# An Overview of the Book of 1 Peter

**Writer Of The First Letter Of Peter:**

"Peter, an apostle of Jesus Christ," (1 Peter 1:1), "and witness of the sufferings of Christ," 1 Peter 5:1.

Peter stated that he wrote his first letter by means of, or through, Silvanus, whose Roman name was also Silas (see 1 Peter 5:12). Silas accompanied Paul on the second missionary journey through Galatia and to Macedonia and Corinth in Achaia. He was a close co-worker and assistant of Paul's. He was with Peter when the First Letter of Peter was written, as was John Mark, who wrote the Gospel of Mark and who also was an assistant of Paul's (see Acts 12:12; 12:25; 13:13; Colossians 4:10; 2 Timothy 4:11).

Just what part Silas played in the writing of the First Letter of Peter cannot be stated with certainty. It has been suggested that Silas served as Peter's secretary. Perhaps. Some have thought that because Peter was a Jew from Galilee, he was more proficient in Aramaic than in Greek. Silas therefore served as Peter's translator. This seems less than likely, for the people within the Roman Empire were bilingual and even trilingual. They spoke the native language of their country, conversed in Greek, which was the international language of commerce, and knew Latin, which was the official, legal language of the Roman Empire. Whether Silas served as a consultant to Peter or wrote the letter following Peter's general instructions is also conjecture. If Silas in some way played a supportive, contributing role in the letter, it would seem proper for Peter to have included Silas' name in the greeting, which Peter did not do. Peter is the author of the letter as the existent greeting indicates.

Peter was an apostle of Jesus Christ. He was brought to Jesus by his brother Andrew and became one of Jesus' first disciples (see John 1:40-42). He became a prominent member of the twelve disciples, being with James and John a member of the innermost circle around Jesus. He at times served as the spokesman for the group (see Matthew 16:15, 16). He was with Jesus on the Mount of Transfiguration (see Matthew 17:1, 2).

Peter showed that he was an impulsive man, however, as he did when he rebuked Jesus for intending to go to Jerusalem where Jesus would be rejected and killed (see Matthew 16:21, 22), and as he also did on the Mount of Transfiguration where he suggested building three tabernacles, one for Jesus, one for Moses, and one for Elijah (see Matthew 17:1-4; Mark 9:5, 6; Luke 9:32, 33). He also showed he was overly self-confident, asserting he would never deny Jesus, even if all the rest did. This proved to be an empty boast, for he denied knowing Jesus three times (see Matthew 26:33, 34). Peter immediately repented of his sinful denial (see Matthew 26:74, 75). After Jesus had risen from the dead, he reinstated Peter as his disciple and apostle (see John 21:15-19).

Peter again arose as a prominent member and spokesman of the apostles. Peter was the one who declared another apostle must be named to replace Judas Iscariot (see Acts 1:15-26). Peter was also the one who on Pentecost preached to the multitude, which resulted in 3,000 being added to the church of Jerusalem (see Acts 2:14-41). After healing the man who was lame from birth, Peter again preached powerfully to the crowd in the temple (see Acts 3:1-26), and he stood boldly before the ruling council of the Jews when he was arrested with John and the other apostles (see Acts 4 & 5). Peter later actively spread the gospel of Jesus in Judea and Samaria (see Acts 9:32-12:24).

Toward the end of his life it appears that Peter went to Rome. Historical accounts indicate he died a martyr's death in Rome under Emperor Nero about a year before Paul was imprisoned in Rome for the second time and martyred.

**Recipients Of The First Letter Of Peter:**

"To the elect foreigners on earth in[1] the Diaspora[2] of Pontus, Galatia, Cappadocia, Asia and Bithynia," 1 Peter 1:1.

Peter addressed the recipients as foreigners, sojourners and exiles in the Diaspora, or dispersion. The term Diaspora came into use during the Old Testament era after the Jews were taken as captives to Babylon, a

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[1] Lit. of

[2] Meaning Christians scattered among Gentile lands; see also James 1:1

time known as the Babylonian Captivity. Diaspora denoted those Jews who were dispersed and scattered among the nations away from their Jewish homeland of Israel.

