproached for the name of Christ, suffering as a Christian, suffering according to the will of God), and **I Peter 5:8-10** (knowing that the same afflictions are accomplished in your brethren).

GOD IS FAITHFUL AND WILL MAKE THE WAY OF ESCAPE TO ENDURE

I Corinthians 10:13 (WT)

No temptation has taken hold of you except *what is* common to humans. God, however, *is* faithful, Who will not allow you to be tempted beyond what you are capable of *enduring*, but with the temptation He will even make the way of escape so that you are capable of *enduring it*.

CHRIST AS A HIGH PRIEST IS ABLE TO HELP THOSE WHO ARE TEMPTED

Hebrews 4:15-16 (WT)

Moreover, we do not have a high priest who is unable to sympathize with our weakness but *one* who has been tempted in all *things* in the same manner *as we are*, yet without sin.

Therefore, let us approach the throne of grace with confidence, so that we may receive mercy and find grace for timely help.

Hebrews 2:18 (WT)

Moreover, by what he suffered when he was tempted, he is able to help those who are tempted.

- God is faithful who will not allow his people be tempted beyond what they are able to endure, and He will also make a way for them to escape so they are able to endure.
- Jesus Christ as a merciful and faithful high priest is able to help those who are tempted, and they can approach the throne of grace with confidence for timely help.
- The proof of their believing when they were tried and endured, would result in praise, glory and honor at the appearing of Jesus Christ.

<p><u>I Peter 1:8</u></p>	<p>I Peter 1:8 (WT) Although you have not seen him, you love <i>him</i>. Believing on him whom you do not currently see, you are very glad with inexpressible and glorious joy,</p> <ul style="list-style-type: none"> • They loved Jesus Christ whom they had not seen in his earthly ministry. Those of the Diaspora lived in areas where he would not have been in his earthly ministry. • But they had been taught about him and loved him. • They were believing on him whom they did not currently see him at God’s right hand, and they were very glad with inexpressible and glorious joy. • Their anticipation of seeing him at his return would have given them cause for joy. • Jesus Christ had told Thomas, who like Peter saw him after he was raised from the dead, blessed are they who have not seen, and yet will believe on me.
<p><u>I Peter 1:9</u></p>	<p>I Peter 1:9 (WT) Receiving in return the end [<i>outcome</i>] of your believing, <i>that is</i>, the salvation [<i>deliverance</i>] of your souls.</p> <ul style="list-style-type: none"> • The believing again refers to their believing regarding Jesus Christ, being obedient to the Word of believing as it is written in Romans 10:9-10. • The salvation or deliverance here includes the present realities made available in the new birth by Jesus Christ at his first coming, and the salvation, or deliverance, in the future by what Jesus Christ is to accomplish at his second coming. • It is a win-win salvation, present and future. • Souls in the Greek – <i>psuche</i> – soul. It is used by the figure of speech synecdoche to refer to the whole person. This salvation involved their entire being.
<p><u>I Peter 1:10-11</u></p>	<p>I Peter 1:10-11 (WT) Concerning this salvation, the prophets, who prophesied of the grace that <i>was to come</i> to you, sought and searched diligently,</p> <p>Searching for who or what sort of time the spirit that was in them did signify regarding Christ, when it testified beforehand about the sufferings of Christ and the <i>matters of glory to follow</i> after those <i>sufferings</i>.</p> <ul style="list-style-type: none"> • This salvation again referred to the present realities made available in the new birth because of Jesus Christ’s accomplishments at his first coming, as

I Peter 1:10-11 (cont)

well as the future deliverance to be brought about by his future accomplishments.

- The grace that was to come unto them was prophesied by the prophets, but not completely known or understood by them, as they sought and searched diligently.
- “Sought and searched” meant they were seeking out as if to find something [as if it was lost], they were searching minutely, tracing, uncovering.
- **Spirit** is used here by the figure of speech metonymy to refer to information that originates with the Holy Spirit, Who is God.
- The prophets who prophesied about his first coming did not have the new birth spirit, since it was not available until Christ’s accomplishments in his first coming.
- They had spirit upon them and received the information concerning Christ from God, Who is the Holy Spirit.
- The information these prophets had came from searching the Scriptures and from those things that God would reveal to them.
- As time progressed toward Christ’s first coming, more and more was revealed.
- They were searching for who the Christ would be, and what would be the manner of his coming.
- They were searching what sort of time regarding Christ, when he should come and when was he to be born. Galatians states he came in the fullness of time:

Galatians 4:4

But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law,

- The information that the prophets received from God witnessed beforehand to his sufferings in many places in the Scriptures. Some of those places were in **Genesis 3:15, Psalm 22:14-18, Psalm 69:3-4,9, Isaiah 50:6, Isaiah 53:1-12, Zechariah 12:10, Zechariah 13:7** and other places.
- The information the prophets received from God also spoke of the matters of glory to follow those sufferings, including his resurrection, ascension and the outpouring of holy spirit. Some of those places were in **Psalm 2:7, Psalm 16:8-10, Joel 2:28-31.**
- Jesus Christ told the two men on the road to Emmaus all the things from the Scriptures concerning himself.

<p><u>I Peter 1:10-11 (cont)</u></p>	<p>Luke 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:</p> <p>Ought not Christ to have suffered these things, and to enter into his glory?</p> <p>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.</p> <p>Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.</p> <ul style="list-style-type: none"> • The matters of glory are still to be revealed. • We, as the body of Christ, share in his glories, even as we also sometimes suffer with him.
<p><u>I Peter 1:12</u></p>	<p>I Peter 1:12 (WT) It was revealed to them that they were ministering, not to themselves but to you, these <i>things</i> that have now been reported to you by those who proclaim the gospel to you by holy spirit sent from heaven, which <i>things</i> [<i>spirit</i>] messengers desire to stoop down and look into.</p> <ul style="list-style-type: none"> • God revealed to these prophets that they were receiving information that was not to minister to them but to those who would believe on Christ in the future when he came. • Those who proclaimed the gospel to them proclaimed it from the Scriptures of the prophets things that were previously revealed according to Romans 1:1-4. • They were also proclaiming the mystery of the gospel that is revealed in Ephesians 2:13-3:12 and Colossians 1:27. • The spirit messengers knew the gospel that had been revealed to the prophets, but they could not have known the mystery of the gospel because that had been hid in God. • Jesus Christ spoke to the disciples of prophets and kings desiring to see the things that the disciples saw during his earthly ministry, but the prophets and kings had not seen these things. <p>Luke 10:23-24 (KJV) And he turned him unto <i>his</i> disciples, and said privately Blessed <i>are</i> the eyes which see the things that ye see:</p>

<p><u>I Peter 1:12</u> <u>(cont)</u></p>	<p>For I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen <i>them</i>; and to hear those things which ye hear, and have not heard <i>them</i>.</p> <ul style="list-style-type: none"> • The angels, God’s spirit messengers, had desired to stoop down and look into the mystery, but it had been hidden. It was also hidden from the rulers of this age. <p>I Corinthians 4:7-10 (KJV) But we speak the wisdom of God in a mystery, <i>even</i> the hidden <i>wisdom</i>, which God ordained before the world unto our glory:</p> <p>Which none of the princes of this world knew: for had they known <i>it</i>, they would not have crucified the Lord of glory.</p> <p>But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.</p> <p>But God hath revealed <i>them</i> unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.</p> <ul style="list-style-type: none"> • The word spirit here refers to God as the originator of information that he communicates. It had not been revealed to the prophets before Christ came, not to God’s spirit messengers, but was being revealed to his apostles and prophets when Paul’s epistles were being written.
<p><u>I Peter 1:13</u></p>	<p>I Peter 1:13 (WT) Wherefore, gird up the loins of your mind, be sober, and set your hope completely on the grace that is to be brought to you at the appearing of Jesus Christ.</p>

I Peter 1:13 - 25: Jim Nichols Sr.

I Peter 1:13

"Wherefore" - referring consequently to what has come before, The "therefore or wherefore" often precedes suggestions or responsibilities, following the reasoning the scripture has just stated. The "therefore or wherefore" of vs. 13 transitions from what has come before to what comes after.

What has come before:

- God's great mercy has caused us to be (Active voice referring to God) born again to a living hope (vs. 3).
- We have been born again to obtain an inheritance ... reserved in heaven for us (vs. 4).
- We are being kept (protected) ... for a salvation ready to be revealed in the last time (vs. 5).
- We presently suffer trials of our faith which test and prove our faith, that result in praise and glory and honor at the revelation of Jesus Christ (vs. 7).
- rejoicing with joy unspeakable and full of glory (vs.8)
- We are obtaining as the outcome of our faith the salvation of our souls (vs. 9).
- Old Testament prophecies that minister to us.
- "gird up the loins of your mind"-be prepared and ready to act, Jeremiah 1:17; II Kings 4:29
- "be sober" - *nepho* - be alert, watching, be not clouded by wine or drink, be circumspect, or vigilant
- "hope to the end" - not just speaking of hope till we die, or are gathered, but also the way in which we are to hope, to the uttermost, perfectly or completely - This is in the imperative, a command

John 13:1

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

I Peter 1:14

"for" - *epi* - governed by the accusative case, it implies the downward pressure on or upon that which a thing rests.

"the grace" - the favor, that is to be brought unto you at the revelation of Jesus Christ; **this** is what our hope is to be set upon. **Ephesians 2:7**

- In what manner - as children of obedience (genitive)
- The exhortation is not "children be obedient," but rather to conduct ourselves as who we really are in Christ, we are the children of obedience in whom the spirit of obedience dwells.
- "fashioning" - *suschematizo* - conforming to another's pattern (Romans 12:2)

Ephesians 2:2,3

:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the **children of disobedience**:

:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Romans 8:15,16

:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Hebrews 12:6-10,14

:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

<p><u>I Peter 1:14</u> <u>(cont)</u></p>	<p>:10 For they verily for a few days chastened <i>us</i> after their own pleasure; but he for <i>our</i> profit, that <i>we</i> might be partakers of his holiness.</p> <p>:14 Follow peace with all <i>men</i>, and holiness, without which no man shall see the Lord:</p>
<p><u>I Peter 1:15</u></p>	<ul style="list-style-type: none"> • "But" - in contrast • As he which hath called you is holy, so be ye holy in all manner of conversation • "conversation" - <i>anastrophe</i> - manner of life, conduct, behavior, deportment <p><u>II Corinthians 7:1</u></p> <p>Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, ^[7E ones inner life] perfecting (performing, executing) holiness in the fear of God.</p> <ul style="list-style-type: none"> • Sanctification – see I Peter 1:1,2
<p><u>I Peter 1:16</u></p>	<ul style="list-style-type: none"> • "Because it is written, Be ye holy; for I am holy" • "holy" - <i>hagios</i> - a most holy thing, saint To be separate unto God from that which is profane and defiled. <p><u>Leviticus 11:43-45</u> Context of Leviticus 11 keeping separate from that which defiles and cleansing</p> <p>"holy" - <i>qadosh</i> - sacred, holy, Holy One, saint, set apart [unto God]</p> <p><u>Leviticus 19:2</u> Context of Leviticus 19 right judgment and conduct according to the law</p> <p><u>Leviticus 20:7,26</u> "severed" you from other nations, that you should be mine</p> <p><u>I John 3:1-3</u></p> <p>:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.</p> <p>:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.</p> <p>:3 And every man that hath this hope in him purifieth himself, even as he is pure.</p>

I Peter 1:16
(cont)

II Thessalonians 2:13 WT

However, we are obliged to thank God always for you, brothers, beloved by the Lord, because God chose you *to be* a first fruit {Or/ from the beginning} unto salvation [*deliverance*] by **sanctification** of the spirit and believing of the truth,

John 17:14-17

:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

:15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

:16 They are not of the world, even as I am not of the world.

:17 **Sanctify them through thy truth: thy word is truth.**

:18 As thou hast sent me into the world, even so have I also sent them into the world.

:19 And for their sakes I **sanctify** myself, that they also might be **sanctified through the truth.**

Ephesians 4:22-24

:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

:23 And be renewed in the spirit of your mind;

:24 And that ye put on the new man, which after God is created in righteousness and **true holiness**.

I Thessalonians 4:1-8

:1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

:2 For ye know what commandments we gave you by the Lord Jesus.

:3 For this is the will of God, *even* your **sanctification**, that ye should abstain from fornication:

:4 That every one of you should know how to possess his **vessel** in **sanctification** and honour;

:5 Not in the lust of concupiscence, even as the Gentiles which know not God:

:6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

<p><u>I Peter 1:16</u> <u>(cont)</u></p>	<p>:7 For God hath not called us unto uncleanness, but unto holiness.</p> <p>:8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.</p> <p><u>II Timothy 2:15-21 ref II Tim 3:16,17</u></p> <p>:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.</p> <p>:16 But shun profane <i>and</i> vain babblings: for they will increase unto more ungodliness.</p> <p>:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;</p> <p>:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.</p> <p>:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.</p> <p>:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.</p> <p>:21 If a man therefore purge himself from these (:15-16), he shall be a vessel unto honour, sanctified, and meet for the master's use, <i>and</i> prepared unto every good work.</p>
<p><u>I Peter 1:17</u></p>	<ul style="list-style-type: none"> • Judges every man's work without respect of persons • "sojourning" -<i>parokia</i> -foreign residence [for we are citizens of heaven Philippians 3:20] • "fear" - to be in awe of, reverence due to the awe.
<p><u>I Peter 1:18</u></p>	<ul style="list-style-type: none"> • Driving out the money changers • Matthew 21:12; Mark 11:15-19; John 2:15 • Silver and Gold can never redeem a man. <p><u>Psalm 49:6,7</u></p> <p>:6 They that trust in their wealth, and boast themselves in the multitude of their riches;</p> <p>:7 None <i>of them</i> can by any means redeem his brother, nor give to God a ransom for him:</p>

<p><u>I Peter 1:19</u></p>	<p><u>John 1:29</u> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.</p> <ul style="list-style-type: none"> • The priest sacrificing the atoning victim would not examine the sinner, but the sacrifice. Our lamb, our sacrifice, is perfect, without spot, without blemish. <p><u>Hebrews 10:19-25</u></p> <p>:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,</p> <p>:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;</p> <ul style="list-style-type: none"> • "new" - <i>prosphatos</i> - vs. 20 - newly slain, previously slain <p>:21 And <i>having</i> an high priest over the house of God;</p> <p>:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.</p> <p>:23 Let us hold fast the profession of <i>our</i> faith (hope) without wavering; (for he <i>is</i> faithful that promised;)</p> <p>:24 And let us consider one another to provoke unto love and to good works:</p> <p>:25 Not forsaking the assembling of ourselves together, as the manner of some <i>is</i>; but exhorting <i>one another</i>: and so much the more, as ye see the day approaching.</p>
<p><u>I Peter 1:20</u></p>	<ul style="list-style-type: none"> • "foreordained" - foreseen [When?] before the foundation of the world <p><u>Ephesians 1:4</u> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:</p> <p>See Syllabus Family Camp 2013 <u>Gospel of John</u> Section on "Before the Foundation of the World" pages 13-15</p> <p>Genesis 3:15-24</p>
<p><u>I Peter 1:21</u></p>	<p>The reason - so that your faith and hope would be in God</p>

<p><u>I Peter 1:22</u></p>	<ul style="list-style-type: none"> • "purified" - <i>hagnizo</i> - to make clean, to sanctify • "souls" - <i>psuche</i> - breath life, that which animates the body • "the" obedience of "the" truth • "through the spirit" - omitted by most Critical Greek Texts • "pure" Omitted or referenced as a doubtful reading according to most Critical Greek Texts • "love of the brethren" - <i>philadelphia</i> - fraternal affection • "love" one another - <i>agape</i> - unconditional love of God <p><u>I Peter 1:22 WT</u></p> <p>Since you have purified your souls by obedience to the truth, love one another eagerly from the heart with brotherly love without hypocrisy.</p>
<p><u>I Peter 1:23</u></p>	<ul style="list-style-type: none"> • Being born again • "born again" - <i>anagennao</i> - <i>ana</i> - again, <i>gennao</i> - born • "corruptible" - <i>phthartos</i> - decaying, perishable • "incorruptible" - <i>aphthartos</i> - not decaying, not perishable • "by" - <i>dia</i> - by way of, or through • "liveth and abideth" - the living and abiding [both Present tense, Active voice, Participle] <p>"Word of God" - <i>logos</i></p>
<p><u>I Peter 1:24-25</u></p>	<p>Reference - Isaiah 40:6-8</p> <ul style="list-style-type: none"> • Those to whom this epistle was written, would be familiar with Isaiah. This reference in Isaiah speaks of the Christ • See Appendix II. <p><u>Isaiah 40:1-8</u></p> <p>:1 Comfort ye, comfort ye my people, saith your God.</p> <p>:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.</p> <p>:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.</p> <p>:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:</p> <p>:5 And the glory of the LORD shall be revealed, and all flesh shall see <i>it</i> together: for the mouth of the LORD hath spoken <i>it</i>.</p>

I Peter 1:24-25 (cont)

- :6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:
- :7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.
- :8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
- "And this is the word which by the gospel (concerning the Christ) is preached unto you"

I Peter 2:1 - 10: The Sincere Milk of the Word, Living Stones and A Royal Priesthood - Shawn Weir

I Peter 2:1

Wherefore - This section is in close connection with the preceding chapter, from which it should not be separated, and the subject is continued to the end of the 10th verse.

laying aside (*apotithēmi*) – to put away, cast off or lay apart. The tense is aorist, which indicates a definite and decisive act with lasting results.

Romans 13:12 WT The night is well advanced, and the day is drawing near. Let us therefore put off the works of the darkness, and let us clothe ourselves with the armor of the light.

Ephesians 4:22 WT namely, that you strip off the old man according to the former manner of life, which is corrupt according to deceptive cravings,

Colossians 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The allusion is to stripping off clothes; and the meaning is, that we are to cast off these things entirely. These practices represent a metaphor for an old over worn garment, fit only to be thrown away. The admonition denotes an action on the part of the individual, instead of expecting it to be done for him.

Make the choice to put off these things for good:

Malice (*kakia*) - malignity, ill-will, desire to injure, wickedness, evil, delight in harm

Guile (*dolos*) – to catch with bait, craftiness, deceit of all kinds, the root is from an obsolete primary verb, *dello* (meaning to decoy)

Hypocrisies (*hupokrisis*) – a false face, acting under a feigned part, insincerity

Envious (*phthonos*) – jealousy leading to spite, grieving at another's good

Evil Speakings (*katalalia*) – back biting, defamation, speaking against others

I Peter 2:2

2 WT yearn [for the Word of God], as newborn babies yearn for authentic, unadulterated milk, so that by it you may grow up unto salvation [deliverance],

This subject may be divided into three parts:

1. Healthy appetite

Desire (*epipotheō*) – to have a yearning desire for, to intensely crave (can be in a bad sense), or longing after

Proverbs 2:1 - 6

1 My son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

No one needs to teach newborn babies to desire milk, they know instinctively. It is heartbreaking when Christians have no appetite for God's Word, but desire to be "fed" religious entertainments instead.

2. Healthy food

Sincere (*adolos*) - unmixed, unadulterated, pure, authentic, without dishonest intent, guileless

Psalm 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Pro 30:5a Every word of God is pure

God's Word is perfectly pure. The moment we begin adding to, adapting or "helping" those words, even with the best of human intent, those words cease

I Peter 2:2
(cont)

being the Word of God. God backs His Word, not phrasings that sound like His Word.

I Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine

I Corinthians 2: 1 – 5 WT

1 Even when I came to you, brothers, I did not come with excellency of word or wisdom preaching the mystery of God to you,

2 for I determined not to know anything among you except Jesus Christ and him crucified.

3 I was also with you in weakness and in fear [reverence] and in much trembling [obedience],

4 and my word and my heralding were not with persuasive words of [human] wisdom but in demonstration of spirit and of power

5 so that your believing would not be in the wisdom of men but in the power of God.

II Timothy 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Sound (*hugianō*) – healthy, whole

This is the word from which we get our English word “hygiene”, which are conditions or practices conducive to maintaining health and preventing disease, especially through cleanliness.

The sincere milk of the word is a diet of healthy and sound doctrine without additives.

3. Healthy growth

ye may grow (*auxanō*) – to grow up, to increase, to enlarge

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Act 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

I Peter 2:2
(cont)

Acts 12:24 But the word of God grew and multiplied.

Acts 19:20 So mightily grew the word of God and prevailed.

I Corinthians 3:6 - 7

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Mark 4:8, 20

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

The individual can't gain anymore in Christ, but the Word of God can grow more in the heart.

I Timothy 4:13, 15

13 Till I come, give attendance to reading, to exhortation, to doctrine.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

Profiting(*prokopē*) - progress, advancement, furtherance

As opposed to that which looks like a shortcut, this growth will be genuine.

