Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 2:15
John Miller has been the Pastor of Calvary Chapel San Bernardino since 1972. He is married to Kristy and has four children. John’s teaching is always based on an exposition of the Biblical text with a clear outline and application for daily living.
A Study of

The First Epistle of the Apostle

PETER

By Pastor John Paul Miller
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Introduction</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Celebration of Salvation - 1 Peter 1:1-5</td>
<td>7</td>
</tr>
<tr>
<td>A Celebration of Salvation (Pt. 2) - 1 Peter 1:6-9</td>
<td>15</td>
</tr>
<tr>
<td>A Call to Holiness - 1 Peter 1:10-17</td>
<td>21</td>
</tr>
<tr>
<td>The Wonder of Redemption - 1 Peter 1:18-21</td>
<td>30</td>
</tr>
<tr>
<td>Growing Up in God’s Family - 1 Peter 1:22-2:3</td>
<td>38</td>
</tr>
<tr>
<td>The Unity of God’s Family - 1 Peter 2:4-10</td>
<td>47</td>
</tr>
<tr>
<td>The Plea for a Blameless Life - 1 Peter 2:11-12</td>
<td>56</td>
</tr>
<tr>
<td>Living As A Christian Citizen - 1 Peter 2:13-25</td>
<td>64</td>
</tr>
<tr>
<td>Wedlock or Deadlock? (Pt. 1) Wives – 1 Peter 3:1-6</td>
<td>69</td>
</tr>
<tr>
<td>Wedlock or Deadlock? (Pt. 2) Husbands – 1 Peter 3:7</td>
<td>75</td>
</tr>
<tr>
<td>Cultivate Christian Love – 1 Peter 3:8-12</td>
<td>82</td>
</tr>
<tr>
<td>How to Shine in a Dark World – 1 Peter 3:13-17</td>
<td>89</td>
</tr>
<tr>
<td>Conquering Through the Cross – 1 Peter 3:18-4:6</td>
<td>94</td>
</tr>
<tr>
<td>Living in Light of Christ’s Coming – 1 Peter 4:7-11</td>
<td>101</td>
</tr>
<tr>
<td>Suffering as a Christian – 1 Peter 4:12-19</td>
<td>106</td>
</tr>
<tr>
<td>The Final Charge – 1 Peter 5:1-14</td>
<td>112</td>
</tr>
</tbody>
</table>
First Epistle of Peter

Introduction

AUTHOR

The apostle Peter, as stated in the salutation (1:1). Internal evidence supports Peter as the author, for it was written by one who was "a witness of the sufferings of Christ" (5:1). Early sources in church history that attribute this letter to Peter include Irenaeus (185 A.D.), Clement of Alexandria (200 A.D.), Tertullian (200 A.D.), and Eusebius (300 A.D.). Peter was assisted by Silvanus, also known as Silas (5:12), a well-known prophet and missionary in the early church (cf. Ac 15: 32-34,40; 16:19-25; 17:14) who also joined with Paul in writing some of his epistles (cf. 1 Th 1:1; 2 Th 1:1).

RECIPIENTS

Peter refers to the recipients of his letter as "pilgrims of the Dispersion" (1:1). The term "Dispersion" is found in Jn 7:35 and was used to describe Israelites who had been "scattered" following the Assyrian and Babylonian captivities (ca. 700-500 B.C.). This leads many to suppose that the epistle was written to Jewish Christians, as was the case of James' epistle (cf. Ja 1:1). However, there is indication some of his readers were Gentile converts who had come to believe in God through Jesus (cf. 1:21), and that Peter applies the term "dispersion" to Christians in general, just as he applied other designations to the church that were formerly applied to the nation of Israel (cf. 2:9-10).

Peter's initial audience were Christian "pilgrims" (cf. 2:11) who were living in Pontus, Galatia, Cappadocia, Asia, and Bithynia, provinces in what is now Turkey. Paul had traveled extensively in some of these areas (Bithynia a notable exception, cf. Ac 16:7), so the gospel had been given much opportunity to spread throughout the region.

TIME AND PLACE OF WRITING

It is generally accepted that Peter died during the reign of Nero. Since Nero committed suicide in 68 A.D., the epistle must be dated before then. A common view is the epistle was written on the eve of the Neronian persecution (perhaps alluded to in 4:12-19), placing its composition around 63-64 A.D.

Peter indicates he wrote from "Babylon" (5:13). It is questionable whether he refers to literal Babylon, or is using the name as a code word for Rome or perhaps even Jerusalem. Barnes, Lightfoot, and JFB (Jaimeson, Faussett, Brown) argue that literal Babylon is meant. Others (such as Kistemaker) point out that Mark (cf. 5:13) had been in Rome with Paul during his first (Co 4:10) and second (2 Ti 4:11) imprisonment, and that Peter is linked to Rome by such writers as Papias (125 A.D.) and Irenaeus (185 A.D.). While possibly Rome (or even Jerusalem), I am content to say the epistle was written from Babylon (letting others debate whether it was literal Babylon or not).

PURPOSE OF THE EPISTLE

It is apparent from the epistle that Christians in Asia Minor had experienced persecution (1:6), and more suffering was on the way (4:12-19). Throughout the epistle Peter encourages them to remain steadfast (1:13; 4:16; 5:8,9). He reminds them of their blessings and duties that are incumbent upon them as God's "elect" (1:2), "His own special people" (2:9). Therefore, Peter writes:

* To encourage steadfastness in the face of persecution (5:10)
* To remind them of their special privilege as God's "holy nation" (2:9)
* To instruct them as to their proper conduct (2:11-12)
THEME OF THE EPISTLE

The epistle is filled with practical admonitions concerning their conduct, especially as sojourners in a hostile land. They are told how to behave in the midst of those who speak evil of them, who abuse them, who do not believe their message, simply because they are Christians. An appropriate theme for this epistle might therefore be:

"CONDUCT BECOMING THE PEOPLE OF GOD"

KEY VERSES: 1 Peter 2:11-12

"Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation."

INTRODUCTION

1 Peter 1:1, “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,”

Paul is the apostle of faith
John is the apostle of love
Peter is the apostle of hope (vs. 3 – a lively [living] hope)

The theme of 1st Peter is “hope”

Peter is writing “to the strangers(resident aliens – Jewish and Gentile Christians) [that are] scattered (Diaspora) throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” [modern Turkey today] who were going through times of suffering, and persecution; they needed hope!

In his first letter Peter instructs the suffering saints in three areas: (1) salvation; (2) submission; and (3) suffering.

It all begins with salvation (1 Peter 1:1-2:10) – if we know Jesus Christ as our Savior we have hope!

I. A Celebration of Salvation’s Birth (vs. 2-3a)

1 Peter 1:2-3a, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again . . . “

Five reasons to celebrate:

1. “Elect according to the foreknowledge of God the Father, . . .” (vs. 2)

   The Doctrine of Election is the doctrine that teaches basically that God chooses individuals to be saved

   He doesn’t just choose the church collectively, God actually chooses you and me individually.

   Jesus said, You have not chosen me, but I have chosen you. . . (John 15:16).

   Notice these three things:
Who? – God the Father - Election finds it’s purpose in God the Father.

When? – “before the foundation of the world,” (Ephesians 1:4)

Charles Spurgeon use to say, “it’s a good thing God chose me before I was born; had he waited till after I was born, he never would have chosen me.”

The truth is, God knew us before we were born

Why? – His Sovereign Grace

1 Corinthians 1:26-27, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;”

You and I are trophies of His grace!

Election then is God’s choosing us, before the foundations of the world, based upon His Sovereign grace.

It is a Biblical doctrine that we MUST believe. You may not be able to understand it but it’s taught in the Bible and you must believe it.

What about God’s Foreknowledge?

In verse 2 it says, “… according to the foreknowledge of God. . .”

What does that mean?

Here’s what Peter does not mean: God having foreknowledge looked down the corridors of time and saw who it was who would chose Him, so He chose them.

That’s not what it means! If it meant that, it would completely negate the doctrine of election.
What foreknowledge means: God has chosen you based upon His sovereign grace and act of love in choosing you.

There are two dangers to avoided in this doctrine of election:

1. Teaching that God does everything and man has no part.

2. Denying the doctrine of election – saying God doesn’t choose us, it’s all up to man. You choose whether to be saved!

We should be balanced in the middle.

The Bible teaches both – God’s Sovereign Election – Man’s Free Will

Whenever the Bible teaches two doctrines that can’t be reconcile in your mind and are both clearly biblical; don’t jump to one extreme or the other, accept them both as being biblical.

At this point in our text, the Bible is very clear that God the Father elected you.

Salvation means the Father chose me!

2. Sanctification (vs. 2)

1 Peter 1:2, “... through sanctification of the Spirit . . . ”

The choice of God the father in eternity past begins in time by the sanctifying work of God the Spirit.

The work of the Spirit in salvation:

- conviction
- sanctifying work of the Holy Spirit

Salvation involves the elective purposes of God the Father and the sanctifying work of God the Holy Spirit.

3. Notice also in verse two the term, “... unto obedience . . . ” to Jesus Christ.

The sinner must believe, or trust in, or put their faith in Jesus Christ.
2 Thessalonians 2:13, “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

Ephesians 2:8, “For by grace are ye saved (how?) through faith; and that not of yourselves: it is the gift of God:"

So there is the believing [and obeying] of the truth (man’s part) in salvation.

What is the object of our faith?

4. The Blood of the Cross (vs.2)

1 Peter 1:2, “. . . sprinkling of the blood of Jesus Christ: . . .”

The Father – choose us

The Spirit – calls us

The Son – dies for us

The term “sprinkling”, is an on Old Testament phrase for cleansing.

1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

5. Regeneration (vs. 3a)

1 Peter 1:3a, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again. . .”

That is referring to the born again experience. The theological term is, regeneration.

Regeneration means, to be made alive.

Colossians 2:13, “And you, being dead in your sins and the uncircumcision of your flesh, hath quickened [made alive] together with him, having forgiven you all trespasses;”
Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”

It’s God’s work through the Holy Spirit; It’s also the seed of the word that brings about this new birth. (vs. 23)

1 Peter 1:23, “Being born again, not of corruptible seed, but of incorruptible, [how?] by the word of God, which liveth and abideth for ever.”

The Spirit of God and the word of God come together, in a person’s heart, and there is conception and birth.

It happens the moment we believe.

There are those who believe and teach that regeneration happens before you believe (before faith). I disagree with them; I believe regeneration happens the moment you believe.

You may come under the Spirit’s conviction, which draws you to Jesus Christ but you are not born again!

Ephesians 1:13, “In whom ye also trusted [Christ], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,”

To teach that regeneration precedes faith is to deny the ability of man to believe, repent and be regenerated to be saved - it’s an overemphasis on God’s part of salvation; Jesus told Nicodemus, you must be born again.

John 3:3, “… Except a man be born again, he cannot see the kingdom of God.”

II. A Celebration of Salvations Hope (vs. 3b-5)

1 Peter 1:3a-5, We have been born “... again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

1. It’s a Living Hope (vs. 3b) – “... again unto a lively hope by the resurrection of Jesus Christ from the dead, ...”
It’s a living hope because it’s based upon a living resurrected Savior.

The resurrection of Jesus is our only hope!

1. His Pardon  
2. His Power  
3. His Presence  
4. His Pattern  

2. It’s a Heavenly Hope (vs. 4)

1 Peter 1:4, “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,“  

Salvation means I will inherit heaven.

John 14:1-3, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”  

When? At the Rapture or Death  

Notice Peter’s description of our heavenly inheritance:  

It is incorruptible and undefiled and unfading: (1) **Incorruptible** means that it can never corrode, crack, or decay. It is death-proof. (2) **Undefiled** means that the inheritance itself is in perfect condition. No tarnish or stain can dim its purity. It is sin-proof. (3) **That does not fade away** means that it can never suffer variations in value, glory, or beauty. It is time-proof. (4) **Reserved for us in heaven** – its to guard or garrison.  

3. It’s a sure and secure Hope (vs. 5)

1 Peter 1:5, “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”  

The Doctrine of Assurance and Security  

Reasons for Assurance:
a) Related to the Father

  1) His purpose – to glorify us

      Romans 8:30, “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

  2) His power (1 Peter 1:5)

      Jude 24, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,”

b) Related to the Son

  1) His death

      Romans 8:33, “Who shall lay any thing to the charge of God's elect? It is God that justifieth.”

  2) His prayer

      John 17:24, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

c) Related to the Spirit

  1. He regenerates us
  2. He indwells us
  3. He baptizes us into Christ’s body
  4. He seals us

      Ephesians 1:14, “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

It’s all to God’s glory!
What begins with grace ends with glory!

