

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

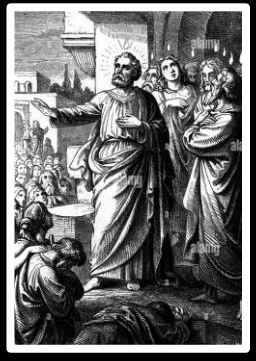
Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes



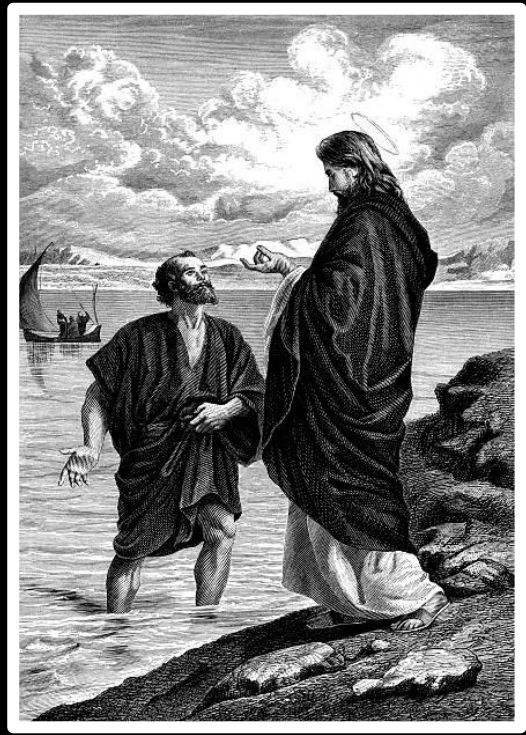
The Book of 1 Peter



The Book of Peter was written around 65 AD shortly around the time of the deaths of Peter & Paul.

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. This was a message from Rome as the church is being persecuted by Nero (1 Peter 5:13).



Peter primarily encouraged 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)



Peter & Silvanus

REMINDER
 The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

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.



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

Although the fellowships were probably begun by Jews, the audience of this letter would have been mostly Gentile (1 Peter 2:12).

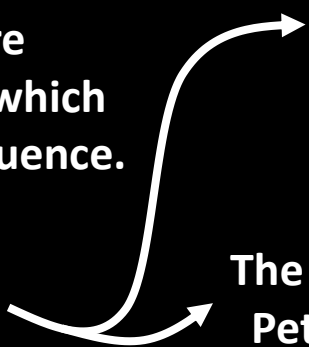
They were formerly ignorant of God (1 Peter 1:14), but now they were God's people (1 Peter 2:9-10). They may have been migrant workers or transplants (1 Peter 1:1).

The koine Greek of 1 Peter is much more sophisticated than the language of 2 Peter which probably reflects the impact of Silvanus' influence.

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 writings of Peter were a comfort and guide for early church fathers.

The early church father, Irenaeus (130AD-202AD) confirmed that Peter was the author of this book as testified in the first verse.



Mamertine Prison

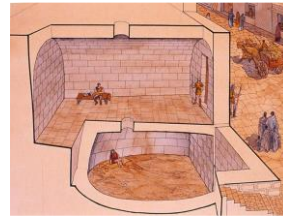
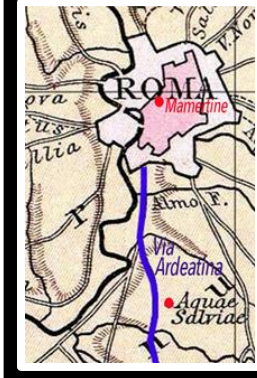
Both Paul & Peter were incarcerated in Mamertine after Nero's burning of Rome (64AD) which resulted in their deaths



The Mamertine Prison was constructed in the 7th century BC measuring 6½ feet high, 30 feet long and 22 feet wide. Ancus Marcius, the fourth king of Rome, constructed Mamertine during his reign from 640-616 BC (initially as a underground cistern).

Roman prisons were cramped and miserable where prisoners awaited execution or were simply allowed to starve to death out of public view.

