



# Teaching 1Peter

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Second edition: July, 2022

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# God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “[dividing](#)” is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

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# Overview of 1Peter

## Epistle Theme: Saints are to use what God gave to them in order to produce a proper testimony.

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Several places in this epistle Peter references prophecies which have been fulfilled or prophecies which will be fulfilled. Please see the Sections called [Prophecies](#) and [Prophecies Fulfilled](#), in the Studies called [Significant Gospel Events](#) and [Significant New Testament Events](#). In addition, the [Significant New Testament Events](#) has a section for the [Promises](#) from God which Peter tells us about in this epistle. The majority of prophecies have been fulfilled. The main lesson from them is that the God of the Bible is the most powerful being Who exists anywhere and that He always keeps His promises and His prophecies. All other beings, weather spiritual or physical, combined can not keep God from fulfilling His promises and His prophecies. Therefore, we are to have true Biblical “faith” that God can, and will, fulfill all of His unfulfilled promises and His prophecies. God will do it in His time and His way. However, we are to live our life as if those unfulfilled prophecies are as reliable as the laws of Mathematics and the law of gravity. This attitude is the basis for accepting what peter writes to us.

In addition to those Doctrinal Studies, please also see the Study called: [False Things according to the Bible](#) for references to this epistle and to where the same doctrines are found in other places of the Bible. Please also reference the Messages called: [Basic doctrine of Baptism](#), [Baptism Gets God's Mercy](#), [Do the Will of God](#), and [The Will of God](#) for how those messages reference this epistle.

The general structure of Peter's epistle is like the Pauline Epistles. He has an opening salutation, states the purpose of his epistle, provides a general doctrinal basis for what he has to say, applies those doctrinal principles to the circumstances which he is dealing with, gives specific commands for how we are to act based upon the doctrine that he has presented and then closes his epistle with greetings and blessings from others.

The specific commands from Peter match closely with what Paul says in Ephesians and Colossians. However, the doctrinal basis, and the circumstances found within the Pauline Epistles are different from what Peter is dealing with. Thus, we can know that the most basic doctrine for saved people to follow when they are dealing with the circumstances of life is summarized in [James 4:8](#), which tells, which tells us: “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” Please note that part of “Draw nigh to God” is to ‘[Stop our sinning](#)’ (“Cleanse your hands, ye sinners; and purify your hearts, ye double minded”). While Paul and Peter use different words, and their specific commands are different, the basic doctrine underlying their commands is the same basic doctrine which is found in James.

In Ephesians and Colossians, Paul is dealing with our relationship to God which is through “Christ”. He gives the [Gospel of Christ](#) and tells us that those saved people who are obedient will be blessed while those saved people who are disobedient will be cursed and punished by God. Peter is dealing with saved people who are in, or are going into, persecution. The world and the devil try to use persecution to get us

to disobey. Like Paul, Peter warns us that those saved people who are disobedient will be cursed and punished by God. Paul, Peter and James all tell us to obey God in order to be blessed and in order to avoid being cursed and receiving punishment. While the details that each deal with is different, the basic doctrine is the same. Please note that according to the Bible, true "blessings" are spiritual in nature and may actually accompany "persecutions" in the flesh. In fact, when we accept "persecutions" in the flesh, because we are serving God, we receive greater "blessings" in eternity than we would receive for our service which does not include "persecutions" in the flesh.

Returning to the specifics of our current epistle, we see that Peter told us that the purpose of his epistle was to tell us that God knew how to bring us to obedience and purification and spiritual healing through the blood of Christ before Jesus was born. God "elected" us to receive these through "sanctification" which is 'to be set aside from the way of the world and flesh, and to be made available for service to God, so that we have a different walk in the flesh than the world has'. Those saved people who obey are God's "elect" and they receive "grace and multiplied peace". However, in order to receive these blessings, they must meet God's definition of God's "elect", which requires them to have "sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ". He continues by saying, "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".

Peter also warns of the coming judgment and tells us that our life is like the "grass" which does not last long. Therefore, we should concentrate on the everlasting spiritual instead of the short-lived physical. Peter finishes his chapter telling us: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever...And this is the word which by the gospel is preached unto you". Thus, we see that "the word of God" is supposed to change the way that we live so that our life brings glory to God regardless of the circumstances that we find ourselves in. Further, Peter starts his epistle by emphasizing the need for saved people to have the attitude that if we suffer in the flesh while in service to God's kingdom then we will receive greater reward in eternity. This is part of the message from "the word of God" and is part of the true gospel which Peter says "is preached unto you".

Peter starts his second chapter with the word "Wherefore" which lets us know that this chapter is based upon the doctrine of the first chapter. A major source of doctrinal error is taking things out of context. Unfortunately, a lot of preachers are given so short time that they do not show God's people the foundation that is the basis of the scripture which they preach from.

This basis is important because in the second chapter, Peter makes the distinction between religious and truly saved people with the religious being disobedient and the truly saved being obedient. In addition, to the difference in how people "obey the word", the "obedient" are given a different relationship with God and display a different testimony and receive "mercy" from God which the "disobedient" do not receive. Thus, we see that our obedience is a critical part of our relationship with God and is mandatory for receiving blessings from God. As part of that obedience, Peter gives specific commands about how the saved are to deal with people in authority within this world. Those commands are ones that no person would follow in their own flesh. Thus, we have a testimony that is based upon an observable difference of behaviour which strictly comes from obeying the command of God.

When we move into our third chapter, we see that our relationship with God is to be displayed through our relationship with other people, especially in how husbands and wives are to treat each other. In addition, the way that we are commanded to treat each other is different from the way that fleshly people act. Therefore, this difference in attitude and actions provides a testimony of true salvation. What we are seeing with these commands from Peter is that the objectionable circumstances of life are necessary in order for us to have a true testimony of salvation which is different from how the lost world acts. Lost and saved people act in similar ways when things are going well. It is only how we react to bad circumstances which show who truly is using help from God and who is lying and only claiming a relationship which they do not truly live.

Our third chapter ended by telling us how "Christ...hath once suffered for sins" and how our acting the same way during suffering is our true testimony of salvation and an ongoing personal relationship with God through "Christ". Now our fourth chapter tells us to "arm yourselves likewise with the same mind" so that we can "cease from sin (and) no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God". Peter goes on and talks about the saved having a changed life which no longer seeks the lists and sins which mark the life of lost people. After telling us this, Peter uses it to tell us the attitudes to have while dealing with other people in our personal life. He tells us that our basic attitude needs to be happy anytime that we can suffer and show the changes brought by "Christ" and for saved people to be ashamed and avoid acting like the worst of lost sinners. Peter ends the chapter by reminding us that judgment is coming and it includes severe punishment for the disobedient. We are to "commit the keeping of (our) soul to him in well doing, as unto a faithful Creator". Basically, we are to do right in the worst of circumstances and trust God to reward our obedience after we get to the "judgment seat of Christ".

People claim that this epistle is about suffering. And it does deal with that subject but deals with far more than that. What we actually see here is that God has given the saved things like His Holy Spirit and a "mind" which is different from what the lost have. God then allows a "trial of our faith" in order to give us a testimony of being different from lost people by how we react to that "trial of faith". Peter also warns of judgment and that a proper response to our "trial of faith" will result in reward while a wrong response will result in punishment.

With that in mind, we enter Peter's last chapter where he instructs the "elders" to use proper methods when feeding "the flock of God which is among you". Peter tells of their reward for doing so and then tells all saved to have a proper attitude so that we can be blessed and not punished. Peter gives a final warning about the devil and tells us to keep in mind why God lets us suffer so that we don't react wrong and lose our blessings. After this, Peter has his final blessings and encouragements from others. However, the thing to keep in mind is that this epistle is not just about suffering but is actually about the testimony of truly saved people and how that testimony is based upon their having a different response (from the response of other people) to suffering and the circumstances of this world. The sufferings are only allowed by God in order to let us build a testimony which will get us rewards at our judgment. However, part of Peter's message is also a warning that we will suffer at our judgment if we are disobedient and fail to build the testimony that God expects us to have. Peter tells us that God has given the saved people things like His Holy Spirit and a "mind" which is different from what the lost people have. God expects the saved to use what was given to them and to produce the expected testimony.

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## Chapter Outlines by sentence format.

### *Chapter 1 Summary:*

#### *Chapter 1*

*Chapter Theme: God gives "grace and multiplied peace" to saved people who serve Him.*

The theme of 1Peter Chapter 1 comes from [1:1-2](#). However, we must be "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ". In this chapter, Peter tells us that God knew how to bring us to obedience and purification and spiritual healing through the blood of Christ before Jesus was born. God "elected" us to receive these through "sanctification" which is 'to be set aside from the way of the world and flesh, and to be made available for service to God, so that we have a different walk in the flesh than the world has'.

In this chapter Peter talks about the Spiritual versus physical. Peter tells us why we should obey the Spiritual while we are still in the physical. Look at [1:9](#) and realize that our "soul" is 'the long-term way we think, the way we make decisions with our will and the way that we react emotionally to the circumstances

of life'. These are all involved with our current life and, in fact, control our current physical life. The "salvation of your souls" is 'the changing of the way that we use our mind, our will and our emotions from self-destructive promptings (which come from the world, our flesh or devils) to constructive promptings (which "Christ" teaches us)'.

The Spiritual promptings from "Christ" are designed to change our "soul"-driven actions in this present physical world. Also, look at [1:22-23](#) which has a colon in the middle and which makes the two verses equivalent. Many people treat [1:23](#) as an independent statement and claim that all who receive "the word of God" are positively saved. However, all throughout the Bible, God uses physical life as a type of spiritual life. No matter if you are talking about plant seed, animal seed or human seed, there is much seed which is planted and does not result in a 'birth' ("Being born again"). However, as [James 3:11-12](#) points out, the type of fruit that is birthed is determined by the seed. Thus, truly "Being born again" requires the "incorruptible...word of God". However, that does not guarantee that all planted seed ("word of God") results in "Being born again". What the colon in [1:22-23](#) tells us is that those people who are truly "Being born again" also "have purified your souls in obeying the truth through the Spirit".

Thus, in several places of this chapter, Peter tells us that the physical life of people who are truly "Being born again" will show evidence of Spirit control from "Christ", through their obedience to "the word of God" and the "Holy Spirit of God".

Peter starts the chapter out saying that we are "elect through sanctification of the spirit" and concludes with "For all flesh is as grass...But the word of the Lord endureth for ever" because flesh is physical and the Word of the Lord is spiritual. Throughout Chapter 1, Peter compares and contrasts the physical and the spiritual. The physical falls far short and Peter tells us to concentrate on the spiritual in order to endure the trials of the physical.

Peter compares and contrasts the physical and spiritual in chapter 1. He tells us that we are saved by a spiritual Word, not by a physical religion. Please see the table below for a summary.

Verse	Spiritual	Physical
1-2	"Elect", "sprinkled of blood"	"obedience", "grace and peace"
3	"begotten us", "lively hope"	"resurrection of Jesus"
4	"inheritance reserved in heaven", "Kept by God"	"through (our) faith"
6	We "rejoice" in the spiritual	we are in "heaviness through manifold temptations"
7	"more precious than of gold", "praise...of Jesus"	"trial of your faith"
8	we love Jesus and "rejoice with joy unspeakable and full of glory"	(13) "Wherefore gird...your mind...as obedient children"
9	"Receiving. the salvation of your souls"	not "former lusts", "be ye holy"
17-19	fear God, redeemed by blood	not redeemed with physical
22-23	"purified your souls"	"love one another with a pure heart fervently"
	"Being born again. of incorruptible...word of God"	corruptible (religion)
24	"word of the Lord endureth for ever"	"all flesh is as grass"

1. **C1-S1** Who the epistle is from and for whom, along with the blessings received for obedience to the epistle.
  - a. The name of "Peter" identifies the author of this epistle.
  - b. The phrase "an apostle of Jesus Christ" tells us his authority to specify doctrine for God's children to believe and obey.
  - c. The phrase "to the strangers" tells us who Peter was writing to. This phrase means 'to the non-Jews'. Many people claim that this phrase identified Jews. But, if you study how the word "strangers" is used in the Bible, you will see that the Biblical meaning of this word is non-Jews. In addition, please also see [1Peter 2:10](#), which tells us that the people that Peter is writing to: "in time past were not a people". The Jews considered themselves to be "a people". Therefore, that sentence is also telling us that this epistle is not written to Jews.
  - d. The phrase "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" identifies where these saved people lived.
  - e. The word "elect" means: 'They were saved and dealing with God God's way'. God does not "elect" people but "elects" a way for people to deal with God. The people who deal with God God's way are God's "elect".
  - f. The phrase "according to the foreknowledge of God the Father" means: 'God the Father knew that anyone who came to Him His way would be His "elect"'.
  - g. The phrase "through sanctification of the Spirit" means: 'People can come to God His way (be His "elect") only if God's "Holy Spirit" sanctifies them'.
  - h. The phrase "unto obedience and sprinkling of the blood of Jesus Christ" means: 'We become God's "elect" and sanctified by God's "Holy Spirit" only if we let God's "Holy Spirit" bring us "unto obedience" to God and spiritual cleansing ("sprinkling") by "the blood of Jesus Christ"'.
  - i. The phrase "Grace unto you, and peace, be multiplied" tells us the blessings which are available to us if the rest of this sentence is true in our life.
2. **C1-S2** Recognize the blessings that we have and why we have them.
  - a. The phrase "Blessed be the God and Father of our Lord Jesus Christ" tells us the main characteristic of "the God and Father of our Lord Jesus Christ" which helps us in all of our trouble.
  - b. The phrase "which according to his abundant mercy" means: 'This is why God saves and blesses us'. The word "abundant" means: 'Plentiful; in great quantity; fully sufficient; as an abundant supply; abounding; having in great quantity; overflowing with'. God has enough "mercy" to save anyone and to forgive any sin done by His children.
  - c. Both, the words "begotten" and "lively" speak of spiritual life and all life moves. The phrase "hath begotten us again unto a lively hope" means: 'God has made the truly saved spiritually alive and that spiritual life causes them to act upon the "hope" that God gives to them'.
  - d. The phrase "by the resurrection of Jesus Christ from the dead" means: 'The 'Church Age', and our having the indwelling "Holy Spirit" was made possible "by the resurrection of Jesus Christ from the dead"'. Before He rose, these things were not available to man.
  - e. The phrase "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" tells us what we can receive when we get to Heaven. Please see the detail note for more on these words.
  - f. The phrase "Who are kept by the power of God" means: 'God is Who keeps us saved. True salvation is not dependent upon us, which is why we can not lose it'.
  - g. The phrase "through faith unto salvation ready to be revealed in the last time" means: 'God will reveal all that He gives to the saved during the 1,000 years reign of Christ'. Please notice that this is "through faith" and not "by faith".
3. **C1-S3** The testimony of the elect.
  - a. The phrase "Wherein ye greatly rejoice" means: 'Our "rejoicing" is to be in our salvation and in our "lively hope"'.
  - b. The phrase "though now for a season, if need be, ye are in heaviness through manifold temptations" means: 'No matter what we are going through in this physical life, we are to "rejoice" in what God has given us spiritually'.
  - c. The phrase "That the trial of your faith, being much more precious than of gold that perisheth" means: 'Each saved person will go through a "trial of your faith" and that "trial" is more "precious" than anything of this physical world because it produces everlasting results'.

- d. The phrase "though it be tried with fire" means: 'It does not matter how fierce our personal trial is, we are to react to in a godly way'.
  - e. The phrase "might be found unto praise and honour and glory at the appearing of Jesus Christ" means: 'If we react right then we will receive "praise and honour" when we die or are Raptured'.
  - f. The phrases "Whom having not seen, ye love; in whom, though now ye see him not, yet believing" means: 'Each and every one of us personally ("ye") are to "love" "Jesus Christ", even though we have never seen Him, because we have true Biblical "belief"'.
  - g. The phrase: "ye rejoice with joy unspeakable and full of glory" tells us how 'Each and every one of us personally ("ye") are to "rejoice" while still in this physical world'.
  - h. The phrase "Receiving the end of your faith" means: 'This is the goal of our faith'.
  - i. The phrase "even the salvation of your souls" means: 'The goal is to have our long-term thinking, our emotional responses and our decisions of our will to be like Jesus Christ'.
4. **C1-S4** The wonder of Old Testament prophets.
- a. The phrase "Of which salvation" means: 'The salvation identified in the prior sentence. This salvation includes a God-caused change in the life style of the saved and should include their rejoicing even in persecution.'.
  - b. The phrase "the prophets have inquired and searched diligently" means: 'The Old Testament prophets told people, and wrote down, the things that God showed them even though they did not fully understand what God told them to report.'. They "inquired and searched diligently" for understanding that they did not have. They are our example of true Biblical "faith". They served and obeyed even with no, or little, understanding of what God was doing in their time.
  - c. The phrase "who prophesied of the grace that should come unto you" means: 'Even in the time of Jesus, the Jews and especially the religious leaders, did not understand God's plan'. Think about Peter and the other disciples denying the multiple prophecies, from "Jesus", about His suffering and death. The doctrinal error, which the Jews believed, came from the religious leaders claiming to understand prophecies which they did not understand and which they gave a wrong understanding of. The same thing still happens today.
  - d. The phrase "Searching what, or what manner of time the Spirit of Christ which was in them did signify" means: 'The Old Testament prophets were searching for the answers which God did not give to them but hid from them. In particular, God hid the subjects of the next two phrases'.
  - e. The phrase "when it testified beforehand the sufferings of Christ" , in particular, is what the Jews misunderstood and denied.
  - f. The phrase "and the glory that should follow" means: 'They did not understand about the 1,000 years reign of Christ and who would help Him to rule'. The religious leaders all taught that the Jews would go into the kingdom and rule over all other people of the Earth. That is why they were prejudiced and thought themselves to be greater than all other people. They did not understand that only saved and serving people would help "Christ" to rule this world.
5. **C1-S5** God hides things so that we walk by faith.
- a. The phrases "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things" means: 'God showed the prophets that what they prophesied was not for them but was for us'. Even when they spoke of judgment coming on God's people, it was to teach us the consequence of living in sin and that our position among men does not protect us from the judgment of our own sin. In addition, God did not give them understanding but required them to report what they did not understand. This made them an example of living by faith.
  - b. The phrase "which are now reported unto you by them that have preached the gospel unto you" means: 'God gave understanding to His apostles and preachers after He fulfilled the prophecies'. However, just like in the Old Testament, God has not given full understanding of unfulfilled prophecies and we are expected to live by faith that God will fulfill His promises and His prophecies even when we do not understand how He will do it nor when He will do it.
  - c. The phrase "with the Holy Ghost sent down from heaven" means: 'We now have the indwelling "Holy Ghost" to help us understand scripture. No one else had that (ongoing) help before the resurrection of "Jesus Christ". And, one of the reasons that God gives us the indwelling "Holy Ghost" is to help us understand scripture (1Corinthians 2:14). People who try to understand scripture without the help of God's "Holy Ghost" are always led into doctrinal error'.
  - d. The phrase "which things the angels desire to look into" means that not even the angels understood prophecy before God revealed exactly how He would fulfill it.

