

Notes

on

FIRST PETER

Windell Gann

Notes from e-Sword Bible Program

The “commentary” file can be
downloaded at the e-Sword module page found at
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Introduction

FIRST PETER

Introduction

Author: Peter was also called Simon ([Acts 15:14](#); [2 Peter 1:1](#)) and was born at Bethsaida ([John 1:44](#)). His father was Jonas, or John ([Matthew 16:17](#); [John 1:42](#)) and with him Peter and his brother Andrew carried on the trade of fishing at Capernaum where he lived ([Matthew 8:14](#)) and where his wife's mother also lived ([1 Corinthians 9:5](#)).

His brother Andrew brought him to Christ and Jesus gave him the name 'Peter' or Hebrew 'Cephas' ([John 1:40-42](#)). He became a leader among the disciples and one of the inner-circles of Jesus' apostles. Christ gave to him the keys to open the kingdom on the day of Pentecost to the Jews (Acts 2) and to the Gentiles (Acts 10) with the conversion of Cornelius.

Background of the Letter: From reading the epistle it is evident there was a persecution upon the Christians under way. The persecution of Nero as described by the Roman historical Tacitus seems to best answer the situation. This came in the middle of the AD 60's. Paul was killed in this persecution and the epistle seems to have been written about this time.

The Recipients: The letter is addressed to Christians in the central and northern provinces of Asia Minor. It is addressed to the elect who are *sojourners of the dispersion*. It is apparent that the readers were Christians of both Jewish and Gentile background ([1 Peter 1:14](#); [1 Peter 2:9-10](#); [1 Peter 4:3-5](#)). Peter looked upon the scattered Christians as sojourners upon earth and as dispersed among the nations. It is likely that because of Nero's persecution many Christians had been forced to seek safety in the provinces Peter mentions.

Place of Writing and Date: In [1 Peter 5:13](#) Peter refers to "*Babylon*" and sends salutations to the saints to whom he was writing so that we get the impression that Peter was in Babylon when the letter was written. A great deal of speculations has been engaged in as to whether or not this was literal *Babylon*, the city on the Euphrates River, or whether the term, Babylon, symbolically refers to the city of Rome or some other place of great persecution. There are a great many scholars who hold to both these views.

There is no reason, however, to interpret this passage figuratively. A passage should be interpreted literally unless the type of literature, context, or other weighty evidence indicates otherwise. Babylon is said to have been a large city with a good size Jewish population during the first century. (The city was not actually destroyed and deserted until the end of the third century.)

The date for the composition of First Peter is generally believed to be about AD 64 or 65. The persecution is probably that which was instigated by Nero in his rage against Christians following the fire at Rome in July of AD 64. According to tradition Peter was martyred in Rome about AD 65-67.

THE MESSAGE OF FIRST PETER

Theme: The idea of "suffering" occurs 26 times in the book. Peter writes to encourage these saints who are suffering in the midst of persecution. Note how he would encourage them:

I. HE SPEAKS OF THEM AS A SAVED PEOPLE ch 1

Salvation of one's soul is of utmost importance--

- A. *It was Planned by God* (v. [1 Peter 1:2](#))
Salvation was enjoyed not as an afterthought but by God's forethought, thus according to his plan or purpose.
- B. *It was Prophesied in the Old Testament* (vs. [1 Peter 1:10-12](#))
God's plan was prophesied that Christ was to suffer and to enter into his glory.
- C. *It was Preached by the Apostles* (v.12)
- D. *It was Purchased with the Blood of Jesus* (vs. 18-19)
They were not redeemed by corruptible things.
- E. *It is Predicated upon Obedience* (vs. 22-23)
Their souls were purified by obedience.

II. THEY ARE A SEPARATE PEOPLE ch 2

- A. *They are Separate by Birth* - ([1 Peter 1:23](#); [1 Peter 2:5](#))
Their birth was one that made them different, but it was not their fleshly birth, but their **new** birth.
- B. *They are Separate by Belief* - [1 Peter 2:7](#)
What they believed made them different from others.
- C. *They are Separate by Behavior* - [1 Peter 2:11](#)
To abstain from things detrimental to the soul.

III. HE WILL SPEAK OF THEM AS A SUBMISSIVE PEOPLE ch 3
(Three areas where essential)

- A. *In their Martial Responsibility* - [1 Peter 3:1-7](#)
The duty and demeanor of the wife-- she is to be in subjection to the husband. He is to be a man of consideration and concern for his wife.
- B. *In their Mutual Responsibilities* - [1 Peter 3:8-17](#)
Christians are to have proper aims and attitudes in our contact with other people.
Cultivate right attitude v.8 -- control self v.9-12 -- maintain courage and confidence v.13-14 -- firm conviction v.15 --
- C. *In their Missionary Responsibilities* - 1pet
Imitate Christ's concern for the lost even if the lost don't always respond in a positive way.

IV. THEY ARE A SUFFERING PEOPLE ch 4

- A. *Suffering can be Expected* - [1 Peter 4:1-6](#)
Christians should expect persecution as Christ received.

- B. *Suffering can be Easier* - [1 Peter 4:7-11](#)
There are some things that will cushion the blow.
-- keep a cool head (v.7)
-- keep a warm heart (v.8)
-- keep open houses (v.9)
-- keep ready hand (v.10)
-- keep truthful tongues (v.12)

- C. *Suffering can be Endured* - [1 Peter 4:13-19](#)
Look back and see how Christ endured.
-- Keep your perspective (v.12)
-- keep your peace (vs. [1 Peter 4:13-14](#))
-- keep your purity (v.15)
-- keep your pride (v.16)
-- keep your poise (vs.17-19)

V. ***THEY ARE TO BE STEADFAST*** ch 5

In closing, Peter is aware of their struggles. He encourages them to remain firm and steadfast. What will help them? --

- A. *Leadership that is Strong* - [1 Peter 5:1-4](#)
Peter an elder talking to elders and he knew that strong leadership is needed if the church remains steadfast. With respect to leadership Peter speaks of:
-- respect that elevates (v.1)
-- restrictions that regulate (vs.2-3)
-- regard that dominates (v.2-3)
-- rewards that motivates (v.4)
- B. *Loyalty that is True* - [1 Peter 5:5-9](#)
Satan will attempt to destroy their faith. They are to realize the danger yet resist all efforts of the devil.
- C. *Love that is Sincere* - [1 Peter 5:10-14](#)
In brotherly love Peter closes epistle and sends greetings. All should encourage one another and be warm in our love. ([1 Peter 5:14](#); cf. [1 Peter 1:22](#)).

Conclusion: Such an epistle would help one to endure the cross in order to obtain the crown. Yes, they are saved, separated, submissive and suffering, however, they must remain steadfast.

SERMON OUTLINE See ch 1 for "The Suffering of the Saints"

THE SUFFERING OF THE SAINTS

1 Peter 1:6-9

Introduction:

1. The people to whom Peter wrote were God's elect because they had obeyed the gospel of Christ (1 Peter 1:2; 2 Thessalonians 1:1-14).
2. As God's elect they had an inheritance (1 Peter 1:5).
3. As God's chosen ones they rejoice in salvation (1 Peter 1:6)
4. Problem: Why do the saints suffer?

I. The Fact of Christian Suffering

- A. All that live godly shall suffer (2 Timothy 3:12).
 1. Jesus suffered (John 15:20; 1 Peter 2:21-24). / (1 Peter 4:16)
 2. One who suffers as a Christian should not be ashamed.
- B. Why do the saved suffer?
 1. By a physical body the Christian is connected to a world where there is suffering, disease, death, and accidents.
 2. A sinful world does not appreciate godliness, and will react by inflicting physical and/or mental suffering upon the saved (1 Peter 4:1-5).
 3. Satan causes suffering (1 Peter 5:8; see Job 1) / Matthew 1:1 f
 4. Some inflict suffering upon those obeying Christ

II. The Nature Of The Trials

- A. Manifold trials - 1 Peter 1:1:
This refers to kinds of trials and not to numbers; persecutions, deprivation, hardships, difficulties, etc.
- B. Fiery trials - 1 Peter 1:7;
Some trials are fierce (Luke 12:50; Matthew 26:39);
Life during time of Nero was difficult (1 Peter 1:1-20; 1 Peter 3:14 f)
- C. Temporary trials -- 1 Peter 1:6;
Life's trials are "but for a moment" (2 Corinthians 4:17); suffering as a Christian is but for "a little while" (1 Peter 5:10).

III. The Value of Suffering

- A. Trials test and reveal true nature of one's faith. (Cf. Abraham in [Genesis 22:11](#), [Genesis 22:12](#)). Peter uses the figure of removing the impurities from gold by fire ([1 Peter 1:7](#)). Trial of faith works patience (steadfastness) [James 1:2-3](#).
- B. Trials may arouse one to greater service -- [Psalms 119:67](#), [Psalms 119:71](#)
- C. Trials enable one to help others who suffer ([2 Corinthians 1:3-4](#))

CONCLUSION:

1. It is important to develop and maintain a Christian attitude in the midst of suffering.
2. The importance of attitude: the same sun that melts wax hardens clay.
3. Rejoice because of heavenly reward -- [Matthew 5:11-12](#).

Resources: See sermon book by James Meadows

Recipients: Gentile Christians, [1 Peter 1:18](#); [1 Peter 2:10](#) ff; [1 Peter 4:10](#)

Date: AD 63-67, probably AD 65.

Key Word: "Suffering"; 15 x; idea = 26x. (Seven different Greek words used for "suffering.")

Key Verse: [1 Peter 4:16](#)

Theme: Comfort for Suffering Christians. Grace in the midst of suffering - [1 Peter 5:10-12](#).

Verse Comments:**1 Peter 1:1**

Peter, an apostle of Jesus Christ, To the exiles of the Dispersion in Pontus, Galatia, Cappado'cia, Asia, and Bithyn'ia,

an apostle -- "one sent." with credentials, as an ambassador.

of Jesus Christ -- The Lord Jesus was the one who chose and "sent" (commissioned) Peter. [Matthew 10:1-4](#); [Matthew 28:18-20](#);

elect -- God chose to save those who would love and submit to Him in obedience. [Hebrews 5:9](#). [Ephesians 1:4-6](#).

exiles [strangers] -- "sojourners, exiles" dispersion, Resident alien; Gentiles also, [1 Peter 1:14](#); [1 Peter 2:9-10](#); [1 Peter 4:3-5](#)
To Christians, Jews and Gentiles, sojourning here on earth - [1 Peter 1:17](#), [1 Peter 2:11](#).

Pontus, Galatia, Cappadocia. Asia and Bithynia -- These Roman provinces are located today in northern Turkey.

[**Message:** The Message is about HOPE, [1 Peter 1:13](#). [1 Peter 3:15](#)]

1 Peter 1:2

chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

[**elect**] **according to** -- With regard to their "election."

elect -- "chosen" "selected" "called out ones"; **Chosen** because of new birth.

election -- either condition or unconditional.

- 1.If unconditional, then salvation wholly an act of God and universal salvation. [1 Timothy 2:4](#); [2 Peter 3:9](#)
- 2.Is God unwilling to save or unable? [Matthew 7:13-14](#)
- 3.Salvation is conditional -- [2 Thessalonians 2:13-14](#); [2 Thessalonians 1:7-9](#).

foreknowledge of God the Father -- The "foreknowledge [G4268] of God" is more than God's simply knowing what will take place in the future, for it includes God's determined arrangement for the salvation of humankind even before creation (cf. [1 Peter 1:20](#); [Amos 3:2](#); [Acts 2:23](#); [Romans 8:29-30](#); [Romans 11:2](#)).

God's plan included His selection of the kind of people, their character and disposition (those obedient to Him) that He would save, and the plan for their salvation.

in the sanctification of the Spirit -- 1) God had a plan for the sanctification (setting apart and purifying) of man's spirit from the beginning. [There is no definite article before "spirit".]

2) Others understand the "spirit" here to be a reference to the work of the Holy Spirit in giving God's word to man for his purification. [John 17:17](#).

for [unto] obedience to Jesus Christ -- Mankind's spirit is purified by the blood of Christ in his obedience to Christ, [Ephesians 5:26](#); [1 Peter 1:22](#); [1 John 3:3](#); [Revelation 1:5](#). This is the method God fore-planned for man's salvation.

for sprinkling of the his blood -- The divine side of salvation refers to Christ's sacrificial and atoning work on the cross. In the O.T. God made a covenant with His people by instructing Moses to throw the blood of a sacrificial animal on them (see [Exodus 24:3-8](#); [John 17:17](#).)

In a similar manner, Peter considers Christ's blood as the means of establishing a new covenant with God's redeemed people (see [1 Peter 1:19](#); compare [Isaiah 52:15](#)).

May grace and peace be multiplied to you. -- A common greeting (Paul uses a similar opening in his letters), praying for God's favor and peace to be showered abundantly upon the recipients of the letter.

 1 Peter 1:3

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead,

Blessed -- "Eulogy", Praise, Doxology.

God and Father -- The same language as in [2 Corinthians 1:3](#); [Ephesians 1:3](#); and part of it in [2 Corinthians 11:31](#); [Romans 15:6](#). See [John 20:17](#) for similar language by Jesus.

great mercy -- Paul's phraseology would be "rich in mercy" [Ephesians 2:4](#), but the thought seems the same.

begotten us again -- Regeneration, [1 Peter 1:22](#). Great key-words in this verse.

born again: New birth is a way of describing Christian conversion (cp. [John 3:1-13](#); [James 1:18](#); [1 John 2:29](#); [1 John 3:9](#); [1 John 4:7](#); [1 John 5:1](#), [1 John 5:4](#), [1 John 5:18](#)).

This Greek word, which occurs again in [1 Peter 1:23](#), brackets the message of chapter one.

Peter may be connecting "born again" to **through the resurrection of Jesus Christ**, meaning that the new birth was made possible because God thought of those who believe in Christ as being united to him in his resurrection (cf. [Romans 6:3-5](#); [Ephesians 1:19-20](#); [Ephesians 2:5-6](#); [Colossians 3:1](#)). Or he may be linking the resurrection to the **living hope**.

ESVSB

lively -- Peter is fond of the word "living" (ζαο ὢ) as in [1 Peter 1:23](#); [1 Peter 2:4](#), [1 Peter 2:5](#), [1 Peter 2:24](#); [1 Peter 4:5](#), [1Pe 4:6](#). 1) The "resurrection of Jesus Christ" is the cause for our hope for "eternal life." 2) "The hope of eternal life in a true Christian is a hope that keeps him alive, quickens him, supports him, and conducts him to heaven." — *Matthew Henry*.

hope -- Many popular writers have called Paul the apostle of faith, John the apostle of love, and Peter the apostle of hope. They have done so because of the dominant emphasis each of these writers made in the New Testament. - Constable

through the resurrection of Jesus Christ from the dead. -- It is because of the Lord's victory over death that His disciples can also have the hope of the same victory.

1 Peter 1:4

and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you,

inheritance -- Peter showed those persecuted Christians how to look past their troubles to their eternal inheritance.

The “**hope**” of verse 3 is now described as an **inheritance**, which in the O.T. typically describes the Promised Land and Israel’s place in it ([Numbers 32:19](#); [Deuteronomy 2:12](#); [Deuteronomy 12:9](#); [Deuteronomy 25:19](#); [Deuteronomy 26:1](#); [Joshua 11:23](#); [Psalms 105:11](#)). But the O.T. inheritance points ahead to an even greater inheritance, reserved in heaven for the people of the new covenant.

uncorruptible -- Can't be destroyed by hostile forces. Will not pass away with decay.

Three Greek words with the same beginning sound and ending syllable describe the inheritance.

imperishable -- Nothing can tarnish or extinguish that inheritance.

undefiled -- It will not spoil like overripe fruit. Unpolluted, unstained with evil.

unfading -- It will not fade in color. "Fading" was often used of flowers that wither and decay. The Greek word "*amarantos*" referred to the mythological flower that was always in colorful bloom and never faded.

reserved [kept] in heaven -- Means it is under watchful custody. This inheritance is guarded in heaven, and as such it is untouched by troubles in this life.

1 Peter 1:5

who by God's power are guarded through faith for a salvation ready to be revealed in the last time.

who by God's power are being guarded [kept] through faith -- The ones receiving the inheritance are guarded, (like a military guard), kept in the stockade of faith. Garrisoned within a city.

The apostle did not say that the elect will inevitably continue in faith, namely, continue to believe the truth of the gospel. Paul also warned that Christians can stop believing the truth (e.g., [1 Timothy 4:1](#); [2 Timothy 2:17-18](#))...

There is much misunderstanding about the Bible’s teaching concerning the perseverance of the saints. It does not teach that Christians will inevitably continue to persevere in the faith, that is continue believing the truth, walking with the Lord, and doing good works. It does teach that God will persevere in His commitment to bring all who have trusted in Him to heaven.

for a salvation -- "Salvation" refers to God's deliverance of His people. Sometimes it a physical deliverance like the time of the judges in the OT, or from spiritual captivity from the clutches of Satan.

ready to be revealed in the last time. -- For Peter, salvation is both a present reality made real by the the believer’s new birth in Christ and a promise of final deliverance in the future.

In the NT, salvation often refers to final rescue from sin and death at the time of Christ's return. This hope encourages believers to persevere to the end (see also [1 Peter 1:9](#), [1 Peter 1:10](#); [1 Peter 2:2](#); [1 Peter 4:18](#)).

1 Peter 1:6

In this you rejoice, though now for a little while you may have to suffer various trials,

Wherein ye greatly rejoice, though now for a season, -- Although Christians will receive their inheritance with joy when Christ is revealed ([1 Peter 1:7](#)), they may face suffering and trials during the relatively brief present time.

if need be, ye are in heaviness through manifold temptations [trials]: -- "Manifold" means varied, various; or many colored: the Greek is "*poikilos*" like our word "pokidot". The only other time it is used is in [1 Peter 4:10](#) speaking of the grace of God. Point: Our "manifold" troubles are matched by God's "manifold" grace.

"Trials" is the Greek word *peirasmois*, the same kind of trials James wrote about in [James 1:2](#); which are all kinds of tests that challenge our fidelity to God's will.

"Peirasmos here means not the inner wrestling with evil inclination, but undeserved sufferings from outside the person who is distressed by them."

- Charles Bigg, A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude, p. 103.

various trials -- Peter teaches several important principles about trouble in this verse: 1) trouble does not last (they are for a "little while"); 2) trouble serves a purpose ("if need be"); 3) trouble brings distress ("grieved"); 4) trouble comes in various forms ("various trials"); and 5) trouble should not diminish the Christian's joy ("greatly rejoice"). - MSB

Peter realizes that joy is mingled with grief as Christians in Asia Minor suffer **various trials**. **Little while** denotes the whole of their earthly life before they inherit future salvation. **if necessary**. These sufferings are God's will for his people, so that their **faith** might be purified and shown to be genuine. Such faith has a great reward, for at the **revelation** (that is, the return) **of Jesus Christ, honor** and **praise** will belong both to Christians and to Christ. - ESVSB

1 Peter 1:7

so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ.

so that the tested genuineness of your faith -- A result of the many trials is the testing of one's faith. When a believer comes through a trial still trusting the Lord it is as if God stamps his faith as genuine (cf. [Genesis 22:1-12](#); [Job 1:20-22](#)).

more precious than gold that perishes though it is tested by fire -- "Tested by fire" possibly refers to imperial persecution under the reign of Nero. When gold is refined, its impurities are removed by a fiery process. Though extremely durable, it belongs to the perishing world-order.

may be found to result in praise and glory and honor -- One understands praise and glory and honor here as being given by God to the faithful Christian. The phrase could also mean that a faithful Christian life brings praise and glory and honor to God.

revelation of Jesus Christ -- The **revelation** or unveiling of Christ refers to His second coming, particularly focusing on the time when He comes to call and reward His redeemed people (cf. [1 Peter 1:13](#); [1 Peter 4:13](#); [1 Corinthians 1:7](#)), ([1 Thessalonians 4:13-18](#)).