Mamertine was converted into a jail with two cells - one on top of the other. The circular, lower room of the jail was known as the "Tullianum" after its builder, Servius Tullius. The "Tullianum" was located within a sewer system below Rome.



There was a hole in the center of the ceiling and a hole in the center of the floor. A prisoner could only be reached by being lowered through a hole in the floor. If an inmate died, the body would simply be slid into the hole in the floor just above Rome's sewage system.

Upon Nero's order, Paul was taken to the Ostian Road outside of Rome & beheaded in 68AD. (then Nero committed suicide later that year on June 9)

Peter also died under the persecution of Nero by being hung upside down on a cross (possibly as early as 64AD)

Believers are to live with an “eternal perspective” instead of being overwhelmed by this world

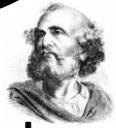
¹ Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen

² according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

³ Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

⁴ to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time.



The Living Hope (1 Peter 1:1-5)



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.

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

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 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)

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

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)

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”

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.

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 genuine act of salvation is always testified by change. Salvation consists of initial faith followed by lifestyle faith.

“Inheritance”

“To obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you...” (1 Peter 1:4)

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” (ἡἐλq̄ ἱκλήq̄) to refer to God Himself. (Psalms 16:5, 73:23-26; 119:57; 142:5; Lamentations 3:24)



The “*inheritance of the believer*” is characterized by three descriptions of what the inheritance will not be (perishable, defiled, fading) inferring that loss cannot occur:

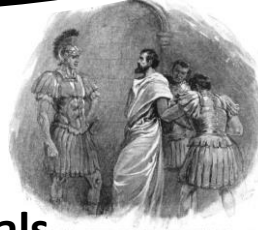
1 Imperishable: The Greek term “imperishable” (aphtharton ἄφθαρτον) literally means “no chance of military invasion.” The Promised Land was at the crossroads between Africa and Asia Minor, so it was invaded relentlessly through the centuries.

2 Undefiled: The Greek term “undefiled” (amianton ἀμίαντον) means unsullied or unpolluted. (Hebrews 7:26; 13:4; James 1:27)

3 Unfading: The Greek term “unfading” (amaranton ἀμάραντον) means that there is no time limit.

Be encouraged – the Best is Yet to Come!

⁶ In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,



⁷ so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;



⁸ and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,



⁹ obtaining as the outcome of your faith the SALVATION of your souls.



Rejoice in Trials (1 Peter 1:6-9)

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 believer's life in this world will have trials and suffering. (2 Corinthians 4:7-11; 6:3-10)

The first chapter of the Book of 1 Peter lays the foundation of God's plan and an eternal reward, the remainder of 1 Peter will describe the way that believers should respond (i.e., therefore...)



Peter repeatedly discusses persecution (1 Peter 1:6-7; 2:19; 3:14-17; 4:1,12-14,19; 5:9)

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 Greek term for "revelation" (apokalypsei ἀποκαλύψει) is the same name of the final book of the Bible; it means to "unveil" or "uncover."

Suffering serves an essential role in a believer's spiritual walk (Romans 8:17; 2 Corinthians 1:5,7; 2 Timothy 2:12; 1 Peter 4:13) – even in the walk of Jesus (Hebrews 5:8-9).

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)

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.

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).

Believers should focus on the plan of God as the Prophets & Angels do

Focus on God's Plan (1 Peter 1:10-16)

¹⁰ As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, ¹¹ seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. ¹² It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look. ¹³ Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. ¹⁴ As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, ¹⁵ but like the Holy One who called you, be holy yourselves also in all *your* behavior; ¹⁶ because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."



Leviticus 11:44-45
19:2; 20:7

The prophets understood the grace of God and pondered God's plan for a sinful and fallen mankind.

The Prophets portrayed the coming Messiah as a "suffering servant." (Genesis 3:15; Psalm 22; Isaiah 52:13-53:12).

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 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)

Believers must discipline their thinking and control their thoughts. 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 passive recipients as they were prior to salvation.