God's standard of measure is not numbers in attendance, but in the Word growing in hearts

<p><u>I Peter 2:3</u></p>	<p>If = since, since you've tasted</p> <p><u>Ye have tasted</u></p> <p>Jeremiah 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.</p> <p>Ezekiel 3:1 - 4</p> <p>1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.</p> <p>2 So I opened my mouth, and he caused me to eat that roll.</p> <p>3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.</p> <p>4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.</p> <p>Psalm 119:103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!</p> <p>Psalm 34:8 O taste and see that the LORD is good: blessed is the man that trusteth in him.</p> <p>Gracious (<i>chrēstos</i>) – good, kind, benevolent, easy, pleasant, useful The Greek word for “gracious” itself carries on the metaphor of the tasting, being applied in Luke 5:39 to express the mellowness of wine ripened by age.</p> <p>Luke 5:39 No man also having drunk old wine straightway desireth new: for he saith, The old is <u>better</u>.</p>
<p><u>I Peter 2:4</u></p>	<p>Disallowed(<i>apodokimazō</i>) - disapproved, rejected, repudiated</p> <p>Chosen(<i>eklektos</i>) - picked out, elected</p> <p>Precious(<i>entimos</i>) – honored, held in honor, esteemed, distinguished, in reputation, valuable, highly prized, dear</p>

<p><u>I Peter 2:4</u> <u>(cont)</u></p>	<p><u>Jesus Christ, a living stone</u></p> <p>Matthew 16:13 - 18</p> <p>13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?</p> <p>14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.</p> <p>15 He saith unto them, But whom say ye that I am?</p> <p>16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.</p> <p>17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.</p> <p>18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.</p> <p>Peter(<i>Petros</i>) – a stone</p> <p>John 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.</p> <p>I Corinthians 10:1 - 4</p> <p>1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;</p> <p>2 And were all baptized unto Moses in the cloud and in the sea;</p> <p>3 And did all eat the same spiritual meat;</p> <p>4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.</p>
<p><u>I Peter 2:5</u></p>	<p><u>Ye also, as lively stones, are built up a spiritual house</u></p> <p>I Chronicles 17:11 - 14</p> <p>11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.</p> <p>12 He shall build me an house, and I will stablish his throne for ever.</p> <p>13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:</p> <p>14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.</p>

I Peter 2:5
(cont)

Ephesians 2:19 - 22

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

Fitly framed together:

I Kings 6:7

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

I Timothy 3:15 WT

but if I delay that you may know how *leaders* ought to conduct themselves in the house of God, which is the Church of the living God, the pillar and support of the truth

To offer up spiritual sacrifices

Ephesians 5:2

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Philippians 4:17 – 18

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Hebrews 13:15 -16 WT

15 By him, therefore, let us offer up the sacrifice of praise to God constantly, that is, the fruit of our lips confessing his name.

16 Do not forget about benevolence and fellowship, for with such sacrifices God is pleased.

<p><u>I Peter 2:5</u> <u>(cont)</u></p>	<p>Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.</p>
<p><u>I Peter 2:6</u></p>	<p>This scripture reference is Isaiah 28:16 it is also partially cited in Romans 9:33 and 10:11</p> <p>Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.</p> <p>In E.W. Bullinger's Figures of Speech book (page 566), he explains this use of "make haste" here in Isaiah as being "Metonymy of the effect" in a verb. Here, hastening away or flight is put as the effect for the confusion and shame which is the cause of it. The sense is that he that believeth will have no need of hurried flight, he will wait God's time. God is faithful, those who believe will not be put to shame by disappointed expectations.</p>
<p><u>I Peter 2:7-8</u></p>	<p><u>The stone which the builders disallowed, the same is made the head of the corner</u></p> <p>Psalms 118:19 – 24 19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD: 20 This gate of the LORD, into which the righteous shall enter. 21 I will praise thee: for thou hast heard me, and art become my salvation. 22 The stone which the builders refused is become the head stone of the corner. 23 This is the LORD'S doing; it is marvellous in our eyes. 24 This is the day which the LORD hath made; we will rejoice and be glad in it.</p> <p><u>Reference:</u> Mark 11: 27 – 12: 12 and Matthew 21:23 – 46</p> <p>Acts 4:5 – 12 5 And it came to pass on the morrow, that their rulers, and elders, and scribes,</p>

I Peter 2:7-8
(cont)

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

A stone of stumbling, and a rock of offence

Isaiah 8:12 - 14

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

I Corinthians 1:23 - 24

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The Foundation of Jesus Christ

I Kings 5:17 - 18

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

<p><u>I Peter 2:7-8</u> <u>(cont)</u></p>	<p>I Corinthians 3:9 - 16</p> <p>9 For we are labourers together with God: ye are God's husbandry, ye are God's building.</p> <p>10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.</p> <p>11 For other foundation can no man lay than that is laid, which is Jesus Christ.</p> <p>12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;</p> <p>13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.</p> <p>14 If any man's work abide which he hath built thereupon, he shall receive a reward.</p> <p>15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p> <p>16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?</p>
<p><u>I Peter 2:9-10</u></p>	<p>Generation (<i>genos</i>) – race, kindred, nationality or descent from a particular people</p> <p>Peculiar (<i>peripoiēsis</i>) – acquired, obtained</p> <p>Deuteronomy 7:6 -8</p> <p>6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.</p> <p>7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:</p> <p>8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.</p> <p>See also Deuteronomy 14:2 and Deuteronomy 26:18 – 19</p> <p>Isaiah 43:15, 21 - 22</p> <p>15 I am the LORD, your Holy One, the creator of Israel, your King.</p>

I Peter 2:9-10

(cont)

21 This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

I Peter 2: 9 WT

However, you are a chosen race, a royal priesthood, a holy [sanctified] nation, an acquired people, so that you may proclaim the virtues of Him Who called you out of darkness into His marvelous light.

A Royal Priesthood

Exodus 19:3 - 8

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

“kingdom of Priests” according to Bullinger is the Figure of speech Antiptosis (App-6) = "a royal priesthood"

Romans 3:1 – 3

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

I Peter 2:9-10
(cont)

Deuteronomy 4:5 - 8

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Zechariah 8:23

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Jesus Christ was sent to Israel

Matthew 10:5 – 6

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

Matthew 15:22 - 24

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

A great number of Judeans in the 1st Century did believe on Jesus Christ

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

I Peter 2:9-10
(cont)

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 5:14 And believers were the more added to the Lord, multitudes both of men and women.

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed

Acts 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law

Many Judeans did not believe on Jesus Christ

Romans 9: 1 – 10 WT

1 I tell the truth in Christ; I do not lie, as my conscience bears witness to me with the Holy Spirit, when I say

2 that I have great grief and incessant pain in my heart.

3 In fact, I myself have wished that I were accursed from the Christ for the sake of my brothers, my kinsmen according to the flesh,

4 who are Israelites. Of them was the sonship and the glory and the covenants and the giving of the law and the divine service and the promises.

5 Of them were the fathers, and from them was the Christ according to the flesh. The God Who is over all is blessed forever. Amen.

6 By no means has the Word of God failed. They are certainly not all Israel who are from Israel,

7 nor because they are Abraham's seed are they all children, but "In Isaac will your seed be called."

8 In other words, these children of the flesh are not children of God, but the children of the promise are reckoned for seed.

I Peter 2:9-10
(cont)

Galatians 3:6 – 11, 26 - 29

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

I Peter 2: 10 WT Those who were formerly not a people are now a people of God. Those who had not found mercy have now found mercy.

Romans 9:24 – 26 WT

24 that is, us whom He called, not only from among the Judeans but also from among the Gentile nations?

25 It is even as He says in Hosea: "I will call them My people who were not My people and her beloved who was not beloved,

26 "and it will come to pass that in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God."

Hosea 2:19 - 23

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

I Peter 2:9-10
(cont)

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

This was spoken of Israel in **Hosea**, but is also cited with regard to the Gentiles here in **Romans 9**. Israel had gone into captivity, they had become dispersed among the nations and were at that time considered to be not a people. God promised a day coming when He would again call them His people and they would call Him their God.

However, God has also made salvation available to the Gentiles. The Gentiles were not His people; He was not their God. In our administration today, now whosoever (both Judeans and Gentiles) may become God's people and they may say He is their God by believing on Jesus Christ. Upon the foundation of that precious, chosen and living cornerstone both Judeans and Gentiles are built together as the spiritual house of God.

Romans 9: 30 – 10:4 WT

30 What shall we say then? The Gentiles, who did not pursue justness, attained justness, even the justness that is from believing.

31 However, Israel, who pursued a law of justice, did not reach to the law.

32 Why? Because they pursued it not from believing but as from works. They stumbled at the stone of the stumbling obstacle

33 even as it has been written: "Behold, I lay in Zion a stone for a stumbling obstacle and a rock for a stumbling block, and he who believes on him will not be put to shame [by disappointed expectations]."

1 Brothers, my heart's desire and prayer request to God on their behalf is for salvation [deliverance],

2 for I bear witness to them that they have a zeal for God but not according to knowledge [acknowledgment].

3 In fact, being ignorant of God's justness and seeking to establish their own {+ justness}, they have not submitted to the justness of God.

4 Moreover, Christ is the end of the law for justness to everyone who believes.

Galatians 6:13 – 16

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

I Peter 2:9-10
(cont)

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

By grace through believing - not by ethnicity, nation or race, but by Christ we have been saved and have become the church. There is neither Jew nor Greek, nor any other fleshly distinctions. Christ is all in all and we now are all builded together as the living temple, with our Christ as the chief cornerstone and have been made so holy that God Himself dwells in us by spirit.

Ephesians 2:8 – 22 WT

8 By grace, you have certainly been saved [delivered] through believing, and this [salvation] is not from yourselves. It is the offering of God.

9 It is not of our works so that no one may boast,

10 for we are His workmanship, created in Christ Jesus on the basis of good works that God previously prepared, so that we may walk in them.

11 Wherefore remember that you were formerly Gentiles in the flesh, who were called Uncircumcision by those who are called Circumcision made by hand in the flesh,

12 and that you were at that time without Christ, alienated from the citizenship of Israel and strangers from the covenants of the promise, having no hope and being without God in the world.

13 However, you who were formerly far away have now in Christ Jesus become nearby by the blood of Christ.

14 In fact, he is our peace, who has made both [Judeans and Gentiles] one and who has broken down the dividing wall

15 (that is the hostility) by means of his flesh, and who has made the law of the commandments in decrees inactive so that he could create in himself one new man from the two (thus making peace)

16 and so that he could reconcile them both to God in one body by means of the cross, by which he killed the hostility.

17 He also came and proclaimed the gospel regarding peace to you who were far away and peace to those who were nearby,

18 because through him we both have access to the Father by one spirit.

19 So then you are no longer strangers and visiting foreigners, but you are fellow citizens with the holy [sanctified] ones and members of the household of God,

I Peter 2:9-10
(cont)

20 who are being built upon the foundation of the apostles and prophets, of which Christ Jesus himself is the main corner stone.

21 In him, the entire building being framed together grows into a holy [sanctified] sanctuary in the lord.

22 In him, you also are built together for God's dwelling place by the spirit.

What advantage then hath the Jew? Great love and great grace is being extended to these former 1st century Judeans exhorting them to be what Israel as the chosen people of God were always supposed to be. Here Peter (who gave a right hand of fellowship to Paul and Barnabas; that they should go unto the gentiles, and that he, James and John were to go unto the circumcision with the same gospel) is exhorting his fellow Israelites that they've obtained great mercy and that they are God's people. God had not cast them off, forgotten or forsaken them.

Christ came to Israel first. They had the Word of God to believe first. The new birth was made available on Pentecost to them first. Those who believed on him (and many of Israel did) had become part of a royal priesthood, so that they could proclaim the virtues of Him Who called them out of darkness into His marvelous light to all other people.

I Peter 2:11 - 25: Abstain, Maintain, Submit and Imitate - Daniel Hyder

<p><u>I Peter 2:11</u></p>	<p><u>I Peter 2:11</u> Dearly beloved, I beseech <i>you</i> as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;</p> <ul style="list-style-type: none"> • Beloved – 8x in Peter’s epistles • Chapter 1 and early chapter 2 provide the information of God’s means that equip us for abstaining from fleshly lusts (which are referred to in the WT as fleshly cravings): such as acknowledging that we are holy by the work of Christ and that we have a living and abiding Word of God for which to yearn.
<p><u>I Peter 2:12</u></p>	<p><u>I Peter 2:12</u> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by <i>your</i> good works, which they shall behold, glorify God in the day of visitation.</p> <ul style="list-style-type: none"> • KJV - Having your conversation honest • WT – keeping your good manner of life <p>Visitation – refers to the time today when God has made available to the Gentiles as well as to the people of Israel the great realities of life by Jesus Christ’s accomplishments.</p> <p>We may be spoken of as evildoers because of our good manner of life, but we maintain our good manner of life nonetheless in good word and deed for all to behold. Rather than allowing those who speak evil of us to affect our good manner of life (one of the many kinds of temptations), we aspire to make the most of these times to directing our observers toward glorifying God.</p> <p>The following are a sampling of Old Testament verses that depict how both we and those that observe us might express glorifying God.</p> <p style="text-align: center;"><u>Exodus 15:11</u> Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?</p>

<p><u>I Peter 2:12</u> <u>(cont)</u></p>	<p><u>Psalm 35:10</u> All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?</p> <p><u>Psalm 71:19</u> Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!</p> <p><u>Psalm 73:25</u> Whom have I in heaven <i>but thee?</i> and <i>there is</i> none upon earth <i>that</i> I desire beside thee.</p> <p><u>Psalm 89:6</u> For who in the heaven can be compared unto the LORD? <i>who</i> among the sons of the mighty can be likened unto the LORD?</p> <p><u>Psalm 89:7</u> God is greatly to be feared in the assembly of the saints, and to be had in reverence of all <i>them that are</i> about him.</p> <p><u>Psalm 89:8</u> O LORD God of hosts, who <i>is</i> a strong LORD like unto thee? or to thy faithfulness round about thee?</p> <p>Not only do these verses express, so fittingly, in praise to God, but under the New Covenant we enjoy an extra vital way of offering up fitting praise:</p> <p><u>Act 2:11</u> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.</p> <p><u>Act 10:46</u> For they heard them speak with tongues, and magnify God...</p> <p>...and that is by speaking in tongues.</p> <p>We saw that these former Judeans of the Diaspora were to relinquish their background as God's chosen people and yet at the same time, directed to perform a new type of priesthood that welcomed Gentiles into God's kingdom. Such is the clever manner of gracious motivation by our Heavenly Father. Submitting to this would require humility. Their refusal to do so could be viewed as a fleshly craving in preference for their previous identity. God's aim and view is that He receive glory from all, and who could argue with that!</p>
<p><u>I Peter 2:13-17</u></p>	<p><u>I Peter 2:13-17</u></p> <p>Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;</p> <p>Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.</p>

<p><u>I Peter 2:13-17 (cont)</u></p>	<p>For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:</p> <p>As free, and not using <i>your</i> liberty for a cloke of maliciousness, but as the servants of God.</p> <p>Honour all <i>men</i>. Love the brotherhood. Fear God. Honour the king.</p> <p>vs. 13 “ordinance of man”</p> <ul style="list-style-type: none"> • of man - Greek : <i>anthropinos</i>, can be translated “human”. • ordinance – Greek : <i>ktisis</i>, which means “creation”, sometimes used to refer to a “created being”. It is a term used in Scriptures of what God has done rather than man. Thus here, not used of something that a human has done but rather of something that God has created, including humans. Being subject to every created human being for the Lord’s sake was considered to be wise in their manner of life. Therefore verse 13a: <p>“Be subject to every created human being for the Lord’s sake:”</p> <p>“the will of God” – this phrase used 4x in this epistle</p> <p>God’s command here is a basic Christian tenant: Be genuine in your well-doing service to God and submit to all for the Lord’s sake. Being subject to others is an attention-getter in its humility. Humility is unworldly and unusual. It may impact others to repent and convert. We are subject in humility, we give due honor, love and reverence.</p> <p>It is evident though that for us, first loyalty is to God and His will. We are first and foremost servants of God doing the will of God; a God Who also wants all men to be saved and to come unto knowledge of the truth.</p>
<p><u>I Peter 2:18-20</u></p>	<p><u>I Peter 2:18-20</u></p> <p>Servants, <i>be</i> subject to <i>your</i> masters with all fear; not only to the good and gentle, but also to the froward (or “crooked” from the WT).</p> <p>For this <i>is</i> thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.</p>

<p><u>I Peter 2:18-20 (cont)</u></p>	<p>For what glory <i>is it</i>, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer <i>for it</i>, ye take it patiently, this <i>is</i> acceptable with God.</p> <p>In verse 19 “thankworthy” is more accurately “grace.” As God has certainly shown grace to the unworthy, so also were these servants to show such grace, whether they were treated with goodness and gentleness or treated unjustly.</p> <p>It is enjoyable for people to produce work with a high degree of excellence. It is much more admirable when one labors in excellence, even if in underappreciated duress from one’s employer, truly knowing that it is only God that can and does rewards justly.</p> <ul style="list-style-type: none"> • Among those of the Diaspora, the first subset Peter specifically addresses are those humbly employed as household servants. • We might recall that Paul also was directed to advocate on behalf of the servant Onesimus to his owner, one of Philemon’s household. <p><u>Philemon 1:15-16</u> For perhaps he therefore departed for a season, that thou shouldest receive him for ever;</p> <p>Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?</p> <p>God is truly no respecter of persons.</p>
<p><u>I Peter 2:21-25</u></p>	<p><u>I Peter 2:21-25</u> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:</p> <p>Who did no sin, neither was guile found in his mouth:</p> <p>Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed <i>himself</i> to him that judgeth righteously:</p> <p>Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.</p>

I Peter 2:21-25 (cont)

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

- These last verses of chapter 2 repeatedly mention Christ very emphatically;
- Christ suffered for us, leaving us an example, that ye should follow his steps (or tracks):

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

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

WHO his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by

WHOSE stripes ye were healed.

Isaiah 52:13-15

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

Isaiah 53:1-12

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no* beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

I Peter 2:21-25 (cont)

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Below then are the verses from Isaiah 53 which are coupled with these last verses in 1 Peter 2 that are citing Isaiah 53:

- I Peter 2:22 Who did no sin, neither was guile found in his mouth: Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; **because he had done no violence, neither *was any* deceit in his mouth.**
- I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. Isaiah 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; **and with his stripes we are healed.**

I Peter 2:21-25 (cont)

We have the sure reality of having been cleansed and delivered from all sin and its consequences of body illness and disease.

These household servants were being presented with the model of Jesus Christ, enduring suffering that they might apply that model in service under crooked masters. There is the possibility that these may have encountered extreme abuse as part of their suffering, and were being reminded that there is healing provision in Christ's stripes.

For both they and we, with both sin and sickness having been remedied, there are still yet more realities mentioned in the Church epistles that are constant in their encouragement. Even though we endure the grief of many kinds of temptations in the proving of our believing, these following verses go a long way in offsetting that harsh edge of suffering; they are additional sure realities that also inform our believing until his Appearing:

Romans 8:2

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

II Corinthians 5:17

Therefore if any man *be* in Christ, *he is* a new creature:

Romans 8:39

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

II Corinthians 2:14

Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Ephesians 1:3

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

I Peter 2:21-25 (cont)

Ephesians 2:6

And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Ephesians 3:19

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Philippians 4:19

But my God shall supply all your need according to his riches in glory by Christ Jesus.

I Peter 2:25

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

Isaiah 53:6 **All we like sheep have gone astray;** we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

These household servants were being reminded that while they might be serving a master that was good and gentle, or one that was crooked, their true Master was one to whom they could trust their soul.

ALL we, yea all mankind for sure, were astray due to the ruin brought on us by Adam. We NOW have tasted that the Lord is kind – Jesus Christ suffered horribly on our account proving his love. He laid down his life on our account in order to produce a yield of deliverance for now and eternity. He cares for us as a shepherd; he has taken responsibility for our oversight; we could not be in better hands.

I Peter 3:1 - 7: Marriage - Colleen Seace

I Peter 3:1

I Peter 3:1-7 WT

- 1 Wives, in like manner, be subject to your own husbands, so that even if some *husbands* do not obey the Word, they, without the Word, may be gained by the manner of life of *their wives*,
- 2 as they behold your pure, reverent manner of life.
- 3 Let it not be the outward adornment of braiding of hair and wearing of gold or dressing up in cloaks,
- 4 but rather *let it be* the hidden person of the heart in the incorruptible *adornment* of a meek and tranquil spirit, which is of great value in the sight of God.
- 5 Now this *is* also how the holy [*sanctified*] wives who hoped in God used to adorn themselves, being subject to their own husbands,
- 6 even as Sarah obeyed Abraham, calling him lord. You have become her children by doing good and not fearing any intimidation.
- 7 Husbands, in like manner, live together with *your wives* according to knowledge, as showing honor to the more delicate female vessel and as joint heirs of the grace of life, to the end that your prayers are not hindered.