6. **C1-S6** The conclusion is that proper obedience is required.
  - a. The word "Wherefore" means: 'These actions are to be the results of the prior doctrine no matter what circumstances of life you experience'.
  - b. The phrase "gird up the loins of your mind" means: 'Turn your brain on and get it ready to work'. The phrase "gird up the loins" means: 'get it ready to work'. The Jews wore robes. When they had to go to work, they would pull the bottom of the back of their robe through their legs and tuck it under their belt in the front. And, they would pull the bottom of the front of their robe through their legs and tuck it under their belt in the back. (The belt was worn around their "loins", which is how they arrived at this figure of speech.) And, Peter is telling us to get our mind ready to work because most people, most of the time, let their mind stay idle and what Peter is writing takes active thinking in order to understand it.
  - c. The phrase "be sober" means: 'Have your mind completely under control and don't let it wander nor let your emotions control your thinking'. Many people get emotional when it comes to religion. They even like to shout "Amen". However, Peter is instructing us to put that aside and to think completely and truly analyze what he is writing to us.
  - d. The phrase "and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" means: 'Learn the character of "Jesus Christ". As more of His character is "revealed" to you, your "hope for the grace" should increase. You are to hold onto this "hope" "to the end" of your physical life.'
  - e. The phrase "As obedient children" means: 'We claimed to be made children of God when we were saved. Therefore, in order to receive the mentioned "hope", and other blessings, we must be "obedient"'
  - f. The phrase "not fashioning yourselves according to the former lusts in your ignorance" means: 'No longer let "former lusts" control your life. Also, Peter wrote that we are to "gird up the loins of your mind, be sober". If we do this, we will not be "ignorant" and will understand the true results of each lifestyle'.
  - g. The phrase "But as he which hath called you is holy, so be ye holy in all manner of conversation" means: 'All of our life is to show that we have been changed to be "holy" like "Jesus Christ" is "holy"'
  - h. The phrase "Because it is written, Be ye holy; for I am holy" tells us why we should obey the entire sentence. This quote comes from: [Leviticus 11:44-45](#); [Leviticus 19:2](#); [Leviticus 20:7](#) and [Leviticus 20:26](#).
7. **C1-S7** Judgment is based upon our response to our redemption.
  - a. The word "and" means: 'This sentence is added to the prior sentence'. After this "And", we have a conditional ("if") statement. This means that we must fulfill the commandment of the prior sentence and fulfill the conditional requirement if we wish to receive the specified result.
  - b. The phrase "if ye call on the Father" is a conditional statement that some people might better understand if the word "if" was changed to "when". However, the problem with that is that too many people would believe that they can "call on the Father" without fulfilling God's requirements to receive what they ask for. In addition, the word "ye" means: 'each and every one of you personally'. Too many people believe that if they have some religious person pray for them, then they have no personal responsibilities such as personal prayer and personal obedience. All of these leads people to believe that God doesn't love them and God doesn't care when they don't do their part in an ongoing personal relationship with God.
  - c. The phrase "who without respect of persons" means: 'It does not matter what your position is in this world. Religion says that people like the prophet and priest have greater access to God and that women and children have less access. However, those claims are proven to be lies, as proven by this phrase'.
  - d. The phrase "judgeth according to every man's work" means: 'This is how you get more from God. Go to work in His kingdom and do things the way that God specifies'.
  - e. The phrase "pass the time of your sojourning here in fear" means: 'Our time of "sojourning here" is the length of our life. We are to not "fear" anything but "the Lord" but we are to "fear the Lord"'. The true [Fear of the Lord](#) is the knowledge that 'God will hurt us more than we can imagine if we refuse to obey'.
  - f. The phrase "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold" means: 'Nothing in this physical world can pay for our spiritual salvation. Neither can any of those things pay for sins done after being spiritually saved'.

- g. The phrase "from your vain conversation received by tradition from your fathers" means: 'The lifestyle that we were taught by our culture looked good on the outside but was spiritually dead ("vain"). "All have sinned" ([Romans 3:23](#) and [Romans 5:12](#))'.
- h. The word "redeemed" means: 'bought back'. The phrase "But (were redeemed) with the precious blood of Christ" means: 'After we became children of God (were saved), we still sinned. "Christ" paid the cost for those sins done as children of God so that we can spend our time learning to believe God and spend our time serving God. We do not have to spend our time paying for sins done as children of God'.
- i. The phrase "as of a lamb without blemish and without spot" means: "'Christ" is our perfect sacrifice. We no longer have to bring animal sacrifices like they did in the Old Testament'.
- j. The phrase "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" means: 'God planned for our salvation and sanctification before He created the world. God did not completely reveal His plan until the New Testament'.
- k. The phrase "Who by him do believe in God" means: 'We receive "belief in God" "by Christ"'.  
 l. The phrase "that raised him up from the dead, and gave him glory" means: 'God did this for "Christ"'.  
 m. The phrase "that your faith and hope might be in God" means: 'Here's why'. Our "faith and hope is to be in God" and not in religion.
8. [C1-S8](#) The evidence of being truly "born again".
- a. The phrase "Seeing ye have purified your souls" tells us that Peter believes that his audience has already done this. He is not writing to the lost nor to the carnal saved.
- b. The phrase "in obeying the truth through the Spirit" tells us how we each personally ("ye") have "Seeing ye have purified your souls" The lost and the carnal saved have not personally done this.
- c. The phrase "unto unfeigned love of the brethren" means: 'This is the true result of the prior phrases in our sentence'. Have you ever been to a church which preaches liberal doctrine or lies from devils like the Catholic Church? They do not make strangers welcome and extend God's love to people that they just met. If your church does not do this, then your church has a problem.
- d. The phrase "see that ye love one another with a pure heart fervently" means: 'Make this love very real in your personal life and in your church'.
- e. The phrase "Being born again" is the start of a new verse but the middle of this sentence. Here we have an excellent example of how the verse format encourages people to take God's word out of context while the sentence format, which God tells us to use, does not do that. Now, our phrase is telling us that we can be sure that we are (the word "being" is: 'an ongoing verb of existence'), truly "born again" if the earlier phrases of this sentence ("Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren"), and of this chapter, are true in our personal life. If those things are not true in our personal life then we have a real problem with our assurance. Religion says that if you stand at a pulpit and beat on it while you scream 'I know that I know that I know', several times, then God has no choice but to give you the assurance that you demand. Our sentence, when considered as a whole single thought, tells us where true Biblical assurance comes from.
- f. The phrase "Being born again, not of corruptible seed, but of incorruptible" is symbolic language which is explained in the next phrase and in the '*Parable of the Sower*' ([Matthew 13:2-23](#); [Mark 4:1-20](#) and [Luke 8:4-15](#)).
- g. The word "of" means: 'belongs to'. The phrase "the word of God" means: 'This is the preserved word which belongs to God and is the English KJV-1611. It is NOT referring to some man-written perversion nor is it referencing something that no longer exists such as 'the God breathed originals in the original languages (plural)'. The word "by" means: 'how you get from one place to another place'. The phrase "the word of God" means: 'Only the true "the word of God" will get you from being lost to being saved and from being carnal to being a true servant of God'.
- h. The phrase: "which liveth and abideth for ever" means: "'The word of God" is spiritually alive and will live for ever'. No, it is not physically "alive" but, yes, it is spiritually "alive".
9. [C1-S9](#) Life is short. The word "For" means: 'this sentence, with the next sentence, tell us why the prior sentence is true'. Our physical life is very short and anything which we achieve in this life will quickly fade to nothing.
10. [C1-S10](#) The contrast that we are to consider. This sentence continues the message of the prior sentence.

- a. The phrase "The grass withereth, and the flower thereof falleth away" symbolically tells us that 'Our physical life will soon mean nothing and our achievements in this life will soon disappear and be forgotten'.
  - b. The phrase "But the word of the Lord endureth for ever" means: 'This is what will last and what we do in obedience to it will last because "the Lord" will make the record of our obedience last'.
11. **C1-S11** This truth is the basis for "the gospel is preached unto you". The word "and" means: 'This sentence is added to the prior sentence'. This sentence adds that "the gospel" is based upon "the word of the Lord". Therefore, obeying the commandments of "the gospel" is how we do works that will last.

## **Chapter 2**

### **Chapter Theme: Being religious versus being saved.**

Our prior chapter explained that God gives "grace" to the saved and gives "multiplied grace" to the saved who are also devoting their life to the service of God. Part of that "multiplied grace" is having the indwelling "Holy Ghost" to help us understand scripture. Without His help, even the saved will be led into error. And, as shown throughout all of history, doctrinal error is pushed by lost people and saved, but carnal, people.

Those people who are truly saved are different than those people who are religious, which are the lost and the carnal. Basically, the religious are "disobedient" while the truly saved are "obedient". The theme of 1Peter 2 is found in [2:7-10](#) which tells us the differences between "disobedient" people who "stumble at the word" and "obedient" people who find "Jesus Christ" to be "precious". In addition to the difference in how people "obey the word", the "obedient" are given a different relationship with God and display a different testimony and receive "mercy" from God which the "disobedient" do not receive. One simple evidence of this difference is that the "disobedient" are constantly asking people to pray about problems in this life and hardly ever ask for prayer about spiritual matters. They want people to pray for God to stop punishing them while they continue to live in sin.

1. **C2-S1** How to act based upon the truth of the prior chapter.
  - a. The word "Wherefore" means: 'The actions, and results, of this sentence are to be the results of the prior doctrine no matter what circumstances of life you experience'.
  - b. The phrases "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" tell us the first thing that we need to do as soon as we are truly saved. Please see the detail note for more on these words.
  - c. The phrase "As newborn babes" means: 'We are to make these changes to our life as soon as we get truly Biblically saved'.
  - d. The phrase "desire the sincere milk of the word, that ye may grow thereby" means: 'Set your heart ("desire") on the basic doctrines of the "word of God" ("the sincere milk of the word") so that you personally ("ye") can spiritually mature ("grow thereby")'. People can not spiritually mature without reading, and getting some understanding of, the "word of God".
  - e. The phrase "If so be ye have tasted that the Lord is gracious" means: 'This is a conditional requirement'. If someone has not truly "tasted that the Lord is gracious", then it is highly doubtful that that are truly saved. Most likely, they believed some religious claim and made a false profession.
2. **C2-S2** Results of our "coming to Christ".
  - a. The phrase "To whom coming" is referencing "the Lord" from the prior sentence. This phrase means: 'We must come with an attitude of being willing to obey and of believing whatever His word says'. In particular, we must be willing to give up any religious traditions which go against the true interpretation of "the word of God".
  - b. The phrase: "as unto a living stone" means: 'Recognizing that "Christ" is living and that we must accept an ongoing personal relationship with Him. In addition, our protection and stability must come from Him as our "stone"'. In every place that the Bible uses the word "stone", it is making a direct or symbolic reference to the role of "Christ".

- c. The phrase "disallowed indeed of men, but chosen of God, and precious" means: 'Men and religions "disallow" this ongoing personal relationship with "Christ". However, this relationship is "chosen of God, and precious" because it is what changes us and makes us like God'. God kicked Satan and the other disobedient angels out of Heaven and called them devils. God does not want His personal home (Heaven) filled with a bunch of people who act like devils.
- d. The phrase "Ye also, as lively stones" means: 'Each and every one of us personally ("ye") are to be living examples of Christ ("lively stones")'.
- e. The phrase "are built up a spiritual house" means: 'We are to become the "temple of God" ([1Corinthians 3:16-17](#); [1Corinthians 6:19](#); [2Corinthians 6:16](#); [2Thessalonians 2:4](#); [Revelation 3:12](#))'.
- f. The phrase "an holy priesthood, to offer up spiritual sacrifices" means: 'Part of our job is to pray ("sacrifices") for others'.
- g. The phrase "acceptable to God by Jesus Christ" means: 'Only "Jesus Christ" can make our prayers "acceptable to God"'. Prayers offered by Mary or anyone else are not "acceptable to God"'.
3. [C2-S3](#) The scriptural basis for what Peter tells us.
  - a. The word "Wherefore" means: 'The actions, and results, of this sentence are to be the results of the prior doctrine no matter what circumstances of life you experience'.
  - b. The phrase "also it is contained in the scripture" means: 'This sentence is referencing references [Isaiah 28:16](#) as the basis of the doctrine being taught'. Isaiah ends his verse with "shall not make haste" while Peter ends with "shall not be confounded". When people are "hasty", and not willing to spend time getting to know their "Lord", they end up being "confounded" because their prayers are not answered and they may even end up being punished. In context, Peter is telling us to take our time and build an ongoing personal relationship with God.
4. [C2-S4](#) The results which are based upon what we believe about "Jesus Christ".
  - a. The word "therefore" means: 'The results, found in this sentence, are the results of what came just before the word "therefore"'. The phrase "Unto you therefore which believe he is precious" means: "'Christ" is "precious" to the people which believe because God promised answered prayers and understanding to those people who believe in Him'.
  - b. The phrase "but unto them which be disobedient" introduces the rest of this sentence. The rest tells us the different result which "them which be disobedient" receive.
  - c. The phrase "the stone which the builders disallowed" is a quote from [Psalms 118:22](#) but it is also referenced in [Isaiah 8:14](#); [Isaiah 57:14](#); [Luke 20:17](#); [Romans 9:32-33](#) and [1Corinthians 1:23](#). Please see the detailed note for much more on this sentence. This is directly speaking about an incident that happened during the building of the Temple. Symbolically, this phrase is speaking about "Jesus Christ" being rejected by the Jewish religious leaders.
  - d. The phrase "the same is made the head of the corner" means: "'Jesus Christ" is our corner stone and is to be the most important part of the foundation of our life'.
  - e. The phrase "And a stone of stumbling, and a rock of offence" means: "'Jesus Christ" still causes religions and religious leaders to stumble and take offence over God's requirement that we have an ongoing personal relationship with Him instead of following religious rules'.
  - f. The phrase "even to them which stumble at the word" means: 'Lost and carnal people have a hard time understanding the true meaning of "the word of God". They blame "the word of God" for their own errors and conflicts'.
  - g. The phrase "being disobedient" means: 'This is why they stumble and are offended. They refuse to obey God and "the word of God"'.
  - h. The phrase "whereunto also they were appointed" means: 'God "appointed" the disobedient to stumble and be offended by "the word of God"'. This is exactly why "Jesus" spoke to the people in "parables" ([Matthew 13:10-13](#)).
5. [C2-S5](#) God's change in the lives of "obedient" saved people.
  - a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is because the saved and serving people had a different attitude and different actions than the lost and carnal people, who were identified in the prior sentence.
  - b. The phrase "ye are a chosen generation" means: 'God chose the people who live during the 'Church age' ("a chosen generation") to personally ("ye") have a relationship with God which was never given before this time'.

- c. The phrase "a royal priesthood" means: 'We are to represent God to men and represent sinful men before God'. The [Book of Hebrews](#) explains that "Jesus Christ" is our "high priest" and that we are to serve God, in this function, under the direction of "Jesus Christ".
  - d. The phrase "an holy nation" means: 'Our primary identification in the world should be that we are "holy"'.
  - e. The phrase "a peculiar people" means: 'The world should note that we live and act different from the people of the world'.
  - f. The phrase "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" is a symbolic statement of how our life is to be changed. The word "light" is used, symbolically, for 'true spiritual understanding'. The word "darkness" is used, symbolically, for 'lack of true spiritual understanding. Being lead by devils, the world and / or the lusts of the flesh'. Our phrase means: 'We are to have a life which proves that God changed our understanding about how we are to live. And, our changed life is to cause people to praise God'.
  - g. The phrase "Which in time past were not a people" means: 'Peter is addressing Gentiles ("strangers") {see the first sentence of this epistle}'. The Jews considered themselves to be "a people" while refusing that recognition to any other people.
  - h. The phrase "but are now the people of God" means: 'Being saved made us part of "the people of God"'. And, our changed life is to distinguish us from other people just like the Jews have always been a separate people no matter where in the world they are.
  - i. The phrase "which had not obtained mercy" means: 'As lost people who were separated from God and "the word of God", we had no chance for true salvation'. (Please see [Ephesians 2:11-12](#)).
  - j. The phrase "but now have obtained mercy" means: 'All truly saved people have received God's "mercy". And, as explained by this sentence and elsewhere, that should cause a change in our life' (Please see [Ephesians 2:13-22](#)).
6. [C2-S6](#) The testimony that we are to maintain.
- a. The phrase "Dearly beloved" means: 'Peter is representing God in this sentence and this epistle. He does not personally know all of his audience but he can know that they are "Dearly beloved" to God. And, since he is delivering a message from God, he identifies his audience the way that God considers them'.
  - b. The word "beseech" means: 'beg'. And, as we already saw, the word "strangers" means: 'non-Jew / Gentile'. The word "pilgrim" means: 'In Scripture, one that has only a temporary residence on earth. Heb.11'. The phrase "I beseech you as strangers and pilgrims" means: 'As God's representative, Peter is recognizing their background and current long-term circumstances' They were not raised with the knowledge of scripture like the Jews were. Therefore, there are a lot of true doctrinal lessons that they may not have been taught. In addition, as "pilgrims" their current culture and circumstances will, probably, not teach them what they need to know about God and true doctrine of how to live.
  - c. Our "soul" is: 'the long-term way that we think and make decisions of our will and react emotionally to the circumstances of this life'. And, all sins, including "fleshly lusts", are addictive. The phrase "abstain from fleshly lusts, which war against the soul" means: 'The "fleshly lusts" are going to turn all aspects of your "soul" against what "Jesus Christ" is trying to teach you'.
  - d. The phrase "Having your conversation honest among the Gentiles" means: 'This is how to avoid doing the prior phrase and how to learn what "Jesus Christ" is trying to teach you'.
  - e. The phrase "that, whereas they speak against you as evildoers" means: 'This is what the lost and carnal people say against what truly saved and serving people do'.
  - f. The phrase "they may by your good works, which they shall behold" means: 'This is the evidence3 which God will use when He judges them'.
  - g. The phrase "glorify God in the day of visitation" means: 'This is when they meet God and are judged. They will have to "glorify" and admit that God sent them the message of salvation, and of sanctification, which they personally chose to reject'.
7. [C2-S7](#) Submit to God-appointed earthly rulers and laws.
- a. The phrase "Submit yourselves to every ordinance of man" means: 'Do what the Law, and government officials, say and what the law, and government officials, mean in their statements so long as it does not directly violate "the word of God". ' . . .

- b. The phrase "for the Lord's sake" means: 'This is so that you truly represent "the Lord", who caused the government officials to have their positions'.
  - c. The phrase "whether it be to the king, as supreme" means: 'This identifies laws and leaders of the highest government body in the area where you live'.
  - d. The phrase "Or unto governors" means: 'This identifies laws and leaders of the all lower levels of government in the area where you live'.
  - e. The phrase "as unto them that are sent by him for the punishment of evildoers" means: 'This is what they are supposed to do'. When government officials do not do this, it is because the people desired evil government officials who would justify their sinful lifestyles.
  - f. The phrase "and for the praise of them that do well" means: 'This is what they are supposed to do'. When government officials do not do this, it is because the people desired evil government officials who would justify their sinful lifestyles.
8. **C2-S8** How and why we are to obey God-appointed worldly rulers.
    - a. The word "For" means: 'this sentence tells us why the prior sentence is true'.
    - b. The phrase "so is the will of God" means: 'This is why we are to obey the prior command. It does not matter what we think or feel, we can not argue with God'.
    - c. The phrase "that with well doing ye may put to silence the ignorance of foolish men" means: 'Here is the reason why we are to obey the prior command'. "Foolish men", in their "ignorance", argue for rulers who support their sinful lifestyle. Then, they complain when those same rulers support someone else's sinful life-style which hurts them personally. That is when we are to remind them that God gave them the leaders whom they demanded.
    - d. The phrase "As free, and not using your liberty for a cloke of maliciousness" means: 'God freed you from the addiction of sin. Don't go back to a life of sin, and the addiction thereof, but use "your liberty" to serve God'.
    - e. The phrase "but as the servants of God" means: 'here is how you are to use "your liberty"'
  9. **C2-S9** Command about "all men". The sentence "Honour all men" is very clear.
  10. **C2-S10** Command about "the brotherhood". The sentence "Love the brotherhood" is very clear. This is a command to "love" all saved, even those who are not a member of your local church.
  11. **C2-S11** Command about "God". The sentence "Fear God" is very clear. The problem is that many people have been confused by all of the lies about the word "fear". This is not the only place in the Bible where we are commanded to "Fear God". However, we are also commanded to "fear" nothing and no one else. Devil-motivated liars claim that we should "fear" no one, including God.
  12. **C2-S12** Command about government. The sentence "Honour the king" is very clear. This commandment leaves no room whether he is good or evil. We are to "Honour the king" because of his position.
  13. **C2-S13** Command to "servants". We see matching commandments in **Colossians** and **Ephesians**. Yes, this says to "be subject to your masters with all fear", and an earlier note said to not "fear" anyone but God. However, since God put the "servant" under the authority of the "master", this phrase is actually an extension of our command to "fear God". The true applications of the commandment to "fear God" is to "fear" everyone that God puts in authority over you.
  14. **C2-S14** The first reason why we are to obey these commandments from Peter.
    - a. The word "For" means: 'this sentence tells us why the commandments of the prior sentences are true'. This sentence answers the question about an evil "master" who punishes people for doing right.
    - b. The phrase "this is thankworthy" means: 'We are to "thank" God because this will make us like "Jesus Christ" and can, with the right attitude, increase our rewards in Heaven'.
    - c. The phrase "if a man for conscience toward God endure grief" means: 'This is the conditional requirement for receiving the blessings of God. When we "endure grief for conscience toward God", we prove that we have faith that God will make up for all of our suffering'. Saved people who refuse to fulfill this requirement prove that they do not believe the promise of God and, in actions, prove that they believe that God lied when He made His promises.
    - d. The phrase "suffering wrongfully" means: 'We did nothing to cause this "suffering". Such people are truly suffering for another reason and the reason Peter is presenting is their true service to God'.
  15. **C2-S15** The second reason why we are to obey these commandments from Peter.
    - a. The word "For" means: 'this sentence tells us why the prior sentences are true'.

