

The Apostle to the Jews - First Peter
Chapter 3:9 – Chapter 5
Lesson 2

In the first lesson we discovered that Peter is directing this letter to the Jews who are scattered across what is now Turkey, alien from their home land of Israel. Israel has been devastated by the Romans and Jerusalem has been sacked and the Temple has been destroyed, yet, these same saved Jews are not without the hope of a permanent imperishable inheritance in heaven. The theme of First Peter is "The Imperishable Inheritance."

Because of this imperishable inheritance, Peter gives some very specific instructions for our life here on earth. He directs instructions as to the way we live and relate in the church, the work place, the home, and the relationships with our families, friends, and those watching us who are neighbors without God and without the promise and hope of the imperishable inheritance. This lesson continues with Peter's instructions to the Jews.

1 Peter 3:10-12 For, "LET HIM WHO MEANS TO LOVE LIFE AND SEE GOOD DAYS REFRAIN HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING GUILE. ¹¹"AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. ¹²"FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

At the central issue of these qualities and the ability to maintain these qualities is the tongue. To have a good life and to love that life we must guard our tongue. We must keep evil off our lips. Coupled with this, we must always do good with our tongue instead of evil. With our tongue we must seek peace. We must pursue peace. The eye of God see the unrighteous; He also sees the righteous. The ear of God hears the prayers of the righteous and turns from the unrighteous. But the face of God is always against those who do evil. We do not want to seek the face of God. It always brings judgment. We want His mercy and love. To get that, we must do what is gentle, good, and right.

1 Peter 3:13-16 And who is there to harm you if you prove zealous for what is good? ¹⁴But even if you should suffer for the sake of righteousness, *you are* blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, ¹⁵but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; ¹⁶and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.

Whether we suffer harm for doing what is right makes no difference. If we suffer or if we suffer nothing, doing what is good brings blessing. We are not to be intimidated or troubled by doing what is right. We should not fear at all. What we should do is set Christ apart in our heart as Lord. We should live the quiet and respectful life, do what is good at all times, and exhibit the 7 important qualities because there will come a time when the unbeliever will question the difference in our lives. We are different and they will see the difference. They will ask us because of our gentleness and reverence. Just as Peter instructs in the previous chapters, by doing what is good and Godly, with all gentleness and respect, even those who

slander us at one time, and those who revile our behavior as a Christian, they will be put in their place.

[1 Peter 3:17](#) For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

Should we suffer for doing right or for doing wrong? There is a possibility that God will, in His will, allow us to suffer for doing right. There will come a time when unbelievers will revile us for doing what is right. Even believers who are not living godly lives will revile us. It is still better to suffer when our conscience is clear and we know we have always behaved in doing what is right.

[1 Peter 3:18-20](#) For Christ also died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; ¹⁹in which also He went and made proclamation to the spirits *now* in prison, ²⁰who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water.

What Christ did for us was for one purpose! It was to bring believers to God. He suffered for doing what was good. Life was given to Him in the spirit. In this spirit life He went and made a proclamation to all the disobedient spirits in prison. These are the spirits of those who were put into prison during the time that God was being patient with them. Remember He also remained patient as Noah built the ark. Finally the time came and only eight were saved, 4 men and 4 women. They were brought safely through the flood by the ark.

[1 Peter 3:21-22](#) And corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ, ²²who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

Just as the ark saved Noah though the flood, in the same manner, believers are taken safely through this world. Being baptized into the resurrection of Jesus Christ saves believers. It is not the actual baptism of the flesh that Peter is emphasizing, but it is the appeal to God.

Jesus guarded His tongue, even while He was on the cross. He did what was good at all times and He suffered for it. Yet, all they angels, authorities, and powers were put in subjection to Him before He ascended to the right hand of God the Father.

The Apostle to the Jews - First Peter Chapter 4

[1 Peter 4:1-2](#) Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, ²so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

In the past chapters Peter went to great strides to emphasize that we are to be patient and suffer for the things that are right. Since Christ suffered for what was right, we are to do the same. Peter says we are to arm ourselves with the "same purpose." What Jesus did in the flesh for us was the will of God. When we have suffered in the flesh as Christ suffered, meaning we have died as He died, we will also cease from sin. Peter wants us to cease from sin while we are still alive. Peter says we are to live the rest of our lives without sin. We are not to allow the lusts of the flesh to cause us to sin. This is the will of God. We are to live in this life without allowing sin to reign over us.

[1 Peter 4:3](#) For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousals, drinking parties and abominable idolatries.