“in like manner”- Just as the born again ones of the Diaspora were instructed to be subject to those in authority such as kings and governors (I Peter 2:13, 14) and household servants were to be subject to their masters (whether they be good or crooked) with all reverence (I Peter 2:18) so the wives were to be subject to their own husbands. In doing this they could look to the example of Jesus Christ who patiently endured unjust treatment without sinning and delivered himself to Him Who judges justly (I Peter 2:19-25).

“be subject unto”- *hupo/tasso* to arrange or appoint under, to submit oneself, be subject, to yield to one’s admonition or advice, to obey. This word was a Greek military term meaning “to arrange [troop divisions] under the command of a leader.” In nonmilitary use it was a “voluntary attitude of giving in, cooperating, assuming responsibility and carrying a burden.” - From the Blue Letter Bible

“to your own”- *idios* The wives have this unique responsibility to **their own** husbands

“do not obey”- *apeitheo* to not allow one’s self to be persuaded; to refuse belief and obedience; to not comply with. This is willful disobedience to God’s Word.

<p><u>I Peter 3:1</u> <u>(cont)</u></p>	<p>“so that even if some <i>husbands</i> do not obey the Word [to <i>logo</i>]” – If a believing wife is married to a man who doesn’t obey God’s Word, it may be that he may be won to God’s Word by her example of loving obedience to God as she submits to her husband. She can’t make him believe God’s Word. She can’t make him change. But it may be that as she conducts her life in this beautiful way he may develop a desire to obey God’s Word himself. It reminds me of Romans 2:4 where it says that the goodness of God leads a man to repentance. She can manifest the goodness of God towards her unbelieving husband and perhaps he’ll change.</p> <p>“without the Word [logou]” – It appears that a figure of speech employed here called antanaclasis or word-clashing. This is where a word is used in a sentence with two different meanings. (One famous example of this figure is when Ben Franklin said, “We must all hang together, or most assuredly we shall all hang separately.”) The first time in verse 1 “the word” refers to the Word of God. There is an article before the word logo marking it as THE Word. The second time there is no article used and it refers to speaking or talking. (For more information regarding this see <u>Bullinger’s Figures of Speech Used in the Bible</u>, pp. 286 and 293.) It’s not that the wife is able to win her husband to the Word without God’s Word, but rather without being the one to speak to him about God’s Word. She may not be able to take him to the scriptures, but she can be a living epistle that he sees every day. It may be her manner of life that draws him to God.</p> <p>It is worth noting that it doesn’t say that he will be won to God’s Word, but that he may. For a wife in this circumstance the best thing to do would be to put her effort into living a pure, reverent life and see if he responds favorably. (I Corinthians 7:13-16 has wisdom regarding the unbelieving husband who is no longer pleased to dwell with his believing wife.)</p> <p>“pure”- hagnos chaste, undefiled, holy, untouched, pure from every fault, immaculate.</p> <p>A wife living a pure, holy life in awe of God as she submits to her husband can have a powerful positive influence even on an unbelieving husband. Just think of the blessing her life is to a husband who loves God and is endeavoring to walk with Him!</p>
<p><u>I Peter 3:3-4</u></p>	<p><u>I Peter 3:3-4 WT</u></p> <p>3 Let it not be the outward adornment of braiding of hair and wearing of gold or dressing up in cloaks,</p> <p>4 but rather <i>let it be</i> the hidden person of the heart in the incorruptible <i>adornment</i> of a meek and tranquil spirit, which is of great value in the sight of God.</p>

I Peter 3:3-4
(cont)

“outward adornment”- *exothēn*- from without, outward, outwardly, externally, outside. It is used of the **outside** of a cup, whited sepulchres which “appear beautiful **outward**”, etc.

“cloaks”- *himation* clothing, garment, robe, mantle, cloak, upper garment, apparel.

“dressing up in cloaks”- *endysis* (from the root word ***endyo***) in KJV it’s translated **“putting on of apparel.”** ***Endysis*** is the noun and ***endyo*** is the verb. It means to sink into (clothing), to put on, to clothe one’s self. Some examples of its use are: John being **clothed** with camel’s hair, guests putting on wedding garments, a robe being **put on**, Herod **arrayed** in his royal apparel, etc.

The manner of life of the wives was not to be the outward adorning of expensive clothing and accessories, but her true beauty came from her walk of reverence for God.

“hidden”- *kruptos* concealed, private, secret, inner, hidden, inward.

“of the heart”- the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, affections, purposes, endeavors.

“incorruptible”- *aphthartos* not liable to corruption or decay, imperishable.

I Peter 1:23

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

I Corinthians 15:52

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible [***aphthartos***], and we shall be changed.

I Peter 1:4

To an inheritance incorruptible [***aphthartos***], and undefiled, and that fadeth not away, reserved in heaven for you,

“meek”- meek, gentle, enduring all things with an even temper, tender, free from haughty self-sufficiency.

“quiet”- *hesuchios* quiet, still, tranquil, peaceable, making no agitation or disturbance in others, tranquility arising from within, undisturbed and undisturbing. (See Luke 10:38-42 Mary was an example of quietness. Martha was not.)

I Peter 3:3-4
(cont)

This is not a personality trait, but rather, a result of her relationship with God. This is something that can be developed in one's life. There is a related word in I Thessalonians 4:11.

I Thessalonians 4:11 WT

and to make it a point of honor to be tranquil and to do your own business and to work with your hands, even as we charged you,

"tranquil" - *hesuchazo* to be quiet or tranquil, keep still.

"spirit" - *pneuma* spirit. Here the use of the word spirit is an idiom meaning the manner of life of being meek and quiet.

"in the sight of" - *enopion* in the presence of, before, in the face of.

"of great price" - *polyteles* precious, very costly, excellent, of surpassing value, extremely expensive.

"...of great worth in God's sight." NIV

"... is very valuable in God's eyes." HCSB

Proverbs 31:10 Who can find a virtuous woman? for her price [value] is far above rubies.

Here are some of the places where *endyo* is used indicating how born again ones are to be clothed:

Luke 24:49

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye **be endued with** power from on high.

Romans 13:12-14

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us **put on** the armour of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But **put ye on** the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Galatians 3:27

For as many of you as have been baptized into Christ have **put on** Christ.

I Peter 3:3-4
(cont)

Ephesians 6:11

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Ephesians 4:24

And that ye **put on** the new man, which after God is created in righteousness and true holiness.

Ephesians 6:14

Stand therefore, having your loins girt about with truth, and **having on** the breastplate of righteousness;

Colossians 3:10

And have **put on** the new *man*, which is renewed in knowledge after the image of him that created him:

Colossians 3:11-14

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

above all these things **put on** charity, which is the bond of perfectness.

Colossians 3:14 WT

Above all these *things*, *clothe yourselves with love*, which is the uniting bond of maturity,

I Thessalonians 5:8

But let us, who are of the day, be sober, **putting on** the breastplate of faith and love; and for an helmet, the hope of salvation.

So in the new birth we're clothed with power from on high and have put on Christ (or have been clothed with Christ!) In our walk we are to put on the armor of light, the Lord Jesus Christ, the new man, the whole armor of God, the breastplate of righteousness and the breastplate of faith and love and the helmet of salvation. As holy and beloved ones chosen by God we're to be clothed with a heart of mercy, kindness, humility, meekness, longsuffering, forgiveness and love. How beautifully clothed each born again one is to be as they put the Word of God on in their minds! Here in I Peter we see additional instruction for the wives to be clothed

<p><u>I Peter 3:3-4</u> <u>(cont)</u></p>	<p>with the hidden man of the heart in the imperishable adorning of a gentle and tranquil manner of life which God highly values. How lovely!</p> <p style="text-align: center;"><u>Proverbs 31:25</u> Strength and honour <i>are</i> her clothing; and she shall rejoice in time to come.</p>
<p><u>I Peter 3:5</u></p>	<p><u>I Peter 3:5 WT</u> Now this <i>is</i> also how the holy [<i>sanctified</i>] wives who hoped in God used to adorn themselves, being subject to their own husbands,</p> <p>“hoped”- <i>elpizo</i> to hope. In the KJV it’s translated “trusted”, but should be translated “hoped” as it is in the Working Translation and many other translations. In John 8:56 and in Hebrews 11 we learn about the hope Abraham had and here in Peter we see that Sarah had hope, too.</p> <p style="text-align: center;"><u>John 8:56</u> Your father Abraham rejoiced to see my [Jesus Christ’s] day: and he saw <i>it</i>, and was glad.</p> <p>“rejoiced”- <i>agalliao</i> rejoiced exceedingly, was exceeding glad.</p> <p>“glad”- <i>chairo</i> to rejoice, be glad, rejoice exceedingly.</p> <p>“saw”- <i>eido</i> to see to turn the eyes, the mind, the attention to anything; to know of, get knowledge of, understand.</p>
<p><u>I Peter 3:6</u></p>	<p><u>I Peter 3:6 WT</u> even as Sarah obeyed Abraham, calling him lord. You have become her children by doing good and not fearing any intimidation.</p> <ul style="list-style-type: none"> • Sarah is cited as an example of a holy wife who hoped in God obeyed her husband and was adorned with a meek and tranquil manner of life and lived without fear. <p>“obeyed”- <i>hupa/kuo</i> to hear under, to listen, to hearken to a command, to submit to, to listen attentively; to heed or conform to a command or authority. This word is used of someone listening at the door and of people obeying, including children obeying parents and servants obeying masters.</p> <p>Listening attentively is a prerequisite to obedience.</p>

I Peter 3:6
(cont)

Abraham is called faithful Abraham in Galatians 3.

Galatians 3:9 WT

So then, they *who are* of believing are blessed with faithful [*believing*] Abraham.

Hebrews 11:8 WT

By believing, Abraham, when he was called to go out into a place which he was to receive for an inheritance, obeyed and went out, not knowing where he was going.

- Abraham received information from God which he believed and obeyed. Sarah, for her part, hoped in God and obeyed Abraham. They both were blessed as a result.

“lord”- *kurios* a respectful title. When used to address a person it means master or sir. In the Aramaic translation of I Peter 3:6 it says she called him, “My lord” as we see in Genesis 18:12.

Genesis 18:12

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, **my lord** being old also?

“lord”- *adon* This is one of three Hebrew words translated “lord.” It is a term of respect meaning master or sir. It means Sarah recognized his authority as her head or overlord.

“not fearing any intimidation”- In KJV “are not afraid with any amazement”

“afraid”-*phobeo* to fear, to reverence. In this verse it means to be afraid or have fear.

“with any”- *medeis* not even one

“amazement”- *potesis* to be afraid with terror, alarm, terror

I Peter 3:6 WNT

Thus, for instance, Sarah obeyed Abraham, acknowledging his authority over her. And you have become Sarah's children if you do what is right and permit nothing whatever to terrify you.

<p><u>I Peter 3:6</u> <u>(cont)</u></p>	<p><u>I Peter 3:6 NASB</u> Just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.</p>
<p><u>I Peter 3:7</u></p>	<p><u>I Peter 3:7 WT</u> Husbands, in like manner, live together with <i>your wives</i> according to knowledge, as showing honor to the more delicate female vessel and as joint heirs of the grace of life, to the end that your prayers are not hindered.</p> <p>“in like manner”- <i>homoios</i> equally, in the same way, in the same manner, likewise (in KJV.)</p> <p>“according to knowledge”- <i>gnosis</i> intelligence, understanding</p> <ul style="list-style-type: none"> • What are the husbands to have knowledge of regarding their wives? Hint: Keep reading! <p>“showing”- <i>aponemo</i> to assign. Portion out, bestow, give, to distribute, to dispense a portion.</p> <p>“honor”-<i>time</i> value, honor, respect, dignity, esteem, (especially of the highest degree), an estimate of the value of something, veneration, deference, reverence. It is a valuing by which the price is fixed; hence the price itself, something treasured for its value.</p> <p><u>I Corinthians 6:20 WT</u> for you were purchased with a price. Therefore, glorify God in your body.</p> <p><u>I Corinthians 7:23 WT</u> You were purchased with a price. So do not become servants of men.</p> <p><u>I Peter 1:19 WT</u> but [<i>you were redeemed</i>] with the precious blood of Christ (as of a lamb without blemish and without spot).</p> <ul style="list-style-type: none"> • The respect a husband is to give to his wife is based on his understanding who she is in Christ. He is to treasure her, because of her value to God and the body of Christ. • One way to honor a person is to speak highly of them (praise them.)

I Peter 3:7
(cont)

Matthew 15:8

This people draweth nigh unto me with their mouth, and **honoureth me with their lips**; but their heart is far from me.

- The husband of a virtuous woman does just that. He said that his wife excelled them all.

Proverbs 31:28-30

Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all. Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

A woman with a manner of life of reverence for God is to be praised and treated with honor by her husband and children.

Sarah treated Abraham with respect calling him, "my lord." In I Peter 3:6, in like manner, the husbands are instructed to bestow honor on their wives recognizing their value to God as ones purchased with the life of Jesus Christ who belong to God and are joint heirs of eternal life. If a wife treats her husband with reverence, submitting to him and he, in turn, gives honor to her, they provide wonderful examples to their children. This makes it easier for their children to carry out their responsibility before God to obey and honor their parents. In honoring and obeying both their parents the children receive the promise of a long, blessed life that is well-pleasing. This is a virtuous cycle in which the whole family is blessed.

Ephesians 6:1-3 WT

Children, obey your parents ^{+ in the lord}, for this is just.

Honor your father and mother (which is the first commandment with promise) so that it may be well with you, and you will live long on the earth.

Colossians 3:20 WT

Children, obey *your* parents in all *things*, for this is well-pleasing in the lord.

"as showing honor"- as, like, even as. This is a figure of speech of comparison called a simile. The way a husband is to treat his wife with honor is compared to the way one would treat a delicate vessel.

"delicate"- asthenes without strength, without power.

I Peter 3:7
(cont)

“joint heirs of the grace of life”- *sugkleronomos* “heirs together of the grace of life” in KJV. It means to be co-heirs, participants in common in the inheritance, fellowheirs. This word is also used in Romans 8:17 describing the relationship each born again one has as joint heirs with Christ.

Romans 8:16, 17 WT

The spirit itself bears witness with our own spirit that we are children of God, and since *we are* children, *then we are* heirs also: first of all heirs of God and secondly joint heirs with Christ, so that if we do suffer together, we shall also be glorified together *as heirs*.

Galatians 3:28 WT

There is in *you* neither Judean nor Greek. There is in *you* neither servant nor freeman. There is in *you* neither male nor female. In fact, you are all one in Christ Jesus.

Luke 24:49

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The husbands are to understand that their wives have an equal share in the inheritance with Christ and to treat them accordingly. There is no difference in the gift of holy spirit they receive at the time they get born again. Their wives are not without out power spiritually. In fact, they the very same new birth spirit, which is power from on high. When they get married the wives are to be subject to their own husbands, to be under the authority of their husbands, to be subordinate to him. In the marriage relationship the husband has a position of strength and honor. He is the head.

Ephesians 5:22-25 WT

Wives, be subject to your own husbands, as to the lord, because the husband is head of the wife as Christ *is* also head of the Church. He is the savior of the body.

Therefore, as the Church is subject to Christ, so *let* the wives also *be* to the husbands in everything.

Husbands, love your wives, even as Christ also loved the Church and delivered himself up for it

Ephesians 5:33 WT

Nevertheless, let each one of you so love his own wife as himself, and *let* the wife fear [*reverence*] *her* husband.

<p><u>I Peter 3:7</u> <u>(cont)</u></p>	<p>The wife is to be subject to her own husband and have reverence toward him. He is to love her as himself and as Christ loved the church giving his life for it. He is also to show honor to her recognizing that she is a joint heir of eternal life.</p> <p><u>I Peter 3:7 Aramaic Peshitta NT Translation</u></p> <p>And you men, likewise, live with your wives with knowledge. And hold them with honor as delicate vessels, because they will also inherit the gift of eternal life with you, for you should not be hindered in your prayers.</p> <p>When the husbands do this they can have the view toward their prayers not being impeded or hindered. In other words, as they live according to the wonderful plan God so lovingly set up the husband and wife can expect to see answered prayers.</p>
<p><u>I Peter 3:1-9</u></p>	<p><u>I Peter 3:1- 9 WT</u></p> <p>1 Wives, in like manner, be subject to your own husbands, so that even if some <i>husbands</i> do not obey the Word, they, without the Word, may be gained by the manner of life of <i>their wives</i>,</p> <p>2 as they behold your pure, reverent manner of life.</p> <p>3 Let it not be the outward adornment of braiding of hair and wearing of gold or dressing up in cloaks,</p> <p>4 but rather <i>let it be</i> the hidden person of the heart in the incorruptible <i>adornment</i> of a meek and tranquil spirit, which is of great value in the sight of God.</p> <p>5 Now this <i>is</i> also how the holy [<i>sanctified</i>] wives who hoped in God used to adorn themselves, being subject to their own husbands,</p> <p>6 even as Sarah obeyed Abraham, calling him lord. You have become her children by doing good and not fearing any intimidation.</p> <p>7 Husbands, in like manner, live together with <i>your wives</i> according to knowledge, as showing honor to the more delicate female vessel and as joint heirs of the grace of life, to the end that your prayers are not hindered.</p> <p>8 Now the end [<i>outcome</i>] <i>is</i> for all <i>to be</i> likeminded, sympathetic, loving as brothers, tenderhearted, humble minded,</p> <p>9 not repaying evil for evil or insult for insult but rather blessing, because to this you were called so that you should inherit a blessing.</p>

I Peter 3:8-22: Be Likeminded in Love – Ray Myers

<p><u>Introduction</u></p>	<p>In this session we will further explore instructions to living a holy life and consider more regarding appropriate conduct as we examine I Peter 3:8–22. By the end of this session you should be able to see the importance of:</p> <ul style="list-style-type: none"> • Being likeminded in love • Properly responding when evil is brought against a believer • Being blessed in all circumstances • Keeping one’s mind firm on the gospel
<p><u>I Peter 3:8-9</u></p>	<p>Being likeminded or unified in thinking regarding Godly things is something the Church is encouraged to do.</p> <p style="text-align: center;">Romans 12:10 and 16</p> <p>10 <i>Be kindly affectioned one to another with brotherly love; in honour preferring one another;</i></p> <p>16 <i>Be of the same mind one toward another.</i> Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.</p> <p style="text-align: center;">Romans 15:5</p> <p>5 Now the God of patience and consolation grant you to <u>be likeminded one toward another</u> according to Christ Jesus:</p> <p style="text-align: center;">Philippians 2:2</p> <p>2 Fulfil ye my joy, that ye <u>be likeminded, having the same love, being of one accord, of one mind.</u></p> <p>When we are unified in our thinking - we are in agreement. We can be of the same mind to be affectionate in brotherly love to one another according to Christ Jesus, having the same love and being of one accord in our thinking.</p> <p>If someone does us an evil, we don’t repay it back. Do they insult us? Don’t return it but rather bless them, because to this you were called so that you should inherit a blessing.</p> <p>Being compassionate and loving spoken of here is hardly new doctrine. This kind of conduct is well established for the believer in Romans 12 and Ephesians 4, among</p>

<p><u>I Peter 3: 8-9</u> <u>(cont)</u></p>	<p>other places:</p> <p>Romans 12:10 10 <u>Be kindly affectioned one to another</u> with brotherly love; in honour <u>preferring one another</u>;</p> <p>Ephesians 4:31-32 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, <u>be put away from you</u>, with all malice:</p> <p>32 And <u>be ye kind one to another, tenderhearted, forgiving one another</u>, even as God for Christ's sake hath forgiven you.</p> <p>Furthermore, this is the kind of conduct spoken of by our Lord when he gave a “new commandment”:</p> <p>John 13:34-35 34 <u>A new commandment I give unto you, That ye love one another</u>; as I have loved you, that ye also love one another.</p> <p>35 <u>By this shall all men know that ye are my disciples</u>, if ye have love one to another.</p> <p>John 15:12 & 17 12 <u>This is my commandment, That ye love one another</u>, as I have loved you.</p> <p>17 <u>These things I command you, that ye love one another</u>.</p> <p>We should all be unified in compassion, loving, full of tender mercies and have fond feelings for each other. We don't repay evil. We don't return insults. Rather, we are a blessing.</p>
<p><u>I Peter 3:10-13</u></p>	<p>Peter quotes Psalm 34:12-16 in support of what has just been stated in verses 8 and 9 with respect to proper conduct by having love one for another. Those who love life and want to see good days are not to speak evil nor deceit, but rather to do good, to seek peace and to pursue it. No one will be harmed if they become a supporter of good.</p>

I Peter 3:10-13 (cont)

The Psalm 34 also reminds those that the “face of the Lord” stands against those who do evil. The term “face of the lord” stands for His being, all that He is which includes His lovingkindness, His grace and mercy. God is full of tender mercies, but when people choose by the freedom of their will to be disobedient to His will, He is unable to help them the way He wants. This prevents Him from presenting all of His goodness, which He is eager to do. An example of this can be found in Ezekiel 39, which speaks of a time when Israel had rejected God and had been carried away into captivity in Babylon for 70 years:

Ezekiel 39:23-29

23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

In Ezekiel 39, the face of the Lord was hidden from Israel and they fell into captivity because of their uncleanness and transgressions against the things of God. However, once they changed their minds, God no longer hid His face from them, brought them out of their captivity, and gathered them unto their own land. His people then could look forward to having His spirit poured out upon them. The kind of conduct that is spoken of in I Peter 3:8-9 is the kind of conduct that God looks favorably upon.