Why did Peter tell them all this?

To help them and us on our pilgrim journey (vs. 1 – “strangers”)

God has elected us; sanctified us; begotten us to:

A Living Hope

A Heavenly Hope

A Sure Hope

For all this we should give Him praise (vs. 3).
1 Peter 1:6-9 - "A Celebration of Salvation (Pt. 2)"

INTRODUCTION

1 Peter 1:6-9, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."

Peter is writing to Christians who were going through a time of trials and testings, a season of heaviness.

He began his letter by outlining God’s plan in salvation. He wanted them to rejoice in the salvation that was theirs in Christ.

He reminded them that (vs. 2):

1. The Father had elected them
2. The Spirit has sanctified them
3. The Son died for them on the cross

1 Peter 1:2, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

They were 'born again' to:

- a living hope (vs. 3)
- a heavenly hope (vs. 4)
- a secure hope (vs. 5)

These are all grounds for rejoicing.

In verses 6-12, Peter wants to assure his readers that the heaviness of their trials is not inconsistent with their rejoicing over God’s salvation plan for their lives. It was God's purpose that their faith would be purified through such trials, that their love for Christ would increase, that their rejoicing would abound, and that their total salvation would be received after suffering (1:7-9). Since Christ had to suffer before He could gain His glory, they had to do likewise (1:10-12). This order not only baffled the readers, but also the Old Testament prophets and the angels.
Salvation means that:

1. We are born for glory
2. We are kept for glory

But, it also means two more things:

I. Salvation means that we are being prepared for glory (vs. 6-7)

1 Peter 1:6-7, “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

Notice verse six, “Wherein ye greatly rejoice, . . .”

What is Peter speaking of?

(vs. 5) “. . . salvation ready to be revealed in the last time.”

They were facing many different kinds of trials (vs. 6)

1. Trials are needed in our lives (vs. 6)

“. . . if need be, . . .“

a) God knows that there are special times when we need to go through trials.

b) Why?

1) to silence Satan (Illustration: Job)
2) to glorify God (John 11:4)
3) to make us more like Jesus
4) to make us more appreciative
5) to learn to depend on God
6) to learn patience
7) to learn to be sympathetic
8) to keep us humble
9) to teach us to pray
10) to discipline us (holiness)

c) We don’t always know the need being met, but we can trust God to do what is best.
2. Trials are varied (vs. 6)

“. . . manifold . . .”

Lit – variegated, many colored

Kinds of Trials:

- physical - health
- financial - wealth
- emotional – ‘blue days’
- spiritual
- little trials – nothing goes right
- loss of loved one

Warren Wiersbe, “We must not think that because we have overcome one kind of trial that we will automatically ‘win them all’. Trials are varied and God matches the trial to our strengths and needs.”

God’s Palette

Life’s colors come
In various hues;
Brightest gold’s
And deepest blues.

Pastels of contentment,
Burning reds and yellows of pain;
As one fades away,
Another comes back again.

And there si black,
No color at all;
A hole of depression,
As in after a fall.

Perfect colors come
From God alone,
Exactly selected from
His place on the throne.

The colors He uses
To confirm or replace;
Are applied precisely,
Using His palette of grace.

- Frank Dollen

3. Trials are not easy (vs. 6)

“... heaviness ...”

It’s the same word used by Jesus in the Garden of Gethsemane.

Christians are human, we do sorrow.

1 Thessalonians 4:13, “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.”

Don’t put on a stoic face, be real!

4. Trials are controlled by God (vs. 6)

“... for a season, ...”

There once was a preacher who used to tell his congregation that his favorite phrase in the Bible was the phrase, ‘it came to pass’. The congregation was so mystified about it until he explained that whenever he finds himself going through a trial or difficult time, that little phrase reminds him that it came to pass; it didn’t come to stay!

I don’t know what you’re going through right now, but listen; if you could look at the big picture of your life, you’d find there’s far more days of sunshine than there is rain.

Warren W. Wiersbe, When God “puts us in the furnace He keeps His eye on the clock and His hand on the thermostat.”

1 Corinthians 10:13, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

2 Corinthians 4:17, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;”
5. God rewards the faithful sufferer (vs. 7)

1 Peter 1:7, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

- Peter likens our faith unto gold tried in the fire.
- It’s the approval of your faith

Gold will perish – our faith will not

- Praise, honor, glory

I’ve always believed and taught that the praise and honour and glory at the appearing was a reference to us praising, honoring, and glorifying God. But I’ve come to believe that it means that when Jesus appears God will give to us, who have approved faith, praise, honor, and glory. He will reward genuine faith.

F.B. Meyer, “We must not look on trial as punishment for the past; because all penalty has been borne for us by our Redeemer. But each trial points to the future and is intended to make us partakers of his holiness, and to work in us the peaceable fruit of righteousness. The very fact of trial proves that there is something in us very precious to our Lord: else He would not spend so much pains and time on us. “We do not prune brambles, or cast stones into the crucible, or plough the sea-sands.” And Christ would not test us if He did not see the precious ore of faith mingled in the rocky matrix of our nature; and it is to bring this out into purity and beauty that He forces us through the fiery ordeal. Be patient, O sufferer: He must love you, or He would not chasten you; you must be his or He would not take such pains with you; you must be capable of some high-service which can only be secured through pain, or He would not plunge you into the refining fires. You must be able to bear the fire, or He would not pass you through it.”

II. Salvation means we can enjoy the glory now (vs. 8-12)

1 Peter 1:8-12, “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of
glory: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

The Christian philosophy of life is not “pie in the sky, by and by”.

It’s, as F.B. Meyer says, “O for more of heaven on the way to heaven.”

How do we experience that?

1. Loving Jesus (vs. 8)

   When going through a trial your love relationship with Jesus will take all the poison out of the experience.

   We must keep loving Jesus!

2. Trusting Jesus (vs. 8)

   Romans 8:28, doesn’t say “we see”, but, “we know”.

   How?

   By faith!

   If you love Him you trust and obey Him.

   Love, trust, and obey Him

3. Rejoice in Jesus (vs. 8)

   - It’s joy unspeakable
   - It’s full of glory

   In verse nine we see it’s literally “for you are receiving the goal of our faith, the salvation of your souls.

   It’s heaven now!
1 Peter 1:10-17 - “A Call to Holiness”

INTRODUCTION

Peter continues to remind the suffering saints of the greatness of their salvation.

They are:

- Chosen by the Father
- Sanctified by the Spirit
- Sprinkled in the blood of Jesus

A Salvation so great that it was:

1. The theme of the Old Testament prophets (vs. 10)
2. The theme of the Spirit’s inspiration (vs. 11)
3. The theme of the Apostles preaching (vs. 12)
4. The theme of the Angel’s examination (vs. 12)

Peter now speaks to us about our response to “so great a salvation”.

1 Peter 1:13-17, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear (godly fear and reverence)."

Notice the “wherefore” (vs. 13) – what’s the ‘wherefore’ therefore?

Because we have so great a salvation

Because of all this, live holy lives.

God has saved you for a purpose – to live a holy life

The call (vs. 15) – “be ye holy in all manner of conversation (your behavior)”

Greek: ‘become holy’ – holiness is a lifelong process (sanctification)

What is holiness?
Only God is perfectly holy.

The holiness of God has two aspects: (1) negative, (2) positive

Negatively – The absence of sin or darkness: God is holy, there is nothing in Him that is sinful, wicked, or unrighteous. He is perfectly free of any taint of sin.

Positively - The presence of all that is perfect, holy, righteous, good, and just: God is perfectly, completely, totally righteous and holy in all his ways.

1 John 1:5-7, “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

There are two kinds of divine attributes:

• non-communicable – things that are true about God’s nature that can never be communicated to, or possessed by us.

  Omniscience
  Omnipotence
  Omnipresence

• communicable – things that are true about God that can be true about us.

  God is: love, compassionate, merciful, kind, longsuffering, gracious, forgiving, and holy.

  We too can be holy

The number one attribute of God referred to in the Bible is holiness. The Bible speaks more of God being Holy than it does any other attribute. All of the other attributes are tainted by His holiness. God is the holy other, separate from anything we know.

The holiness of God presented in the Bible is more positive than negative.

Peter gives us three incentives to walk in holiness:
I. The Coming of Jesus Christ (vs. 13)

1 Peter 1:13, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;”

- the revelation of Jesus Christ refers to either (1) the rapture or, (2) the 2nd coming.

Do you believe that Jesus Christ is coming again?

If you do then, does your belief change your behavior? If it doesn’t then you really don’t believe.

We must always live our lives in light of the coming of Jesus Christ.

1 John 3:3, “And every man that hath this hope in him purifieth himself, even as he is pure.”

Contrast with:

2 Peter 3:3-4, “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

There are three things we must do (vs. 13)

1. gird up the loins of your mind

What does this mean?

It’s a figure of speech meaning to pull up your robe; tighten it up abound your belt so that you can move around freely and be productive.

“roll up your sleeves and get to work!”

It means to pull your thoughts together – have a disciplined mind.

Don’t let your thoughts hinder your Christian walk – focus on Christ’s coming!

F. B. Meyer, “Our souls are clad with the flowing garments of various tastes, appetites, affections, and propensities, which hang loosely
around us, constantly catching in the things of the world, and hindering
us in the Christian race."

Illustration – Absalom’s, the rebellious son of King David, who had
long flowing hair. 2 Samuel 18 tells us that, while he was fleeing his
father’s soldiers, his hair got caught up in a tree branch and he was
subsequently killed while hanging there helpless.

How many times, as Christians, do we allow our thoughts to hang
us up and keep us from going forward, or impede our progress? It
becomes a destructive thing in our lives.

In the Greek it’s in the aorist tense – once and for all

It’s keeping a Christ centered optimism

A mind not crippled by worry, fear, anger, or bitterness.

Colossians 3:1-2, “If ye then be risen with Christ, seek those things
which are above, where Christ sitteth on the right hand of God. 3:2 Set
your affection on things above, not on things on the earth. For ye are
dead, and your life is hid with Christ in God.”

2. be sober – Lit: don’t get drunk

But here it’s not speaking about alcohol; it’s referring to being mentally
drunk.

It’s used here metaphorically to mean mental; sobriety; it means “to be
self-controlled in your thinking and life.”

Too many Christians lose their clear thinking by drinking in the world’s
sinful system.

- TV
- Movies
- Books/Magazines
- Music

How to protect your mind (Romans 12):

- reading God’s Word (and good books)
- meditating God’s Word
- studying God’s Word

Don’t adapt the philosophies of the world where your mind becomes
intoxicated. Keep your thinking facilities clear.

3. hope to the end - have a hopeful outlook

   Keep your focus on the coming again of Jesus Christ!

   Vines – “favorable and confident expectation”.

   Wuest – “set your hope perfectly, unchangeably, without doubt and despondency”

On what? - the grace, literally, that is being brought to you
Salvation’s three tenses: past, present, and future

Illustration: When you are eating a delicious meal, you don’t worry whether there is dessert it’s on the menu; it will be brought to you.

So too for us, the blessings of salvation now; yet dessert is coming – “all this and heaven too!”

Titus 2:11-13, “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;”

II. The Holiness of God (vs. 14-16)

1 Peter 1:14-16, “As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.”

The argument here is simple: children inherit the nature of their parents.

When we were born again (vs. 23), we become partakers of the divine nature (2 Peter 1:4)

I’ll never be omniscient, omnipotent, or omnipresent, but I can be holy – I can become partaker of the divine nature.

We are literally, “children of obedience” (vs. 14).

Notice the order:

- salvation
• holiness
• obedience

So often we have the reverse of that order but the truth is: I obey God because I am holy.

Holiness is a matter of the heart!

Don’t fashion yourself after the old life; don’t imitate the world as you once did out of lust and ignorance.

Notice the contrast in verse 15 between the lust of our former ignorance and the fact that God has called us unto holiness:

The God that called you is holy so be ye holy!

“in all manner of conversation” – in every kind of behavior

J. B. Phillips Translation – “in every department of your lives.”

• thoughts
• actions
• attitudes
• marriage
• all your relationships

Holiness is kingdom living now.

