

1 PETER

The Book of Peter was written around 65 AD shortly after Paul's death, and Peter's writings sound a great deal like Paul's writings. Both Peter and Paul are thought to have been incarcerated in the Mamertine Prison in Rome being martyred shortly apart. The book of 1 Peter is similar to the book of Ephesians; a message from Rome as the church is being persecuted by Nero (1 Pet 5:13).

Silvanus, scribed and carried this message (1 Peter 5:12) to the persecuted believers scattered in Asia Minor that were offshoots of Pentecost and Paul's ministry. Although the fellowships were probably begun by Jews, the audience of this letter would have been mostly Gentile (1 Peter 2:12). They were formerly ignorant of God (1 Peter 1:14), but now God's people (1 Peter 2:9-10). They may have been migrant workers or transplants (1 Peter 1:1). The koine Greek of 1 Peter is much more sophisticated than the language of 2 Peter which was probably the impact of Silvanus influence.

Peter was primarily focused on having hope during a time of suffering and persecution. Jesus represents the definitive model of suffering and rejection (1 Peter 1:11; 2:21,23; 3:18; 4:1,13; 5:1). The followers of Jesus are instructed to emulate Christ's pattern and attitude (1 Peter 1:6-7; 2:19; 3:13-17; 4:1,12-19; 5:9-10). Paul had recently been martyred and Peter would be martyred for his faith relatively soon, so Peter wanted to encourage new believers that their deaths would not mean the end of Christ's church. Jesus had foretold Peter's persecution in order to affirm and encourage him as well. (John 21:18-19)

The writings of Peter were a comfort and guide for early church fathers. In the second century, Polycarp (a Christian bishop and martyr from Smyrna: 69AD-155AD) quoted Peter's writings nearly word-for-word at least 10 times in his letter to the churches before being burned at the stake. The early church father, Irenaeus (130AD-202AD) confirmed that Peter was the author of this book as testified in the first verse.

Outline of 1 Peter	
1 Peter 1:1-2	Introduction
1 Peter 1:3-12	Song of Praise
1 Peter 1:13-2:10	New Identity as a Christian
1 Peter 2:11-4:11	Suffering as a Witness
1 Peter 4:12-5:9	Suffering & Future Hope

24 1 Peter 1

Read 1 Peter 1:1-2 ... Introduction to the Churches in Asia Minor

1:1 Pontus, Galatia, and Cappadocia were represented at the Pentecost (Acts 2:9) while Galatia and Bithynia were ministered to later (Acts 16:6-7).

- Peter's Aramaic name was "Simon, Son of Jonah" (Matthew 16:17).

- His Greek name was “Peter” which is “Cephas” in Aramaic which was a name given by Jesus (Mark 3:16; Luke 6:14; John 1:42).
- Jesus called him “Petros” (a detached stone) whereas Petra means “bedrock.” (Matthew 16:18)
- In the lists of the twelve disciples (Matthew 10:2-4; Mark 3:16-19; Luke 6:12-19; Acts 1:13), Peter is always listed first and performed the role of the spokesman for the disciples.
- The term “strangers” (eklektois parepidēmois diasporas - ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς) is literally translated as “*the elect sojourners of the Dispersion.*”
 - The strangers are referenced as Gentiles (1 Peter 1:14, 2:9-10, 4:3-4)
- The Holy Spirit had not allowed Paul to teach in Bithynia (Acts 16:6-7); however, Peter ministered in the territory south of the Black Sea where Paul was not able to go.



1:2 The Greek term "sanctification" (hagiasmō ἁγιασμῶ) is etymologically associated with the Greek term for "saint" and "holy" that conveys the meaning of being "set apart for a special task."

- Obedience is related to the sprinkling of the blood. (Exodus 24:3-8)
- The Trinity is not an explicitly Biblical term; however, it is clearly a Biblical concept of Three-in-One with a monotheistic view of God. (Matthew 28:19; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Ephesians 4:4-6; 2 Timothy 2:13)

Roles of the Trinity in Salvation (1 Peter 1:2)		
God the Father	Foreknowledge	1 Peter 1:3-5
The Spirit	Set Apart/Holiness/Obedience	1 Peter 1:6-9
Jesus Christ	Blood Forgiveness	1 Peter 1:10-12

- “Grace” precedes “Peace” (Romans 1:7, 1 Corinthians 1:3; 2 Chronicles 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2)

Read 1 Peter 1:3-5 ... Doxology to the Salvation & Rewards of God

1:3 Jesus is that resurrected, living hope that believers will also be resurrected to eternal life (Romans 8:23-24; 2 Corinthians 1:10; Colossians 1:23-27; 1 Thessalonians 1:3).

- The Greek term for “blessed” (Eulogētos Εὐλογητός) is used seven times in the New Testament and is the root word for “Eulogy.” It is always applied to God, and means to speak well of God. (Luke 1:68; Romans 1:25, 9:5; 2 Corinthians 1:3, 11:31; Ephesians 1:3)
 - This term is different than the Greek word “blessed” used in the beatitudes (ΜΑΚΑΡΙΟΙ ΜΑΚΑΡΙΟΙ).

- All three titles are used with the Lord (deity) Jesus (humanity) Christ (Messiah).
 - Lord (Divine) → Jesus (Man) → Christ (Messiah)
- The concept of being “born again” was introduced by Jesus with Nicodemus (John 3:1-7) and entails being made a new creation in Christ (2 Corinthians 5:17)

Peter Focuses on the “Living”	
1 Peter 1:3	“Living Hope”
1 Peter 1:23	“Living Word of God”
1 Peter 2:4	“Living Stone that was Rejected”
1 Peter 2:5	“Living Stones of a Spiritual House”
1 Peter 2:24	“Live for Righteousness”
1 Peter 4:5	“He Will Judge the Living & the Dead”
1 Peter 4:6	“Living in the Spirit”

1:4 The recipients of this letter may have been migrant workers (1 Peter 1:1), so they understood that crops/harvests would perish and the land was not theirs to keep. The promise of an imperishable, eternal reward was an abundant blessing.