I Peter 3:14-16

Don't be afraid of possible or actual suffering but rather, set apart Christ in your heart and always be ready to tell anyone that asks why you have the hope that is in you, but do so with humility and respect. Have a good conscience so that should you be defamed, those who insult your good manner of life in Christ may be put to shame or dishonored.

Verse 14 states that we may suffer for righteousness sake but our response is to be happy. The word for suffer is *paschō* and it is the same word found in Acts 1:3.

Act 1:3

3 To whom also he shewed himself alive after his passion [*paschō*] by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

The kind of affliction that he endured is spoken of in Isaiah 52:13 – 53:12. We will endure afflictions for righteousness sake. We should not be surprised at this but rather we are to have a ready response: to be happy and speak of the hope that is in us. When we are asked why we have the hope that is in us, we are eager to say, and we reply with humility and respect as people are more apt to receive instruction that is presented in a nonthreatening way.

II Timothy 2:25

25 In meekness instructing those that oppose themselves; if God peradventure will [perhaps] give them repentance to the acknowledging of the truth;

We should never underestimate the affect we have on the lives of other people.

Verse 14 states that should we suffer for righteousness' sake, we should "be happy." The word happy is *ma-kar-ios*, an adjective meaning "blessed" or "happy." Let's consider a teaching by Jesus Christ where *ma-kar-ios* is used, bearing in mind that it means "blessed" or "happy."

Luke 6:20 - 26

20 And he lifted up his eyes on his disciples, and said, Blessed [*ma-kar-ios*] be ye poor: for yours is the kingdom of God.

21 Blessed [*ma-kar-ios*] are ye that hunger now: for ye shall be filled. Blessed [*ma-kar-ios*] are ye that weep now: for ye shall laugh.

22 Blessed [*ma-kar-ios*] are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

I Peter 3:14-16 (cont)

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

25 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

In Luke 6, Jesus Christ taught about four conditions where a person could be “happy.” The poor could be “happy” by considering the kingdom of God that would be theirs. Those who were hungry could be “happy” by considering that they would be filled. Those who were weeping could be “happy” considering that they were to laugh. Those who were hated, who were spoken evil of, or who were separated from their company, could be happy by considering the rewards that would be theirs in heaven.

It’s interesting that the poor, the hungry, those that weep, and those that are hated could be happy by considering what God would do for them and how He would take care of them. These are set in contrast those who are rich, those that are already full, those who laugh now, and those who are held in high regard. They will experience “woe” meaning great sorrow, grief, or misery.

We may still experience the rejections of the world, but should this happen, let’s be happy by considering what God does for us and how He takes care of us. Let’s not be afraid of suffering but let’s set apart Christ in our hearts and always be ready to tell anyone that asks why we have the hope that is in us.

Verse 16 urges us to have a “good conscience.” The word conscience is *sun-ei-dēsis*. It is defined as a person’s inner awareness based on mental habit patterns established from previous learning:

Acts 23:1

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience [*suneidēsis*] before God until this day.

In some cases, *sun-ei-dēsis* is used to distinguish between a good or pure conscience and a defiled or impure conscience, or even a conscience that is seared with a hot iron, to wit:

I Peter 3:14-16 (cont)

I Timothy 1:19

19 Holding faith [Have believing], and a good conscience [*suneidēsis*]; which some having put away concerning faith have made shipwreck:

I Timothy 3:9

9 Holding the mystery of the faith in a pure conscience [*suneidēsis*].

Titus 1:15

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience [*suneidēsis*] is defiled.

Hebrews 10:22

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience [*suneidēsis*], and our bodies washed with pure water.

I Timothy 4:2

2 Speaking lies in hypocrisy; having their conscience [*suneidēsis*] seared with a hot iron;

A conscience that is seared with a hot iron would be insensitive to right thinking, similar to the tip of a finger that has experienced nerve damage, has lost its sensitivity and is, for all practical purposes, unable to feel.² A helpful footnote on *suneidēsis* is included in the Working Translation as follows:³

“Thus, as this word is used in the Scriptures, not everyone has the same inner consciousness or awareness regarding actions and decisions. Each person’s inner consciousness and awareness is based on their past learning, whether it is what they have learned from the Word of God or from other sources. What they have learned may give them a perception of a situation different from others. What each person has built into his or her inner consciousness leads that person to make decisions regarding right and wrong that may not be the same as another person’s decisions regarding right and wrong. Thus people may evaluate situations and actions differently, and they may do things differently. A good and pure conscience according to the standard of God’s Word gives a person an awareness and

² For an excellent presentation on *suneidēsis*, see PA Bible TF Family Camp 2008 – Timothy, www.pabibletf.org

³ Cummins, Walter C. and Bader, Daniel J. *Volume 2 A Journey Through the Acts and the Epistles*, (Franklin, Ohio, Scripture Consulting, 2013, pg 110.)

<p><u>I Peter 3:14-16 (cont)</u></p>	<p>perception of various situations and actions that allows that person to evaluate and to do what is proper according to God’s Word.”</p> <p>Our conduct and manner of life is to be compassionate, loving, full of tender mercies and with fond feelings for each other. We seek to do good and pursue peace. We maintain a happy disposition by remembering the things that we have already received and will receive as a result of the accomplishments of our Lord Jesus Christ. We keep our hearts in Christ Jesus and are always ready to tell anyone that asks us why we have the hope that’s in us, and we maintain our inner thoughts according to the standard of God’s Word which allows us to evaluate and do what is proper according to His will. We can endure pressures and afflictions and not let them affect how we express ourselves. Remembering the extreme pressure and affliction that was experienced by our Lord on our behalf, and the glory that he received thereafter and that glory which is promised us which is yet future, sustains us in all situations.</p>
<p><u>I Peter 3:17-20</u></p>	<p>Verse 17 speaks of well doing. Certainly, one may suffer or endure affliction even when they are doing the right thing, but it is better to suffer for doing good rather than doing evil.</p> <p>This verse also contains an interesting phrase regarding “the will of God.” The phrase “the will of God” or “the will of the Lord” appears 25 times in the New Testament in the Authorized KJV and is generally used as an expression to <u>state</u> God’s will or <u>to determine</u> God’s will. A few familiar examples are footnoted below.⁴</p> <p>Again, KJV states in verse 17 “For <i>it is</i> better, if the will of God be so, that ye suffer for well doing, than for evil doing.” The Working Translation provides a more clear rendering according to the critical Greek texts.</p> <p>I Peter 3:17 (WT) 17 In fact, it is better (if the will of God might happen to will so) to suffer for doing good rather than for doing evil,</p>

⁴ Acts 21:14 - And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

Romans 1:10 - Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

Ephesians 5:17 - Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

Ephesians 6:6 - Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

I Thessalonians 4:3 - For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

I John 2:17 - And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

I Peter 3:17-20 (cont)

In the Working Translation, the word “will” occurs two times in the expression “if the will of God might happen to will so.” The “will” of God is a noun while “to will” is a verb, thus using a figure of speech involving the repetition of words in different parts of speech. The phrase may be rendered “if the will of God might happen to will so” and expresses the thought that it is very doubtful or not likely that it is God’s will that one suffer for doing good. Suffering for doing good is something that occurs in the world as a person does good, and it was certainly necessary when Jesus Christ suffered or died for our sins as mentioned in verse 18.

So, it is better (if the will of God might happen to will so) to suffer for doing good rather than for doing evil. Christ, the just one, also suffered for sins so that he might bring us, the unjust ones, into the presence of God. I Peter 3:18 tells us that Jesus Christ’s accomplishments gave people access to the presence of God.

Now Jesus Christ was indeed put to death in the flesh and he was made alive in the spirit (referring to the spirit nature of the resurrected Christ). Having this spirit nature upon his resurrection, we are informed in verse 19 that he even went to the spirits in prison and heralded to them who were formerly disobedient. The Scriptures do not provide a great deal of information concerning them. The Greek word used here for the spirits that were in prison is *pneuma*, and is used here to refer to devil spirits, the kind of spirits that are discussed in II Peter 2:4, Jude 6 and Revelation 9:14:

II Peter 2:4

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

Jude 1:6-7

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Revelation 9:14

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

I Peter 3:17-20 (cont)

The wording in verse 18 makes it difficult to determine just when these spirits that Jesus Christ visited were disobedient. It could be referring to the original rebellion of Satan and his spirit messengers as described in Isaiah 14:12-17; Ezekiel 28:11-19; Revelation 12:3-9.

Isaiah 14:12-17

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

Ezekiel 28:11-19

11 Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

I Peter 3:17-20 (cont)

15 Thou *wast* perfect in thy ways from the day that thou *wast* created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

Revelation 12:3-9

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

<p><u>I Peter 3:17-20 (cont)</u></p>	<p>9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.</p> <p>So, perhaps these spirits that were visited by Jesus Christ are connected with the original rebellion, but it could also be, as it is handled in the Working Translation, that it is referring to something that occurred at the time of Noah. Here's the WT version:</p> <p>I Peter 3:19-20 (WT)</p> <p>19 Thereby, he even went to the spirits in prison and heralded <i>to them</i></p> <p>20 who were formerly disobedient when the longsuffering of God patiently waited in the days of Noah while the ark was being prepared, in which a few (that is, eight souls) were saved [<i>delivered</i>] through water.</p> <p>Whatever they did and whenever they did it, they crossed the line and God determined to hold them captive until He decides how and when to deal with them. It is these captives to which Jesus Christ appeared after he was made alive in the spirit.</p>
<p><u>I Peter 3:21-22</u></p>	<p>We need to train our inner consciousness and awareness so that it is based on what we have learned from the Word of God. This will help us remove any past learning that is contrary to His will, and enable us to evaluate conditions and determine what to do according to God's Word. The baptism that now delivers comes by way of the resurrected Christ who has gone into heaven and is on the right side of God where messengers and authorities and powers are made subject unto him.</p> <p>We are to have a good conscience, not a defiled or an impure conscience, neither are we to have a conscience that's seared with a hot iron. The things that we have learned regarding renewing the mind will help us develop the kind of good conscience that is spoken of here, including making a practice of:</p> <ul style="list-style-type: none"> • A diligent study and believing of the Word of God • An understanding that we needed a Savior, that God has displayed his love, grace, mercy, and kindness toward us through Christ Jesus our Lord, that we have received the gift of holy spirit from God and are justified and no longer condemned

<p><u>I Peter 3:21-22 (cont)</u></p>	<ul style="list-style-type: none"> • Controlling our thinking to recognize our position in Christ as a son of God and remembering that the sonship that we have can never be taken away no matter what we have done or what has been done to us • Practicing the presence of God and • Walking with the love of God.
<p><u>Summary</u></p>	<p>In summary, here is the outcome of the walk that is spoken of here: Be likeminded, sympathetic and loving as a brother. Be tenderhearted, humble minded, and a blessing. He who wants to love life and to see good days, let him do good, seek peace and pursue it. No one will harm you if you become a zealot for good.</p> <p>Set apart Christ in your heart and always be ready to tell anyone that asks why you have the hope that is in you, but do so with humility and respect. Christ was put to death in the flesh for the unjust ones, but he is made alive in the spirit and now brings us into the presence of God. He has gone up into heaven and is on the right side of God where even messengers, authorities and powers are subject to him. Keep your mind firm on the gospel. It is your critiques that are made ashamed. Do not repay evil for evil nor insult for insult. Do not speak evil nor deceit. Turn away from evil.</p> <p>Be blessed even if you suffer for what you believe. Suffering for the gospel is better than suffering for evil. Maintain a good conscience that is Word-based. Walking in light of the Word is the kind of walk that our lord Jesus Christ spoke of to his disciples and the same that Peter, Paul and others spoke of when they addressed the Church, the Judeans and the gentiles. These things are part of how we are to conduct ourselves. The result is a life that's blessed, happy and loving.</p>

I Peter 4:1-11: Have Fervent Love Among Yourselves – Ray Myers

<p><u>Introduction</u></p>	<p>Having considered a number of aspects that enable a believer to live a holy life, in this session we will consider “something we should not do” as described in I Peter 4:1-11. By the end of this session you will see the importance of:</p> <ul style="list-style-type: none">• Not wasting your time by running with unbelievers as their intentions are inconsistent with those of Christ• Thinking and praying with soberness of mind• Loving one another and being hospitable among ourselves• Walking rightly by accurately operating of the gift of holy spirit which enables us to properly minister among ourselves
<p><u>I Peter 4:1-2</u></p>	<p>We spend the “rest of our time” which is from now until the return, living by the will of God. Making a practice of walking as our Lord Jesus Christ walked, means that we cease from sin, no longer living by the cravings of men but by the will of God. Jesus Christ spoke that he would suffer with some frequency, for example:</p> <p>Mark 8:31 31 And he began to teach them, that <u>the Son of man must suffer many things</u>, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.</p> <p>Luke 17:25 25 But <u>first must he suffer many things</u>, and be rejected of this generation.</p> <p>Luke 22:15 15 And he said unto them, With desire I have desired to <u>eat this passover with you before I suffer</u>:</p> <p>Luke 24:46 46 And said unto them, Thus it is written, and thus <u>it behoved Christ to suffer</u>, and to rise from the dead the third day:</p> <p>His suffering not only included verbal and physical abuses during his ministry, but during his final week he experienced an onslaught from the Devil and many who</p>

I Peter 4:1-2
(cont)

came under devilish influences. Ultimately, he agreed to suffer to the point of shedding his blood and dying for the forgiveness of the sins of mankind.

The concept that is spoken here, of his followers suffering as Christ suffered, or walking as he walked is not new doctrine.

Philippians 1:28-30

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

Philippians 2:2-5

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

There is a positive aspect to suffering as explained in Romans 5:

Romans 5:1-5 (WT)

1 Therefore, being justified by believing, we have peace with God through our Lord Jesus Christ.

2 Through him we also /by the [*right way of*] believing {-} have had the access into this grace in which we have stood, and we boast in hope of the glory of God.

3 Not only *is that so*, but we also boast in afflictions, knowing that the affliction brings about patience,

4 and the patience *brings about* a proven integrity, and the proven

<p><u>I Peter 4:1-2</u> <u>(cont)</u></p>	<p>integrity <i>brings about</i> hope,</p> <p>5 and the hope does not disgrace [<i>by disappointed expectations</i>] because God’s love has been poured out in our hearts by means of holy spirit, which has been given to us.</p> <p>Here “affliction” is <i>thlipsis</i> which means “mental pressure.” We may not like mental pressure but if we’re faithful, we learn patience. Even when things are not going smoothly, patience gains experience. When we experience mental pressure and then see God’s Word come to pass, we can develop more strength from seeing it come to pass. The promise of God’s deliverance may not come instantaneously and waiting for it may take patience, but when it happens we get to experience the victory which raises our believing. That is valuable. It even strengthens our belief that Jesus Christ is coming back which is the ultimate promise that shall come to pass.</p>
<p><u>I Peter 4:3-6</u></p>	<p>This speaks of our walk. The time for walking as the Gentiles do by walking in unbridled lusts, cravings, excess of wine, carousing, drinking parties, and unlawful idolatries is past. We run with them no longer, meaning we also do not make a practice of their excesses any longer. Because we don’t run with them, we may be slandered or defamed by them, but even so, we separate ourselves from the ways of the world. They will give account to Him who is prepared to judge the living and the dead. We are holy and we live a holy life with our fellow brothers and sisters in Christ.</p> <p>The concept of avoiding the fellowship and lifestyle of unbelievers was previously mentioned in II Corinthians:</p> <p>II Corinthians 6:14 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?</p> <p>Moreover, the theme here is avoiding a walk that follows what verse 3 calls “the will of the Gentiles” as a walk which stands in opposition to “the will of God” from verse 2. The Greek word for “walked” in verse 3 is <i>poreuomai</i> and it means to go, to travel, to journey. It occurs idiomatically here to refer to a person’s walk or conduct. The idiom occurs in other places, including:</p>

I Peter 4:3-6
(cont)

II Peter 2:10

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

II Peter 3:3

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Jude 1:11

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Jude 1:16

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words [pompous things], having men's persons in admiration because of advantage.

Jude 1:18

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

So a believer's walk is not to be as that of the unbelievers. Once again, we are not talking about new doctrine being introduced here in I Peter 4. A good example of how a born again one is to walk has already been presented in the revelation sent to the Ephesians.

Ephesians 4:17-20

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

I Peter 4:3-6
(cont)

Here, the revelation from God reminds the believers at Ephesus, who are holy ones, not to walk as the Gentiles who are indeed walking in the futility of their mind. They are darkened in the mind and alienated from the life of God because of the ignorance that is in them and the hardness of their heart. Being without feeling, they give themselves up to unbridled lusts.

The Word of God tells us that the time for walking with unbelievers is past. That walk is according to their will, not the will of God. Certainly, we love them and when given the green light, we speak the Word to them in measures that provide the basis for it to take root in their lives should they choose to believe it. However, why would we want to take our valuable time and make a practice of their walk while leaving behind our fellow brothers and sisters in Christ?

Recall the response of Jesus Christ to the lawyer that tempted him:

Matthew 22:34-40

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, *which is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

In Jesus Christ's reply, notice the emphasis on love. He told the lawyer that the first and great commandment in the Law was to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. He also said the second commandment is like it – thou shalt love thy neighbor as thyself. These two commandments serve as a foundation for all of the Law and the teaching of the prophets. While love is always the order of the day. I Peter is talking about avoiding situations where we are lured into a world that is like that of the unbelievers, that is run by "their will" and not by "God's will."

I Peter 4:3-6

(cont)

If we run with unbelievers and exclude our fellow brothers and sisters in Christ, how do we get fed? When it comes to the matters of life, we don't need man's solutions. Our only source for truth and that which we believe, is the Word of God. It is something we freely speak to one another, ministering to each other day by day.

If our recent walk has been with unbelievers while avoiding hanging out with believers, the Scriptures call that wrong, for unbelievers live according to their own will and not the will of God. As it says in verse 5, they will give account to Him who is prepared to judge the living and the dead.

Here is a brief and reasonable description of the kind of walk we are to have according to the Scriptures.

Romans 13:13

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

II Corinthians 5:7

7 (For we walk by faith [believing], not by sight:)

Galatians 5:16

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Galatians 5:25

25 If we live in the Spirit, let us also walk in the Spirit.

Ephesians 4:1

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Ephesians 4:17

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Ephesians 5:2

I Peter 4:3-6
(cont)

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Ephesians 5:8

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

Ephesians 5:15

15 See then that ye walk circumspectly, not as fools, but as wise,

Colossians 1:10-12

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet [fit] to be partakers of the inheritance of the saints in light:

Colossians 2:6

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Colossians 4:5

5 Walk in wisdom toward them that are without, redeeming the time.

I John 1:7

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

II John 1:6

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

We walk with propriety of conduct, not with carousing and drunkenness, not with sexual excess and unbridled lust, not with strife and jealousy. We walk by believing

I Peter 4:3-6
(cont)

in the spirit, not by appearance carrying out the cravings of the flesh. Since we live by means of the spirit, we walk by means of the spirit with orderly conduct.

This is the calling to which we were called, walking thoroughly with all humility and meekness, with long-suffering, upholding one another in love. We walk in love even as Christ also loved us and delivered himself up for us as an offering and a sacrifice to God for a sweet aromatic fragrance. Now, we are light in the Lord, and we walk as children of light. We walk worthily of the Lord with all desire to be pleasing, bearing fruit in every good work and growing in the acknowledgment of God, being in power with all power according to his glorious strength in all patience and long-suffering with joy, giving thanks to the Father who made us competent for a part in the share of the sanctified ones in the light.

We walk in wisdom toward those who are without, redeeming the time. When we walk in the light as He is, then in the light we have fellowship with one another. This is the love; we walk according to His commandments.

I Peter 4:5 then makes note that those of the world, which are those who live in the flesh and not according to the will of God, will give account to Him who is prepared to judge the living and the dead. Jesus Christ has been identified as the one who will do this judging at the directive of God.

John 5:28-30

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Acts 10:40-42

40 Him [speaking of Christ Jesus] God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even to us*, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

I Peter 4:3-6
(cont)

II Timothy 4:1-2

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

So, there will be a judging and we can be certain that it will be just for all have been given an opportunity to believe in the Christ.

Romans 1:16-17

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The gospel of Christ is the power of God unto salvation to everyone who believes it. The justice of God is revealed in the gospel, from the foundation for believing unto believing and as it has been written in Habakkuk 2:4, “the just will live by believing.”