Illustration – The Sermon on the Mount (Matthew 5-7)

The Beatitudes:

Matthew 5:1-48, “And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all
that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the just, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."
Holiness is being:

- poor in spirit – for theirs is the kingdom of heaven
- they that mourn – they shall be comforted
- blessed are the meek – they shall inherit the earth
- blessed are they that hunger and thirst after righteousness – they shall be filled
- blessed are the merciful – they shall obtain mercy
- blessed are the pure in heart – they shall see God
- blessed are the peacemakers – they shall be called the children of God
- blessed are those who are persecuted for righteousness sake

If you trace down following the Sermon on the Mount you’ll see that it goes through the:

- Salt of the earth
- Light of the world
- Thou shalt not kill
- Thou shalt not commit adultery
- And if thy right eye offend thee
- Thy right hand offend thee
- Whosoever shall smite thee on thy right cheek
- Love your enemies
- That ye may be the children of your father
- Sun on the just and the unjust

What does a holy person look like? Read the Sermon on the Mount.

What makes you different?

What do we do more than others?

III. The Fear of God (vs. 17)

I must constantly live with a reverential fear of God.
1 Peter 1:17, “And if (Lit: since) ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear:”

Wuest – “And in view of the fact that you call on as father Him who judges not with a partiality based upon mere outward appearance, but with impartiality in accordance with each individuals work, in fear order your behavior during the time of your residence as a foreigner.”

We are ‘sojourners’ – literally, “to have a home alongside of”, and refers to a person living in a foreign land alongside of people who are not of his kind.

Spend your time, live your life, conduct yourself to the end of your days with fear, or godly reverence.

What does it mean to fear God?

It doesn’t mean that you’re afraid God is going strike you with lightening.

It’s loving God with all your heart, mind, soul, etc.

I like to think of it as: loving God so much that you would never want to do anything to grieve, hurt, offend, or displease Him.

It’s the only thing that can keep me living a holy life.

We are being watched by the unsaved we live alongside of.

Live in a ‘fear of God’

1 Thessalonians 4:7, “For God hath not called us unto uncleanness, but unto holiness.”
1 Peter 1:18-21 - “The Wonder of Redemption”

1 Peter 1:18-21, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain (empty) conversation (manner of living) received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. “

INTRODUCTION

Peter has given us three (3) incentives to walk in Holiness:

1. The coming of Jesus Christ (vs. 13)
2. The Holiness of God (vs. 15)
3. The fear (reverence) of the Lord (vs. 17b)

As we continue, we come to verses 18-21 where Peter gives us one more reason to live holy lives:

We were redeemed “. . . with the precious blood of Christ, as of a lamb without blemish and without spot:”

Redemption is one of the greatest themes in the Bible.

William R. Newell (Great Doctrines of the Bible) – “Cut the Bible anywhere and it bleeds; it is red with redemptive truth.”

It’s the very purpose for which Jesus came into the world...

Matthew 20:28, “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

James Boice, “Redemption is central to Christianity and is probably the single most beloved term in all the Christians vocabulary.”

It’s wonderful to know that we have been created by God; but how much more to know we’ve been redeemed. And only when we understand this key doctrinal word can we know what a Christian is, what Christ has done for us, and how He wants us to live.

What does the word Redemption mean?

In the New Testament there are three (3) words used to describe redemption:
1. To buy, purchase, or pay a price for something.

Illustration: Matthew 13:44, “Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

2. Same word prefixed with a preposition, which has the force of intensifying the meaning, the preposition means, “out of” – so the word means: to purchase out of the market.

3. The third word for redemption is an entirely different one. It’s basic meaning is “to loose”.

John Miller’s definition: “Redemption is God the Father purchasing us with the price of the blood of His Son, out of the slave market of sin, to loose us and set us free forever.”

Vance Havner, “Salvation is free but not cheap. The gift of God cost God His Son, His life. With His own precious blood He bought us in the market, bought us out of the market, bought us never to return to the market.”

In looking at our text today I want you to note three (3) things about our wonderful redemption:

I. What we are redeemed from (vs. 18)

1 Peter 1:18, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain (empty) conversation (manner of living) received by tradition from your fathers;”

a) The bondage of our sinful empty lives.

. . . from your vain conversation received by tradition from your fathers. (vs. 18)

- Our old life was vain, and empty

- Notice Peters’ description of vain conversation in 1 Peter 4:1-4, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind (attitude): for he that hath suffered in the
flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles (the pattern of the world), when we walked in lasciviousness (unbridled lust), lusts, excess of wine (getting drunk), revellings (riotous parties or orgies), banqueting, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."

- Illustration – The children of Israel, being slaves and coming out in the Exodus from Egypt

We were slaves to sin!

b) We are free from the curse of the law.

Galatians 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

c) One day we will be free from our earthly bodies.

Romans 8:23, “. . . we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

When will this happen? - At the Rapture of the Church!

II. What we are redeemed by (vs. 18-20)

1 Peter 1:18-20, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

a) The Negative – what we are not redeemed by (vs. 18):

“. . . not with perishable things such as silver or gold. (NIV)"

He tells us what we “know” we are not redeemed by.

You cannot buy, with corruptible things (money, or acts), redemption.
We are not redeemed by anything we are, or anything we can do.

What are we redeemed by?

b) “. . . with the precious blood of Christ, . . .” (vs. 19)

Why does Peter use the word “precious?” I don’t know but it’s precious to me!

1 Peter 2:4, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.”

1 Peter 2:6, “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.”

1 Peter 2:7, “Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,"

1. Precious – it means costly in the sense of value, and highly esteemed or held in honor.

Why?

Because Jesus is the Son of God, God in the flesh; the pure and holy sinless lamb.

The only human being who has never sinned.

Notice it says He was “. . . a lamb without blemish and without spot:”

Blemish means He didn’t inherit any defects

Spot means He acquired no defects
2. It’s “. . . the blood of Christ, . . .” (God is flesh)

I once looked up the word unique in Webster’s dictionary and it defined it as, “one of a kind, having no equal.”

Jesus Christ, in that sense, is unique.

He was virgin born, lived a sinless life, died on the cross, and rose again from the dead. His resurrection sets Him apart from Buddha, Confucius, Krishna, Mohammad, and any other human being that has ever walked on planet earth.

He’s God in the flesh, He died and rose again and no one else has ever done that – He’s unique!

He’s suited and qualified for being the lamb who sheds His precious blood.

What is meant by the expression, “. . . the blood of Christ,”?

It’s another way of referring to the sacrificial, substitutionary, death of Christ upon the cross.

- It deals with His whole redemptive act of dying on the cross for our sin.

- He laid down His life willingly!

3. “. . . as of a lamb without blemish and without spot: . . .” (vs. 19)

Illustration – The Old Testament sacrificial lamb was always used as a substitution.

- Genesis 3 – animals killed (Adam & Eve)
- Genesis 22 – a ram for Isaac

Notice the question asked by Isaac in Genesis 22:7,
“. . . where is the lamb for a burnt offering?”
John the Baptist answered that question when he saw Jesus – he said, “. . . Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29)

- Exodus 12 – The Passover lamb
- Isaiah 53 – The Messiah described as a lamb

In Revelation 5:12, we are told that the redeemed sing, “. . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

4. Christ’s redemptive death was foreordained (vs. 20)

1 Peter 1:20, “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

When? “. . . before the foundation of the world,”

What this means is that, before the world was created, God had a plan; the cross was not an after-thought.

5. “. . . but was manifest in these last times for you,” (vs. 20)

That’s referring to the incarnation – Phil 2:6-8

In time, space, and history, God became a man (Christmas).

Notice who it was manifested for: “you!”

Why? – To taste death for every man

III. What we are redeemed to (vs. 21)

This is where the doctrine of redemption is put into shoe leather – all doctrine and theology must be practical. Peter 1:21, “Who by him do believe in God (through Jesus we become to believe in God), that raised him up from the dead (resurrection), and gave him glory (ascension and exaltation); (How it applies to us) that your faith and hope might be in God.”

The word faith used here refers to a subjective, individual faith.
Not *the* faith (the body of truth we believe as Christians), but *your* personal individual faith!

What does this all mean?

1. If you’ve been redeemed, you can trust God

   Romans 8:31, “... If God be for us, who can be against us?”

2. I have hope in God

   My hope is built on nothing less
   Than Jesus' blood and righteousness;
   I dare not trust the sweetest frame,
   But wholly lean on Jesus' name.

   On Christ the solid Rock, I stand -

   The Solid Rock - Edward Mote, 1797 – 1874

   His redemptive work on the cross; that’s wherein lies my faith and hope. Because He died for me I have hope!

3. I’m free right now (not from this text)

   As you do a study of redemption in the Bible you find that I’m free from the bondage of sin; the old, vain, empty life; the law, and the body of sin.

   We were once slaves to sin but God came and bought us out of the slave market of sin and He set us free.

4. We are to live our lives to glorify God

   1 Corinthians 6:19-20, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (Why?) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”

   Your whole mind, body, soul, and spirit. Everything about you should seek to glorify God.

   1. You were not your own
   2. You were bought with a price
   3. Therefore glorify God in your body
How?

- holiness
- service
- worship

When only a young lady, Frances Ridley Havergal saw a picture of the crucified Christ with this caption under it: “I did this for thee? What hast thou done for Me?” Quickly, she wrote a poem, but was dissatisfied with it and threw it into the fireplace. The paper came out unharmed! Later, at her father’s suggestion, she published the poem, and today we sing it.

I gave My life for thee,
My precious blood I shed;
That thou might ransomed be,
And quickened from the dead.
I gave, I gave, My life for thee,
What hast thou given for Me?

A good question, indeed!
1 Peter 1:22-2:3 - "Growing Up in God's Family"

1 Peter 1:22-2:3, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."

INTRODUCTION

What kind of a family did you grow up in?

Many grew up in families where there was strife and very little love.

Psalms 27:10, “When my father and my mother forsake me, then the LORD will take me up.”

If you’re a Christian you are a member of God’s family.

Peter now begins to emphasize the spiritual unity of believers; to do this he used four vivid pictures of the church (1 Peter 1:22-2:10):

1. Children in the same family
2. Stones in the same building
3. Priests in the same temple
4. Citizens of the same nation

Today we want to look at the first picture of children growing up in the same family – “God’s family!”

How do we enter God’s family?

I. We all enter God’s family by the new birth (vs. 23-25)

Everyone enters the same way

1 Peter 1:23-25, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord
endureth for ever. And this is the word which by the gospel is preached unto you.”

(vs. 23), Lit – “having been born again” – past tense – it happened in the past and will carry on into the future.

Just as we are born into our natural family, so we are born into our spiritual family.

It’s the only way!

Not religion; rules – its rebirth!

John 3:1-7, “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”

Not only was Benjamin Franklin a great statesman and inventor, but he was also a great correspondent and received letters from famous people from all over the world. One day he received what could well have been the most important letter ever to come to his desk. It was from the well-known British preacher George Whitefield.

“I find that you grow more and more famous in the learned world.” Whitefield wrote. “As you have made such progress in investigating the mysteries of electricity, I now humbly urge you to give diligent heed to the mystery of the new birth. It is a most important and interesting study and, when mastered, will richly repay you for your pains.”

What is new birth?

1. It’s a spiritual birth

The second birth has two parents:

- The Spirit of God
- The Word of God
John 3:6, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

John 3:8, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” – we can see its effects

1 Peter 1:23, “... not of corruptible seed, but of incorruptible, by the word of God, ...” – which liveth!

The theological term is regeneration – new life!

1 Peter 1:24-25, “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

2. It’s the work of God

John 1:13, “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

3. It happens when the sinner receives or believes on Jesus Christ.

1 John 1:12, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”

4. It’s Instantaneous

It’s not a process – ‘darkness to light – death to life’

5. It’s irreversible

6. It results in a new creation

2 Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

When we are born again we get:

• a new life
• a new nature
• a new family
• a new hope
• a future

1 Peter 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

Have you been born again?

John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

II. We all grow in God’s family by feeding on the Word (1 Peter 2:1-3)

1 Peter 2:1-3, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.”

We all eat the same food – the Word of God!

It’s not enough to just be born into God’s family; I must also grow in God’s family.

How do I grow as a child of God?

By feeding upon the milk of the Word.

(vs. 2) “As newborn babes, desire the sincere milk of the word, that ye may grow thereby:”

Illustration – a baby’s desire to feed

The word desire – speaks of an intense yearning.

When we are born again we get:

• a new life – a new hunger
• a new nature – a new food
• a new way of living – a new instruction manual

Not all Christians hunger for the Word – Why?

1. They don’t understand what it is.
   a. It’s the Word of God

   1 Peter 1:23, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”

   1 Peter 1:25, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

   Appreciation is the first step.

   2 Timothy 3:15, “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

   b. The Bible is seed (vs. 23)

   God’s Word has, gives, and nourishes life

2. They don’t understand what it can do.
   A. It can keep us from sin

   1 Peter 2:1, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,”

   John Bunyan – “this book will keep you from sin or sin will keep you from this book.”