- In the Old Testament, the term “inheritance” (klēronomian κληρονομίαν) originally referred to the Promised Land. (Exodus 15:17; Numbers 26:53-56; 32:18-19; 33:54)
 - Beyond that, Israel of the Old Testament used the term “inheritance” (ḥelqî יְרֵכָה) to refer to God Himself. (Psalms 16:5, 73:23-26; 119:57; 142:5; Lamentations 3:24)
- The believer’s inheritance is characterized by three descriptions of what the inheritance will not be (perishable, defiled, fading) inferring that loss cannot occur:
 - Imperishable: The Greek term “imperishable” (aphtharton ἄφθαρτον) literally means “no chance of military invasion.” The Promised Land was at the crossroads between Africa and Asia Minor, so it was invaded relentlessly through the centuries.
 - Undeclared: The Greek term “undeclared” (amianton ἀμίαντον) means unsullied or unpolluted. (Hebrews 7:26; 13:4; James 1:27)
 - Unfading: The Greek term “unfading” (amaranton ἀμάραντον) means that there is no time limit.
- The Greek term for “reserved” (tetērēmenēn τετηρημένην) infers “guarding” for a person. The inheritance and the believer are guarded (1 Peter 1:4-5, 2:25)

1:5 God alone will protect and secure the believer’s salvation (the security of the believer is certain). The same power that called the believer to salvation will hold Him until salvation culminates with reward. (Philippians 4:7)

- A believer is a fallen human who would struggle to “hold onto Jesus,” however, if “Jesus is holding onto the believer,” there is security and confidence that He will bring it to fruition.
- The salvation of the believer is certain after an individual genuinely has salvation; the question is whether an individual “genuinely has salvation.” The initial act of salvation is always testified by change. Salvation consists of initial faith followed by lifestyle faith.

Read 1 Peter 1:6-9 ... The Purpose of Persecution

- 1:6 Believers rejoice in trials because of a larger plan of God (James 1:2-3). Peter confirms that this world will challenge every believer; however, this results in spiritual blessings and benefits.
- Trials do not preclude rejoicing.
 - The first chapter lays the foundation of God's plan and an eternal reward, the remainder of Peter will describe the way that believers should respond (i.e., therefore...)
- 1:7 The way that a Christian perseveres through trials is a testimony (proof) of his salvation. Trials of genuine faith result in 1.praise 2.glory 3.honor
- The believer's life in this world will have trials and suffering. (2 Corinthians 4:7-11; 6:3-10)
 - Peter repeatedly discusses persecution (1 Peter 1:6-7; 2:19; 3:14-17; 4:1,12-14,19; 5:9)
 - The Greek term for "revelation" (apokalypsei ἀποκαλύψει) is the same name of the final book of the Bible; it means to "unveil" or "uncover."
- 1:8 Jesus blesses those with faith who believe without seeing (John 17:20; 20:29).
- Peter repeats that God's people should "greatly rejoice" (agalliasθε ἀγαλλιᾶσθε) at the blessings of God even during trials. (1 Peter 1:6)
- 1:9 The ultimate fruit of salvation is "glorification" of the believer as they become like Christ (Romans 8:29-30). Believers will be in the likeness of Christ when they see Him (1 John 3:2).
- The Greek term for "soul" (psychōn ψυχῶν) is translated as "lives" and is used repeatedly in the books of Peter (1 Peter 1:9, 22; 2:11, 25; 3:20; 4:19; 2 Peter 2:8, 14). The body doesn't "have" a soul as much as a "soul" has a body.

Read 1 Peter 1:10-16 ... The Prophets Foretold the Persecution of the Messiah

- 1:10 The prophets understood the grace of God and pondered God's plan for a sinful and fallen mankind.
- 1:11 The prophets longed to see the Messiah fulfill His purpose and the end times events (Daniel 9:24 → Luke 19:41-42 → Luke 21:25-36)
- The Prophets portrayed the coming Messiah as a "suffering servant." (Genesis 3:15; Psalm 22; Isaiah 52:13-53:12).
 - However, after the suffering, Christ would be glorified. (Psalm 2:16, 110:1-7)
- 1:12 The prophets understood that their visions were for later generations. (Romans 9:25-26; 10:11, 13, 20). The Old Testament is applicable to believers throughout the ages (including the "church age").
- Angels are also curious of salvation. Just as the two cherubim looked down upon the mercy seat, angels continue to look down (1 Corinthians 4:9; Hebrews 13:2) as they minister to believers (Psalm 91:11; Hebrews 1:14; Luke 16:22; Matthew 18:10).
 - The Greek term "to look" (parakypsaί παρακύψαι) means "to stoop over and look down" is related to the Greek term "parakypsa" (παρακύψα) which described the disciples looking into the empty tomb (Luke 24:12; John 20:5) as well as looking "intently into" the Mosaic Law. (James 1:25)
- 1:13 Believers must discipline their thinking and prepare the mind for action.

- Be ready to fully use the mind. Consider God’s truths and the ways that science supports Biblical truths.
 - Believers must calmly be alert and stay watchful as Biblical truths are proven out daily.
 - Believers “set hope” (elpisate ἐλπίζατε) on the return of the Lord Jesus Christ.
- 1:14 Believers must maintain an eternal perspective because this cruel, wicked world will not satisfy.
- Believers should not allow culture and “societal norms” to pollute their minds. Believers should be critical listeners of the world instead of simply following along as they did prior to salvation.
 - The Greek term “conformed” (sychēmatizomenoi συσχηματιζόμενοι) means to “fashion yourselves” and is the root word for “schematic” or “representation.”
 - The Greek term is “skhēma” (σχῆμα) means to appear to change which is different than the word “morphé” (μορφή) which means to truly, genuinely change.
 - A “skhēma” looks different on the outside than what its essence is on the inside. Don’t let the world’s outward appearance deceive about what it truly is.
- 1:15 Believers are to be perfect and holy (Matthew 5:48; Leviticus 19:2) through God’s Spirit in us (Ezekiel 38:16)
- The Greek term for “holy” (hagioi ἅγιοι) means to be “set apart.” The Spirit is working inside every believer towards Christlikeness (Romans 8:29-30; 2 Corinthians 3:18; 7:1; Galatians 4:19; Ephesians 1:4; 2:10; 4:13; 1 Thessalonians 3:13; 4:3,7; 5:23)
 - At the point of salvation, believers become holy in God’s sight and then they mature into holiness as a lifestyle. (Ephesians 5:1)
 - The term “saint” (hagiois ἁγίοις) is the same as “holy.” Believers are “saints” because of Christ followed by submission to the will of God.
- 1:16 Believers are to let the Spirit of God command and control them into extravagant love towards God as fellow believers are esteemed and the message of the Lord is shared with unbelievers.
- Loving Relationship with God – Esteem Believers – Share Gospel with the World

Spirit Assists Believers In...	
1 Peter 1:13	Prepare minds
1 Peter 1:13	Keep sober/calm in spirit
1 Peter 1:13	Fix their hope on grace
1 Peter 1:14	Do not be conformed
1 Peter 1:15	Live holy lives
1 Peter 1:17	Live reverently in respect of God
1 Peter 1:22	Love one another

Read 1 Peter 1:17-21 ... Believers Are to View Themselves Through Christ

1:17 God judges the works of believers (Revelation 20:13; Isaiah 59:18; Jeremiah 21:14; Ezekiel 18:30; Matthew 16:27; Romans 2:6; 1 Corinthians 3:13; 2 Corinthians 5:10).