Spirit Assists Believers To...	
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

The Greek term for "holy" (hagioi ἅγιοι) means to be "set apart." The Spirit is working inside every believer towards Christlikeness. At the point of salvation, believers become holy in God's sight & then mature into holiness as a lifestyle. (Ephesians 5:1)

Christ's death saved His people from vain lives of self-gratification

Value of Life (1 Peter 1:17-25)

¹⁷ If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*;

¹⁸ knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,

¹⁹ but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.

²⁰ For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

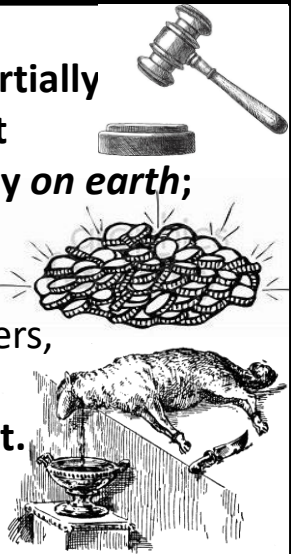
²¹ who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

²² Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

²³ for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God.

²⁴ For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF,

²⁵ BUT THE WORD OF THE LORD ENDURES FOREVER." And this is the word which was preached to you.



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).

Believers will not be judged for sin; however, believers will answer for attitude, availability and the use of spiritual gifts.

There is inestimable value in Jesus Christ being the sacrificial lamb for believers (Is 53:7; Jn 1:29 & 36; Rev 5:6).

There is no greater love than laying down your life for another. (John 15:13).

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)

Life is futile (*mataias ματαιός*) 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).

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).

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)

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).

Biblical expression of being "born again" (John 3:3, 7) is juxtaposed to being spiritually dead.

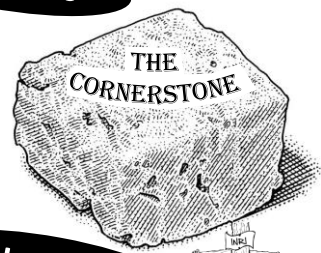
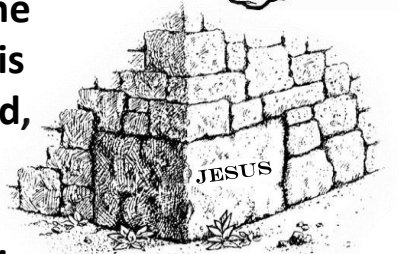
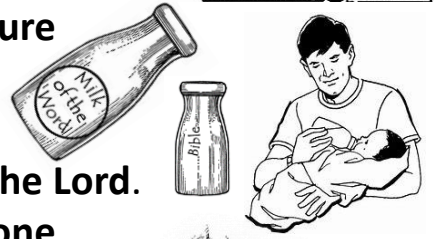
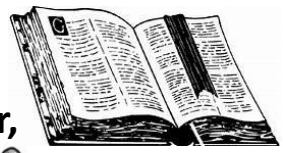
Contrasted to temporal life is the eternal Word of God.

Stones are strong; they can build up or cause to stumble; they can be accepted by God & rejected by men

The Living Stone (1 Peter 2:1-8)

1 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander,
 2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,
 3 if you have tasted the kindness of the Lord.
 4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God,
 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

6 For *this* is contained in Scripture:
 "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."
 7 This precious value, then, is for you who believe; but for those who disbelieve,
 "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*,"
 8 and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed.



Isaiah 28:16

Psalms 118:22

Isaiah 8:14
Romans 9:32

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

For purification, Paul uses the metaphor of removing soiled clothing. (Romans 13:12; Ephesians 4:22)

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.

The stone reflects strength & stability. 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

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

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

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..."

Sinners have been called into the family of God to share His grace through word & deed

⁹ But you are A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

¹⁰ for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

¹¹ Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.

¹² Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.

Exodus 19:6; Deuteronomy 7:6



Hosea 1:10; 2:23



A Higher Calling (1 Peter 2:9-12)

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)

Believers make up a "holy nation" set apart for God's will.

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).

All of the identifiers were for the reason – "so that" (ἵνα) believers can proclaim the Lord.

In 1 Peter 2:10, the statement of those "not a people" becoming a "people" refers to the Gentiles. (1 Peter 2:10)

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 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).