   Before we can hunger for God’s Word we must ‘lay aside’ – it’s a command – sin in our hearts and lives.

   Peter names 5 sins to lay aside:
1. Malice – a general word for evil or wickedness. A deep-seated hatred, an unforgiving spirit.

2. Guile – Lit: ‘to catch with bait’ It’s the manipulation of people to serve one’s own ends.

3. Hypocrisy – play acting – not being real.

4. Envy – the feeling of discontent and jealousy when another person receives more honors than you.

   The story is told of some demons who were trying to tempt a holy man. They tried every way they could think to tempt the holy man to stumble and fall into sin; but nothing worked. They then approached the head demon who told them they were being too simple and then explained what would work. “Go up and whisper in his ear that his brother has just been made Bishop of Alexandria.” So they did it and the holy man turned green with envy and jealousy.

   Isn’t it funny how we respond when others are blessed and we think we deserve that blessing?


Why these sins?

It divides the family.

Feeding on God’s Word will free you!

Psalms 119:9, “. . . Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.”

B. It can mature us (1 Peter 2:2)
1 Peter 2:2, “As newborn babes, desire the sincere milk of the word, that ye may grow thereby (grow by it).”

Kenneth Wuest’s translation of this text – “... that you might be nourished up and so make progress in your salvation.”

Are you growing through God’s Word?

- read it
- study it
- meditate upon it

James 1:22, “But be ye doers of the word, and not hearers only, deceiving your own selves.”

Psalms 1:1-6, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.”

As we grow in the Lord we become peacemakers not troublemakers.

III. We are to love one another in God’s family (1 Peter 1:22)

1 Peter 1:22, “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

It’s one of the birthmarks of God’s children.

In John 13:35, Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another.”
1 John 4:7-8, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.”

When believers were enabled to love:

- when they purified their souls in obeying the truth through the Spirit (vs. 22).
- When we were born again we were given the ability to love by the power of the Spirit.

This love is:

- “unfeigned love of the brethren” (vs. 22)

  phileo’ – Philadelphia – brotherly love

  It’s to be sincere – unhypocritical

- It’s ‘agape’ – “one another” (vs. 22)

  How?

  “pure heart” (vs. 22) – from the heart

  “fervently” (vs.22) – the word is an athletic term meaning to put your most into it.

Agape is a fruit of the Spirit

- it’s a spiritual love
- it’s a sincere love
- it’s a sacrificial love

1 Corinthians 13

The danger today is that of a kind of ‘success psychology’ that enables a person to subtly manipulate others in order to get what they want.

Agape doesn’t use people, it serves people.

It’s a command in verse 22 – it’s not a feeling, it’s the will.

It’s treating others the way God treats you.
Love has been called the ‘circulatory system of the body of Christ’. Agape enables us to ‘bear with one another’; to ‘speak to one another honestly’; to ‘serve one another sacrificially’. Mere human love leads to cliques, Agape leads to unity and builds the church.

We are children of the same family.

1. We have experienced the same birth.
   
   Have you been born again?

2. We enjoy the same nourishment.
   
   Are you growing by feeding on the Word?

3. We express the same love
   
   Are you loving the brethren with a pure heart fervently?

It all starts with the new birth!
1 Peter 2:4-10 - "The Unity of God's Family"

1 Peter 2:4-10, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

In these verses Peter emphasizes the spiritual unity of believers.

To do this he gives us some vivid pictures, or metaphors, of the church.

The first picture we saw earlier was that of a family – we are children in the same family.

We saw that:

1. We all experienced the same birth (1:23)
2. We all enjoy the same nourishment (2:2)
3. We all express the same love (1:22)

Now Paul gives us three more pictures:

I. We are all stones in the same building (2:4-8)

1 Peter 2:4-8, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”
It was Simon whom Jesus nicknamed, “Peter - a stone”, so it’s only fitting that he be the one to tell us about Christ the stone, and how we as Christians are related to him.

Notice in verse 4, “To whom coming . . .” – it’s more than a mere drawing close to Christ for salvation, it has the idea of intensity denoting a drawing near for an intimate, abiding, personal fellowship.

Who is it we draw near to?

Jesus called, “the living stone.”

The image of God as a “rock” was common in the Old Testament:

Deut 32:4, “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.”

Psalms 28:1, “Unto thee will I cry, O LORD my rock; . . . ”

Psalms 62:2, “He only is my rock and my salvation; . . . ”

A rock reminds us of stability, security, and strength.

When Peter says Jesus is a stone he was clearly affirming that Jesus Christ is God!

Matthew 16:13-18, “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

What kind of stone is Jesus Christ?

1. A living stone (vs. 4)

1 Peter 2:4, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,”

- because He’s the living God
• living and stones don't go together
• but Jesus rose from the dead in victory so when we trust the living stone we are born again to a living hope (1:3) through the living word (1:23)

2. The Chief Cornerstone (vs. 6)

1 Peter 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

The chief cornerstone holds it all together


3. He is a chosen, or elect stone (vs. 4, 6)

1 Peter 2:4, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,”

1 Peter 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

Jesus is unique – there is no one like Him; no one can do what He does.

4. He is a precious stone (vs. 4, 6)

1 Peter 2:4, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,”

1 Peter 2:6, “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

We are redeemed by His precious blood (1:19)

It means – honor and value

Try imagining life without Him – nothing on earth compares!

5. He is the smitten stone (Exodus 17) that provides the water of life to thirsty sinners.
John 7:37-39, “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”

6. He is the dependable stone (vs. 6)

1 Peter 2:6, “...he that believeth on him shall not be confounded.”

This is a quote from Isaiah 28:16, “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

In the Greek here, Peter uses a double negative – “...he shall not, no never be ashamed”.

You can depend upon Jesus Christ – faith in Him will never lead to disappointment.

Faith is only as good as it’s object!

7. The rejected stone (vs. 4, 7)

1 Peter 2:4, “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,”

1 Peter 2:7, “Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,”

Psalms 118:22, “The stone which the builders refused is become the head stone of the corner.”

Christ’s first and second comings!

8. He’s a stone of stumbling (vs. 8)

1 Peter 2:8, “And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

That which was true in Jesus day is still true today.
9. And one day He will come as the smiting stone.

Matthew 21:44, “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”

Daniel 2:34-35, “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

Daniel 2:44-45, “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

How do you avoid being ground into powder by the smiting stone?

Fall on the stone and become a living stone (vs. 5)

1 Peter 2:5, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

We are living stones!

Paul says of this house, in Ephesians 2:20-21, that it is “. . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together growth unto an holy temple in the Lord.”

Are you a living stone in His temple?

II. We are all priests in the same temple (vs. 5, 9)

1 Peter 2:5, “Ye also, as lively stones, are built up a spiritual house, **an holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”
Holy – “set apart”

1 Peter 2:9, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;”

King and Priest

In the Old Testament God’s people had a priesthood; but today, all believers are a priesthood.

Each individual Christian has the privilege of coming into the presence of God.

We don’t go through any person, on earth, to get to God; we only get through by going to that one mediator, Jesus Christ (1 Timothy 2:1-8)

As a holy priesthood, we are to:

• offer up spiritual sacrifices, acceptable to God by Jesus Christ. (vs. 5)

  Spiritual means of a “spiritual quality”.

  What are they?

  1. Prayer

  Psalms 141:2, “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”

  2. Praise

  Hebrews 13:15, “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.”

  3. Our good works

  Hebrews 13:16, “But to do good and to communicate forget not: for with such sacrifices God is well pleased.”

  4. Money
Philippians 4:14-18, “Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.”

5. Our bodies

Romans 12:1-2, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

6. Our hearts

Psalms 51:17, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

III. We are all citizens of the same nation (vs. 9-10)

1 Peter 2:9-10, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”

In these verses Peter lists some of the privileges we as God’s people enjoy:

Privileges which Israel lost and are now given to the church.

• The church is NOT Israel
- God is not through with Israel – He has temporarily set them aside for now.

The privileged person of the church (vs. 9)

1. a chosen generation

   God chose Israel because He loved them

   Deuteronomy 7:7-8, "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

   God has chosen us because He loves us too!

   It’s all because of His grace.

2. a holy nation

   We are set apart to belong exclusively to God.

   Israel forgot this truth and became like the other nations.

   We must not be conformed to this world.

3. a peculiar people (K.J.V.)

   It’s a people belonging to God.

   His own special possession.

   Before we were saved we were not God's people, we belonged to Satan and the world (Eph. 2).

   We were redeemed, or bought, with His precious blood.

   All these privileges bring great responsibility!

   Notice in verse 9, “... that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;"

   Show forth, or shine forth His praises.
Let your light shine!

We must remember that it is all because of His mercy (vs. 10)

Are you a living stone?

Are you a priest?

Are you a citizen of this holy nation?

Are you one of God’s people?
1 Peter 2:11-12 - "The Plea for a Blameless Life"

1 Peter 2:11-12, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.”

The nineteenth-century Scottish preacher Alexander MacLaren commented, “The world takes its notions of God, most of all, from the people who say that they belong to God’s family. They read us a great deal more than they read the Bible. They see us; they only hear about Jesus Christ” (First and Second Peter and First John [New York: Eaton and Maines, 1910], 105)

Peter is writing to Christians who were going through a time of suffering and persecution, they were facing what Peter called a ‘fiery trial’.

Peter pleads with them that the best way to answer the persecution is by living an unimpeachable, blameless life!

We now come to a new division in the book of 1 Peter. We move from the purely doctrinal to the practical.

Peter moves now from the grace of God in salvation to the grace of God in submission as:

- Citizens (2:13)
- Workers (2:18-25)
- Marriage partners (3:1-7)
- Members of the Christian assembly (3:8-12)

First, Peter pleads with us to live pure and blameless lives. It’s a brief summary, admonition, or a preamble to the specific relationships that follow.

Our relationships with others must flow from our relationship with God.

There are three main points to Peter plea for a blameless life:

I. The Plea – for a blameless life.

What is the plea?

A. “. . . abstain from fleshly lusts . . . ”

The word “abstain” literally, means to hold one’s self off, or refrain.
From what?

“fleshly lusts” – it’s a general term to designate all the desires of man’s sinful nature.

It’s not just speaking of sexual sins but to any strong desire that is inconsistent with the will of God.

Lessons:

1. Even though we are born again we still must struggle with the flesh.

2. It’s often in terms of difficulty that people will say, “why should I refrain?” – “why abstain?” – “I can’t take it anymore”, and they give in to sinful lust.

   How about you?

3. Peter knew from experience the danger.

   Matthew 26:40-41, “And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Galatians 5:17-21, lists some of the works of the flesh: “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

1. Adultery (vs. 19) – sexual immorality (NIV)

   Acts 5:26-29, “Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach
Illustration: Homosexuality

New California Bill SB1234

The intent of SB 1234 is to redefine what constitutes a "hate crime" in California. In general, hate crimes laws create different classes of victims, seeking greater punishments for crimes committed against one class of people -- such as homosexuals -- over other victims. Under this legislation, individuals could claim that someone expressing their deeply held beliefs, whether political or religious, presents an "intimidating" threat that is punishable.

A section of the proposed law reads as follows:

Speech alone is not sufficient to support an action brought [under this law] except upon a showing that the speech itself threatens violence against a specific person or group of persons; and the person or group of persons against whom the threat is directed reasonably fears that, because of the speech, violence will be committed against them or their property and that the person threatening violence had the apparent ability to carry out the threat.

Penalties for violating SB 1234 include criminal prosecution and fines of $25,000.

California pro-family activist James Hartline calls SB 1234 a "frightening rewrite" of current civil rights laws that is masquerading as a protection measure. Christians, he says, should be particularly concerned.

"This bill censors all Californians from their says, citing several scenarios. He contends the bill would prevent pastors from speaking out against homosexuality from the pulpit and would allow law enforcement to enter a church and arrest a pastor for doing so.