1 Peter 1:8

Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy.

having not seen - They had not seen Jesus' physical appearing, [2 Corinthians 5:7](#).

love -- "*agapa*" [John 20:29](#), a noble deliberate love. High esteem, respect, venerate. A benevolent love bestowing favor. Peter's readers had come to love Jesus because they believe he loved them enough to die for them.

joy is not reserved only for the future when Jesus will be clearly seen at his revelation (v. 7). Even now, his followers **love him**, **believe in him**, and **rejoice** with an inexpressible joy. The end result is eternal **salvation**—the completion of God's saving work. - ESVSB

Even though we will experience joy when we see the Lord we can experience joy now too because we have hope (v. 3), faith (v. 7), and love (v. 8). - Constable

1 Peter 1:9

As the outcome of your faith you obtain the salvation of your souls.

the end [outcome] of your faith -- The ultimate goal of faith is eternal salvation life-everlasting with the Lord in heaven.

We are now waiting to receive the full salvation of eternal glory in the redemption of our bodies ([Romans 8:23](#)). (MSB)

obtain [receiving] -- "Receiving" could literally be translated "presently receiving for yourselves." Christians now forgiveness of sins and the joy of a saved relationship with God.

They are awaiting his second coming the resurrection of their eternal bodies. ([Romans 8:23](#)).

salvation of your souls -- The Greek word translated *souls* often refers to the whole person and not just to some part or aspect of the person ([Matthew 20:28](#); [Mark 8:35](#)). Salvation affects our whole person, not the inner person only.

This speaks to the redemption of our spirits in forgiveness and the redemption of our bodies in the resurrection.

The Greek word translated "souls" (*psychon*) refers to our persons, namely, the whole beings God has saved (cf. [Mark 3:4](#); [Mark 8:34-37](#); [Romans 13:1](#); [1 Thessalonians 1:8](#); [James 1:21](#); [James 5:20](#); - Constable

1 Peter 1:10

The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation;

the prophets who prophesied ... searched and inquired carefully, -- This salvation was the subject of the O.T. prophecies of the messianic sufferings and glories. The prophets not only spoke to the situation of their contemporaries, but they also spoke of the longed-for messianic times.

In predicting the future, they did not always understand their utterances (the clearest example is Daniel and his visions [[Daniel 8:27](#); [Daniel 12:8](#)] and his study of other prophets [[Daniel 9:2](#) ff.]). The prophets longed to see the messianic time and so searched into what they could know of it (cf. [Luke 10:24](#)).

about the grace that was to be yours -- Some interpreters have seen the phrase “*the grace that would come to you*” as a reference to the salvation of Gentiles. - Constable

concerning this salvation -- Salvation has been made possible by what Christ did in his coming into the world. *Note* the similarity of 1Peter with Peter's sermons in Acts. They dealt with the *death, burial, and resurrection* of Christ. [1 Peter 1:10-12](#); * [1 Peter 1:18-21](#); [1 Peter 2:21-23](#); [1 Peter 3:18](#), [1 Peter 3:21-24](#) compared with [Acts 2:20-31](#); [Acts 3:13-14](#); [Acts 10:45](#).

Jesus is the head of His church by virtue of His sacrificial death, his resurrection and ascension to God's right hand.

1 Peter 1:11

they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory.

inquiring what person or time ... -- The motivating force in prophecy is not the human will but the Holy Spirit of God (cf. 2 Samuel 23:2; 2 Peter 1:21).

The content of the prophecies embraced both the “sufferings” and the “glories” of Christ (cf. [Luke 24:26](#)). Both words are plural.

The gospels list various aspects of the predicted sufferings of Christ— e.g., hatred by his people, betrayal by his friend, being forsaken by his flock, his scourging and crucifixion, etc. His glories include his transfiguration ([2 Peter 1:17](#)), his resurrection ([1 Peter 1:21](#)), and his glorious return.

Spirit of Christ -- the Holy Spirit, speaking through the prophets. cf [2 Timothy 3:16-17](#); [2 Peter 1:21](#).

Holy Spirit, inspired the writers of the OT, enabling them to write about the glorious salvation to be consummated in the future ([2 Peter 1:19-21](#)) through suffering and glory ([Isaiah 53:4-12](#); [Luke 24:26](#)).

1 Peter 1:12

It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

It was revealed to them -- Through revelation the prophets learned that some of their utterances related to future generations. Their writings contain both “near” and “far” aspects. Yet the prophets were often unable to understand the time significance of their prophecies.

that they were serving not themselves -- The word translated “serving” is significant, for it points to the fact that the writings of the O.T. are of service to the church today ([Romans 15:4](#)). The unity of the O.T. and N.T. writings centers in Christ and his salvation.

but you, -- The O.T. prophets who wrote of the coming of salvation (vv. 10, 11) knew it was a future Savior who would come, and thus they were really writing for those who are on this side of the cross.

the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven -- Powerful claim of INSPIRATION!

The N.T. apostles and preachers of the gospel had the privilege of proclaiming that the prophecies written by the O.T. prophets had come to pass (cf. [2 Corinthians 6:1-2](#)).

into which angels desire to look -- Peter seems to indicate that angels are curious about matters of grace ([1 Peter 1:10](#)) and the gospel.

look -- "Look" here has the meaning to stoop and look" intently, see [Luke 24:12](#).

Point: What do the Scriptures mean?

Do they mean one thing to you and another thing to me? NO!

Scripture means what **God** meant it to mean. Its meaning is not dependent on what you or I think. Truth is not subjective, but is according to the mind of God.

[See WMNT #2 for sermon outline "Five Reasons to Live Right."

1 Peter 1:13

1:13–25 Peter encourages his readers to live holy, God-honoring lives in light of the dawning of the last time ([1 Peter 1:5](#)) and the salvation attained by Christ. This section marks the transition from the letter's introduction to the main body of 1 Peter message.

Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

Therefore, preparing your minds for action, [Gird up] -- This idiom, which is often rendered as “gird up the loins of your mind,” refers to the ancient practice of men tucking their long robes into their belt when they needed to move quickly (see [Jeremiah 1:17](#); [Job 38:3](#)).

being sober-minded -- Re: decision making about the subjects that Peter will touch upon:

- A. In marriage -- sacred, faithful; [1 Peter 3:1-7](#)
- B. Business -- [1 Peter 2:1](#), [1 Peter 2:14](#) honesty, [Romans 12:17](#); industrious, [2 Thessalonians 3:10](#)
- C. Recreation -- [1 Peter 4:2-5](#); [Matthew 6:33](#), [Matthew 5:14-16](#)
- D. As Christians -- [1 Peter 2:5](#), [1 Peter 4:14](#)
- E. To Government -- [1 Peter 2:13-17](#)

set your hope fully on the grace that will be brought to you -- Christians are called to anticipate the gracious favor that will belong to the Christians at Christ's second coming.

at the revelation of Jesus Christ -- The Lord's second coming in judgment at the resurrection day.

■ 1 Peter 1:14

As obedient children, do not be conformed to the passions of your former ignorance,

obedient -- God's children are obeyers, cf. [1 Peter 1:22](#), [1 Peter 1:2](#).

fashioning yourselves -- Heathens fashion their gods according to themselves. God fashions us to Him.

your former desires -- Likely refers to the unethical behavior of Christians before their conversion. Due to its emphasis on separation from previous behavior, the phrase may indicate that Peter wrote the letter to churches composed primarily of Gentile believers who did not abide by the Jewish law (see [1 Peter 1:18](#); [1 Peter 2:9-10](#); [1 Peter 4:3-4](#)).

■ 1 Peter 1:15

but as he who called you is holy, be holy yourselves in all your conduct;

but -- In contrast. God fashions us to Him, something very different from following our "former desires."

hath called you -- God's purpose in calling us is to make us holy. [2 Thessalonians 2:14](#). (He calls us through the Gospel, [2 Thessalonians 2:14](#).)

be holy -- Sanctified, set apart for God. Holiness can refer to being blameless and without sin, but it also describes a person set apart for service to God.

Here Peter cites the Septuagint version of [Leviticus 19:2](#) to exhort Christians to lead holy lives.

conversation -- "Conduct, behavior", "living." Both in the O.T. and the N.T. periods, God calls His people to holiness— to reflect His character (see [Leviticus 19:2](#); [Leviticus 20:7](#); [Leviticus 20:26](#)).

■ 1 Peter 1:16

since it is written, "You shall be holy, for I am holy."

you be holy -- sanctified, set apart for God. Different, separate from all uncleanness and evil. The basic idea of holiness in the Bible is that of separation from all that is profane.

See [Leviticus 11:44-45](#); [Leviticus 19:2](#); [Leviticus 20:7](#). That God's people must be holy as God is holy is a common refrain in Scripture (see also [Ezekiel 20:12](#); [Ephesians 1:4](#); [1 Thessalonians 4:3](#); [Revelation 22:11](#)).

for I am holy -- Christians are to imitate the Lord. [Ephesians 5:1](#) ASV; [Romans 12:1-2](#); [James 1:27](#). The simplest definition of holiness is that of conformity to God's commands and to his Son (cf. [1 John 2:4-6](#)).

■ 1 Peter 1:17

And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile.

if you call -- Another way of saying, "if you are a Christian."

Father ... judges -- Peter reminds Christians that they invoke God as "Father" and that as his children ([1 Peter 1:14](#)) they should indeed call on him constantly in prayer. But God is **Judge** as well as Father, and those who call on his name must remember that he is impartial in judgment. Sinners "will not stand in the judgment" ([Psalms 1:5-6](#));

without partiality -- God judges the works of all His children fairly.

work [deeds] -- A reference back to "obedience" in [1 Peter 1:14](#).

sojourning [exile] -- Peter reminds them that life is a temporary stay on this earth ([1 Peter 1:1](#)). So the brief time granted us should be used carefully.

He may be linking a reference to Israel's "sojourn" in Egypt. Just so, our life on earth is a "sojourn," our real home is "heaven."

fear -- In the sense of respect and devotion. Peter commands Christians to fear God, not those who persecute them (see [1 Peter 2:23](#)).

1 Peter 1:18

You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold,

redeemed -- Sin is bondage, [2 Peter 2:19](#), we are "ransomed" from it by the payment of Christ's life (His blood).

"Redemption" was a technical term for money paid to buy back a prisoner of war, or for a slave to gain his freedom.

Our redemption was purchased not with money, but with Jesus' blood, i.e., by his death ([Matthew 20:28](#); [Mark 10:45](#); [John 1:29](#); [1 Corinthians 5:7](#); [Ephesians 1:7](#); [Hebrews 9:15](#); [Revelation 5:9](#)). - NIVSB

Sinners are in the worse form of bondage.

- 1) Life is vain - [1 Peter 1:18](#).
- 2) Lives in ignorance - [1 Peter 1:14](#)
- 3) Dominated by desire (lusts) - [1 Peter 1:14](#).

futile way inherited -- Peter apparently referring to their former Gentile and idolous lifestyle.

traditions [futile ways] -- Something handed down orally; good if from God, [2 Thessalonians 3:6](#), but bad if they descend from man's own heart [Mark 7:8](#).

1 Peter 1:19

but with the precious blood of Christ, like that of a lamb without blemish or spot.

precious -- Because of value and efficacy. Refers to the sacrifice of Christ on the cross (see [1 Peter 1:2](#) and note).

blood of Christ -- Price Heaven paid to free men from sin. Refers to the sacrifice of Christ on the cross ([1 Peter 1:2](#)). First Peter often highlights the costly nature of Christ's sacrifice and the salvation it made possible (see [1 Peter 1:7](#); [1 Peter 2:4-7](#)).

without blemish and without spot -- The lambs that were offered in sacrifice to God under the O.T. system were to be such (see [Leviticus 22:21](#); [Leviticus 23:12](#); [Exodus 12:5](#); [Numbers 6:14](#)). This then speaks to the sinless life of Christ, as the passover lamb, whose sacrifice redeems Christians from the slavery of sin ([John 1:29](#); [John 1:36](#); [1 Corinthians 5:7](#); , [Isaiah 53:7](#). cf [Hebrews 4:14-16](#); [Hebrews 7:26-28](#)).

■ 1 Peter 1:20

He was destined before the foundation of the world but was made manifest at the end of the times for your sake.

foreordained -- What was "foreordained" or "predestined" was that men would be set free from sin by the blood of Christ. The "method" of redemption, *not* the "individuals", that some would be given the opportunity to be saved and others not [Titus 2:11](#). *Not* individual predestination.

foundation of the world -- God planned for redemption even before he created the world. He knew ahead of time that Christ's death would redeem his people.

Christ's death was not an afterthought (cf. [Genesis 3:15](#); [Psalms 22](#); [Isaiah 53](#); [Mark 10:45](#); [Acts 2:23](#); [Acts 3:18](#); [Acts 4:28](#); [Acts 13:29](#)). Jesus came to die! - Utley

manifest -- [1 Timothy 3:16](#), [1 John 1:1-2](#).

last times -- The "last times" of the Mosaical dispensation. The "last days" of the Jewish nation and the temple rituals in Jerusalem ([Jude 1:18](#)). See note at [2 Peter 3:3](#); and note at [Acts 2:17](#).

However, many commentaries define it this way: "The *last times* are the times of the Messiah, from His first coming to His second coming (cf. [Acts 2:17](#); [1 Timothy 4:1](#); [1 John 2:18](#))."
- MSB

Thus they would have it refer to the entire "Christian dispensation".

■ 1 Peter 1:21

Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

who raised Him from the dead -- This shows God's approval of Jesus' life and death. This is a recurrent theme of Peter (cf. [Acts 2:24-28](#), [Acts 2:32](#), [Acts 3:15](#), [Acts 3:26](#); [Acts 4:10](#); [Acts 5:30](#); [Acts 10:40](#); [1 Peter 1:13](#), [1 Peter 3:18](#), [1 Peter 3:21](#), and Paul, [Acts 13:30](#), [Acts 13:33-34](#), [Acts 13:37](#); [Acts 17:31](#); [Romans 4:24](#), [Romans 8:11](#); [Romans 10:9](#); [2 Corinthians 4:14](#)). This was confirmation of the Father's acceptance of the Son's substitutionary death (cf. [1 Corinthians 15](#)).

Theologically all three persons of the Trinity were active in Christ's resurrection: the Father ([Acts 2:24](#); [Acts 3:15](#); [Acts 4:10](#); [Acts 5:30](#); [Acts 10:40](#); [Acts 13:30](#), [Acts 13:33-34](#); [Acts 17:31](#)); the Spirit ([Romans 8:11](#)); and the Son ([John 2:19-22](#); [John 10:17-18](#)). - Utley

gave Him glory -- God, through the ascension, returned Christ to the glory that He had with Him before the world began (cf. [Luke 24:51-53](#); [John 17:4-5](#); [Acts 1:9-11](#); [Philippians 2:9-11](#); [Hebrews 1:1-3](#); [Hebrews 2:9](#)). - MSB

your faith and hope are in God. -- Jesus' resurrection is the foundation of our faith and our hope of our eternal future.

1 Peter 1:22

Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart.

purified your souls - Recalls ritual purification washing practiced in Judaism under the Mosaic covenant. These washings dealt only with external matters, whereas the purification Christ offers includes the whole person

Obedience to the truth issues in a personal purging (cf. [James 4:8](#); [1 John 3:3](#)).

souls -- * Note about "souls". **G5590** ψυχή *psuche* ⁻

Thayer Definition:

Strong's Definition: : ψυχή *psuche* ⁻ *psoo-khay'*

From [G5594](#); *breath*, that is, (by implication) *spirit*, abstractly or concretely

Souls --

- 1) Reality of the soul (eternal spirit) is affirmed - [1 Peter 1:22](#).
- 2) Needs saving - [1 Peter 1:9](#).
- 3) Fleshly lusts war against - [1 Peter 2:11](#).
- 4) Jesus, the Bishop and Shepherd of - [1 Peter 2:25](#).
- 5) God created - [1 Peter 4:19](#).

Souls Immortal

- 1) Soul = heart - [1 Peter 1:22](#).
Heart = soul - [James 4:8](#).
- 2) Heart incorruptible, therefore, the soul is immortal - [1 Peter 3:4](#).

by your obedience to the truth -- is paralleled in the next verse with **being born again**. [1 Peter 1:23](#). *Obedience* is a strong theme in Peter's epistle.

It refers to receiving the gospel (i.e. truth, cf. [John 17:17](#); [2 Thessalonians 2:12](#)) and walking in it.

Through the Spirit - The *truth*, the word of God, comes to man through the agency of the Holy Spirit. (Compare [2 Peter 1:21](#); and [2 Timothy 3:16-17](#).)

a sincere [unfeigned] -- sincere, (without acting). The English "sincere" come from the Latin, *sincere* where the term "without wax" was stamped on valuable pottery or sculpture. Showing that broken pieces had not be reclaimed from the dumps by vandals and held together with only wax.

love of the brethren -- The first use of "love" in this phrase is in a compound Greek word *philadelphia* (brotherly love). The second is *agapao*. The early church took a relatively unused noun (*agape*) and began using it to express the unique self-giving love of God in Christ.

love one another -- The love indicated by Peter is the love of choice, the kind of love that can respond to a command.

earnestly [fervently] -- The full tension on the heart strings; "stretching" not loosely. "Fervently" means to stretch to the limits (cf. [Luke 22:44](#); [Acts 12:5](#); also [Luke 10:27](#) ff.).

The word rendered "*fervently*" (ἐκτεν ς) means, literally, "intensely," with all the energies strained to the utmost. It is interesting to observe that the only other place where the adverb occurs is in [Acts 12:5](#) where it is used of the prayer offered up for Peter himself when he was in prison.

with a pure heart -- (G2513) Obeying the truth of the gospel of Jesus Christ requires a moral transformation that means believers are to love each other sincerely ([John 13:34-35](#); [Romans 12:9](#); [1 Thessalonians 4:9-10](#)). - NIVZSB

 1 Peter 1:23

You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God;

being born again [anew] -- [John 3:3](#), [James 1:18](#). The speaks to the transformation of life that comes about when one obeys the word of God and becomes a Christians. He lays aside the old man and becomes a new man committed to a new way of living. ([2 Corinthians 5:17](#))

Peter indicates (from the previous verse) that in "*obeying the truth*" one is "*born again.*" [1 Peter 1:22](#).

A family metaphor describing how we become Christians through faith in Christ and obedience to His word (truth, [John 17:17](#).)

not of perishable [corruptible] seed -- Peter is contrasting earthly seed that gives life to earthly plants, to a spiritual seed that issues forth in something eternal!

but of imperishable -- A seed that itself is eternal and that is responsible for issuing eternal life. That imperishable seed is then described as being the "word of God." [Mark 13:31](#).

through the living and abiding word of God -- Contrasted with earthly things which perishes. It is the Word of God that produces eternal life when obeyed. It is the truth of the gospel that saves. See note on [Romans 10:17](#).

God's Word:

- 1) Called "the truth: - v. 22 -- to be obeyed.
- 2) "Incorruptible seed" v. 22, 23 - produces life.
- 3) "Gospel" v. 25 [1 Peter 1:25](#), to be believed, [Romans 1:16](#), cf. [1 Corinthians 15:1-2](#).
- 4) "Milk" [1 Peter 2:2](#), nourishes spiritual life.

