

- C. Wine = excess, to the point of bubbling over
 - D. Revelling = the village merrymaker
 - E. Banqueting = drinking bouts common with pagan rites, cf. I Corinthians 10:14
 - F. Abominable = contrary to law, idols which even Roman law would not permit
2. The past life of a believer may include such a style of living after the will of man, but the Christian is expected by the new life to be separated from these things.
 3. Will = the inclination, counsel and advice of the world
 4. Run...excess = run with a company of revellers whose lifestyle is overflowing in uncontrolled evil
 5. Excess = tide which overflows and fills a hollow, creating a slough into which one sinks
 6. Riot = one who does not save and ends up in a dissolute life.
 7. Speak evil = in an attempt to make themselves look better
 8. No one escapes accountability to God, even death cannot prevent this.
 9. Who = those who speak evil of God's children

IV. CHRIST'S MIND AND THE WORK OF THE GOSPEL, 4:6

1. The gospel is the offer of pardon by payment.
2. Some of the persecuted believers have died and the gospel includes justifying all of the injustice of this life.
3. Persecuted believers have been judged by the world and may have been considered unworthy, but this was a result of living according to the will of God with the mind of Christ, rather than living according to the will of man and the mind of the unregenerate world.

EXPOSITION OF FIRST PETER 4:7-11
TESTIMONY: CHRISTIANS AND LOVE

I. LOVE AND SERIOUSNESS, 4:7

1. The greater part of life is eternal.
2. Love and seriousness are to be viewed in light of the lateness of life.
3. Of all the things to be considered in life, the end must be viewed as always at hand.
4. Life is to be lived with eternal values in view.
5. A sound mind (sober) and a calm collected spirit (watch) is to be the nature of one living for eternity.
6. The seriousness of the situation should lead to a life of prayer.
7. Tears, fears, worries, restlessness and a crowded mind are said to be the enemies of prayer.
8. Be careful about misdirected time.

II. LOVE AND SIN, 4: 8

1. Charity = God's love reproduced by the Holy Spirit in the believer.
2. Fervent = stretched out. Make complete use of love to its fullest extent.
3. Above all = before everything else in importance
4. Love will cover, not converse about, another's failures.
5. Gossip is never a demonstration of love.

III. LOVE AND SERVICE, 4:9

1. Hospitality = friendliness to a stranger
2. Fellowship may be with friends who have no need, but hospitality implies a traveler with needs because of his relationship to Christ.
3. Without grudging = no murmuring

IV. LOVE AND STEWARDSHIP, 4:10

1. Notice the "as... so..." construction of the verse.
2. As = the extent to which you are gifted in quality or quantity by the Holy Spirit
3. Gift is a divine enablement, a special spiritual gift which the Holy Spirit will empower when it is used.
4. Compare the list of gifts in I Corinthians 12 & 13.
5. Steward = one who is in charge of another's household or business and implies a responsible discharge of service

V. LOVE AND SPEECH, 4:11

1. Oracles = speaking about God's revealed truth in Holy Scriptures, divine utterances
2. Both the public speaking and the public ministry of the church is guarded. It is not open to everyone's opinions and it must be guided by God's Word.
3. The purpose of the Christian as well as the church is to see that the name of God is praised through the person and work of the Lord Jesus Christ.

EXPOSITION OF FIRST PETER 4:12-19
TESTIMONY: SUMMARY,
A PURPOSE OF GOOD, NOT EVIL

FOUR WAYS TO MAKE CHRISTIAN TRIALS VICTORIOUS

I. EXPECT THEM, I Peter 4:12

1. Being a christian and being in conflict with this world go together.
Beware of any teaching to the contrary.
2. Beloved = calls attention that believers are loved by God.
3. Strange thing = Stop thinking that trials are alien to you.
4. Fiery trials = a smelting furnace where gold is refined
5. Suffering is for the purpose of purifying and results in bringing out the best.
6. Happen = not uncontrolled chance, but "to go together".
7. Suffering leads to service which may be lacking, Colossians 1:24.

II. REJOICE IN THEM, I Peter 4:13-15

1. Suffering and rejoicing go together only when one identifies them as being together with Christ in His sufferings and as a result of right conduct.
2. Rejoicing is in light of the reward which is futuristic- when Christ comes in great glory.
3. Our suffering adds nothing to redemption, but is a result of identifying in Christ's righteousness.
4. Reproach is persecution by the world because of one's christian testimony.
5. " If " is a fulfilled situation = since
6. Happy = prosperous or blessed
7. The world only persecutes a spiritual christian, never a worldly one.
8. Resteth upon you = Matthew 11:28, I will give you rest.
9. Rest and refreshment are works of the Holy Spirit for each believer under stress and persecution.

10. For the believer, suffering is because of a different set of circumstances than if he was still unsaved.
11. No christian should ever be a "busybody" (self-appointed overseer for everything) for one moment.