- b. The phrase "what glory is it" means: 'Your life is not bringing "glory" to God when people say that you received what you deserve'.
  - c. The phrase "if, when ye be buffeted for your faults" specifies the conditional statement where God gets no "glory" and you get no reward.
  - d. The phrase "ye shall take it patiently" tells us that a right attitude, while receiving just punishment, does not earn a reward.
16. **C2-S16** The third reason why we are to obey these commandments from Peter. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is because the cause of punishment is different between the two sentences. Here, we see the condition which will bring "glory" to God and earn us a reward.
17. **C2-S17** How "Christ" made us able to obey these commandments.
- a. The word "For" means: 'this sentence tells us why the prior sentences are true'.
  - b. The word "even" means: 'two things have equal weight just like the two items in a balancing scale have equal weight when the two sides are even'. The phrase "even hereunto were ye called" means: 'God "called" us to maintain the right attitude while we suffer so that our attitude displays the attitude of "Christ" to the world. And, our displaying the attitude of "Christ" is just as important ("even") as His "leaving us an example"'. People can no longer see and hear "Jesus Christ" in His flesh but they can see and hear the God caused change in His true followers.
  - c. The phrase "because Christ also suffered for us" means: 'This is why we are to have a God caused changed life and a true testimony of following "Christ". Many people like to call themselves "Christians", but only those saved people who live like Him are true "Christians"'. Someone who is not willing to "suffer" as a testimony for God is not a true follower of "Christ". They are not a true Biblical "Christian".
  - d. The phrase "leaving us an example, that ye should follow his steps" means: 'Here is why "Christ" suffered and left us an example'. If someone does not "follow his steps", then they are not a true follower of "Christ" and they are not a true Biblical "Christian".
  - e. The phrase "Who did no sin, neither was guile found in his mouth" means: 'Even when "Jesus Christ" was wrongly treated and lied about, He did not react in the flesh but remained an example of following the commandments of God the Father'.
  - f. The phrase "Who, when he was reviled, reviled not again; when he suffered, he threatened not" means: 'Here is the example from "Jesus Christ" on how to react to suffering and wrong treatment'.
  - g. The phrase "but committed himself to him that judgeth righteously" means: 'Here is the right attitude of "faith" to maintain'. He is our example of living a testimony that we expect God to take vengeance on those people who treat us wrong and we expect God the reward us for acting right, with the right attitude, as ministers of God.
  - h. The phrase: "Who his own self bare our sins in his own body on the tree" means: 'reminds us of what "Jesus Christ" suffered and what is the example which we are to follow'.
  - i. The phrase "that we, being dead to sins, should live unto righteousness" means: 'This is the true testimony that true Biblical "Christians" are to maintain'.
  - j. The phrase "by whose stripes ye were healed" means: 'This is how we receive all of our healing (emotional, mental, spiritual and physical'. Those who maintain the testimony presented in this sentence and this chapter can call on God for this blessing. Those people, even the saved, who do not maintain the testimony presented in this sentence and this chapter can not call on God for this blessing.
18. **C2-S18** The fifth reason why we are to obey these commandments from Peter.
- a. The word "For" means: 'this sentence tells us why the prior sentences are true'.
  - b. The phrase "ye were as sheep going astray" means: 'We went into dangerous places without realizing what we were doing when we were lost and carnal'.
  - c. The phrase "but are now returned unto the Shepherd and Bishop of your souls" means: 'Now we are following "Jesus Christ" Who protects us, as our "Shepherd", And who teaches us correct doctrine, as our "Bishop"'.

## Chapter 3

### Chapter Theme: The relationship that we have with God through "Christ".

[Ephesians 5:32](#) explains that the relationship between a husband and wife is a picture of the relationship between "Christ and the church". Peter starts this chapter by telling husbands and wives how to act in order to properly represent the relationship between "Christ and the church". Then he tells us how to treat the other saved people and how to act in general so that we get the most of what is available to us through our own relationship with God. This is when Peter warns of judgment and the difference in what obedient and disobedient saved people receive. With that in mind, Peter deals with our being wrongly treated by others and tells us to be willing to suffer in the flesh in order to "sanctify God in your heart" and be a witness to men. This is part of our relationship whereby we are to display "Christ" in our life.

"Christ" suffered for us and our willingness to do the same is a witness that we have a true relationship with "Christ". Peter ends his chapter with "baptism" and there is controversy about this last sentence because people ignore the context of the chapter when they deal with this sentence. Here, Peter is reminding us that we agreed to accept "Christ" as our personal "Lord" and to let him change our life so that we are "saved" from the judgment of God upon disobedient saved people who "do evil" ([3:12](#)). Our sentence tells us that this "baptism" is about having "the answer of a good conscience toward God", which is only possible if we act properly within the relationship with "Christ" which started with our "baptism".

1. [C3-S1](#) Why wives are to "be in subjection to (their) own husband".
  - a. The word "likewise" means: 'in the same manner'.
  - b. The phrase "Likewise, ye wives, be in subjection to your own husbands" means: "wives", are to be "in subjection to your own husbands", 'in the same manner' as the prior chapter told all saved to be "in subjection to Christ". Thus, this first sentence can not be properly understood unless the prior chapter is properly understood.
  - c. The word "that" means: 'here is the desired result of the prior phrase'.
  - d. The phrase "if any obey not the word" means: 'If any saved wife has a lost or carnal husband'.
  - e. The phrase "they also may without the word be won by the conversation of the wives" means: 'The wife is to have a life-style ("conversation") which draws the husband into true Biblical "faith" while she is not preaching / harping / persuading him to do as she wishes'.
  - f. The phrase "While they behold your chaste conversation coupled with fear" means: 'The wife is to display a "chaste" life-style ("conversation") coupled with true "fear of the Lord"'. Her true "fear of the Lord" is to be based upon the possible judgment of God, in this world and in the Heaven, that can come upon her children if she teaches them to be rebellious and they end up rebelling against God.
2. [C3-S2](#) How a wife is to "win" their lost, or carnal, husband.
  - a. The word "Whose" is referencing the saved wife who was identified in the prior sentence.
  - b. The phrase "adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" means: 'Don't rely on the way of the world nor on physical things such as our looks'.
  - c. The word "But" means: 'This phrase is continuing the subject of the prior phrase while going a different direction'. The phrase "But let it be the hidden man of the heart" means: 'Rely on having a godly character inside'.
  - d. The phrase "in that which is not corruptible" means: 'Only a godly character is "not corruptible"'.
  - e. The phrase "even the ornament of a meek and quiet spirit" means: 'These are the two main characteristics that a godly wife is to have'.
  - f. The phrase "which is in the sight of God of great price" means: 'This is how God values a godly character'. Having this type of character shows true Biblical "faith" in God and in His rewarding obedience to Him.
3. [C3-S3](#) How wives are to act like their Biblical examples.

- a. The word "For" means: 'this sentence tells us why the prior sentence is true. Our sentence uses "old time the holy women" as an example of how "wives" receive blessings from God'.
  - b. The phrase "after this manner in the old time the holy women also, who trusted in God" means: 'Peter is using Biblical examples of wives "who trusted in God", and had their prayers answered, as examples for current wives to follow'.
  - c. The phrase "adorned themselves, being in subjection unto their own husbands" means: 'These woman did not rely upon outward "adorning" to be attractive to their husbands but used their inward character and their "being in subjection" to be attractive'. Please notice that this was "unto their own husbands" and not to all men, like some religions claim.
  - d. The phrase "Even as Sarah obeyed Abraham, calling him lord" means: 'Peter uses "Sarah" as an example and tells us that she called Abraham "lord" to show her level of subjection'. Remember that God gave her a son even after she was too old to get pregnant and then used that son as a type of "Christ". Thus, as most mothers wish, her son was made very important and successful with God.
  - e. The phrase "whose daughters ye are, as long as ye do well". Here we see the qualification of: "as long as ye do well". This phrase means: 'Women have to receive the submissive character of Sarah to be considered her daughters by God'.
  - f. The phrase "and are not afraid with any amazement" means: 'This is an additional character trait'. Yes, wives are to "be afraid" of upsetting their husbands. But, they should know their husband well enough that they are not "amazed" at what makes him angry.
4. **C3-S4** How Husbands are to treat their wives.
- a. The word "likewise" means: 'in the same manner'.
  - b. The phrase "Likewise, ye husbands" means: "husbands" are to be "in subjection" to their God-given authority as an example to their wife. A husband can not expect his wife to be "in subjection" when they live the opposite example to their wife.
  - c. The phrase "dwell with them according to knowledge" means that the husband needs to "know" how "the word of God" tells us how to deal with different circumstances of life which we must deal with.
  - d. The phrase "giving honour unto the wife, as unto the weaker vessel" means: 'Even though many women get upset with hearing this truth, Eve was deceived and Adam was not. As a result, women, in general, inherited a weaker understanding of spiritual matters'. Often, women have a better understanding of physical matters, but Peter is writing to us about spiritual matters.
  - e. The phrase "and as being heirs together of the grace of life" means: 'The husband must treat his wife properly and lead her properly if he wants to receive "the grace of life" from God'. The husband and wife are considered to be "one flesh" by God and one can not inherit "the grace of life", from God, without the other also inheriting at the same time.
  - f. The phrase "that your prayers be not hindered" means: 'When the husband keeps his wife upset because he is not treating her right, God stops listening to his prayers. And, the same is true for the prayers of the wife'.
5. **C3-S5** Conclusion of all that Peter has said to this point.
- a. The word "Finally" means: Peter is concluding what he has to write about this relationship with this sentence and the next two sentences. Then, he has switched to a different but related subject.
  - b. The phrase "be ye all of one mind" means: 'Think the same way about the problems of life'. Thinking different ways about issues of life, such as money, divides the married couple and God says that they are to be "one flesh". That means having the same goals for this physical life and being in agreement on how to achieve those goals.
  - c. The phrase "having compassion one of another" means: 'Consider the feelings of your mate and do all that you can, within the limits of "the word of God", to avoid upsetting your mate'.
  - d. The phrase "love as brethren, be pitiful, be courteous" tells us specific things to do in order to accomplish the prior phrase.
  - e. The phrase "Not rendering evil for evil, or railing for railing" tells us specific things to not do in order to accomplish "having compassion one of another".

- f. The phrase "but contrariwise blessing" means: 'Do all that you can to be a blessing to your mate, especially when the other is upset'.
  - g. The phrase "knowing that ye are thereunto called" means: 'Being a blessing and an encouragement is what God called us to be, especially when we get married'.
  - h. The phrase "that ye should inherit a blessing" means: 'Here's why we should obey all parts of this sentence and chapter'. God wants us to be "a blessing" before we receive "a blessing". Our righteous attitude is the main reason why God gives us blessings.
6. C3-S6 Why obedience to the prior commands is important.
- a. The word "For" means: 'this sentence tells us why the prior sentence is true'. This sentence is saying, with more detail, what I explained for the prior sentence. God wants us to be "a blessing" before we receive "a blessing". Our righteous attitude is the main reason why God gives us blessings.
  - b. The phrase "he that will love life, and see good days" identifies the goal that we should all have in this life.
  - c. The phrase "let him refrain his tongue from evil" means: 'The first thing to do is to control your tongue'.
  - d. The phrase "and his lips that they speak no guile". The word "guile" means: 'deceit or duplicity'. "Jesus" is "the Truth" and we are supposed to be witnesses of His character. God will not bless us for acting like Satan ("the father of lies") while we claim to represent "Jesus".
  - e. The phrase "Let him eschew evil, and do good". The word "eschew" means: 'flee from'. In more than one place, within the Bible, we are told to stay far away from evil.
  - f. The phrase "let him seek peace, and ensue it". The word "ensue" means: 'To follow; to pursue'. This is what we are to seek instead of seeking evil.
7. C3-S7 Judgment by "the Lord".
- a. The word "For" means: 'this sentence tells us why the prior two sentences are true'.
  - b. The phrase "the eyes of the Lord are over the righteous" means: "The Lord" is watching over these people to protect them'. I've heard people ask: 'Why does God let bad things happen to good people?'. And, in most of those cases, the people do not meet God's definition of "good" because they are not "righteous". If we want to have "The Lord" protect us, then we need to fulfill God's definition of being "righteous".
  - c. The phrase "and his ears are open unto their prayers" means: 'God is listening to their prayers'. People claim that God hears all prayers but the Bible warns us of the truth that there are times when God refuses to listen. If we want God to hear our prayers, we need to fulfill God's definition of being "righteous".
  - d. The word "but" means: 'This phrase is continuing the subject of the prior phrase while changing direction'.
  - e. The phrase "the face of the Lord is against them that do evil" means: 'God turns His back to these people and refuses to even hear their prayers'.
8. C3-S8 Who can set aside the protection of the Lord?
- a. The word "And" means: 'This sentence is added to the prior sentence'. Then, our next sentence gives us an exception to the general rule which is in this sentence. In addition, the two sentences after that start with the word "For" and tell us why this sentence, and the next sentence, are true. Therefore, we need to consider all of these sentences together.
  - b. The phrase "who is he that will harm you, if ye be followers of that which is good?" means: 'God is in control of everything that happens in the life of the believer. If something happens to a believer, which we think will cause "harm", then God allowed it'. Anything that God allows into the life of a believer is for His glory and our good. So, if something happens, which we think of as bad in this physical life, then God allowed it with the intention that we receive greater spiritual good from it. However, we need to pay attention to the conditional phrase "if ye be followers of that which is good". Saved people, who are not "followers of that which is good", can not expect this same result. All throughout the Bible we see that God allows "harm" to happen to His disobedient children in order to encourage them to stop their sin. Therefore, the disobedient children of God should expect to receive the same today.

9. **C3-S9** The right attitude about physical suffering.
- a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is because the cause of harm is different between the two sentences.
  - b. The phrase "and if ye suffer for righteousness' sake, happy are ye" means: 'This sentence not only changes direction from the prior sentence, but it is adding a conditional phrase to limit to whom the rest of the sentence can be applied to'. Thus, we must fulfill the first phrase before the second phrase applies to us. Thus, the only people who can honestly claim to be personally ("ye") "happy to suffer" are those saved people who "suffer for righteousness' sake". They are the only people to whom God promises greater spiritual rewards.
  - c. Peter writes the phrase "and be not afraid of their terror, neither be troubled" to saved people who fulfill the requirements of the prior phrase. This is because of the promised reward and because of the promise in **1Corinthians 10:13**. As I have explained elsewhere on this web site, I have personal experience in this particular circumstance and base my writing upon personal experience.
  - d. The phrase "But sanctify the Lord God in your hearts" means: 'Set "the Lord" apart from other beings and do not expect Him to act like other beings'. And, we are told to do this in our "heart" ['The short term way we think (mind), the way we emotionally respond to circumstances (emotions) and the method we use to make decisions (will)']. As we deal with the circumstances of our every day life, we are commanded to consider that "the Lord" is different and He leads us differently from any other being.
  - e. The phrase "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"
    - i. The word "and" means: 'This phrase is added to the prior phrase'. After we "sanctify the Lord God in your heart", we are to always be ready to be His minister.
    - ii. The phrase "be ready always to give an answer to every man that asketh you" is where we get soul winning. That is: 'Always be ready to give out the Gospel and tell others about the love of God'.
    - iii. The phrase "the hope that is in you" is part of what you get from your ongoing personal relationship with God. "Hope" is an action verb just like "faith" is. However, where "faith" requires us to act based on a promise found in "the word of God", "hope" requires us to act based on the person of God. We are to be ready to tell others about our personal relationship with God and how He blesses us personally. Then, we are to be ready to tell them how He motivates us to tell others so that they can also experience the personal love of God.
    - iv. The phrase "with meekness and fear" tells us the attitude we are to have while being a minister for God. The word "meek" means: 'Power under control'. This word is not like the word "weak" but it recognizes that we are to have God's power in us but, also, it is God Who is in control. In addition, the word "fear" speaks about knowing what God will do to us if we refuse to obey or if we misrepresent God.
    - f. The phrase "Having a good conscience" means: 'Listening to the inner part of us, that God gave to everyone, telling us that we are doing good and avoiding evil'.
    - g. The phrase "that, whereas they speak evil of you, as of evildoers" means: 'People in the world will tell lies about us because our message bothers them and devils motivate them to lie'. Lost people like to claim that saved, and serving, people are doing the things that they, themselves, are doing.
    - h. The phrase "they may be ashamed that falsely accuse your good conversation in Christ" means: 'This is what will happen to them when they are judged by God'.
10. **C3-S10** The first reason ("for") why we should be willing to suffer in this life. The word "For" means: 'this sentence tells us why the prior sentence is true'. In this sentence, we are told that there are two main reasons why people "suffer". And, we are told that one reason ("ye suffer for well doing") is better than the other reason ("ye suffer for evil doing") because the first brings a reward from God.
11. **C3-S11** The second reason ("for") why we should be willing to suffer in this life. When we claim to be "Christians", we need to be willing to suffer like "Christ" did.

- a. Please be careful with this sentence because a lot of people preach a couple of doctrinal errors based on taking part of the sentence out of context.
- b. The word "For" means: 'this sentence tells us why the prior sentences are true, especially the second prior sentence'.
- c. The phrase "Christ also hath once suffered for sins, the just for the unjust" means: "The "Son of God" suffered and died, as "Christ", and God applies this sin payment differently than how God applies the payment that the "Son of God" did as "Jesus". Our phrases say that He suffered for sins done by the "unjust" as "Christ". The "unjust" are also called the "lukewarm" in [Revelation 3:16](#). These are saved people who live a life of sin instead of letting God change their lives. (That is why they are "unjust", their life does not justify God saving them.)' (Please see the detail note for the explanation of this truth.)
- d. The phrase "that he might bring us to God" means: "Christ" presents those saved whom He has also spiritually cleansed to God'. This does not include the saved who refuse to stop their sin and who never serve God. Please consider the context of the entire chapter because, in this chapter, Peter is dealing with saved people who try to live right as opposed to saved people who refuse to live right.
- e. The phrase "being put to death in the flesh, but quickened by the Spirit" means: 'Even though "Christ" was "put to death in the flesh", He was made spiritually alive ("quickened") when He took back His power as Creator, which He set aside in order to be conceived, live and die as a weak literal human being'. Remember that "Jesus Christ" is "the Resurrection" ([John 11:25](#)). He could not die while holding onto His power as God / "the Resurrection" while He died. However, after He died and was taken to Hell by devils, He took back His own power and bound Satan ([Matthew 12:29](#); [Mark 3:27](#)). (Again, please see the detail note for the explanation of this truth.)
- f. The phrase "By which also he went and preached unto the spirits in prison" is a phrase that many people pervert in order to justify lies from devils. We are not told what "Jesus Christ" preached nor what was the result of what He preached. Some claim that He preached salvation to souls in Hell and use that to justify the Roman Catholic doctrine of Purgatory and praying souls out of Hell and into Heaven. The Mormons also use it to justify their doctrine of '*Baptizing the dead out of hell*', and other religions justify other lies. Those are lies from a devil and the best we can do is to tell the truth, which we are not told more about this phrase. And, since anyone who tries to add to it teaches lies, we need to leave it alone until we get to Heaven and can ask Peter what he meant.

In addition, [1Peter 4:6](#) tells us: "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". Again, men use that sentence to justify their doctrinal error. Old Testament saints ("them that are dead"), like Abraham, died knowing that God would raise up "Christ". They did not know exactly Who he was until "Jesus Christ" identified Himself to them and led them to Heaven ("live according to God in the spirit"). Other Old Testament people ("them that are dead"), like Esau ([Romans 9:13](#)), were left in Hell until they are "judged according to men in the flesh" at the "great white throne judgment". (God will not judge alone but will also let men have their say against those who are put into the "lake of fire".