Believers are pilgrims in a fallen world to a heavenly home. The Greek term "aliens" (παροίκους) refers to people passing through with limited rights. The Greek term "sojourners" (παρεπιδήμιους) means strangers who are just staying a short time.

The body is the battleground of spiritual warfare (Luke 13:3; 1 Peter 2:11)

The "day of visitation" could be interpreted as the "day of examination" by others (as in a jury) that they may see your good works.

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 "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)

Believers should esteem the faulty leadership of men for the witness of God

Honor Authority (1 Peter 2:13-20)

¹³ Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, ¹⁴ or to governors as sent by him for the punishment of evildoers and the praise of those who do right.



¹⁵ For such is the will of God that by doing right you may silence the ignorance of foolish men.



¹⁶ Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.

¹⁷ Honor all people, love the brotherhood, fear God, honor the king.



¹⁸ Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

¹⁹ For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.



²⁰ For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.



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).

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

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.

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)

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)

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

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).

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).

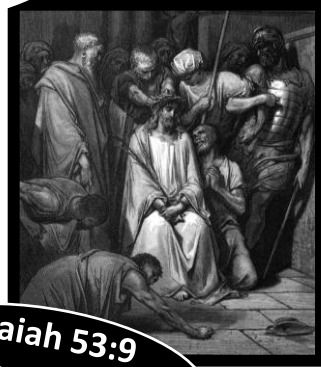
Slavery was a central construct of the economy much like the modern worker. It is estimated that 30%-40% of Italy's population were slaves during the 1st century AD.

Everything 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)

As Christ gave Himself up for His people, God's people are called to sacrificial & selfless lives

Following Christ (1 Peter 2:21-25)

21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,



Isaiah 53:9
Zechariah 3:13

22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;



Isaiah 53:7

24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

Isaiah 53:5
Deuteronomy 21:23

25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

HE
BORE
YOUR
SIN



The purpose for believers is to suffer for others as Christ suffered for believers even to death.

The first incarnation of Jesus was to suffer and sacrifice although the Jews had expected a military leader to free them from the bonds of Rome.

In the same way, modern Christians often pray for material gain & worldly comforts instead of spiritual gifts

The sinless and faultless Christ endured wrongful conviction and torturous murder.

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)

The Messiah was the suffering servant (Genesis 3:15; Psalm 22; Isaiah 53).

Although believers continue to sin (Isaiah 53:6), God is a guardian of the believer's salvation. (1 Peter 1:4-5)

The term "Guardian" (episkopon ἐπίσκοπον) often refers to overseers/bishops, but 1 Peter 2:25 refers to the Lord.

The title "Christ" (Christos Χριστός) refers to the Messiah who came as the suffering servant to selflessly submit and die on the cross.

"Be imitators of me, just as I also am of Christ." (1 Corinthians 11:1)

The term "Christian" (Christianos Χριστιανός) is used three times in Scripture

1 *"And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch."* (Acts 11:6)

2 *"Agrippa replied to Paul, 'In a short time you will persuade me to become a Christian.'" (Acts 26:28)*

3 *"If anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name."* (1 Peter 4:16)

Isaiah 53:4-6 refers to spiritual healing; throughout the Old Testament, sin was characterized as physical illness (Isaiah 1:5-6; Psalm 103:3)

**“As the home is determines the society;
the mother determines the home. ”**

Godly Marriage (1 Peter 3:1-7)

1 In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, **2** as they observe your chaste and respectful behavior. **3** Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; **4** but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. **5** For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; **6** 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. **7** You husbands in the same way, live with *your wives* in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.



In Scripture, each time the responsibilities of the marriage relationship of wife-to-husband is mentioned, the wife's role is sequenced first (Ephesians 5:22-30; Colossians 3:18-19)

The term "won over" (κερδηθήσονται) is a commercial term meaning to profit or gain. (1 Corinthians 9:19-22)

Wives should view their husbands as ministries as they encourage them to be closer to the Lord. (Titus 2:5).

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."

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.

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.

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).

Wives can influence their husbands with actions beyond simply discussion. Lifestyle is a witness to bring someone to Christ.