"[And] any person who says they are 'fearful' because someone has said homosexuality is wrong could have the speaker arrested and jailed," Hartline says. "This is
the worst bill ever put before the California legislature -- and that's saying a lot. constitutional right to free speech when articulating what the Bible states regarding the sinful nature of homosexuality," he

2. Fornication (vs. 19) – impurity (NIV)
3. Uncleanness (vs. 19) – it’s anything moral
4. Lasciviousness (vs. 19) – wanton debauchery
5. Idolatry (vs. 20)
6. Witchcraft (vs. 20) – Greek: "pharmakeia," use of drugs
7. Hatred (vs. 20)
8. Variance (vs. 20) – discord (NIV)
9. Emulations (vs. 20) – jealousy (NIV)
10. Wrath (vs. 20) – fits of rage (NIV)
11. Strife (vs. 20) – selfish ambition (NIV)
12. Seditions (vs. 20) – dissensions (NIV)
13. Heresies (vs. 20) – factions (NIV)
14. Envyings (vs. 21)
15. Murders (vs. 21)
16. Drunkenness (vs. 21)
17. Revelries (vs. 21) – orgies (NIV)

(vs. 21) “. . . they which (habitually) do such things shall not inherit the kingdom of God.”

The over-indulgence of food or drink

Lust of the eyes – TV – possessions

Pride of life – Passions

Love of money – covetousness

B. Live honestly before the unsaved world (vs. 12)

Not only are we to exercise discipline in the area of fleshly indulgence but we must also maintain a conduct that is honorable.

Literally it says, “live a lovely, or beautiful life.”

The word “honest” is the same Greek word used for “good works” (vs. 12).

You are writing a gospel, a chapter each day
By the things that you do and the words that you say,
Men read what you write, whether faithless or true,
Say, what is the gospel according to you?
II. The Purpose for a blameless life

Why should we live a blameless life?

A. We are strangers and pilgrims (vs. 11)

Strangers – or aliens

This world is not our home

Pilgrims – we are only here a short time

Don’t get to comfortable

Illustration: Abraham & Lot

Abraham pitched his tent

Lot in the city of Sodom

Remember our citizenship is in Heaven!

Don’t live for this world and its lust and pleasures.

Matthew 6:33, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Colossians 3:2, “Set your affection on things above, not on things on the earth.”

B. “. . . which war against the soul;”

War – it’s not just a battle, it’s a strategy of warfare or a campaign

We are in a spiritual war and Satan has a strategy of using your fleshly lust to destroy your soul or spiritual life.

Illustration – Samson and Delilah

Be careful!

Sinful lust wars against you – it tears you down

• You and God
• You and others
C. The world is watching (vs. 12b)

“... whereas they speak against you as evildoers, by your good works, which they shall behold, glorify God in the day of visitation. “

They will speak against you but if you have an unimpeachable life you will bring glory to God.

The day of visitation – the day of judgment

It’s salvation – they get saved by watching you.

III. The Place we should live a blameless life

A) In our city and nation (1 Peter 2:13-17)

1 Peter 2:13-17, “Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

B) In our work place (1 Peter 2:18-25)

1 Peter 2:18-25, “Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”
C) In our homes (1 Peter 3:1-7)

1 Peter 3:1-7, “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

Wives (1 Peter 3:1-2)

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear.”

Husbands (1 Peter 2:7)

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

D) In our church (1 Peter 3:8-12)

1 Peter 3:8-12, “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

How?
1. It’s possible
2. Surrender
3. Spirit filled obedience to the word of God.
1 Peter 2:13-25 - "Living As A Christian Citizen"

1 Peter 2:11-13, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;"

1 Peter 2:13-25, “Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

We live in a world where everyone is demanding their rights!

What should our attitude be as Christians?

Jesus said:

Luke 9:23, “. . . If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

Matthew 19:30, “. . . many that are first shall be last; and the last shall be first.”
Matthew 23:11, “But he that is greatest among you shall be your servant.”

The theme is submission (vs. 13, 18, 3:1, 5:5)
Peter reminded us that we are strangers and pilgrims, but don’t misunderstand, that doesn’t free us from our responsibilities to the state and to the lase of our land.

J. Allen Blair – “Every true born-again believer is obligated to be not only a faithful Christian, but a worthy citizen. Heavenly privileges do not relieve us from civil responsibilities. Believers are to respect and obey all the laws and ordinances established by the state. Whether we consider them to be right or wrong, lenient or stringent, essential or nonessential, God says, ‘submit yourselves to every ordinance.’”

I. Why should I submit?

1. Because God is the source of government.

   Romans 13:1, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

   Daniel 2:37, “. . . the God of heaven hath given thee a kingdom, power, and strength, and glory.”

2. For the Lord’s sake (vs. 13)

3. To avoid punishment (the government’s purpose) (vs. 14)

   Because man is sinful

4. For the Praise (vs. 14) – the blessing of good government

5. It’s God’s will (vs. 15)

Is it ever okay to disobey?

Shadrach, Meshach, and Abednego (Daniel 1-3)

Peter and the other apostles - Acts 5:29, “Then Peter and the other apostles answered and said, We ought to obey God rather than men.”

6. To silence foolish men (vs. 15)

7. You are servants of God (vs. 16)

   Most governments don’t realize how much they owe to Christians who believe and obey the Bible.
Romans 13:1-5, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.”

8. For conscience sake (Romans 13:5)

Our responsibility of submission to the state or human government is clear in scripture.

Matthew 17:24-27, “And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute (taxes)? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding (nevertheless), lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.”

Is it okay to pay taxes?

Matthew 22:21, “They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.”

Pay your taxes!

Romans 13:6, “For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.”

Romans 13:7-8, “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”
No relationship of life can be left outside the sphere of Christian responsibility.

1 Peter 2:17, “Honour all men. Love the brotherhood. Fear God. Honour the king.” (a motto of the early church)

1. Honour all men
2. Love the brotherhood
3. Fear God
4. Honour the King (at that time in history, their King was Nero!)

We must pray for government leaders

I Timothy 2:1-2, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

II. What if I am treated unjustly? - 1 Peter 2:18-20

1 Peter 2:18-20, “Servants (not the Greek word ‘doulos’ – bondservant), be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankfulworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

III. How can I find the strength to live a life of submission? - 1 Peter 2:21-25

1 Peter 2:21-25, “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

It’s our calling, as Christians, to follow Jesus’ example (vs, 21)

Looking unto Jesus
Jesus had scars!

Hast Thou No Scars - Amy Carmichael

Hast thou no scar?  
No hidden scar on foot, or side, or hand?  
I hear thee sung as mighty in the land,  
I hear them hail thy bright ascendant star,  
Hast thou no scar?  
Hast thou no wound?

Yet I was wounded by the archers, spend,  
Leaned Me against a tree to die; and rent  
By ravening beasts that compassed Me, I swooned:  
Hast thou no wound?  
No wound, no scar?

Yet, as the Master shall the servant be,  
And, pierced are the feet that follow Me;  
But thine are whole:——can he have followed far  
Who has no wounds nor scar?

1. Don’t revile back (vs. 22-23)  
   Suffer Blamelessly

2. Respond graciously (vs. 22-23)  
   Meekness

3. Commit yourself trustfully (vs. 23)  
   The Key:

1 Peter 2:24-25, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

Have you returned?

It’s Jesus – the good shepherd – the great shepherd (Ps. 23)
1 Peter 3:1-6 - "Wedlock or Deadlock? (Pt. 1)" - WIVES

1 Peter 3:1-6, “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives: While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

The institution of marriage is in deep trouble today.

The divorce rate has increased to appalling proportions.

Many couples are choosing to live together without marriage.

Tragically today we’re, as a society, debating whether marriage is to be only between a man and a woman.

Domestic violence between married couples is a major problem today.

There’s little doubt that we need God’s help in our homes.

Sadly even Christians find their marriages ending in divorce. They continue to live together under the same roof but loneliness, hurt, and anger fester in their hearts.

It has been said that marriage is likened to three rings: 1) the engagement ring, 2) the wedding ring, 3) the suffering!

Peter is speaking to us about the grace of God in submission:

- To the State – 1 Peter 2:13
- On the Job – 1 Peter 2:18
- In the Home – 1 Peter 3:1-7

Peter gives some very practical instruction to both the husband and the wife. Marriage is not one sided with all the obligations for the wife and all the privileges for the husband.

If we as married people become “doers of the Word and not hearers only” we can experience a wonderful wedlock instead of a disastrous deadlock.
I. “Likewise, ye wives, . .” (vs. 1-6)

A. Her Behavior

1 Peter 3:1-2, “. . . be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation (manner of living) of the wives; While they behold your chaste conversation (manner of living) coupled with fear (reverence).”

The term “Likewise” – takes us back to the example of Jesus

1 Peter 2:21, “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:"

What is to mark of her behavior?

Submission (vs. 1) “. . . be in subjection to your own husbands; . . .”

What is submission? – The word itself simply means: “to place under rank”.

It’s a military concept with the idea of one being placed under authority.

Examples:

• Jesus submitted to the father.

• All Christians are to be submitted one to another (1 Peter 5:5)

Submission does not imply or convey any personal inferiority.

Nor does it mean that the wife becomes a slave.

Actually it brings her freedom.

It also doesn’t mean that the wife never has an opinion or gives advice.

Submission according to the Bible:

1. The wife is to make herself submissive.
It’s a voluntary selflessness.

2. Her submission is to be continuous.

It’s to be a life style.

Not only when she wants to.

Ephesians 5:24, “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.”

3. Her submission is mandatory not optional.

In the Greek it’s an imperative.

4. It’s to be done “as unto the Lord”.

Ephesians 5:22, “Wives, submit yourselves unto your own husbands, as unto the Lord.”

It’s a spiritual matter.

5. It’s a positive, not a negative concept.

It’s what she is to do rather than what she is not to do. Wayne A. Mack, “Strengthening Your Marriage” - “Submission means that she sees herself as a part of her husband’s team. She is not her husband’s opponent fighting at cross purposes or trying to outdo him. She is not merely an individual going her separate way. She is her husband’s teammate striving for the same goal. She has ideas, opinions, desires, requests, and insights, and she lovingly makes them known. But she knows that on any good team someone has to make the final decisions and plans. She knows that the team members must support the team leader, his plans and decisions, or no progress will be made, and confusion and frustration will result.”

6. It involves attitudes as well as actions.

What if your husband is not a Christian?

You obey him!
1. You don’t leave him (1 Corinthians 7:15)

2. You seek to win them to the Lord.

Submission is not only an obligation it’s an opportunity to win the unbelieving partner!

How do I do that?

a. “. . . without the word be won by the conversation of the wives;” (3:1)
   Don’t preach
   Don’t nag
   Don’t complain

b. Live a pure life “. . . your chaste conversation (manner of life). . . “ (3:2)
   - Purity

c. Pray for them

d. Be respectful toward them “. . . coupled with fear.” (3:2)
   – Reverence for your husband.

Realize though, that there is no guarantee, built into this scripture; it doesn’t mean that your husband will become a Christian. Nor does it mean that you should abandon your obligation and responsibility to be in subjection to your husband; and without a word, the way you live a respectful pure life that God will use you, as you pray for them, to win them to the Lord.

B. Her Beauty

1 Peter 3:3-4, “Whose adorning (Same Greek word used for ‘Cosmos’, where we get our word cosmetics from) let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Peter’s saying – the focus and emphasis of your life should not be the outward beauty (as was the cultural thing of the day).

He’s not saying women can’t fix up their hair- wear gold or jewelry, or buy a nice dress (vs. 3).
He’s saying – the focus and emphasis of your life should be upon the inner beauty of an “...ornament of a meek and quiet spirit, ...” (vs. 4)

Proverbs 31:20, “Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.”

Warren W. Wiersbe – “Glamor is artificial and external; true beauty is real and internal. Glamor is something a person can put on and take off, but true beauty is always present. Glamor is corruptible; it decays and fades. True beauty from the heart grows more wonderful as the years pass. A Christian woman who cultivates the beauty of the inner person will not have to depend on cheap externals. God is concerned about values, not prices.”

What should you do to cultivate the inner beauty?

• Pray
• Study your Bible
• Fellowship

C. Her Belief

1 Peter 3:5-6, “For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

Key: “... holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.”

If you trust in the Lord, you don’t need to be afraid.

Remember God made the woman to be man’s helper.

Wayne A. Mack, “Strengthening Your Marriage” - You as a wife should never do anything which would be detrimental or harmful to your husband or that would cause you to neglect your primary ministry of helping your husband.”

1 Corinthians 6:19-20, “... are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”
Proverbs 31:10-12, “Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.”

“Your wife needs to know that she comes before your business, your children, your parents, your house, your hobbies, your golf game. She needs to know that, apart from Christ, you delight in her more than in anything or anyone else. If she knows that, she will be secure, She will know you love her.”

- Wayne A. Mack –
1 Peter 3:7 - "Wedlock or Deadlock? (Pt. 2)" - HUSBANDS

1 Peter 3:7, “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

J. R. Miller, “The Home Beautiful” – Homes are the divinely ordained fountains of life. It is not by accident that men live in families rather than solitarily. The human race began in a family, and Eden was a home. The divine blessing has ever rested upon nations and communities just in the measure in which they have adhered to these original institutions and have kept marriage and the home pure and holy; and blight and curse have come just in the measure in which they have departed from these divine models, dishonoring marriage and tearing down the sacred walls of home.