- Judgment of earthly deeds will take place (Luke 16:19-31, 1 Pet 1:17, Prov 5:21, 24:12; Eccl. 9:10, 12:14).
 - Believers will not be judged for sin; however, believers will answer for attitude, availability and the use of spiritual gifts.
- 1:18 Peter names two long-lasting elements, silver and gold, as perishable while the spiritual aspects that they represent, redemption and glory, are eternal. (John 1:29)
- The Greek term “redeemed” (elytrōthēte ἐλυτρώθητε) means to buy someone back from slavery.
 - Life is futile (mataias ματαίας) outside of salvation in Jesus Christ and bringing glory to God. In Ecclesiastes, Solomon writes of the vanity of life even when blessed with wealth, wisdom and all that the world has to offer. (Acts 14:15; 1 Corinthians 3:20). Without a genuine walk with God, even man’s religion is futile (James 1:26; Titus 3:9).
- 1:19 There is inestimable value in Jesus Christ being the sacrificial lamb for believers (Isaiah 53:7; Jn 1:29 & 36; Rev 5:6). Believers should not approach their spiritual walks in this world as inconsequential, but instead, make the most of every day for His glory.
- 1:20 Jesus was destined to be the Savior of the world even before the creation and fall of man (2 Timothy 1:9; Matthew 25:34; John 17:24; Ephesians 1:4; 1 Peter 1:19-20; Rev. 13:8).
- The plan was that Jesus would come to die for believers (Genesis 3:15; Psalm 22; Isaiah 53; Zechariah 11; Mark 10:45; Acts 2:23; 3:18; 4:28; 13:29).
 - There is no greater love than laying down your life for another. (John 15:13).
- 1:21 Believers should not trust in the things of this world, but instead, “faith and hope are to be in God” regardless of circumstances.
- There was active participation of all three persons of the Trinity in the resurrection of Christ Jesus.
 - God the Father (Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30,33,34; 17:31)
 - God the Spirit (Rom. 8:11)
 - God the Son (John 2:19-22; 10:17-18)

Read 1 Peter 1:22-25 ... The Physical World is Temporal

- 1:22 The recognition of the sinfulness and wickedness of man should result in love. Difficult circumstances can harden or soften an individual; believers are called to sensitive spirits in love for others.
- 1:23 Biblical expression of being “born again” (John 3:3, 7) is juxtaposed to being spiritually dead.
- 1:24 Peter quotes from Isaiah 40:6-8; life is fleeting.
- 1:25 Contrasted to temporal life is the eternal Word of God.

25 1 Peter 2

Read 1 Peter 2:1-3 ... The Believer’s Response to the Lord

- 2:1 In order to be holy (1 Peter 1:15-16), believers must take a proactive stance against five evils: 1.all wickedness 2.all deceit 3. hypocrisy 4. envy 5.all slander

- For purification, Paul uses the metaphor of removing soiled clothing. (Romans 13:12; Ephesians 4:22)
- The Greek term for “deceit” (dolon δόλον) was originally used for the term “fish bait.” To mislead or swindle for personal gain at the expense of the other.
- The Greek term for “hypocrite” (hypokritai ὑποκριται) was a theatrical term as actors were called hypocrites in the 1st century. (Matthew 6:5, 16, 7:5, 15:7, 22:18, 23:13-15, 23, 25, 27, 29; 24:51; Mark 7:6; Luke 6:42, 12:56, 13:15) Believers should not compete to be in the spotlight as many preachers and worship leaders do.
 - The root of the word “hypocrite” is a compound noun based on two Greek words: hypo (“under”) and krínō (judge). In ancient times, actors wore masks, so the intent is to judge the person under the mask.

Repentance & Removal of Evil From Life	
Malice	<i>Active & Aggressive Ill Will</i>
Deceit	<i>Lying for Gain</i>
Hypocrisy	<i>To Hide & Feign True Motives; False facade</i>
Envy	<i>Egocentric Jealousy</i>
Slander	<i>Gossip (James 1:26)</i>

2:2 A newborn baby cries to be fed; the need to be fed is more important than anything else to that baby regardless of the situation or how many people are around.

- Believers should desire to grow in their relationship with God above other ambitions, hobbies or even sleep. (Matthew 5:6)
- Milk was a common metaphor as “baby food” for new believers. (1 Thessalonians 2:7; 1 Corinthians 3:2; Hebrews 5:12)
- The early church theologian from Carthage, North Africa, Tertullian (145AD-230AD) was the first to write his theological materials in Latin (the language of Rome). When Tertullian baptized a new convert, he would give them milk and honey. The milk represented the need to grow and the honey represented the Promised Land.
- Salvation is immediate at the point of conversion and then a maturing that culminates in seeing the Lord face-to-face with resurrection bodies.

2:3 The grace and goodness of the Lord is experienced by every believer. Beyond being taught, God’s people experience the many ways that the Lord sustains them personally in this sinful world.

Read 1 Peter 2:4-8 ... Living Stones in the Household of God

2:4 The stone reflects strength along with life. Although sinful man rejected the living stone, the living stone was God’s will and favor. (Deuteronomy 32:4,15,18,30; Psalm 18:2,31,46; 28:1; 31:3; 42:9; 71:3)

2:5 Just as Jesus is the living cornerstone; all believers are living stones built into a Temple for worship that is acceptable to God (Acts 17:24; Hebrews 3:6; Zechariah 6:15).

Metaphors for the Church	
Flock	John 10:16
Vine	John 15:5
Bride	Ephesians 5:27

Body	1 Corinthians 12; Ephesians 1:22
Family	Romans 8:15-17
Living Stones	1 Peter 2:5

2:6 Peter quotes Isaiah 28:16 as Jesus is often referenced as a stone (Matthew 21:42; Mark 12:10; Luke 20:17; 1 Corinthians 10:4; Ephesians 2:22; 1 Peter 2:6-8)

- One function of the cornerstone was to join two different walls together as in: Israel/Judah, Jews/Gentiles, God/Man

2:7 Peter quotes Psalm 118:22. The Targum (Jewish commentary) uses the term “builders/those building” (hoi oikodomountes - οἱ οἰκοδομοῦντες) as a reference to the Scribes.

2:8 Unbelievers (who “stumble” over the rock by not understanding, submitting and obeying) were predetermined to this, but God can still reach them (Rom 11:11; James 3:2; Mt 26:31).

- Only by honestly living enlightened by the truth (Jn 11:9-10, 16:1) does an individual not get tripped up.
- Most unbelievers have developed a “god” that fits their personal opinions; they’ve created an idol and have rejected the genuine God as described in Scripture.
 - When hearing of the God defined by Scripture, modern idolaters might respond with the phrase, “*My god would never...*”

Peter’s Reliance on (Reference to) the Old Testament	
1 Peter 2:6	Isaiah 28:16
1 Peter 2:7	Psalm 118:22
1 Peter 2:8	Isaiah 8:14
1 Peter 2:9	Exodus 19:5-6; Deuteronomy 7:6; Isaiah 43:20; 61:6; Malachi 3:17
1 Peter 2:10	Hosea 1:6, 9, 2:23
1 Peter 2:22	Isaiah 53:9; Zechariah 3:13
1 Peter 2:23	Isaiah 53:7
1 Peter 2:24	Isaiah 53:5, 12; Deuteronomy 21:23
1 Peter 2:25	Isaiah 53:5-6

Read 1 Peter 2:9-12 ... Believers as a Holy Priesthood

2:9 The church is a royal priesthood with dual status of king and priest.