Peter's use of the term Diaspora has led some to think that he wrote to Jewish Christians, not to Gentile Christians. In support of their opinion they point to the fact that Paul was the apostle to the Gentiles while Peter was the apostle to the Jews, as stated in Galatians 2:7-9. The internal evidence within the letter itself, however, indicates the recipients came from a Gentile background. Peter wrote of their evil desires and lusts of which they were formerly guilty in their spiritual ignorance (see 1 Peter 1:14). He stated that formerly they were not a people, but that then they had become the people of God who had received mercy (see 1 Peter 2:10). He noted that his recipients had already had enough time in the past to do what the pagan Gentiles did, and that the pagan Gentiles thought it strange that the recipients did not indulge with them in their sins (see 1 Peter 4:3, 4). These facts indicate the recipients were Gentile Christians.

Peter's addressing them as foreigners and exiles in the Diaspora is to be understood figuratively, not literally, for the Jews who were scattered among the nations. The Gentile Christians were foreigners, aliens, and exiles in this world away from their true homeland, which was with the Lord in heaven. They were foreigners in a land and world to which they did not belong. They were in the world but not a part of the world, for their true citizenship was in heaven, as Paul also told the Philippians (see Philippians 3:20).

The Gentile recipients lived in Pontus, Galatia, Cappadocia, Asia, and Bithynia. These were provinces of the Roman Empire in what is now the country of Turkey. On his first missionary journey Paul brought the gospel of Christ to the province of Galatia, establishing congregations in Iconium, Lystra, and Derbe, as well as in nearby Pisidian Antioch (see Acts 13:13-14:23). On his second missionary journey Paul wanted to go into Bithynia, which was to the north of Galatia, as well as into Asia, which was to the west of Galatia. But the Holy Spirit forbid Paul to do mission work in those places, because he wanted Paul to cross over the Aegean Sea into Macedonia and Europe (see Acts 16:6-10). Paul never did go to Bithynia or neighboring Pontus, but on his third missionary journey he worked in Ephesus for more than two years, which was the leading city of the Roman province of Asia.

During the 15 years or so that elapsed from the time of Paul's first missionary work in Galatia to the time Peter wrote his first letter, Christianity had spread from Galatia to the northern provinces of Pontus and Bithynia. Whether from Galatia, or Cilicia, or both, Christianity had also spread into the eastern province of Cappadocia. It is apparent that Christianity and the gospel spread quite rapidly due to an intense missionary zeal within the early Christians.

**Place Where The First Letter Of Peter Was Written:**

Peter wrote in 1 Peter 5:13, "She, in Babylon,[3] who is chosen together with *you*, . . . greets you." "She" designates the church where Peter was at when he wrote his first letter. That church was located in Babylon. Babylon is not to be understood literally. The great city of ancient Babylon was destroyed by the Medes and the Persians centuries earlier. Among the Jews "Babylon" stood for a great seat of political power that was an enemy hostile to God's people. It seems relatively certain that Peter used the name of Babylon for Rome, which was the great seat of political power that was hostile to God's people, the Christians who confessed Christ. This being the case, Peter wrote his first letter in Rome.

**Date Of The First Letter Of Peter:**

There is no reason not to believe that later in life Peter did go to Rome and died a martyr's death there. The persecution to which the recipients of Peter's letter were being subjected does not appear to have been a part of the persecution initiated by Roman Emperor Nero in A.D. 64. This suggests Peter's first letter was written before A.D. 64. It is thought Peter may have written it around A.D. 62 and after Paul was released in about April A.D. 62 from his first imprisonment in Rome. It seems probable, then, that Peter wrote his first letter sometime between mid A.D. 62 and the spring of A.D. 64.

**Occasion For The Writing Of The First Letter Of Peter:**

The circumstances that led Peter to write his first letter cannot be cited definitively. No particular situation or event that prompted his writing is known.