The wife is called to be pure/chaste (hagnēn ἁγνήν) and respectful (phobō φόβω). The Greek term "phobō" means "fearful" and is the root word for "phobia."

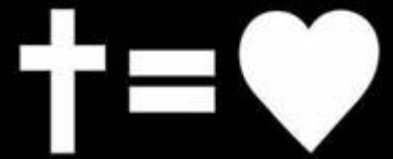
Wives should not be frightened or alarmed by the actions of their husbands, but instead focus on the Lord and walk with Him.

Clothing should not draw undue attention; however, character should draw attention to Christ in the believer.

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 their behavior. (Ephesians 5:25)

"The Christian Life"

"To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit ..." (1 Peter 3:8)



Harmonious

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

Compassionate; 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).

Brotherly

Loving believers (Romans 12:10; 1 Thessalonians 4:9)

The Greek term "philadelphoi" (φιλάδελφοι) is a compound noun of philos (love) and adelphos (brother).



Kindhearted

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.

Humble in Spirit

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).

Speak & Act for the good of others to build them up in the Lord instead of tearing them down

⁸ To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; ⁹ not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.



¹⁰ For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.

Psalm 33:12-16



¹¹ "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT. ¹² "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

Seek peace and pursue it.

¹³ Who is there to harm you if you prove zealous for what is good?



¹⁴ But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,

Isaiah 8:12

¹⁵ but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;



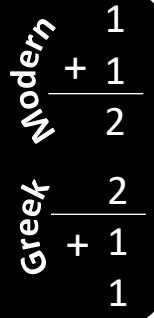
¹⁶ and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.



Bless Others (1 Peter 3:8-16)

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

In modern mathematics, figures are listed from top to bottom with a line and a sum underneath; however, in ancient times, the sum was on top with a line and the figures below (that added up – the phrase "add up").



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)

The believer must control his speech. (James 1:19, 26; 2:14; 3:1-8, 18; 4:11, 5:12)

The Lord hears the prayers of His people as He opposes those who do evil.

Believers should be energetic and focused on doing God's will without worry of the sinful world.

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.

Believers are to fear 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).



Christ is the ultimate authority for every believer (Matthew 10:34-39).

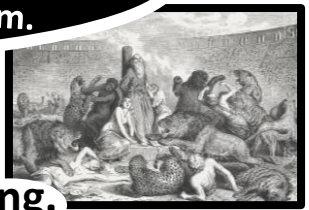
The Greek term "defense" (apologian ἀπολογία) is the root word for "apologetics." (Acts 22:1, 25:16)

Although the believer is slandered and disparaged, the believer is to maintain a witness.

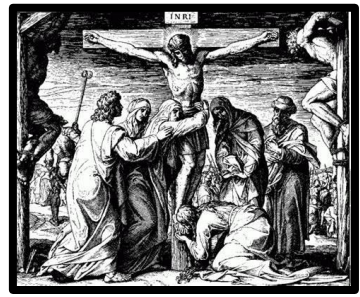
All power culminates in Jesus (Matthew 28:18; Colossians 2:10; Ephesians 1:19), and all of creation should be in submission to Him.

Testimony of Christ (1 Peter 3:17-22)

17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.



18 For Christ also died for sins once for all, *the just for the unjust*, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;



19 in which also He went and made proclamation to the spirits *now* in prison,



20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during

the construction of the ark, in which a few, that is, eight persons, were brought safely through *the water*.

21 Corresponding to that, baptism now saves you—

not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,



22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.



Sometimes it is God's will that His people suffer (1 Peter 4:19)

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)

The Greek term for "proclamation" (ekēryxen ekēryxen) means to "herald" which is not the same term as preaching the "good news." (euaggelion euaggelion)

The term in 1 Peter 3:19 for "spirits" (pneumasin pneumasin) is a reference to demons in the New Testament (Luke 4:36; 1 Timothy 4:1).

The proclamation & preaching would be to either humans or angels.