- Believers have been chosen by God for His ministry on earth (Deuteronomy 7:6; 10:15; Isaiah 43:20-21)
- Every believer is a part of the priesthood of the Lord (Exodus 19:6; Isaiah 61:6; 66:21). The “royal priesthood” might be a reference to Melchizedek’s line. (Hebrews 7:1).
- Believers make up a “holy nation” set apart for God’s will.
- All of the identifiers were for the reason – “so that” (hopōs ὅπως) believers can proclaim the Lord.

2:10 This statement of those “not a people” becoming a “people” refers to the Gentiles.

- The Old Testament Prophet, Hosea (8th century BC), married a promiscuous woman who bore him three children. The third child was probably not Hosea’s

biological child, so he named the child “Lo-ammi” (“Not My People”). (Hosea 1:8-9).

- Hosea prophesied that God would “say to those who were not My people, ‘You are My people!’ And they will say, ‘You are my God!’” (Hosea 2:23)
- The rejection by Israel (1 Peter 2:7) opened the door for the Gentile church receiving Christ.

2:11 Believers are pilgrims in a fallen world to a heavenly home.

- The Greek term “aliens” (paroicous παροίκους) refers to people passing through with limited rights.
- The Greek term “sojourners” (parepidēmous παρεπιδήμους) means strangers who are just staying a short time.
- The body is the battleground of spiritual warfare; “fleshly lusts, which wage war against the soul.” (Luke 13:3)

2:12 Each believer should be a testimony to those without belief; the “day of visitation” could also be read, the “day of examination” by others (as in a jury) that they may see your good works.

- The world has always misjudged believers because they do not know God.

Accusations by the World Towards Christians	
Cannibalism	Lord’s Supper
Incest	Love for One Another
Atheists	No Religious Images/Idols of God
Polytheists	The Trinity
Treasonous	Declined worship of Caesar

- The secular world will attribute good works to God.
- The “day of visitation” is any time that the presence of God is felt in a situation. (Isaiah 10:3; Jeremiah 8:12; 10:15; 11:23; 23:12; 46:21; 48:44; 50:27; 51:18; Hosea 9:7; Micah 7:4)

Read 1 Peter 2:13-20 ... Honor Authority

2:13 The life of a believer is one of submission by putting one’s personal will and desires aside to serve God and others. (Ephesians 5:21)

- Authority should be respected while the believer should ultimately obey God’s will above all (Prov 8:15-16; Acts 4:19).

2:14 God favors law and order (1 Corinthians 14:33); He is against chaos and rebellion.

- Believers do not submit to authority because of the person in charge; believers submit because of who the submissive one is in Christ. (Matthew 20:16)
 - Regardless of the merit of the leader, believers are to submit.
 - Believers have a responsibility out of love to submit.
 - Believers love and submit because of who the believer is in Christ – not because the receiving individual deserves it.
- Martin Luther wrote about “the Kingdom of God’s left hand” as Luther stated, “God’s way to control bad men is to put bad men in control.”
- God can allow certain leaders and governments without condoning the ways, decisions and lifestyles of those leaders. “They set up kings without my consent; they choose princes without my approval.” (Hosea 8:4)

- Scripture does not define the optimal type of government; however, Scripture does demand that Christians obey the law when it does not contradict the higher authority of God. (Acts 4:19; Luke 20:25; Mark 12:17)

2:15 The accusations of the wicked, fallen world are shown to be idiocy when the believer lives above reproach.

2:16 Even under authority, believers are free to not be in bondage to selfish sin. Believers are free from sin, not free to sin. (1 Corinthians 8:9; Galatians 5:13)

A Summary Command for Believers (2 Peter 2:17)	
Honor All People	Respect Humankind
Love the Brotherhood	Love Fellow Believers
Fear God	Understand the Sovereign, Holy God
Honor the King	Jesus is the King (Revelation 19:13, 16)

2:17 All people deserve respect. The same term “honor” (timate τιμᾶτε) is used for the King as with all of mankind.

- Fear God – Love Believers – Honor Everyone (including unbelievers)

2:18 Slavery in ancient times was associated closely with the marketplace. Slaves were considered assets to accomplish work, so they could be associated to a trade (Luke may have been a slave/servant as a doctor).

- Individuals could sell themselves or family members into slavery for a time or even purchase slaves for themselves.
- Slaves were often conquered enemies who were enslaved rather than killed.
- Individuals might also be born into slavery.
- Slavery was a central construct of the economy much like the modern worker. It is estimated that 30%-40% of Italy’s population were slaves during the 1st century AD.
- The “Slave Master” (andrapodistais ἀνδραποδισταῖς) is included in the list of sinners condemned by God (1 Timothy 1:10). Scripture encourages believers to assist those trying to escape slavery (Deuteronomy 23:15-16). Scripture also goes to great lengths to promote rights and justice for slaves (Job 31:13-15, Colossians 4:1).

2:19 God favors those who are suffering injustice; however, those who pursue personal “vendetta” justice will be rightfully judged and punished.

2:20 Slaves should be a testimony and witness with their work ethic (Titus 2:9; 1 Pet 2:18); the Bible does not condone slavery (Deuteronomy 23:15-16) and goes to great lengths to promote rights and justice for slaves (Job 31:13-15, Col 4:1).

- In Philemon, Paul intervenes for runaway slave Onesimus. However, regardless of position in life, God expects Christian principles to be foremost in response. (Matthew 6:24; Luke 16:13; Philippians 2:7, Romans 6:19, 1 Corinthians 7:22, Galatians 4:7)
- Everything that a believer does should be done as Christian service; Christ should be the entire reason for living (raison d'être). (1 Corinthians 10:31; Ephesians 6:5; Colossians 3:17)
- Much ill will does not come from fairness, but instead from jealousy, envy and hatred. Greed and covetousness drive many vendettas.

- Believers are to be imitators of love instead of simply responders to situations. Radical love can change the world; most believers do not “radically love” enough.

