

The First Epistle of Peter

The Apostle Peter was the most prominent disciple during the ministry of Jesus and had a tremendous impact on the early church. The first twelve chapters of Acts are devoted to his ministry and to the development of the church in the East where he was the dominant figure. Paul mentioned him in 1 Corinthians (1 Cor. 1:12; 3:22; 9:5; 15:5) and Galatians (Gal. 1:18; 2:7-9, 11, 14), and Peter wrote two New Testament books. This first letter is addressed to the five Roman provinces in Asia Minor (modern-day Turkey) north of the Taurus Mountains (1 Pet. 1:1).

This letter was written to encourage the believers to endure the intense persecution that was prevalent in the area and to prepare the readers for the difficult times ahead of them. The first empire-wide persecution of Christians did not come until A.D. 249 under the brutal emperor Decius, but local persecutions many times were quite severe. One in particular took place early in the second century in Bithynia, one of the provinces to which Peter wrote (1 Pet. 1:1). A letter was sent from Pliny, governor of Bithynia, to the Roman emperor Trajan, in A.D. 112. He explained that he had been executing people who confessed that they were Christians. Trajan's reply expressed his approval of Pliny's policy but instructed him to set free those Christians who would renounce their faith and worship the Roman gods. Since 1 Peter was most likely written in the A.D. 60's, persecution of the severest kind was yet to come. Peter admonished believers to suffer as "Christians," not as lawbreakers. (Key Word Bible, page 1535)

These letters may still hold true today for the persecution Christians endure today.

(Note: *italic* are words added to explain and not part of original text, *red* is Christ's words)

CHAPTER 1

¹Peter, an apostle of JESUS Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Apostle 652 from 649; a delegate; specially an ambassador of the gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): -apostle, messenger he that is sent.

Strangers 3927 from 3844 and the base of 1927; an alien alongside, ie. A resident foreigner: -pilgrim, Stanger.

²Elect 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.

Elect 1588 from 1586; select; (by implication) favorite: -chosen, elect.

Sanctification 38 from 37; properly purification, ie. (the state) purity; concrete (by Hebrew) a purifier: -holiness, sanctification.

HEAVEN IS WORTH THE WAIT

³Blessed *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,

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

Inheritance 2817 from 2818; heirship, i.e. (concrete) a patrimony or 9genitive) a possession: - inheritance.

A reference to our spiritual or heavenly bodies

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

⁵Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

The phrase "who are kept by the power of God" refers to believers (1 Pet. 1:3). These also become heirs of a resurrection body (1 Pet. 1:4), and their inheritance is reserved in heaven. The sense in which the perfect participle, teteremenen (meaning "reserved," and derived from tereo [5083], is used denotes that the act was made possible by Christ sometime in the past and is now being kept by Him until the proper time of delivery. Also, the purpose of the protection indicated in verse five is related to the believer's future liberation noted in the phrase, "kept by the power of God... unto salvation" (Rom. 8:23; 13:11). (Key Word Bible, page 1535)

⁶Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

⁷That 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:

The Lord is aware of our trials and tribulations.

Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Isaiah 48:10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

⁸Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

At this time the Lord had been crucified and is not with them.

⁹Receiving the end of your faith, *even* the salvation of *your* souls.

Romans 6: 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

¹⁰Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

Daniel 2:44 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.

¹¹Searching 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.

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

¹²Unto 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.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Exhortation to Holiness

¹³Wherefore 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 gird up the loins is for a soldier to go into battle, they would pull the skirt up and tuck it into their belt so they could fight with free legs. Staying sober is not being intoxicated by false teachings. Get your mind prepared.

Luke 21: 35 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

¹⁴As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

Put off your past sins and temptations to not be tempted again.

¹⁵But as he which hath called you is holy, so be ye holy in all manner of conversation;

Luke 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

¹⁶Because it is written, Be ye holy; for I am holy.

Leviticus 11: 44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

¹⁷And 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:

We are judged by our works, what we do, so in this life live in respect of His judgement on what we do in this life.

Deuteronomy 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

¹⁸Forasmuch 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;

Don't go by what others people do, your fathers, but what God wants you to live.

Ezekiel 20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgements, nor defile yourselves with their idols:

¹⁹But with the precious blood of Christ, as of a lamb without blemish and without spot:

Jesus was the lamb sacrificed for sins and with blemish or spot.