In 1 Peter 3:1-7, Peter is speaking to us about God’s design for marriage.

He first speaks to the Christian wife (vs. 1-6) about her:

- Behavior – submission to her husband (vs. 1)
- Beauty – the ornament of a meek and quiet spirit, which is in the sight of God of great price. (vs. 4)
- Belief – a woman who trusts in God (vs. 5)

Marriage is a man and a woman. The obligations are not just for the wife.

Peter now addresses the Christian husbands about their obligations and responsibilities to their wives.

1 Peter 3:7, “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

Before we look at our text let me say a few things about the husbands primary responsibilities to his wife (Drawn from various scriptures).

There are two words which summarize the man’s responsibility to his wife: (1) Lover, (2) Leader.

A man is to love his wife and to be an example of a leader to his wife.

A. A Lover
Ephesians 5:25, “Husbands, love (Agape – 1 Corinthians 13) your wives, even as Christ also loved the church, and gave himself for it;”

It’s a:

1. Sacrificial love
2. Caring love – as his own body
3. Unbreakable love - Matthew 19:5, “And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?”

B. A Leader

1 Corinthians 11:3, “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”

A leader is first and foremost a servant – it’s leading by a good example. In our text there are three areas of responsibility the husband has in his relationship with his wife.

I. The husband is to “. . . dwell with them according to knowledge . . .” (vs. 7)

The compound verb to, “dwell with” (N.I.V. has ‘live with’) occurs only here in the New Testament and it can have a general or a specific meaning.

1. General Meaning – it means to share your life together; to make a home together.

It’s not just a house; it’s a home.

Genesis 2:24, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”

She’s not your roommate!

Husbands live with your wife – be home – be together!

How?

Share your life together
Don’t use words like, it’s my money, my time, etc.
Help around the house
Don’t be passive

One survey says that the average husband and wife spend only 37 minutes a week in communication with each other.

2. Specific Meaning
It means to ‘cohabit’

It’s a euphemism for sexual relations; it’s the equivalent of the Hebrew word ‘to know’ – “And Adam knew his wife again . . .” (Genesis 4:25)

1 Corinthians 7 - Conjugal rights

Peter is saying, “live chastely with your wives; cohabit with them alone”.

It's an area of your life, which should be devoted to one person – your wife!

1 Timothy 3:2, “. . . the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”

Literally, a one woman man!

This is the first brick for building your marriage – “dwell with her”

II. The husband is to understand his wife (vs. 7)

“. . . according to knowledge (understanding), . . .”

This may seem impossible but it’s not. It doesn’t mean you understand her completely; a man can never completely understand a woman and a woman will never completely understand a man.

The idea is that you live with your wife in an understanding way. The best word to convey this idea is to be considerate.

To often husbands are thoughtless and inconsiderable.

How they talk to her

They don’t know her:

- feelings
- needs
- thoughts
- likes
- dislikes
- etc.

They don’t listen or think; they ignore their wife.
Before Paul speaks about marriage he says, in Ephesians 5:15, “See then that ye walk circumspectly, not as fools, but as wise,”; and verse 17, “Wherefore be ye not unwise, but understanding what the will of the Lord is.”

Somebody asked Mrs. Albert Einstein if she understood Dr. Einstein’s theory of relativity, and she replied, “No, but I understand the Doctor.”

The second brick for building your marriage is – “be considerate”

III. The husband is to honour his wife (vs. 7)

“... giving honour unto the wife, ...”

It’s to assign great price to, or value as precious (vs. 4)

Proverbs 18:22, “Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.”

The idea behind this word, honour, means to treat your wife with unselfish Chivalry.

Chivalry refers to the mediaeval institution of knighthood, and especially the ideals that were associated with it, or have become associated with it through literature. It was often also associated with ideals of knightly virtues, honour and of courtly love. In a contemporary context, chivalry denotes courteous behaviour, especially towards women.

Power and strength as useful as they are without gentleness and tenderness will result in tyranny.

How can you honour your wife?

By your words and actions.

flowers
dates
times together
fixing things around the house
sacrifice for her
vacations
shopping
Three reasons why you should “… dwell with them according to knowledge, giving honour unto the wife…”

1. She’s the weaker vessel (vs. 7)

“… as unto the weaker vessel, …”

It does not mean inferior – it’s not intellectual or mental

It’s in a general sense physically, but also could be her position or role which makes her more vulnerable.

In reality, we both frail and weak and need the Lord and each other.

D. Edmond Hiebert – “The recognition of her greater weakness is not derogatory and does not imply inferiority. Generally speaking, the wife is physically weaker than the man; but it is unfair to imply that she is intellectually or morally inferior to him. By and large commentators have understood weaker vessel as a reference to physical strength, but Susan Foh suggests an attractive alternative: “The wife may be considered weak because of her role as wife. She, by marrying, has accepted a position where she submits herself to her husband. Such a position is vulnerable, open to exploitation. The husband is commanded not to take advantage of the woman’s vows of submission.” Her acceptance of a position of weakness in submission to him is a call to her husband for consideration and thoughtful support. “Christian knowledge will accord the wife all the consideration and the thoughtfulness which God intends for her ‘as a weaker vessel’ in the ‘wifely’ relation.”

2. She’s your partner (vs. 7)

“… as being heirs together of the grace of life; …”

Literally – joint-heirs or co-sharers

Both of you share in the same grace that brings life. Your lives are intertwined as one.

One flesh, one soul, in two bodies.

She’s not your enemy, she’s your friend.
Ephesians 5:28-29, “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nouriseth and cherisheth it, even as the Lord the church:"

3. That your prayer life be not hindered (vs. 7)

“... that your prayers be not hindered.”

You can’t be right with God and wrong with your wife.

If you value your relationship with God you better get things right with your wife.

1 John 4:20-21, “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.”

Ann Landers column reads: Dear Ann: I’d like to share my story because I know a lot of people think of their lives the way I thought of mine.

Sometimes you feel lonely and unloved in a marriage, even after twenty-three years. You feel as if there has got to be more to life, so you set out to find someone who can make you blissfully happy. You believe you have found that someone who can make you blissfully happy. You believe you have found that someone and decided he is exactly what you want. So you pack up and say goodbye to a twenty-three-year-long marriage and all the friends you have made when you were part of a couple. You give your children the option of coming with you or staying with their father. You live the glorious life for a few years and then a light bulb goes on in your empty head. You realize that you have exactly the life you had before—the only difference is that you lost your friends, your children’s respect, and the best friend you loved and shared everything with for twenty-three years. And you miss him. You realize that love doesn’t just happen; it must be nurtured through the years. You cannot undo what has been done, so you settle for a lonely and loveless life with emptiness in your heart.

Ann, please print my letter so others won’t give up something that is truly precious—let them know that they won’t know how precious it is until they have thrown it away.
Heavy Hearted in Philly
1 Peter 3:8-12 - "Cultivate Christian Love"

1 Peter 3:8-12, “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

Are you as a follower of Jesus Christ seeking to cultivate Christian love?

You may say, “I go to church, I read my Bible, I give, I pray, I seek to serve the Lord.”

But that’s not the definitive mark of the Christian.

Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:35)

We as followers of Jesus Christ must seek to cultivate Christian love.

To review, we’ve seen that Peter has spoken to us about:

• Submission to the State (2:13)
• Submission in the Work Place (2:18)
• Submission in the Home (3:1-7)

Now, he wraps it all up speaking to all believers about their corporate conduct in cultivating Christian love.

Notice verse 8, “Finally, be ye all . . .”

“Finally” – or Literally, ‘to sum it all up’

Remember that the whole law is summed up in love (Romans 13:8-10)

But how do I cultivate (develop) Christian love?

I. Cultivate the right attitude (vs. 8)

1 Peter 3:8, “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:"

82
A. Be like-minded – “of one mind,” (KJV)

It’s not a call for uniformity of opinion; it’s more a call for unity of disposition.

It’s a oneness of heart, aim or purpose.

We can have, and must, have diversity in the body of Christ. But in the midst of diversity we must also have unity.

This unity Jesus prayed for (John 17)

It comes from having the mind of Christ (Philippians 2:5).

B. Be sympathetic – “. . . having compassion one of another, . . . ” (KJV)

Literally, it’s “sharing fellow-feelings” – it’s a readiness to enter into, and to share in, the feelings of others.

It enables us to, “Rejoice with them that do rejoice, and weep with them that weep” (Romans 12:15).

William Barclay – “When one member of the body suffers all the other members suffer with it; and when one member of the body is honoured, all the members rejoice with it (1 Corinthians 12:26), and it must be so with Christians, who are the body of Christ. One thing is clear, sympathy and selfishness cannot co-exist. So long as the self is the most important thing in the world, there can be no such thing as sympathy. Sympathy depends on the willingness to forget self, to step outside self, and to identify oneself with the pains and sorrows of others. It is only when we die to self that we can live to others. Sympathy comes to the heart when Christ reigns within the heart.

C. Brotherly love (vs. 8) – “. . . love as brethren, . . . ” (KJV - Greek – phileo - ‘Philadelphia’ (Brotherly love)

When we are born again we become part of the same Spiritual family, with God as our Father.

All people are not God’s children!

D. Be tenderhearted (vs. 8) – “. . . be pitiful, . . . ” (KJV)

It depicts a warm and tender attitude, an affectionate sensitivity toward the needs of others.
Illustration: Jesus was moved with compassion

Matthew 9:36; 14:14; 18:27
Mark 1:41; 6:34

Today we are deluged with so much bad news that we become insulated and unfeeling. We need to cultivate compassion.

E. Be humble-minded (vs. 8) – “. . . be courteous:” (KJV)

Remember, Peter’s theme is submission!

A loving person is humble, and submissive, not haughty and high-minded; nor do they brag or push self.

Illustration: Jesus in Philippians 2

A humble person puts others before self.

II. Cultivate the right response (vs. 9)

1 Peter 3:9, “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Peter tells us what our response is to be to hostility from others (it will happen!).

As Christians we live on one of three levels:

1. The Satanic level – We can return evil for good.
2. The Human level – We return good for good, and evil for evil (eye for an eye)
3. The Divine level – We return good for evil

Not justice but mercy
Illustration – The life of Joseph

– The teaching of Jesus (Matthew 5:38-48)

A response of mercy and forgiveness.

In Matthew 18, Peter asked Jesus, “. . . how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.” (Matthew 18:21-22)
This applies for married couples too.

III. Cultivate a desire for a full life (vs. 10-12)

1 Peter 3:10-12, “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

Notice that Peter uses an Old Testament scripture to defend what he is teaching here.

Psalms 34:12-16, “What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are upon the righteous, and his ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.”

The lesson for us: Live by the Scriptures!

Peter gives us four keys to a great life:

1. Decide to love life (vs. 10)

   This is an act of the will. It’s an attitude of faith that see’s God’s loving hand in every situation.

   It’s the opposite of Solomon’s pessimistic attitude expressed in Ecclesiastes 2:17, “Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.”

   Some people:

   • endure life – they see it as a burden
   • try to escape life – by living on substitutes
   • As Christians we should ‘enjoy life’ – knowing God is in control

   It’s living by faith!

2. Control your tongue (vs. 10b)

   a) Don’t say evil things
b) Don't lie – ‘speak no guile’ – it's saying one thing and meaning something else to lead another astray.

Many of the problems of life are caused by the wrong words we speak - or the spirit in which we speak them.

Illustration – James 3

Speak the truth in love!

God hates a lying tongue!

Proverbs 6:17, “A proud look, a lying tongue, and hands that shed innocent blood,”

It will destroy your life and the lives of others.

3. Turn away from sin (vs. 11)

Literally – ‘to bend out’, or ‘swerving aside to avoid’.

It can refer to our words and actions and it can also refer to one who despises and loathes sin.

4. Seek and pursue peace (vs. 11b)

Matthew 5:9, “Blessed are the peacemakers. . .”

We generally find what we look for: trouble or peace

It’s not peace at any price, but try to relate to others to get along with them.

What if others take advantage of us?

Trust God to protect and provide.

Now you say, ‘but I don’t think that’s a good idea for me to cultivate Christian love; after all, it’s a dog eat dog world out there and I really need to lookout for myself.’