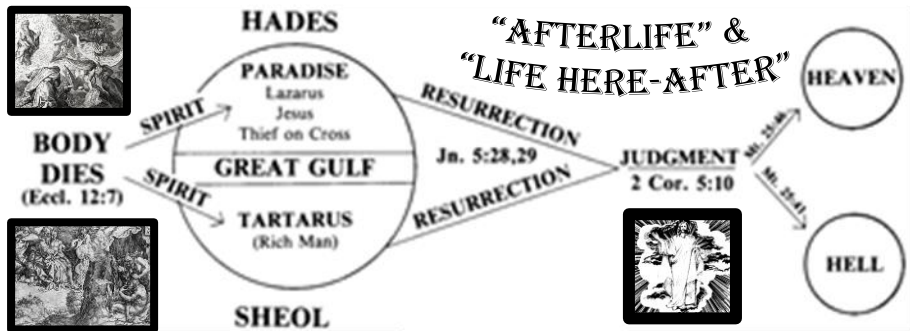
A slightly different term "pneumasi" (pneumasi) is a reference for post-death believers (Hebrews 12:23) and demons. (Mark 1:27)

The preaching was to either sinful men (Genesis 6:5) or the Nephilim where fallen angels had offspring with women (Genesis 6:1-5).

First Enoch (Catholic Canon) has influenced the New Testament more than any other apocrypha book.

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).



Baptism is symbolic of death to the old life and resurrection to a new life (Romans 6:3-5; Colossians 2:12)

The “Spirits”

*“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also **He went and preached to THE SPIRITS in prison**, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.” (1 Peter 3:18-20)*

OPTION 1

Unsaved Sinners who Perished During the Flood during Noah’s lifetime

“They will give an account to Him who is ready to judge the living and the dead. For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (1 Peter 4:5-7)

TWO OPTIONS

- Jesus may have preached after Death/Resurrection
- Noah may have preached in Jesus’ name while they were alive, but enslaved to sin

“Noah, one of eight people, a preacher of righteousness” (2 Peter 2:5)



NEPHILIM
Genesis 6:1-6
Numbers 13:33

OPTION 2

The Spirits Are Demons/Fallen Angels Awaiting Final Judgment

“The angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.” (Jude 1:6-7)

This would be an announcement/herald by Jesus of His victory through His death & resurrection

In the New Testament, the term “spirits” is used for “evil spirits/demons” while the term “souls” is used for humanity. (1 Peter 3:20)

The Book of Enoch was found in the Qumran Caves with the Dead Sea Scrolls



1 Enoch

Several Biblical References to the Book of Enoch

The Book of Enoch was written by conservative Jewish scholar(s) in the 3rd century BC to recount well known traditions of the Jewish Scribes. Although a secular book is referenced is Scripture, that does not mean that the secular material is also inspired.



The Book of Enoch was well-known by the Jewish community although Jewish Scribes never considered it inspired as a part of their Tanakh.



“He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.” (1 Peter 3:19-20)

“Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (Jude 1:14-15)

The Book of Enoch consists of several sections (parables), including a portion called the “*Book of the Watchers.*” In it, Enoch has a vision of the demonic angels (Nephilim) being thrown out of heaven before interbreeding with human women. God imprisons the rebellious angels who are ultimately repentant. The angels request that Enoch (who has favor with God) to intercede on their behalf; however, the holiness and judgment is proclaimed to the angels instead.

This is typology of the crucifixion of Christ being His ultimate victory; at the very time that the demonic realm proclaimed victory with the death of Christ, He announced to the demonic world that through His death, He became victorious. Peter proclaims that Christians can also be victorious by self sacrifice.

Eliminate Selfish Pleasures (1 Peter 4:1-6)

The believer is to surrender all that they have and who they are to what God wants; from selfish to selfless (Galatians 2:20)

¹ Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

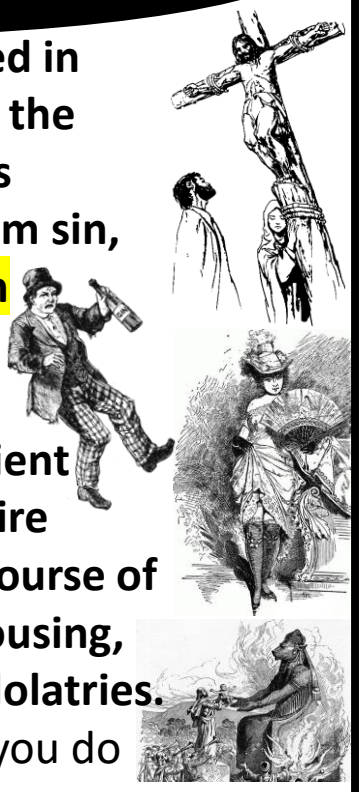
² so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

³ For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

⁴ In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you;

⁵ but they will give account to Him who is ready to judge the living and the dead.