 1 Peter 1:24

for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls,

1:24–25 In these two verses, Peter quotes [Isaiah 40:6-8](#)
The passage is quoted almost verbally from the LXX.

for -- While the *soul* is incorruptible and immortal, *the flesh* is temporal, and like the dandelion (a flower of the grass) the flesh is short lived.

"**All flesh ...** -- Peter quotes Isaiah to contrast the fleeting and temporary suffering of God's people on earth with the assured and eternal life the Gospel makes possible.

1 Peter 1:25

But the word of the Lord abides for ever." That word is the good news which was preached to you.

word ... endures forever -- In v.22 it is said to be *incorruptible*; [Mark 13:31](#).

In "*the word (rhêma) of the Lord*" we have a different term from the *logos* of verse 23. But the two are used interchangeable here and in [Hebrews 1:3](#); [Hebrews 6:5](#); [Hebrews 11:3](#); [Ephesians 6:17](#).

remains [endures] forever -- Like its author, the word [truth] of the Lord is eternal and never loses its power. [Matthew 24:35](#); [Luke 21:33](#). [Mark 13:31](#).

the good news -- Peter here is equating the "*word of the Lord*" from [Isaiah 40:8](#) with the gospel (compare [Luke 4:17-21](#)) which he preached.

preached -- The Greek word used here, *euangelizo*, describes the proclamation of good news and often references the gospel in the NT.

1 Peter 2:1

So put away all malice and all guile and insincerity and envy and all slander.

Laying aside -- discard, "put away," stripped off.

New Testament writers often utilize lists of vices to denounce certain types of behavior and activities (e.g., [Matthew 15:19](#); [Romans 1:29-31](#); [1 Corinthians 6:9-10](#); [Galatians 5:19-21](#)).

malice -- ill will, evil disposition. All "evil," (*κακίαν* kakian.) The word "malice" we commonly apply now to a particular kind of evil, denoting extreme enmity of heart, ill-will, a disposition to injure others. The Greek word, however, includes evil of all kinds. See [Romans 1:29](#). Compare [Acts 8:22](#), where it is rendered wickedness, and [1 Corinthians 5:8](#); [1 Corinthians 14:20](#); [Ephesians 4:31](#); [Colossians 3:8](#); [Titus 3:3](#).

guile -- to catch with bait. Deceit of all kinds. See [Romans 1:29](#); [2 Corinthians 12:16](#); [1 Thessalonians 2:3](#).

hypocrisies -- deceit, insincerities. It is a theatrical word used of actors speaking behind a mask.

envies -- discontent, unhappiness, not what is forbidden. Hatred of others on account of some excellency which they have, or something which they possess which we do not.

evil speakings -- slander, belittling remarks. Greek: "speaking against others." This word (*καταλαλία* katalalia) occurs only here and in [2 Corinthians 12:20](#), where it is rendered "backbitings."

The reason for this "putting away" is because we are to love the brethren [1 Peter 1:22](#).

1 Peter 2:2

Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation;

newborn babes -- Earlier in the letter Peter used new birth imagery to describe salvation (see [1 Peter 1:3](#) and note; [1 Peter 1:23-25](#)). Peter's point here is that believers must mature in their faith by feeding upon *pure spiritual milk*.

desire -- yearn; long after; crave. It is a strong expression that could be paraphrased "develop an appetite for."

sincere -- unadulterated; It describes something that has not been mixed with anything else; pure [*adolon*]; it is deliberately contrasted with "deceit" [*dolon*] in [1 Peter 2:1](#). Here it would describe the pure Word of God that is not mixed with deceitful teachings of men. ([Matthew 15:9](#)).

milk of the Word -- It nourishes spiritual life, [Acts 20:32](#), [Hebrews 5:11-14](#). Here it refers to the Scriptures (or the Word of God) as the source of Christian growth (see [1 Peter 1:24-25](#)).

grow up to salvation -- Salvation is the present possession of Christians as well as their future goal (cf. [1 Peter 1:5](#); [1 Peter 1:9](#)). After conversion, their lives should be marked by continuous growth (cf. [1 Corinthians 3:1-4](#); [Hebrews 5:11-14](#)).

1 Peter 2:3

for you have tasted the kindness of the Lord.

if you have tasted -- Which they had tasted they Word of God in conversion. (Peter continuing the "milk" analogy of [1 Peter 2:2](#); [1 Peter 1:23](#)).

tasted that the Lord is kind -- Here Peter draws on [Psalms 34:8](#) and its surrounding context to encourage Christians to set aside the immoral behavior of their former lives (see [Psalms 34:13-14](#)) and instead to place their hope in God (see [Psalms 34:9-10](#)). - FSB

Peter quotes this psalms again in [1 Peter 3:10-12](#).

1 Peter 2:4

Come to him, to that living stone, rejected by men but in God's sight chosen and precious;

Come to him, -- "Coming," in the Greek here means to come with the idea of remaining. It means to remain in your relationship with Christ by keeping His commandments. (cf. [John 15:5-15](#)).

a living stone -- Peter changes his metaphor from a growing baby to an image of a spiritual house, a temple with Jesus Christ as the foundational cornerstone ([Isaiah 28:16](#)). Peter takes the stone imagery from the O.T. ([Psalms 118:22-23](#); [Isaiah 8:14-15](#); [Isaiah 28:16](#)), and applies it to Jesus (cf. [1 Peter 1:11](#)).

There is a paradox because the "cornerstone" is rejected and becomes "a stone of stumbling" to the Jews leaders.

Peter emphasizes the point that because of the Lord's resurrection He is alive, therefore, "*a living stone*."

disallowed [rejected] by men -- Jesus was rejected after examination by the Jewish religious leaders. Peter draws on two O.T. passages to emphasize Christ's worth in God's eyes despite the world's rejection of Him ([Psalms 118:22](#); [Isaiah 28:16](#); compare [Matthew 21:42](#); [Acts 4:11](#)).

in the sight of God chosen and precious, -- honored, prized. God's raising of Jesus from the dead shows his value and God's choice of him.

Christ was rejected by the Jewish nation ([Matthew 26:14-15](#); [Acts 2:22-24](#); [Acts 3:13-15](#); [Acts 4:10-11](#)), as well unbelieving and disobedient today.

1 Peter 2:5

and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

lively stones -- (cf. [1 Peter 1:3](#), lively hope.) This describes Christians in relation to Christ, the cornerstone of the temple in this metaphor (compare [Matthew 21:42-44](#); [1 Corinthians 3:10-15](#)). Believers function as building blocks in the spiritual house of God (the temple, see [1 Peter 1:3](#)).

are built up -- *"are being built;"* already. cf. [Matthew 16:18](#); [1 Corinthians 3:16](#); [Ephesians 2:21-22](#); [1 Timothy 3:15](#). Peter saw the church as a living temple (a "spiritual house") to which God was adding with the conversion of each new believer ("living stones"). Each Christian is one of the essential "stones" that enables the whole structure to fulfill its purpose.

spiritual house -- Metaphorically, God is building a spiritual house, a spiritual temple, putting all believers in place as priests of that temple, integrating each one with others, and each one with the life of Christ (cf. [Ephesians 2:19](#); [Hebrews 3:6](#)).

holy priesthood -- [1 Peter 2:9](#). In addition to the metaphor of the spiritual building, Peter pictures each saint as a priest, who has his/her own avenue of approach to God, and his own sacrifice to offer.

spiritual sacrifices -- The believer does offer the animal sacrifices like the O.T. priesthood, but one's own self as a living sacrifice. [Romans 12:1-2](#). [Hebrews 13:15-16](#); [Romans 15:16](#), [Ephesians 5:2](#); [Revelation 8:3](#).

1 Peter 2:6

For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame."

scripture -- Peter quotes in verse 6. [Isaiah 28:16](#); ([Romans 9:33](#)); and in verse 7, [Psalms 118:22](#) ([Matthew 21:42](#))

chief corner stone -- Peter had alluded to [Isaiah 28:16](#) in [1 Peter 2:4](#), to emphasize the precious nature of Christ as the cornerstone of the spiritual temple and to show it was foreordained by God.

The picture is from the building of a temple. At great cost and care the corner foundation stone of the temple was selected and put in place.

A conerstone was laid with ceremony and governed the lines and angles of the wall.

confounded -- *put to shame*, [Isaiah 28:16](#). God has set Jesus forth in Jerusalem (Zion) as the foundation of the new temple. Whoever builds on this foundation will be established and will never be ashamed (cf. [1 Corinthians 3:10](#); [Ephesians 2:20](#)).

1 Peter 2:7

To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner,"

honor is for you who believe -- The honor for Christians is linked to their relationship with Christ. Since Christ is honored by God, so will all who put their trust in Him.

those who do not believe -- The cornerstone is set firmly in place, so for those who do not acknowledge Him, He is a stumbling block and are offended. He is viewed as being in the way of their perceived path.

stone the builders rejected [builders disallowed] -- The quote is from [Psalms 118:22](#), where the builders rejected a building block that later turned out to be the cornerstone of the building (cf. [Mark 12:10-12](#)). In the same way, Jesus, who was rejected by the Jewish leaders, was exalted by God. [Mark 8:31](#).

(The story told by all Jewish fathers to their children referring back to the time of Solomon's building of the temple when all the stone quarry work was done outside the city and not a sound of hammer was heard in Jerusalem, with each individual stones engineered for a specific place in the temple, and then the stones moved to Mt Zion. An important stone was put aside, rolled down into the Kidron valley, rejected at the time, but later realized to be the important corner stone, and was searched for and recovered.)

cornerstone [head of the corner] -- Christ, the corner stone, and stone of stumbling, [1 Peter 2:8](#).

1 Peter 2:8

and "A stone that will make men stumble, a rock that will make them fall"; for they stumble because they disobey the word, as they were destined to do.

"A stone of stumbling and a rock of offence." -- This is also the picture of a rock used in a trap. He is like a stone in the road that causes a blind traveler to fall. [Romans 9:32-33](#), [Isaiah 8:14-15](#).

To every person, Christ is either the way to the Father and salvation if they believe, or the means of judgment if they reject the gospel.

because [being disobedient] they disobey the word -- Here Peter cites [Isaiah 8:14-15](#) as the explanation for the world's rejection of Christ.

they were destined to do. -- Anyone who takes a position of rebellion and disobedience will stumble over the "word of God." There is no other way to the Father except through Christ, and all who reject him are **destined** to judgment. [John 14:6](#).

1 Peter 2:9

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

But you -- The Christians to whom Peter is writing are contrasted with the "disobedient" in [1 Peter 2:8](#).

a chosen race [generation] -- The church is spoken of as a spiritual Israel, a spiritual nation or family.

a royal priesthood - That is, both kings and priests. [Revelation 1:6](#). Both titles stress the dignity of the believers and their relationship with Christ.

A people for his own possession [peculiar] -- A people specially owned; acquired. A people set out to be different from the world in the way they live and honor God.

proclaim the excellencies [virtues] of him -- *Proclaim*, an unusual word found in no other place in the NT, means to tell forth, to tell something not otherwise known.

Christians are to preach and publish the praises of Christ. They are not only called to bless the world, but to make known the mighty acts of God. ([Genesis 12:1-3](#)). Peter probably has in mind here the resurrection of Christ.

who called you out -- Christians are called to come out from the world and to be different by the Gospel. [2 Thessalonians 2:14](#); [2 Corinthians 6:17](#).

that -- Purpose of Christians to proclaim to those without (in darkness) what has taken place within (the light).

out of darkness -- Cf. [Acts 26:18](#); [Ephesians 5:8](#); [Colossians 1:13](#).

into his marvelous light. -- Light-darkness is a common dualism in the Bible to contrast God vs evil, good vs bad, understanding vs ignorance, (e.g., [Isaiah 8:21-9:2](#); [John 1:4](#), [John 1:8-9](#); [Ephesians 5:8](#); [1 John 1:5-2:2](#)).

 1 Peter 2:10

Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

not a people -- At one time the Gentiles were not God's people, cf. [Hosea 2:23](#). God's covenant people was Israel. (cf. Eph

In Hosea they describe God's rejection of disobedient Israel, followed by a future restoration to God's grace. Here Peter applies the Scripture to the salvation that has come to the Asian Gentile Christians. Once they were "not a people [G2992]" — the special word used for Israel); now they are "the people of God."

The reference is to the children of Gomer, with their strange ill-omened names, Lo-Ammi and Lo-Ruhamah ([Hosea 1:2](#)); but it may be a question whether the citation is made directly from the prophet, or is traceable to Paul's use of it in [Romans 9:25](#). In favour of the former view is the fact that Peter quotes it in a different form from Paul's, giving "had not obtained mercy" for "not beloved," following in this the text of the Alexandrian MS. of the Septuagint (LXX).

are now you are God's people; -- Peter appeals to the prophet Hosea to remind his readers who made up of both Jewish and Gentile Christians that their new status as the people of God depends solely on His mercy. ([Hosea 1:9-10](#); [Hosea 2:23](#); compare [Romans 9:25-26](#)).

1 Peter 2:11

Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.

Beloved, -- "Dear friends"; Literally "beloved" because they are bound together by Christ's love.

aliens [sojourners; foreigners] -- People who are living in a land that is not their own home country.

The Christian's citizenship is in heaven and he is temporarily living in this world until either their death or the Lord's return. Thus, he is now equivalent to a "sojourner" in this life. ([Philippians 3:20](#); [Hebrews 11:13](#).)

exiles -- People living temporarily in another location outside their home country. Christians are only in the world, not of it, for their true destiny is heaven with God where they will live eternally. Therefore, they are not to stoop to accept the ways of "this present evil world." ([Galatians 1:4](#)).

abstain from the passions of the flesh, -- Literally, "hold yourself away from fleshly lusts."

war against your soul. -- This is an "aggressive conflict". Present tense, thus a constant conflict.

The body's desires are not wrong or sinful in themselves, but sin perverts them; and the Christian is tempted to satisfy the bodily desires in ways contrary to God's will. "Which war against your soul" speaks of the warfare that is a mortal threat against the entire person, both body and spirit. Peter's exhortation means that Christians are not to participate in pagan immorality.

A comparable picture is that of a beautiful rose among weeds, it is very different from its surroundings.

1 Peter 2:12

Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation.

conduct among the Gentiles, -- Christian conduct is to be honorable and refute the slander Christians receive.

What kind of charges did non-Christians make in Peter's time? Some of the more common were disloyalty to the state or Caesar ([John 19:12](#)), upsetting trade or divination ([Acts 16:16](#) ff.; [Acts 19:23](#) ff.), teaching that slaves are "free" (cf. [Romans 8:2](#); [Galatians 4:31](#); [Galatians 3:28](#)), not participating in festivals because of "hatred of mankind" (cf. [Colossians 2:16](#)), holding "antisocial" values, and being "atheists" because they had no idols (cf. [Acts 15:29](#)).

they may see [behold] -- When they examine carefully your way of life they will see that those who speak evil of you are wrong.

glorify God -- Your life which the Gentiles (outsiders) see, glorifies God. It may be that also when they see your life and are converted, this glorifies God.

day of visitation -- Does Peter mean “on the return of the Lord” or “on God’s gracious visitation of salvation that may come to the non-Christian?” In favor of the latter is the word “**see**” (G2029, *attentively watch, closely witnessed*), which suggests that the pagans will continuously observe the good works and perhaps turn to God themselves.

1 Peter 2:13

2:13–3:7 This section revolves around the key phrase **respect** (or *submit to*) **all human authority**, which Peter applies to several relationships: 1) Christians should accept the authority of those in government ([1 Peter 2:13-17](#)), 2) Christian slaves should accept the authority of their masters ([1 Peter 2:18-25](#)), and 3) Christian wives should accept the authority of their husbands ([1 Peter 3:1-6](#)). Peter seems to be following an early Christian usage of the traditional household code, in which a series of instructions was given for different members of the household (cp. [Ephesians 5:21–6:9](#); [Colossians 3:18–4:1](#); [1 Timothy 5:1–6:2](#); [Titus 2:1–10](#)). - NLTSB

Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme,

Be subject -- *Submit* is a military term meaning “to arrange in military fashion under the commander,” “to put oneself in an attitude of submission.” As citizens in the world and under civil law and authority, God’s people are to live in a humble, submissive way in the midst of any hostile, godless, slanderous society (cf. [1 Peter 2:21-23](#); [Proverbs 24:21](#); [Jeremiah 29:4-14](#); [Matthew 22:21](#); [Romans 13:1](#) ff., [1 Timothy 2:1](#); [Hebrews 10:32-34](#)).

for the Lord's sake -- The obedience a Christian renders is not through fear of punishment but “for the Lord’s sake,” and imitating His example ([1 Peter 2:21-22](#)).

When a Christian lived as an obedient citizen he honors and glorified God. Rebellious conduct by a Christian dishonors the Lord.

every human institution, -- All the levels of civil government are to be obeyed and honored as long as they don't contradict God's own Word. [Acts 4:19-20](#); [Acts 5:29](#).

the king [emperor] -- By “king” Peter refers specifically to the Roman emperor. Although the emperor’s title was technically *princeps*, i.e., “the leading citizen.” Everyone knew that he was the supreme earthly king in the Mediterranean world.

Christians were suffering at the hands of the state and would soon suffer more intensely under Nero.

as supreme, -- The adjective is the same as in the “*higher*” (G5242) powers of [Romans 13:1](#).

1 Peter 2:14

or to governors as sent by him to punish those who do wrong and to praise those who do right.

to governors -- Local officials who rule on behalf of the Roman emperor and represent Roman imperial power in the region.

to punish -- (Greek *ekdikēsis*, “justice, punishment, retribution”) includes not just deterring evil but carrying out retribution against **those who do evil** (see note on [Romans 13:4](#)).

for the punishment of evildoers -- Government has the God-given authority to maintain order and to restrain and punish disorder. Capital punishment is one form of this mandate (cf. [Romans 13:4](#); [Acts 25:11](#)). - Utley

praise those who do good. -- “Praise” may apply to inscriptions of praise dedicated to benefactors who provided wealth or services for municipalities.

 1 Peter 2:15

For it is God's will that by doing right you should put to silence the ignorance of foolish men.

by doing right -- The Gentiles speak against the Christians as evil-doers; they are to put their accusers to silence by **well-doing**; this is to be their answer rather than indignant self-vindication.

put to silence -- (*phimoun*, literally “muzzle” [Mark 1:25](#); [Mark 4:39](#))

silence the ignorance of foolish people -- By believers doing good, even in the midst of persecution, they stun their persecutors into silence.

the ignorance -- This refers to someone who lacks spiritual discernment (cf. [1 Corinthians 15:34](#)). - Utley

the ignorant talk of foolish men -- Each of the three Greek words rendered “*ignorant talk of foolish men*” begins with the letter alpha, as do the three Greek words in [1 Peter 1:4](#) rendered “*never perish, spoil, or fade*.” Apparently Peter enjoyed alliteration! - BKC

foolish men -- The word for “foolish” (ἄφρων) is a strong one, it means “senseless” ([1 Corinthians 15:36](#)). Here it has the article, “*the foolish men*,” *i.e.* those “who speak against you as evil-doers.”

 1 Peter 2:16

Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God.

Live as free men, -- Christians are free from the ordinances of the Law of Moses that restricted diet and movement, etc., and freed from the bondage to sin, Satan, and selfish desires. ([John 8:32](#); [Romans 6:15](#); [Galatians 5:13](#))

not using your freedom -- “Freedom” in Scripture is not a license to sin but expresses itself in devotion to what is good (cf. [Galatians 5:13-14](#)).