- g. The phrase "Which sometime were disobedient" tells us some things about them, but not enough to make a doctrine. These "spirits in prison" lived before there was a law and before there was a written word of God ("in the days of Noah"). Therefore, legal judgment of them can not be applied to people of today ([Romans 7:8-9](#)). Again, people try to justify doctrines from devils by adding to this phrase when we are not told enough to justify any doctrine, much less a doctrine from devils such as people being saved after they die.
- h. The phrase "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" is another source of doctrinal error. The "eight souls (who) were saved by water" were saved physically but they were not saved spiritually. Using this phrase, with part of the next sentence, does not support the doctrinal error that water baptism is required for spiritual salvation. In addition, that doctrine totally ignores the contextual message of this chapter. (Again, please see the detail note for the explanation of this truth.)

12. [C3-S12](#) "Baptism" symbolizes our changed life which Jesus Christ provided by His resurrection. Like the prior sentence, the meaning of this sentence is perverted to justify doctrinal error and doctrines from devils.
- a. The phrase "The like figure" means: 'The prior sentence gives us a picture ("figure") which is used in this sentence'. Just like a picture of you does not contain all that is you, so also does this picture not contain all that is in true spiritual salvation. As explained for the prior sentence, the picture is of physical salvation.
  - b. The phrase "whereunto even baptism doth also now save us" means: 'Baptism provides physical salvation to the newly saved by publicly identifying them with "Jesus Christ"'. In [Mark 8:38](#) and [Luke 9:26](#), we read that "Jesus" said: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels". When Satan goes into Heaven and accuses the saved of sin, those people who are not baptized are not defended by "Jesus Christ" and Satan is allowed to hurt them physically and in this world. However, when saved people are publicly identified with "Jesus Christ", by "baptism", He defends them in Heaven and they are protected from the hurt that Satan wants to give them in this physical reality.
  - c. The phrase "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" means: 'The "baptism", which Peter is writing about, is not dunking people under water ("the putting away of the filth of the flesh") but is "the answer of a good conscience toward God", which comes from the God caused changed life'. And, our changed life starts with "baptism" and becoming a faithful member of the church.
  - d. The phrase "by the resurrection of Jesus Christ" means: "Jesus Christ" was "raised again for our justification" ([Romans 4:25](#)). That is: 'to blot out the legal record of our sins so that we are not spending our time paying for sins but can spend our time learning to be like "Jesus Christ"'.
  - e. The phrase "Who is gone into heaven, and is on the right hand of God". As already explained for this sentence and the prior sentence, "Jesus Christ" "is on the right hand of God" and acting as the legal representative of saved and baptized and serving people. Satan is allowed to hurt the rest in order to give them an attitude adjustment about their disobedience.
  - f. The phrase "angels and authorities and powers being made subject unto him" is a reference to prophecy and future rewards for saved and baptized and serving people. Right now, "angels and authorities and powers being made subject unto him" in the spiritual reality. After the return of "our Lord Jesus Christ", this will also be true in this physical reality. The saved and baptized and serving people will be allowed to return with Him and enjoy this changed physical reality.

## Chapter 4

### Chapter Theme: Trust God while suffering.

The theme of Chapter 4 comes from [4:19](#) which tells us: "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". In this chapter, Peter is giving us detailed instruction on how to live within our relationship with God while the circumstances of life try to get us to act wrong. Our chapter tells us to let everything done in the flesh be according to the will of God as shown to us by the Holy Spirit. We are not to let the circumstances of life dictate how we live but are to trust God for our future rewards while live like "Christ" did in spite of the circumstances of life.

In this chapter, Peter explains how that Christ suffered to enable us to stop acting like we used to act before we were saved. Since He suffered to make us free from sin, we are to:

1. act like Christ and live according to God in the Spirit ([4:6](#))
  2. We are to be aware of the coming judgment (the end of all things is at hand [\[4:7\]](#))
  3. each is to personally (ye) be sober ([1:13](#); [4:7](#); [5:8](#))
  4. each is to personally watch unto prayer ([4:7](#))
  5. have fervent charity among yourselves ([4:8](#))
  6. have hospitality one to another without grudging ([4:9](#))
  7. speak as the oracles of God ([4:11](#))
  8. minister as of the ability which God giveth ([4:11](#))
- 
1. **C4-S1** Get prepared for a spiritual battle while living in the flesh.
    - a. The phrase "Forasmuch then" means: 'Considering how much ("Forasmuch") was just mentioned, we should do what follows ("then")'. That is: this sentence and chapter are based upon the doctrine found within the prior chapter.
    - b. The phrase "as Christ hath suffered for us in the flesh" means: 'In the same manner ("as"), we should do as commanded in the rest of this sentence'.
    - c. The phrase "arm yourselves likewise with the same mind" means: 'The spiritual battle starts in the mind'. We are to receive "the mind of Christ" ([1Corinthians 2:16](#)) so that we think just like Him. This is the only way to win the spiritual battle.
    - d. The word "For" means: 'the following phrase tells us why the prior phrase is true'.
    - e. The phrase "he that hath suffered in the flesh hath ceased from sin" implies that this "suffering" is because the person is serving God and devil motivated men object. Only saved people who have truly "ceased from sin" will have the tripe of testimony to cause the reaction which Peter is writing about.
    - f. The phrase "That he no longer should live the rest of his time in the flesh to the lusts of men" means: 'This is the reason why we should "cease from sin"'.  
g. The phrase "but to the will of God" means: 'This should be what our life is devoted to'.
  2. **C4-S2** We need a testimony of a changed life.
    - a. The word "For" means: 'this sentence tells us why the prior sentence is true'.
    - b. The phrase "the time past of our life may suffice us to have wrought the will of the Gentiles" means: 'In the past, most people lived for the lusts of the flesh ("the will of the Gentiles") and according to the rules of a corrupt society'.
    - c. The phrase "when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" means: 'Here are several specific examples of the prior phrase'. Please see the detailed note for much more on this sentence.
    - d. The phrase "Wherein they think it strange that ye run not with them to the same excess of riot" means: 'Lost and carnal people can not understand a truly God caused changed life'.
    - e. The phrase "speaking evil of you" means: 'Lost and carnal people attack the saved and truly saved because they don't understand, and they are bothered by what they don't understand, and the changed life bothers their own conscience'.

- f. The phrase "Who shall give account to him that is ready to judge the quick and the dead" means: "Jesus Christ" will judge all men and all men will be required to "Jesus" for the things done in their life. In addition, "Jesus Christ" will be the judge for the saved ("quick") and the lost ("dead").
3. **C4-S3** Why "Christ" preached to people who are now dead. As already mentioned in the prior chapter, many people add to what is here in order to justify doctrinal error and lies from devils. We need to consider the true meaning of this sentence by keeping in mind the context and by not going beyond what God has truly revealed in His word.
  - a. The first word "For", in this sentence, means: 'this sentence tells us why the prior sentence is true'. The phrase, from the second "For" through the word "dead", is specifying a condition which tells us what and when the action was done but is not, directly, part of the reason why the prior sentence is true. Only the phrases "that they might be judged according to men in the flesh, but live according to God in the spirit" give us the reason why the prior sentence is true. The phrase "for this cause was the gospel preached also to them that are dead" tells us why the rest of the sentence is true but should not be applied to the prior sentence.
  - b. The second word "For", in this sentence, means: 'This is why the "Christ" "preached the gospel" as reported in [1Peter 3:18-20](#)'.
  - c. The phrase "for this cause was the gospel preached also to them that are dead" means: 'This is why the rest of the sentence is true. "Jesus Christ" did this phrase in order to enable the rest of the sentence to be done and for God to remain always "righteous"'.
  - d. The phrase "that they might be judged according to men in the flesh" means: 'God will not testify against men when He judges them but will have the angels present what is in the Heavenly legal record and then have men who lived through similar, or worse, circumstances testify and state what they believe is a righteous judgment'.
  - e. The phrase "but live according to God in the spirit" means: 'While those people who still have sins recorded on their Heavenly legal record are judged, those saved people who also fulfilled God's requirements to be "justified" (Have their Heavenly legal record blotted out), will "but live according to God in the spirit"'. And, those "justified" people are so because they also "live according to God in the spirit" while here in this physical life.
4. **C4-S4** Consider our own future judgment.
  - a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is from past events to future events.
  - b. The phrase "the end of all things is at hand" means: 'The Rapture can happen at any time. There is nothing left which must precede it'.
  - c. The word "therefore" means: 'The results of what came just before the word "therefore"'. We are commanded here to act based upon the fact that 'The Rapture can happen at any time'.
  - d. The phrase "be ye sober" means: 'Each and every one of you personally ("ye") are to control your emotions'. This is the main attitude we need to keep.
  - e. The word "and" adds this phrase to the prior phrase. The phrase "and watch unto prayer" means: 'Each and every one of you personally ("ye") are to devote your life to prayer'. This is the main action we need to do.
5. **C4-S5** The most important action we are to do while we are in this life.
  - a. The word "and" means: 'This sentence is added to the prior sentence'. Our sentence is adding another action of which Peter writes is "above all things".
  - b. The phrase "above all things" means: 'The command of this sentence is more spiritual ("above") than the prior commands'.
  - c. The phrase "have fervent charity among yourselves" means: 'Show the love of God ("charity") to all people, regardless of how you feel about them, and do it with a "fervent" spirit'. Please see [1Corinthians 13](#) about the word "charity".
  - d. The word "for" means: 'Here's why we should obey the prior command'.
  - e. The phrase "charity shall cover the multitude of sins" means that each of us is still a sinner even though we are saved and that our sins must be "covered" or we will be judged for at the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)).

6. C4-S6 ("Use hospitality one to another without grudging.") is a very simple and clear commandment. We should do all that we can to edify, help, and encourage each other in all that we can. In particular, if someone in the church has a need which we can meet, we should meet that need.
7. C4-S7 How to use our gift from God to help Hos church.
  - a. The phrase "As every man hath received the gift" means: 'God gave every saved person at least one spiritual gift. And, different people have different spiritual gifts'. The greatest spiritual "gift" is "Jesus" and salvation through Him ([John 4:10](#)). Different people also receive different spiritual "gifts" because they have a different job to do within the church. (Please see the notes of [1Corinthians 12:8-11, 28](#); [Romans 12:4-8](#) and [Hebrews 2:4](#) about "diversities of gifts".)
  - b. The word "even" means that 'the two sides have equal weight such as when the two sides of a balancing scale are "even"'. Thus, the phrase "even so minister the same one to another" means: 'Our using our spiritual "gift" to "minister the same one to another" is just as important as God giving us the spiritual "gift"'. If we do not use it to "minister the same one to another", then we prove that God wasted His effort when he gave the spiritual "gift" to us.
  - c. The phrase "as good stewards of the manifold grace of God" means: 'God giving us a spiritual "gift" is "grace". We are not a "good steward" if we do not use the spiritual "gift" that God intended to benefit His church'.
8. C4-S8 Our ministry as "stewards of the manifold grace of God" is to be based strictly on what God wants us to do.
  - a. The phrase "If any man speak, let him speak as the oracles of God" means: 'Everything that a preacher or teacher says is to be based upon "the word of God" or "the testimony of God" and not on his religion, his opinion nor on anything else which goes against "the word of God"'.
  - b. The phrase "if any man minister, let him do it as of the ability which God giveth" means: 'God gives us the ability to do ministry'. Do what God gives you to do using the ability that God gives. Don't worry about someone having what appears to be a better ministry. Instead, use what God gives to serve God and believe that He will improve your ability as you serve Him more.
  - c. The phrase "that God in all things may be glorified through Jesus Christ" means: 'This is why we are to obey everything that is commanded in this sentence'.
  - d. The phrase "to whom be praise and dominion for ever and ever" means: 'We are to recognize what God does in and through us ("praise" and we are to recognize His Lordship ("dominion") and we are to do this "for ever and ever"'.
9. C4-S9 "Amen" means: 'This doubles the prior sentence and makes it part of the law of God which will be used to judge us'.
10. C4-S10 The proper way to react to God's test.
  - a. This sentence could appear to be disjointed and not related to what Peter wrote in the prior sentence. However, starting in [1Peter 4:7](#), Peter is writing specific commands about serving God. And, our current sentence is warning us about a common response that people, who are truly doing their God-given ministry from their heart, receive.
  - b. The word "Beloved" lets us know that Peter is addressing the saved and serving. God loves the saved and carnal but they are not "Beloved" because they are earning God's wrath with their disobedience. Ask any honest parent how they feel about a child who is deliberately throwing a fit in front of a crowd to try and manipulate the parent into doing what the child wants.
  - c. The phrase "think it not strange concerning the fiery trial which is to try you" means: 'These things are going to happen to the saved and serving'. God uses "fiery trials" to prove to everyone -- humans, angels, devils and especially ourselves -- that we have true Biblical "faith". God also uses "fiery trials" to mature us spiritually while increasing our true Biblical "faith".
  - d. The phrase "as though some strange thing happened unto you" means: 'These "fiery trials" are a common part of life, especially for the saved and serving'.
  - e. The phrase "But rejoice" means: 'Get the right attitude about the "fiery trials"'.

- f. The phrase "inasmuch as ye are partakers of Christ's sufferings" means: 'We get to participate in the ministry of "Christ" in this current world and at this current time'.
  - g. The phrase "that, when his glory shall be revealed" means: 'Everyone will acknowledge the truth when "Christ" returns to rule this world for 1,000 years'.
  - h. The phrase "ye may be glad also with exceeding joy" means: 'This is how we will feel when we receive our reward and when we see "Christ" receive His reward'. The amount of reward that each saved and serving person receives is proportional to how much they participate in the ministry of "Christ" in this current world and at this current time.
11. **C4-S11** The proper way to react to "reproach".
- a. The phrase "If ye be reproached for the name of Christ" means: 'This is the conditional phrase which determines which, of two, types of people you belong to'.
  - b. The phrase "happy are ye" means: 'This is the response which identifies the saved and serving'.
  - c. The phrase "for the spirit of glory and of God resteth upon you" means: 'This is why the saved and serving respond this way'.
  - d. The phrase "on their part he is evil spoken of" means: 'This is how the other type of people respond to "Christ"'.
  - e. The word "but" means: 'This phrase is continuing the subject of the prior phrase while changing directions. '. This phrase is contrasting the expressed relationship to "Christ", which the saved and serving have, to the relationship that others have with Him.
  - f. The phrase "but on your part he is glorified" means: 'If "Christ" is not "glorified" by your life, then that indicates that you are not saved and serving'.
12. **C4-S12** Exception to prior sentence. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is because the cause of harm is different between the two sentences. Where the prior sentence dealt with the saved and serving, this sentence deals with people who claim to be saved and carnal. Basically, we are told to not be that type of person. The phrases "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" identify several examples of people who may claim to be saved but, if they are, they are not serving "Christ". Peter writes that we are to not be this type of person.
13. **C4-S13** Extension to two prior sentences.
- a. The word "yet" means: 'Nevertheless; notwithstanding; Beside; over and above; a kind of emphatical addition to a negative'. The prior sentences identified two types of people and some might mistakenly think that they are in the one group while they are actually in the other group. Therefore, Peter is adding this qualifying sentence in order to avoid such an error.
  - b. The phrase "if any man suffer as a Christian" means: 'This is the conditional phrase which identifies the people who are in this conditional group'. When Peter uses the word "Christian", he is using the true Biblical definition for these people and not using one of the worldly wrong definitions. In this phrase, Peter is writing: 'If any of you live a life where everyone, especially the lost, say "I see Christ in your life", and you suffer because of that reason and for no other reason'.
  - c. The phrase "let him not be ashamed" means: 'Do not react this way'.
  - d. The phrase "but let him glorify God on this behalf" means: 'This is the right way to react to this circumstance in your life'. Reacting this way, to these circumstances, bring glory to God and everlasting rewards to the believer. So, while it is not fun to suffer in the flesh, we are to keep our eyes on the spiritual results and "glorify God" because of those spiritual results.
14. **C4-S14** Why we suffer now.
- a. The word "For" means: 'this sentence tells us why the prior sentence is true'.
  - b. The phrase "the time is come that judgment must begin at the house of God" means: 'We will all be judged by God for how we live our life. The "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10](#)) will happen before the "great white throne judgment"'. However, in addition to the time factor, the judgment of the saved is more important to God, than the judgment of the lost, because the saved belong to God while the lost belong to Satan.

- c. The phrase "and if it first begin at us" means: "This is the conditional phrase which we are to keep in mind as we consider the next phrase. It is added to the prior phrase in order to let us know why Peter wrote the prior phrase'.
  - d. The phrase "what shall the end be of them that obey not the gospel of God?" means: "This phrase is the main point of the entire sentence. '. God wants us to consider how He truly judges everyone. And, this is written so that the saved, but carnal, will truly consider their own judgment even though they will be in Heaven. There will be saved people, in Heaven, who will spend more than 1,000 years in "outer darkness", and crying their eyes out an average of more than twice a week for that entire time. God does not "wipe away all tears" until after the "great white throne judgment".
15. C4-S15 Consider the fate of others.
- a. The word "and" means: "This sentence is added to the prior sentence'. This is a further consideration which is based upon the prior sentences.
  - b. The phrase "if the righteous scarcely be saved" means: "This is the conditional phrase to consider when thinking about future judgment'. God is going to punish the saved and serving for unrepentant sins. Devils convince people that this truth is a lie so that people believe that they can spend their life sinning and still be blessed by God and only, possibly, lose some blessing. Peter is trying to get us to consider what "the word of God" truly says so that we will not be deceived.
  - c. The phrase "where shall the ungodly and the sinner appear?" means: 'Consider the fate of others'. The word "ungodly" identifies: 'the saved, but carnal, person'. The word "sinner" identifies: 'the lost person'.
16. C4-S16 Conclusion of the chapter.
- a. The word "Wherefore" means: 'The actions, and results, of this sentence are to be the results of the prior doctrine no matter what circumstances of life you experience'.
  - b. The phrase "let them that suffer according to the will of God commit the keeping of their souls to him in well doing" means: "This is the concluding doctrine, of this chapter, to the saved and serving'. We are to trust God for the future of our "soul". We are to believe what "the word of God" tells us to believe. We are to do what "the word of God" tells us to do. We are to do both trusting the character of God for the fulfillment of His promises.
  - c. The phrase "as unto a faithful Creator" identifies the character of God which is the basis of what Peter writes. God is not foolish and it would be foolish of God to create this reality, and us, only to destroy it with no good reason. God created you, He loves you, and He wants to bless you. Please use [this link](#) to see the '*Minor Titles of the Son of God*' found within the Bible along with links to where the Bible uses those titles. This title is "Creator".

## Chapter 5

### Chapter Theme: watch that you don't slip into following the flesh and the devil.

The theme of Chapter 5 comes from [5:8-9](#). We are to keep following God's Spirit and know that we don't have it any worse than other saved people have had it. ("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.")

In this chapter, Peter is giving commands to different people who have different roles within the church. This chapter is the practical application of the doctrine taught within earlier chapters. This follows the same format as most Pauline Epistles.