Since the close of the Paradise Administration when Adam and Eve were forced to leave the garden, God has dealt with people in ways that were appropriate to the period in which they lived. His dealings with man during the Patriarchal Administration were through certain people and His dealings were different from what is seen in the Law Administration when the Law was given as a guide to holiness. Today, He works in new ways because the gift of holy spirit has been given to all who believe. However, something that’s been consistent from Genesis 3:15 to the present is God’s desire that all men be saved.

I Timothy 2:4

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

II Peter 3:9

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

I Peter 4:3-6
(cont)

God's desire is that all men be saved and come to acknowledge the truth. His desire is that none should perish but that all come to repentance. With respect to what men can believe:

Romans 1:18-20 (WT)

18 Moreover, the wrath of God is revealed from heaven against all ungodliness and injustice of humans who suppress the truth with injustice,

19 inasmuch as that *which may be* known about God is manifest among them because God has manifested *it* to them.

20 In fact, since the creation of the world, the invisible *things* of Him, both His eternal power and divine nature, are clearly seen, being understood by means of *His* workmanship. So they are without excuse.

Those who insist on practicing ungodliness and injustice, and suppress the truth with injustice, will find that they have no excuse regarding their pending judgment because the things that may be known about God, have been made known to them. In fact since the creation, His eternal power and divine nature are clearly seen and can be understood by means of that which He has made and created. Even those who lived prior to when the accomplishments of Jesus Christ were finished, could believe in God's promise and expect to receive it. This is clearly illustrated in Hebrews 11.

Hebrews 11:13

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Let's consider more regarding God's judgment:

Romans 1:32 & 2:1-8 (WT)

32 They, knowing God's standard for justice that those who practice such things are worthy of death, not only do such *things* but also applaud those who practice such *things*.

1 Wherefore, you are without excuse, oh mankind, *even* everyone who judges. In fact, you condemn yourself by that which you judge another *person*, because *everyone of* you who judges, practices the same.

2 We know that the judgment of God is according to truth against those

I Peter 4:3-6
(cont)

who practice such *things*.

3 Now consider this, oh mankind who judges those who practice such *things* and does the same *things*: Will you escape the judgment of God?

4 By the same token, do you despise the richness of His kindness and forbearance and long-suffering, being ignorant that the kindness of God leads you to repentance?

5 By your hardness and unrepentant heart, you lay up wrath as a treasure for yourself in the day of wrath and revelation of the just judging of God,

6 Psalm 62:12: **“Who will render to each *person* according to his works.”**

7 To those who indeed seek glory and honor and incorruptibility by patience of good work . . . eternal life,

8 but to those who out of factious strife do not obey the truth but obey injustice . . . rage and wrath.

God wants everyone to be saved and He goes to the extreme to give opportunities for people to believe, but for those who exercise their freedom of will and outright reject Him and His son, they sin what the Word calls “the sin unto death.” Consider I John 5:

I John 5:16-20 (WT)

16 If anyone sees his brother sinning a sin (not unto death), *then* let him make request (certainly He will give him life) for those who sin, *but* not unto death. There is a sin unto death. I am not saying that *anyone* should ask concerning that.

17 All injustice is sin, and there is sin not unto death.

18 We know that anyone who has been born of God does not sin [*unto death*], but he who is born of God keeps himself, and the wicked *one* cannot touch him.

19 We know that we are from God and *that* the whole world is reclining with the wicked *one*.

I Peter 4:3-6

(cont)

20 We know that the Son of God has come and has given us understanding so that we know the true *God*. Moreover, we are in the true *God* by His Son Jesus Christ. This is the true God and eternal life.

Regarding the “sin unto death” see the following note from the Working Translation:⁵

5:16 a sin unto death: This is a concise phrase that refers back to “the sin” and “the lawlessness” described earlier in I John 3:4-9. The sin, which is referred to here as a sin unto death, is to deny the Father, to deny that Jesus is the Christ, to not confess that Jesus Christ has come in the flesh, and to make a practice of the sin and the lawlessness. It is an outright refusal of what God and His Son Jesus Christ have made available. Such are children of the slandering devil, and they are in the category referred to as many antichrists. They have not confessed Jesus Christ (I John 2:23: Anyone who denies the Son does not have the Father either. He who confesses the Son also has the Father. And also in I John 4:2-3: By this you know the spirit from God: any spirit that confesses that Jesus Christ has come in the flesh is from God, and any spirit that does not confess Jesus . . . is not from God, and this is the *movement* of the antichrist. As you have heard, it is to come and is now already in the world.), and so they are still dead in their sins without eternal spirit life. However, the brothers in Christ may sin with regard to their walk and fellowship as described in I John 1, and that would be a “sin not unto death.”

I Peter 4:6 states “For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit” and emphasizes this point by speaking of those who are now dead but to whom the gospel (*euangelizō* meaning the joyful message of the gospel of the Christ) had been announced or proclaimed and believed. These were judged in the flesh by men during their lifetime and they will live in the spirit by God.

Verses 5 and 6 then draw a contrast between the living and the dead who are to be judged in the future. Those of the world who have rejected the Christ will be judged by him at a future time. Those who have died and to whom the gospel was proclaimed (and by implication was believed) before they died will be judged to live in the spirit (*pneuma*), here referring to the spirit nature of resurrected man. Some examples of the gospel being proclaimed to people before they died so

⁵ Cummins, Walter C. and Bader, Daniel J. *Volume 2 A Journey Through the Acts and the Epistles*, (Franklin, Ohio, Scripture Consulting, 2013, pg 162.)

<p><u>I Peter 4:3-6</u> <u>(cont)</u></p>	<p>that they might live in the spirit include:</p> <p>Hebrews 4:2 2 <u>For unto us was the gospel preached, as well as unto them:</u> but the word preached did not profit them, not being mixed with faith in them that heard <i>it</i>.</p> <p>Galatians 3:8 8 And the scripture, foreseeing [<i>proeidō</i>]⁶ that God would justify the heathen through faith, <u>preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.</u></p> <p>There will be a judging that will be fully impartial, but we born again ones, we are set apart, already judged righteous in Jesus Christ. However, until he returns to claim us, we live a holy life with our fellow brothers and sisters in Christ.</p>
<p><u>I Peter 4:7-11</u></p>	<p>The end of all things is drawing near and we are encouraged to think soberly and to be sober in prayer. Verse 8 tells us that “above all” we are to have fervent love among ourselves, being hospitable to one another without grumbling. Each of us has received the gift of holy spirit and we are reminded that by it, we are to minister among ourselves as good administrators of the diversified grace of God. If we speak, let’s speak of the declarations of God. If we minister, let it be from the ability that God supplies so that He may be glorified in everything through Jesus Christ, to whom is the glory and the strength forever and ever. Attention is called to the phrase “that God in all things may be glorified.” The word “that” is <i>hin'-ah</i> and means “in order that a purpose or a result is attained.” Here, we minister by way of the gift we have received which brings about Godly results, “so that, or with the purpose that God is glorified in everything through Jesus Christ.” Amen.</p> <p>Being sober in our conduct is a subject that had been introduced to believers on other occasions.</p> <p>Romans 12:3 3 For I say, through the grace given unto me, to every man that is among you, not to think <i>of himself</i> more highly than he ought to think; but to <u>think soberly, according as God hath dealt to every man the measure of faith.</u></p> <p>Titus 2:6 6 Young men likewise <u>exhort to be sober minded.</u></p>

⁶ *proeidō* - meaning this is how you see it, or in this case this is how God saw it in the future; also used in Act 2:31: He seeing this before [*proeidō*] spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

I Peter 4:7-11

(cont)

Not only are we to be sober in our thinking and prayer, but above all, we are to have fervent love among ourselves. A fervent love would be a love without ceasing and “fervent” is the same word (*ektenēs*) that is used when the church made prayer “without ceasing” for Peter.

Acts 12:5

5 Peter therefore was kept in prison: but prayer was made without ceasing (*ektenēs*) of the church unto God for him.

Without ceasing, we have love (*agapē* - affection or goodwill) among ourselves and we are hospitable to one another and we minister to each other through the gift of holy spirit which we have received.

Being sober in mind is similar to what had been previously shared in the book to the Hebrews.

Hebrews 12:14-15

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

The Hebrews were encouraged to follow peace (quietness) with all. They were also to recognize their holiness (*hagiasmos*), which is their sanctification or separateness from that which is common. Certainly, one thing that separated them from others is the gift of holy spirit which is given to all who have believed regarding Jesus Christ. Recognizing that which separates the believer from those of the flesh is necessary to truly comprehend the Lord Jesus Christ and what he has accomplished.

Hebrews also mentions that failure to recognize one’s separateness could also result in a “root of bitterness” that could spring up trouble for the believer. This bitterness (*pi-kria*) is a bitter poison and was used in Acts 8 of Simon the sorcerer who was determined to be in the “gall of bitterness and the bond of iniquity.” It is also the same word found in Ephesians.

Ephesians 4:31-32

31 Let all bitterness [*pi-kria*], and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

I Peter 4:7-11
(cont)

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Bitterness has no place in our lives.

In I Peter 4:10 "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God", the Greek word for "gift" is *charisma* and it means a gift given of grace or favor out of kindness, referring to that which is freely given, a gift of grace. The holy spirit given to those who believe regarding Jesus Christ is referred to as a gift.

There are also ministries referred to as gifts in Ephesians 4:8 and 11, and they are of different kinds.

Ephesians 4:8 and 11-13 (WT)

8 Wherefore He says: Psalm 68:18: "**When he ascended on high, he took captive those who captivate, {+ and} he gave gifts to people,**"

11 and he gave the apostles and the prophets and the gospel messengers and the shepherds and teachers.

12 *He gave them* for the complete equipping of the holy [*sanctified*] ones, for the work of the ministry [*service*], for the edifying of the body of Christ

13 until we all reach the unity of the [*right way of*] believing and of the [*right*] knowledge [*acknowledgment*] of the Son of God, *that is*, a mature man, the measure of the full-grown Christ.

Romans 12:6 also speaks of having "gifts differing according to the grace that is given to us."

Romans 12:6

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Some in the Church have gift ministries or other services. They have the ability and commission to minister among themselves as good administrators of the diversified grace of God. However, every person in the Church has received the gift of holy spirit, and according to verse 10 they are to minister [*diakoneō* - wait upon, serve, to

<p><u>I Peter 4:7-11</u> <u>(cont)</u></p>	<p>supply] the <u>same gift</u> one to another, as good stewards of the manifold grace of God.</p> <p>When we speak, we speak as the declarations of God. Furthermore, we minister from the ability that God supplies so that He may be glorified in everything through Jesus Christ.</p> <p>Verse 11 closes with the word “Amen” which carries the meaning of “to confirm, to support, to uphold” or “to be certain, to believe.” A Hebrew form of the word occurs in Genesis 15:6 regarding Abraham, who “believed” in the Lord. The underlying idea being one of firmness or certainty, which characterizes Abraham’s believing as well as faith or believing as it is spoken of throughout the Scriptures, namely the acceptance of information with firmness or certainty. The cognate Hebrew word <i>amen</i> was used in the Old and New Testaments as an expression of certainty, meaning “verily, truly, amen” and it occurs here in I Peter 4:11 at the end of a doxology as an affirmation of certainty.</p>
<p><u>Summary</u></p>	<p>Here then is a summary of what we have seen so far in I Peter 4:</p> <ul style="list-style-type: none"> • Live the rest of your time by the will of God, arming yourself with the same intentions as Christ. The time for walking in unbridled lusts is past, as is running with unbelievers. They will be held to account for their actions. • Therefore, time being of the essence, think and pray with soberness of mind. Be fervent in love toward one another and hospitable among yourselves. • Speak the things of God. This is what we utter, what we declare. Minister from the ability that God supplies <u>so that He</u> is glorified in all things through Jesus Christ, to Whom is the glory and the strength forever and ever. This is part of how we live a holy life.

I Peter 4:12 - 19: Doing the Good Will of God - Daniel Hyder

<p><u>I Peter 4:12-13</u></p>	<p><u>I Peter 4:12-13</u></p> <p>12 Beloved, think it not strange concerning the fiery trial [burning ordeal] which is to try [tempt] you, as though some strange thing happened unto you:</p> <p>13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.</p> <p>Don't let the burning ordeal confuse you; it is a temptation. Temptations are not that strange. Our strength in God's Word is reality; temptation, though persistent, is the superficial.</p> <p>What is also reality, is this: the privilege to share in the sufferings of Christ. It is our honor to endure as he endured and as he HAS equipped us to endure.</p> <p>Hope is the helmet of our salvation.</p> <p>God dictates <u>when</u> we are to rejoice, and the time to rejoice is NOW.</p> <p>We are also a Body WITH Christ as head. That is also a reality that takes the edge off the suffering of temptation: the LOVE among the family of believers.</p> <p style="text-align: center;"><u>Philemon 1:7</u> For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.</p>
<p><u>I Peter 4:14</u></p>	<p><u>I Peter 4:14</u></p> <p>14 If ye be reproached [insulted] for the name of Christ, happy <i>are ye</i>; for the spirit of glory and of God [or "because the Spirit, Who is God and the Glory" WT] resteth upon you: on their part he is evil spoken of, but on your part he is glorified</p> <p>The last part of verse 14 is omitted in most critical Greek texts and the Aramaic Peshitta.</p> <p>Again, it is wonderful to have the healing presence of the family of God to weather suffering, but if that presence is sparse, you still have God, He rest upon you, He is</p>

<p><u>I Peter 4:14</u> <u>(cont)</u></p>	<p>the most important, reliable, trustworthy and faithful presence ever. That should counter any insult, any reproach.</p> <p><u>Romans 15:2</u> Let every one of us please <i>his</i> neighbour for <i>his</i> good to edification.</p> <p><u>Romans 15:3</u> For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p> <p><u>Romans 15:4</u> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.</p> <p><u>Romans 15:5</u> Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:</p> <p>So it is vital that we let insults be of no effect on us. God is the real target. Since God is being hated, it's important that we understand that the hate is occurring in vain.</p> <p>There is also an idiom regarding this topic that occurs in the Book of Acts 13:51 where the apostles "shook the dust off their feet."</p> <p style="padding-left: 40px;">...But they shook off the dust of their feet against them, and came unto Iconium.</p> <p>Shaking the dust off their feet meant they were going to refuse to be bitter.</p>
<p><u>I Peter 4:15-16</u></p>	<p><u>I Peter 4:15-16</u></p> <p>15 But let none of you suffer as a murderer, or <i>as</i> a thief, or <i>as</i> an evildoer, or as a busybody in other men's matters.</p> <p>16 Yet if <i>any man suffer</i> as a Christian, let him not be ashamed; but let him glorify God (on this behalf) in this name.</p> <p>Feeling shame for being a Christian is not God's will. Glorifying God on account of His son IS His will. This is a truth Peter taught and lived:</p> <p><u>Acts 5:41</u> And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.</p> <p>They did not feel shame – they rejoiced being counted worthy to suffer shame for his name, which glorified God.</p>

<p><u>I Peter 4:17</u></p>	<p><u>I Peter 4:17</u> 17 For the time <i>is come</i> that judgment must begin at the house of God: and if <i>it</i> first <i>begin</i> at us, what shall the end <i>be</i> of them that obey not the gospel of God?</p> <p>The Church today is judged in Christ, and the results of that judgment is that we have been justified by Christ's work. Therefore the judgment has already begun in the house of God.</p>
<p><u>I Peter 4:18</u></p>	<p><u>I Peter 4:18</u> 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?</p> <p>During the acceptable year of Jesus Christ's ministry, much had to be accomplished by him for mankind's salvation. The expression "if the righteous scarcely be saved" recalls some Gospel verses in Matthew:</p> <p style="padding-left: 40px;"><u>Matthew 19:23</u> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.</p> <p style="padding-left: 40px;"><u>Matthew 19:24</u> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p> <p style="padding-left: 40px;"><u>Matthew 19:25</u> When his disciples heard <i>it</i>, they were exceedingly amazed, saying, <u>Who then can be saved?</u></p> <p style="padding-left: 40px;"><u>Matthew 19:26</u> But Jesus beheld <i>them</i>, and said unto them, With men this is impossible; but with God all things are possible.</p> <p>Yet Jesus met a prosperous Judean believer named Zacchaeus who had quite a tax-collecting operation; Jesus did not address any sacrifices that Zacchaeus needed to make for salvation; on the contrary he spent the day with him, even stating:</p> <p style="padding-left: 40px;"><u>Luke 19:9</u> And Jesus said unto him, <u>This day is salvation come to this house,</u> forso much as he also is a son of Abraham.</p> <p>Zacchaeus was rich yet his wealth was not a snare distracting him from salvation. Mankind was desperately in need of deliverance from due wrath, which was brought about by Adam, but this remedy was made possible with salvation from God through the challenging earthly ministry of Jesus Christ. Judgment proceedings have begun with the Church, and the verdict has been issued: "justification by Christ."</p>

<p><u>I Peter 4:18</u> <u>(cont)</u></p>	<p>Current ungodly and sinful people are still in need of salvation. The way of salvation has been opened. They only need to hurdle their resistance.</p>
<p><u>I Peter 4:19</u></p>	<p><u>I Peter 4:19</u> 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls (their whole lives) <i>to him</i> in well doing, as unto a faithful Creator.</p> <p>The will of God in this epistle from Peter has been spelled out:</p> <ul style="list-style-type: none"> • It is the will of God to do good by being in subjection that we may muzzle the ignorance of foolish people. (2:15) • It is better, if the will of God so wills, to suffer for doing good rather than for doing evil. (3:17) • We are to so arm ourselves with the intention to endure suffering that we may so live our time “pre-new-body” no longer by the cravings of men but by the will of God. (4:2) • As we endure suffering, we entrust our whole lives in well-doing to the faithful Creator according to the will of God. (4:19) <p>That is the will of God for us.</p>

I Peter 5: Standing in the Faith – Peter Blake

I Peter 5:1-4

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

- Revealed: *apokaluptō*: To take the cover off, to expose.

Romans 8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in (to) us.

2 Thessalonians 2:13, 14 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

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

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

- Feed; *poimainō*; to discharge the duties of a shepherd, to feed, care for, tend to, nourish, guide and protect.
- “Taking the oversight”: *episkopeō*; to diligently care for, to visit, to oversee.
- “being lords over”: *katakurieuō*; to exercise control or dominion over, be master of.
- Heritage: *klēros*; an allotted portion or share

Peter had been exhorted along these lines many years earlier.

John 21:15 - 19

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed (*boskō*; to provide pasture) my lambs (*arnion*; *little lambs*)

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed (*poimainō*; to *shepherd*) my sheep (*probaton*; sheep).

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?

I Peter 5:1-4
(cont.)

And he said unto him, Lord, thou knowest all **things**; thou knowest that I love thee. Jesus saith unto him, Feed (*boskō*; to provide pasture) my sheep (*probaton*; sheep).

- In Dr. Lamsa's Aramaic Peshitta New Testament it reads in verse 15, "feed my male lambs". In verse 16 it reads "feed my sheep". Verse 17 reads "feed my female lambs". Here Jesus Christ is constraining Peter to walk and serve with greater love and commitment to his master in taking care all of the flock by providing pasture, tending to, feeding and protecting.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst not.

- Dr. Lamsa's translation from Aramaic reads; John 21:18 - Truly, truly, I say to you, when you were young, you used to tie up your girdle yourself, and walk wherever you pleased; but when you become old, you will stretch out your hands, and another will tie up for you your girdle, and take you where you do not wish.
- The reference to the young man who girds himself is one who is his own master and does whatever he pleases. The reference to the old man being girded by another is one who has accepted responsibility and is no longer his own master. He is now under the care and guidance of someone other than himself. His life would no longer be his own.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

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

- Jesus Christ is the chief shepherd over all the flock

<p><u>I Peter 5:1-4</u> <u>(cont.)</u></p>	<p>Ezekiel 34: 1 – 24</p> <p>Verse 23 And I will set up one shepherd over them, and he shall feed them, <i>even</i> my servant David; he shall feed them, and he shall be their shepherd.</p> <p>24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken <i>it</i>.</p> <p>➤ Peter had lived with and witnessed the example set by the chief shepherd, that good shepherd, Jesus Christ.</p> <p>John 10: 14 – 16</p> <p>14 I am the good shepherd, and know my <i>sheep</i>, and am known of mine.</p> <p>15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.</p> <p>16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, <i>and</i> one shepherd.</p> <p>In these opening verses of chapter 5 the elders are being exhorted and encouraged by Peter who was also an elder to not lord over God’s people. But rather they were to watch over, lovingly feed, care for, tend to, nourish, guide and protect and be examples to the flock. In so doing they would be greatly honored by the Chief Shepherd himself, Jesus Christ, with a crown of glory that will never fade.</p>
<p><u>I Peter 5:5-7</u></p>	<p>5. In like manner, you younger <i>people</i>, be subject to the elders. All of you, clothe yourselves with humility of mind toward one another, because “God opposes the arrogant, but He gives grace to the low [humble].” (WT)</p> <p>➤ As these elders were discharging the duties of a shepherd among the flock having submitted themselves to the Chief Shepherd, so were the younger saints to submit to these elders.</p> <p>“Clothed with”; <i>egkoomboomai</i> = Only use of this word. It was used of the knot or band by which two things or garments were held together. That knot or band with which they were all to be girded with is humility.</p> <p>Psalms 138:6 Though the LORD <i>be</i> high, yet hath he respect unto the lowly: but the proud he knoweth afar off.</p> <p>Proverbs 3:34 Surely he scorneth the scornors: but he giveth grace unto the lowly.</p>

I Peter 5:5-7
(cont.)