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[3] Likely a reference to Rome

The internal evidence within the letter indicates the recipients were suffering persecution for their faith. Peter referred to it as a fiery ordeal (see. 1 Peter 4:12). Since Peter wrote that his readers should not be surprised at the ordeal they were suffering, which they thought was unheard of, the persecution may have begun not long before Peter wrote his letter. They were being maliciously slandered for living their faith in Christ (see 1 Peter 3:16) and insulted because of the name of Christ (see 1 Peter 4:14). They had already suffered grief in various kinds of trials (see 1 Peter 1:6). "Suffering" is a key word that is often repeated in the letter. Thus, it seems that Peter wrote to encourage them in their faith, holding before them the hope that was theirs in Christ so they might persevere and endure the trials they suffered.

It has been suggested that Paul may have urged Peter to write the letter just before Paul left from Rome to do missionary work in Spain in the spring of A.D. 64, which has been suggested as the probable date. If Paul did urge Peter to write the letter before leaving for Spain, this would date the letter around the spring of A.D. 64. It has been thought that Paul learned of the persecution and suffering of the Christians in the areas in which he had worked extensively on his first and third missionary journeys. Before leaving for Spain he therefore asked Peter to write a general letter that could be circulated among the Christians in the areas of Pontus, Galatia, Cappadocia, Asia, and Bithynia. This suggestion has some support in the fact that Silas, Paul's co-worker, played some part in the writing of the letter, and John Mark, another co-worker of Paul's, was present when the letter was written (see 1 Peter 5:12, 13). Perhaps Silas was present with Paul and Peter when they discussed and planned what the content of the letter should be.

**Purpose Of The First Letter Of Peter:**

To encourage the suffering Christians within Pontus, Galatia, Cappadocia, Asia, and Bithynia to stand firm in the true grace of God, (ref. 1 Peter 5:12).

**Theme Of The First Letter Of Peter:**

Born To A Living Hope

# 1 Peter

## Part 1: The Greeting 1 Peter 1:1, 2

1 ¶ Peter, an apostle of Jesus Christ;
To the elect foreigners on earth in[4] the Diaspora[5] of Pontus, Galatia, Cappadocia, Asia and Bithynia,
2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit,[6] for obedience to Jesus Christ and the sprinkling of his blood:[7]
Grace and peace be multiplied to you.

## Part 2: Born to a Living Hope of Salvation 1 Peter 1:3-12

¶ 3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy he caused us to be born again into a living hope by means of the resurrection of Jesus Christ from the dead,
4 into an inheritance that is imperishable and undefiled and unfading, reserved in heaven for you,
5 who are preserved by the power of God through faith for *the* salvation ready to be revealed in the last time,
6 in which *salvation* you continue to rejoice, although now for a little while, if necessary, you have been made sorrowful by various kinds of trials,
7 in order that the genuineness of your faith, *which is* much more valuable than gold that perishes though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ,

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[4] Lit. of

[5] Meaning Christians scattered among Gentile lands; see also James 1:1

[6] Lit. by the sanctification of the Spirit; the Greek word for "sanctification" denotes an action

[7] Lit. for obedience and the sprinkling of the blood of Jesus Christ

8 whom not having seen you continue to love, *and* in whom now, though not seeing yet believing, you continue to rejoice with an inexpressible and surpassing joy,
9 obtaining the goal of your faith – the salvation of your souls!
¶ 10 Concerning this[8] salvation the prophets, who prophesied about the grace *that was to come* to you, sought out and inquired carefully,
11 searching into what events[9] or what period of time the Spirit of Christ in them was indicating as he was making known beforehand the sufferings of[10] Christ and the glories *to come* after those sufferings;
12 to whom it was revealed that not for themselves but for you they were serving the things that now have been proclaimed to you by means of those who preached the gospel to you by the Holy Spirit sent from heaven, into which things *even* angels long to look carefully!