If under the pretence that they were asserting their Christian freedom, they were rude, overbearing, insolent, regardless of the conventional courtesies of life, what was this but to make their liberty a cloak (the word is the same as that used in the LXX. of [Exodus 26:14](#) for the “covering” of the Tabernacle) for baseness? - Utley

not using your liberty as a cloak [cover up] for vice -- The pretence of Christian liberty must not be made a covering, a concealment, of wickedness.

as slaves of God -- As opposed to slaves (or servants) of sin (compare [Romans 6:16-17](#), [Romans 6:20](#); compare note on [2 Peter 2:19](#)). - FSB

1 Peter 2:17

Honor all men. Love the brotherhood. Fear God. Honor the emperor.

honor -- Highly esteem is the idea. Christians are to **respect** (*timēsate*, “honor, value, esteem”; cf. *timēn*, “respect, honor,” in 3:7) ... **everyone**.

everyone -- All people deserve the same honor and respect as the **emperor**. This means we are to recognize the worth of all humans in God’s sight.

love the brotherhood -- It is *the* family characteristic of God. Believers are to love all humans for the sake of the gospel and love other Christians because they are part of the family of God. - Utley

fear God -- Respecting God is the hallmark of wisdom ([Proverbs 1:7](#); [Proverbs 8:13](#); [Proverbs 9:10](#); [Proverbs 10:27](#); [Proverbs 19:23](#); [Ecclesiastes 8:12](#); [Ecclesiastes 12:13](#)).

We get the English word “phobia” from this Greek word. It is used in the sense of awe and respect. All believers’ actions must issue from their relationship with and respect for God!

v

1 Peter 2:18

Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing.

servants -- The Greek word for **slaves** here is not *douloi*, the common term for slaves (cf. v. 16), but *oiketai*, which refers to household or domestic servants (cf. [Luke 16:13](#); [Romans 14:4](#)). BKC

slaves -- Peter’s use of the Greek word *oiketēs* here for a specific kind of slave indicates that he has household slaves in mind, although his comments are applicable also to slaves serving in other capacities. Graeco-Roman literature did not often address slaves. The early Christian writings regard slaves as full members of the household unit; they too have rights and moral obligations to the members of their household (see [Ephesians 5:21–6:9](#); [Colossians 3:18–4:1](#)). - FSB

Many *slaves* in the Roman empire held responsible positions and had a decent income, but some were harshly treated and all were deprived of legal status and rights. - NLTSB

servants, be submissive -- One’s Christianity does not give the right to rebel against one’s superior in the social structure (see notes on [1 Corinthians 7:20-24](#); [Ephesians 6:5-7](#); [Colossians 3:22-25](#); *Philem.*; see also [Exodus 21:26-27](#); [Leviticus 25:39-43](#); [Deuteronomy 23:15-16](#)), no matter how unfair or harsh he may be.

harsh -- (those who are unjust) -- Passive resistance to injustice also reflects the character of Jesus, who endured the same treatment during His trial and crucifixion ([Mark 14:65](#); [Mark 15:17-20](#), [Mark 15:29-32](#); [Luke 23:34](#)).

unjust [harsh] -- "Harsh" is from the Greek *skolios* [G4646](#), (literally, “curved,” “bent,” or “not straight”). The medical term “scoliosis,” referring to curvature of the spine, comes from this word. - BKC

1 Peter 2:19

For one is approved if, mindful of God, he endures pain while suffering unjustly.

Peter's instruction to slaves included two reasons why they should patiently endure personal injustice. First, this found favor with God, and second, it faithfully followed Jesus Christ's example. - BKC

commendable [gracious; approved] before God, -- Favor with God is found when an employee, treated unjustly, accepts his poor treatment with faith in God's sovereign care, rather than responding in anger, hostility, discontent, pride, or rebellion (cf. [Matthew 5:11](#)). - MSB

because of conscience -- The motivation for patiently bearing **up under ... unjust suffering** is a believer's **conscious** awareness of God's presence. BKC

while suffering unjustly -- Like the persecuted Church at large, slaves must patiently endure (see note on [Colossians 3:22](#); note on [Colossians 4:1](#)). God is aware of their suffering (compare [Exodus 2:23-25](#)). - FSB

1 Peter 2:20

For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval.

what credit ... when you do wrong -- To endure a well-deserved "beating" (literally, a "strike with the fist"; cf. [Mark 14:65](#)) is nothing extraordinary.

beaten for it, -- Peter has in mind sin leading to punishment according to criminal law (compare [1 Peter 4:15-16](#)). One gets no credit for enduring punishment for doing wrong.

But when [if] you do right [good] and suffer -- It is respectful submission to undeserved suffering that finds favor with God because such behavior demonstrates patience like Christ exhibited.

gracious thing in the sight of God. -- God is pleased when believers suffer unfairly, but patiently, for being believers (cf. [1 Peter 1:25](#); [1 Peter 2:24-25](#); [1 Peter 4:12-16](#)).

1 Peter 2:21

For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps.

2:21–25 While there is no explicit change of address here, the general character of these verses makes them applicable to all believers.

you have been called -- Christians are **called** (*eklēthēte*; cf. [1 Peter 1:15](#); [1 Peter 2:9](#)) to **follow** Christ, to emulate His character and conduct, because He **suffered for** them.

Christ also suffered -- Some manuscripts read *died*. -NLTSB

Christ's substitutionary sacrifice in which he gave his life for sinners is unique, and yet those he has saved may follow Christ's **example** when they suffer unjustly, even though their sufferings do not atone for sin.

leaving you an example -- The Greek word used here, *hypogrammos*, occurs only here in the NT. The word technically refers to a pattern or model for copying in writing or drawing, but it came to be used figuratively to describe a model for behavior.

follow in his steps. -- The word ἐπακολουθήσητε means we **should follow his** steps, one by one, closely following him. [John 13:15](#); [Matthew 16:24](#).

1 Peter 2:22

He committed no sin; no guile was found on his lips.

2:22–25 In this passage Peter draws extensively on the language and theology of the fourth Servant Song in Isaiah ([Isaiah 52:13–53:12](#)). The particular form of the Servant Song used by Peter may have already been circulating among the early church as a type of hymn. [Isaiah 52:13–53:12](#) would have been helpful for Peter's audience because it contains one of the most theologically rich messages about Jesus' death and resurrection ...- FSB

2:22 This is a quote from [Isaiah 53:9](#). He was the perfect example of patient endurance in unjust suffering because He was sinless, as the prophet said He would be. Cf. [1 Peter 1:19](#).

who did not commit sin -- Jesus' innocence and sinlessness was a key belief in early Christianity (see [John 19:4](#); [Acts 3:14](#); [2 Corinthians 5:21](#); [Hebrews 4:15](#); [1 John 3:5](#)).

1 Peter 2:23

When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly.

[See first note on v.22 regarding verses 22-25.]

while being reviled, He did not revile in return -- There is a series of three IMPERFECT ACTIVE INDICATIVES, which mean repeated action in past time. - Utley

But Jesus behaved like the meek lamb of [Isaiah 53:7](#).

reviled -- To "revile" is to pile up abusive and vile language against someone. Though verbally abused, Christ never retaliated with vicious words and threats ([1 Peter 3:9](#); cf. [Matthew 26:57-65](#); [Matthew 27:12-14](#); [Luke 23:7-11](#)).

when he suffered, He uttered no threats -- He did speak, but prayed for forgiveness to all those involved in His death ([Luke 23:34](#)).

entrusting [committed] Himself -- "To commit" was "to hand over to something to keep." Christ was "handed over" to Pilate ([John 19:11](#)); Pilate "handed Him over" to the Jews ([John 19:16](#)); Christ "handed over" Himself to God, suffering in surprising silence, because of His perfect confidence in the sovereignty and righteousness of His Father (cf. Is. 53:7). - MSB

but kept entrusting Himself to Him who judges righteously -- This entrusting was the normal attitude of Jesus' life. It is seen so powerfully in [Luke 22:42](#) and [Luke 23:46](#). - Utley

God, who observes that the righteous are suffering, will ultimately reward their endurance and punish those who are afflicting them.

judges justly -- Likewise believers, knowing that God **judges justly**, are able to forgive others and to entrust all judgment and vengeance to God (cf. [Romans 12:19](#)). Every wrong deed in the universe will be either covered by the blood of Christ or repaid justly by God at the final judgment.

 1 Peter 2:24

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

[See first note on [1 Peter 2:22](#) regarding vs. 22-25]

Peter employs [Isaiah 53:3-4](#) and [Isaiah 53:12](#) to identify Jesus' death and resurrection as the fulfillment of the Suffering Servant's vicarious sacrifice

He himself bore our sins -- To bear sins was to be punished for them (cf. [Numbers 14:33](#); [Ezekiel 18:20](#)). Christ bore the punishment and the penalty for believers, thus satisfying a holy God (3:18; see notes on [2 Corinthians 5:21](#); [Galatians 3:13](#)). This great doctrine of the substitutionary atonement is the heart of the gospel. - MSB

in His own body -- This is a powerful affirmation of the true humanity and physical death of Jesus of Nazareth (cf. [Colossians 1:22](#)).

live for righteousness -- It is because of the Suffering Servant's righteousness, even unto death, that Christians can be declared righteous before God.

Because of the atonement Christians should devote themselves to living in a holy manner (**live to righteousness**).

by whose stripes you were healed -- From [Isaiah 53:5](#). Through the wounds of Christ at the cross, believers are healed spiritually from the deadly disease of sin. - MSB

on the tree -- [cross] -- The phrase "on the cross" may have a connection to [Deuteronomy 21:23](#), where anyone who was impaled on a stake (i.e. tree) instead of being properly buried was cursed by God. By Jesus' day the rabbis had interpreted this as including Roman crucifixion. Jesus was accused of blasphemy which, according to the Mosaic Law, demanded stoning. Why then did the Jewish leaders want Him crucified, which required Roman approval and ceremonial defilement for them before the Passover? Some have said they did this because the Jews did not have the authority under Roman law to put someone to death, but what about Stephen in Acts 7?

I think they wanted Jesus crucified to suggest that this messianic pretender was cursed by God! But this is exactly what happened. Jesus became the curse for us (cf. [Galatians 3:13](#)). The O.T. itself had become a curse (cf. [Colossians 2:14](#)). It states that the soul that sins must die (cf. [2 Kings 14:6](#); [Ezekiel 18:4](#), [Ezekiel 18:20](#)). But all humans have sinned (cf. [Romans 3:9-18](#), [Romans 3:23](#); [Galatians 3:22](#)). Therefore, all deserve to die and were under its death penalty. Jesus the sinless Lamb of God bore the sin of the entire fallen world (cf. [Romans 5:12-21](#)) - Utley

 1 Peter 2:25

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

[See first note on [1 Peter 2:22](#) re: vs. 22-25]

you were going astray -- Does this refer to (1) O.T. Jews (cf. [Romans 3:9-18](#), which is a series of O.T. quotes); (2) Gentile believers who were succumbing to persecution (i.e. possibly denying Jesus at trial) or (3) believers, Jews and Gentiles, who were losing the daily battle to the sin nature?

Here Peter draws on [Isaiah 53:6](#) but updates the language to apply it to his own audience indicating, ... that all people have turned away from God and are in need of the savior Jesus.

have now returned -- The word "return" literally means to "turned about" rather than "returned" but it fits well here. The straying sheep, turn themselves around and turn to follow their shepherd.

have now returned -- Means "to turn toward," and gives the picture of one repenting and turning to the Shepherd of our souls.

Shepherd -- This title is used of God (cf. [Psalms 23:1](#), [Ezekiel 34:1](#) ff) and here of Jesus as in [John 10:1-18](#) and [Hebrews 13:20](#). It connotes tender, thoughtful, continuous care. This title may even reflect Peter's discussion with Jesus in John 21 (cf. [1 Peter 5:1-3](#)).

Shepherd and Overseer [Guardian] -- "Shepherd and Overseer" were the most appropriate descriptions of Christ for Peter to use in order to comfort Christians who were being persecuted and slandered ([1 Peter 2:12](#)). These two terms are also used for human spiritual leaders. "**Shepherd**" is the word for pastor, and "**overseer**" is the word for bishop (cf. [Ephesians 4:11](#); [Titus 1:7](#)), both referring to the same persons who lead the church (cf. [Acts 20:28](#)). - MSB

"**Shepherd**" and "**Overseer**" stress Christ's matchless guidance and concern of those who commit themselves to His care (cf. [Ezekiel 34:11-16](#))

 [1 Peter 3:1](#)

Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives,

- 1) Subjection (submission) is a command.
- 2) Not subordination to man in general, but to husbands
- 3) To place herself under leadership of her husband

Likewise -- "In the same way" refers back to the passage on slaves ([1 Peter 2:18](#)).

submit to -- The Greek verb used here, *hypotasso*, G5293 is also used in [1 Peter 2:13](#); [1 Peter 2:18](#); ([Ephesians 5:21](#); [Ephesians 5:24](#)) Submission in the ancient world took the form of obedience, (see [1 Peter 3:6](#)).

God also intends the husband to be a loving and respectful head ([1 Peter 3:7](#); see [Ephesians 5:25-30](#)). However, Peter focuses especially on wives with pagan husbands who would potentially be hostile toward their wives' faith. [Colossians 3:18](#); [Titus 2:5](#)

without any words -- Peter urges Christian wives to evangelize their husbands through their submissive and appropriate behavior.

the word -- With the definite article, meaning "the Word" of God.

1 Peter 3:2

when they see your reverent and chaste behavior.

see [observe] -- This term was used of eyewitnesses. Peter used it three times in his letters (cf. [1 Peter 2:12](#); [1 Peter 3:2](#); [2 Peter 1:16](#))

reverent [respectful] -- (G5401) It is unclear whether the "reverence" (respect) is referring to the wife's attitude toward God or her husband that influenced her husband.

"The husband will then observe purity of life lived in the "fear" (NIV, "reverence"); of God." EBC

chaste [purity] -- The term "chaste" (*agnos*) is translated in several ways (pure, chaste, modest, innocent, blameless). It is used of women in [2 Corinthians 11:2](#); [Titus 2:5](#); and here.

1 Peter 3:3

Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of fine clothing,

outward adornment -- The women in Peter's audience are urged not to depend on outward aids for beauty. Peter selects three ways of displaying wealth or sexuality to argue that external displays are not what matters; instead, inward beauty is what truly matters, as displayed by a life lived for Christ. - FSB

outward adornment -- Such "*external ... adorning*" can be witnessed in portraits and sculptures from the first century, where the elaborate **braiding of** women's **hair** and the wearing of ostentatious **jewelry** was common in upper-class Roman society.

In contrast to this, the Christian woman should focus on inner (**hidden**) beauty **of the heart**. What matters to God is the godly character of the wife, characterized by a **gentle and quiet spirit**.

It is clear that Peter is not literally prohibiting all braiding of hair or all wearing of gold jewelry, because if this were the case the same prohibition would apply also to wearing clothing! Instead, Peter warns against both an inordinate preoccupation with personal appearance and material excess in such matters.

hair -- Hair was braided in elaborate manners, and well-to-do women strove to keep up with the latest expensive fashions. The gaudy adornments of women of wealth, meant to draw attention to themselves, were repeatedly condemned in ancient literature.

fancy hairstyles, expensive jewelry, or beautiful clothes -- Peter has sometimes been interpreted as if he condemns any form of female ornamentation, but this is not his purpose. Instead, he insists that Christian women should not be noticed for the beauty of clothing and jewels but for the interior beauty of a **gentle and quiet spirit**. See also [1 Timothy 2:9-10](#). - NLTSB

1 Peter 3:4

but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious.

the hidden person of the heart -- Peter elevates inner beauty above external appearance. The writings of ancient philosophers and Jewish sages also do this.

Purity of life (v.2) and a *submissive spirit* (v.5) has always been a godly woman's source of lasting beauty.

hidden person of the heart -- Peter has sometimes been interpreted as if he condemns any form of female ornamentation, but this is not his purpose. Instead, he insists that Christian women should not be noticed for the beauty of clothing and jewels but for the interior *beauty of a gentle and quiet spirit*. See also 1 Timothy 2:9–10. - NLTSB

gentle and quiet spirit -- Here is beauty that never decays, as the outward body does. “Gentle” is actually “meek or humble” and “quiet” describes the character of her action and reaction to her husband and life in general. Such is precious not only to her husband, but also to God.

Ancients considered a meek and quiet spirit a prime virtue for women, and many moralists advised this attitude instead of dressing in the latest fashions to attract men’s attention, a vice commonly attributed to aristocratic women but imitated by those who could afford to do so. - IVPBBCNT

 1 Peter 3:5

So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands,

holy women -- Examples of holy women in the Old Testament support Peter’s exhortation. Peter chooses *Sarah* as a specific example in the next verse.

Moralists normally added examples of such quietness to their exhortations; they especially liked to appeal to matrons of the distant past, who were universally respected for their chaste behavior in contrast to many of the current models in Roman high society. Jewish readers would think especially of the great matriarchs, extolled for their piety in Jewish tradition: Sarah, Rebekah, Rachel and Leah, Sarah being most prominent. The readers may think in terms of head coverings that were prominent in much of the East, meant to render the married woman inconspicuous (see comment on [1 Corinthians 11:2-16](#)). - IVPBBCNT

being submissive -- This is the general theme of this entire context (believers submit to civil authority, [1 Peter 2:13-17](#); believing slaves submit to masters, [1 Peter 2:18-20](#); Christ submits to the Father’s plan, [1 Peter 2:21-25](#); believing wives submit to husbands, [1 Peter 3:1-6](#)). - Uteley

 1 Peter 3:6

as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you.

Sarah obeyed Abraham -- Peter describes Sarah’s submission in terms of obedience. It shows that a wife is to follow her husband’s direction and leadership. In the culture of her day, Sarah expressed her submission by respectfully referring to Abraham as lord (see [Genesis 18:12](#)).

you are her children -- Peter does not hesitate to apply Sarah’s example to his readers: “You are her daughters if you do what is right.” The norm for wifely conduct should be submission to God and devotion to the development of Christian character.

without fear of what your husbands might do [NLT] -- Christian wives married to unbelievers frequently found themselves pressured, both subtly and overtly, to abandon Christian principles and values. Peter urges them to continue to **do what is right**.

1 Peter 3:7

Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.

Likewise -- The word **likewise** is merely a transition (cf. v. 1; [1 Peter 5:5](#)); it does not mean husbands should submit to their wives, since Scripture never teaches this (see [Ephesians 5:21-33](#)).

you husbands, -- As a wife has a responsibility, so does a husband.

in an understanding way -- Husbands are to know their wives.

[Reporter asked, "Do you understand Mrs. Einstein?" "No, but I understand the 'theory of relativity'."]

The words (*kata gnōsin*) translated **considerate** (more literally, "according to knowledge" or "with understanding") point out that husbands should understand and be considerate of their wives' spiritual, emotional, and physical needs.

What Does A SMART Husband Do?

- 1) He "houses" together with his wife in "understanding"
 - a) He "understands" God's will for their marriage.
 - b) He "understands" his wife
- 2) He "honors" her as God's blessing to him
- 3) He realizes she is on his team, "joint-heirs" (of eternal life!)
 - a) Young men should look for an "heir" to marry!

weaker vessel -- The phrase likely refers to physical build and strength [and perhaps her social status in that ancient world]. Such a contrast was obvious in a labor-intensive culture. The context does not suggest any spiritual, intellectual, or moral inferiority since both males and females were created in the image of God ([Genesis 1:26-27](#)). - FSB

Both are "vessels" or instruments in God's house. It doesn't say she is "weak", but "weaker" than the husband. Not mentally, morally, etc., but only (generally) physically weaker.

the grace of life -- Here the "grace of life" is not salvation, but marriage, the best relationship earthly life has to offer. The husband must cultivate companionship and fellowship with his wife, Christian or not (cf. [Ecclesiastes 9:9](#)).

prayers hindered -- How believing couples treat one another affects their relationship with God (cf. [1 Corinthians 7:5](#)). The implication is that if husbands do not treat their wives in a godly way their **prayers** will be **hindered** (not answered).