Exodus 12:

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

²⁰Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

2 Timothy 1: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Revelations 13: 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

²¹Who 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.

²²Seeing 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:*

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

Matthew 3: 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

²⁴For 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:

Psalms 103: 15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

²⁵But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Psalms 102: 12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

CHAPTER 2

The People of God

¹Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

²As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

We should hunger for the word of God as a baby for milk of it's mother.

³If so be ye have tasted that the Lord *is* gracious.

⁴To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

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

⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by JESUS CHRIST.

Ephesians 2: 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

⁶Wherefore 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.

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.

⁷Unto 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.

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

Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

⁹But 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:

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

¹⁰Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

¹¹Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

1 Chronical 29: 15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

¹²Having 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.

Matthew 5: 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Commented [AN1]:

¹³Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

¹⁴Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

Obey the laws of the land you are in.

¹⁵For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

They are foolish men that rule over men because of their ignorance of the Lord.

¹⁶As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

¹⁷Honour all *men*. Love the brotherhood. Fear God. Honour the king.

The Christian's submission to authority figures is the theme of this verse. People normally object to those whose rule is tyrannical, oppressive, and ungodly While the Bible does not condone tyranny or oppression, it is taught, as evidenced by this verse, that believers should respect the established authorities.

At the time Peter was writing these words, there was not one king that professed Christianity. Hence, the recipients of Peter's first epistle were governed by a pagan king. No doubt Peter had

fully explained to them that Christ had abolished forever the ideas of kingship and lordship among His followers. Peter's advice to them was not to be rebellious toward the governing powers under which they lived. Rather, they were to submit quietly to their rulers, giving due honor and respect to them. The result would be that they would not have the reputation of being rebels, whereby shame might be brought on Christ's name. Furthermore, they would be able to receive the protection and privileges of the kingdom if they needed them. (Key Word Bible, pages 1537-1538)

¹⁸Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

Ephesians 6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

¹⁹For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

Matthew 5: 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

²⁰For 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.

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

Matthew 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

²²Who did no sin, neither was guile found in his mouth:

Christ was the unblemished lamb for sacrifice that we read about earlier.

²³Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Matthew 27:39 And they that passed by reviled him, wagging their heads,

²⁴Who 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.

²⁵For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

CHAPTER 3

Advice to wives and husbands

¹Likewise, 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;

Subjection 5293 hupotasso, hoop-ot-as' -so; from 5259 and 5021; to subordinate; reflexive to obey: -be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

This would be done out of love, not as a slave. If one really loves another, they will try to please that person and work in the relationship. Not out of fear, but reverence for your mate.

²While they behold your chaste conversation *coupled* with fear.

Matthew 5: 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Commented [AN2]:

³Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

Titus 2:3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

⁴But *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.

2 Corinthians 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

⁵For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Out of love for their husbands, they dress not only to please him, but to not draw attention to oneself as a woman who is unwed.

⁶Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Genesis 17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

⁷Likewise, 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.

Unlike what people may say today (God made men, men, and women women), men are physically stronger than women, for a purpose, to care for them. Men are to treat them with love, protecting them.

Ephesians 5: 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

⁸Finally, *be* ye all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

Have you ever noticed married couples think alike? That is good, if they didn't, they would argue all the time and the marriage would not work.

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

Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

¹⁰For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

¹¹Let him eschew evil, and do good; let him seek peace, and ensue it.

¹²For 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.

¹³And who *is* he that will harm you, if ye be followers of that which is good?

¹⁴But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

¹⁵But 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:

¹⁶Having 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.

Hebrews 13: 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

¹⁷For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

¹⁸For 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:

¹⁹By which also he went and preached unto the spirits in prison;

Isaiah 42: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

One common interpretation of this passage is that subsequent to his's death, possibly before His resurrection, His disembodied spirit went to the unseen world and there preached to the disobedient dead. This interpretation is based on the reference to the dead during the days of Noah. However, there is no justification at all that such a small number of people who lived during the span of about 120 years should be singled out from the great mass of mankind for so singular and great a blessing. Many who hold such a theory of interpretation extend it to include the theory of the doctrine of probation after death, meaning that the impenitent dead have a second chance. Nowhere in Scripture is that any indication that those who die unrepentant have a second chance.