Lost people sin and most lost people do not acknowledge or admit their sin. Peter is writing to saved Jews who are living among the Gentiles. They have lived there long enough to begin doing the same sins as the Gentiles. Peter lists 6 things not to do. They are not to:

- 1) Pursue a course of sensuality,
- 2) Lust,
- 3) Drunkenness,
- 4) Carousals,
- 5) Drinking parties, and
- 6) Abominable idolatries.

These are clearly the things the lost sinful world indulges in.

[1 Peter 4:4-5](#) And in *all* this, they are surprised that you do not run with *them* into the same excess of dissipation, and they malign *you*; ⁵but they shall give account to Him who is ready to judge the living and the dead.

Lost people see nothing wrong with doing the 6 sins Peter listed above. The Gentiles would never understand why the saved Jews should not indulge with them. Since the saved would not take part, the Gentiles malign them. In like manner we are not to allow peer pressure to cause us to give into the activities of the lost. Peter wants us to remember that everyone will have to give an account for our own deeds. The lost will also have to give an account. God will judge them. The saved are not to be caught doing these sinful deeds. They are not to engage in the sins at all.

[1 Peter 4:6](#) For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*.

Here is the purpose for the gospel being preached. Peter says it is preached even to those who are dead that they may live in the spirit according to the will of God. How can that be? Who are these dead people? They are not dead in the flesh. They are dead in their trespasses and sins. The purpose of the gospel is that it is to be preached to those dead in their sins. They will be judged in this world for their sins, but they will not be judged in the next world. Once they die to their sins they will be able to live according to the will of God.

[1 Peter 4:7-10](#) The end of all things is at hand; therefore, be of sound judgment and sober *spirit* for the purpose of prayer. ⁸Above all, keep fervent in your love for

one another, because love covers a multitude of sins. ⁹Be hospitable to one another without complaint. ¹⁰As each one has received a *special* gift, employ it in serving one another, as good stewards of the manifold grace of God. ¹¹Whoever speaks, *let him speak*, as it were, the utterances of God; whoever serves, *let him do so* as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Peter states that the end of all things is at hand. This is one of Peter's most difficult statements in this letter. When was the end of all things coming? When will it happen? There are no clues in this text. Peter, however, wants the saved Jews to live with certain instructions because of their imperishable inheritance. Here's the list.

- 1) Be of sound judgment
- 2) Be of a sober spirit for the purpose of prayer
- 3) Keep a fervent love for one another – love covers a multitude of sins
- 4) Be hospitable to one another without complaints
- 5) Use your gift to serve one another – use it because you are the steward of the gift
- 6) If you are a speaker, only speak as if it is God speaking
- 7) If you are a server, do it by the strength of God's supply

All these things are to be done for a specific purpose. What is the purpose? This is so Jesus Christ will be glorified forever.

^{1 Peter 4:12-13} Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; ¹³but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

Peter wanted the Jews to not be surprised at the ordeals that they might encounter for the purpose of doing the will of God. They may suffer here, but they are not to think that is a strange thing. When they are in heaven, they will rejoice.

^{1 Peter 4:14} If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

Returning to a previous theme, Peter reminds the Jews that when they are reviled for doing what is right under the name of Jesus Christ, then they are blessed. They are blessed because the Spirit of glory rests on them. They are also blessed because the Spirit of God rests on them.

^{1 Peter 4:15-16} By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler; ¹⁶but if *anyone suffers* as a Christian, let him not feel ashamed, but in that name let him glorify God.

Peter, however, does not want the Jews to suffer for other things. Here is another list of things that the heirs should never do. They are not to murder, steal, do evil deeds or be troublesome meddlers. Christians are never to do these things.

Suffering for being a Christian is a different thing. We are not to be ashamed of suffering for Christ, for as we suffer, Christ is glorified.

[1 Peter 4:17-18](#) For *it is* time for judgment to begin with the household of God; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God? ¹⁸AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER?

The judgment for all Christians is accomplished here on earth. Christians will not be judged after death for their deeds. The lost will not be judged until after death. There, they will be doomed in their judgment without an eternal inheritance.

[1 Peter 4:19](#) Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.

The Christians are to entrust their souls to the faithful Creator. This is to be done by doing what is right as a Christian.

[The Apostle to the Jews - First Peter](#) [Chapter 5](#)

[1 Peter 5:1-3](#) Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, ²shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; ³nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

Peter says, "Therefore." Based on everything that Peter has said in the first four chapters, Peter is calling for action to be taken. Peter makes the first exhortation to the "elders among you." In the Old Testament, the word "elder" simply means those who are honorable men. They were the men whom the nation looked to for leadership. These were not positions designated to someone because of their parents, wealth, or heritage. Elders were those who stood out among all the other men. It was not a position that could be bought, although many tried to purchase the position. An elder was a person who represented the people because it was the right thing to do. All the people looked up to this person as their natural spokesman.