1 Peter 3:8

Finally, all of you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind.

3:8–12 Finally -- This is the last in a series of exhortations to different groups ([1 Peter 2:13–3:12](#)). Here, *all* believers must respond to others— believers ([1 Peter 3:8](#)) and unbelievers ([1 Peter 3:9–12](#)) with love.

Finally -- [NASB "to sum up" TEV = "To conclude"] This is the last in a series of exhortations to different groups (2:13–3:12).

This is a Greek idiom (“now the end”) which means “in summation,” not of the entire letter, but of this context on submission.

be like-minded, be sympathetic, love one another, be compassionate and humble -- Peter mentions five qualities that are hallmarks of a healthy Christian community.

be of one mind -- From two Greek words, meaning “to think the same,” This is literally a compound of *homos* (one or the same) and *phren* (mind or thinking).

sympathetic, compassion -- This is literally a compound of *sun* (with) and *pascho* (to suffer). We get the English term “sympathy” from this Greek compound. In times of persecution and trials this is so important.

brotherly love -- This is literally a compound of *philos* (love) and *adelphos* (brother). This is, of course, the generic use of brother. Possibly a better way to express this is “show family love for all believers” (cf. [Romans 12:10](#); [1 Thessalonians 4:9](#)). This reflects Jesus’ command in [John 13:34](#); [1 John 3:23](#); [1 John 4:7-8](#), [1 John 4:11-12](#), [1 John 4:19-21](#).

tenderhearted -- compassionate -- This is a compound of *eu* (good) and *splagchnon* (viscera, bowels). The ancients believed that the lower viscera (cf. [Acts 1:18](#)) were the seat of the emotions (cf. [Luke 1:28](#); [2 Corinthians 6:12](#); [Philippians 1:8](#)). This compound calls on believers to have “good feelings” toward one another (cf. [Ephesians 4:32](#)).

courteous [friendly] OR [humble; self-effacing] -- This is a compound of *tapeinos* (humble) and *phren* (minded). It is used in [Acts 20:19](#); [Ephesians 4:2](#) and [Philippians 2:3](#). This is a uniquely Christian virtue. It means the opposite of self-assertion and egocentric pride. - Utley

 **1 Peter 3:9**

Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing.

1 Peter 3:8–9 is Peter’s exposition of [Psalms 34:12-16](#), which he then quotes in [1 Peter 3:10-12](#).

not returning evil for evil -- This refers to true forgiveness (cf. [Proverbs 17:13](#), [Proverbs 20:22](#); [Romans 12:17](#), [1 Thessalonians 5:15](#)). Remember that 1st Peter is written to persecuted and suffering believers, but they must respond as Christ responded to unfair treatment.

evil with evil or insult with insult -- When someone is the target of evil or insult, perhaps the most natural reaction is to retaliate. Certain religious groups even approve such retaliation. A Christian not only refrains from retaliating in kind but repays evil and insult with blessing.

to this you were called -- To be like Jesus and practice his teaching ([Matthew 5:44](#)).

a blessing -- Those who bless others will receive a blessing from God.

A "**blessing**" means "to speak well of," "to eulogize." God will speak well of such a person.

■ 1 Peter 3:10

For "He that would love life and see good days, let him keep his tongue from evil and his lips from speaking guile;

3:10–12. Having cited [Psalms 34:8](#) in [1 Peter 2:3](#), Peter now cites [Psalms 34:12-16](#), which instructs the righteous to pursue peace with others and to speak no evil, thus supporting what he has argued in [1 Peter 2:13–3:7](#).

This psalm is prominent in early Christian teaching (see also [1 Peter 2:3](#); [Hebrews 12:14](#)). The text focuses on 1) curbing sins of speech, 2) resisting evil, and 3) doing good, 4) must seek peace and pursue it (v11). It also highlights the promise of blessing for obedience. - NLT SB

love life and see good days -- The believer has been granted the legacy to enjoy his life ([John 10:10](#)).

In this section, Peter gave straightforward advice on how to experience that rich joy and fullness of life, even in the midst of a hostile environment.

The requirements of the fulfilled life include a humble, loving attitude towards everyone ([1 Peter 3:8](#)), a non-vindictive response toward revilers ([1 Peter 3:9](#)), pure and honest speech ([1 Peter 3:10](#)), a disdain for sin and pursuit of peace ([1 Peter 3:11](#)), and a right motive, i.e., to work the righteousness that pleases the omniscient Lord ([1 Peter 3:12](#); cf. [Matthew 5:38-48](#); [Romans 12:14](#); [Romans 12:17](#); [1 Corinthians 4:12](#); [1 Corinthians 5:11](#); [1 Thessalonians 5:15](#)). - MSB

■ 1 Peter 3:11

let him turn away from evil and do right; let him seek peace and pursue it.

This Psalm was also quoted earlier in [1 Peter 2:3](#) (i.e. [Psalms 34:8](#)). This Psalm may be alluded to in [1 Peter 2:22](#) (i.e. [Psalms 34:13](#)).

[1 Peter 3:10](#) — [Psalms 34:12-13](#)

[1 Peter 3:11](#) — [Psalms 34:14](#)

[1 Peter 3:12](#) — [Psalms 34:15-16](#)

Notice the three admonitions.

1. must keep his tongue from evil ([1 Peter 3:10](#))
2. must turn away from evil ([1 Peter 3:11](#))
3. must do good ([1 Peter 3:11](#))
4. must seek peace and pursue it (v. 11)

■ 1 Peter 3:12

For the eyes of the Lord are upon the righteous, and his ears are open to their prayer. But the face of the Lord is against those that do evil."

the eyes of the Lord -- The "eyes" and "ears" of the Lord are figures of speech, anthropomorphisms which attribute human physical characteristics to God.

For the eyes of the Lord are on the righteous -- To observe and care for them.

his ears are open to their prayer -- He hears their prayers for various needs and He cares.

This does not mean that God keeps obedient believers from suffering (cf. [1 Peter 2:19-23](#); [1 Peter 3:14](#), [1 Peter 3:17](#); [1 Peter 4:12-19](#)) but that God will provide his grace “to strengthen and establish” believers in the midst of suffering ([1 Peter 5:10](#)) and in times of great need (cf. [2 Corinthians 12:9](#); [Hebrews 4:16](#)). - ESVSB

the face of the Lord is against -- The “face” of the Lord is an expression for “God’s countenance”; here it relates to his anger (wrath) against evildoers.

The eyes of God are **upon** both the good and the evil. The result is protective or punitive according to the character of each.

The Lord's response when one follows the Lord's admonitions of [1 Peter 3:10](#) and [1 Peter 3:11](#).

1. the Lord takes personal notice toward the righteous
2. the Lord hears the righteous
3. the Lord is personally against the wicked - Utley

 [1 Peter 3:13](#)

Now who is there to harm you if you are zealous for what is right?

who is there to harm you -- Generally speaking, no one will want to harm someone who is doing good, but sometimes Christians do suffer even when they do good ([1 Peter 3:14](#); see [1 Peter 1:6](#); [1 Peter 4:12-19](#)).

The “harm” Peter alludes to must be understood in the light of Paul’s rhetorical question “If God is for us, who can be against us?” ([Romans 8:31](#)) and his reference to Christians as being like “sheep to be slaughtered” and yet being “more than conquerors” ([Romans 8:36-37](#)).

zealous -- Some MSS. give the word (*zelôtai*) which is commonly rendered “zealous for,” as in [Acts 21:20](#), [Acts 22:3](#).

 [1 Peter 3:14](#)

But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled,

even if you should suffer -- Peter is writing to Christians already suffering for their faith, therefore he is not saying that such suffering is improbable.

His point is that no one will ultimately or finally **harm** Christians, “even if” they suffer now, for God will reward them (cf. [Romans 8:31](#)).

you will be blessed -- Indeed, they **will be blessed** by God in their sufferings (cf. [Matthew 5:10](#)); (See: [Matthew 5:10](#); [Isaiah 8:12-13](#)).

Have no fear of them ... -- Verses 14b–15 are built on [Isaiah 8:12-13](#), where the prophet admonishes the godly in Israel not to fear the impending invasion as do the unbelievers. Instead, godly reverence is to be their concern (cf. [Matthew 10:28](#)). Thus Peter admonishes his readers not to be afraid of other people but acknowledge “Christ as Lord.”

1 Peter 3:15

but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence;

reverence Christ as Lord -- The best MSS reading is “set apart in your hearts Christ as Lord.” The heart is the sanctuary in which He prefers to be worshiped.

Christ as Lord -- The King James Version has “Lord God,” which reflects [Isaiah 8:12-13](#), but a few ancient Greek manuscripts P72, S, A, B, and C have “Christ as Lord.” Peter here ascribes to Christ the O.T. name for the LORD (also in [1 Peter 2:3](#)).

Always be prepared -- Peter asserts that Christians should be prepared at all times to defend their faith and explain the source of their hope. Our hope is based in resurrection of Christ from the dead.

to give ... the reason -- (*apologian*, the “defense” which a defendant makes before a judge. The Greek term *apologia*, is a compound of *apo* (from) and *logos* (word). It refers to a legal defense in a courtroom setting (cf. [Acts 19:33](#); [Acts 22:1](#); [Acts 25:16](#); [Acts 26:1-2](#); [Acts 26:24](#)).

for the hope that is in you -- Hope here is a collective word for the gospel and its salvation and anticipation of eternal life. Believers live now in godly ways because of their confidence in Christ’s promises and return.

One of the distinguishing marks of Christians is their possession of “hope” ([G1680](#); cf. [1 Peter 1:3](#); [1 Peter 1:21](#); [Romans 4:18](#); [Ephesians 2:12](#); [Titus 2:13](#)). Christian hope is so real and distinctive that non-Christians are puzzled about it and ask for a “reason” (or an “accounting”) ([G3056](#)). The type of questioning could be either official interrogations by the governmental authorities (cf. [Acts 25:16](#); [Acts 26:2](#); [2 Timothy 4:16](#)) or informal questioning.

1 Peter 3:16

yet do it with gentleness and respect, and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame.

with gentleness and respect -- Christians should respond with care. “Gentleness” ([G4240](#)) is the quality that trusts God to do the work of changing attitudes (cf. [2 Timothy 2:24-25](#); cf. also [Proverbs 15:1](#)); “respect” ([G5401](#)) is reverential awe of God (cf. [1 Peter 1:17](#); [1 Peter 2:17](#); [1 Peter 3:2](#)).

keep you conscience clear -- See to it that don't do evil and mistreat others.

so that when you are abused -- Christians who suffer unjustly and keep a clear conscience put to shame those who slander their good behavior in Christ.

This will cause your accusers (who have no foundation for their accusations) to feel the “shame” of their own consciences (cf. [1 Peter 2:12](#), [1 Peter 2:15](#); [1 Peter 2:19-20](#)).

1 Peter 3:17

For it is better to suffer for doing right, if that should be God's will, than for doing wrong.

better to suffer for doing right, -- Men feel most aggrieved when they suffer wrongfully. They are told that it is precisely in such sufferings that they should find ground for rejoicing.

if that should be God's will, -- Literally, the Greek presenting a kind of emphatic pleonasm, **if the will of God should so will**. The Apostle falls back upon the thought of chap. [1 Peter 2:20](#).

God's will -- God may indeed allow [tolerate the evil doer?] Christians to **suffer for doing good**. [1 Peter 2:14](#); [1 Peter 2:15](#); [1 Peter 2:19-20](#).

1 Peter 3:18

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit;

Verse 18 is considered “one of the shortest and simplest, and yet one of the richest summaries given in the New Testament of the meaning of the Cross of Jesus” - BKC

For Christ also suffered -- Peter wished to encourage his readers in their suffering by again reminding them that even Christ suffered unjustly because it was God's will ([1 Peter 3:11](#)).

Christ suffered -- Some manuscripts read *Christ died*. • **He suffered physical death** (literally *death in the flesh*).

once for all -- (cf. [Romans 6:10](#); [Hebrews 9:26](#), [Hebrews 9:28](#); [Hebrews 10:10](#)) is clearly a contrast with the Old Testament yearly sacrifice on the Day of Atonement and declares the complete sufficiency of Christ's death. -FSB

This is the theme of the book of Hebrews (cf. [Romans 6:10](#); [Hebrews 7:17](#); [Hebrews 9:12](#), [Hebrews 9:18](#), [Hebrews 9:26](#), [Hebrews 9:28](#); [Hebrews 10:10](#)).

the righteous for the unrighteous -- (*dikaioi hyper adikōn*). Christ, the “righteous One” (*dikaioi*), uniquely qualified to die as the substitute for (*hyper*, “for,” “in place of,” or “instead of”) the “unrighteous ones” (*adikōn*).

“The righteous one” may have been a title for Jesus in the early church (cf. [Acts 3:14](#); [Acts 7:52](#); [1 John 2:1](#), [1 John 2:29](#); [1 John 3:7](#)). It emphasizes His sinless life (cf. [1 Peter 1:19](#); [1 Peter 2:22](#)) - Utley

the just for the unjust -- This is another statement of the sinlessness of Jesus (cf. [Hebrews 7:26](#)) and of His substitutionary and vicarious atonement. - MSB

in order that -- This is a *hina* (purpose) clause.

bring us to God -- The divine purpose for Christ's sacrificial death was man's reconciliation, **to bring people to God**.

but he was raised to life in the Spirit [in spirit] -- *Flesh* and *spirit* are often contrasted (e.g., [Romans 7:5-6](#); [Romans 8:2-11](#)). Here, *flesh* stands for ordinary human life; **the Spirit** stands for the new realm inaugurated through Christ's death and resurrection. Christ died in the old realm, and came to life in the new realm. (NLTSB)

Both of these phrases are aorist passive participles, which implies a historical event (crucifixion and resurrection, cf. [Romans 1:3-4](#)) - Utley

alive by the Spirit -- This is not a reference to the Holy Spirit, but to Jesus' true inner life, His own spirit. Contrasted with His flesh (humanness) which was dead for 3 days, His spirit (deity) was alive, literally "in spirit" (cf. [Luke 23:46](#)). - MSB

It is difficult in this passage to determine whether "spirit" should be capitalized (i.e. Holy Spirit) or not (i.e. Jesus' human spirit). I prefer the latter (as does A. T. Robertson), but F. F. Bruce prefers the former. - Utey

[One thinks that the interpretation of "*Spirit*" here must flow over into the "*by whom*" in the next verse to be consistent. WG]

1 Peter 3:19

in which he went and preached to the spirits in prison,

proclaimed to the spirits in prison -- This short phrase raises several difficult issues for the interpreter: **1)** the identity of the spirits in prison (v. 19), **2)** the reasons for their imprisonment, **3)** the location of the prison where Christ went to preach, **4)** the content of Christ's proclamation, **5)** the relationship of preaching to the "spirits" (v. 19) with preaching to those who are dead (4:6), **6)** and the possible allusions to biblical (Genesis 6–9; Jude) and **7)** extrabiblical traditions (such as the Jewish work called 1 Enoch)

[*extrabiblical* A catch-all term to refer to ancient literary and archaeological evidence that is not part of the Bible, but might provide evidence related to the Bible, its world, and biblical people.] John D. Barry et al., *Faithlife Study Bible*

preached to the spirits -- The [best] interpretation understands "spirits" (Greek *pneumasin*, plural) as referring to the unsaved (human spirits) of Noah's day. Christ, "in the spirit" ([1 Peter 3:18](#)), proclaimed the gospel "in the days of Noah" ([1 Peter 3:20](#)) through Noah. The unbelievers who heard Christ's preaching "did not obey ... in the days of Noah" ([1 Peter 3:20](#)) and are now suffering judgment (they are "spirits in prison," v. 19).

Several reasons support this view: **(a)** Peter calls Noah a "herald of righteousness" ([2 Peter 2:5](#)), where "herald" represents Greek *kēryx*, "preacher," which corresponds to the noun *kēryssō*, "proclaim," in [1 Peter 3:19](#). **(b)** Peter says the "Spirit of Christ" was speaking through the O.T. prophets ([1 Peter 1:11](#)); thus Christ could have been speaking through Noah as an O.T. prophet. **(c)** The context indicates that Christ was preaching through Noah, who was in a persecuted minority, and God saved Noah, which is similar to the situation in Peter's time: Christ is now preaching the gospel through Peter and his readers ([1 Peter 3:15](#)) to a persecuted minority, and God will save them. - *The ESV Study Bible*

Another view is that Christ's resurrection and ascension were the proclamation of victory over the most extreme powers of evil the earth has ever known, which these "imprisoned spirits" represent. With Jesus' victory over death, their condemnation was sealed. NICZSB

Consider [1 Peter 4:6](#)

1 Peter 3:20

who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

who formerly did not obey, -- The wicked world before the flood did not listen to Noah's warning. Only 8 souls were saved. [2 Peter 2:5](#).

when God's patience waited -- God was patient 120 years while God was building the ark. Noah was preaching, warning them, during this time. [Genesis 6:3](#); Hebrews 11:7; [2 Peter 2:5](#).

days of Noah -- Peter has apparently selected as his example the time of Noah to show the type of salvation/deliverance that comes with obedience and the new life (like that of a resurrection) that comes afterwards ([1 Peter 3:21](#)). - WG

only eight people -- That is, Noah, his wife, their three sons, and their wives ([Genesis 6:18](#); [Genesis 7:1](#); [Genesis 7:6-7](#); [Genesis 8:18](#)).

See [James 2:24](#) note "Being Saved" Justified by Grace.

1 Peter 3:21

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ,

the like figure -- KJ; *corresponds* ESV, NASB, RSV; *antitype* NKJV, LITV; *prefigured* NET; *symbolized* NIV;

figure -- This is the Greek term *antitupon*, which is a compound of *anti* (i.e. as over against or corresponding to) and *tupos* (an image or copy). This is the only example of the adjective in the NT, but the noun is in [Hebrews 9:24](#). This phrase shows the symbolic, typological nature of Peter's reference. - Utley

baptism now saves -- Literally, "the antitype now saves us, Baptism." Says Alford, "Water saved them, bearing up the ark; it saves us, becoming to us baptism." As they entered the Ark, we are "baptized into Christ," the Savior. See [Galatians 3:27](#). - PNT

baptism now saves -- It is true that Peter often uses baptism as a crucial act of faith (cf. [Acts 2:38](#), [Acts 2:41](#); [Acts 10:47](#)). However, it was/is not a sacramental event, but a faith event, symbolizing death, burial, and resurrection as the believer identifies with Christ's own experience (cf. [Romans 6:7-9](#); [Colossians 2:12](#)). The act is symbolic, not sacramental; the act is the occasion of profession, not the mechanism of salvation. - Utley

now save you -- Just as the waters of the flood delivered Noah from the old world of sin and moved him to a new world, baptism symbolizes the sinner delivered from the world of being a sinner, lost, into a new world and into a new relationship to God, saved. (cf. [Romans 6:3-5](#)).

answer of good conscience -- He adds that baptism *saves* only *as a response to God from* (or *as an appeal to God for*) *a clean conscience*, thus making clear that only people exercising faith toward God will benefit from baptism. - NLTSB

but an appeal to God for a good conscience -- NASB

through the resurrection -- Baptism would be meaningless and vain were it not for the resurrection of Christ. It points directly to the burial and resurrection of the Lord. See [Romans 6:1-6](#)
- PNT

(v.22) who is on the right hand of God -- Christ's exaltation followed his death and resurrection. See [Ephesians 1:20-23](#).