# Part 3: Born to a Living Hope for Holy Living 1 Peter 1:13-4:6

## A. Live Holy Lives as Obedient Children of God 1 Peter 1:13-2:3

¶ 13 Therefore, having prepared your mind for action,[11] *and* remaining calm and collected, set your hope completely upon the grace being brought to you at the revelation of Jesus Christ.
14 As obedient children,[12] do not conform[13] yourselves to your former evil desires in your *previous* ignorance.
15 Rather, in accordance with the Holy One who called you, you yourselves also be holy in all your manner of living,
16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."[14]
¶ 17 And since you go on calling upon a Father who judges impartially according to the work of each person,[15] conduct yourselves in fear during the time of your dwelling as foreigners on earth,
18 knowing that you were not redeemed with perishable things, *such as* with silver or gold, from your worthless way of life handed down from *your* forefathers,
19 but with the precious blood of Christ, as of a lamb unblemished and spotless,
20 *who*, to be sure, had been foreknown *by God* before the foundation of the world, but has appeared at the last times for your sakes,
21 the believers through him in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.
¶ 22 Since you have in obedience to[16] the truth cleansed your souls for sincere brotherly love, love one another sincerely from the heart,
23 because you have been born again, not out of perishable seed but out of imperishable seed, *namely* by means of the living and lasting word of God;
24 for,

"ALL FLESH IS LIKE GRASS,
AND ALL ITS GLORY IS LIKE A WILD FLOWER;
THE GRASS WITHERS,
AND THE FLOWER FALLS OFF;
25 BUT THE WORD OF THE LORD LASTS FOREVER."[17]

And this is the word that was preached as good news to you.
2 ¶ Therefore having rid yourselves of all evil qualities and all deceit and hypocrisies and jealousies and all slanders,

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[8] Lit. which
[9] Lit. what things
[10] Lit. with respect to
[11] Lit. having girded the loins of your mind
[12] Lit. children of obedience
[13] Lit. not confirming
[14] Lev.11:44, 45; 19:2; 20:7
[15] Lit. each one
[16] Lit. of
[17] Isa. 40:6-8

2 like newborn babies long for the pure milk of the word,[18] in order that by it you may grow with regard to salvation,
3 if you have tasted that the Lord is kind.

## B. Live Holy Lives as the New People of God 1 Peter 2:4-10

4 You have come to him,[19] the living Stone, *who*, to be sure, has been rejected by men but *is* choice *and* precious in the sight of God,
5 and you yourselves, as living stones, are built *as* a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
6 For it says in Scripture,
"BEHOLD I LAY A STONE IN ZION
A CORNERSTONE CHOICE AND PRECIOUS,
AND THE ONE WHO PLACES FAITH ON HIM WILL NEVER BE PUT TO SHAME."[20]
7 Accordingly the honor is to you who believe; but to those who refuse to believe,
"THE STONE THAT THE BUILDERS REJECTED,
THIS HAS BECOME THE CORNER STONE,"[21]
8 and
"A STONE THAT CAUSES MEN TO STUMBLE
AND A ROCK THAT CAUSES MEN TO FALL;"[22]
who stumble against the Word by not believing,[23] for which they were also appointed.
¶ 9 But you are a chosen people, a royal priesthood, a holy nation, a people for *God's* possession, in order that you may proclaim the moral excellencies of him who called you out of darkness into his marvelous light;
10 THE ONES WHO ONCE WERE NOT A PEOPLE,
ARE NOW RATHER THE PEOPLE OF GOD;
THE ONES WHO HAD NOT BEEN SHOWN MERCY,
WERE NOW RATHER SHOWN MERCY.[24]

## C. Live Holy Lives as Strangers and Foreigners in the World 1 Peter 2:11-3:12

### *1. Live Holy Lives among the Pagans 1 Peter 2:11, 12*

¶ 11 Beloved, I urge *you* as strangers and foreigners to continue to abstain from the lusts of the flesh,[25] which wage war against the soul;
12 keeping your way of life morally good among the pagans, in order that, in what they slander you as evil doers, as a result of observing your morally good deeds[26] they may praise God on the day of visitation.[27]

### *2. Live Holy Lives as Subjects to the Governing Authorities 1 Peter 2:13-17*

¶ 13 Subject yourselves for the Lord's sake to every human institution;[28] whether to a king as being in authority,
14 or to governors as those who are sent by him for the punishment of evil doers and the praise of those who do good,