Read 1 Peter 2:21-25 ... Christ is the Example of Godly Suffering

- 2:21 The purpose for believers is to suffer for others as Christ suffered for believers even to death.
- 2:22 Peter quotes Isaiah 53:9 and Zechariah 3:13. The sinless and faultless Christ endured wrongful conviction and torturous murder.
- 2:23 Everyone understood the innocence of Jesus (Pilate; Pilate’s wife; Herod, etc.); however, they crucified Him without Jesus defending Himself. (Isaiah 53:7; Matthew 27:12; John 2:24)
- 2:24 Peter quotes Isaiah 53:4-6. *“He Himself brought our sins in His body up on the cross, so that we might die to sin and live for righteousness; by His wounds you were healed.”*
- The Messiah was the suffering servant (Genesis 3:15; Psalm 22; Isaiah 53).
- 2:25 Although believers continue to sin (Isaiah 53:6), God is a guardian of the believer’s salvation. (1 Peter 1:4-5)

26 1 Peter 3

Read 1 Peter 3:1-6 ... The Holy Wife

- 3:1 Wives should submit to their husbands as an effective testimony to the husband
- The Greek command “be subject” (hypotassomenai ὑποτασσόμεναι) is a military term for “align under” in regards to hierarchy.
 - Submission is purely positional without regard to value (superiority or inferiority).
 - *“Subject yourselves to one another in the fear of Christ.”* (Ephesians 5:21)
 - As the home is determined by the society; the mother determines the home.
 - In Scripture, each time the mutual relationship of wife to husband is mentioned, the wife’s role is sequenced first (Ephesians 5:22-30; Colossians 3:18-19), but this may not mean that the wife submission should be first and foremost.
 - The term “won over” (kerdēthēsontai κερδηθήσονται) is a commercial term meaning to profit or gain. (1 Corinthians 9:19-22)
 - *“Without a word by the behavior”* – Wives can influence their husbands with actions beyond simply discussion. Lifestyle is a witness to bring someone to Christ.
 - Scripture warns about being unequally yoked. (2 Corinthians 6:14-18; Amos 3:3; Ephesians 5:7)
- 3:2 Wives should view their husbands as ministries as they encourage them to be closer to the Lord. (Titus 2:5).
- The wife is called to be pure/chaste (hagnēn ἀγνήν) and respectful (phobō φόβω). The Greek term “phobō” means “fearful” and is the root word for “phobia.”
- 3:3 The beauty of a wife should not be ornamentation, but gentleness and tranquility. (Proverbs 31:10-31)
- The Greek term “adornment” (kosmos κόσμος) is the root word for “cosmetic.”

- Greek women would spend hours and hours preparing to go “out.” They would wear large blonde and purple wigs draped with pearls.
- 3:4 Clothing should not draw undue attention; however, character should draw attention to Christ in the believer.
- 3:5-6 The only time recorded in Scripture that Sarah called Abraham “master” was when she was eavesdropping through the door of the tent to hear that she was to have a child. She laughingly questioned the Lord that Abraham was too old. “So, Sarah laughed to herself, saying, “*After I have become old, am I to have pleasure, my lord being old also?”* (Genesis 18:12)
- Wives should not be frightened or alarmed by the actions of their husbands, but instead focus on the Lord and walk with Him.
 - There were not many women’s rights at that time (with the exception of Macedonia). Husbands could divorce at any time or even sell their wives.

Read 1 Peter 3:7 ... The Prayers of an Understanding Husband

3:7 The effectiveness of the husband’s prayers is dependent on his honor for his wife. (1 Corinthians 7:5). Prayers make a difference in marriage, and marriage makes a difference in prayers.

- God’s will for a household is that the man is the spiritual leader (1 Corinthians 11:3; Malachi 2:13-14).
- Husbands are commanded to love their wives regardless of her behavior. (Ephesians 5:25)
- In ancient times, it was rare to hear anyone claim that husbands had any responsibility towards the wife and family. This verse would be exceptional.
- This Greek term for “honor” (timēn τιμῆν) is the same commend used for the king...and all people. (1 Peter 2:20)

Read 1 Peter 3:8-12 ... Peaceful Fellowship of Believers

3:8 Believers are to yield their wills by:

- Being like-minded; unity (John 17:21-23; Romans 12:16; Philippians 1:27, 2:2)
 - The Greek term “homophrones” (ὁμόφρονες) is a compound noun of homos (one or the same) and phrēn (mind or thinking)
- Sympathetic; to suffer with (Romans 12:15; 1 Corinthians 12:26)
 - The Greek term “sympatheis” (συμπαθεῖς) is a compound noun of sun (with) and paschō (to suffer).
- Loving believers: (Romans 12:10; 1 Thessalonians 4:9)
 - The Greek term “philadelphoi” (φιλάδελφοι) is a compound noun of philos (love) and adelphos (brother).
- Being empathetic: (Luke 1:28; 2 Corinthians 6:12; Philippians 1:8)
 - The Greek term “eusplanchnoi” (εὐσπλαγχνοι) is a compound noun of eu (good) and splagchnon (bowels)
 - Jews believed that the bowels were the base of emotion while the Greeks thought bowels were the base of courage. The saying “He’s got guts!” uses the Greek interpretation.
- Humility: Domesticated Strength (Acts 20:19; Ephesians 4:2; Philippians 2:3)

- The Greek term “tapeinophrones” (ταπεινόφρονες) is a compound noun of tapeinos (humble) and phrēn (minded).

Believers Relating to Believers	
In Harmony	One mind & Spirit
Be Sympathetic	Support & Empathize
Loving as Brothers	Brotherly Love
Tenderhearted	Emotional Compassion
Humble	Serve & Submit

- 3:9 Believers are called to be a blessing (Matthew 5:44; 6:11, 14-15; 1 Corinthians 14:12), and never take revenge. (Proverbs 17:13, 20:22; Romans 12:17; 1 Thessalonians 5:15)
- 3:10 Peter quotes Psalm 34:12-16. The believer must control his speech. (James 1:19, 26; 2:14; 3:1-8, 18; 4:11, 5:12)
- 3:11 The believer must “seek peace and pursue it.”
- 3:12 The Lord hears the prayers of His people as He opposes those who do evil.

Read 1 Peter 3:13-17 ... Do Not Fear But Give Defense of the Believer’s Hope

- 3:13 This is a reference to Isaiah 50:9. Believers should be energetic and focused on doing God’s will without worry of the sinful world.
- 3:14 Peter references Isaiah 8:12-13. Believers are to have fear for God instead of things of this world (1 Peter 3:14)
- All believers will suffer as they become more like Christ and lay up eternal rewards (2 Timothy 3:12).
- 3:15 *“Set apart the Messiah as Lord in your hearts, and always be ready to give a defense to anyone who asks you for a reason for the hope that is in you.”*
- Christ is the ultimate authority for every believer (Matthew 10:34-39).
 - The phrase of “Christ as Lord” proclaims the deity of Jesus. (Romans 10:9-13; Philippians 2:6-11). The term “Lord” is the same as “Adonai” in Hebrew which is the term that the Jews used for Yahweh.
 - The Greek term “defense” (apologian ἀπολογία) is the root word for “apologetics.” (Acts 22:1, 25:16)
- 3:16 Although the believer is slandered and disparaged, the believer is to maintain a witness.
- 3:17 Sometimes it is God’s will that His people suffer (1 Peter 4:19)