Ephesians 4:1-3

1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavoring to keep the unity of the Spirit in the bond of peace.

Philippians 2:2-4

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

6. Therefore, be humbled under the strong hand of God so that He may lift you up in time.

7. Cast your every concern upon Him because He cares about you.

- Concern (“care” in the KJV); *merimna*= cares, anxiety with the idea of distraction.

Matthew 13:20 - 23

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care (*merimna*) of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Philippians 4:6, 7

6 Be careful (*merimnaō*; verb form) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

<p><u>I Peter 5:5-7</u> <u>(cont.)</u></p>	<p>I Peter 5:7 (Amplified version) Casting the whole of your care [all your anxieties, all your worries, all your concerns, once and for all] on Him, for He cares for you affectionately <i>and</i> cares about you watchfully.</p> <p>In verses 5 – 7 it is humility that all are to gird themselves with. The younger wear humility in submitting to the elders who are examples to the flock. All are to walk in humility toward one another. All are to submit to and are humble to God. And in our humility toward God, rather than leaning to our own understanding, we are to cast our <u>every concern</u> to Him because of His great care for each one of us.</p>
<p><u>I Peter 5:8-9</u></p>	<p>8. Be sober, be vigilant; because your adversary the devil (<i>slandering devil</i>), as a roaring lion, walketh about, seeking whom he may devour:</p> <p>9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.</p> <ul style="list-style-type: none"> ➤ Sober: <i>nēphō</i> = to be temperate, cool under fire. This word is used two other places in I Peter <p>I Peter 1:13 Wherefore gird up the loins of your mind, be sober (<i>nēphō</i>), and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;</p> <p>I Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch (<i>nēphō</i>) unto (in) prayer.</p> <ul style="list-style-type: none"> ➤ Vigilant: <i>grēgoreuō</i> = to give attention to something. Taking heed, paying attention so as not to be caught off-guard. <p>Luke 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched (<i>grēgoreuō</i>), and not have suffered his house to be broken through.</p> <p>Colossians 4:2 Continue in prayer, and watch (<i>grēgoreuō</i>) in the same with thanksgiving;</p> <p>I Thessalonians 5:6 – 8</p> <p>5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.</p> <p>6 Therefore let us not sleep, as <i>do</i> others; but let us watch (<i>grēgoreuō</i>) and be sober (<i>nēphō</i>).</p>

I Peter 5:8-9
(cont.)

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober (*nēphō*), putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake (*grēgoreuō*) or sleep, we should live together with him.

➤ Resist; *anthistēmi*; to oppose, to stand against

➤ Steadfast; *stereos*; strong, firm unmoving.

This is the “how”. We stand against the slandering devil, that false accuser by remaining strong, unmoving in the believing – as opposed to all other ways of believing. That believing based on right doctrine regarding Jesus Christ.

Ephesians 6:13 – 18

Wherefore take unto you the whole armour of God, that ye may be able to withstand (*anthistēmi*) in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

James 4:6, 7

6 But he giveth more grace. Wherefore he saith, God resisteth (*anthistēmi*) the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

II Timothy 4: 6 -8

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the (*THE right way of believing*) faith:

<p><u>I Peter 5:8-9</u> <u>(cont.)</u></p>	<p>8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.</p> <ul style="list-style-type: none"> ➤ We are to stand against the slandering devil by remaining fixed, unmovable, strong in the believing. That believing based on right teaching, right doctrine regarding what Jesus Christ has accomplished. We are who and what God says we are, we have what God says we have. We submit ourselves to God believing His Word as opposed to other words and ways of thinking.
<p><u>I Peter 5:10</u></p>	<p>10. But the God of all grace, who hath called us (<i>you</i>) unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle <i>you</i>.</p> <ul style="list-style-type: none"> ➤ “a while”; <i>oligos</i> = Translated as few, small, short, little, briefly. In number, quantity or distance it is few, little or short. In terms of time it is brief or short, a season. In intensity it is light. ➤ “suffered” (suffer, suffering); <i>paschō</i> / <i>pathō</i> / <i>penthō</i> . These words are used 12 times in I Peter, more than any other book in the New Testament and gospels. <p>I Peter 2:18 – 23 (WT)</p> <p>18 Household servants, be subject to your masters with all fear [<i>reverence</i>], not only to the good and forbearing but also to the crooked <i>ones</i>.</p> <p>19 Surely this <i>is</i> grace: when someone who is suffering unjustly endures grief on account of <i>his</i> conscience toward God.</p> <p>20 In fact, what kind of credit is it if you patiently endure when you sin and are buffeted for it? However, if you patiently endure when you do good and suffer for it, this is grace before God.</p> <p>21 Moreover, for this purpose you were called, because Christ also suffered for you, leaving an example to you so that you might follow his tracks,</p> <p>22 ^{Isaiah 53:9} “who did not sin, nor was deceit found in his mouth.”</p> <p>23 When he was insulted, he did not retaliate with an insult. When he suffered, he did not threaten in return, but he delivered himself to Him Who judges justly.</p> <p>I Peter 3:14 – 17</p>

<p><u>I Peter 5:10</u> <u>(cont.)</u></p>	<p>I Peter 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls <i>to him</i> in well doing, as unto a faithful Creator.</p> <p>I Peter 5:10 (WT) The God of all grace, Who called you to His eternal glory in Christ^{}, after that you have suffered a little <i>while</i>, will Himself fully equip, establish, strengthen you <i>and</i> give you a firm foundation.</p> <ul style="list-style-type: none"> ➤ These saints were being encouraged to focus on God to deliver them from the sufferings that were among them. The God of all grace who had called them to His glory would Himself fully equip, establish, strengthen and give them a firm foundation.
<p><u>I Peter 5:11</u></p>	<p>11. To Him <i>be</i> the strength forever and ever. Amen. (WT)</p> <ul style="list-style-type: none"> ➤ “glory” although present in the KJV is omitted in most critical Greek texts
<p><u>I Peter 5:12</u></p>	<p>12. I have briefly written to you by Silvanus, the faithful brother (as I consider <i>him</i>) in order to exhort you and to bear witness that this is the true grace of God. In this, stand.</p> <ul style="list-style-type: none"> ➤ In the KJV it is “wherein you stand”. According to most critical Greek texts “stand” is an imperative, thus translated here - in this, STAND. <p>Silvanus was also called “Silas”, (which is a contraction of the name Silvanus similar to “Sam” and “Samuel”). Silas was a wonderful believer and faithfully served both with Paul and Peter. <i>For more on Silas, see Appendix III.</i></p>
<p><u>I Peter 5:13</u></p>	<p>13. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.</p> <ul style="list-style-type: none"> ➤ The words translated “elected together” are feminine singular. It’s commonly been understood to refer to the church but could also refer to a woman with Peter in Babylon. It’s interesting that according to Josephus there were a large number of the Diaspora in Jerusalem. It’s possible that the church at Babylon was made up of many who were also of Judean background. They in Babylon were elect together with those to whom this epistle was addressed who would have known about whom this spoke.

<u>I Peter 5:13</u> <u>(cont.)</u>	➤ Marcus: It's possible that this is referring to John Mark who years earlier had gone with Barnabas when Silas was chosen to go with Paul. It is also possible that it is the writer of the gospel of Mark. Regardless, he would have been known to those to whom this epistle was being delivered.
<u>I Peter 5:14</u>	14. Greet one another with an embrace of love. Peace <i>be</i> to all of you who are in Christ. (WT)

II Peter 1: Jim Nichols Sr.

<p><u>II Peter 1:1</u></p>	<ul style="list-style-type: none"> • II Peter was written to address or warn Christians of the dangers of false teachers, and to thwart the influence of their harmful, unholy, ungodly doctrines and lifestyles. It exhorts us to value the integrity of the written Word of God, and live holy lives, godly lives devoted to our God and to our Lord Jesus Christ. It also exhorts us to establish the hope in our hearts and to not be wearied. • written to them that have obtained "like precious faith" - the same precious faith • look at the similar wording in The Epistle of Jude. <p><u>Jude :3</u></p> <p>Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort <i>you</i> that ye should earnestly contend for the faith which was once delivered unto the saints.</p> <p>"righteousness" - <i>dikaiosunē</i> - justness, justice</p>
<p><u>II Peter 1:2</u></p>	<p>"knowledge" - <i>epignōsis</i>- a full knowledge that has a powerful influence on the knower, a knowledge that perfectly unites the knower with the subject. A knowledge which expresses a more thorough participation on the part of the knower.</p>
<p><u>II Peter 1:3</u></p>	<ul style="list-style-type: none"> • "knowledge" - <i>epignōsis</i> • "life" - <i>zoe</i> - life real and genuine • "godliness" - <i>eusebeia</i> - A devoted relationship with God. Characterized by habitual reverence and obedience, dedicated to pleasing God both in heart and manner of life. <p><i>eu</i> - well and <i>sebomai</i> - "to be devout," denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him. (Vines Complete Expository Dictionary of New Testament Words)</p> <p><u>Acts 10:2</u> (Speaking of Cornelius)</p> <p>A devout (<i>eusebēs</i>, adjective) <i>man</i>, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.</p> <ul style="list-style-type: none"> • devout - devoted to divine worship or service, pious

II Peter 1:3
(cont)

- piety - The quality or character of being pious, **Habitual reverence and obedience to God** (The Oxford Universal Dictionary 3rd Edition)
- No truly well pleasing, devoted relationship with God can be built on anything other than the foundation of reverence and adoring love for God.

Titus 1:1

- :1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is **after godliness**;
- :2 In hope of eternal life, which God, that cannot lie, promised before the world began;

I Timothy 2:1-4

- :1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;
- :2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all **godliness** and honesty.
- :3 For this *is* good and acceptable in the sight of God our Saviour;
- :4 Who will have all men to be saved, and to come unto the knowledge of the truth.

I Timothy 6:3-6

- :3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to **godliness**;
- :4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
- :5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is **godliness**: from such withdraw thyself.
- :6 But **godliness** with contentment is great gain.

I Timothy 4:7,8

- :7 But refuse profane and old wives' fables, and exercise thyself *rather* unto **godliness**.
- :8 For bodily exercise profiteth little: but **godliness** is profitable unto all things, having promise of the life that now is, and of that which is to come.

II Timothy 3:1-12

II Peter 1:3
(cont)

- :1 This know also, that in the last days perilous times shall come.
- :2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- :3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
- :4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
- :5 Having a form of **godliness**, but denying the power thereof: from such turn away.
- :6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
- :7 Ever learning, and never able to come to the knowledge of the truth.
- :8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
- :9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.
- :10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
- :11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
- :12 Yea, and all that will live **godly** (*eusebōs*, adverb) in Christ Jesus shall suffer persecution.

Titus 2:11-12

- :11 For the grace of God that bringeth salvation hath appeared to all men,
- :12 Teaching us that, denying **ungodliness** (*asebeia*, antonym of *eusebeia*) and worldly lusts, we should live soberly, righteously, and **godly** (*eusebōs*, adverb), in this present world;
- "to" by His own, or via His own
 - "glory" - *doxa* - glory, honor,
 - "virtue" - *arete* - moral excellence, valor (courage and bravery)
- by** His own glory and virtue He has summoned us, has invited us, has called us.

<p><u>II Peter 1:4</u></p>	<p>"that" - hina - showing the purpose</p> <ul style="list-style-type: none"> • the purpose being that we would be partakers of the divine nature • "partakers" - <i>koinōnos</i> - a partner, sharer, in anything • "escaped" - <i>apopheugō</i> - <u>to flee</u> from, escape <p>"through" - <i>en</i> - in</p>
<p><u>II Peter 1:5-7</u></p>	<p>"And besides all this" - for this very reason, or for this cause (vs 4) <u>partakers, fleeing</u></p> <ul style="list-style-type: none"> • "giving" - <i>pareispherō</i> - to bear along side, or to introduce <u>simultaneously</u> • "diligence" - <i>spoudē</i> - see II Timothy 2:15 • "add" - <i>epichoregeō</i> - supply, or furnish abundantly, to supplement, • "your faith" - the faith of you, it's personal, • "virtue" - <i>arete</i> - moral excellence, with valor (backbone) • "knowledge" - <i>gnōsis</i> - knowing, not the same as in verse 3. [scripture] • "temperance" - <i>egkrateia</i> - self control of desires, passions, sensual appetites • "patience" - <i>hupomonē</i> - steadfast constancy, endurance • "godliness" - <i>eusebeia</i> - devoted relationship with God (see verse 3) • "brotherly kindness" - <i>philadelphia</i> - fraternal affection, <p>"charity" - <i>agapē</i> - love of deep affection and devotion [for all]</p>
<p><u>II Peter 1:8</u></p>	<ul style="list-style-type: none"> • "for" - <i>gar</i> - A primary particle; properly assigning a <i>reason</i> (used in argument, explanation or intensification; • "if these things be in you" = these things being in you, present, or existing in you • "abound" - <i>pleonazō</i> - superabound, exist in abundance, increase more • "barren" - <i>argos</i> - idle, inactive, lazy, shunning the labor which one ought to perform <p style="text-align: center;"><u>Matthew 20:3</u> And he went out about the third hour, and saw others standing idle in the marketplace,</p> <ul style="list-style-type: none"> • "unfruitful" - <i>akarpos</i> - without fruit

<p><u>II Peter 1:8</u> <u>(cont)</u></p>	<p><u>Mark 4:19</u> And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh <u>unfruitful</u>.</p> <p>"knowledge" - <i>epignōsis</i></p>
<p><u>II Peter 1:9</u></p>	<ul style="list-style-type: none"> • "for" - <i>gar</i> - same as in verse 8 • these things not being present in you "cannot see afar off" - <i>muōpazō</i> - <i>muō</i> - active voice shut and <i>ops</i> - eyes, squinting as myopic. • "hath" - "<i>lambano</i>" - verb, active voice, participle mood - having taken to one's self • "forgotten" - <i>lēthē</i> - noun, forgetfulness <p>"purged" - <i>katharismos</i> - cleansing or purifying of the guilt of sins by the expiatory sacrifice of the Lord Jesus Christ</p>
<p><u>II Peter 1:10</u></p>	<ul style="list-style-type: none"> • "Wherefore" - <i>dio</i> - consequently, for this reason • "rather" - <i>mallon</i> - more, to a greater degree, so much the more • "diligence" - <i>spoudazō</i> - see verse 5. • "calling" - <i>klēsis</i> - invitation, in this case the invitation of God's salvation in Christ. • "election" - <i>eklogē</i> - choosing, • "sure" - <i>bebaios</i> - stable, fast and firm • here both our calling and choosing is in Christ and that is sure and accomplished, in the context this is speaking of our walk being stable, fast and firm <p>"fall" - <i>ptaiō</i> - to cause one to stumble or fall</p>
<p><u>II Peter 1:11</u></p>	<ul style="list-style-type: none"> • "an entrance" = <u>the</u> entrance • "ministered" - <i>epichorēgeō</i> - supply, or furnish abundantly, to supplement,(vs. 5)

<p><u>II Peter 1:11</u> <u>(cont)</u></p>	<p><u>Hebrews 6:10-12</u></p> <p>:10 For God <i>is</i> not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.</p> <p>:11 And we desire that every one of you do shew the same diligence to the full assurance of <u>hope unto the end</u>:</p> <p>:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.</p>
<p><u>II Peter 1:12</u></p>	<ul style="list-style-type: none"> • "Wherefore" - <i>dio</i> - consequently, for this reason • "I will not be negligent" = I am about to, or I intend to (according to most critical Greek texts) • "to put you in remembrance" = remind you regularly, constantly • "know" - <i>eidō</i> - know of, are aware of, do regard <p>They were knowledgeable, aware, and established in the present truth, or the truth at hand.</p>
<p><u>II Peter 1:13</u></p>	<p>"stir" - <i>diegeirō</i> - used here metaphorically, to arouse the mind, to render active (remember vs. 8 "barren" or inactive?)</p>
<p><u>II Peter 1:14 - 15</u></p>	<ul style="list-style-type: none"> • remind vss. 12,13,15 <p>His death was near, sure source of information, and yet look what was so dear to</p>
<p><u>II Peter 1:16-18</u></p>	<ul style="list-style-type: none"> • Referring to the Mount of Transfiguration • Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36 • They had it first hand, they were eyewitnesses
<p><u>II Peter 1:19</u></p>	<ul style="list-style-type: none"> • the more sure word of prophecy will shine like a lamp in a dark place till • "the day star arise in your hearts" - the promise of "the" coming day <u>Revelation 22:16</u> • I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

II Peter 1:20

II Peter 1:21

- "is" - *ginomai* - to come into being, comes into existence
- An eyewitness account comes into existence or into being by the information received by the senses, processed by the mind and then "let loose" by the words of the eyewitness.
- The Prophecy of the Scripture is God's purposing, God's Words, given by revelation and written down as God directed. It completely circumvents the senses and man's mind.

Jeremiah 36:1-4

- :1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,
- :2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.
- :3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.
- :4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

II Peter 2: Beware of False Teachers – Sam Pittenger

<p><u>Introduction:</u> <u>The</u> <u>Importance of</u> <u>Doctrine</u></p>	<p>I Timothy 1:3-5 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do]. 5 Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:</p> <p>Matthew 16:5-12 5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, [It is] because we have taken no bread. 8 [Which] when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spake [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade [them] not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.</p> <p>Galatians 5:7-9 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion [cometh] not of him that calleth you. 9 A little leaven leaveneth the whole lump.</p> <p>Romans 16:17-18 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.</p>
---	--

<p><u>II Peter 2:1</u></p>	<p>“false prophets...false teachers” - here the comparison is made, that as there were false prophets in the times of the writing of the prophetic Word, so there would be false teachers among the saints. False teachers are not true or genuine.</p> <p>In regard to teachers, God holds them to an even greater accountability as stated in James 3:1 “My brethren, be not many masters [<i>teachers</i>], knowing that we shall receive the greater condemnation [<i>judgement</i>].”</p> <p>“shall be”- II Peter speaks of these false teachers in the future tense. They had not yet entered in among the church, but they were going to. Thus, Peter is so conscientiously and plainly warning them regarding these false teachers.</p> <p>The book of Jude speaks of false teachers in the past tense, by the time of the writing of the book of Jude these things had become a present reality:</p> <p style="padding-left: 40px;">Jude 1:4 “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”</p> <p>“privily...damnable heresies”- destructive heresies. These heresies were <i>not</i> profitable, like the more sure Word of prophecy, instead they were destructive.</p> <p>These destructive heresies would even go to extent of denying the lord Jesus Christ, who had purchased them.</p> <p>“the lord that bought them”- Jesus Christ gave his life for all mankind to redeem all men. These false teachers would deny the work of the lord Jesus Christ on their behalf.</p> <p>“destruction”- their denying of the lord and destructive teaching would lead to them to their own destruction.</p>
<p><u>II Peter 2:2</u></p>	<p>“pernicious ways”- should read “unbridled lusts” according to all critical Greek texts.</p> <p>These false teachers would exhibit the opposite of godliness. In regard to godliness, they are an example of “what it is <i>not</i>.”</p>

<p><u>II Peter 2:3</u></p>	<p>“covetousness” - greedy desire to have more, greediness, avarice. Here, speaking of the false teachers, they would make merchandise (exploit for their own profit) the saints because of their own greediness. They were <i>not</i> genuine servants of the lord Jesus Christ, they would seek their own will.</p> <p>“lingerth...slumbereth” - Both of these words are used to refer to forms of idleness. The judgment and destruction of the false teachers was certainly going to happen, even if it appeared as if it was idle, yet it will certainly occur in the day of God’s judgment.</p> <p>In regard to the certain judgment and destruction of these false teachers, verses 4-9 speak of God’s preservation of judgment in the past and His ability to deliver the godly out of temptations. These examples serve as an encouragement to God’s people who would be under the pressure, influence, and destruction of these false teachers, that God would preserve the ungodly for judgment while at the same time, delivering His own.</p>
<p><u>II Peter 2:4</u></p>	<p>“angels that sinned” - This may be refer to the angels (spirit messengers) who followed Satan in rebellion against God. To read about bound spirits see I Peter 3:19-20, Jude 6, Revelation 9:14. God did not spare them from His just judgement.</p> <p style="text-align: center;">Jude 1:6 “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”</p> <p>“cast them down to hell” - <i>tartaroō</i>- To cast into tartaros. The word <i>tartaros</i> was used by Greeks to refer to a place below Hades (the underworld) that was reserved for the very worst kind of people. This was a pagan idea and is not what how God uses this word in the scriptures. It is used here with the idea of “casting into captivity” or to “hold captive.” Those thrown into captivity were the angels who had sinned, not people. This is the only occurrence of this word in the scriptures.</p>
<p><u>II Peter 2:5</u></p>	<p>God brought the flood upon the ungodly, whose thoughts were only evil continuously but yet he delivered Noah. This example shows both the judgment toward the ungodly and the deliverance of the godly.</p>