1. [C5-S1](#) Peter exhorts "elders" to cause the church to grow spiritually ("Feed the flock of God which is among you").
  - a. The word "elder" is given at least two wrong definitions by religious groups who wish to justify their wrong doctrine. The true Biblical definition, of the word "elder" is: 'An older saved person within the church who has Godly wisdom and is accepted as a leader in the church even if he has no formal position within the church'. In this sentence, Peter is telling these people how to do their ministry for "Christ". He also writes what they are to do and what not to do.
  - b. The phrase "The elders which are among you I exhort" means: "This tells whom Peter is addressing and why". Peter wants to encourage "The elders" to do what is best for the church and what will get them the greatest blessing from God.
  - c. The phrase "who am also an elder" is the first, of three, qualifications which Peter lists as the basis on why he is able to give this advice. Having personal experience goes a long way towards understanding what someone is going through and the Bible requires people to have personal experience before they can be in certain offices.
  - d. The phrase "and a witness of the sufferings of Christ" relates not only to Peter living with "Jesus" for three and a half years. It not only speaks about his witnessing the crucifixion and things which happened afterward. But, Peter's use of the role of "Christ" recognizes the longsuffering of "Christ" when people refuse to spiritually mature. He recognizes how "Christ" must be the example of patience which a true "elder" needs to have while dealing with God's people.
  - e. The phrase "and also a partaker of the glory that shall be revealed" means: 'Peter is recognizing the promise of future rewards'. And, Peter is reminding the "elders" of what they need to keep in mind while dealing with God's people.
  - f. The phrase "Feed the flock of God which is among you" means: "This is the primary job of "elders"". They are to use their God-given wisdom to help younger people to mature spiritually.
  - g. The phrase "taking the oversight thereof" means: 'Watching for the purpose of protecting the young from the consequences of foolishness and of attacks by Satan and from other sources'.
  - h. The phrase "not by constraint, but willingly" means: 'An "elder" needs to keep the correct attitude'. They will be rewarded by God only if they are willing to serve God and not act like God's ministry is a burden.
  - i. The phrase "not for filthy lucre" means: 'They have their position as a ministry of God, not as a job to earn money'.
  - j. The phrase "but of a ready mind" means: "They need to be ready to search "the word of God" for others in order to find how God wants them to deal with a problem'. In most cases, an "elder" is going to be more familiar with "the word of God", and how to get answers from God, than the younger person is. Therefore, they need to be ready to help find required answers.
  - k. The phrase "Neither as being lords over God's heritage" means: "Elders" are not bosses. Their job is to advise, when asked, but to not take control from someone else'.
  - l. The phrase "but being ensamples to the flock" means: "They are to live what they tell others to do'.
2. [C5-S2](#) The reward for an elder who has faithful obedience with a godly attitude.
  - a. The context, of this sentence and this chapter, is that Peter is only writing to the saved who are also serving and not to the saved but carnal. Therefore, the prophecy in this sentence is limited

to the people that Peter is writing to. Please see the Section called Prophecies, in the Doctrinal Study called Significant New Testament Events, for other prophecies. Please also see the Section called Minor Titles of the Son of God, in the Doctrinal Study called Significant Gospel Events, for the title of "Chief Shepherd", and links to other titles.

- b. The word "and" means: 'This sentence is added to the prior sentence'.
  - c. The phrase "when the chief Shepherd shall appear" means: 'This will happen right after the Rapture'.
  - d. The phrase "ye shall receive a crown of glory that fadeth not away" means: 'This is the reward given to saved and serving people. According to the Parable of the Pounds (Luke 19:11-27) and the Parable of the Talents (Matthew 25:14-30) this does not include the saved but carnal'.
3. C5-S3 After dealing with "elders", Peter tells the rest of the people how to act. Our sentence ("Likewise, ye younger, submit yourselves unto the elder" means: 'In the exact same way as Elders are commanded to submit to "the chief Shepherd", so also are others to personally("ye") submit to the "elders"').
  4. C5-S4 Attitude all are to have and why we are to have that attitude.
    - a. The word "yea" is: 'A very strongly expressed affirmative'.
    - b. The phrase "all of you be subject one to another" means: 'Everyone is to be willing to receive a message from God sent through anyone else. '.
    - c. The phrase "and be clothed with humility" means: 'Never show pride'.
    - d. The phrase "for God resisteth the proud, and giveth grace to the humble" means: 'Here's why'. Only a fool wants God to resist them as a lifestyle ("resisteth"). And, the truly wise are willing to do whatever God requires ("be clothed with humility") in order to receive God's "grace".
  5. C5-S5 How to get God to take care of our concerns.
    - a. The word "therefore" means: 'The results, found in this sentence, are the results of what came just before the word "therefore"'.
    - b. The phrase "Humble yourselves therefore under the mighty hand of God" means: 'This is what we are to do to ourselves in relationship to God and "the word of God". This does not apply to religious rules'.
    - c. The phrase "that he may exalt you in due time" means: 'This is what God wants to do but we must fulfill God's requirements in order to receive this promise'. This promise requires true Biblical "faith" because we must be faithful and continue to do as we are told even while others get credit for what we do. Our "faith" must be that God will "exalt us in due time", regardless of what men do.
    - d. The phrase "Casting all your care upon him" means: 'This is the second requirement for having God to exalt us'. Lots of people like to claim that they do this but if they are trying to tell God when and/or how to solve their problem, then they have not really done this.
    - e. The phrase "for he careth for you" means: 'Here's why we must do the rest of the sentence'. Again, we need to know our God personally and recognize this personal characteristic in order to use it for the hope which the prior phrases require.
  6. C5-S6 How to deal with the devil.
    - a. The phrases "Be sober, be vigilant" are the main actions to take.
    - b. The phrases "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" means: 'This is why'.
    - c. The phrase "Whom resist stedfast in the faith" means: 'This is the secondary action to take'.
    - d. The phrase "knowing that the same afflictions are accomplished in your brethren that are in the world" means: 'This is the assurance that others suffer the same'. Therefore, God has a way that works for everyone when it comes to the devil. And, our next sentence explains God's plan.
    - e. Please see the Detailed Note for more in this sentence.
  7. C5-S7 The different end result of what God does.
    - a. The word "But" means: 'This sentence is continuing the subject of the prior sentence while going a different direction'. And, the change in direction is telling us the difference between Satan's plan for us and God's plan for us.
    - b. The phrase "the God of all grace" means: 'Only God gives everlasting "grace". And, God gives all that we need'.
    - c. The phrase "who hath called us unto his eternal glory by Christ Jesus" means: 'Here is what God "calls" everyone into and how and what He promises if we fulfill His requirement'

- i. The phrase "who hath called us" means: 'God called everyone but only a few answer His call and are chosen to receive the reward'.
    - ii. The phrase "unto his eternal glory" means: 'We are to first give "eternal glory" to God in this physical world and, after that, we will receive "eternal glory" when we get to Heaven'.
    - iii. The phrase "by Christ Jesus" means: 'We are able to do this, and receive the resulting "eternal glory", only if we are doing our part to maintain our ongoing personal relationship with God which is "by Christ Jesus"'. (Please see the Detailed Note, and especially the note in the Lord Jesus Christ Study, for more on this doctrine.)
  - d. The phrase "after that ye have suffered a while" means: 'This is the test. Will you remain faithful and serving as long as God chooses to let you suffer?' Our reward is proportional to how much we "suffer". Therefore, greater and longer "suffering" in the flesh should not be avoided but should be taken as confidence by God that we can handle it. It is also as a promise of greater everlasting rewards in Heaven.
  - e. The phrase "make you perfect, stablish, strengthen, settle you" tells us the end result of God's plan but it only comes after we pass God's test.
  8. **C5-S8** says, "To him be glory and dominion for ever and ever" and means: 'Praise God for what He does and Who He is'.
  9. **C5-S9** "Amen" means: 'This doubles the prior sentence and makes it part of the law of God which will be used to judge us'.
  10. **C5-S10** Peter used "Silvanus" as his scribe.
    - a. The phrase "By Silvanus" means: 'Silvanus acted as scribe for Peter'.
    - b. The phrase "a faithful brother unto you" means: 'Silvanus was "faithful" and an important partner to Paul when he went on missionary journeys to the Gentiles'.
    - c. The phrase "as I suppose" means: 'Peter was not there but he believed the reports'.
    - d. The phrase "I have written briefly" means: 'This is not a full-fledged book but only an epistle'.
    - e. The phrase "exhorting, and testifying that this is the true grace of God" means: 'This is what Peter was doing with this epistle'.
    - f. The phrase "wherein ye stand" means: 'Peter is, again, recognizing that his epistle is directed to the saved and serving. It was not written to the lost nor to the saved but to the carnal'. Only the saved and serving have a true testimony of "standing" in true Biblical "faith" and receiving the true "grace of God".
  11. **C5-S11** Greetings from others.
    - a. The phrase "The church that is at Babylon" lets us know where Peter wrote this epistle from.
    - b. The phrase "elected together with you" means: 'They were saved and serving ("elect") just like the audience of this epistle'.
    - c. The phrase "saluteth you" means: 'They were sending greetings as children of God with like faith'. This is what all true Biblical "Christians" are to do with other true Biblical "Christians".
    - d. The phrase "and so doth Marcus my son" is something that we can not 'Take a stand on' but must allow others to keep a different opinion. Personally, I believe that this is referring to John Mark, who wrote the **Gospel of Mark**. And, I believe that Peter called him "son" because he received Peter's character in the faith, which is the true Biblical meaning of "son".
  12. **C5-S12** says: "Greet ye one another with a kiss of charity" and commands us to express true Christian love to all people within the church. This is the same message as when Paul writes for saved to give one another "an holy kiss".
  13. **C5-S13** "Peace" promised only to those saved people who "are in Christ Jesus". The word "that" means: 'there are saved people who do not meet this qualification and do not receive this promise'. In addition, the phrase "in Christ Jesus" means: 'These people are doing their part to maintain this ongoing personal relationship with God which is "in Christ Jesus"'. Please see the detailed note for much more on this sentence.
  14. **C5-S14** "Amen" means: 'This doubles the prior sentence and makes it part of the law of God which will be used to judge us'.
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## Word Counts in 1Peter:

The most often used non-prepositional words of 1Peter are: YE (43), GOD (31), YOUR (25), YOU (22), CHRIST (17), IF (16), GLORY (11), LET (11), JESUS (10), GOOD (9), MAN (9), TIME (9), EVIL (8), GRACE (8), FLESH (7), HOLY (7), LORD (7), CONVERSATION (6), DO (6), CALLED (5), DEAD (5). While the rule of 'most used words' is not absolute, it usually points to what was important to the author when he wrote his epistle. When a word is used repeatedly by an author it is usually pretty important to the message. Here we see several words identifying people, several references to God and words related to our relationship with God. Our first sentence (1:1-2) also tells us that Peter's message is to people who are *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*. (Please see the note for that sentence for more details.) Then in the second sentence (1:3-5), we are told what God provides to the people described in the first sentence. Then the third sentence (1:6-9) we see the relationship described. Thus, we see the rule of 'most used words' does apply quite well to 1Peter.

The word *ye* is defined as: 'each and every one of you personally'. It is used to address a group of people in a personal way. However, the word *you* is defined as: 'an entire group addressed as a whole'. It is used to address a group of people in a non-personal way such as when the church is dealt with as a single unit. The word *your* is defined as: 'what belongs to the person or group that is being addressed'.

In addition to addressing people, we see names for God (*God, Christ, Jesus, Holy Ghost, and Lord*). (More about these names is presented below.) Then we also see words related to our relationship with God (*glory* ['Brightness; luster; splendor, Splendor; magnificence, Praise ascribed in adoration; honor, The divine perfections or excellence'], *let* ['a command verb with the power of creation behind it'], *good* ['what comes from God'], *time* ['measurement of our existence within the physical reality'], *evil* ['Having bad qualities of a natural kind; mischievous; having qualities which tend to injury, or to produce mischief'], *grace* ['that which makes the giver look good. When the *grace* comes from God people say that it is God's Riches At Christ's Expense'], *holy* ['an attribute of God which we are to make pare of our personal character'], *conversation* ['How we live that is seen by others'], *called* ['To cry for help, hence to pray (Ge 4:26). Thus, men are said to "call upon the name of the Lord" (Ac 2:21; 7:59; 9:14; Ro 10:12; 1Co 1:2). (2.) God calls with respect to men when he designates them to some special office (Ex 31:2; Isa 22:20; Ac 13:2), and when he invites them to accept his offered grace'], and *dead* ['an ongoing process of corruption which starts at conception and continues until the body is completely destroyed. Physical *death* is used for the one-time point when the soul and spirit are forced to leave the corrupted body. Spiritual *death* is also used for the one-time point when the soul and spirit are forced to leave the presence of God. When the Bible uses *death* for these events, it assumes that the reader understands that the one-time-event is the pinnacle of an ongoing process. Within the Bible, *death* is to be understood to be an ongoing process, even while highlighting the ultimate point of victory for the process'].

While we have considered these relationship words in a general way, we also need to consider the various names for God because He is the other being within this relationship. Most of these names, and their usage within 1Peter, are dealt with in the [Lord Jesus Christ Study](#). However, the usage of *God* is not there. *God* is used 36 times within 1Peter. *Father* is used 4 times within 1Peter. *Spirit* is used 6 times within 1Peter. That is 35 times that the Son of God is mentioned, 40 times that God the Father is mentioned and 6 times that the Spirit is mentioned. That's a lot of mentioning of God in this small epistle. However, most of those references also use the preposition *of*. If 1Peter was summarized into one sentence, it would be the things of God that are given to us and what we are to do because of them. See, the true God of the Bible is a God Who says '*put up or shut up*'. As the Bible says, we are saved by faith like Abraham's which was a faith that acted and not one that sat still and talked a good game. Peter tells us, '*Here's all of the stuff of God that has given to you. Now act upon it*'. When we look at the summary of 1Peter, presented below, we see the same thing as we find from these 'most used words'.

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## God in 1Peter:

### 1.Of God

- a. *foreknowledge of God the Father (1:2)*
- b. *power of God (1:4)*
- c. *word of God (1:23)*
- d. *chosen of God (2:4)*
- e. *people of God (2:10)*
- f. *will of God (2:15; 4:2,19)*
- g. *servants of God (2:16)*
- h. *sight of God (3:4)*
- i. *longsuffering of God (3:20)*
- j. *right hand of God (3:22)*
- k. *grace of God (4:10; 5:12) oracles of God (4:11)*
- l. *the ability which God giveth (ability of God) [4:11]*
- m. *the Spirit of glory and of God resteth upon you (4:14)*
- n. *house of God (4:17)*
- o. *gospel of God (4:17)*
- p. *flock of God (5:2)*
- q. *God's heritage (heritage of God) [5:3]*
- r. *God resisteth the proud (resistance of God) [5:5]*
- s. *mighty hand of God (5:6)*

### 2.God of

- a. *God of all grace (5:10)*

### 3.Of the Lord

- a. *word of the Lord (1:25)*
- b. *Lord is gracious (graciousness of the Lord) [2:3]*
- c. *Lord's sake (sake of the Lord) [2:10]*
- d. *eyes of the Lord (3:12)*

### 4.Of Jesus Christ

- a. *apostle of Jesus Christ (1:1)*
- b. *blood of Jesus Christ (1:2)*
- c. *resurrection of Jesus Christ (3:21)*
- d. *appearing of Jesus Christ (1:7)*
- e. *revelation of Jesus Christ (1:13)*

### 5.Of Christ

- a. *Spirit of Christ (1:11)*
- b. *sufferings of Christ (1:11; 5:1)*
- c. *For Christ also hath once suffered for sins (suffering of Christ) [3:18]*
- d. *as Christ hath suffered for us in the flesh (suffering of Christ) [4:1]*
- e. *partakers of Christ's sufferings (4:13)*
- f. *precious blood of Christ (1:19)*
- g. *name of Christ (4:14)*

### 6.Of Lord Jesus Christ

- a. *God and Father of our Lord Jesus Christ (1:3)*

### 7.Of the Spirit

- a. *sanctification of the Spirit (1:2)*

### 8.In God

- a. *believe in God (1:21)*
- b. *be in God (1:21)*



# Q&A for 1Peter Class

## Epistle Overview

1. What is the theme of this epistle?
  - a. Saints are to use what God gave to them in order to produce a proper testimony.
2. Why is it not limited “Suffering” as many people claim?
  - a. The doctrine of this epistle deals with, and is applicable to, far more than just “suffering”.
3. How is this epistle similar to Ephesians and Colossians? How is it different?
  - a. Similar: The specific commands are similar.
  - b. Different: The circumstances that the commands deal with are different.
4. What is the relationship between sufferings and blessings that Peter tells us about?
  - a. The amount of eternal blessings which we receive as a reward are proportional to the amount of suffering that we do for God and the gospel.
5. What are the three groups of people that Peter deals with? They are the same three groups named in 2Peter and in Revelation but those books use different names. For extra credit, give the names in those other books.
  - a. righteous (Godly-2Peter, Hot-Revelation)
  - b. ungodly (ungodly-2Peter, Cold-Revelation)
  - c. sinner (unjust-2Peter, Lukewarm-Revelation)
6. What is the definition of “election” which Peter uses?
  - a. Saved and living a life that is a testimony of the changes which the ministries Jesus Christ cause.
7. What is the type of “salvation” which Peter ties to Baptism?
  - a. Saved from problems in this physical life.
8. What does Peter tell us is the basis of our salvation and our sanctification?

The gospel that is preached unto you.
9. What is the basis of our judgment according to Peter?
  - a. Our obedience to the gospel that is preached unto you.
10. Why does God have us “suffer”? (Look at every place in 1Peter where this word is found.)
  - a. To associate us with the suffering of Christ
  - b. To give us rewards when we “suffer wrongfully” but maintain a godly attitude about it.
  - c. To be “acceptable with God”.
  - d. To follow the example of Christ.
  - e. To make us “happy”.
  - f. To do “the will of God”.
  - g. To bring the “unjust” to God.
  - h. To “cease from sin”.
  - i. To help us to “rejoice”.
  - j. To separate us from those who do wrong.
  - k. To avoid “shame”.
  - l. To know that God “keeps their soul”.
  - m. To enable us to “feed God's flock”.
  - n. To make us “perfect, stablish, strengthen, settle you”.

# Chapter 1

1. What is the requirement to receive “*grace and multiplied peace*” according to the opening of this epistle?
  - a. “*elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*”.
2. What is the requirement to be identified as God's “elect”?
  - a. “*sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ*”.
3. What is the source of our “lively hope”?
  - a. “*the resurrection of Jesus Christ from the dead*”.
4. What is “*the salvation of your soul*”?
  - a. The changing of the way that we use our mind, our will and our emotions from self-destructive promptings (which come from the world, our flesh or devils) to constructive promptings (which *Christ* teaches us).
5. How does Peter tell us to act “*as obedient children*” within this chapter?
  - a. “*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*”
6. What does Peter tell us that we are “redeemed” with?
  - a. “*the precious blood of Christ, as of a lamb without blemish and without spot*”
7. How do we “purify our soul”?
  - a. “*obeying the truth through the Spirit unto unfeigned love of the brethren*”.
8. What is the equivalency of “*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*”?
  - a. “*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*”.
9. What is the probable truth about someone who claims to have “*been born again*” but never has any evidence of a God-caused changed life?
  - a. They probably “*believed in vain*” (also 1Corinthians 15:2).
10. What is the true evidence of being “*born again*”?
  - a. Evidence of Spirit control from Christ, through their obedience to the Word of God and the Holy Spirit of God.

## Chapter 2

1. What is the theme of this chapter?
  - a. The theme is being religious versus being saved.
2. What is the basic difference which our chapter gives us?
  - a. Basically, the religious are "*disobedient*" while the truly saved are "*obedient*".
3. What is the main evidence given for a disobedient religious person?
  - a. They "*stumble at the word*" and are constantly asking people to pray about problems in this life and hardly ever ask for prayer about spiritual matters.
4. What is the main reason for these types of prayer requests?
  - a. They want people to pray for God to stop punishing them while they continue to live in sin.
5. What are the main evidences given for an obedient sanctified person?
  - a. *Obedient* people find "*Jesus Christ*" to be "*precious*", they "*obey the word*", are given a different relationship with God, they display a different testimony, and they receive "*mercy*" from God.
6. Peter summarizes our chapter with the testimony that people must have if they are truly saved and sanctified. What is it?
  - a. "*For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls*".
7. How are we to grow spiritually?
  - a. "*As newborn babes, desire the sincere milk of the word, that ye may grow thereby*".
8. Why has God "*chosen*" us?
  - a. He has chosen us "*that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*" and have a testimony which backs up this claim.
9. What is the general rule that encompasses all of the commands of this chapter?
  - a. Accept the position that God put you into and submit to all people and rules that are over you.
10. Why are we to do this?
  - a. "*that with well doing ye may put to silence the ignorance of foolish men*".