Read 1 Peter 3:18-22 ... The Baptism (Flood) of the World

- 3:18 Christ offered Himself as a sin offering for His people out of love. Believers are to sacrifice selflessly even as the Lord sacrificed Himself.
- The one without sin, sacrificed Himself for those with sin. (Matthew 27:15-23)
- 3:19 The Greek term for “proclamation” (ekēryxen ἐκήρυξεν) means to “herald” which is not the same term as preaching the “good news.” (euaggelion εὐαγγέλιον)
- The preaching would be to either humans or angels.
 - The term in this verse for “spirits” (pneumasin πνεύμασιν) is a reference to demons in the New Testament (Luke 4:36; 1 Timothy 4:1).
 - A slightly different term “pneumasi” (πνεύμασι) is a reference for post-death believers (Hebrews 12:23) and demons. (Mark 1:27)

- The term “Hades” (Sheol/Grave in the Old Testament) was considered by the Jews the holding place for the dead with two divisions:
 - Paradise for God’s people (Luke 16:19-31)
 - Tartarus for humans & angels who rebelled against God (2 Peter 2:4; Jude 1:6).
- 3:20 On the cross, Jesus told the repentant thief, “*Truly I say to you, today you will be with Me in Paradise.*” (Luke 23:43)
- At the point of death, Jesus went to Hades to take those who were saved in the “Paradise” section of Hades to Heaven with Him.
 - Believers no longer go to the paradise section of Hades (2 Corinthians 5:8)
 - The preaching was to either sinful men (Genesis 6:5) or the Nephilim where fallen angels had offspring with women (Genesis 6:1-5).
 - The First Enoch (Catholic Canon) has influenced the New Testament more than any other apocrypha book.
- 3:21 The relationship with God is expressed through the ritual of baptism. Baptism is symbolic of death to the old life and resurrection to a new life (Romans 6:3-5; Colossians 2:12)
- 3:22 All power culminates in Jesus (Matthew 28:18; Colossians 2:10; Ephesians 1:19), and all of creation should be in submission to Him.

27 1 Peter 4

Read 1 Peter 4:1-6 ... Believers Should Not Fulfill Human Lusts

- 4:1 Peter repeatedly focuses on the suffering of Christ (1 Peter 2:21,23; 3:18; 4:1), and His followers will suffer because they are following Him. (1 Peter 2:19-20; 3:14,17; 4:15,19; 5:10)
- The command to “arm yourselves” (hoplisasthe ὀπλίσασθε) is a military term as the soldier prepares for battle. In spiritual warfare, the body is often the battleground. (Ephesians 6:10-20; Romans 13:12; 1 Thessalonians 5:8)
 - Just as Christ brought glory to His Father in the midst of suffering, believers should also purpose to follow God’s will – even in the suffering that is to be expected. (John 15:20; Romans 8:17; Philippians 1:29; 2 Timothy 3:12; 1 Peter 4:12-19)
 - Christ was sinless in all of the suffering that He endured. Believers must follow Christ’s example in every way to overcome sin as suffering comes, and God will continue to mold the believer into Christlikeness. (Romans 8:28-29; 2 Corinthians 3:18; 7:1; Galatians 4:19; Ephesians 1:4; 4:13; 1 Thessalonians 3:13; 4:3,7; 5:23; 1 Peter 1:15)
 - The believer is to surrender all that they have and who they are to what God wants; from selfish to selfless (Galatians 2:20)
- 4:2 Believers are to only pursue God’s will with their time here on earth without worldly pursuits. Repentance is a turning from a self-seeking life to a selfless submission to God reflected in love for others.
- The will of God is that believers suffer innocently for others. (1 Peter 3:17; 4:19)
 - The tragedy of the modern-day Christian is that there is no difference between the Christian and the world. (same ambitions; same hobbies; same sins; etc.)

4:3 Six activities result from the will of unbelievers: 1.unrestrained behavior 2.evill desires 3.drunkeness 4.orgies 5.carousing 6.lawless idolatry (Ezekiel 44:6)

The Desires of the Gentiles (1 Peter 4:3)		
Indecent Behavior	Aselgeiais ἀσελγείαις	Sensuality
Lusts	Epithymiais ἐπιθυμίαις	Desires
Drunkeness	Oinophlygiais οἰνοφλυγίαις	Intoxication
Carousing	Kōmois κώμοις	Rioting/Reveling
Drinking Parties	Potois πότοις	Partying
Wanton Idolatries	Athemitois ἀθεμίτοις	Licentious worship of false gods

- Mankind perverts the “good” creation of God; these sins were included in the “worship” rituals of the Greco/Roman gods. False gods were created from the imaginations of men and worshipped with self-seeking rites and rituals. The idolater’s view of god was an amplification of themselves.

4:4 Idolaters choose a flood of “dissipation” (a wasteful expenditure/consumption; indulgence in sensual pleasure; a diversion) instead of the baptism of God (1 Peter 3:21)

4:5 God will judge the living (believers) and the spiritually dead (unbelievers). (Luke 15:24, 32; Ephesians 2:1, 5, 5:14; Colossians 2:13)

- Believers will not need to account for sin (as Christ has paid the price of sin); however, believers will give an account of their availability and use of spiritual gifts.

4:6 Those who are spiritually dead may receive spiritual life from God.

God Will Judge The World (Matthew 12:36; Hebrews 9:27)	
Judge: God the Father	Romans 14:12; 1 Peter 1:17
Judge: God the Son	John 5:22, 27; Matthew 16:27; 2 Corinthians 5:10; 2 Timothy 4:1
Judge: The Father Through the Son	Romans 2:16; Acts 17:31

Read 1 Peter 4:7-11 ... Believers Should Live Selfless Lives of Love

4:7 This aged earth will pass away (Isaiah 51:6; 2 Peter 3:10-12; Psalm 75:3; 102:25-26), and there will be a new heaven and earth. (Isaiah 65:17; Hebrews 1:11; 2 Peter 3:13; Revelation 21:1).

- Corrupted creation will be changed like a soiled garment (Zechariah 3:1-5; Isaiah 64:6 → 61:10; Genesis 3:7 → 3:21).
- Sound judgment (sober minded) means being aware of God’s truth. Believers should not lazily get pulled into the pollution of the world; instead, believers should be spiritually alert to God’s presence in the world and His Word.