Verse twelve gives us three reasons to live this kind of a love life:

1. 'the eyes of the Lord'
2. ‘the ears of the Lord’
Peter didn’t quote the last phrase of Psalms 34:16, “... to cut off the remembrance of them from the earth.”

Why?

It’s the day of Grace – God will forgive you!

Olga Wetzel, Eternity magazine, February 1977, “THE GREYHOUND BUS SLOWED – then stopped. It was just a wayside stop with a garage and a small store. A young Indian stepped aboard and after he had paid his fare he sat down behind me.

It was February. We were traveling from Flagstaff, Arizona, to Albuquerque, New Mexico. The night was cold. In the warm bus the tired youth was soon asleep. But after about 20 minutes he got up and walked to the front of the bus to ask if we were near his destination.

“We passed there a long time ago,” the bus driver snapped. Acknowledging he had known the boy was riding beyond his stop, he asked angrily, “Why didn’t you get off?”

The quiet passenger's shoulders drooped. He turned and came back to his seat. Barely had he sat down, when he rose again and went to the driver.

“Will you stop and let me off?” he asked, “I'll walk back.”

“No! It’s too far and too cold. You’d freeze to death. You’ll have to go into Albuquerque and then take a bus back.”

Disappointment showed in his walk as he came back to his seat.

“Were you asleep?” I asked him.

“Yes, and my sister was waiting for me there.” He dropped into the seat behind me.

I was returning to Wisconsin after serving a quarter term as a volunteer teacher in an Indian school. This experience had taught me the hard living conditions of the Indians in the area. The small adobe houses with earth floors, the lack of privacy in those little one-or-two-room houses.

The role played by teenagers was very hard. There was no room for them at home, yet they were not really ready to go out on their own.
All the while we were nearing Albuquerque, a large and strange city. I thought he must be wondering what he would do after he got there. I turned to him and asked, “Are you afraid?”

“Yes, he said, in a “hate-to-admit” way.

“Stay with me,” I said, “and I’ll help you get on the right bus back.”

I talked to the driver: “Will you please check with the return driver, so he need not pay return fare?”

“OK,” the driver reluctantly agreed.

“Everything will be alright,” I told the boy. “You need not worry about anything.”

His eyes said, “Thank you!”

We rode on for possibly ten more minutes. Then a hand tapped my shoulder. I turned to see my young friend leaning toward me. In a reverent voice he asked:

“Are you a Christian?”
1 Peter 3:13-17 - "How to Shine in a Dark World"

1 Peter 3:13-17, “And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

Chapter 3:13, introduces us to the third main section of this letter.

Review:

• Salvation (Chapter 1-2:10)
• Submission (Chapter 2:11-3:12)

Now, Peter comes to the main theme of his first epistle: Suffering!

The reason he wrote this was to comfort those who were going through times of suffering, and persecution.

Reasons why we suffer:

• We live in a sinful world.
• Because of our sin.
• Because we follow Jesus Christ.

This is the kind of suffering Peter is writing about.

It’s suffering for righteousness sake:

1 Peter 3:14, “But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”

1 Peter 3:17, “For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

1 Peter 4:16, “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”

Peter is writing to enlighten, encourage, comfort, and strengthen these saints in the midst of their suffering for the Savior.

In our text, I want to point out six things we need to “be”, or “do”, to stand strong and shine for Jesus when we suffer for righteousness:
1. Be Zealous (vs. 13) – “of that which is good”

1 Peter 3:13, “And who is he that will harm you, if ye be followers of that which is good?”

Verse 13, is a rhetorical question calling for a negative reply:

The Answer: No One!

How can this be?

1. Generally speaking, those who follow a path of righteousness are not harmed.
2. The worst that someone can do to a Christian can not bring eternal harm; the enemy can injure your body but not your soul.

Years ago a wicked king commanded a Christian to recant and give up Christ.

“If you don’t, I will banish you,” he declared.

“You cannot banish me from Christ,” said the Christian, “for God says, ‘I will never leave thee nor forsake thee.’ ”

“I will confiscate your property!” the king angrily threatened.

“My treasures are laid up in Heaven,” the Christian replied. “You cannot touch them.”

“I will kill you!” the king shouted with even greater anger.

But the Christian quietly answered, “I have been dead in Christ to this world for forty years. My life is hid with Christ in God. You cannot touch it.”

The key for us is to be followers, or zealous of “that which is good” (vs. 13).

Don’t lose your zeal, or enthusiasm for doing good or living a righteous life.

Don’t let persecution put your fire out.
2. Be Fearless (vs. 14)

1 Peter 3:14, “But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;”

Notice the “But” here, marks a strong antithesis to verse 13.

Peter is saying that, even if ye should suffer for righteousness sake you are ‘Blessed’, or happy.

Matthew 5:10-12, “Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

Not only are we ‘Blessed’, we don't need to ‘be afraid or troubled’.

The New American Standard Bible puts it this way, “And do not fear their intimidation”.

Our natural human response is fear!

A martyr in Switzerland was standing barefoot on the fagots*, about to be burned to death. He called to the magistrate who was superintending his execution and urged him to come near. As the burly executioner came close, the Christian said in quiet confidence, “I am about to be burned to death for faith in my Lord Jesus Christ. Lay your hand on my heart. If it beats any faster than it ordinarily beats, don’t believe in my Christ.”

* sticks of wood, tied together, which are used as fuel for a fire.

In Matthew 10:28, Jesus said, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

We fear man because we don't fear God!

3. Be Surrendered (vs. 15)

1 Peter 3:15, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;”
Notice again the word “But”; so don’t be afraid, rather “sanctify the Lord God in your hearts:”

It’s the key!

Set apart Christ as Lord in your hearts.

No Christian will be zealous or fearless unless the Lord Jesus is the absolute ruler of their hearts.

Is He Lord of all your heart?

Everything flows from this.

In your heart Jesus must be set above all other allegiances.

This verse is also in the aorist imperative – it demands a once and for all surrender of your whole life to the Lordship of Jesus Christ.

Isaiah 8:13, “Sanctify the LORD (YHWH – Jehovah) of hosts himself; and let him be your fear, and let him be your dread.”

4. Be Ready (vs. 15a)

1 Peter 3:15b, “. . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"

When Jesus is Lord of your life you are ‘ready’ to witness for Him.

We are to be ready always! Are you?

Don’t ask the pastor to do it, you need too.

1 Peter 3:15b, “. . . to give an answer . . .” Literally an apology (apologia)

It’s a defense or reason.

How?

• Have a personal testimony
• Have a knowledge of scripture
• Be filled with the Spirit
1 Peter 3:15b, “. . . a reason of the hope . . .”

How?

• Gentleness
• Respect

Do you have a burden for souls?

Are you ready always?

Don’t let persecution and suffering stop you from witnessing for Jesus; don’t let it cool your zeal, make you fearful, and keep you quiet.

5. Be Clean (vs. 16)

1 Peter 3:16, “Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.”

If your heart is right with the Lord there can be perfect peace even under severe criticism.

6. Be Assured (vs. 17)

1 Peter 3:17, “For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

If you’re suffering for doing well you’re in God’s will!

It’s the safest place to be.

If you’re suffering for evil doing then repent and ask God to forgive you.

When Jesus is Lord you have:

• a sure confidence
• a hope filled testimony
• a Godly walk
1 Peter 3:18-4:6 - “Conquering Through the Cross”

1 Peter 3:18-4:6, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

Peter is writing to Christians who are suffering persecution.

He’s reminded them of God’s Grace in salvation; God’s Grace in Submission; and now, beginning at 3:13, God’s Grace in Suffering!

He wanted to make sure that if they suffered it was for righteousness sake (vs. 14; 17)

That they suffer in God’s will for well doing.

In our text today, Peter seeks to encourage those suffering saints by pointing to the example of Christ, who suffered unjustly, yet achieved God’s triumphant purpose.

The key lesson for us is: that persecution and distress, cannot permanently injure or impair the helpful influence of the innocent sufferer.

Just as Christ’s sphere of influence was enlarged through suffering at the cross, so believers, who were suffering and even being martyred, would find their testimony and sphere of influence enlarged.

In this portion of 1 Peter, Peter does two things, he shows us:
1. Christ’s Triumphant Suffering – 1 Peter 3:18-22

2. Our Triumph in Suffering = 1 Peter 4:1-6

I. Christ’s Triumphant Suffering – 1 Peter 3:18-22

1 Peter 3:18-22, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

The principles given in verses 13-17

Peter illustrates by giving the example of Christ

Five features of Christ’s triumphant suffering – good out of evil

1. Christ Triumphed in His Crucifixion (vs. 18)

   a) It’s Finality – (vs. 18) “For Christ also hath once suffered for sins,. . .”

   Contrast this with the Old Testament sacrifices

   b) It was Propitiatory (vs. 18) “. . . for sins, . . .”

   c) It was Substitutionary (vs. 18) “. . . the just for the unjust,. . .”

       The righteous for the unrighteous; the holy for the unholy; the pure for the impure; the strong for the weak; the innocent for the guilty; the king for the subject; the prince for the pauper; the shepherd for the sheep.

       Jesus was the only person that didn’t deserve to die!

   d) It was Reconciliatory (vs. 18) “. . .that he might
bring us to God, . . .”

The only way to God

Acts 4:12, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

Christ was triumphant

2. In His Proclamation (vs. 19-21)

1 Peter 3:19-21, “By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”

This is a very difficult passage!

I’m don’t know for sure!

But, I do know that it’s not teaching that a person has a second chance to be saved after death!

Two commonly accepted interpretations:

1. Christ between His death and resurrection went in Spirit to Hades and proclaimed the triumph on the cross.

2. Peter is describing what happened in the days of Noah. It was the Spirit of Christ who preached through Noah to the unbelieving generation before the flood.

1 Peter 3:20, “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”
Verse 21 doesn’t teach that water baptism can save us.

- Water can’t save – it’s Jesus
- Then Christ died in vain
- Thief on the cross
- Acts 10:44, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”
- The clear New Testament teaching – Ephesians 2:8-9, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 2:9 Not of works, lest any man should boast.”

What was baptism is Peter speaking of?

Christ’s baptism on the cross!

Jesus called it a baptism – Luke 12:50, “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!”

If it’s water – only a good conscience – How?

- The Ark a type of Christ
- Flood type of baptism

3. In His Resurrection (1 Peter 3:21b)

1 Peter 3:21b, “by the resurrection of Jesus Christ.”

4. In His Ascension (vs. 22a)

1 Peter 3:22a, “Who is gone into heaven . . .”

It marked the end of the period of Christ’s humiliation Christ is seen after Revelation 1 – the culmination of His suffering.

5. In His Exaltation (vs. 22)

1 Peter 3:22, “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Jesus is now in the place of honor, power, and prominence.
Matthew 22:41-45, “While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?”

Psalms 110:1, “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

The main lesson for us in verses 18-22 is found in Romans 8:18, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

II. Our Triumph in Suffering (4:1-6)

1 Peter 4:1-6, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

Notice the connection with 1 Peter 3:18 – it’s a summary

The balance between doctrine and duty.

How do we triumph in suffering and persecution?

By applying the cross to five areas of our lives:

APPLYING THE CROSS

1. To our Attitudes (vs. 1)

1 Peter 4:1, “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;”
We will face two possibilities: sin or suffering.

Choose to do right, suffer and be free from sin’s power

Galatians 2:20, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

2. To our Ambitions (vs. 2)

1 Peter 4:2, “That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.”

Time is short – die to self, and live for God’s will.

3. To Our Activities (vs. 3)

1 Peter 4:3, “For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:”

Don’t do the sinful things you once did.

You’ve been forgiven! – Live free!

Old things have passed away.

4. To our Associations (vs. 4)

1 Peter 4:4, “Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:”

Dead to the world.

Break from the worldly crowd.

You belong to a new family!

5. To our Assurance (vs. 5-6)

1 Peter 4:5-6, “Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”
We know victory is ours!

Why?

Because of Jesus!

II Corinthians 4:13-18, “We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

Do you have assurance of eternal victory?

If not come to the cross!

Surrender to Him and His victory will be yours.

Heaven is where we’re headed!
1 Peter 4:7-11 - "Living in Light of Christ’s Coming"

1 Peter 4:7-11, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

One day, while visiting a home for mentally handicapped children operated by a Christian friend, Joseph Stowell, president of Moody Bible Institute, noticed the tiny handprints of children covering the window. Stowell remarked about them to his friend.

“Oh, those,” he replied. “The children here love Jesus, and they are so eager for Him to return that they lean against the windows as they look up to the sky.”

Like those children, the Christians of New Testament times looked for the Lord’s coming.

Notice Peter’s words in verse seven, “But the end of all things is at hand: . . .”