## Chapter 3

1. What is the theme of this chapter?
  - a. The theme is about the relationship that we have with God through “*Christ*”.
2. How is Peter's instructions to husbands and wives related to this theme?
  - a. Ephesians 5:32 explains that the relationship between a husband and wife is a picture of the relationship between Christ and the church. Peter instructs husbands and wives to be sure that their marriage is a proper testimony of this relationship between Christ and the church.
3. What other relationships does Peter give instructions on in this chapter?
  - a. Others within the church
  - b. People outside of the church
4. What does Peter tell us that should make us “happy”?
  - a. “if ye suffer for righteousness' sake”
5. Why should this make us “happy”?
  - a. It gives us the opportunity to testify the “reason of the hope that is in you with meekness and fear”.
  - b. Our testimony will be used to judge people “that falsely accuse your good conversation in Christ”.
6. What does our chapter tell us is “the will of God”?
  - a. That we personally “suffer for well doing”
7. What type of “salvation” does our chapter tell us that “baptism” provide?
  - a. Being saved from the consequence of sin within this world.
8. What phrases within our chapter tell us this?
  - a. The phrase “The like figure whereunto *even* baptism doth also now save us” tells us that “baptism” is only a picture of the similar physical salvation of “eight souls” in Noah's Ark.
9. What is the main thing that our chapter tells us that “baptism” is to produce in our life?
  - a. “the answer of a good conscience toward God”.
10. What is meant by the phrase “not the putting away of the filth of the flesh, but the answer of a good conscience toward God” in relationship to time?
  - a. “Baptism” is not just a one-time religious event which gives us God's mercy for the rest of our life but is the symbolic agreement to have an ongoing personal relationship whereby the things which we do for the rest of our life produces “the answer of a good conscience toward God”.

## Chapter 4

1. What is the theme of this chapter?
  - a. “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”.
2. What does our chapter tell us to do about the circumstances of life?
  - a. We are to do “the will of God” regardless of what the circumstances are.
3. What does our chapter tell us is “the will of God”?
  - a. To stop our sinning
  - b. To “commit the keeping of their souls to him in well doing, as unto a faithful Creator”.
4. What motivation does God provide for doing this and how can we know that we will get the reward?
  - a. Christ is our example. Our chapter starts with “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind” and continues to tell us how to act to prove that we have “the same mind”. Our chapter also tells us about the judgment of God upon people who refused to have “the same mind”. Therefore, our reward for obedience is God's mercy when we sin.
5. What does Peter tell us is the number one way to treat each other?
  - a. “Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins”.
6. How are preachers to limit their preaching?
  - a. “Let him speak as the oracles of God”. He is to preach only what matches the Bible.
7. How are other to limit their ministering?
  - a. “Let him do it as of the ability which God giveth”. We are not to do things, such as handle money, the way that the world and our culture tell us to do. However, we are to serve God with what He provides and serve Him the way that His Holy Spirit tell us to do using God's Word.
8. What is our promised reward for rejoicing in a “fiery trial”?
  - a. We are promised to be “glad also with exceeding joy” when the glory of Christ is revealed, which is probably in the 1,000-year reign of Christ.
9. What are the three groups of people that Peter names in the last sentences of this chapter?
  - a. The “righteous”, the “ungodly” and the “sinner”.
10. Where else do we find these three groups named?
  - a. 2Peter and Revelation

## Chapter 5

1. What is the theme of this chapter?
  - a. The theme is to be on constant watch that you don't slip into following the flesh and the devil.
2. What is the sentence which tells us this?
  - a. 5:8-9 says: "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."
3. What is the basis that Peter gives for instructing elders?
  - a. "Who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed".
4. What does Peter tell elders to do?
  - a. "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".
5. What is their reward for doing this God's way?
  - a. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away".
6. What is the first (main) instruction, within our chapter, from Peter to church members?
  - a. "All *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble".
7. What does Peter promise that God will do for the saved after they have "suffered a while"?
  - a. God will "make you perfect, stablish, strengthen, settle *you*".
8. What does Peter tell us is the primary reason why God does everything that He does in and through our life?
  - a. "To him *be* glory and dominion for ever and ever"
9. If we refuse to obey or even if we obey with the wrong attitude, regardless of circumstances, are we giving God "dominion"?
  - a. No
10. What is Peter's final requirement for us to have "peace"?
  - a. We must be "in Christ Jesus".

# Questions for 1Peter Class

## Epistle Overview

11. What is the theme of this epistle?
  - a.
12. Why is it not limited “Suffering” as many people claim?
  - a.
13. How is this epistle similar to Ephesians and Colossians? How is it different?
  - a. Similar:
  - b. Different:
14. What is the relationship between sufferings and blessings that Peter tells us about?
  - a.
15. What are the three groups of people that Peter deals with? They are the same three groups named in 2Peter and in Revelation but those books use different names. For extra credit, give the names in those other books.
  - a.
  - b.
  - c.
16. What is the definition of “election” which Peter uses?
  - a.
17. What is the type of “salvation” which Peter ties to Baptism?
  - a.
18. What does Peter tell us is the basis of our salvation and our sanctification?
  - a.
19. What is the basis of our judgment according to Peter?
  - a.
20. Why does God have us “suffer”?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.
  - j.
  - k.
  - l.
  - m.

# Chapter 1

1. What is the requirement to receive “*grace and multiplied peace*” according to the opening of this epistle?
  - a.
2. What is the requirement to be identified as God's “*elect*”?
  - a.
3. What is the source of our “*lively hope*”?
  - a.
4. What is “*the salvation of your soul*”?
  - a.
5. How does Peter tell us to act “*as obedient children*” within this chapter?
  - a.
6. What does Peter tell us that we are “*redeemed*” with?
  - a.
7. How do we “*purify our soul*”?
  - a.
8. What is the equivalency of “*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*”?
  - a.
9. What is the probable truth about someone who claims to have “*been born again*” but never has any evidence of a God-caused changed life?
  - a.
10. What is the true evidence of being “*born again*”?
  - a.

## Chapter 2

1. What is the theme of this chapter?
  - a.
2. What is the basic difference which our chapter gives us?
  - a.
3. What is the main evidence given for a disobedient religious person?
  - a.
4. What is the main reason for these types of prayer requests?
  - a.
5. What are the main evidences given for an obedient sanctified person?
  - a.
6. Peter summarizes our chapter with the testimony that people must have if they are truly saved and sanctified. What is it?
  - a.
7. How are we to grow spiritually?
  - a.
8. Why has God “chosen” us?
  - a.
9. What is the general rule that encompasses all of the commands of this chapter?
  - a.
10. Why are we to do this?
  - a.

## Chapter 3

1. What is the theme of this chapter?
  - a.
2. How is Peter's instructions to husbands and wives related to this theme?
  - a.
3. What other relationships does Peter give instructions on in this chapter?
  - a.
  - b.
4. What does Peter tell us should make us "happy"?
  - a.
5. Why should this make us "happy"?
  - a.
  - b.
6. What does our chapter tell us is "the will of God"?
  - a.
7. What type of "salvation" does our chapter tell us that "baptism" provide?
  - a.
8. What phrases within our chapter tell us this?
  - a.
9. What is the main thing that our chapter tells us that "baptism" is to produce in our life?
  - a.
10. What is meant by the phrase "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" in relationship to time?
  - a.

## Chapter 4

1. What is the theme of this chapter?
  - a.
2. What does our chapter tell us to do about the circumstances of life?
  - a.
3. What does our chapter tell us is “the will of God”?
  - a.
  - b.
4. What motivation does God provide for doing this and how can we know that we will get the reward?
  - a.
5. What does Peter tell us is the number one way to treat each other?
  - a.
6. How are preachers to limit their preaching?
  - a.
7. How are other to limit their ministering?
  - a.
8. What is our promised reward for rejoicing in a “fiery trial”?
  - a.
9. What are the three groups of people that Peter names in the last sentences of this chapter?
  - a.
10. Where else do we find these three groups named?
  - a.

## Chapter 5

1. What is the theme of this chapter?
    - a.
  2. What is the sentence which tells us this?
    - a.
  3. What is the basis that Peter gives for instructing elders?
    - a.
  4. What does Peter tell elders to do?
    - a.
  5. What is their reward for doing this God's way?
    - a.
  6. What is the first (main) instruction, within our chapter, from Peter to church members?
    - a.
  7. What does Peter promise that God will do for the saved after they have “suffered a while”?
    - a.
  8. What does Peter tell us is the primary reason why God does everything that He does in and through our life?
    - a.
  9. If we refuse to obey or even if we obey with the wrong attitude, regardless of circumstances, are we giving God “dominion”?
    - a.
  10. What is Peter's final requirement for us to have “peace”?
    - a.
-

# Basic doctrine of Baptism

We have this controversy over baptism because people don't study the Bible for themselves and believe some self-appointed religious authority instead of personally finding the truth. People know of the Pharisees and others '*Bible authorities*' who taught error. They know that the Bible warns them that Satan's "ministers" are liars who claim to be "ministers of righteousness" ([2Corinthians 11:12-14](#)). In addition, Peter getting fooled into preaching doctrinal error, even though he was a '*good godly Bible believing preacher*', has already been mentioned. Therefore, we are to verify what we are taught by looking into the Bible itself and taking what the Bible literally says. We need to look at what the Bible truly teaches about baptism in order to say how the Bible is using the true definition to teach us how to overcome sin in this chapter.

"Baptism" is in [Matthew 3:7, 20:22, 23; 21:25, Mark 1:4; 10:38, 39; 11:30, Luke 3:3; 7:29, 12:50, 20:4; Acts 1:22; 10:37, 13:24, 18:25, 19:3, 4; Romans 6:4, Ephesians 4:5; Colossians 2:12; 1Peter 3:21](#).

"Baptisms" is in [Hebrews 6:2](#).

"Baptized" is in [Matthew 3:6, 13-14, 16; 20:22-23, Mark 1:5, 8-9, 10:38-39, 16:16, Luke 3:7, 12, 21; 7:29-30, 12:50, John 3:22-23; 4:1-2, 10:40, Acts 1:5; 2:38, 41; 8:12-13, 16, 36, 38; 9:18, 10:47-48, 11:16; 16:15, 33; 18:8, 19:3-5, 22:16; this sentence; 1Corinthians 1:13-16; 10:2, 12:13, 15:29, Galatians 3:27](#).

"Baptize" is in [Matthew 3:11, Mark 1:4, 8; Luke 3:16; John 1:26, 33; 1Corinthians 1:17](#).

"Baptist" and "Baptist's" are in [Matthew 3:1, 11:11-12, 14:2, 8; 16:14, 17:13, Mark 6:14, 24-25, 8:28; Luke 7:20, 28, 33; 9:19](#).

There are lots of false doctrines about baptism and I will not try to dispute them here. The Biblical definition of the word "baptize" is: '*identified with*'. Please see the verses below for divisions, by application, of the verses which use some form of the word "baptize".

1. John the Baptist
  - [Matthew 3:1; 11:11, 12; 14:2, John 8; 16:14; 17:13; Mark 6:14, 24, 25; John 8:28; Luke 7:20, 28, 33; 9:19](#)
2. The baptism of John the Baptist = '*identification with repentance*' ([Mark 1:4; Luke 3:3; Acts 13:24](#))
  - [Matthew 3:6, 7, 11, 13, 16; 21:25; Mark 1:4, 5, John 8, 9; 11:30; Luke 3:3, 7, 12, 16, 21; 7:29, 30; 20:4; John 1:25, 26, 28, 31, 33; 3:23; 10:40; Acts 1:5, 22; 10:37; 11:16; 13:24; 18:25; 19:3, 4; Acts 8:16](#)
3. The baptism of the disciples of "Jesus" before His death = '*identification with repentance*'
  - [John 4:1, John 4:2;](#)
4. The baptism of "Jesus Christ" = '*identification with "Jesus Christ" (dead to sin, alive to God's life) through the Holy Ghost*' ([Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 10:47; 11:16](#))
  - [Matthew 3:11, 14; 28:19; Mark 1:8; 16:16; Luke 3:16, 21; John 1:33; 3:22, 26; Acts 1:5; 2:38, 41; John 8:12, 13, 36, 38; 9:18; 10:47; 11:16; 16:15, 33; 18:8; 19:5; 22:16; Romans 6:3, 4; 1Corinthians 1:16, 17; 12:13; Galatians 3:27; Ephesians 4:5; Colossians 2:12; Hebrews 6:2 ; 1Peter 3:21](#)
5. The baptism of Moses = '*identification with the Mosaic Law*'
  - [1Corinthians 10:2](#)
6. The baptism of fire = '*identification with persecution and death*'

- [Matthew 20:22, 23](#); [Mark 10:38, 39](#); [Luke 12:50](#);
7. The baptism in Paul's (preachers) name = 'identification with false doctrine'
    - [1Corinthians 1:13, 14, 15](#)
  8. The baptism unto the dead = 'identification with those who have died and need to be replaced in the ranks of living witnesses'
    - [1Corinthians 15:29](#)

There are several verses in each of the four gospels that talk about [John the Baptist](#). The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching **repent**. Yes, he did '*dunk*' people but refused to '*dunk*' those who did not have evidence that they truly had repented. That is, the outward act only identified an inward change. Repent is another Biblical concept that religions teach doctrinal error about. The true Biblical definition of repent can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where Jesus said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's baptism identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical righteousness that can be seen by the world in our physical life. [Acts 19:3-5](#) Tells us that the baptism of John did not save. It is not enough to repent from sin but we must also receive the Lord Jesus. We must agree to obey Jesus as our Lord in what we do in this life. '*What Did Jesus Do*'.

[Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that baptisms (plural) and repentance from dead works are only a couple of the principles of the doctrine of Christ which are the basic spiritual principals involved in learning spiritual maturity and being identified with (acting like) Christ is what [Hebrews 6:1-2](#) means by baptisms.

[1Corinthians 10:2](#) speaks of the Jews "all baptized unto Moses". They were identified with the Mosaic Law.

[Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the baptism of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His baptism to the cup that I shall drink of which was His death in [Matthew 26:39-42](#), [Mark 14:36](#), [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So, the baptism of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). His baptism identified Him with **obedience** and service to the God of the Bible, even unto death.

The other references to baptism in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) baptism, which we already saw is associated with repent and refused to those who refused to change their way of living. John's baptism identified people with the God of the Bible and with obedience to the God of the Bible.

[Mark 16:16](#) says He that believeth and is baptized shall be saved; but he that believeth not shall be damned. In this verse, baptized is added (and) onto He that believeth. This is not saying that being physically '*dunked*' is required to be saved because the thief on the cross was not physically '*dunked*'. However, it is saying that we must be '*identified with*' our Lord and Saviour in a way that the lost world understands. If the lost world doesn't understand that we are '*identified with*' our Lord and Saviour (by the life we live) then our claim that we believeth is an empty claim of a lie. The God of the Bible believes in '*put up or shut up*'.

[Acts 2:38, 41](#); [8:12-13, 16, 36, 38](#); [9:18, 10:47-48, 16:15, 33](#); [18:8, 19:5, 22:16](#) all talk about people being baptized to join the church. Many of these people were endangering their lives and many were declared dead when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' are too wimpy to do. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.

[Acts 1:5](#) and [11:16](#) promises ye shall be baptized with the Holy Ghost not many days hence. When it happened, they spoke in tongues and were **identified with the Holy Spirit** (God of the Bible). They then went out and 'turned the world upside down' ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded.

This sentence (and the rest of the chapter) uses baptism to identify people with Jesus Christ and a changed life that shows true Biblical repentance and identification with the God of the Bible.

[Galatians 3:27](#) says, "For as many of you as have been baptized into Christ have put on Christ" and the context is talking about identification with the God of the Bible by a changed life that shows true Biblical repentance. Please see that chapter and associated notes.

[Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to "one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all." This is obviously not talking about being physically dunked but being identified with the God of the Bible.

[Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it baptism is equated to In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Here baptism equated with true Biblical repentance. It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.

[1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of "baptism" contained within the verse which is (not the putting away of the filth of the flesh, but the answer of a good conscience toward God). It is not being 'dunked' (not the putting away of the filth of the flesh). It is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.

[1Corinthians 1:17](#) says For Christ sent me not to baptize, but to preach the **gospel**. Baptism doesn't save but preaching the gospel does. All other references in 1Corinthians also downplay the importance of baptism while lifting up preaching the **gospel**.

In [Matthew 28:18-20](#), we have the '*Great Commission*'. Within it we are told to be "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:". We are to get them to be identified with the God of the entire Bible including all of the Old Testament except the religious part of the Mosaic Law which was replaced by the New Testament. We are to identify them with the Son of God who gave us the New Testament and shows us how to act like God, which is a true "son of God" ([John 1:12-13](#)). Further, we are to identify them with the Holy Ghost who keeps us saved and in touch with God in spite of our sin and interprets the Bible for us. '*The Spirit of God uses the word of God to show the child of God what is the Will of God*'. Finally, we are to identify them with the Trinity. Otherwise, they will become Muslims or join some other cult.

1. There are several verses in each of the four gospels that talk about **John the Baptist**. The main note, with the address of all other verses, is under [Luke 1:5](#). The main thing that he is known for is preaching *repent*'. Yes, he did "dunk" people but refused to "dunk" those who did not have evidence that they truly had "repented". That is, the outward act only identified an inward change. "Repent" is another Biblical concept that religions teaches doctrinal error about. The true Biblical definition of "repent" can be found in [Matthew 22:37](#) and [Mark 12:30](#) and [Luke 10:27](#) where "Jesus" said "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". John's "baptism" identified people with turning from religious '*self righteousness*' to the God of the Bible and obedience to Him that gives true Biblical "righteousness" that can be seen by the world in our physical life.

2. [Matthew 20:22](#) and [Mark 10:39](#) and [Luke 12:50](#) all speak of the "baptism" of Jesus. In Matthew and Mark, just before this verse, Jesus told the disciples He was going to Jerusalem to die. Then in Matthew and Mark, Jesus linked His "baptism" to "the cup that I shall drink of" which was His death in [Matthew 26:39-42](#); [Mark 14:36](#); [Luke 22:42](#) and [John 18:11](#). In Matthew and Luke, before these verses, Jesus was telling parables to teach His disciples to work in God's vineyard by faith and the teaching in Mark, before these verses, also was about working and trusting God for our reward. So the "baptism" of Jesus was His death in obedience to God "for the joy that was set before him" ([Hebrews 12:2](#)). *His "baptism" identified Him with obedience and service to the God of the Bible, even unto death.'*
3. The other references to "baptism" in the gospels, and in Acts (with the exception of those listed in the next points), refer to [John the Baptist's](#) "baptism", which we already saw is associated with "repent" and refused to those who refused to change their way of living. John's "baptism" identified people with the God of the Bible in obedience to Him. However, [19:1-6](#) shows us that John's is not enough for today and not enough for salvation. *John's "baptism" shows that repentance from sin and turning to self-righteous good works is not enough for salvation. We must also accept the Lordship of "Jesus".'*
4. [Mark 16:16](#) says "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In this verse, "baptized" is added ("and") onto "He that believeth". That is: the person must "believeth". before they can add on the being "baptized". If you think about it, they are two separate events. Our verse is not saying that being physically 'dunked' is required to be "saved" because the thief on the cross was not physically 'dunked'. However, it is saying that we must be 'identified with' our "Lord" and "Saviour" in a way that the lost world understands. If the lost world doesn't understand that we are 'identified with' our "Lord" and "Saviour" (by the life we live) then our claim that we "believeth" is an empty claim of a lie. The God of the Bible believes in 'put up or shut up'. This verse does not say what happens to the people who claim to "believeth". but refuse to be "baptized". They are dealt with elsewhere like where Revelation calls them "lukewarm" and peter calls them "unjust". *Our verse shows that we must have physical action in our life to match the belief that we claim.'*
5. [Acts 2:38, 41](#); [8:12-13, 16, 36, 38](#); [9:18](#); [10:47-48](#); [16:15, 33](#); [18:8](#); [19:5](#); [22:16](#) all talk about people being "baptized" to join the church. Many of these people were endangering their lives and many were declared "dead", by their family and friends, when they were baptized. They were identified with the God they believed in ways that most of today's so-called '*Christians*' will not do. The so-called '*Christians*' of today do not have the power of first century "Christians", who met the Bible definition, and when people of today see that they make excuses instead of following the example of people who had God's power on their life. *Our sections of the Bible show us that we must have a to match the belief that we claim if we want the power of God on our life.'*
6. [Acts 1:5](#) and [11:16](#) promises "ye shall be baptized with the Holy Ghost not many days hence". When it happened, they spoke in tongues and were identified with the Holy Spirit (God of the Bible). They then went out and "turned the world upside down" ([Acts 17:6-7](#)) to the point that they suffered persecution and death but kept doing what God commanded. *Baptism is symbolic of starting a new life which displays the power of God that comes through having received the Holy Ghost. Baptism is to be identified with Jesus Christ even if we lose everything in this world and our own family declare us dead and refuse to recognize us ever again.'*
7. [1Corinthians 1:17](#) says "For Christ sent me not to baptize, but to preach the" [gospel](#). "Baptism" doesn't save but preaching "the gospel" does. *All references in 1Corinthians downplay the importance of "baptism" while lifting up preaching the [gospel](#) when it comes to getting lost people to become saved.'*
8. [1Corinthians 10:2](#) tells us that the Jews were "all baptized unto Moses". Among other things, this verse lets us know that "baptism does not save". Judas was "baptized unto Moses" but definitely went to Hell. The fact is that the Jews were 'identified with' Moses and the Mosaic Law. *The main use of baptism, within the Bible, is to identify one person with the with the power, authority and message of another person.'*