- Peter calls believers to prayer (Ephesians 6:18-19; 1 Thessalonians 5:17,25; James 5:16) similar to the way that Jesus called him to pray in the garden of Gethsemane. (Matthew 36-56; Mark 14:32-42; Luke 22:39-46)
- 4:8 *“Above all, keep your love for one another at full strength, since love covers a multitude of sins.”*
- The Greek term for “fervent” (ektenē ἐκτενῆ) means “strenuous effort.” It takes energy and determination to love sacrificially.
 - The Greek term for “love” (agapēn ἀγάπην) is repeated 33 times in the New Testament representing the unconditional love of God. This was called “hesed” (חֶסֶד) in the Old Testament.
 - *“Hatred stirs up strife, but love covers all offenses.”* (Proverbs 10:12)
 - Love *“is not provoked, does not keep an account of a wrong suffered.”* (1 Corinthians 13:5)
 - Love can even cover a friend’s sins. *“The one who has turned a sinner from the error of his way will save his soul from death and cover a multitude of sins.”* (James 5:20)
- 4:9 Beyond giving, God judges the attitude of the giver. (2 Corinthians 9:7)
- There were many believers who could find themselves without shelter: itinerant preachers, those evicted because of persecution, those who couldn’t afford to stay in Inns., etc.
 - Believers were to open their homes and provide other believers a place to stay. (Matthew 25:35; Romans 12:13; 1 Timothy 3:2; Titus 1:8; Hebrews 13:2; 2 John 5-8)
- 4:10 Believers are given spiritual gifts in order to minister to the family of God while esteeming believing brothers (1 Corinthians 12:7, 11, 18).
- Believers are simply stewards of the spiritual gifts that have been given – to be used according to God’s will and for God’s glory. (Ephesians 4:12)
- 4:11 Believers should serve in the strength of the Lord to direct all results to Him instead of the believer taking the glory. (Acts 12:23; 14:14-18).
- The ending of the verse is a doxology giving glory to God.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.

Believer’s Response to the Hope of the Lord’s Return (1 Peter 1:5,6; 4:13,17; 5:1,10)	
1 Peter 4:7	Be Sound Minded
1 Peter 4:7	Commit to Prayer
1 Peter 4:8	Love Fervently
1 Peter 4:9	Be Joyfully Hospitable
1 Peter 4:10	Utilize Spiritual Gifts
1 Peter 4:11	Speak the Words of God
1 Peter 4:11	Serve in the Strength of God

Read 1 Peter 4:12-19 ... Believers Should Anticipate Suffering & Be Joyful in It

- 4:12 Do not be surprised by challenging trials; the element of fire is used to refine God's people. (Zechariah 13:9; 1 Peter 1:7; Isaiah 48:10; Malachi 3:3; Job 23:10; Proverbs 17:3; Psalm 66:10; 1 Corinthians 3:13; Daniel 11:35)
- Trials should be expected for believers. (Matthew 5:10-12; John 15:18-21; 16:1-3; 17:14; Acts 14:22; Romans 5:3-4; 8:17; 2 Corinthians 4:16-18; 6:3-10; 11:23-30; Philippians 1:29; 1 Thessalonians 3:3; 2 Timothy 3:12; James 1:2-4; 1 Peter 4:12-16).
 - It is impossible for an individual who is Christlike to exist in a wicked and fallen world without tension and conflict. If an individual is not experiencing trials, the individual is not living a Christlike life.
- 4:13 Believers can rejoice in suffering with the broader hope of rejoicing at the Lord's return.
- 4:14 A blessing (Matthew 5:3-9) comes through the persecution of being a follower of Christ. (1 Peter 3:14). An insulted Christian (for His name) is a blessed Christian.
- 4:15 Consequences of sin are not described as persecution. This list might transition from most egregious to least wicked: Murder → Thief → Evil-doer → Troublesome Meddler
- The Greek term "troublesome meddler" (allotriepiskopos ἀλλοτριεπίσκοπος) means to be a "busybody."
 - This is the only time that this word (allotriepiskopos) is used in Greek literature.
 - The Greek term "allotriepiskopos" is a compound from two Greek words, allotrios ("belonging to another") and episkopos ("look over", "inspect").
- 4:16 The term "Christian" (Christianos Χριστιανός) is used in Scripture only three times (Acts 11:26, 26:28)
- 4:17 Judgment always begins with the house of God (Ezekiel 9:6; Malachi 3:1-6)
- 4:18 Peter referenced Proverbs 11:31. The believer must endure many trials in this fallen world; however, these sufferings cannot be compared to the greater judgment of the unbeliever.
- 4:19 The creator God is faithful to His Word and Promises. When persevering under suffering, it is best for the believer to simply entrust his soul to God.

28 1 Peter 5

Read 1 Peter 5:1-5 ... The Behavior & Treatment of Elders

- 5:1 This is the only time in Scripture that the Greek term "joint/fellow elder" (sympresbyteros συμπρεσβύτερος) is used.
- Israel respected elders throughout the history of the nation. (Exodus 18; Numbers 11:16-30) which extended into the respected, older men who led Israel (1 Timothy 5:1; 1 Peter 5:5).
 - The Greek term for "elders" (presbyterous Πρεσβυτέρους) is the root word for Presbyterian.
 - Peter mentions the extremes of Christ's life from earthly sufferings to heavenly glory. Christians will also experience worldly trials and heavenly glory. (Romans 8:30; Philippians 3:21)

- Peter was with the Lord Jesus on the Mount of Transfiguration, so he understood the glory of the Lord. (Matthew 17; Mark 9:2-8; 2 Peter 1:16-18)
- 5:2 Elders are commanded to shepherd God’s flock. (Psalm 23; 100:3; Ezekiel 34:7-10; John 21:16).
- In the New Testament, the position of “overseer” (Titus 1:7) is synonymous with the position of “elder” (Titus 1:5) as well as “pastor” (Acts 20:17, 28).
 - The Greek term for “overseer” (episkopon ἐπίσκοπον) is equivalent to a Bishop and is the root word for Episcopal.
 - Early church fellowships were designed with two offices in the church: 1. Overseers/Elders/Pastors 2. Deacons/Servers/Assistants (Philippians 1:1; Acts 6:1-6)
 - The elder must realize that he is God’s steward and does not own the things (assets, wealth, family) that the Lord has entrusted to his care.
 - Several times in the Old Testament, God condemns the poor human shepherds as He intercedes to personally shepherd the flock. (Jeremiah 23:1; Ezekiel 34:1-10).
 - It is respectable to desire to be a leader (1 Timothy 3:1)
 - Greed (covetousness) is idolatry (Colossians 3:5; Ephesians 5:5). Although Paul accepted offerings from the Macedonian churches (Philippi; Thessalonica), he would not take money from some congregations (Corinth) because he did not want to be viewed as money motivated. (1 Timothy 3:2; Titus 1:7)

Guidelines for the Elders (1 Peter 5:2-3)	
Voluntarily following God’s will	(Hekousiōs Ἐκουσίως)
Not Greedy	(mēde aischrokerdōs - μηδὲ αἰσχροκερδῶς)
Eager	(prothymōs προθύμως)
Not Domineering	(mēd hōs katakyrieuontes - μηδ’ ὡς κατακυριεύοντες)
Exemplary Lifestyle	(τυροὶ τύποι)