It is very important that we, today as Christians, love Jesus Christ and maintain an eager expectation for His imminent return.

Why?

How should we then live?

Peter gives us five commandments that we need to keep in light of the Lord’s coming and the end of all things:

I. Be Sober (vs. 7)

1 Peter 4:7, “. . . be ye therefore sober, . . .”

The word used of a person who was in his right mind as contrasted to one who was under the power of a demon.

Luke 8:35, “Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.”

101
The more general use of the word was for a person that was reasonable, sensible, and prudent, one who retained a clear mind.

It means that we are to be self-controlled and balanced in our reactions. William Barclay – “Preserve your sanity.”

Be balanced in your reactions

To what? – Bible Prophecy (What’s happening right now)

We need to see our problems and the issues of life in their proper place.

Don’t freak out, keep your cool.

Don’t be fearful, or worried

How?

Through the Word of God and prayer.

II. Watch and pray (vs. 7)

1 Peter 4:7, “. . . and watch unto prayer.”

Kennet Wuest, in his Translation of the New Testament shows the relationship between sober and, watch unto prayer. He translates it, “be calm and collected in spirit with a view to giving yourself to prayer.”

We’re to be alert; it’s the opposite of being drunk or asleep.

Peter knew by experience the importance of this teaching.

In the garden of Gethsemane right before Jesus Crucifixion – they fell asleep. They didn’t watch and pray!

Christians can get drunk on the philosophies of this world.

They fall asleep and don’t pray.

Have you fallen asleep in your prayer life?
It’s important that we pray as a church, individually and corporately.

Remember that Jesus is coming again. Will He find faith on the earth?

Luke 18:1, “. . . men ought always to pray, and not to faint;”
III. Have fervent love (vs. 8)

1 Peter 4:8, “...have fervent charity among yourselves: ...”

Peter’s thoughts now move to the believer’s relationships in the church community.

The great mark of a child of God is love!

Notice Peter says, “And above all things...” (vs. 8)

What kind of love should we have among ourselves?

FERVENT! – The word pictures an athlete straining to reach a goal. It means stretching out as a runner stretches out.

It’s not talking about sentimental feeling or reaction; it’s hard work!

It’s like marriage; it takes commitment – same in the church family.


Proverbs 10:12, “Hatred stirreth up strifes: but love covereth all sins.”

Illustration: Shem and Japheth covered their father’s (Noah) sin when he had got drunk and fall asleep naked on his bed (Genesis 9:21-27).

Love does not condone sin, but it does cover it.

This goes for church discipline as well.

In light of eternity, we must preserve our sanity, sobriety, prayers, and love.

IV. Use hospitality (vs. 9)

1 Peter 4:9, “Use hospitality one to another without grudging.”

Love uses hospitality giving self and substance gladly.

Literally: it’s loving strangers.

Open your heart and home.
Hebrews 13:2, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.”

Illustration: Abraham is visited by 2 angels – one may have been Jesus! (Genesis 18:1-5)

V. Minister through your gifts (vs. 10-11)

1 Peter 4:10-11, “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

a. Every Christian has received a gift – it’s from the Holy Spirit.

1 Corinthians 12:7, “But the manifestation of the Spirit is given to every man to profit withal.”

b. Minister, or use your gift one to another.

c. It’s a stewardship – Notice verse 10, “. . . as good stewards . . .”

Not terminals but channels!

d. It’s God’s grace gift to use to bless others.

Notice two gifts are named:

- **speaking** (vs. 11)

  Speak as God’s mouth
  
  How? – Speaking God’s Word (God’s wisdom)

- **serving** or minister – every member a minister

  Make me a servant!
  
  Do it with God’s strength and ability.

The Goal – (vs. 11) – “. . . that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”
God’s glory and the praise of Jesus Christ!
1 Peter 4:12-19 - "Suffering as a Christian"

1 Peter 4:12-19, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved (with great difficulty), where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

Peter is writing to strengthen the suffering saints who were facing “a fiery trial” (vs. 12).

Peter wanted them to be able to stand.

He exhorts and instructs them concerning the inner response they should have when they suffer as a Christian.

“. . . if any man suffer as a Christian, . . .” (vs. 16)

In doing so, he gives us four inner attitudes and actions to help us in times of suffering:

I. Expect suffering (vs. 12)

1 Peter 4:12, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:"

Do not be surprised – it’s an attitude of bewilderment

Notice that the natural reaction of the human heart is to regard our suffering as strange or alien.

Why?

Because we think God’s children should be kept from suffering.

The second word – “strange” – means foreign or alien
God’s people have always suffered.

Does that mean that God doesn’t love me?

No!

1 Peter 4:12, “Beloved, . . .”

It reminded them that Peter loved them, and that God loves us!

Does that mean God is not in control?

No!

1 Peter 4:12, “. . .” 1 Peter 4:12, “happened. . .”

Lit – “to go together”

It just didn’t happen, God put it together!

Illustration – Job

God is trying you to prove your worth – “trial” (vs. 12)

A. Sanders – “Every adverse experience when rightly received can carry it’s quota of good.”

D. Edmond Hiebert – “He who enlisted under the banner of the crucified Christ need not be surprised if conflict, hardship, and suffering follow.”

How true this is!

II. Rejoice in suffering (vs. 13-14)

1 Peter 4:13-14, “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”

“But” – a sharp contrast – instead of causing them bewilderment their sufferings, as Christians, should prompt them to rejoice.

“But rejoice” is (1) an imperative – a command; (2) it’s in the present tense – it’s continually on going
Acts 5:42, “they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”

Jesus said it this way, Matthew 5:12, “Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

James 1:2, “My brethren, count it all joy when ye fall into divers temptations;”

Time magazine, a few weeks ago, had a cover story entitled, “The Science of Happiness”. Overwhelmingly, in this article, they discovered that religion, by far, helped people be a lot more happy. Not only religion, but specifically, people who believed in God; prayer; the Bible; and were ‘born again’.

But you say it’s hard – Yes it is!

So how can I rejoice?

1. Our suffering means fellowship with Christ (vs. 13)

Philippians 3:10, “My brethren, count it all joy when ye fall into divers temptations;”

2. Our suffering now means glory in the future (vs. 13)

1 Peter 5:1, “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:”

In the same Time magazine article, it said that people who believed in heaven cope better with life.

Paul said in Romans 8:18, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Warren W. Wiersbe – “God will transform suffering into glory.”

He illustrates this point by discussing the birth of a baby.

3. Our suffering brings to us the ministry of the Holy Spirit (vs. 14)

Psalms 23:4, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”
The stoning of Stephen (Acts 7)

Acts 7:55-56, “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

In the Old Testament it was the Shekinah glory of God!

4. Our suffering enables us to glorify God (vs. 14)

God is most glorified in our weaknesses and our going through the dark times of suffering.

J.R. Miller – “A photographer carries his picture into a darkened room, that he may bring out its features, He says the light of the sun would mar the impression on the sensitized plate. There are features of spiritual beauty which cannot be produced in a life in the glare of human joy and prosperity. God brings out in many a soul its loveliest qualities when the curtain is drawn and the light of human joy is shut out.”

Many times God takes us into the darkness.

III. Examine you life when suffering (vs. 15-18)

1 Peter 4:15-18, “But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

Notice he groups a busybody with a murderer

The furnace of suffering often brings more light by which we can see our lives in light of God’s holiness.

Its God’s refining process to remove the dross and purify us.

Questions we should ask when facing times of suffering:

1. Am I suffering because of my sin? (vs. 15)
The law of sowing and reaping.

2. Am I ashamed, or am I glorifying God? (vs. 16)
3. Am I concerned for the lost when I suffer? (vs. 17-18)

Times of suffering are opportunities for witnessing to “them that obey not the gospel of God?” (vs. 17) – The unsaved.

Illustration – Paul and Silas in prison and the Philippian jailer (Acts 16)

Acts 16:30, “... Sirs, what must I do to be saved?”

“I want what you’ve got!”

The lesson for us is this: don’t seek for vengeance on those who have hurt you, seek to lead them to Jesus.

IV. Commit yourself to God (vs. 19)

1 Peter 4:19, “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

“Wherefore” – Peter’s summary directive to his suffering readers.

1. Our suffering does not come to us at the caprice of blind chance, but in harmony with God’s loving will.

   He’s saying that it’s possible to suffer and yet be in the will of God.

2. Commit – it’s continually entrusting oneself to God’s protective care.

   The picture is that of giving over or entrusting something to the care and protection of another.

   It’s used as a banking term – when you place money in a bank.

   1 Peter 5:7, “Casting all your care upon him; for he careth for you.”

   Matthew 11:28, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

3. Keep doing well
4. Remember that He is a faithful creator.
In perplexities – when we cannot tell what to do, when we cannot understand what is going on around us – let us be calmed and steadied and made patient by the thought that what is hidden from us is not hidden from Him.

Psalms 37
1 Peter 5:1-4 - "The Final Charge"

1 Peter 5:1-4, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

As Peter comes to the close of his letter of encouragement to the suffering saints, he now has one final charge for the church.

In giving his charge he addresses two groups: Pastors, and The People.

Remember the background of this epistle: 1 Peter 4:12, "... the fiery trial ..."

I. Peter’s charge to Pastors (vs. 1-4)

1. Be Faithful – the need in tough times.

   How?

   a) A vital personal experience with Christ (vs. 1)

      • elder – presbteros – his spiritual maturity
      • pastor – feed (vs. 2) – shepherd
      • bishop – episkopos – overseer (vs. 2)

      All these terms refer to the same person and position.

   b) A shepherd’s heart for God’s people (vs. 2-3)

      • Feed the flock (vs. 2)

      Feed means to shepherd God’s people (sheep) and the church (flock)

      How? – teaching, preaching God’s Word
      Protect the flock

      Notice
      Peter’s experience in John 21:15-17, “21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, loveth thou me..."
more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 21:16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 21:17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

- Lead the flock (vs. 3) – sheep are led not driven.
- It’s leadership, not lordship or dictatorship

  c) A desire to please Christ alone (vs. 4)

- Jesus is the “Good Shepherd” – who died for the sheep
- Jesus is the “Great Shepherd” – who loves for the sheep
- Jesus is the “Chief Shepherd” – who is coming for the sheep

Ministers are “under shepherds”

In tough times the church needs faithful leaders who have –

- A vital experience with Christ they can witness to
- A shepherds heart for God’s people to feed and lead them
- A desire to please God alone

II. Peter’s charge to the people (vs. 5-11)

1 Peter 5:5-11, “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his
eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.”

Notice the three charges:

1. Be Humble (vs. 5-7)

   Notice Peter’s own experience (John 13)

   Submission is not just for wives!

2. Be Watchful (vs. 8-9)

   a) The devil is a real living personality

      “he” (vs. 8)
      “whom” (vs. 9)

      Peter knew from experience.

      He’s your “adversary”

   b) The devil is the master of camouflage

      II Corinthians 11:14, “And no marvel; for Satan himself is transformed into an angel of light.”

      A roaring lion (vs. 8)

      A serpent

   c) The devil is active (vs. 8)

      1 Peter 5:8, “. . . seeking whom he may devour:”

What should I do?

A. Be sober “be sane” (vs. 8)
B. Be vigilant “on the alert” (vs. 8)
C. Resist (vs. 9)

How?

Pray
Bible study
Service

D. Remember others are fighting the same battles (vs. 9)

3. Be Hopeful (vs. 10-11)

The Christian always has hope!

The reasons Peter gives for hope:

A) We have God’s grace (vs. 10)

“. . . the God of all grace . . .”

B) We are going to glory (vs. 10)

“. . . who hath called us unto his eternal glory by Christ Jesus . . .”

C) Our present suffering is only for a while (vs. 10)

“. . . after that ye have suffered a while, . . .”

D) Our suffering and trials are building Christian character (vs. 10)

“. . . make you . . .”

Perfect:

- to fit together
- to restore to a former condition
- to mend broken nets
- to bring to completion
- mature

Stablish or Establish:

- to make stable or solid

Strengthen:

- to make strong

Settle:

- give us a foundation for our lives
so we won’t be swept away

When unbelievers go through suffering they lose hope. But for a Christian suffering only increases our hope.

III. The Conclusion (vs. 12-14)

1 Peter 5:12-14, “By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 5:13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 5:14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.”

Notice that when Peter opened this epistle he began it with grace and peace (vs. 1:2). When he ends it he ends it with grace (vs. 12) and peace (vs. 14)

It’s always in that order – grace then peace

Peace in the mist of suffering is found for all who are “in Christ Jesus”.

Are You?