9. This chapter uses "baptism" to identify people with "Jesus Christ" and a changed life that shows true Biblical repentance from sin and identification with a life which displays the changes brought by a personal relationship the God of the Bible. This chapter has the word "now" in it 4 times and three of those times Paul is telling us what to do based upon the doctrinal truths that he just explained before using the word "now". The first "now" is in [Romans 6:8](#) and all of the chapter up to that verse is giving a single doctrinal truth which is the basis for what is said in [Romans 6:8](#). Our current sentence is part of this initial group and must be understood in context of all of the sentences within this group. *The conclusion of this section of doctrine is given in the next sentence, which starts with "Therefore", and tells us: "even so we also should walk in newness of life".*
10. [Galatians 3:27](#) says "For as many of you as have been baptized into Christ have put on Christ". *The context is talking about identification with the God of the Bible by a changed life after our initial profession which shows true Biblical repentance from sin and a turning toward God in an ongoing personal relationship.* please see that chapter and associated notes for more details.
11. [Ephesians 4:5](#) uses "baptism" in the middle of a list of things which bring spiritual unity in the church and equates it to "one Spirit, even as ye are called in one hope of your calling; One Lord, one faith...One God and Father of all, who is above all, and through all, and in you all". This is obviously not talking about being physically dunked but being identified with the God of the Bible. *The church will not have unity unless all of the church follow "One Lord". Someone who will not obey in baptism will not obey in other matters and should not be considered to be part of the church.*
12. [Colossians 2:12](#) is part of a sentence that goes from [2:10 through 2:12](#) and in it "baptism" is equated to "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ". So we again see "baptism" equated with true Biblical repentance and being identified with the God of the Bible. *It is separation (circumcised) from the temptations of this world and being identified with the God of the Bible.*
13. [Hebrews 6:1-2](#) is a single sentence (see the note associated with it in the Lord Jesus Christ Study.) It says that "baptisms (plural) and repentance from dead works" are only a couple of the principles of "the doctrine of Christ" which are the basic spiritual principles involved in learning spiritual maturity and being identified with (acting like) "Christ" is what [Hebrews 6:1-2](#) means by "baptisms". *This verse teaches us that there is much more to receive after our baptism and that baptism is not the end.*
14. [1Peter 3:21](#) is where a lot of wrong doctrine comes from because people ignore Peter's definition of "baptism" contained within the verse which is "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)". It is not being 'dunked' ("not the putting away of the filth of the flesh"). *This section teaches that "baptism" is equated with true Biblical repentance ("but the answer of a good conscience toward God") and being identified with the God of the Bible.*
15. [Matthew 28:19](#) is part of the 'Great Commission' and gives us the personal command to "baptize" along with God exact command on how we are to do it. Our current section in Romans teaches us the doctrine in a very literal way while all other references in the Bible teach results and other related things. Thus, our current section, with the basic doctrine literally stated, and the command within the 'Great Commission' are probably the two most important sections of scripture that deal with the doctrine of "baptism". Since we have dealt with all of the doctrine and supporting verses within the Bible, we are not ready to look at the command and, hopefully, not get the objections that people receive when they preach a command without first presenting God's reasons for that command (present doctrine first).

So, every reference of baptism is identification with the God of the Bible by a changed life that shows true Biblical repentance. Yes, every case (where possible) the people were physically 'dunked' but that was done as an outward declaration of an inward change that they planned upon continuing to live for the rest of their lives.

All of this brings us back to [Romans 6](#). In our chapter, the phrase "so many of us as were baptized into Jesus Christ were baptized into his death" is identifying so many of us with the death of Jesus Christ and, by implication, His resurrection. It is identifying so many of us with a changed life that shows true Biblical

repentance and identification with the God of the Bible. In addition, that is followed with a sentence which starts with the word "Therefore" and tells us: "even so we also should walk innewness of life". The verb walk can not be properly interpreted as a one-time religious action but is an ongoing repeated steps. Since that verse says "even so", our current action verb of: "baptized" means that it is not a one-time event but is the start of an ongoing life-long activity. Our "walk in newness of life" means we are to keep doing these ongoing repeated steps for the rest of our life. Therefore, our being identified with "Jesus Christ" through "baptism" must also require ongoing repeated acts of identification. Please see the [Romans 6:2](#) which has links to sentences within Romans which deal with "death".

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## Baptism Gets God's Mercy

The section of the Bible that we will read tells us about the difference between truly saved people who obey the Bible and people who do not obey, whether they claim to be saved or not. In the middle of this section are some verses that religious liars distort to support the doctrinal error that their false religion has as a foundational belief. It is important for God's people to know the truth in order to defend the true faith. When Satan tempted Jesus, he quoted the scripture but took it out of context. The most basic way to deal with doctrinal error is to look at the context of scripture which is used to support doctrinal error. Therefore, please pay attention to the basic message of our reference verses. After we consider the context, we will look at the specifics to see the doctrinal error.

[1Peter 3:17-4:6](#) says, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 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 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 general message of this section is that Christ suffered for "the unjust" and that true Biblical Christians are to do the same because they are "Christ like". The doctrinal error which is based upon these verses claims that people can live a life of sin, go to Hell, and then get out of Hell and go to Heaven because someone did a religious act for them.

**There is no going to Heaven from Hell!** [Hebrews 9:27-28](#) says: "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." After death is "the judgment" with no '*do over*'. There are no ways out once you are in hell other than to go to the "great white throne judgment" and then to the "lake of fire".

[Revelation 1:18](#) says: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." There is NO other way out except through the Lord Jesus Christ and he requires salvation before death. Paying a priest does not work. Praying for the dead does not work. Being baptized for the dead does not work. There is no offering of Christ multiple times as claimed by the doctrinal error which says we can lose and regain our salvation. We either get saved one time for all eternity and do so before we physically die or we go to Hell and after that to the "lake of fire".

While I could go on with this, let's return to our original text and understand the error which is taught so that God's people can answer the error and help people believe the truth from the Bible. Please remember our first verse which sets the context of this section. We read "[For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.](#)" The context is that our "suffering" in this world is "the

will of God". It is not "live in sin and pleasure in this world and then avoid reaping what your life sowed". Please keep that context in mind as we look at these details.

Before we deal with the main doctrinal error pushed by Mormons, we need to look at what Lutherans and others claim. They claim that these verses tell us that physical baptism is required for eternal salvation. First of all, as I will show later, this reference is not talking about eternal spiritual salvation. Secondly, they claim that the "thief on the cross" was spiritually baptized, and therefore met their requirement of baptism even while they insist that everyone else must have a physical baptism before they are eternally spiritually saved. Our God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, it is not possible that God requires a spiritual baptism one time and a physical baptism all other times. We are saved by the person of God. He saves us when we accept Him as our personal Lord in an ongoing personal relationship. Yes, God does demand obedience in order for us to be "saved" from physical consequences of sin, but our eternal salvation is not dependent upon any physical activity beyond accepting Him as our "Lord".

With that out of the way, we will turn to the main doctrinal error which is preached by Mormons. Look at [1Peter 3:18-20](#) and pay attention to the time tense of the words used. The phrase "For Christ also hath once suffered for sins" is in the past tense and it literally says "once". Therefore, there is no "do-over" with "Christ" paying more than once. The Bible also says here, and other places, that no other man can pay for our sins ([Acts 4:12](#): says "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."; [1Timothy 2:5](#): says "For there is one God, and one mediator between God and men, the man Christ Jesus;"). Therefore, there is no religious person and no religious act which will get anyone out of hell and the "lake of fire".

Look at the phrase "that he might bring us to God". This is future-tense. After we are saved Jesus Christ cleans up our life in order to make us acceptable when He "brings us to God". This is what He is doing all of the time between our initial profession and our death. [John 9:4](#) says: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." The "night" that Jesus Christ is referring to here is death. Even he can not work on us and clean us up after we die. We can not live a life of sin and then be saved and cleaned up after death. Jesus Christ must make us acceptable to "bring us to God" while we are still alive.

Now we get into the part which Mormons really pervert. Look at the phrase "By which also he went and preached unto the spirits in prison" ([1Peter 3:19](#)). Notice that the word "in" is present tense. These "spirits" are currently still "in prison". If they had been saved after going into Hell, as claimed by the Mormons, then they would not still be "in prison". Now look at the phrase "he went and preached". That is past-tense but does not say when in the past. The Mormons claim that it happened after Jesus Christ died on the cross and before His resurrection. If that were true then He wasted His effort because these "spirits" are currently still "in prison" and God does not waste effort trying to do what He can't do. By the way, God can't lie and God can't sin so there are some things which God can't do.

Since Jesus Christ "preached unto the spirits" in the past, the question becomes when He did that and the answer is within our sentence. Here is where paying attention to sentences and not following verses is important because the verse format allows ignoring the answer from God while the sentence format forces us to consider it since the answer is within the same sentence. That answer is "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing". This is a Christophany where the Son of God appeared in human form during the time of the Old Testament. Please notice the phrase between these two which is "Which sometime were disobedient". These "spirits" not only refused to obey the preaching of Noah but they also refused to obey the preaching of Christ.

Now, before we go on, consider that all of these "spirits" died in the flood. Therefore, they could not have produced any babies and, therefore, it is impossible for these "spirits" to be the ancestors of anyone alive today. The Mormons use these verses to claim that their being "baptized for the dead" saves their

ancestors but it is impossible that these "spirits" were their ancestors. Therefore, scripture about them can not be applied to any of our ancestors.

Returning to our main thought, we see that these "spirits (are) in prison" because they "were disobedient". Skipping ahead, we see that Peter tells us, in [1Peter 3:21](#), that we are to have "the answer of a good conscience toward God". This means that we are to be "obedient". Continuing on, in [1Peter 4:1-2](#) we see that our "obedience" is to cause us to "cease from sin" and to "no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God". This is the direct opposite of a doctrine which claims that you can live for sin and then get out of Hell by having a relative baptized for you. Don't get me wrong. The Mormons definitely believe in "cease from sin" but they couple this with doing the will of their church and not with doing "the will of God". Therefore, they do not have "the answer of a good conscience toward God".

Moving on, the phrase "Who shall give account to him that is ready to judge the quick and the dead" tells us that everyone will "give account to" God when they are judged. The "quick" are saved people who have a testimony which backs their claim of being saved. The "dead" are people whose spirit and soul have left their body but whose testimony during life does not tell us if they were saved or not. We see this by the usage of these words within the Bible but also by the last verse of our text which says "that they might be judged according to men in the flesh, but live according to God in the spirit".

"Men in the flesh" judge our testimony and most would claim that "Lot" should be lost. However, "God (judges) in the spirit" and we are told that Lot was saved. Lot was saved when he was a young man who was with his uncle Abraham. He then turned to a life of sin, and suffered a lot of consequences, but did not lose his eternal salvation because "God (judges) the spirit". That said, our verse tells us that men judge out testimony but that judgment does not determine our eternal end. Therefore, doing a religious act, such as having someone get physically baptized for you might cause men to judge you to be saved but does not affect God's judgment.

Hopefully, people can see that these sentences do NOT support any type of salvation because of religious act. Nor do they support any doctrine of eternal salvation after death. With the errors dealt with, we can now look at what Peter is really telling us about baptism and salvation.

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With the doctrinal error removed we can now look at what these sentences really do say.

Our section started with [1Peter 3:17](#) which says "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins". The word "also" attaches "Christ hath once suffered for sins" to "ye suffer for well doing" within "the will of God". As "Christians" we are supposed to be Christ-like. Later in this epistle Peter says "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind". He also says more later along the same vein but the main point is that we are not supposed to "suffer for evil doing". The "Law of sowing and Reaping" promises that we will reap what we sow. Therefore, in order to avoid "suffering for evil doing", we must stop our sinning. That means stop doing wrong and start obeying God. This is the introduction of our section.

Next we are told why Christ did this by the phrase "that he might bring us to God". This is not just our initial salvation but a repeated "bring us to God" throughout our ongoing personal relationship. There is no reason for starting a relationship where you ignore the other person. But, "Christ" has to keep cleaning up the results of our sin each time that He "brings us to God".

The "spirits in prison" were "preached" to but it was when they "were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing". This is a Christophany and tells us that "Christ" took human form to preach during the days of Noah.

Next is what He preached. The phrase "By which also he went and preached unto the spirits in prison" means that He preached to them His "being put to death in the flesh, but quickened by the Spirit", which is His death for our sins and His resurrection which promises our resurrection. These "spirits (are) in prison" because they rejected His gospel that "Christ" preached to them.

Jump down to [1Peter 3:21](#) which starts out with "The like figure whereunto even baptism doth also now save us". The word "even" means "having the same weight" as a balancing scale is "even" when the two sides weigh the same amount. Thus, "baptism" has the same weight as the "like figure" which Peter is talking about.

The word "like" means that "baptism" has similar characteristics to the phrase of the prior sentence which is "eight souls were saved by water". That was a physical salvation within this world which means that the "save" which Peter is talking about is physical and in this world. Next, the word "figure" speaks of a likeness which is only the outward appearance of the real thing. A photo on a phone is only a "figure" of the person and far less than the real person. Therefore, this "salvation" which Peter is talking about is far less than saving the lives of eight people. This is speaking about being saved from the consequences of our sins within this world. Another name for this is "the mercy of God".

Next we see the phrase "not the putting away of the filth of the flesh, but the answer of a good conscience toward God". "Baptism" requires us to be put under water, which is what Peter means by the phrase "putting away of the filth of the flesh". The word "but" continues the subject of what came before it while going in a different direction. The phrase "the answer of a good conscience toward God" means that we must continue to do the things which give us "a good conscience toward God". This means that we must continue to obey God and to continue to avoid sin. This entire phrase is dealing with the doctrinal error which claims that our one-time baptism makes everything we do to be fine with God. This is related to the claim that baptism provides eternal spiritual salvation but also includes the doctrine which says that a one-time religious act, such as baptism or the "sinners prayer", takes care of all future sins and it doesn't matter how we live after doing the religious act. The phrase "a good conscience toward God" means that we must keep on doing what will give us "a good conscience toward God" and not rely upon a one-time religious act.

The phrase "by the resurrection of Jesus Christ: Who is gone into Heaven, and is on the right hand of God" means that "Jesus Christ" is right now in Heaven and is our representative before God, since He is "on the right hand of God". He is not just getting us forgiveness for sins but is getting us blessings which enable us to live the "resurrected" life. Our "baptism" is a symbolic agreement to die to sin and to live the "resurrected" life. However, we can not do this in our own physical power so "Jesus Christ" is getting us the necessary spiritual power to do this.

[1Peter 4:1-5](#) tells us literally what is expected from us as a result of getting the spiritual power to live the resurrected life. That leads us to the last sentence, in [1Peter 4:6](#), which tells us that people in prior ages had to also live a life of faith. They would be "judged according to men in the flesh", which means that men would judge their testimony just like men with us do today. The phrase "but live according to God in the spirit" means that they would have eternal life or spend eternity in the "lake of fire" according to how God judged them spiritually. This is also like how God judges us today.

What is not literally said here, but is the basis of religious arguments, is the fact that the "spirits" lived before that was written scripture. However, Abraham, Abel, Joseph, and many others also lived before there was written scripture. They all lived by faith as evidenced by their inclusion in [Hebrews 11](#). The fact is that several places in the New Testament mention the "gospel of God". This is what is preached to people who are not aware of the Bible or who do not accept it as the inerrant word of God. Missionary Jireh John Nono needs to preach the "gospel of God" to Buddhists. The fact is that Christ could, and did, preach salvation by faith before there was written scripture. So, the people who argue that the gospel could not be preached before there was written scripture are wrong.

That brings us back to the main message of this section of scripture. Baptism is a symbolic agreement to stop sinning and to obey the commands from God which will give us "the answer of a good conscience toward God". It is the start of an ongoing relationship whereby we continue to do "the will of God". That "will of God", after our initial salvation, is to be "baptized" God's way by God's authority. Our refusal to do this is telling God that we don't want His mercy when we sin. We don't want to be "saved" from the consequences of sin within this physical world. In addition, if we are a parent or someone who is responsible for other people, we are telling God to bring full punishment upon our children. When we tell God that we don't need to be saved from the consequences of our sin in this physical world, we refuse the "mercy of God".

Baptism is similar to a marriage ceremony. Both are a public declaration of the intention to have an ongoing personal relationship. In both cases, trying to have the relationship without the public ceremony that identifies the relationship causes major problems. Yet, it is not the ceremony which is most important but the ongoing personal relationship which it starts is most important. That is what Peter means when he says "not the putting away of the filth of the flesh, but the answer of a good conscience toward God".

Now, some say that they were "baptized" before they were saved but they only got wet, which Peter says "not the putting away of the filth of the flesh". Peter tells us that we must have "the answer of a good conscience toward God" but we can not have that while we are still lost. Therefore, this symbolic agreement must come after true salvation in order to secure God's "mercy".

Some others will say that they were baptized, but it was by the wrong authority. Baptism identifies us with the authority. For example, the Jews were "baptized unto Moses" and accepted the Mosaic Law as their authority. Therefore, baptism by the wrong authority identifies you with people who preach doctrinal error. [Proverbs 14:12](#) and [Proverbs 16:26](#) say: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Men will say it is okay to be identified with a church which teaches doctrinal error but God refuses to accept people who do that. Such people will not be "saved" from the consequences of sin in this world.

Now, when people get baptized it is good if they understand the basics of the symbolism that is involved. They are put under water to symbolize their agreement to die to sin, just like [Romans 6](#) explains. They are raised to symbolize their agreement to live the resurrected life which gives them "the answer of a good conscience toward God". They are baptized in the "name of the Father" to symbolically agree to trust the power and authority of the Father, which is the word of God. They are baptized in the "name of the Son" to symbolically agree to receiving the character of God from the Son of God. They are baptized in the "name of the Holy Spirit" to symbolically agree to trust Him to keep them saved and to trust Him to teach them what the word of God says and how it applies to their life.

Bottom line is that this entire section is telling us that all men throughout all ages have been required to live by faith, to obey God by doing "the will of God" and doing it God's way and getting "the answer of a good conscience toward God". We can not do that if we refuse to obey God by refusing to start our relationship right. That means that we must be baptized God's way by God's authority and symbolically agree to submit to God. Without our doing this, we will not be "saved" from the consequences of sin in this life.

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# The Will of God

The exact phrase "will of God" occurs 23 times in the Bible and all are only in the New Testament. In every one of those references, except one, the exact phrase is actually "the will of God". The Biblical definition of the word "the" is 'there is only one and here it is'. That definition is best understood when we consider John 14:6 which says: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is only one Biblical "truth", "life" and "way" and it is Jesus Christ.

With this definition we can see that there is only one "will of God" and the various references to this phrase tell us about that single "will". The one exception, which does not use the word "the", is in [Romans 12:2](#) and it gives us three qualifiers for the single "will of God" and does not dispute that there is a single "will of God". With this in mind, we will look at these references but not in the order that they appear within the Bible but in the order that they are applied to our life and teach us about this doctrine. That order is:

1. Correct doctrinal error taught about the will of God.
2. Salvation related to the will of God.
3. Sanctification related to the will of God.
4. Jesus Christ paid for our salvation and sanctification according to the will of God.
5. The Holy Spirit works according the will of God.
6. Positions within the church given by the will of God.
7. Blessings come to all who do the will of God.
8. "Joy" only comes from doing the will of God.
9. We are to seek "the will of God" in every little part of our life.
10. We are to do "the will of God" with all of our heart.
11. We are to know that everything which happens to us is the will of God.
12. Our suffering is part of the will of God.
13. "The will of God" tells us how to deal with the problems of life.
14. "The will of God" has promises attached to it which are given to those who do "the will of God".
15. Corruption comes in spite of doing the will of God.