⁶ For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.



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)

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

Believers are to only pursue God’s will with their time 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 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.)

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)

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

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

Believers will not need to account for sin; however, believers will give an account of their availability and use of spiritual gifts.

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)

7 The end of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer.

8 Above all, keep fervent in your love for one another, because love covers a multitude of sins.

9 Be hospitable to one another without complaint.

10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.



Proverbs 10:12



Spiritual Gifts (1 Peter 4:7-11)g

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.

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. The Greek term for “fervent” (ektenē ἐκτενῆ) means “strenuous effort.” It takes energy and determination to love sacrificially.

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)

Beyond giving, God judges the attitude of the giver. (2 Corinthians 9:7)

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 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 conclusion of 1 Peter 4:11 is a doxology giving glory to God.

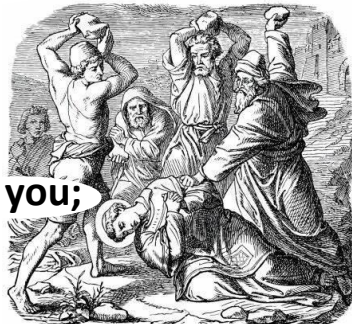
Believer’s Response to the Hope of the Lord’s Return (1 Peter 1:5,6; 4:13,17; 5:1,10)

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

Trials & suffering are a natural experience for a Christian who sincerely follows the Lord

Joyfully Suffer For The Lord (1 Peter 4:12-19)

¹² Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;



¹³ but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.



¹⁴ If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.

¹⁵ Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler;



¹⁶ but if *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name.

¹⁷ For *it is* time for judgment to begin with the household of God; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God?



¹⁸ AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER?

¹⁹ Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.



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 at peace with the world, the individual is not living a Christlike life.

Believers can rejoice in suffering with the broader hope of rejoicing at the Lord's return.

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.

Consequences of sin are not described as persecution. This list might transition from most egregious to least wicked: Murder → Thief → Evildoer → 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").

The term "Christian" (Christianos Χριστιανός) is used in Scripture only three times (Acts 11:26, 26:28)

The believer must endure many trials in this fallen world; however, these sufferings cannot be compared to the greater judgment of the unbeliever.

Judgment always begins with the house of God (Ezekiel 9:6; Malachi 3:1-6)

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.

Christian leadership is defined by service that exemplifies the humble sacrifice of Christ

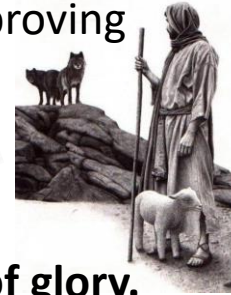
1 Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed,

2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness;

3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock

4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

5 You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.



Proverbs 3:34

Spiritual Leadership (1 Peter 5:1-5)

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)

This is the only time in Scripture that the Greek term "joint/fellow elder" (sympresbyteros συμπρεσβύτερος) is used.

The Greek term for "elders" (presbyterous Πρεσβυτέρους) is the root word for Presbyterian.

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."

Jesus is the "Chief Shepherd" (archipoimenos ἀρχιποίμενος) and the "Good Shepherd" (John 10:1-16).

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	(typoi τύποι)

Elders are commanded to shepherd God's flock. (Psalm 23; 100:3; Ezekiel 34:7-10; John 21:16). 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.

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.

The name "Stephen" (first Christian martyr) comes from the Greek term "crown" (stephanon στέφανον). (Acts 7:54-8:3)

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).