1 Peter 3:22

who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

gone into heaven -- About 40 days after Jesus' resurrection he ascended back into heaven. [Acts 1:9-11](#).

is at the right hand of God -- After Jesus' sacrificial death on the cross he was buried and raised the third day from the dead. In his ascension back into heaven He was exalted to the place of prominence, honor, majesty, authority, and power (cf. [Romans 8:34](#); [Ephesians 1:20-21](#); [Philippians 2:9-11](#); [Hebrews 1:3-9](#); [Hebrews 6:20](#); [Hebrews 8:1](#); [Hebrews 12:2](#)).

The point of application to Peter's readers is that suffering can be the context for one's greatest triumph, as seen in the example of the Lord Jesus.

angels and authorities and powers -- An all-encompassing statement implying that all things, spiritual and physical, are ultimately under the authority of Jesus (compare -- [Colossians 1:16](#)).

angels, authorities and powers having been subjected to Him -- This seems to refer to angelic ranks (cf. [Romans 8:38-39](#); [1 Corinthians 15:24](#); [Ephesians 1:20-21](#), [Ephesians 6:12](#); [Colossians 2:15](#)). It shows Christ's complete authority and power over the spiritual realm.

1 Peter 4:1

Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin,

The Purging Effect of Suffering --

Not all suffering, but in context, the suffering of the righteous.

Christ suffered -- A reference to Christ's death on the cross and the purpose for which he died, [1 Peter 3:18](#).

Christ suffered -- Peter introduced this idea in [1 Peter 3:18](#); he now indicates its significance in Christian experience. In our own physical sufferings, we are to imitate Christ's *attitude* (see [1 Peter 2:21-24](#)).

arm yourself -- This pictures a soldier putting on heavy armor.

Wuest -- The Greek word translated "arm yourselves" was used of a Greek soldier putting on his armor and taking his weapons. The noun of the same root was used of a heavy-armed foot-soldier who carried a pike and a large shield. The word was used of heavy-armed as against light-armed troops. Peter could have used the latter word. The Holy Spirit selected the former.

The Christian needs the heaviest armor he can get, to withstand the attacks of the enemy of his soul.

arm -- This is a military term for putting on heavy armor and preparing for battle. There is a spiritual conflict in our daily lives (cf. [Ephesians 6:10](#) ff; [Romans 13:12](#); [1 Thessalonians 5:8](#)). - Utley

the same way of thinking -- The Christian should be armed (terminology that portrays a battle) with the same thought that was manifest in the suffering of Christ, namely that a person can be triumphant in suffering, even the suffering of death.

ceased from sin -- G3973 [παύω](#) *paúō* ; fut. *paúso* . To stop, pause, make an end. WordStudy: The Greek word equivalent for a *stop* sign.

“He who has suffered in his body is done with sin” is best taken as a proverbial expression and is linked in thought to [Romans 6:7](#). Christians understand that their conversion is a death to sin. Thus they are “done with sin.”

hath ceased from sin, -- The idea seems to be that of [Romans 6:7](#), “He that is dead is freed from sin. - PNT

ceased from sin -- Death annuls one's relationship to sin. This may be connected to the theological concepts of Romans 6. Death to the old life (cf. [Romans 6:2-7](#)), while baptism symbolizes one's newness of life (cf. [Romans 6:4](#); [Colossians 2:12](#)).

The whole point is that as believers follow Christ's example of suffering, so too, His example of victory over sin. We are new creatures in Christ! We must live like it. Christlikeness is the will of God (cf. [Romans 8:29](#); [Galatians 4:14](#); [Ephesians 1:4](#); [Ephesians 2:10](#)). Christians have a choice how they will live. They are no longer slaves of sin! Walk in Him!

 1 Peter 4:2

1 Peter 4:2 *We see a definite break from what pagans chose to do.*

so as to live for the rest of the time in the flesh no longer by human passions but by the will of God.

live the rest -- Since it is the Christian's goal to be like Christ he should live the rest his life on earth pursuing the holy will of God rather than the ungodly lusts of the flesh. - WG

They **live the rest** of their lives not **for evil human desires, but rather for the will of God** (cf. [1 Peter 2:15](#); [1 Peter 3:17](#); [1 Peter 4:19](#)). - BKC

 1 Peter 4:3

1 Peter 4:3-4 The negative assessment of Gentile morality is inherited by the early church from traditional Judaism (see Wisdom 13-15; [Romans 1:18-32](#); [Ephesians 4:17-19](#)). Early Christian preaching demanded a clean break from such unconscionably immoral ways. -- Cambridge Study Bible RSV.

Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

Gentiles -- Peter metaphorically uses the Greek term for Gentiles to refer to nonbelievers and the various types of immoral behavior associated with them. Although the audience of 1 Peter likely included both Jews and Gentiles, here Peter uses the term for Gentiles in a negative sense to dissuade his readers from behaving like non-believing Gentiles. - FSB

Peter says in these verses that before we became Christians we lived like the Gentiles and did some of these things, but now, as Christians, we no longer live this way. - WG

lewdness "Lewdness" describes unbridled, unrestrained sin, an excessive indulgence in sensual pleasure.

revelries -- has the idea of an orgy. The Gr. word was used in extrabiblical literature to refer to a band of drunken, wildly acting people, swaggering and staggering through public streets, wreaking havoc.

Thus the pleasures of the ungodly are described here from the perspective of God as despicable acts of wickedness. Though Peter's readers had indulged in such sins before salvation, they must never do so again. Sin in the believer is a burden which afflicts him rather than a pleasure which delights him. - MSB

lasciviousness -- excite sensuality to unbridles and restrained living.

lusts -- fleshly desires - not limited to sexual desires but probably the emphasis here.

excess of wine -- drunkenness; -- *οἵνοφλυγία* -- *oinophlugía*; gen. *oinophlugías*, fem. noun from *oinophlugéo* (n.f.), to be drunken, which is from *oínos* ([G3631](#)), wine, and *phlúo* (n.f.), to overflow. -- In strict definition *oinophlugía* is an insatiate desire for wine, alcoholism and was commonly used for debauchery. No single word renders it better than debauchery since it is an extravagant indulgence in long, drawn-out drinking bouts which may induce permanent damage to the body. The death of Alexander the Great was ascribed to *oinophlugía*. Wordstudy.

excess of wine -- The words "*excess of wine*" are the translation of a Greek word made of two words, "wine" and "to bubble up or overflow." It seems to refer to particularly intoxicating wine that would make one drunk. The drinking of intoxicating beverages. The context is saying that once in the past, before becoming a Christian one may have done that, but now these are things in the list that Christians no longer participate in. See [Proverbs 23:29-32](#) for a description of this kind of wine.

See also the booklet on Wine in the Bible, by William Patton.

revellings -- **Revellings** has the idea of an orgy. The Gk. word was used in extrabiblical literature to refer to a band of drunken, wildly acting people, swaggering and staggering through public streets, wreaking havoc.

Thus the pleasures of the ungodly are described here from the perspective of God as despicable acts of wickedness. Though Peter's readers had indulged in such sins before salvation, they must never do so again. Sin in the believer is a burden which afflicts him rather than a pleasure which delights him. - MSB

banquetings -- *πότος* potos, drinking bouts. Equivalent to our social drinking parties; Thayer 1) a drinking, carousing.

1 Peter 4:4

They are surprised that you do not now join them in the same wild profligacy, and they abuse you;

they think it strange -- The lives of unbelievers have not fundamentally changed from the first century to the twenty-first; believers should have nothing to do with such behavior, even when their nonparticipation means that others will **malign** them. - ESVSB

they think it strange -- (*xenizontai*, from *xenos*, “stranger”; cf. v. 12). A changed life provokes hostility from those who reject the gospel. Consequently **they heap abuse on** (*blasphēmountes*, lit., “blaspheme”) believers. Godless men are genuinely surprised by the changed lives of those who once were like they are. - BKC

speaking evil of you -- Because you refuse to rush into their riotous sins.

1 Peter 4:5

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

give an account -- This verb means “to pay back.” People who have “walked in lewdness” (v. 3) and who malign believers (v. 4) are amassing a debt to God which they will spend all eternity paying back (*see note on [Matthew 18:23](#)*; cf. [Matthew 12:36](#); [Romans 14:11-12](#); [Hebrews 4:13](#)). - MSB

Those who have spent their lives in indulgence and idolatry will someday **give account** (*apodōsousin logon*, lit., “give back a word or an account”; cf. [Matthew 12:36](#); [Luke 16:2](#); [Acts 19:40](#); [Hebrews 13:17](#)). - BKC

to judge the living and the dead -- All the unsaved, currently alive or dead, will be brought before the Judge, the Lord Jesus Christ at the Great White Throne Judgment ([Revelation 20:11-15](#); cf. [Romans 3:19](#); [2 Thessalonians 1:6-10](#)). - MSB

Judgment is certain (cf. [Matthew 12:36](#); [Hebrews 9:27](#); [Hebrews 10:27](#); [2 Peter 2:4](#), [2 Peter 2:9](#); [2 Peter 3:7](#)). The one who judges is (1) God (cf. [Romans 2:2-3](#); [Romans 14:10](#), [Romans 14:12](#); [1 Peter 1:17](#); [1 Peter 2:23](#); [Revelation 20:11-15](#)); (2) Christ (cf. [John 9:39](#); [Matthew 16:27](#); [Matthew 25:31-46](#); [Acts 10:42](#); [Acts 17:31](#); [2 Corinthians 5:10](#); [2 Timothy 4:1](#)); or (3) the Father through the Son (cf. [John 5:22-27](#); [Acts 17:31](#); [Romans 2:16](#)). - Utley

1 Peter 4:6

For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God.

the dead -- This has been interpreted as referring to (1) those who were spiritually “dead in sins” (that is, non-believers) [Ephesians 2:1](#), (2) those who heard and believed the gospel but have since died.

the dead -- (literally *preached even to the dead*): Peter refers to people now dead who were exposed to the Good News while alive; he does not envision a chance to repent after death. If they responded in faith to the message in life, they can be confident that, *although they were destined to die like all people* (or *although people had judged them worthy of death*), they will *live forever with God in the Spirit* (or *in spirit*). - NLTSB

Peter had in mind believers who had heard and accepted the gospel of Christ when they were still alive, but who had died by the time Peter wrote this letter. Some of them, perhaps, had been martyred for their faith. Though these were dead physically, they were triumphantly alive in their spirits (cf. [Hebrews 12:23](#)). All their judgment had been fully accomplished while they were alive in this world ("in the flesh"), so they will live forever in God's presence. - MSB

the dead -- We may see in [John 5:24](#) : [John 11:25-26](#); Double meaning and picture of baptism, [Ephesians 2:1](#).

In **verse 6** Peter, in contrast with **verse 5**, encouraged his readers with the fact that rather than facing judgment for their sins, those who had heard and believed the gospel of Jesus Christ faced an altogether different future. The penalty for their sin has been paid by Christ on the cross. The last earthly effect of sin is physical death. Believers still die physically; they are **judged ... in regard to the body** (cf. suffering in this life "in his body," v. 1). But for Christians physical death does not lead to judgment but to eternal life. They **live ... in regard to the Spirit**. Those armed with a Christlike attitude will live forever in God's presence. - BKC

 1 Peter 4:7

The end of all things is at hand; therefore keep sane and sober for your prayers.

The end -- The end of your suffering (context) at the hands of Jews and Romans, which would come in AD 70 with the destruction of Jerusalem. cf. [Matthew 24:14](#). cf. [1 Corinthians 10:11](#).
Some think possibly Peter is speaking of his own death (end) as being near.

It is an unfounded assumption that the "end" of which Peter speaks is a referral to Jesus' Second Coming. One translation erroneously put it "The end of the world is coming soon," meaning also Jesus' Second Coming. It was the "end of the world", that is, the Jewish world, the "last days" of the Mosaic dispensation.

However, note that Peter said the "end" was "at hand". Unless one is ready to say inspiration made a mistake one should consider another possibility for "the end of all things" instead of jumping to an assumption. - WG

The end of all things -- "The Gr. word for "end" is never used in the N.T. as a chronological end, as if something simply stops. Instead, the word means a consummation, a goal achieved, a result attained, or a realization". - MSB [However, MSB also goes on to assume it is a reference to Christ's return. It was an end in the sense that Christ was coming in judgment upon Israel and Jerusalem for their rejection, see notes on [Matthew 23:36](#); [Matthew 24:2-3](#); [Mark 13:2-4](#); See notes on [Philippians 4:5](#), and on [Revelation 1:1](#) and [Revelation 1:3](#). - WG]

is at hand -- The idea is that of a process consummated with a resulting nearness; that is, "imminent." - MSB [Again while MSB is correct about the meaning being something "imminent" the source again assumes Peter is referring to "the return of Jesus" and assumes that Peter was wrong. The end of Jerusalem and the end of the Jewish nation was important because it meant the end of Jewish and Nero's persecution against the Christians. See [Revelation 2:9](#); [Revelation 3:9](#); see note on [Philippians 4:5](#) - WG]

The end of all things is at hand -- The end of Jerusalem was not far off, and it does not seem that it was given to Peter to distinguish clearly between that and the end of all things, which truly draweth near. - PNT

self-controlled and sober-minded -- "sound judgment", "serious and watchful", "keep your minds calm and sober", "be serious and disciple yourselves."

in your prayers -- (for the sake of your prayers) -- Prayer is a powerful weapon in times of persecution and temptation (cf. [Ephesians 6:18-19](#)), not only for oneself, but for others (cf. [1 Thessalonians 5:17](#), [1 Thessalonians 5:25](#); [James 5:16](#)).

■ 1 Peter 4:8

Above all hold unfailing your love for one another, since love covers a multitude of sins.

Above all things -- This is a Greek idiom for priority (cf. [James 5:12](#)). Love is priority (cf. [1 Peter 1:22](#); [1 Peter 3:8](#); [John 13:34](#); [John 15:12](#), [John 15:17](#); [1 Corinthians 13:1](#); [1 John 2:7-8](#); [1 John 3:11](#), [1 John 3:23](#); [1 John 4:7-21](#)). - Utley

fervent love -- "Fervent" means "to be stretched," "to be strained." It is used of a runner who is moving at maximum output with taut muscles straining and stretching to the limit (cf. [1 Peter 1:22](#)). This kind of love requires the Christian to put another's spiritual good ahead of his own desires in spite of being treated unkindly, ungraciously, or even with hostility (cf. [1 Corinthians 13:4-7](#); [Philippians 2:1-4](#)). - MSB

because love covers a large number of sins -- Peter draws on [Proverbs 10:12](#) to affirm the power of Christian love; it can result in forgiveness and reconciliation when people have been harmed or wronged ([James 5:20](#)). In this way, love overcomes sin. Early Christianity regarded love as the foundational ethic for the community of believers ([John 13:34-35](#); [1 Corinthians 13:1-13](#); [Galatians 5:13-14](#); [Colossians 3:14](#)). - FSB

Peter might also mean that our attitude of love, because it displays our relationship with Christ, ***covers*** our own sins and causes them to be forgiven (see Luke 7:47). - NLTSB

■ 1 Peter 4:9

Practice hospitality ungrudgingly to one another.

Be hospitable to one another -- This is a compound term of *phileō* (love) plus *xenos* (stranger). This stranger-loving was especially needed for itinerant Christians in a day where Inns were notorious places of evil (cf. [Matthew 25:35](#) ff; [Romans 12:13](#); [1 Timothy 3:2](#); [Titus 1:8](#); [Hebrews 13:2](#); [2 John 1:5-8](#)). - Utley

hospitable -- [The Gr. word means "love of strangers."] Peter may have urged his audience to show hospitality to one another in light of the unfriendly and even hostile treatment they experienced from non-believers (compare [Hebrews 13:2](#); [3 John 1:5-8](#)). - FSB

Hospitality -- was much admired in both Greco-Roman and Jewish sources (cf. [1 Timothy 3:2](#); [Titus 1:8](#)), and was much needed in an era when inns could be dangerous and unpleasant. - ESVSB

■ 1 Peter 4:10

As each has received a gift, employ it for one another, as good stewards of God's varied grace:

the gift -- Was this in reference to a spiritual gift, 1 Corinthians 13; or a gift of ministry. Two mentioned, 1) speaking [1 Peter 4:11](#), and 2) serving, [1 Peter 4:12](#).

[The KJV makes it sound as if "the gift" received is God's grace, but other translations seem to make it a "gift" of ministering.]

a gift -- This is the only use of the Greek word *charisma* in the N.T. outside of Paul's writings (see [Romans 12:6](#); [1 Corinthians 12:28-31](#)). Elsewhere, Paul discusses spiritual gifts in detail (see 1 Corinthians 12:4-11 and note), emphasizing their purpose to serve and build up the body of Christ ([Ephesians 4:11-12](#)). Peter's exhortation reflects the same concern here, though he may also have in mind God's gift of salvation (see [Romans 5:15-16](#); [Romans 6:23](#)) - FSB

Whether this is reference to a "spiritual gift" received, or a natural gift each has, such are to be used for building up, edifying, other believers. - WG

Stewards -- stewards of our talents given us by God's grace.

good stewards -- A steward is responsible for another's resources. A Christian does not own his gifts, but God has given him gifts to manage for the church and His glory. - MSB

 [1 Peter 4:11](#)

whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen.

speaks -- May refer to the gift of prophecy (see note on [1 Corinthians 12:10](#)) or to any type of speaking about God and the truth of the gospel. However the next line seems to imply that Peter is referring to speaking and serving gifts in a broad sense, not to specific gifts (compare [1 Corinthians 12:1-11](#)). Either way, Peter urges believers to act with extreme care when speaking on God's behalf and conveying truths about His will. - FSB

speaks ... ministers -- Peter is implying that there are two categories of gifts: speaking gifts and serving gifts. Such distinctions are clear in the lists in [Romans 12](#) and [1 Corinthians 12](#). - MSB

oracles -- Classical Greek for the sayings of the deities. Found in [Acts 7:38](#), [Romans 3:2](#), [Hebrews 5:12](#) and here.

oracles of God -- Elsewhere used of Scripture, the very words out of God's mouth (cf. [Romans 3:2](#); [Acts 7:38](#)). - MSB

The implication seems to be that as we speak and give encouraging words to one another they must be true to God and not words of a false notion. - WG

oracles . . the utterances. Same word as [Acts 7:38](#); [Romans 3:2](#); [Hebrews 5:12](#); [1 Peter 4:11](#). The Gr. word is occasionally used in the LXX. for ordinary human utterances; e.g. [Psalms 19:14](#) (LXX. 18:14) "the words of my mouth." - CBSC

in all things ... God glorified -- Our very lives and all our deeds are to give glory to God. This is our very purpose (*hina*) in life.