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[18] Lit. pertaining to the word milk
[19] Lit. to whom coming
[20] Isa.28:16
[21] Ps.118:22
[22] Isa.8:14
[23] Lit. being disobedient; refusing to believe in Jesus and to accept his gospel invitation to believe and be saved is called disobedience; see John 6:29
[24] Ref. Ho.2:23
[25] Lit. fleshly lusts; lusts in the manner of the flesh
[26] Lit. as a result of your morally good works while observing
[27] Meaning the day of God's coming to inspect their ways and to judge them accordingly
[28] Lit. creation

15 for the will of God is this:[29] doing good to keep muzzling the ignorance of foolish people;
16 *subjecting yourselves* as free men, and not as having this[30] freedom as a cloak[31] for evil, but as slaves of God.
17 Honor all people! Keep loving the brotherhood *of believers*! Always fear God! Continue honoring the king!

### *3. Live Holy Lives as Slaves to Your Masters 1 Peter 2:18-25*

¶ 18 House-slaves, continue subjecting yourselves [32]with all respect to your[33] masters, not only to the good and gentle masters[34] but also to the crooked ones.
19 For this finds favor if someone because of *his* consciousness of God bears up under suffering grief unjustly.
20 For what credit *is it to you* if when you do wrong and are beaten with the fist you endure it? But if when you do good and suffer *for it* you endure it, this finds favor in the sight of God.
21 You see, for this purpose you were called, because Christ also suffered for you, leaving an example for you that you may follow in his footsteps;
22 who committed no sin, nor was any deceit found in his mouth;[35]
23 who when verbally abused did not begin to lash out in return, *who* when suffering did not begin to threaten, but continued to commit *himself* to him who judges justly;
24 who himself bore our sins in his body upon the cross,[36] in order that having died to sins we may live for righteousness; by whose wounds you were healed.
25 For you used to be like sheep going astray, but now you have been turned to the Shepherd and Overseer of your souls.

### *4. Live Holy Lives as Married Spouses 1 Peter 3:1-7*

3 ¶ In the same way wives, continue subjecting yourselves[37] to your own husbands, in order that even if some do not believe the word,[38] they may be won over without a word by the wives' way of life,
2 when they have observed your pure way of life in the fear *of God*.
3 Let your outward adornment not be[39] the braiding of hair and the putting on of gold jewelry or of splendid apparel,
4 but *let it be* the hidden person[40] of the heart in the imperishable quality of the gentle and quiet spirit, which is of surpassing value in the sight of God.
5 For in this manner also at one time the holy women who put *their* hope in God used to adorn themselves by subjecting themselves to their own husbands,
6 like Sarah obeyed Abraham, calling him master; whose children you have become, *who* are doing good without[41] being frightened by even one intimidating *abuse*.[42]

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[29] Lit. is in this manner
[30] Lit. the
[31] Lit. a covering, or, a veil
[32] Lit. continuing to subject yourselves
[33] Lit. the
[34] Lit. good and gentle ones
[35] Ref. Isa.53:9
[36] Lit. wood
[37] Lit. continuing to subject yourselves
[38] Lit. are disobedient to the word; the refusal to believe in Jesus and to accept his gospel invitation to believe and be saved is called disobedience; see John 6:29
[39] Lit. of whom let there not be the outward adornment
[40] Lit. man
[41] Lit. and not
[42] The Greek word denotes an action that is terrifying, frightening, alarming; it was likely to have been some kind of persecution of the Christian wives

7 Husbands, in the same way, continue living with *your wives* on the basis of knowledge gained from experience,[43] as with a weaker female vessel, showing respect *to her* also as a fellow heir of the grace of life, so that your prayers may not be hindered.

### *5. Live Holy Lives among Your Fellow Christians 1 Peter 3:8-12*

¶ 8 Now finally, all *of you continue to be* like-minded, sympathetic, loving Christian brothers as friends,[44] tenderhearted, humble,
9 not paying back evil for evil or verbal abuse for verbal abuse; but rather continuing to bless, because for this purpose you were called so that you may inherit a blessing.