III. PRAISE GOD FOR THEM, I Peter 4:16-18

1. As a christian = one who rejects Caesar as divine ruler and believes that Christ is the Creator, Sustainer, and has the sole right to rule.
2. Peter knew from experience that being ashamed of Christ was a terrible thing.
3. In John 21:18,19 Jesus foretold the death Peter would die rather than deny Him again.
4. Christians are not immune from the effects of the fall.
5. Judgement which begins from the church onward places the unsaved in a place of judgement which ends in hell.
6. "What is the end of the unsaved?" is suggestively answered in verse 18. "Where?" is answered in verse 19. Both imply hell.
7. The question is, "if the saved need disciplinary judgement, do not the unsaved merit God's wrath?"

IV. TRUST GOD THROUGH THEM, I Peter 4:19

1. When it comes to why believers suffer, it is best to leave the answer "deposited" (commit) with God.
2. It is always dangerous to second guess why one believer suffers. It is dangerous for the one doing the guessing. When a believer does this, he is taking the position of God!
3. In every case, persecution and suffering must be endured as trusting the Creator to rectify all of earth's injustice in heaven.

EXPOSITION OF FIRST PETER 5:1-5
LEARNING HUMILITY THROUGH SERVING

I. SERVING WHILE SUFFERING, I Peter 5:1

- A. Elders (presbyteros)- as used in the Scriptures means both older men and the title for leadership.
- B. Among you- The leadership is not above, but among. The first step in humility is for the leadership to recognize this.
- C. I exhort- (parakaleo) The same term is used of the Holy Spirit's ministry, denotes one called alongside. The elders have the responsibility of feeding the flock, but who feeds the elders? They need encouragement and assistance as much as the followers.
- D. Also an elder- Peter himself sets the example by not being a lord over the church (Vatican, please take note), but places himself among the elders and the people. It is as an equal that Peter urges his fellow believers.
- E. Witness (martyr)- does not mean a casual, outside observer, but a participant in the sufferings of Christ. The second step in humility for the leadership.
- F. Suffering- afflictions, origin of the word "passion".
- G. Partaker (koinonia)- elsewhere in the NT the word is "fellowship" or "communion".
- H. Of the glory- Believers who share in Christ's suffering also share in Christ's "doxology"- His resurrection, His return, His reign.
- I. That shall be revealed- yet another greek term with which most Christians are familiar, apocalypse.

II. SERVING WHILE SHEPHERDING, I Peter 5:2

- A. Feed- the root of the word is shepherd, lit. "be shepherd"
- B. Of God- The elder is reminded that it is not his flock, but God's. The third step in humility for the leadership.
- C. Taking the oversight (episcopeo)- lit. "contemplate upon"
Leadership involves giving careful attention and consideration.
- D. Not by constraint- The motivation for leadership should never be

by compulsion, lit. "strong arm". (also a term used to signify the military draft.)

- E. But willingly- voluntarily, wilfully
- F. Not for filthy lucre- eagerness for gain, denotes greed.
- G. But of a ready mind- an eagerness to please the Lord in contrast to the eagerness for worldly gain. Step four: humility will be a result of correct motives.

III. SERVING WHILE BEING ENSAMPLES, I Peter 5:3

- A. Neither as being Lords- The elders are not to view the flock as their own dominion.
- B. Over God's heritage- lit. "assign, obtain an inheritance"
- C. but being ensamples- The picture is of a die or mold. The leadership yields to God's hand of molding, and then becomes the pattern for God to mold the follower. Step five: humility will be a result of yielding to God's molding us.

IV. SERVING WHILE STRIVING, I Peter 5:4

- A. The chief Shepherd- Christ is the true leader and owner of the flock.
- B. Shall appear- lit. "to shine"
- C. Ye shall receive a crown of glory- The picture is of the winner of the ancient greek olympics who, after striving to win, obtains a crown of laurel denoting him as the victor.
- D. That fadeth not away- in contrast to the laurel crown that withers and dies, the Christian's crown is everlasting.

V. SERVING WHILE SUBMITTING, I Peter 5:5

- A. Likewise- if the elders are to be a pattern, then the followers are to conform to the same pattern.
- B. Ye younger- from the word "new", can refer to both young men or to the new Christian.
- C. Submit yourselves unto the elder- a military term, to arrange by rank under the leadership.
- D. All of you be subject one to another- While the elders hold a rank, their primary duty is that of servant.
- E. Be clothed- The picture is of putting on servant's clothing.

- F. With humility- lit. "lowliness of mind"
- G. For God resisteth- sets Himself against
- H. The proud- lit. "those who appear above"
- I. And giveth grace to the humble- God's unmerited favor is to the lowly, not the proud.

EXPOSITION OF FIRST PETER 5:6-11
HUMILITY AND REWARD

I. THE WHY OF HUMILITY, 5:6,7

1. With rewards, v.6

- A. Humble = tying up a garment as a slave to serve
- B. Humility is to show itself in working.
- C. Hand of God, guides, corrects, rules.
- D. Persecution is often used by God (even if not caused by Him) to bring a Christian to a lower level than he is thinking of himself.
- E. Submission to authority is a missing ingredient in the world and church today.
- F. There should not be a high place with men for anyone who does not have a low place before God.
- G. All rewards and exaltations we need can come from God on His time schedule. Be content until God rewards.