All glory and power to him forever and ever! Amen: -- This doxology has led some to suggest that one original letter of Peter ended here and that another one was added to it. Doxologies in the N.T. do appear at the end of letters ([Romans 16:25-27](#); [Philippians 4:20](#); [Hebrews 13:21](#); [2 Peter 3:18](#); [Jude 1:24-25](#)), but also at the end of sections within letters ([Romans 11:36](#); [Galatians 1:5](#); [Ephesians 3:21](#); [1 Timothy 1:17](#)). Since there is no textual evidence for the existence of two separate letters, it is better to assume that this doxology marks the end of a major section of the letter. - NLTSB

1 Peter 4:12

Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you.

don't be surprised -- (*xenizesthe*, “amazed”; cf. [1 Peter 4:4](#)) This is a verb tense which usually refers to stopping an act already in progress. These believers were surprised at the persecution.

do not be surprised -- Peter urges his readers to expect suffering since they are Christ-followers in a world that does not share their values ([1 Peter 4:3-4](#)). Likewise, Jesus said that suffering would come to His followers ([Matthew 5:11-12](#); [Matthew 1:1-25](#)). - FSB

Christians, especially those seeking to lead godly lives, can expect to face the hostility of a sinful world (see [John 16:33](#); [Acts 14:22](#); [Romans 8:17](#); [Philippians 1:29](#)). - NLTSB [[2 Timothy 3:12](#)]

happened ..“Happened” means “to fall by chance.” A Christian must not think that his persecution is something that happened accidentally. God allowed it and designed it for the believer’s testing, purging, and cleansing. - MSB

fiery -- The verb *pyrōsei* is from *pyroō*, “to burn.” The meaning may be metaphorical as in [1 Peter 1:7](#) where the context is quite similar.

However, the verse could also be aptly applied to the historical reality of the Neronian persecution. Christians were blamed for the burning of Rome. Some were covered with pitch and used as living torches to light the imperial gardens at night. - BKC

Keep the context of v. 12 ([1 Peter 4:12](#)), **fiery trials** will come on them soon. (**Fiery**, is this a reference or prophecy to Nero's **fiery** punishment of Christians ?. Arsonist were punished with burning at the stake. Nero tried to lay the blame of the burning of Rome on the Christians.)

trials -- tests, as testing ore or metal.

1 Peter 4:13

But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

rejoice -- "keep on rejoicing" This is a PRESENT ACTIVE IMPERATIVE. It is amazing that suffering for Christ is linked to joy. This shows the radically new worldview that believers receive by faith when they put their ultimate trust in Christ. Jesus Himself first stated this truth in [Matthew 5:10-12](#). Paul states the same truth in [Romans 5:1-5](#). - Utley [cf. [Romans 8:17](#); [2 Corinthians 1:7](#)]

partakers -- (participate, share) ..By experiencing suffering for being Christians, believers identify with Jesus. - FSB

But rejoice that you participate -- (*koinōneite*, from *koinōneō*, “to share”; related nouns are *koinōnia*, “communion, fellowship, close relationship,” and *koinōnos*, “sharer”; cf. [1 Peter 5:1](#)). Suffering for Christ’s sake should cause rejoicing because through suffering Christians further identify with Christ. Sharing in **the sufferings of Christ** results in ([a](#)) joy with Christ (the word **overjoyed** is trans. “rejoice” in [1 Peter 1:6](#)), ([b](#)) fellowship with Him ([Philippians 3:10](#)), ([c](#)) being glorified with Him ([Romans 8:17](#)), and ([d](#)) reigning with Him ([2 Timothy 2:12](#)) - BKC

when his glory shall be revealed -- That is, at Christ’s second coming (cf. [Matthew 24:30](#); [Matthew 25:31](#); [Luke 17:30](#)). While Jesus is presently glorified in heaven, His glory is not yet fully revealed on earth. - MSB

revealed -- (*apokalypsei*; cf. [1 Peter 1:7](#); [1 Peter 5:1](#)). Peter presented this truth as a cause for future hope and present rejoicing while enduring persecution. - BKC

be glad with exceeding joy -- A Christian who is persecuted for righteousness in this life will have overflowing joy in the future because of his reward. Such an awareness of future joy enables him also to “rejoice” - MSB

 [1 Peter 4:14](#)

If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you.

If -- Introduces a conditional clause assumed to be true.

reproached -- (reviled) Refers to insults or mockery experienced because of the believer’s association with Christ (see [Matthew 5:11-12](#)). Christians living throughout the Graeco-Roman world in the first century likely experienced discrimination and varying degrees of ostracism because of their faith. - FSB

blessed -- “be happy”; the Gk term *makarios*, this reflects Jesus’ teaching in [Matthew 5:11-12](#).

for the name of Christ -- “for being a Christian” NLT. “In the name of ...” is an O.T. idiom referring to the character of the person.

for the Spirit of glory -- 1) the glorious Spirit, or 2) the Spirit which gives glory. Jesus promised the Spirit’s presence and help in times of persecution (cf. [Matthew 10:16-23](#))

In the OT, the glory of God was represented by the Shekinah light, that luminous glow which signified the presence of God (see [Exodus 33:15–34:9](#)).

on their part -- (The Textus Receptus adds this phrase at this point which is reflected in the KJV and the NKJV.)

 [1 Peter 4:15](#)

But let none of you suffer as a murderer, or a thief, or a wrongdoer, or a mischief-maker;

suffer -- Peter stressed that persecution was no excuse for lawlessness. Christians were not to retaliate ([1 Peter 3:9](#)). Physical violence was not to be met by murder. Confiscation of property was not to be compensated for by theft. No matter what their trials, Christians were to do nothing that would justify punishing them as criminals (cf. [1 Peter 2:19](#); [1 Peter 3:17](#)). - BKC

murderer or thief -- Peter identifies a wrong kind of suffering: suffering for the sake of evil criminal activity. - FSB

troublesome meddler -- This word is used only here in all of Greek literature. It is a compound from two Greek words, “belonging to another” (i.e. *allogrios*) and “look over” or “inspect” (i.e. *episkopos*). This then refers to someone who meddles in the affairs of others, a busybody. - Utley

evildoer or as a meddler -- Peter mentions two sins that can result in social persecution, but not necessarily criminal prosecution. Believers should avoid behavior that is dishonoring to other people in general. - FSB

busybody in other people's matters. Someone who intrudes into matters that belong to someone else.

Peter is dealing with matters that would lead to persecution, such as getting involved in revolutionary, disruptive activity, or interfering in the function and flow of government. It might also refer to being a troublesome meddler in the workplace. As a general rule, a Christian living in a non-Christian culture is to do his work faithfully, exalt Jesus Christ, and live a virtuous life, rather than try to overturn or disrupt his culture ([1 Peter 2:13-16](#); cf. [1 Thessalonians 4:11](#); [2 Thessalonians 3:11](#); see notes on [1 Timothy 2:1-3](#)). - MSB

 [1 Peter 4:16](#)

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

if -- This is another FIRST CLASS CONDITIONAL SENTENCE, which is assumed to be true. Christians were suffering simply because they were Christians. - Utley

if anyone suffers as a Christian -- Here Peter probably uses the term to affirm believers' identification with Christ and His sufferings (see [1 Peter 4:13](#)).

a Christian -- Many believe this was originally a term of derision, but see note at. [Acts 11:26](#); [Acts 26:28](#). It is only used three times in the NT. It meant “little Christ” (i.e. *Christianos*). It became the common designation for believers by the middle of the first century (i.e. Tacitus, *Ann.* 15:44). Most likely the term used by Gentiles to differentiate the believers from orthodox Jews. - WG

The term was coined in Antioch ([Acts 11:26](#)), and Agrippa used it in his conversation with Paul ([Acts 26:28](#)). The term means “follower of Christ.” Christians are to suffer in such a way that they bring honor to God instead of disrepute. -

Christian -- The word naturally found acceptance. It expressed a fact, it was not offensive, and it might be used by those who, like Agrippa, though they were not believers themselves, wished to speak respectfully of those who were ([Acts 26:28](#)). Soon it came to be claimed by those believers. The question, Are you a Christian? became the crucial test of their faith. By disowning it, as in the case of the mildly repressive measures taken in these very regions by Pliny in the reign of Trajan, they might purchase safety (Pliny, *Epp.* x. 96). - CBSC

not be ashamed -- This may be a flashback for Peter to Jesus' night trials where he was ashamed!

on this behalf -- "in this name." The "name" probably refers to the name “Christian.”

What Is A Christian?

- 1) A Disciple -- [Acts 11:26](#)
 - a. A learner - [John 6:44-45](#)
 - b. A follower - [1 Peter 2:21](#)
- 2) One Persuaded -- [Acts 26:28](#)
 - a. Persuaded that Christianity is true
 - b. Persuaded to lived the Christian life
 - c. Persuaded Christ is a worthy prize
 - d. Hard to persuade people today
- 3) One Willing to Suffer for Christ - [1 Peter 3:16](#)
 - a. Suffering is all around us
 - b. Willing to suffer for Christ's sake, name
- 4) One Who Is Not Ashamed - [1 Peter 3:16](#)
 - a. Not ashamed of the Lord's Word
 - b. Not ashamed of the Gospel of Christ - [Romans 1:16](#)
 - c. Not ashamed of being in a minority - [1 Peter 4:4](#)

Conclusion:

A Christian is one who glorifies God - [1 Peter 4:16](#)

■ 1 Peter 4:17

For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God?

There are two primary interpretations of this verse: (1) That "**the time has come**" refers to pending events in the time it was written and relative to his readers and a judgment up the Jews. (2) Or that Peter is referencing the persecution the believers were then suffering.

If (1) above then:

time has come -- Reference to the events about to fall upon the Jews and Jerusalem by the Romans, AD 67-73.

judgment -- Ref to the Destruction of Jerusalem AD 70, and God's judgment against the nation of Israel for rejecting the Christ, cf. Matthew 24. [Luke 21:24](#):

house of God -- a reference to the temple in Jerusalem;

In the OT, **household of God** (lit., "house of God") refers to the temple but now God's people are his temple (see [1 Peter 2:4-10](#)).

us -- The "**us**" here refers to Christians, but perhaps especially to Jewish Christians. (see [1 Peter 4:18](#); [Matthew 24:22](#); [Mark 13:20](#).)

If (2) above then:

time has come -- 1) Refers to the sever persecution of Christians by the Jews and Nero.

judgment -- beginning with God's house" alludes to [Ezekiel 9:1-6](#) and [Malachi 3:1-4](#), where the Lord purifies his people. Judgment here is not punitive, however, but purifying and cleansing. The suffering of God's people refines them (1 Peter 1:6-7). - ESVSB

what will be the outcome ...? If the people of God need purifying, then surely the judgment of **those who do not obey the gospel** will be much more severe (cf. vv. 3–5). Peter reinforces this point by quoting [Proverbs 11:31](#) from the Septuagint. - ESVSB

household of God -- This evokes the building metaphor from [1 Peter 2:4-5](#) and refers to the family of believers in Jesus.

■ 1 Peter 4:18

And "If the righteous man is scarcely saved, where will the impious and sinner appear?"

righteously ... scarcely saved -- A probably reference to the deliverance of the believers from Jerusalem before its destruction, as per the Lord's prophecy in [Matthew 24](#) see note on [Luke 21:20](#). ([Matthew 24:22](#); [Mark 13:20](#).)

righteous -- If the people of God need purifying, then surely the judgment of **those who do not obey the gospel** will be much more severe (cf. vv. 3–5). Peter reinforces this point by quoting [Proverbs 11:31](#) from the Septuagint. [The prevailing Jewish conception in Peter's day was that the righteous suffered in this life, but the wicked suffered in the world to come.]

scarcely saved -- Remember the promise in [2 Peter 1:11](#) of "*an abundant entrance*." This verse doesn't mean that the saved will just barely make it to heaven. But the "salvation" here is meaning a deliverance from the suffering that was coming.

scarcely saved -- Some say keeping the context of [1 Peter 4:12](#), *fiery trials* will come on them soon and some of them will be saved from such fate. (*Fiery*, is this a reference or prophecy to Nero's *fiery* punishment of Christians? Arsonists were punished with burning at the stake. Nero tried to lay the blame of the burning of Rome on the Christians.)

■ 1 Peter 4:19

Therefore let those who suffer according to God's will do right and entrust their souls to a faithful Creator.

Therefore -- A summary statement of Peter's point about Christians suffering. (He may still be drawing upon the LXX version of [Proverbs 11:31](#).)

those who suffer -- Peter affirms that God was allowing, or permitting, the saints to suffer, but there was a purpose and would be a compensation.

commit their souls -- "Commit" (*paratithesthōsan*, an accounting word, "to deposit or entrust") is a banking term meaning "to deposit for safe keeping."

Jesus used the same term in [Luke 23:46](#) while on the cross in committing his Spirit to God.

Although they are experiencing overwhelming evil, believers should continue to do good, as a means of honoring God and demonstrating that they trust Him with their entire lives (see [1 Peter 2:12](#) and note).

faithful Creator -- Peter uses the word "Creator," to remind the readers of this letter that when they committed their lives to God, they were simply giving back to God what He had created. As Creator, God knows best the needs of His beloved creatures ([1 Peter 2:23](#); cf. [2 Timothy 1:12](#)). - MSB

1 Peter 5:1

5:1–14 Peter ends the letter with final exhortations to *elders* ([1 Peter 5:1-4](#)), to *younger men* ([1 Peter 5:5](#)), and to the church as a whole ([1 Peter 5:5-11](#)). These exhortations are followed by final greetings and a closing ([1 Peter 5:12-14](#)). - NLTSB

5:1–11 In this section, Peter gives parting instructions to the elders of the churches.

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed.

I exhort -- Times of suffering and persecution in the church call for the noblest leadership.

Peter loaded this exhortation to the elders with some rich motivation. **First**, there was motivation by identification with Peter, who refers to himself as a fellow-elder. As such, he could give relevant exhortation to the spiritual leaders. **Second**, there was motivation by authority. By noting that he had been an eyewitness of Christ's suffering, Peter was affirming his apostleship (cf. [Luke 24:45](#); [Acts 1:21-22](#)). **Third**, there was the motivation by anticipation. The fact that Christian leaders will one day receive from the hand of Christ a reward for their service should be a stimulant to faithful duty. The basis of this anticipation was Peter's experience in observing the transfiguration of Christ (cf. [Matthew 17:1-8](#); [2 Peter 1:16](#)). At that momentous event, he did partake of the Lord's glory. - MSB

elders -- The "elder" is the same leader as the "shepherd" (i.e., pastor, [1 Peter 5:2](#)), and "overseer" (i.e., bishop, [1 Peter 5:2](#); see note on [Philippians 1:1](#)). The word "elder" emphasizes their spiritual maturity.

As in almost all other uses of the word (with the exception of Peter's reference to himself here and John's in [2 John 1:1](#) and [3 John 1:1](#)), Peter wrote in the plural, indicating it was usual to have a plurality of godly leaders who oversaw and fed the flock.

elders -- The most common N.T. term for church leaders is **elders** (see notes on [Acts 14:23](#); [1 Timothy 3:1](#)). Elders served as leaders in all the churches, including those in the northern part of Asia Minor, showing that this was the typical form of leadership in N.T. churches. Peter, who is an apostle ([1 Peter 1:1](#)), also serves as a fellow **elder** and an authoritative **witness** of Christ's ministry, especially his **sufferings**. (ESVSB)

fellow elder -- Peter identifies with them in their responsibilities and with the charge that he gives them. He identified himself as one who held the same office (*sympresbyteros*, "fellow-presbyter"). As an elder, Peter was speaking from experience.

witness of the suffering of Christ -- This is an affirmation of Peter's eyewitness recollection of the life of Jesus (cf. [Acts 3:15](#); [Acts 10:39](#)). It may also reflect Peter's memory of Jesus' words in [Acts 1:8](#). The term "suffering" refers to the crucifixion.

1 Peter 5:2

Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly,

shepherd -- This "shepherding" involves the feeding and protecting the flock, [Acts 20:28-30](#).

shepherd the flock -- (Gk. *poimainō*, “to tend sheep; to act as a shepherd”; cf. [John 21:16](#); [Acts 20:28](#); [Ephesians 4:11](#)), from which the English verb and noun “pastor” is derived (Latin *pastor* means “shepherd”). - ESVSB

the flock of God -- It must be remembered that the flock belongs to God and not to the "shepherds".

that is among you -- Note that Peter limited the sphere of pastoral responsibility to the flock among his readers. This implies local responsibility rather than general or universal responsibility (authority over any number of churches, some of which would have been geographically distant from the elder). (Alford, 4:2:382).

serving as overseers -- (*episkopountes*) is the noun “overseer” (*episkopos*, used five other times: [Philippians 1:1](#); [1 Timothy 3:1-2](#); [Titus 1:7](#); [1 Peter 2:25](#)).

elders -- shepherds -- overseers -- Peter first uses the term "elder" which is basically the Jewish tribal designation of leadership, while "overseer" (*episcopos*) was the Greek city-state designation for leadership. Peter uses both Jewish and Greek terms for leaders for his readers.

exercising oversight -- (Translating the Greek *episkopeō*), which is the verb form of the noun “overseer” (Greek *episkopos*), which is another title for those who serve as elders (cf. [Acts 20:28](#)).

The terms “shepherd” and “exercising oversight” emphasize the *function* of elders (i.e., they are to feed and watch over “the flock”), while the title “elder” focuses on the *office*.

Peter now gives three exhortations to elders as to how they are to carry out the responsibilities entrusted to them: (1) elders are to “shepherd” the church gladly or **willingly**, in accord with God’s will, instead of doing it out of a sense of **compulsion**; (2) they are to do the work **eagerly** and not out of greed or for **shameful gain** (Gk. *aischrokerdōs*, “in fondness for dishonest gain, greedily”); (3) they are to serve as **examples** to the congregation, and not use their place of leadership as a means to be **domineering**. - ESVSB

not by compulsion but willingly -- (“not because you must”). No one should be pressured into this position.

God wants us to perform any service for Him willingly. Elders should not serve because they feel they must do so because of external or internal pressure (under compulsion) but because they desire to serve God.

not for dishonest gain -- False teachers are always motivated by a second danger, money, and use their power and position to rob people of their own wealth ([2 Peter 2:1-3](#)). - MSB

not for filthy lucre -- Some elders of the first century were supported financially so they could give more time to the ministry.

5:2–3 This begins a series (cf. vv. 2–3) of contrasting qualifications for church leaders. -

<u>Positive</u>	<u>Negative</u>
1 voluntary	not under compulsion
2 with eagerness	not for sordid gain
3 as an example	not lording it over

■ **1 Peter 5:3**

not as domineering over those in your charge but being examples to the flock.

lording it over [domineering]-- (*katakyrieuontes*) includes the idea of domineering as in the rule of a strong person over one who is weak (cf. [Matthew 20:25](#); [Mark 10:42](#); [Acts 19:16](#)). Ezekiel indicted false shepherds: “You have ruled them harshly and brutally. So they were scattered because there was no shepherd” ([Ezekiel 34:4-5](#)).

lords -- In this context, “lords” means to dominate someone or some situation. It implies leadership by manipulation and intimidation. *See notes on [Matthew 20:25-28](#)*. Rather, true spiritual leadership is by example (see [1 Timothy 4:12](#)).

examples -- (*typoi*, “types or patterns”), to serve as models for the people to follow. They were not to drive God’s people, but to lead them by their examples of mature Christian character.

■ **1 Peter 5:4**

And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

chief Shepherd appears -- Peter uses the metaphor of a shepherd to refer to Jesus at His return (see [1 Peter 1:7](#) ; compare [John 10:11-18](#);

When He appears at the second coming, He will bless them for their work. (cf. [1 Corinthians 3:9-15](#); [4:5](#); [2 Corinthians 5:9-10](#)).

Christ, **the Chief Shepherd** (*archipoimenos*), is “the True Shepherd” ([Ezekiel 34:11-16](#)), “the Good Shepherd” ([John 10:11](#), [John 10:14](#)), and “the Great Shepherd” ([Hebrews 13:20](#)). When Christ returns, His faithful undershepherds will share in His glory ([1 Peter 5:1](#)) and receive unfading crowns (cf. [1 Peter 1:4](#)). - BKC

crown -- here is *stephanos*, a garland of flowers given to those victorious in the athletic contests.

crown of glory -- Lit. "the crown which is eternal glory."