10 "FOR THE ONE WHO DESIRES TO LOVE LIFE
AND TO SEE GOOD DAYS
LET HIM RESTRAIN HIS[45] TONGUE FROM EVIL
AND *HIS* LIPS *FROM* SPEAKING DECEIT.
11 MOREOVER, LET HIM TURN AWAY FROM EVIL AND DO GOOD,
LET HIM SEEK PEACE AND PURSUE IT.
12 FOR THE EYES OF THE LORD *ARE* UPON THE RIGHTEOUS
AND HIS EARS *LISTEN* TO THEIR PRAYER,
BUT THE FACE OF THE LORD IS AGAINST *THOSE WHO* DO EVIL."[46]

## D. Live Holy Lives as Sufferers for Doing What Is Right 1 Peter 3:13-4:6

¶ 13 And who is the one who will harm you if you begin to be eager for what is good?[47]
14 But even if you repeatedly suffer for the sake of righteousness, blessed are you! And do not become afraid of their threatening,[48] nor become alarmed,
15 but sanctify[49] the Lord Christ in your hearts, always *being* ready to make[50] a verbal defense to everyone who asks you *to give* an account concerning the hope within you,[51] but *do so* with gentleness and fear,
16 keeping a good conscience, in order that in what you are slandered those who insult your good way of life in Christ may be put to shame.
17 For it is better, if the will of God intends *it*, to suffer for doing good than for doing evil.
18 For Christ also suffered for sins once, the righteous One in place of the unrighteous ones, in order to bring you to God, on the one hand having been put to death in flesh but having been made alive in spirit;[52]
19 in which also he went and preached to the spirits in prison,[53]
20 who at one time were unbelieving[54] when the patience of God continued to wait expectantly in the days of Noah while the ark was being built, in which a few, that is eight persons,[55] were brought safely through by means of the water,
21 which *water* also serves as a type of baptism that now saves you, not a removal of filth from the flesh but a covenant of a good conscience toward God, by means of the resurrection of Jesus Christ,

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[43] The Greek word means a knowledge gained from experience

[44] The compound Greek word is difficult to express simply in English; it is composed of the Greek word for "love as a friend" and the word "brother"

[45] Lit. the

[46] Ps.34:12-16

[47] Lit. the good

[48] Lit. their fear, in the sense of the fear and fright they arouse

[49] Meaning treat or hold or set aside as holy

[50] Lit. for

[51] Lit. in you

[52] Meaning Christ was put to death in his natural, earthly body but then resuscitated and made alive in his glorified, spiritual body; see 1 Corinthians 15:44

[53] Meaning hell

[54] L it. were disobedient; the refusal to believe in Jesus and to accept his gospel invitation to believe and be saved is called disobedience; see John 6:29

[55] Lit. souls

22 who is at the right hand of God, having gone into heaven, angels and authorities and powers having been put in subjection to him.

4 ¶ Therefore since Christ suffered in the flesh, you also arm yourselves with the same intention, because the one who has suffered in the flesh has ceased from sin,

2 so as to live the time remaining in the flesh no longer for the evil desires of men but for the will of God.

3 For enough time has passed by *for you* to achieve the intention of the pagans, having conducted your lives in unbridled lusts, cravings for what is evil, bouts of drunkenness, parties of drunken merrymaking,[56] drinking-bouts, and unlawful idolatries,

4 in which they are surprised because you do not run together with *them* into the same outpouring of dissipation, and they go on slandering *you* –

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

6 You see, for this purpose the gospel was even preached to *such as are now* dead in order that they may be judged, as people in the flesh on the one hand, but on the other hand that they live according to God in the spirit.

# Part 4: Born to a Living Hope for Living in the End Time
# 1 Peter 4:7-5:11

## A. Live in Prayer, Love, and Service 1 Peter 4:7-11

¶ 7 Now the end of all things is at hand. Therefore be sensible and well balanced for prayer.

8 Above all keep having intense love for one another, for love covers a multitude of sins.

9 *Be* hospitable to one another without complaint;

10 as each one has received a gift, let it be used to serve one another[57] as good stewards of the diversified grace of God.

11 If anyone speaks, *let him speak* according to[58] the sayings of God; if anyone serves, *let him serve* as from the strength that God abundantly supplies; in order that God may be praised in all things through Jesus Christ – he, to whom is the glory and the power forever and ever! Amen!