2. With regards, v.7

- A. God invites us to cast the whole of all our cares (anxieties, wearies) on Him.
- B. Cast = leave on deposit, once in your lifetime, for the whole of your lifetime.
- C. Anxiety and worry is really saying, "God can't or won't take care of this so I'll have to do it for Him."
- D. As a child of God, we are His concern.
- E. God watches over His children with tender compassion, and with regard for our well being.
- F. The application of the passage is: God is using the circumstances of life to prepare us for His purposes. This is a good thing, so don't be anxious about it.

II. THE WILES OF HUMILITY, 5:8,9

1. A devil which can devour, v.8

- A. The Christian is to be thoughtful, alert and watchful for Satan's destructive power.

- B. Satan is always our adversary, (opponent in a lawsuit) but Christ is always our advocate, (speaks for us to the Father). Satan is always against the believer, but Christ is greater and always speaks for His children.
 - C. Devil = one who throws slander against another. It can be error or truth with an incorrect purpose in using the truth.
 - D. Speaking against another Christian is doing the work of Satan and should never be a part of a believer's life. Don't help Satan. Let him do his own work.
 - E. Roar = howl of a fierce beast in hostility.
2. A devil which can be defeated, v.9
- A. Satan is powerful, but God is all powerful.
 - B. Faith is our weapon to use to in resisting Satan to the point of death.
 - C. Satan gets a victory when we think that God is treating us unfairly in comparison to others.
 - D. Afflictions are common problems to all believers.
 - E. Courage is needed to win against Satan. However, the courage must come from God honoring our faith. Never is the courage in ourselves a sufficient match for Satan.

III. THE WORK OF HUMILITY, 5:10

1. Our call
 - A. God is the source of all spiritual gifts (graces) needed to be victorious in our Christian life.
 - B. Our salvation includes a call from God to participate in His eternal glory (not to be lost in defeat along the way).
 - C. Christ Jesus is the way to God's glory. Our call is more than an invitation, it is a summons!
2. Our conflict:
 - A. The sufferings in a believer's life are designed to make us "fit together" with God's will for our life. This is a different idea than simple maturity.
 - B. Sufferings will never be longer than needed to make us what God wants us to be through eternity.
3. Our confirmation
 - A. God wants to make us steadfast (stablish).
 - B. Perfection implies no remaining defect.
 - C. Strengthen is with the idea that nothing will be able to shake us loose from a firm foundation.

D. The application is: sufferings come from Satan, but the end result is to mold us into becoming what God wants us to be- people who totally trust Him without anxiety in our personal lives.

IV. THE WORSHIP OF HUMILITY, 5:11

1. To God who rules
2. With glory (radiance of His person and presence)

EXPOSITION OF FIRST PETER 5:12-14 HUMILITY IN DEMONSTRATION

In verses 12-14 we have the postscript of the letter written in Peter's own hand to verify the authenticity of the correspondence.

I. A FAITHFUL BROTHER, 5:12

1. Silvanus = Silas, probably the Silas who accompanied Paul on his second missionary journey and who was a scribe for Paul, Acts 15:40.
2. The letter was dictated and most likely delivered by Silas to the churches in Asia Minor.
3. Suppose does not suggest a questionable character, but rather implies in the Greek text a settled persuasion and in fact is really a recommendation of Silas, Acts 16:2.
4. The purpose of the letter is again restated, namely, that the believers needed to know that their sufferings were not a judgement from God indicating that their faith was wrong.
5. Believers are encouraged to make absolutely certain that they are correct in their faith (body of revealed truth) and stand without moving. Stand is an imperative, a direct order!

II. A FAITHFUL CHURCH, 5:13 A

1. Babylon is most likely to be taken as the city on the Euphrates. The book of Revelation using Babylon as suggestive of the theological errors of Rome was not written until about 30 years later.
2. Elect is the way Peter opens (1:2) and closes this book. This is Peter's way of saying that the church is not a cultural body, but a called body.
3. The church was faithful to the One who had called them through suffering and persecutions.

III. A FAITHFUL SON, 5:13 B

1. Marcus = John Mark
2. Peter's son in the faith
3. Barnabas' sister's son, Colossians 4:10
4. Mark had given up earlier, but was now a stable, established leader of the church. Never, never, give up on a child of God who fails. God may restore him and promote him to leadership. This is the story of the major characters of the Bible!

IV. A FAITHFUL SAVIOR, 5:14

1. Greet with a kiss = a standard greeting of men to men and women to women. It is still a standard greeting and farewell in much of the world.
2. The closeness of the kiss is because individuals were in Christ Jesus. This is often a closer bond than that of family and friendships.
3. The closing benediction used by Peter is "peace".
4. This encouragement is because there is sufficient resources for every situation through Christ Jesus.
5. All believers will at some time need the message of I Peter, there is a LIVING HOPE FOR HOLY LIVING!