[Isaiah 9:14-15](#) So the Lord cuts off head and tail from Israel, Both palm branch and bulrush in a single day. The head is the elder and honorable man, and the prophet who teaches falsehood is the tail.

It is the same in the New Testament. The overseers or pastors of the church were to be chosen from among the elders. They had criteria they had to meet in order to be a pastor.

[Titus 1:5-9](#) For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you,

⁶namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. ⁷For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

Peter exhorts these elders to “shepherd the flock of God among you.” It is important that the elders shepherd the flock among them. Many pastors try to shepherd every person except their own flock. They do things for notoriety and prestige but shepherding usually means a regular daily ministry among those that are hurting and need personal attention. It’s not the masses of humanity over the world but the individuals at home. It’s not the TV audience but the neighbor next door.

This shepherding is to be done voluntarily with eagerness as an example to the flock. They are not to do it out of compulsion for sordid gain or by lording over the people in their charge.

[1 Peter 5:4](#) And when the Chief Shepherd appears, you will receive the unfading crown of glory.

For the elders that have faithfully “shepherd the flock” to the end, the Chief Shepherd will appear and they will receive the unfading crown of glory. This is the prize for being the faithful shepherd.

[1 Peter 5:5](#) You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

Peter then turns his attention to the younger men. Younger men are to be subject to their elders. Young men are to be clothed in humility toward one another. They are not to be proud but humble. God opposes the proud.

[1 Peter 5:6-7](#) Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, ⁷casting all your anxiety upon Him, because He cares for you.

Young men are to humble themselves and wait patiently until the mighty hand of God exalts them at the proper time. It is important that the young men do this. As anxiety comes along, they are to cast those anxieties upon God. Why? It is simply because God cares for the young men.

[1 Peter 5:8-9](#) Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. ⁹But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

The young men are to be sober and on the alert. Young men have a problem with this! Some young men never mature in soberness and alertness. But the godly young men are to be sober and alert. They are to think and make decisions in sound, sensible and orderly manner. They are to be alert to the things that are around them. They are to be careful not to be tempted by the prowls of the devil. They are to resist any thing that the devil may throw at them. They are to be firm in the faith. They are to know that they are not the only ones with these struggles. The rest of the young brethren are in the world and are having the same struggles.

[1 Peter 5:10-11](#) And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you. ¹¹To Him *be* dominion forever and ever. Amen.

After a while these young men will be perfected, confirmed, strengthened and established by the God of grace who called these young men to His eternal glory in Christ. Peter gives praise to Christ when He says to Him (Christ) *be* dominion forever and ever.

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

It was Silvanus who actually penned this letter for Peter. Peter states that the letter is the true grace of God. They are to stand firm in its truths.

[1 Peter 5:13](#) She who is in Babylon, chosen together with you, sends you greetings, and so *does* my son, Mark.

Peter then makes reference to Babylon that seems difficult to interpret. Many have said this Babylon was Rome. Others say that it is Jerusalem. Since the Jews are scattered at this time, it is probably not Jerusalem although the city has not as yet been destroyed. If Peter is in Rome in 65 AD, there are many reasons why he would not want to declare the fact. Nero was Caesar at the time and was probably a threat to Peter. However, there is nothing in this letter that would be offensive to Nero. Peter exhorted the Jews to obey the kings in this letter. We have no actual proof in the scripture or secular history that Peter was ever in Rome. Therefore the most logical understanding is that Peter was actually in Babylon. Remember, after the Jews were exiled in Babylon, at the return after 70 years, many Jews remained in Babylon. It was their home. There would have been a large population of Jews in Babylon who needed to know about Christ. There is no reason why Peter would not have traveled to Babylon to share with these Jews since Peter was the Apostle to the Jews.

The church in Babylon sends greetings as well as John Mark. This would during the time that Mark is not with Paul because of Paul's decision.

[1 Peter 5:14](#) Greet one another with a kiss of love. Peace be to you all who are in Christ.

Peter ends the letter by encouraging them to greet each other with a kiss of love. This is the same exhortation that Paul gave.

1 Cor. 16:20 All the brethren greet you. Greet one another with a holy kiss.

It is interesting that the history of the church records that this exhortation was misused. After the misuse it was restricted to men with men and women with women. This was short-lived and the practice was abandoned altogether. (*Apost. Const.* ii. 57, 12)

The closing from Peter was a desire that all the scattered Jews have peace in their lives. It is because of the hope of the imperishable inheritance that awaits all who abide in Christ that "Peace in Christ" is to be the desire of all our lives while here on earth.