## B. Live Sharing the Sufferings of Christ 1 Peter 4:12-19

¶ 12 Stop being surprised at the fiery ordeal among you that arises to test you,[59] as though something unheard of were happening to you,

13 but in so far as you are sharing in the sufferings of Christ keep rejoicing, in order that at the revelation of his glory you may also rejoice as ones who are overjoyed.[60]

14 If you repeatedly have insults heaped upon you because of the name of Christ, blessed are you! For the Spirit of glory and of God is resting upon you!

15 Indeed, let not one of you begin suffering as a murderer or a thief or a criminal or as a meddler;

16 moreover, if *anyone suffers* as a Christian, let him keep from being ashamed, rather let him go on praising God because of this name.

17 For *it is* time for judgment to begin with[61] the household of God; and if *it begins* first with us, what is the end for those who refuse to believe[62] the gospel of God?

18 "AND IF THE RIGHTEOUS PERSON[63] IS SAVED WITH DIFFICULTY,
WHERE WILL THE UNGODLY AND SINNER APPEAR?"[64]

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[56] Feasts and drinking-parties until late at night

[57] Lit. serving, to or for, one another

[58] Lit. as

[59] Lit. arises for the purpose of a test for you

[60] Lit. as ones being overjoyed

[61] Lit. from, as a point of time; likewise later in this verse

[62] Lit. are disobedient; the refusal to believe in Jesus and to accept his gospel invitation to believe and be saved is called disobedience; see John 6:29

[63] Lit. righteous one

[64] Pro.11:31 Septuagint

19 Therefore also let those who suffer according to the will of God in doing good entrust their souls to the faithful Creator.

### C. Live by God's Directives 1 Peter 5:1-11

*1 In Your Congregation 1 Peter 5:1-5*

5 ¶ Therefore, I, your[65] fellow-elder and witness of the sufferings of Christ, and your[66] partner in the glory that is about to be revealed, urge the elders among you:
2 shepherd the flock of God among you, looking after *it*, not by compulsion but willingly according to *the will of* God, nor in fondness for dishonest gain but readily,
3 nor as lording it over those assigned to your care[67] but being examples for the flock;
4 and when the Chief Shepherd appears you will receive the unfading crown of glory.
¶ 5 In the same way, you young people, subject yourselves to *the* elders. Moreover, all of you clothe yourselves with humility *toward* one another, for

"GOD IS OPPOSED TO THE PROUD;
BUT GIVES GRACE TO THE HUMBLE."[68]

*2. In Your Personal Lives 1 Peter 5:6-11*

¶ 6 Therefore humble yourselves under the mighty hand of God, in order that he may lift you up at the right time,
7 casting all your worries[69] upon him, because he cares for you.
¶ 8 Be self-controlled! Be on the alert! Your adversary, the devil, prowls around [70]like a roaring lion looking for someone to devour.
9 Resist him[71] firm in the faith, knowing that the same kinds of suffering are being laid upon your brothers[72] in the world.
10 And the God of all grace, the One who called you to his eternal glory in Christ Jesus, after you have suffered for a little while, will Himself make you complete, firm, strong, established.
11 To him be the power forever and ever! Amen!

## Part 5: Conclusion 1 Peter 5:12-14

¶ 12 By means of Silvanus,[73] the faithful brother to you, as I look upon *him*, I have written a few things, encouraging and establishing by *my* testimony that this is the true grace of God. Keep standing firm in it![74]
13 She, in Babylon,[75] who is chosen together with *you*, and my son Mark, greet you.
14 Greet one another with a kiss of love. Peace *be* to all of you in Christ.

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[65] Lit. the
[66] Lit. the
[67] Lit. allotted portion
[68] Pro.3:34 Septuagint
[69] Lit. all your worry
[70] Lit. walks, or goes, around
[71] Lit. he, whom resist
[72] Lit. brotherhood
[73] Silvanus is the Roman name of Paul's co-worker Silas
[74] Lit. in which keep standing firm
[75] Likely a reference to Rome