<p><u>II Peter 2:6-7</u></p>	<p>God judged the cities of Sodom and Gomorrah as an example to the ungodly but also delivered righteous Lot from the destruction.</p> <p>“vexed”- to tire with toil, to wear down, to be oppressed. Used here in the passive voice regarding the wicked (lawless) lifestyles of others wearing Lot down.</p>
<p><u>II Peter 2:8</u></p>	<p>“vexed”- to torture, torment, afflict with pain. Used here in the active voice.</p>
<p><u>II Peter 2:9</u></p>	<p>These examples show that God knows how to reserve the unjust for judgment but also deliver the godly out of temptations.</p> <p>Here, those who would be influenced and affected by these false teachers were to hold fast knowing that God would do the avenging and judging and that He would also offer great deliverance for them.</p> <p>Temptations for the godly:</p> <p style="padding-left: 40px;">James 1:2-4 “My brethren, count it all joy when ye fall into divers temptations; 3 Knowing [this], that the trying of your faith worketh patience. 4 But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.”</p>
<p><u>II Peter 2:10</u></p>	<p>“walk after the flesh”- the <i>opposite</i> of godliness it to walk or live according to the flesh. God’s judgment is reserved chiefly for those who walk after the flesh.</p> <p>“government”- lordship, dominion. They despise lordship, seemingly including the “lord who bought them.”</p> <p>“presumptuous”- arrogant, audacious.</p> <p>“self-willed”- self-pleasing, arrogant “denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will.”- Vines</p> <p>“dignities”- glory. Here it occurs in the plural, “glories,” referring to any matters of glory.</p> <p>“they are not afraid”- <i>tremō</i>- to tremble, to shake. They do not tremble (are not reverent nor obedient) when they slander matters of glory. These false teachers are those who do not fear God, they are arrogant and self-pleasing and yet many follow their ungodly ways.</p>

<p><u>II Peter 2:11</u></p>	<p>In contrast, these angels of God are reverent and obedient to God. Compare with</p> <p>Jude 1:8-9 “Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”</p>
<p><u>II Peter 2:12</u></p>	<p>“natural brute beasts”- here, these false teachers are compared to beasts who are without understanding and who are born for capture and destruction. They were not to be admired or revered, they would perish in their own destruction.</p>
<p><u>II Peter 2:13-14</u></p>	<p>Working Translation of verse 13b</p> <p>“These spots and blemishes consider it a pleasure to revel in luxury during the day, feasting with you in their deceptions.”</p> <p>“exercised with covetous practices”- their hearts are rigorously trained in greediness! Their greediness is toward the unstable souls that they are seducing with deceptive teachings and practices.</p> <p>The unstable ones are those who are deceived. How would one beware of their vain deceit? By taking heed unto the more sure Word of prophecy as unto a light that shines in a dark place.</p>
<p><u>II Peter 2:17</u></p>	<p>“wells without water”- a spring or fountain. They offer no satisfaction, they are dried up, they are not refreshing yet they appear as though they would be.</p> <p>“clouds carried with a tempest”- Should read “a mist driven by a windstorm.” They are like mist from clouds that bring only darkness, and no nourishing rain as they are quickly carried away with the wind.</p> <p>“mist of darkness”- thick or gloomy darkness.</p> <p>“forever”- omitted according to most critical Greek texts.</p>
<p><u>II Peter 2:18</u></p>	<p>“For by speaking high-sounding but empty words they are able to entice, with fleshly desires and with debauchery, people who have just escaped from those who reside in error.” NET</p> <p>“Moreover, speaking pompous futility, they entice with unbridled lusts (cravings of the flesh) those who barely escape from those who live in delusion.” WT</p>

<p><u>II Peter 2:19</u></p>	<p>“servants of corruption”- what they teach is <i>not</i> liberty, it is bondage. It is in service to that which is corrupt, not that which is eternal.</p>
<p><u>II Peter 2:20</u></p>	<p>“pollutions”- that which defiles, defilement.</p> <p>“knowledge”- <i>epignosis</i>- used of a full knowledge that has a powerful influence on the knower, a knowledge that perfectly unites the subject with the object. A knowledge which expresses a more thorough participation on the part of the knower.</p> <p>Here, it is the full knowledge of the Lord and Savior Jesus Christ that makes one free from the bondage of the corruption of this world. These false teachers did not make known this knowledge, instead they made known empty words that were enticing but brought others into the bondage of the corruption of this world.</p> <p>“latter end...the beginning”- This “latter end” does not refer to their eternal standing, which is sealed by the holy spirit and reserved in heaven for them because they were born-again of incorruptible seed. Instead this refers to their walk and manner of life. It is worse in the end for a person to have had a full knowledge of Jesus Christ and then to be overcome in those corruptions of world once again. This is because they had known the way of truth and freedom but returned again to bondage.</p>
<p><u>II Peter 2:21-22</u></p>	<p>“the dog is turn to his own vomit again”- this is a partial citation of Proverbs 26:11 “as a dog returns to his vomit, so a fool returneth to his folly.” By excluding the last half of the verse, the readers’ attention is turned to the second part of the verse that a fool returns to his folly.</p> <p>Here God gives the example of a dog returning to his vomit as an example of what it is like for a believer to return to the corruptions of the world once they have known Jesus Christ. This is how unsightly and unprofitable it is, just as when a dog eats his own vomit, this is the way of the fool.</p> <p>“sow that was...the mire”- the word “sow” refers to “swine.” Here, the comparison is that no matter how clean the swine is made by washing, this would not prevent it from rolling in filth again (the mire).</p> <p>For a further explanation, see Appendix II: Old Testament Citations in the Epistles of Peter.</p>

Summary

Jude 1:3-4, 16ff WT

³ Beloved, as I was putting forth a very diligent effort to write to you concerning our common salvation [*deliverance*], I was compelled to write in order to exhort you to contend earnestly for the [*right way of*] believing that was once delivered to the holy [*sanctified*] ones.

⁴ *This is necessary* because certain people have slipped in unnoticed (those of whom a public declaration was written in times past concerning this *same* judgment), ungodly *people* who turn away from the grace of our God unto unbridled lust and who deny our only master and lord, *namely*, Jesus Christ.

¹⁶ These are grumblers, complainers, walking according to their own cravings, and their mouth speaks pompous *things* admiring faces [*flattering people*] for the sake of advantage.

¹⁷ However, you beloved, remember the words previously spoken by the apostles of our Lord Jesus Christ,

¹⁸ for they said to you that in the last time, there will be mockers who walk according to their own cravings of ungodliness.

¹⁹ (These are they who cause divisions, *who are* natural [*of the soul*] and do not have [*the things of the*] Spirit.)

²⁰ However, you beloved, edifying yourselves by your most holy [*sanctified*] believing and praying in holy spirit,

²¹ keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ with a view to eternal life.

²² Reprove some *people* who discriminate [*dispute, doubt*],

²³ and others, save [*deliver*] by snatching them out of the fire, and for others, have mercy with fear [*reverence*], yet hating the tunic stained by the flesh.

²⁴ Now to Him Who is able to keep you from stumbling and to cause *you* to stand before the presence of His glory without blemish and with gladness,

²⁵ to the only God, our Savior, through Jesus Christ our lord, *be* glory, majesty, strength, and authority, before every age and now and unto all the ages. Amen.

II Peter 3: Look for New Heavens and a New Earth - Shawn Weir

I Peter 3:1

This second epistle, beloved, I now write unto you – The audience of **II Peter** is the same as **I Peter**.

I Peter 1:1

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

Which - this pronoun is plural, referring to both epistles of Peter

Stir up (*diegeirō*) - to wake fully, awaken, arouse or rise (from sleep). The main object of both epistles is the same; to call to their remembrance important truths which they had heard before, but were in danger of forgetting, or from which they could be in danger of being turned away by false teachers.

Beloved (*agapētos*) - This word is somewhat of a keynote in this chapter, occurring here in **verse 2** and also **verses 8, 14, 15** and **17**. Contrasting them against the false teachers and mockers.

pure (*eilikrinēs*) occurs only here and in **Philippians 1:10**, where it is rendered as “sincere” in the KJV.

Philippians 1:8 - 10

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ

The word refers to “that which may be judged in the sunshine;” being that which is clear, manifest, sincere, and without obscurity. The idea here in **II Peter** is that their minds and thereby their hearts were honest, genuine and without deception.

Philippians 3:1

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

<p><u>II Peter 3:2-3</u></p>	<p>Similar language is echoed in Jude:</p> <p>Jude 17 - 18 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.</p> <p>Scoffers - According to all critical Greek tests this should read “mockers with mockery” employing the figure of speech polyptoton.</p> <p>Walking after their own lusts - Living in the free indulgence of their sensual appetites. Their own pleasure is their sole law, unrestrained by reverence for God.</p> <p>Psalm 1:1 – 6 1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 The ungodly are not so: but are like the chaff which the wind driveth away. 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.</p> <p>Psalm 119:51 YLT The proud have utterly scorned me, From Thy law I have not turned aside.</p>
<p><u>II Peter 3:4-7</u></p>	<p>By the word of God the heavens were of old – By Words from God the heavens and earth were formed.</p> <p>Hebrew 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.</p>

II Peter 3:4-7
(cont)

Isaiah 48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

The world that then was – referring to the first heaven and earth of **Genesis 1:1 – 2**. It became without form and void, it perished and was overflowed with water.

Genesis 1:1 – 2

1 In the beginning God created the heaven and the earth.

2 And the earth was (*haw-yah*, became) without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

By Words from God, that water receded:

Genesis 1:6 -9

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Psalms 104: 5 - 7, 9

5 *Who* laid the foundations of the earth, [that] it should not be removed for ever.

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains. **7** At thy rebuke they fled; at the voice of thy thunder they hasted away.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

The first heaven and earth perished by water by the Word of God. This second heaven and earth will perish by fire by Words from God. Mockers may mock, but God is faithful and His Word is sure.

<p><u>II Peter 3:8</u></p>	<p>Psalm 90: 1 - 4</p> <p>1 Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 3 Thou turnest man to destruction; and sayest, Return, ye children of men. 4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.</p> <p>Isaiah 43:9 – 13a</p> <p>9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. 10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. 11 I, even I, am the LORD; and beside me there is no saviour. 12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. 13a Yea, before the day was I am he</p> <p>Isaiah 57:15a</p> <p>For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place</p>
<p><u>II Peter 3:9</u></p>	<p>Slack(<i>bradynō</i>) – delayed, slowed, tardy, late, exceeding the due time</p> <p>I Timothy 2:3 – 4</p> <p>3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.</p> <p>Ezekiel 33:11a Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live</p>

<p><u>II Peter 3:9</u> <u>(cont)</u></p>	<p>Lamentations 3:21 - 26</p> <p>21 This I recall to my mind, therefore have I hope.</p> <p>22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not.</p> <p>23 They are new every morning: great is thy faithfulness.</p> <p>24 The LORD is my portion, saith my soul; therefore will I hope in him.</p> <p>25 The LORD is good unto them that wait for him, to the soul that seeketh him.</p> <p>26 It is good that a man should both hope and quietly wait for the salvation of the LORD.</p>
<p><u>II Peter 3:10</u></p>	<p>I Thessalonians 5:2b - 3</p> <p>2b the day of the Lord so cometh as a thief in the night.</p> <p>3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.</p> <p>Matthew 24:43</p> <p>But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.</p> <p><u>Peter spoke of the coming of day of the Lord on Pentecost:</u></p> <p>Acts 2:12 – 21, 36 - 40</p> <p>12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?</p> <p>13 Others mocking said, These men are full of new wine.</p> <p>14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:</p> <p>15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.</p> <p>16 But this is that which was spoken by the prophet Joel;</p> <p>17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:</p> <p>18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:</p>

<p><u>II Peter 3:10</u> <u>(cont)</u></p>	<p>19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.</p> <p>36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.</p> <p>Shall be burned up – according to some critical Greek texts, this should read “will be found” or “will be discovered.” Both the earth and the works in it will be discovered or exposed at that time.</p>
<p><u>II Peter 3:11-12</u></p>	<p>Seeing then that all these things shall be dissolved -</p> <p>Isaiah 34:1 – 4, 8a 1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. 2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. 3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.</p> <p>8a Isa 34:8 For it is the day of the LORD'S vengeance</p>

<p><u>II Peter 3:11-12 (cont)</u></p>	<p>11b WT what kind of people should you be in a holy [sanctified] manner of life and godliness?</p> <p>Conversation (<i>anastrophē</i>) - manner of life, conduct, behavior</p> <p>Looking for(<i>prosdokaō</i>) – anticipating, awaiting, expecting</p> <p>The same verb is used in Luke 1:21, of the people waiting for Zacharias. The lame man expecting to receive something from Peter and John in Acts 3:5 and Cornelius waited for Peter in Acts 10:24.</p> <p>Luke 1:21 And the people <u>waited</u> for Zacharias, and marvelled that he tarried so long in the temple.</p> <p>Acts 3:5 And he gave heed unto them, <u>expecting</u> to receive something of them.</p> <p>Acts 10:24 And the morrow after they entered into Caesarea. And Cornelius <u>waited</u> for them, and had called together his kinsmen and near friends.</p> <p>Hastening(<i>speúdō</i>) - eagerly expecting, desiring quickly, to hurry</p> <p>Revelation 22:20 - 21 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.</p>
<p><u>I Peter 3:13</u></p>	<p>A new heaven and a new earth</p> <p>Isaiah 65:17 – 19 17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.</p>

<p><u>I Peter 3:13</u> <u>(cont)</u></p>	<p>Revelation 21:1 - 5</p> <p>1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.</p> <p>2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.</p> <p>3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.</p> <p>4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.</p> <p>5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.</p>
<p><u>II Peter 3:14</u></p>	<p>seeing that ye look for(<i>prosdokaō</i>) – anticipate, await, expect</p> <p>Diligent(<i>spoudazō</i>) - to make effort with diligence, to exert one’s self, to endeavor, to labor earnestly</p> <p>II Timothy 2:15 <u>Study</u> to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth</p> <p>that ye may be found of him in peace, without spot, and blameless – Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. We’ve already been made the righteousness of God in him.</p> <p>Colossians 1:21</p> <p>21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled</p> <p>22 In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight</p> <p>Jude 24 – 25</p> <p>24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,</p> <p>25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen</p>

I Peter 3:14
(cont)

Our eternal standing in righteousness by grace is without question. However, the content of our lives and hearts are up for grabs. In light of these eternal truths, we choose what kind of people we want to live like. We have the opportunity to live in all holiness and godliness. Holding the truth of God's Word can so stir us that we become established in our hearts, abounding continually in the work building on the foundation of our Lord Jesus Christ, fighting for the faith and for no other cause, to the end that when he appears our hearts and our lives before him are without spot and without blemish.

We can be diligent to live the holy and godly life that our Lord Jesus Christ paid for us to live. We can walk worthy of our holy calling. He Who called us is holy, so we ourselves can also be holy in all manner of life.

I Thessalonians 3:12 -13

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

James 5:7 - 8

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

I Corinthians 15:58

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

I Thessalonians 5:23 – 24

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

I Timothy 6:11 – 14

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

<p><u>I Peter 3:14</u> <u>(cont)</u></p>	<p>12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ</p>
<p><u>II Peter 3:15-16</u></p>	<p>That the longsuffering(<i>makrothumia</i>) - patience, endurance, constancy</p> <p>Romans 2:4 Or despisest thou the riches of his goodness and forbearance and <u>longsuffering</u>; not knowing that the goodness of God leadeth thee to repentance?</p> <p>according to the wisdom given unto him — Spiritually inspired wisdom given unto him, not acquired in his schools of learning or by his experiences.</p> <p>I Corinthians 3: 10 - 11 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.</p> <p>Wrest(<i>strebloō</i>) – to twist, to turn awry, to torture, used figuratively one who wrests or tortures language to a false sense. The cognate noun <i>streblē</i> was a winch used as an instrument of torture by twisting or pulling one's limbs out of joint.</p> <p>The unlearned and unstable "twisted and tortured" the writings of Paul and all the other Scriptures producing a distortion and perversion of the intended meaning. <i>Strebloō</i> is in the present tense meaning that it is the continual practice of the "untaught and unstable" to take God's Words and twist them like victims on a rack to force them to say what they wanted them to say.</p> <p>as they do also the other scriptures – recognizing that Paul's writing is Scripture.</p> <p>II Timothy 3:16 – 17 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:</p>

<p><u>II Peter 3:15-16 (cont)</u></p>	<p>17 That the man of God may be perfect, throughly furnished unto all good works.</p> <p>Peter’s epistles are addressed to “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.” Paul’s epistles to the Galatians, Ephesians, and Colossians were all addressed to churches in Asia Minor. Paul wrote in II Timothy 1:15 that “all they which are in Asia” had turned away from him and were taking heed to other doctrines. Perhaps Peter’s writing here in these last verses of his last epistle helped some turn back.</p>
<p><u>II Peter 3:17-18</u></p>	<p>Beware (<i>phulassō</i>) - to guard, to watch, to have an eye upon a person (or thing) that it may remain safe, to keep from being snatched away</p> <p>being led away (<i>sunapagō</i>) – to take off together, to carry or lead away, to be swept away</p> <p>Galatians 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was <u>carried away</u> with their dissimulation.</p> <p>grow (<i>auxanō</i>) – to grow up, to increase, to enlarge</p> <p>The possibility of loss of salvation is not in view, but loss of steadfastness is. The key to remain steadfast was not to build a firmer resolve, not to try to be more disciplined and focused, but to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.</p> <p><u>The last written words of Peter</u></p> <p>Peter has been a faithful servant and his master showed him that he would soon fall asleep. Here in the close of his last writing, Peter’s heart is for the saints keep the Word with the long viewed endurance that comes from the hope and living in light of it with all holiness and godliness. These saints established in the present truth still need to be continually fed by, stirred up to and reminded with the teaching of healthy doctrine. False teachers abounded, deceiving and being deceived, desiring to entice away from God’s Word. Peter warns them to be on guard against the seductions of error with diligence, to not repose and stagnate, but to stand steadfast by continuing to grow in grace and knowing their Lord Jesus Christ.</p> <p>Matthew 4:18 - 20</p> <p>18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called</p>

II Peter 3:17-18 (cont)

Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

In their last hours weaker men are concerned with their own personal legacies and for them to be held in remembrance long after they're gone. Peter's closing desire is for the legacy of believing the Scriptures to last, that the Doctrine may always be always held in remembrance long after he's gone, so that the Word of God continues to grow mightily and prevail.

John 21:15 – 17

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Closing: Living a Holy Life - Sam Pittenger

<p><u>II Timothy 1:8-10</u></p>	<p>8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;</p> <p>9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,</p> <p>10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:</p>
<p><u>I John 3:1-3</u></p>	<p>1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.</p> <p>2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.</p> <p>3 And every man that hath this hope in him purifieth himself, even as he is pure.</p>
<p><u>I John 5:19-20</u></p>	<p>19 [And] we know that we are of God, and the whole world lieth in wickedness.</p> <p>20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.</p>
<p><u>Philippians 3:17-21</u></p>	<p>17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.</p> <p>18 (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ:</p> <p>19 Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)</p> <p>20 For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:</p>

<p><u>Philippians</u> <u>3:17-21 (cont)</u></p>	<p>21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.</p>
<p><u>I Peter 1:3-16</u></p>	
<p><u>I Peter 3:15</u></p>	
<p><u>II Peter 3:10-13</u></p>	
<p><u>IThessalonians</u> <u>3:11-13</u></p>	<p>11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.</p> <p>12 And the Lord make you to increase and abound in love one toward another, and toward all [men], even as we [do] toward you:</p> <p>13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.</p>
<p><u>I John 2:28 WT</u></p>	<p>“And now, little children, abide in him so that should he appear, we may have confidence and not be embarrassed before him at his coming.”</p>
<p><u>I John 2:14-17</u></p>	<p>14 I have written unto you, fathers, because ye have known him [that is] from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.</p> <p>15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.</p> <p>16 For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.</p> <p>17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.</p>
<p><u>Ephesians 5:1-17</u></p>	

<p>John 15:1-8</p>	<p>1 I am the true vine, and my Father is the husbandman.</p> <p>2 Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit.</p> <p>3 Now ye are clean through the word which I have spoken unto you.</p> <p>4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.</p> <p>5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.</p> <p>6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.</p> <p>7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.</p> <p>8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.</p>
<p><u>Romans 12:1-3</u></p>	<p>1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.</p> <p>2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.</p> <p>3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.</p>
<p>Hebrews 10:19-25</p>	

Appendix I: The Biblical Usage of Last Times(s), Last Day(s)

God in the Scriptures uses the terms in the last time, in these last times, and in the last days, in the epistles of I & II Peter. These terms are used in various places in the Scriptures, and it would be helpful to notice that they are to be understood in light of the context in which they occur.