In the N.T. world, **crowns** were given as marks of victorious achievements (cf. [1 Corinthians 9:24-25](#)). Believers are promised crowns of glory, life ([James 1:12](#)), righteousness ([2 Timothy 4:8](#)), and rejoicing ([1 Thessalonians 2:19](#)), and all are imperishable ([1 Corinthians 9:25](#)). All the crowns describe certain characteristics of eternal life. *See [1 Thessalonians 2:19](#)*. - MSB

This unfading **crown of glory** may refer to the believer’s inheritance guarded by God in [1 Peter 1:4](#). It is parallel to Paul’s “crown of righteousness” in [2 Timothy 4:8](#), James’ “crown of life” in [James 1:12](#), and Jesus’ “crown of life” in [Revelation 2:10](#); [Revelation 3:11](#). It is a symbol of the believer’s victory in the battle against sin, self, as well as their patient, faithful suffering for Christ’s sake. - Utley

that does not fade away -- The Gr. word for “not fade away” is the name of the Greek mythological flower, the *amaranth*, that never faded.

[This crown] is probably not a material but a metaphorical crown (as is the crown of righteousness in [2 Timothy 4:8](#), the crown of life in [James 1:12](#) and [Revelation 2:10](#), and the crown of joy in [Philippians 4:1](#) and [1 Thessalonians 2:19-20](#)).¹⁸⁸ The reason for this conclusion is that the

biblical writers described the crowns in figurative language (glory, righteousness, etc.), not in literal language (gold, silver, etc.; cf. [Hebrews 2:9](#)) - Constable

1 Peter 5:5

Likewise you that are younger be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble."

you younger men -- In Jewish society a man was considered young until forty years of age. - Utley

younger men -- is literally “younger ones” and would include females as well as males. Nevertheless younger men were probably in Peter’s mind since the contrast is with older men in verses 1–4.

“In the ancient world the division of society into older people and younger was just as much taken for granted as the division into men and women, free men and slaves, etc.” - Constable

you who are younger -- Peter is particularly addressing the younger members of the congregation, who are more likely to be headstrong and resistant to leadership. They are to **subject** themselves to **the elders**.

young men ... be submissive (*hypotagēte*; cf. 3:1) **to those who are older.** -- Church leaders were usually older members. The younger members were to place themselves willingly under the authority of those who had been given the responsibility of leadership.

be clothed with humility. -- To “be clothed” literally means to tie something on oneself with a knot or a bow. This term was often used of a slave putting on an apron over his clothes in order to keep his clothes clean.

“**Humility**” is lit. “lowly mindedness,” an attitude that one is not too good to serve. Humility was not considered a virtue by the ancient world, any more than it is today (but cf. [John 13:3-17](#); [Philippians 2:3-4](#); see also [Proverbs 6:16](#); [Proverbs 8:13](#); [Isaiah 57:15](#)). - MSB

Peter again quotes [Proverbs 3:34](#).

1 Peter 5:6

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

Humble yourselves -- (*tapeinōthēte*) could be translated “allow yourselves to be humbled.” - BKC

In their suffering, God’s people are to give themselves entirely to him, submitting to his wise ordering of their lives. - ESVSB

under the mighty hand of God -- This is an O.T. symbol of the power of God working in the experience of men, always accomplishing His sovereign purpose (cf. [Exodus 3:19-20](#); [Job 30:20-21](#); [Ezekiel 20:33](#), [Ezekiel 20:37](#); [Micah 6:8](#)). - MSB

One of the evidences of lack of submission and humility is impatience with God in His work of humbling believers ([2 Corinthians 12:7-10](#)). - MSB

mighty hand of God -- brings to mind the exodus, where the Lord delivered Israel from Egypt “by a mighty hand” (e.g., [Exodus 3:19](#); [Exodus 32:11](#); [Deuteronomy 4:34](#); [Deuteronomy 5:15](#); [Daniel 9:15](#)). - ESVSB

exalt you in due time -- Cf. [Matthew 23:12](#); [Luke 14:11](#); God will lift up the suffering, submissive believers in His wisely appointed time. - MSB

■ 1 Peter 5:7

Cast all your anxieties on him, for he cares about you.

Casting all your care upon Him -- “Casting” means “to throw something on something,” as to throw a blanket on a donkey ([Luke 19:35](#)).

Christians are to cast all of their discontent, discouragement, despair, and suffering on the Lord, and trust Him for knowing what He’s doing with their lives (cf. [1 Samuel 1:10-18](#)). Along with submission ([1 Peter 5:5](#)) and humility ([1 Peter 5:5-6](#)), trust in God is the third attitude necessary for victorious Christian living. - MSB

Casting all -- The may be an allusion to [Psalms 55:22](#) in the LXX. This is an idiom of mentally placing our concerns on Christ (cf. [Matthew 6:25](#)). He carries them for us even amidst persecution and suffering. He bore our sin and now He bears our anxiety and fear! - Utley

he cares -- Believers can trust God because, as their Father, **he cares** for them. - ESVSB

A Christian’s confidence rests in the fact that Christ is genuinely concerned for his welfare.

- BKC

Peter encourages believers to pray and trust God’s love for them in the present. -

IVPBBCNT

■ 1 Peter 5:8

Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour.

Be sober [Be self-controlled] -- (*nēpsate*; cf. [1 Peter 1:13](#); [1 Peter 4:7](#)) **and alert** (*grēgorēsate*; cf. [1 Thessalonians 5:6](#), [1 Thessalonians 5:10](#)).

be vigilant -- Strong confidence in God’s sovereign care does not mean that the believer may live carelessly. The outside evil forces which come against the Christian demand that the Christian stay alert. - MSB

Christians need to be spiritually vigilant, watching for attacks from **the devil**, their great enemy and opponent. - ESVSB

your adversary -- Greek (*antidikos*, “adversary”) for a legal opponent in a lawsuit.

your adversary the devil -- The N.T. uses both “Satan” and “devil” as terms for the chief figure of evil in the Bible. The Hebrew term *satan* used in the O.T. means “adversary” (e.g., [Job 1:6](#), [Job 1:12](#); [Job 2:1](#); [Zechariah 3:1-2](#)) - FSB

the devil The Gr. word for “devil” (*diabolos*) means “slanderer”; thus a malicious enemy who maligns believers.

He and his forces are always active, looking for opportunities to overwhelm the believer with temptation, persecution, and discouragement (cf. [Psalms 22:13](#); [Psalms 104:21](#); [Ezekiel 22:25](#)).

Satan sows discord, accuses God to men, men to God, and men to men. He will do what he can to drag the Christian out of fellowship with Christ and out of Christian service (cf. [Job 1](#); [Luke 22:3](#); [John 13:27](#); [2 Corinthians 4:3-4](#); [Revelation 12](#)).

And he constantly accuses believers before God's throne, attempting to convince God to abandon them ([Job 1:6-12](#); [Revelation 12:10](#)) - MSB

roaring lion -- Not a serpent, or angel of light, because here he doesn't have to be sneaky; also one method of persecution of Christians by the Romans involved being thrown to the lions.

This verse could also be a veiled allusion to the horrors of the Neronian persecution in the Roman Coliseum, in which lions mauled and devoured Christians. Satan desired to do the same thing spiritually, to defeat believers' testimonies. - BKC

roaring -- A lion roars as he pounces; the roar for a split second freezes the prey, just long enough for the lion to make his kill.

devour -- [2 Corinthians 2:11](#); *devour, swallow, destroy*. Used literally and figuratively.

 1 Peter 5:9

Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world.

Resist him, steadfast in the faith -- Cf. [James 4:7](#). "Resist" means "to stand up against."

The way to resist the devil is not with special formulas, or words directed at him and his demons, but by remaining firm in the Christian faith. This means to continue to live in accord with the truth of God's Word ([2 Corinthians 10:3-5](#)). As the believer knows sound doctrine and obeys God's truth, Satan is withstood ([Ephesians 6:17](#)). - MSB

same experience of suffering -- Believers throughout the Roman empire were suffering both localized persecution as well as opposition from the devil. - FSB

your brotherhood -- Literally *your brothers*, a generic term often used to refer to both male and female believers. - NLTSB

all over the world -- Persecution was not confined to the churches of Asia Minor.

In various forms and with varying intensity, Christians were persecuted almost everywhere the Good News about Jesus Christ was preached.

Peter reminds his readers of this to console them and encourage them to emulate those who had successfully endured the test of suffering. - NLTSB

 1 Peter 5:10

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

glory in Christ -- to which they were called, will be eternal (cf. [Romans 8:17-18](#); [2 Corinthians 4:16-18](#)). (This is Peter's last of eight uses of "glory" in this epistle: [1 Peter 1:7](#) [1 Peter 1:11](#); [1 Peter 1:21](#); [1 Peter 1:24](#); [1 Peter 2:20](#); [1 Peter 4:14](#); [1 Peter 5:1](#); [1 Peter 5:10](#).) - BKC

after you have suffered for a little while -- This refers to this life (cf. [1 Peter 1:6](#)). - Utley

In comparison to the eternal glory, their present suffering was but for a little while. - WG

The context, contrasting the transient suffering with the eternal glory, as well as the use of the same adverb in [1 Peter 1:6](#), justifies us in taking the word of *time* rather than *degree*. - CBSC

a little while -- Sufferings on this earth—while sometimes appearing to be endless—are in fact only momentary compared with the glorious eternity that believers will spend with God (cp. [1 Peter 1:6](#); [Romans 8:18](#); [2 Corinthians 4:16-18](#)). - NLTSB

restore, confirm, strengthen, and establish you -- Peter offers his audience a final word of comfort. He reminds them that God will empower and ultimately glorify those who remain steadfast in their faith under the weight of their present suffering. - FSB

perfect, establish, strengthen, and settle -- These 4 words all speak of strength and resoluteness. God is working through the Christian's struggles to produce strength of character. - MSB

strong -- *stērixēi*; cf. [2 Thessalonians 2:17](#)

firm -- *sthenōsei*, used only here in the NT.

and steadfast -- *themeliosei*, “established”; cf. [Ephesians 3:17](#); [Colossians 1:23](#).

[1 Peter 5:11](#)

To Him *be* the glory and the dominion forever and ever. Amen.

To Him be the power (*kratos*, “might”) **forever and ever. Amen.** In this benediction, similar to the one in [1 Peter 4:11](#), Peter praised Christ who has all power for all time (cf. [Romans 11:36](#); [1 Timothy 6:16](#)). Certainly He has the power to strengthen His own as they undergo persecution. - BKC

To him be glory and dominion -- The doxology is repeated in identical terms from [1 Peter 4:11](#). Here, as there, it comes as the natural sequel to the thought of what God is and what He has done for His people; and forms the conclusion to the consecutive teaching of the Epistle. It remained only to add a few words of the nature of more personal messages. - CBSC

[1 Peter 5:12](#)

By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

Silvanus -- Peter's secretary (or amanuensis) and an associate of Paul.

[*amanuensis* A secretary or scribe who wrote at the dictation of another. Many of Paul's letters were likely written by a secretary ([Romans 16:22](#)).] - FSB

with the help of -- [NLT] This phrase identifies Silas as the *amanuensis*, the person who wrote the words as Peter directed. • **Silas** (Greek *Silvanus*): Silas is the shortened form of Silvanus; both names refer to the same individual. Silas was Paul's constant colleague after the time of the council in Jerusalem ([Acts 15:40](#); [Acts 16:19](#); [Acts 17:10](#), [Acts 17:14-15](#); [Acts 18:5](#); [2 Corinthians 1:19](#); [1 Thessalonians 1:1](#); [2 Thessalonians 1:1](#)). We are not sure how Silas ended up with Peter in Rome, but he may have traveled with or followed Paul ([Acts 27-28](#)). - NLTSB

Silvanus -- This is the Silas who traveled with Paul and is often mentioned in his epistles. He was a prophet ([Acts 15:32](#)) and a Roman citizen ([Acts 16:37](#)); he was apparently the one who wrote down Peter's words and later took this letter to its intended recipients - MSB

In any case the way in which Silvanus is mentioned implies that he was already known to the readers of the Epistle. There is no ground for questioning his identity with the “Silas” of [Acts 15:22](#), [Acts 15:32](#), [Acts 15:40](#), the “Silvanus” of [1 Thessalonians 1:1](#); [2 Thessalonians 1:1](#); [2 Corinthians 1:19](#), the second name having probably been taken, after the manner common among Jews. - CBSC

He sends this letter “by Silvanus.” - PNT

There has been much speculation concerning this phrase’s relationship to the authorship of I Peter. I think there is no doubt Peter used a scribe, but was it Silvanus? An interesting article in *Journal of the Evangelical Theological Society*, Vol. 43 No. 3, pp.417–432, entitled “Silvanus Was Not Peter’s Secretary” by E. Randolph Richards, has convinced me that this phrase probably refers to Silvanus bearing the letter to its readers, not necessarily penning it for Peter. - Utley

encouraging you and testifying ... the true grace of God -- The letter exhorts its readers to begin to or continue to live faithfully for Jesus Christ, and it also provides the theological basis in which a life of obedience must be grounded. This letter sets forth the true grace that God offers through Jesus Christ. Because there is no other source of grace, forgiveness, and eternal life, Peter exhorts his readers to stand fast in it. - NIVZSB

 1 Peter 5:13

She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Babylon -- The same "Babylon" of Revelation? If so, then it means Jerusalem, which like Babylon of the O.T. persecuted God's people. Some who take the late date for the book of Revelation would say this means Rome. But the term "Babylon" here could also be as the literal where Peter was at this time.

She who is in Babylon -- Some scholars suggest that **she who is in Babylon** refers to Peter’s wife (cf. [1 Corinthians 9:5](#)). However, since Peter was writing to churches and said she is **chosen together with you**, probably “she” refers to the church (which is a feminine noun *ekklēsia*). If so, Peter was sending greetings from the church in “Babylon” to the churches in Asia Minor.

According to historical evidence, Peter was in Rome during the final years of his life. “Babylon” here might be a disguised reference to Rome, used in order to protect both the Roman church and Peter from the Neronian persecution. (Others suggest, however, that he wrote from the literal city of Babylon on the Euphrates River.) - BKC

She who is in Babylon -- Likely the Christian community in the location from which Peter writes. “Babylon” is probably a veiled reference to Rome. - NIBZSB

Mark -- also called John Mark, was another co-worker of the apostle Paul (see “John Mark” at [Acts 13:4-5](#), [Acts 13:13](#)). Mark wrote the Gospel of Mark, which is generally thought to be based on Peter’s teachings. - NLTSB

Mark my son -- Mark, called John Mark, was the spiritual son of Peter. Tradition indicates that Peter helped him write the Gospel of Mark (cf. [Acts 12:12](#)). This is the same Mark who once failed Paul ([Acts 13:13](#); [Acts 15:38](#), [Acts 15:39](#); [Colossians 4:10](#)), but later became useful again for ministry ([2 Timothy 4:11](#)). - MSB

“Mark” This refers to John Mark. The early church met in his family’s house in Jerusalem (cf. [Acts 12:12](#)). It was also the site of the Lord’s three post resurrection appearances and the coming of the Spirit.

John Mark accompanied Paul and his cousin Barnabas (cf. [Colossians 4:10](#)) on the first missionary journey (cf. [Acts 12:25–13:13](#)). For some reason he deserted the team and returned home (cf. [Acts 15:38](#)). Barnabas wanted to include him on the second missionary journey, but Paul refused (cf. [Acts 15:36-41](#)). This resulted in Paul and Barnabas separating. Barnabas took John Mark to Cyprus (cf. [Acts 15:39](#)). Later, while Paul was in prison, he mentions John Mark in a positive way (cf. [Colossians 4:10](#)) and still later in Paul’s second imprisonment at Rome, just before his death, he mentions John Mark again (cf. [2 Timothy 4:11](#)).

Apparently John Mark became part of Peter’s missionary team (cf. [1 Peter 5:13](#)). Eusebius’ *Ecccl. His.* 3:39:12 gives us an interesting account of John Mark’s relation to Peter.

“In his own book Papias gives us accounts of the Lord’s sayings obtained from Aristion or learnt direct from the presbyter John. Having brought these to the attention of scholars, I must now follow up the statements already quoted from him with a piece of information which he sets out regarding Mark, the writer of the gospel:

This, too, the presbyter used to say. ‘Mark, who had been Peter’s interpreter, wrote down carefully, but not in order, all that he remembered of the Lord’s sayings and doings. For he had not heard the Lord or been one of His followers, but later, as I said, one of Peter’s. Peter used to adapt his teaching to the occasion, without making a systematic arrangement of the Lord’s sayings, so that Mark was quite justified in writing down some things just as he remembered them. For he had one purpose only—to leave out nothing that he had heard, and to make no misstatement about it’ ” (p. 152).

In this quote Papias refers to “John the elder,” in *Against Heresies* 5:33:4, Irenaeus says “and these things are borne witness to in writing by Papias, the hearer of John, and a companion of Polycarp.” This implies Papias heard it from John the Apostle. John Mark rewrote Peter’s memories and sermons about Jesus into a Gospel. - Utley

1 Peter 5:14

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

kiss of love -- See note on [1 Corinthians 16:20](#); cf. also [Romans 16:16](#); [1 Corinthians 16:20](#); [2 Corinthians 13:12](#); [1 Thessalonians 5:26](#). Peter closes his letter with a final prayer that his readers will know **peace**, which will be their portion because they are **in Christ**. - ESVSB

kiss of love -- The number of New Testament references to a **kiss** indicate that it was a common sign of fellowship and Christian love (cf. [Romans 16:16](#); [1 Corinthians 16:20](#); [2 Corinthians 13:12](#); [1 Thessalonians 5:26](#)). - BKC

Peter closed as he began ([1 Peter 1:2](#)), encouraging Christians in the midst of persecution by praying for **peace** (*eirēnē*), which is abundantly available to all **who are in Christ**, the Prince of Peace.

kiss of love. See [1 Corinthians 16:20](#). This gesture of mutual love and respect was apparently a practice of the early church that had been carried over from the synagogue. - NIVZSB

a kiss of love -- This was the typical cultural greeting among family members. It was initially adopted by the family of God (cf. [Romans 16:16](#); [1 Corinthians 16:20](#); [2 Corinthians 13:12](#); [1 Thessalonians 5:26](#)). By the fourth century a.d. this kiss was limited to the same sex because of the abuses within the church and misunderstandings from outside the church. - Utley

“In the ancient world kisses were normally exchanged among family members (parents and children; brothers and sisters; servants and masters) and at times between rulers and their clients. ... The familial kiss probably forms the background to the N.T. practice, for all fellow-Christians were considered brothers and sisters. This affectionate kissing was normally on the cheeks, forehead, or hands. We can assume such to be the practice here. -- . In calling it the ‘kiss of love’ Peter not only brings out the meaning of kiss (‘kiss,’ *philema* in Greek, comes from *phileo*, a verb indicating familial and friendly as opposed to erotic love), but also expresses the proper relationship among the members of the Christian community (‘love’ here is the typical Christian term for love, *agape*, used also in [1 Peter 1:22](#); [1 Peter 4:8](#)).” - Constable

The separation of the sexes when the Church met for worship, which was probably inherited from the Jewish synagogue, was a safeguard against the scandal which the practice might otherwise have occasioned. - CBSC

Peace be with you all that are in Christ Jesus -- There is something, perhaps, significant in the fact that while the final benediction of the Apostle of the Gentiles is “Grace be with you all” ([Romans 16:24](#); [1 Corinthians 16:23](#); [2 Corinthians 13:14](#); and in all his Epistles), that of the Apostle of the Circumcision is the old Hebrew “peace,” as in [Matthew 10:13](#), in all the fulness of its meaning. - CBSC

The end of 1st Peter notes