*In this verse, it simply stated that Christ preached. It does not describe what message He might have preached. Every time the word *kerusso* (2784), "preach," occurs it does not necessarily mean "to preach the Gospel." The glorious result of Christ being put to death, "the just for the unjust," was not merely the attainment of a resurrection body; for Peter goes on to say "By which also he went and preached unto spirits in prison." Whatever the nature of this preaching may have been it had to take place between His death and resurrection. There is certainly no need to put an arbitrary interpretation on the words "spirits in prison," as referring simply to those who had passed to the unseen world, because the ungodly are constantly spoken of in Scripture as being in a state of imprisonment, bondage, or captivity. If, therefore, this passage does not refer to certain individuals but to the declaration of Christ's victory over death and hell, then the meaning of the phrase "preached unto spirits in prison" is clarified. (Key Word Bible, page 1539)*

²⁰Which 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.

²¹The 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:

The expression "baptism doth also now save" should be understood in light of verse twenty: "eight souls were saved by water." Noah and his family, being in the ark, were able to pass safely "through" the waters (seen in the Greek word dia' [1223]). In the same way, the term "baptism" (v. 21 should be understood as the visible representation of deliverance through Christ, just as the ark represented deliverance from the waters of the Flood. When a person accepts Christ, he is saved; when the believer is baptized, he is identified with the One who has delivered him (i.e. Jesus Christ). (Key Word Bible, pages 1539 -1540)

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

CHAPTER 4

¹Forasmuch 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;

What other god has lived in the flesh as we do?

²That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

³For 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:

Ephesians 2: 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

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

⁵Who shall give account to him that is ready to judge the quick and the dead.

Acts 10: 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

⁶For 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.

The dead are those who do not believe in the testimony of Jesus Christ.

⁷But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Matthew 24: 13 But he that shall endure unto the end, the same shall be saved.

⁸And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Charity 26 agape, af-ah'-pay; from 25; love, i.e. affection or benevolence; specially (plural) a love -feast: -(feast of) charity [-ably]), dear, love.

⁹Use hospitality one to another without grudging.

¹⁰As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

Gift 5486 charisma, char'-is-mah; from 5483; (a divine) gratuity, i.e. deliverance (from danger or passion) a (spiritual) endowment, i.e. (subject) religious qualification, or (objective) miraculous faculty: -(free) gift.

The gift of salvation and ever lasting life.

¹¹If 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.

Believers should not be ashamed

¹²Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

1 Corinthians 3: 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

¹³But 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.

¹⁴If 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.

Matthew 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

¹⁵But 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.

1 Thessalonians 4: 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

¹⁶Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

¹⁷For 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?

This marked the beginning of Christians suffering for Christ, in the last days of this age it will be worse.

Mark 13: 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

¹⁸And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

¹⁹Wherefore 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.

CHAPTER 5

Exhortations to Elders

¹The 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:

He witnessed Christs crucifixion and suffering.

Luke 24:

46*And said unto them.* *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*

47*And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

48*And ye are witnesses of these things.*

⁴⁹And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

⁵⁰And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

⁵¹And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

²Feed 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;

Feed 4165 poimaino, pou-mah'ee-no from 4166; to tend as a shepherd (or figurative, supervisor): -feed (cattle) rule.

³Neither as being lords over *God's* heritage, but being ensamples to the flock.

Lead by example.

⁴And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The chief Shepherd is Jesus Christ and refers to his return.

Hebrews 13: 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

⁵Likewise, 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.

The clothed means we need to be humble towards others, and respectful.

⁶Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

⁷Casting all your care upon him; for he careth for you.

⁸Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Luke 21: 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

⁹Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

¹⁰But 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, stablish, strengthen, settle *you*.

¹¹To him *be* glory and dominion for ever and ever. Amen.

Amen 281 *amen, am-ane*'; of Hebrew origin [543]; properly *firm*, i.e. (figurative) *trustworthy*; adverb *surely* (often as interjection *so be it*): -*amen, verily*.

¹²By 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.

Silvanus, also Silas, a distinguished member of the Apostolic Church at Jerusalem. He was sent with Paul to communicate the decision of the council held at that city to the Christians at Antioch (Acts 15:22, 27, 32). (Westminster Dictionary of the Bible, page 564)

¹³The church that is at Babylon, elected together with *you*, saluteth you; and so *doth* Marcus my son.

¹⁴Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ JESUS. Amen.

This book shows a harmony with other scriptures.

References

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