In a number of these occurrences, the last days or the last times refer to these current times, this administration in which Jesus Christ has accomplished and made available to mankind the things God had promised in previous administrations. These things were not available in previous times, but are now available in the last days, or these last times.

In other occurrences these terms may refer to things that are to occur at the end of this administration when Jesus Christ returns. They may also refer to the times of the future resurrections and judgments. Below is a list of these occurrences in the New Testament:

1. THE LAST DAYS OR THE LAST/LATTER TIMES REFERRING TO THIS TIME PERIOD:

Acts 16-17 (WT)

“However, this is that which has been spoken by the prophet Joel: [Joel 2:28-32] ‘And it will be in the last days, says God, I shall pour out of My spirit on all flesh [*all kinds of people*], and your sons and your daughters will prophesy, and your young men will see visions, and your elder will dream dreams,

I Timothy 4:1 (WT)

Now the Spirit says explicitly that in latter times some will withdraw from the [*right way of*] believing, giving heed to deceiving spirits and teachings [*what was taught*] of devils,

II Timothy 3:1 (WT)

Now be aware of this, that in the last days fierce times will set in,

Hebrew 1:1-2 (WT)

God, Who spoke in various stages and in various ways to the fathers by the prophets in past times, Has spoken to us in the last of these days by *His* Son, whom he appointed heir of all *things, and* through whom He also prepared the ages.

I Peter 1:19-20 (WT)

But [*you were redeemed*] with the precious blood of Christ (as of a lamb without blemish and without spot).

He was foreknown indeed before the foundation of the world but was manifested in the last of the times for you.

II Peter 3:3 (WT)

Know this first that in the last days, mockers will come with mockery, walking according to their own cravings

I John 2:18 (WT)

Little children [*young students*], it is the last hour, and just as you heard that an antichrist is coming, even now have many antichrists arisen. From this, we know that it is the last hour.

Jude 17-18 (WT)

However, you beloved, remember the words previously spoken by the apostles of our Lord Jesus Christ, for they said to you that in the last time, there will be mockers who walk according to their own cravings of ungodliness.

2. THE LAST TIME REFERRING TO THE FUTURE WHEN CHRIST RETURNS – A SALVATION READY TO BE REVEALED:

I Peter 1:5 (WT)

Through believing, you are protected by the power of God unto a salvation [*deliverance*] ready to be revealed in the last time.

3. THE LAST DAY REFERRING TO THE FUTURE WHEN CHRIST RETURNS AND RAISES UP THOSE WHO BELIEVE ON HIM:

John 6:39-40 (KJV)

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44 (KJV)

No man can come to me, except the Father which hath sent me draw him: and I will raise up at the last day.

John 6:54 (KJV)

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 11:24 (KJV)

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

4. THE LAST DAY REFERRING TO THE FUTURE AFTER CHRIST RETURNS AND THERE IS JUDGMENT/WRATH:

John 12:48 (KJV)

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

James 5:3 (WT)

Your gold and silver have been tarnished, and their rust [*venom*] will be for a witness against you, and it will eat your flesh as fire *does*. You have laid up a treasure for the last days.

Appendix II: Old Testament Citations in the Epistles of Peter

The Word of God is a continuous revelation of Him and His will, and it spans time from the Original: Paradise Administration to the Glory: Paradise Administration. When holy men of God spoke as they were moved by the Holy Spirit, they recorded what God told them to write. Sometimes, they were instructed to remind people of what God had previously said on other occasions. These quotations or citations of past Scripture help one understand the wisdom and importance of God's promises regarding certain subjects. The Epistles of Peter contain a number of them and understanding the origin and context of the quotations is helpful to understand the revelation given to Peter.

I Peter 1:16 Because it is written, **Be ye holy; for I am holy.**

- Not precisely a formal citation, but similar to what is recorded in Leviticus 11:44-45, 19:2, and 20:7. These Scriptures directed those under the Mosaic Law regarding dietary statutes, against corrupt and unjust conduct, idolatry and spiritualism.
- In the epistles of Peter, "Be ye holy; for I am holy" exhorts God's people to be mindful to maintain that holiness which was purchased at great cost to the savior, and to do so in spite of temptations and suffering.

I Peter 1:24 - 25

I Peter 1:23-25

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

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:**

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

We have been born again through "the Word of God that liveth and abideth forever." This is followed by a citation from Isaiah 40.

Isaiah 40:3-8

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

- Verse 3 is a prophecy regarding John the Baptist making manifest Jesus Christ to Israel, and it is cited in all 4 Gospels. From a world-view this verse 3 didn't have much chance of being fulfilled. John's parents were up in years and his mother Elisabeth had been unable to produce children. Nevertheless, the angel Gabriel spoke to John's father Zacharias in Luke 1, "...thy wife Elisabeth shall bear thee a son...these things shall be performed..." even in spite of Zacharias' unbelief. Nothing was going to prevent God's Word regarding His Son being made manifest to His people from being fulfilled.

Isaiah 40 follows the narrative account in Isaiah 36-39, where God delivered Jerusalem from the Assyrians. Assyrians were to be excessively brutal...but they were not permitted to demonstrate that brutality in Jerusalem. Under the ministry of Isaiah, King Hezekiah trusted God and inspired people of Jerusalem to trust in God's Word, not in Egypt, not in idolatry, and not in man's word, particularly the man Rabshakeh. Unwittingly standing at the very spot where Isaiah had prophesied of Emmanuel years before, Rabshakeh insidiously tempted those in Jerusalem to trust in the Assyrian King Sennacherib.

Within the first few verses of Isaiah's narrative in chapter 36, God's Words were being attacked. But God promised to deliver Jerusalem and those in Jerusalem stayed put on that promise and they were magnificently delivered. God's Word is a delivering Word which liveth and abideth forever.

In addition, Chapter 40 is more immediately after the account where Isaiah prophesied that Jerusalem will, however, fall to Babylon, which did occur during the ministry of Jeremiah. This was a generally a prophecy of captivity, not of deliverance. But it was a prophecy of God's righteous judgement that was reliable and trustworthy like all of God's Word. And in that era of captivity by the Babylonians and the Medes and Persians, there were great events of deliverance as well as the return of God's people back to Jerusalem, because God had spoken it.

The former Judeans of the Diaspora to whom Peter was writing were reminded of God's historical faithfulness in bringing to pass His Word of deliverance, the Word regarding Jesus Christ that issued in their deliverance of the new birth, and a Word that would therefore certainly help them prove their believing and overcome manifold temptations.

Thus this Word of God which STILL lives and abides today is the Word regarding Jesus Christ, which is just as vital for us in living a holy life.

I Peter 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.**

Verse 6 contains a quotation from Isaiah 28:

Isaiah 28:1 and 14-16

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!....

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

This section of Isaiah is **before** the Assyrian invasion. That invasion was sure to come, and it was going to carry the idolatrous Northern tribes of Israel into the first major Diaspora. God therefore gave warning for them to lose their scorning at His Law, to come back to him and He would deliver them.

There is a record in II Chronicles during Isaiah's ministry where the northern tribes of Israel then did lose their scorn and honored the Law and attended the Passover at Hezekiah's invitation.

II Chronicles 30:10-11

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to **scorn**, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

Zion was referred to in Isaiah 28:16. Zion is sometimes used in the Scriptures to refer to the heavenly city of which Jerusalem is the physical counterpart on earth. God dwelt in Zion, but the holy of holies was in Jerusalem where God's people could meet Him for reconciliation via the Law. Those that revered the Law laid hold on a foundation of deliverance.

The Passover was observed by the preparation and eating of the Passover lamb which represented the True substitute to come, Jesus Christ. God was telling those Northern tribes, who, lost in their scorn, were at risk with the coming Assyrian invasion. They could be restored as God's people set apart AND delivered from the Assyrians if they lost their crown of pride and returned to Him.

So Peter is directed to remind the born again ones of the Diaspora who are undergoing many temptations, that in the actual Zion, that heavenly city God has designated, and that lord that they believed on, Jesus Christ, is their foundation and savior. He is a kind lord, a designated and chosen

lord, a living foundation stone ON WHOM they are BUILT, and are therefore like-wise **lively** stones, having identified with him in believing.

They can therefore persevere due to the foundation of his many accomplishments, and so can we.

I Peter 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,**

Psalm 118 expresses, in the Law Administration, an exhortation to thankfulness and joyfulness for God's goodness, mercy and deliverance now and in view of God's goodness, mercy and deliverance to come.

Psalm 118:1-4 & 19-24

- 1 O give thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.
- 2 Let Israel now say, that his mercy *endureth* for ever.
- 3 Let the house of Aaron now say, that his mercy *endureth* for ever.
- 4 Let them now that fear the LORD say, that his mercy *endureth* for ever.....

- 19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:
- 20 This gate of the LORD, into which the righteous shall enter.
- 21 I will praise thee: for thou hast heard me, and art become my salvation.
- 22 The stone *which* the builders refused is become the head *stone* of the corner.
- 23 This is the LORD'S doing; *it is* marvellous in our eyes.
- 24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

As the Psalmist makes his way through the gates of righteousness into the "sanctum of the Lord's presence", a peculiar and interesting enlightenment is bestowed and articulated here regarding the coming Messiah....again he is referred to as a stone, but in addition, it is stating first that he would be **REFUSED**.

Jesus Christ did experience humiliation and rejection by those who were supposed to be builders in the work of God—and this Psalmist was given that information. Therefore it was important that those who witnessed the coming Messiah **realize, and not be confused**, when that controversy or rejection became evident - rejection was to be part of the Messiah's experience.

Psalm 118 assured the Old Covenant "hoper" that the coming Messiah will prevail and reign in spite of initial rejection. He would still become "head of the corner" in spite of being refused by man. The Messiah will, in the end, reign and ultimately bring about a Day of Deliverance for all who believe: for both those former Judeans of the Diaspora----and certainly for us, with the Gathering Together Day, ---**that** is truly THE day to rejoice and be glad and grateful towards our savior.

Peter therefore is reminding them that in spite of Christ's rejection, Christ held fast, and as for any rejection they or we might encounter, we all have truly believed and have a joy unspeakable at the deliverance being reserved for us all by the power of God.

I Peter 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.

In Isaiah 8, God gave reassurance to Judah regarding an impending threat. This threat was from an alliance and an intention from both Israel (being ruled by Pekah, Remaliah's son) and Syria (Rezin). Their intention in this confederacy was to defeat Jerusalem and put their own idolatrous king in place. At this time, Judah's King Ahaz really wasn't up to the task of defending Jerusalem because of his obsession with his own idolatry. The Israel-Syrian confederacy made for a bleak and fearful outlook for Judah unless they returned to their safe foundation of reverencing the Lord.

Isaiah 8:11-15

- 11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,
- 12 Say ye not, A confederacy, to all *them to whom* this people shall say, A confederacy; neither fear ye their fear, nor be afraid.
- 13 Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.
- 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.
- 15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

In spite of Ahaz's unfaithfulness, because of God's faithfulness, Judah did have the assurance though of a "stone" of safety and deliverance that involved a recent prophecy regarding Isaiah's son Immanuel:

Isaiah 7:2-4 & 14-16

- 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
- 3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;
- 4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.....

- 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
- 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
- 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

God had Isaiah state to Ahaz that Immanuel's birth, name (meaning "God with us") and development was geared to Judah's assurance of deliverance from the threatening Israel-Syrian confederacy...they would be taken by the Assyrian invasion, that was the bigger threat. Yet as addressed in Chapter 8, Judah still had to come to terms with their own idolatry, or they too would be troubled by the Assyrian invasion. If the sign of Immanuel was properly heeded, Judah would be standing on a safe foundation, for "God is with us". If not, that sign of Immanuel would be their stumbling block of failure.

Likewise this rich foundation of citations, referenced to the former Judeans but now saints of the Diaspora, would assist not only in helping them stand in spite of heavy temptations, but also would equip them as a temporary priesthood to proclaim the virtues of God to all those in need of salvation. Such scope also inspires us to stand and proclaim as well.

I Peter 2:22 Who did no sin, neither was guile found in his mouth:

I Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed.**

I Peter 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

This package of citations are all from Isaiah 53, a passage that is riddled with even more verses cited in the New Testament. It is an amazing section that hopefully prophesies the coming savior in high resolution.

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; **because he had done no violence, neither was any deceit in his mouth.**

Isaiah 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; **and with his stripes we are healed.**

Isaiah 53:6 **All we like sheep have gone astray;** we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was the only candidate for salvation, for unlike Adam, he committed no sin. He spoke only what he was directed to speak – he did not succumb to unjust verbal retaliation. He subjected himself unto the pain of stripes in order to make provision for mankind's health, whose illnesses and sicknesses were the consequence of Adam's sin. Without a hope for a savior, the outlook was oblivion and bleak: all mankind was lost and astray without an agent of redemption.

For the household servants of the Diaspora, they were being exhorted to verbal restraint regarding retaliation against their masters. Jesus Christ was put forward to them as a model of submissive conduct, as their health provider in light of the possibility of extreme abuse, and as their faithful care-giver and "true master", as he is for all believers.

I Peter 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:

I Peter 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

I Peter 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.

This set of 3 verses are cited from Psalm 34:12-16. This Psalm is an acrostic. There are 22 letters in the Hebrew alphabet, and this is a 22 verse psalm. Acrostics are written with the first letter of the first word in each verse in alphabetical order. For those of the Hebrew language, acrostics could readily aid the memory for recall.

One of the key points of this Psalm leading up to the citation verses is the importance of reverence for God:

Psalm 34:7, 9 & 11

7 The angel of the LORD encampeth round about them that fear him, and delivereth them...

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him...

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

Under the Old Covenant, much good issued from reverence toward God: protection, deliverance, absence of lack, ---it constituted good instruction! Reverence toward God then was indicated by desiring His blessings and by an awareness of His presence when speaking and doing.

As there is a recurring theme in I Peter, where God supports those that properly respond to insults, temptations and afflictions in I Peter, so this is also referred to in the wrap-up of Psalm 34:

Psalm 34:17-22

17 *The righteous* cry (have cried), and the LORD heareth (hath heard), and delivereth (hath delivered) them out of ALL their troubles.

18 The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite (crushed) spirit.

19 Many *are* the afflictions of the (a) righteous (one) : but the LORD delivereth him out of them ALL.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked (a lawless one): and they that hate the righteous shall be desolate (guilty).

22 The LORD redeemeth (delivers) the soul of his servants: and none of them that trust in him shall be desolate.

Thus verses 12-16 from Psalm 34 that are cited in Peter reinforce truth that spans both Old and New Covenants: God faithfully blesses those that live mindfully in His presence.

Psalm 34:12-16

- 12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?
- 13 Keep thy tongue from evil, and thy lips from speaking *guile*.
- 14 Depart from evil, and do good; seek peace, and pursue it.
- 15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.
- 16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

In verse 15 and 16 above, the eyes and the ears of the Lord are figuratively mentioned as attendant upon the righteous, but the face of the Lord is figuratively mentioned in judgment against the evil. Throughout the Old Testament studying these type of figures make for interesting and enriching understanding about our God.

I Peter 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Proverbs was written to help the young understand what is wise. By this they could make good decisions. In Proverbs 10 there is a string of contrasts between 2 general groups: The fool and the lawless, and the righteous and wise.

Proverbs 10:8,10-14, 18-21 & 31-32

- 8 The wise in heart will receive commandments: but a prating fool shall fall...
- 10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.
- 11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.....
- 12 Hatred stirreth up strifes: but love covereth all sins.**
- 13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.
- 14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction....
- 18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.
- 19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
- 20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.
- 21 The lips of the righteous feed many: but fools die for want of wisdom.....
- 31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
- 32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

It is clearly presented that both of these parties can be known by their WORDS. As Peter stated in verse 5, slanderers will have to account for their slander. Haters would have to account for their hate. Moreover, inside the Body of Christ, among the believers, there has to be LOVE, in both deeds and words. We saw in chapter 2 where household servants were exhorted to imitate Christ in “so opening not their mouth” in reaction to those who might have been unjust masters. Here in Verse 8 is also this truth about verbal restraint: That LOVE conceals a multitude of sin.

We don't want to play the fool, the unprincipled or the wicked. We demonstrate love with respect to proper words and even proper silence. There is enough hell among a hell bound world. Among believers we LOVE. Love is an enabler to perseverance. The walk in love is also a major part of renewing the mind. Doing God's will is carrying it out in His love.

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

Again not technically a citation, but warranting a mention as similar words are found in Psalm 138:6, Proverbs 3:34, and James 4:6. These words again are timeless, relevant under both Old and New Covenants: God is not responsive to blessing the arrogant, but He does respond to those that practice the indispensable trait of humility. Toward the close of this epistle, all believers of the Diaspora were being exhorted to humility.

II Peter 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, **This is my beloved Son, in whom I am well pleased.**

This is actually a reference to the occasion where Peter heard God audibly speak to him during the Transfiguration of Jesus on the mount. And yet a more sure word of prophecy than even that audible voice was the source of Scriptures that Peter and his associates were teaching those of the Diaspora, the Word of God regarding Jesus Christ which holy men of God spoke as they were moved by the Holy Spirit. They would do well to remember this (as would we today) when false teachers would begin moving among them.

II Peter 2:22 But it is happened unto them according to the true proverb, **The dog is turned to his own vomit again;** and the sow that was washed to her wallowing in the mire.

“The dog turned to his own vomit again” is cited from Proverbs 26:11.

Proverbs 26:11 As a dog returneth to his vomit, so a fool returneth to his folly.

The fool is presented as returning to his foolishness like a dog to its vomit. For those who Peter was writing to, we also have a contrast.

The fool is presented as returning to his foolishness like a dog to his vomit.

In Proverbs 25 and 26 there are presented contrasts: the wise and the fool. Likewise for those to whom Peter was writing the second epistle, we also have a contrast. Chapter 1 of II Peter begins with the glorious aspect of God's divine power having given all things pertaining to life and godliness through the acknowledging of Him Who called us by His own glory and virtue. However, this treasure of goodness would be all for naught would those believers become subject to the teaching of false teachers. In spite of great spiritual provision in Christ, they (as we) could ironically end up fools; like dogs returning to their vomit, and like pigs in the mire.

God's intention and vision for us is not to return to foolishness like a dog returning to his vomit. He has declared in both the Old Testament and the New, "I am holy, be ye holy." God saw fit to grant and endue us with holiness by His grace through Jesus Christ's accomplishments. He has communicated to us in good wholesome words, not in piercing words of destruction. We are to maintain our holiness in godliness via our direct, open access to Him as our Father. We are not to be overcome by false teachers of corruption but to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the lord and savior" (Jesus Christ).

Appendix III: Some Background on Silas / Silvanus

Silas is also called Silvanus (derived from the Latin **silva** meaning *wood*). Silas is a contraction of the name Silvanus similar to “Sam” and “Samuel”).

The apostles and elders chose two men, Judas and Silas, men of Judean background who were chief men among the brethren, to go to Antioch with Paul and Barnabas. These men were to communicate by mouth what had been written by the Council in a letter to the Gentile saints. While in Antioch Judas and Silas “being prophets themselves exhorted and strengthened the brethren with many words.” At the contention of Paul and Barnabas which resulted in them separating, Paul chose Silas to go with him on what would be his second itinerary.⁷

Silas was with Paul when he found Timothy at Derbe and Lystra. At Philippi he was arrested with Paul. Both Paul and Silas, as Roman citizens, silently bore many stripes and were thrown into prison where they sang hymns and praised God together.⁸

Silas was with Paul at Thessalonica and Berea helping to establish and strengthen those saints. He preached Christ along with Paul and Timothy at Corinth and was apparently there when Paul wrote the epistles of I and II Thessalonians.^{9,10,11}

Silvanus a man of Judean background, who had been a leader among the apostles and elders at Jerusalem, a Prophet who exhorted and strengthened God’s people, a Preacher of Christ who hazarded his life for the Gospel among the Gentiles, a faithful brother who had seen and lived ONE gospel, is once again being called upon to exhort God’s people and faithfully testify by mouth that this epistle that he was bringing to these saints was indeed the Word of God given to Peter by grace.¹²

⁷ Acts 15:22, 27, 32, 34, 40 (Council, Antioch)

⁸ Acts 16:1 – 3, 19, 25, 29, 37 and 38 (Philippi, both were Roman citizens)

⁹ Acts 17:4, 10, 14, 15 (Thessalonica, Berea, Corinth)

¹⁰ II Corinthians 1:9

¹¹ I Thessalonians 1:1, II Thessalonians 1:1

¹² I Peter 5:12