- 5:3 The leading individuals should be a “servant leader” instead of a “dictator.” (Matthew 20:25-28)
- The Greek term for “those in your charge” (klērōn κλήρων) is the root word for “clergy.”
 - The spiritual leader should walk-the-talk in line with God’s word (Ephesians 4:1, 1 Corinthians 11:1). Leaders who do not model a Christian lifestyle are self-seeking hypocrites.
- 5:4 Jesus is the “Chief Shepherd” (archipoimenos ἀρχιποίμενος) and the “Good Shepherd” (John 10:1-16).
- The English name “Stephen” comes from the Greek term “crown” (stephanon στέφανον). (Matthew 27:29; Mark 15:17; John 19:2, 5; 1 Corinthians 9:25; James 1:12; 1 Peter 5:4; Revelation 2:10, 3:10, 14:14)
 - The Greek term for “unfading” (amarantinon ἀμαράντινον) comes from the ancient poets who imagined a flower that would never fade which they called the “amaranth.” “Amaranth” comes from the Greek words “unfading” (ἀμάραντος) and “flower” (ἄνθος).
- 5:5 Believers are to be humble with one another – especially with the elders (1 Timothy 5:1).

- Ancient Israel believed that everyone should stand when an elder walked into the room – in the same way that a courtroom respects a Judge or wedding attendees for the Bride. (Leviticus 19:32)
- God calls all believers to be subject to each other – to love and serve each other. (Ephesians 5:21)
- Paul uses the metaphor of removing soiled clothing (Romans 13:12; Ephesians 4:22) while putting on protective clothing (Ephesians 6:10-17)
- Peter quotes Proverbs 3:34 as God situates Himself against the proud.

Read 1 Peter 5:6-11 ... Trust God Through the Temporal Suffering

5:6 The hand of God can bring man down or lift him up; the hand of God can break a man or heal a broken man. (Psalm 51:17)

- Scripture repeatedly shows God exalting the lowly while humbling the proud. (Job 5:11; Psalms 138:6; Proverbs 3:34; Ezekiel 17:24; 21:26).

5:7 “Casting all your care upon Him, because He cares about you.” (Psalm 55:22; Mathew 6:25-38; Philippians 4:6)

- The sovereign Creator cares about you.

5:8 As a lion (Job 1:7, 10:16) Satan always imitates the real thing – Jesus (Zechariah 6:7; Revelation 10:3). As ravenous lions, the wicked also desire to brutalize God’s people (Daniel 6:22; Psalm 57:4, 74:4; 1 Peter 5:8).

- The devil is the believer’s enemy and adversary. The Greek term “devil” (diabolos διάβολος) is made up of two words: “dia” (διά) meaning “through / across” and the term “bolé” (βολή) which means to “throw.”
 - Together, the words mean “to throw across.” The devil will attempt to trip the believer with doubts, problems and accusations.
 - The term “Satan” (Satanas Σατανᾶς) means “accuser” or “liar.”

5:9 Man (as weak as he is) can resist the devil (Ephesians 6:13; James 4:7). Believers should be encouraged by spiritually victorious brothers. (1 Corinthians 10:13)

5:10 The grace (charitos χάριτος) of God initiates and intervenes for His people. (James 1:17) In His grace, God calls His people to Himself.

- The grace of God works in His people for His good pleasure: 1. Perfects 2. Confirms 3. Strengthens 4. Establishes
 - God makes His people Christlike. (1 Peter 4:13; Romans 8:17; 2 Corinthians 1:5,7; Philippians 3:19; 2 Timothy 2:12; Hebrews 2:10; 5:8)
 - The Greek term “perfect” (katartisei καταρτίσει) means to be complete, ready, and fully equipped to perform the assigned task. The term was used for a mature chicken that had grown large enough to take to market; the term was used for a ship that was sea ready; the term was used for a bone that was fully healed and strong enough for use.

5:11 This verse is a doxology expressing praise to God. “To Him be dominion forever and ever. Amen.” (1 Peter 4:11)

- The Greek term “power” (kratos κράτος) is translated as “dominion” that is used as “dom” in “kingdom.”
- The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The Greek term for “truly” or “I assure you” is the transliterated word

from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.

God’s Commands for Believers	
1 Peter 5:5	Submit
1 Peter 5:5	Serve
1 Peter 5:6	Be Humble
1 Peter 5:7	Cast Cares/Worries on Christ
1 Peter 5:8	Be Calm / Be Alert
1 Peter 5:9	Resist the Devil
1 Peter 5:9	Stand Firm

Read 1 Peter 5:12-14 ... Conclusion & Personal Greetings

5:12 Just as Paul often personally concluded his letters in his handwriting, Peter now does the same. (1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; 2 Thessalonians 3:17; Philemon 1:19)

- Silvanus also assisted Paul in his ministry, and is now writing for Peter (possibly after Paul’s martyrdom). Silvanus had traveled with Paul and Timothy. (2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1)
 - Silvanus (Silas) was a Roman citizen (Acts 16:37) and a prophet (Acts 15:32). He was a leader in the Jerusalem Church (Acts 15:22) and was sent by the church in Jerusalem with Paul and Barnabas to inspect the church in Antioch (Acts 15:22, 30-35). Paul chose to travel with Silas when Paul split with Barnabas and John Mark on Paul’s second mission trip (Acts 15:39-40).
- The book of 1 Peter is known for having advanced Greek; however, the book of 2 Peter is not written as well. Silvanus may have assisted in 1 Peter while Peter may have written 2 Peter by his own hand.
- *“I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!”* (Romans 14:4; 1 Corinthians 10:12, 16:13; Galatians 5:1; Ephesians 6:11, 13)

5:13 Babylon is thought to signify Rome (Revelation 14:8; 17:5; 18:2); this has been extrapolated to represent the Catholic church in Revelation 17 (the “spiritual” Babylon). While America (i.e., New York City) is often viewed as the “physical” Babylon of Revelation 18.

- Papias of Hierapolis (60AD-130AD) records that John Mark was the interpreter and traveling companion of Peter. Regarding John Mark, the early church met in his mother’s home (Acts 12:11-12), and he traveled with Paul and Barnabas on their first missionary journey (Acts 13:5) although he did not stay the entire trip (Acts 15:36-41).
 - John Mark was the cousin of Barnabas (Colossians 4:10).
 - John Mark became so important to Paul that he was one of the last mentioned in Paul’s final letters (2 Timothy 4:11).
 - John (Yohanan יְהוָנָן) was his Hebrew name with the meaning “God is gracious.” Mark (Marcus) was his Latin name meaning “God of war.”.

5:14 “A holy kiss” is a kiss on one or more cheeks of someone of the same gender (men to men; women to women) – Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26. This is still the custom in several cultures (Russia, France, Arab).

- In a difficult time of persecution, Peter closes with “peace” (eirēnē εἰρήνη).
“*Peace be to you all who are in Christ.*” (John 16:33; 1 Peter 3:11; Philippians 4:6-7; Colossians 3:15)