With this order presented, we will now look at the references.

1. First, we must correct doctrinal error taught about the will of God. [Romans 12:2](#) says, "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".
  - a. People like to preach about the good will of God, the acceptable will of God, and the perfect will of God as if they were three different things, which they are. However, they also preach that these are three different levels of the will of God, which they are not. The grammar of our sentence makes it clear that there is only one will of God and it has all three of these attributes. Please consider that the Biblical definition of good is: 'that which comes from God'. Therefore, the good will of God cannot be less than the perfect will of God because God does not give anything that is less than perfect. Likewise, we already saw in that God commands us to be holy. We are also told to "be perfect" in: [Deuteronomy 18:13](#); [1Kings 8:61](#); [Matthew 19:21](#); [2Corinthians 13:11](#); [Philippians 3:15](#); [2Timothy 3:17](#); [James 1:4](#). Therefore, the acceptable will of God can not be less than perfect will of God. While that preaching is popular and well accepted, the only thing that it does is allow people to believe they are in the will of God even while that know that they are not doing the perfect will of God. This preaching actually excuses the sin of God's people and is very subtil while doing so, just like Satan is subtil. (Subtil is the Bible spelling for subtle.) Giving God's

people an excuse for holding onto sin is a doctrine of the devil and a major reason why there are lots of people in America who claim to be Biblical Christians, and yet lack the power of God within their lives.

- b. Questions to ask yourself:
    - i. Do I have a Bible reference to support what I believe about the "will of God" or am I just trusting what some preacher said that sounded good? The first thing that God always wants you to do is verify what you are told against the word of God using the Spirit of God.
2. Salvation is part of the will of God.
- a. [Mark 3:35](#) says, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." True salvation requires obedience to the will of God.
  - b. [1John 2:17](#) says, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." This sentence is added (by the "And") to: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". Once more we see the Bible making a distinction between those who seek all that is in the world -- the lust of the flesh, and the lust of the eyes, and the pride of life -- and those people who truly do the will of God. The word doeth means: 'keep on keeping on doing'. Our sentence literally tells us that we must 'keep on keeping on doing' the will of God if we want the assurance that we are saved ([abideth for ever](#)). Just like Peter, this chapter of 1John is telling us how to distinguish between the truly Biblically saved and other people. All who are truly Biblically saved will 'keep on keeping on doing' "the will of God".
  - c. Questions to ask yourself:
    - i. Do you have true Biblical salvation which means you accepted Jesus Christ as your personal Lord?
    - ii. True Biblical salvation gives you an ongoing personal relationship with our Lord. Are you doing your part in in this relationship?
    - iii. Do you pray for guidance and read your Bible every day?
    - iv. Do you look for how you can obey what God showed you in your personal daily Bible Study?
    - v. Did you know that everyone who doubts their salvation or that is confused by most of the Bible is either newly saved or neglected this basic requirement of our salvation?
3. Sanctification is part of the will of God.
- a. [1Thessalonians 4:3](#) says, "For this is the will of God, even your sanctification, that ye should abstain from fornication." This sentence should be obvious on the face of it. Please see the note for this sentence, and the notes of the contextual sentences, for more details. One thing that should be obvious is that we must abstain from fornication if we want to have God's sanctification and the blessings that go with it. Please see the note for this sentence, especially for the true Biblical definition of fornication, which is different from what most people think.
  - b. [Colossians 4:12](#) says, "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Here we see that it is the will of God for us to stand perfect and complete. Our current note already dealt with the perfect will of God. Basically, our sentence tells us that the will of God is for us to spiritually mature and receive all of the spiritual gifts and blessings (be complete) that God wants to give to us but can only do so after we become spiritually mature enough to handle them.
  - c. Questions to ask yourself:
    - i. When you have a choice to make, which choice allows or encourages sin? That is always the wrong choice.
    - ii. As your salvation gets older, are you doing less sin?
    - iii. When you have a choice to make, which choice makes you more like God in holiness and righteousness? That is always the right choice.

- iv. As your salvation gets older, do people see Christ in your life more than they used to?
- 4. Jesus Christ paid for our salvation and sanctification according to the will of God. [Galatians 1:4](#) says, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."
  - a. Here we see that it was the will of God for our Lord Jesus Christ to give Himself for our sins. However, we also have the qualifier that the will of God was that His sacrifice was to deliver us from this present evil world. People who claim salvation while holding onto the sins of this present evil world are out of the will of God and, quite possibly, are not saved.
  - b. Questions to ask yourself:
    - i. Are you less drawn to the things of this "present evil world"? If no, then your life testifies that Jesus Christ wasted His sacrifice for you. When we have a choice, the option that does less to lift up "this present evil world" is the right choice.
- 5. The Holy Spirit works according to the will of God. [Romans 8:27](#) says: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."
  - a. Here we see that God's Holy Spirit pays attention to the desires behind our prayers and perfects our requests to God. Sometimes we think one thing or one way is how we will reach a goal, but we are wrong. When we pray for the wrong thing or the wrong way, but God's Holy Spirit knows the true goal that we have, He perfects our requests to God so that we end up at the desired result even though God does it a different way than we had in mind.
  - b. Questions to ask yourself:
    - i. When you pray for one thing and God gives you something else, do you thank God for "perfecting" your request?
    - ii. When you pray for something, do you acknowledge that God knows best and thank God for any changes that He makes to your request?
    - iii. Do you do it every time that you pray for that request?
- 6. Positions within the church are given by the will of God.
  - a. [1Corinthians 1:1](#) says: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother." This is the same as the notes for [2Corinthians 1:1](#), [Ephesians 1:1](#), [Colossians 1:1](#) and [2Timothy 1:1](#). Here we see that people are supposed to receive positions in the church by the will of God. We also have a number of problems in the church because people take these positions but their having the positions was not by the will of God.
  - b. Questions to ask yourself:
    - i. Do you ask God to show you the position He has for you in the church?
    - ii. Do you thank Him for jobs like janitor and nursery worker?
    - iii. Do you realize that the "humble" jobs are to help us get a godly attitude before we are given more and that someone who is lifted too high too fast is easier for Satan to destroy?
    - iv. Do you thank God for His protection when He makes you submit to another person?
- 7. Blessings come to all who do the will of God. [2Corinthians 8:5](#) says: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."
  - a. In other places in the Bible we read how these people were blessed because of what they did. These people include the Philippians, who are the only church to receive an epistle from Paul, which also made it into the Bible, where there was no correction because of doctrinal error. Here we see that doing the will of God helps us to avoid doctrinal error (but does not completely prevent it). Here we see that it is the will of God for church members to give themselves to the pastor and church leaders by submitting to the pastor and church leaders. In this case, these people

went so far as to leave home and to move to the mission field where they could get the lowest jobs and support the missionaries who were preaching the gospel to the lost people. Please note that they had to give their own selves to the Lord first, by agreeing to any command which He gave them, before they could give their own selves to the (ministers of the) Lord.

- b. Questions to ask yourself:
  - i. Do you realize that the best blessings are spiritual and not physical?
  - ii. Do you realize that 1 Timothy 6:7 tells us that we will leave all physical blessings behind when we leave this world? Therefore, eternal blessings that are not given until we get to Heaven are better than physical blessings now.
  - iii. Have you given all of yourself to God's service? The simple test is in giving. If God has all of you, then he has your money.
  - iv. Are you willing to go anywhere and do anything in the service of God? These people moved to a strange place and took the lowest level jobs in order to financially support the missionary preachers? Would you go to Thailand and do the same? What about Brunei?
8. "Joy" only comes from doing the will of God. [Romans 15:32](#) says: "That I may come unto you with joy by the will of God, and may with you be refreshed."
  - a. Once more we see that whatever we do we are to pray for guidance from God and do what is in the will of God. Paul did go to them and probably had joy, but also was probably not happy because he was arrested and facing death. However, he was in the will of God because God was changing Paul's ministry from active teaching to writing the majority of the New Testament. Thus, we can be in the will of God even while things are going terrible from our human fleshly perspective.
  - b. Questions to ask yourself:
    - i. Do you know the difference between "joy" and "happiness"?
    - ii. Do you realize that "joy" is most experienced in the middle of suffering and problems?
    - iii. Are you willing to accept suffering and problems so that you can experience true Biblical "joy"?
9. We are to seek "the will of God" in every little part of our life. Here we see Paul practicing what James teaches. He recognizes that the will of God is to control every part of our life, even what we consider to be the '*little things*'.
  - a. [Romans 1:10](#) says: "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."
  - b. [James 4:15](#) says: "For that ye ought to say, If the Lord will, we shall live, and do this, or that"
  - c. Questions to ask yourself:
    - i. Do you realize that your "prosperity" is dependent upon the blessings from God?
    - ii. Do you ask for God's guidance and protection in all of the "little things of life"?
    - iii. Do you always recognize that God's will may be different than you think?
    - iv. Do you thank God every time that He changes your plans because you trust that He has something better for you?
10. We are to do "the will of God" with all of our heart. [Ephesians 6:6](#) says: "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart."
  - a. Here we see that it is the will of God is something that we must do and we must do the will of God in a way that displays Christ. That requirement for quality eliminates any possibility of our being menpleasers or of only making a show ("with eyeservice").
  - b. Questions to ask yourself:
    - i. Is there something that you have which would enhance the service to God but you are holding it back for yourself?

- ii. Is there a different attitude or a different way of doing that would display "Christ" more in what you do?
  - iii. Are you really giving your service to God your all?
- 11. We are to know that everything which happens to us is the will of God. [1Thessalonians 5:18](#) says: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."
  - a. Here we see that it is the will of God for us to go through everything that we go through, especially the suffering. When we accept suffering as the will of God in Christ Jesus, and maintain a proper attitude, we receive eternal blessings which we are told are not worthy to be compared with the glory which shall be revealed in us ([Romans 8:18](#)).
  - b. Questions to ask yourself:
    - i. When problems, trials and suffering come your way do you thank God for the opportunity to let people see Christ working through your life?
    - ii. Do you keep your mind on the eternal blessings or on the physical trials, frustrations and suffering? If we don't keep our mental eye on the blessing then we will quit early and lose the blessing.
    - iii. Do you keep the lesson from Joseph in mind? That is: others may do things to us because they want to do evil but God only allows it if He can use it for our good.
- 12. Our suffering is part of the will of God.
  - a. [1Peter 2:15](#) says: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." Here we see one of the main reasons why God lets us "suffer".
  - b. We can only put to silence the ignorance of foolish men if we do the will of God even when that will of God involves suffering and shame. This thought is explained more by Peter in the sentences which follow this one within this chapter. It is also dealt with in the next reference.
  - c. [1Peter 3:17](#) says: "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." This sentence should be obvious on the face of it. Please see the note for this sentence, and the notes of the contextual sentences, for more details.
  - d. [1Peter 4:19](#) says: "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." Where the verse above started Chapter 4, this one is the conclusion. All throughout this chapter Peter points out differences between the truly Biblically saved and the lost. Good and bad circumstances happen to us all. It is not the things which we experience but how we react to them which give us a testimony of being truly Biblically saved. Without suffering, we would not need the help of God and would not have a testimony of God working in and through our life. Therefore, it is the will of God that we suffer so that we have the opportunity of having God work in our life and give us this testimony. In addition, Peter adds "[commit the keeping of their souls to him in well doing](#)." We claim to be saved, but how do we truly know this if we don't have the ongoing interaction of a personal relationship?
  - e. [1John 1](#) tells us that God's Holy Spirit gives us the assurance of our salvation. we can not lose our salvation but we can lose the assurance of it. Peter is telling us that as we suffer according to the will of God, we also experience God working in our life and, at the same time, God's Holy Spirit gives us the assurance of our salvation to help us through the experience. However, we only receive this benefit when we do it in well doing. Finally, Peter adds the last phrase "[as unto a faithful Creator](#)". God created us knowing what we would experience and gave us the ability to handle it. No matter what we go through we can know that God gave us the ability to handle it if we rely upon Him. Therefore, it is the will of God that we show the world what God made us able to handle and show how a loving Creator gave us the ability to do what He wants us to do.
  - f. Questions to ask yourself:

- i. Do you keep in mind that eternal blessings are given in proportion to how much we suffer in the service of God?
    - ii. Do you use this truth as a basis for thanking God for suffering?
    - iii. Do you keep in mind that Christ suffered for us and, therefore, our suffering for others, in the service of God, is displaying Christ through your life?
  - 13. "The will of God" tells us how to deal with the problems of life. [1Peter 4:2](#) says: "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."
    - a. This verse is only half of a sentence and the full sentence needs to be considered in order to fully understand and appreciate what Peter is telling us. In this sentence, Peter tells us that the will of God is that we:
      - i. have the mind of Christ,
      - ii. suffer in the flesh,
      - iii. cease from sin,
      - iv. no longer should live...to the lusts of men,
      - v. spend life doing the will of God.
    - b. Questions to ask yourself:
      - i. Are each of these points true in your life?
      - ii. What can you personally do to increase each of these points in your personal life?
  - 14. "The will of God" has promises attached to it which are given to those who do "the will of God". [Hebrews 10:36](#) says: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."
    - a. Here we see that the will of God has a promise attached to it. Notice that we receive the promises personally (ye), which means that the results which other people have do not affect our reward. However, we must have patience because if we do not wait for God to keep His promise in His time then we have not really acted in faith and without faith it is impossible to please him (God) ([Hebrews 11:6](#)). Also, we see that we must do the will of God before we can claim any promise. We need to pay attention to the word might, which means that we might not get the promise if we don't do exactly what God requires.
    - b. Questions to ask yourself:
      - i. Are you truly waiting with patience for God's blessings or are you letting the world, your own flesh and the devil pester you into being fretful or doing other things to prove that you do not have patience?
      - ii. Do you really understand that not having patience can cost you the blessing even if you already met other requirements to receive the blessing?
      - iii. Does your patience tell you that waiting until you get to Heaven gets you the best blessings?
  - 15. Corruption comes in spite of doing the will of God. [Acts 13:36](#) says: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."
    - a. Our doing the will of God does not keep us from also doing sin. It does not keep us from suffering the consequences of sin, as can be seen within the life of David. However, it does get us blessings from God and can make us '*a man after God's own heart*'.
    - b. Questions to ask yourself:
      - 1. Do you realize that doing "the will of God" does not remove the consequences of sin?
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# Do the Will of God

*1Chronicles 23:4* says: "Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:"

*Ecclesiastes 3:17* says: "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work."

*1Peter 1:17* says: "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:"

*Revelation 20:12* says: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

*Revelation 20:13* says: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

*Proverbs 26:15* says: "The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth." As we have already seen, the slothful grieves over even providing the basics of life for themselves. They feel that someone else owes them their living. This belief is the basis of all communistic and socialistic systems.

*Matthew 21:28-31* says: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

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You all have heard American preachers say that Filipinos respond to invitations in a way that Americans don't. However, that only puts them into the position of the first son who said to the command of his father: "I go, sir". However, those Filipinos who respond to the invitation and do not do the work of God make themselves like the son who answered and said, "I go, sir" and went not. Thus, he did not do the will of the Father.

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1. Purpose:
  - a. What is God's Purpose for your life?
  - b. What spiritual gifts has God given you and which spiritual gift is primary?
  - c. Are you pursuing God's Purpose for your life?
  - d. Have you written down God's purpose for your life?
  - e. *James 4:8* says: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."
  - f. The purpose of pastors is supposed to be to get people to spiritually mature so that they can use the spiritual gifts that God gave them to help the church do the '*Great Commission*'. This not only is preaching to the lost but also teaching the saved, such as the Abundant Life Mission. This is also supporting missionaries, who are away from home, and are doing the '*Great Commission*'. How are you using your God-given spiritual gifts to help your church do God's plan?
2. Plan:
  - a. Failure to plan is a plan to fail.
  - b. Plans have specific steps to be accomplished in a specific order in order to fulfill the purpose.
  - c. Creating a plan starts with finding out what is required in order to fulfill the purpose. Then, creating the plan requires determining the detailed steps which are required in order to fulfill these requirements. Next, the plan must specify

specific actions to do and dates by which the actions must be completed in order to fulfill the Plan and reach the original purpose.

- d. Pastor Edgar Nono sought to start a church in Bacolod City in order to fulfill God's purpose in his life as a pastor. He then sought the spiritual need and determined that there were many churches which told people how to get saved but then made them religious instead of building up their spiritual relationship. Therefore, he made the main emphasis of Abundant Life Mission to be on spiritual growth and God has provided many saved souls in addition to having people grow spiritually. He also determined that Bacolod was too large for one man to reach so he planned and found men to train to be spiritual leaders of smaller groups. He trained these men and revealed that the next step was to have an outreach drive to find people in various neighborhoods who needed salvation and spiritual growth with plans on these men leading neighborhood Bible Studies. While I believe there is more to his plan, you can see that he had taken steps that were put into an order in order to accomplish God's purpose.

### 3. Procedure:

- a. While the Plan specified the gross (large) things which must be accomplished in order to fulfill the purpose, the Procedures must specify the detailed steps which must be done in a specific order in order to accomplish the Plan.
- b. Each Step in the Procedure should specify the action to do, what needs to be finished before the step can be done, and what is dependent upon the current Step being accomplished. Sometimes, this is accomplished by simply specifying that steps need to be done in order and then specifying the steps within the order of their need. This last works best with a written plan.
- c. When Pastor Edgar Nono made a Plan to start a mission work in Bacolod, he got agreement from his current staff. He then announced to his church members, who live and work in Bacolod, that he would start a ministry in that city to provide for their spiritual needs during mid-week. He also explained why current churches in Bacolod were not meeting their needs and how this new ministry would be different. He then secured the necessary start-up finances and had found a place. After that, he found people to provide for all of the physical needs. He then chose a start date and promoted it to get the church members excited and involved in attending and helping to build the ministry. There were other things involved in preparing for the first meeting but this should give you an idea of what is needed in order to create a plan and a procedure.

### 4. Price:

- a. [Luke 14:26-30](#) says: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish." Thus, with this and other Bible references, we see that God commands us to "count the cost" before starting a work, especially before starting a work for God.
- b. There are physical costs and spiritual costs associated with all that is in our lives. You have heard Pastor Edgar Nono repeatedly preach that God blesses obedience and curses disobedience. You have heard him repeatedly preach that we must suffer in the flesh so that we can reap spiritually. Obedience to God's purpose and plan for our life will cost us physically but reap spiritual benefits which we can not lose. Disobedience may result in physical things, but we can not take them beyond death. In addition, disobedience also results in spiritual loss and punishment. The Bible teaches that there will be saved people at the "judgment seat of Christ" who will receive "bad" ([2Corinthians 5:10-11](#)). These people are in Heaven and receive tears which are not wiped away until after the "great white throne" judgment, which is more than 1,000 years later. In addition, it is a lie of

the devil that we will all get a mansion. Only the people who put enough "treasure in heaven" will become leaders and will receive a mansion. Others will only receive "a place", which can be only a bed space in a dorm room for 10,000.

- c. The price for obedience is great in the flesh but the spiritual rewards are far greater and lasts forever. The rewards for disobedience will only last a little time and be lost at death while the spiritual loss is eternal and can include 1,000 years of tears.

5. Priorities:

- a. [Matthew 19:21](#); [Mark 10:21](#) and [Luke 18:22](#) tell us: "Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Our life here is short and [1Timothy 6:7](#) says: "For we brought nothing into this world, and it is certain we can carry nothing out." If we do not make obeying this command our top priority, then we will not have any "treasure in heaven" regardless of what we have here in this life.
- b. Our priorities must put fulfilling God's purpose for our life before all other priorities. If we do this, then we will put "treasure in heaven". However, if we try to serve God the wrong way then we will not do "what is that good, and acceptable, and perfect, will of God" ([Romans 12:2](#)).
- c. Our last priority is to be the desires on our heart. However, we need to be positive that these things are not the "weight, and the sin which doth so easily beset us" ([Hebrews 12:1](#)). A "weight" is not a bad thing but is something which slows us down or prevents us from accomplishing all that God wants us to do. [Matthew 6:33](#) says: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The word "first" implies that there will be a "second". If there was to be no "second" then Jesus would have used the word "only". This means that we can "seek" the things of this world if we "seek" them to use for "the kingdom of God". Paul told the people in Rome to help Phebe earn money because she used it to financially support the church. The wife of Isaac, Ruth and Esther all married rich men so that they could help God's people.