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)

Believers are to be subject to each other – to love & serve each other. (Ephesians 5:21)

Suffering in this world, but God's glory throughout eternity

God's Care (1 Peter 5:6-11)

6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time,

7 casting all your anxiety on Him, because He cares for you.

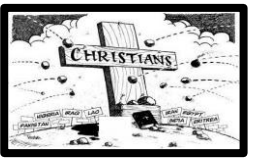
Psalm 54:22

8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.

11 To Him be dominion forever and ever. Amen.



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).

The sovereign Creator cares about you. (Psalm 55:22; Mathew 6:25-38; Philippians 4:6)

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.

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

"Satan" (Satanas Σατανᾶς) means "accuser" or "liar."

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)

The grace of God works in His people for His good pleasure: 1. Perfects 2. Confirms 3. Strengthens 4. Establishes

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

1 Peter 5:11 is a doxology expressing praise to God. (1 Peter 4:11) The Greek term "power" (kratos κράτος) is translated as "dominion" that is used as "dom" in "kingdom."

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.

Silas/Silvanus

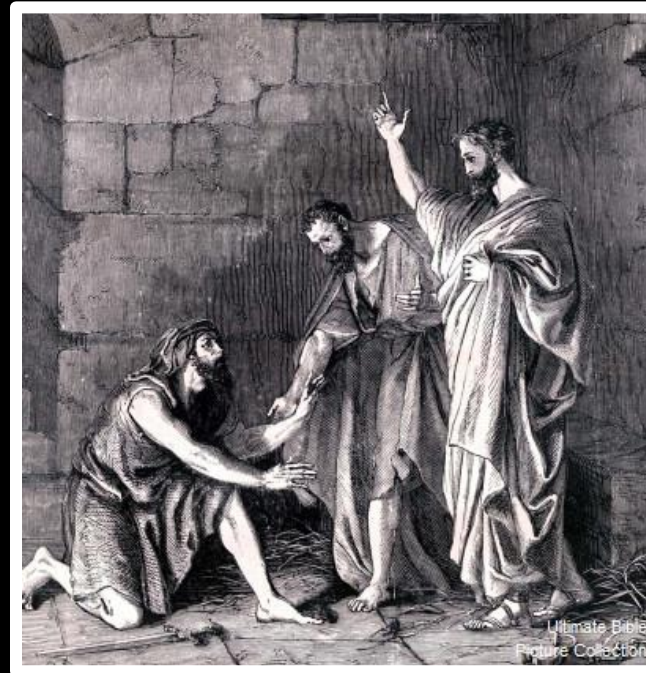
“Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!”
(1 Peter 5:12)

Silas was only mentioned in the epistles with Paul and Timothy (Acts 15:22-40, 16:19-29, 17:4-15) in both letters to the Thessalonians (2 Thessalonians 1:1)

Luke (the author of Acts) uses the name “Silas” (Hebrew name) while Paul refers to him as “Silvanus” (Roman name).

Silas (Silvanus) had been a leader in the church of Jerusalem (Acts 15:22).

Silas joined Barnabas in inspecting the church in Antioch (Acts 15:22,30-35)



Silas replaced Barnabas on Paul’s second missionary journey while Barnabas joined John Mark in Cyprus. (Acts 15:40) Paul may have been trying to unify the new Gentile church with the established church of Jews in Jerusalem.

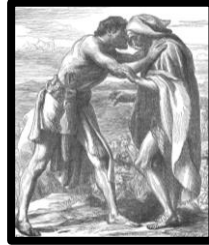
Silas was a prophet (Acts 15:32) and a Roman citizen (Acts 16:37)

Believers should encourage each other by testifying to the grace of God

12 Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and testifying that **this is the true grace of God. Stand firm in it!**



13 She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark.



14 Greet one another with a kiss of love. Peace be to you all who are in Christ.

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).

Conclusion (1 Peter 5:12-14)

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 the Book of 2 Peter by his own hand.

Believers are repeatedly encouraged to stand firmly in God’s truth (Romans 14:4; 1 Corinthians 10:12, 16:13; Galatians 5:1; Ephesians 6:11, 13; 1 Peter 5:12)

“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)