

Study Guide

BOOK OF

1 PETER

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1 Peter
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Chapter 1
Part 1: 1 Peter 1:1-12

The world is changing. We are in a transition. When things become more intense, and we begin to experience persecution for walking in faithfulness, how are we going to respond? Are we going to walk in a way that truly honours G-d? This book teaches us how the profession of our faith can be accompanied by righteous behaviour, by an obedience that truly testifies that our faith is not in ourselves, or in anyone else, other than our L-rd and Saviour - Messiah Yeshua.

Verse 1: *“Peter, an apostle of Messiah Yeshua; to those who are chosen, to the sojourners, to those of the Diaspora: in Pontus, Galatia, Cappadocia, Asia and Bithynia.”*

Peter: Peter identifies himself as the author of this book.

Apostle: Peter was a disciple. Nothing had changed. Although he was still a disciple, he identified himself as an apostle – one who had been sent forth with a call upon his life (Matthew 28:18-20). This term, ‘apostle’, reveals to us that Peter recognized and submitted to G-d's authority and L-rdship over his life. When we recognise G-d's authority over us, and we experience the anointing of the Holy Spirit, G-d provides us with all that we need for ‘life and G-dliness’ (2 Peter 1:3)

To those who are chosen: Peter tells us who he wrote this letter to. All people who enter into a new covenant relationship with the living G-d (a Kingdom covenant) are called “chosen”.

Sojourners: A sojourner, or pilgrim, is simply ‘one who is on a journey’. Sojourners realize that this earth is not their home. They realise that where they are presently is not their final destination – they are heading to a new, eternal, home (Hebrews 11:13-16).

Diaspora: There was a major difference between Peter and Paul. Paul was appointed as an apostle to the nations (Romans 11:13, Galatians 1:16, Ephesians 3:8 etc). Peter, on the other hand, was uniquely called to Israel, to the sons of Jacob (Galatians 2:7-8). When Peter spoke of those who were ‘of the diaspora’, he was speaking to Jews who were experiencing exile.

Asia: Referring to Asia Minor (The Asian portion of Turkey today).

Pontus, Galatia, Cappadocia, Asia and Bithynia: These places, although not far from Israel, were not in Israel – which means that these people were in exile. However, because G-d is in the ‘business’ of bringing about restoration, in the fullest sense, these exiled people (like us today) should have had a righteous expectation – a hope in the promises of G-d to restore them and bring about change in their lives. Hoping in the promises of G-d alters our behaviour. Having hope (through the enabling power of the Holy Spirit – Romans 15:13) gives us the strength to persevere and to endure all things. We know that, in the end, hope is not going to disappoint (Romans 5:5). Hope brings about a joy that cannot be expressed (Romans 12:12).

Verse 2: “(We are chosen, exiled sojourners...) According to the foreknowledge of G-d the Father, in the sanctification of the Spirit, for obedience and the sprinkling of blood of Messiah Yeshua: grace to you, and peace be multiplied.”

Foreknowledge: G-d is omniscient. This means that He knows all things...and He knows them perfectly [for example: He knew, from before creation, what our choices were going to be – whether we were going to choose life or death. He did not create us “pre-programmed” to choose one or the other. He gave us free will to decide for ourselves (Deuteronomy 30:19). His desire was that all would choose life so that none would perish (2 Peter 3:9).]

Not only is G-d omniscient but He is also sovereign or omnipotent (He has unlimited power and authority). If He wanted to, He could stop anything painful from happening in our lives. However, as we shall see, there is a purpose behind suffering.

Note: G-d can prepare us to go through suffering. He can also provide us with everything we need to endure it...endure it to the end [Matthew 24:13 – Yeshua is not talking here about enduring through suffering in order to gain eternal life. We do not gain eternal life through enduring suffering, but only through believing in and confessing Yeshua as L-rd (Romans 10:9-10) Salvation, in this verse, is referring to experiencing victory, i.e. being rescued from suffering].

Father: There are two primary ways to think of a father:

1. A provider
2. One who loves his children and is responsible for them.

Sanctification of the Spirit: There are some intense times coming. G-d is aware of them and is going to allow them for a purpose - for our sanctification. The word ‘sanctification’ (in Hebrew and in Greek) is rooted in the concept of holiness.

In this epistle, Peter is writing to believers. Believers are declared ‘holy’ the instant they believe (1 Corinthians 6:11, Colossians 1:21-22). This ‘sanctification of the Spirit’ is not referring to being declared holy. It is speaking about how the Holy Spirit enables us to behave in a holy way once we are saved (Titus 2:11-14). As believers, G-d pays great attention to our behaviour (not as a means of salvation, but as a fruit of it). He works in our lives, through the sanctification of our behaviour, to bring about obedience. Sanctification is always related to the purposes of G-d. G-d has saved us so that we can serve Him.

Obedience: Sanctification brings about obedience (1 Peter 1:15-16).

The sprinkling of blood: We see a paradigm of this in the book of Exodus. Before the people left Egypt, before they were allowed to worship at the mountain, they had to experience redemption (Exodus 12). Moses also sprinkled blood on the various vessels, before they were used in the tabernacle, as a way of preparing them for service (Exodus 24:8, Hebrews 9:18-22). When the Bible speaks about the sprinkling of blood (and here we are talking about the redemptive blood of the very Son of G-d) it is telling us that this is the necessary and preliminary step before our worship of, and service to, G-d can begin. Only the redemptive blood of Messiah Yeshua prepares us to worship and serve G-d. Without His blood we are not prepared for worship, we are not prepared for service and nor are we able to do what G-d has called us to do.

Grace: We all need G-d’s grace in our lives. Grace teaches us how to live lives ‘worthy of the calling that we have received’ (Titus 2:11-14, Ephesians 4:1-7).

Peace: We also all need that ‘peace that passes all understanding’ (Philippians 4:7). Peace guards our hearts and minds.

When we are in the midst of difficulty, through G-d's provision of peace, we are fully and perfectly prepared to endure whatever G-d sees fit for us to endure. When we endure for His Name's sake then He is glorified. Glorifying His Name should be the motivating factor in our lives.

Verse 3: "Blessed is the G-d and Father of our L-rd Messiah Yeshua; who according to His abundant mercy we have been born anew, for a living hope through the resurrection of Messiah Yeshua from the dead."

Abundant mercy: Peter experienced a lot of failure in his life. G-d can even use failure. He can restore us and bring about a mighty change in our lives when we recognize our need for **abundant** mercy. Abundant mercy is only found in the blood, the sacrifice, of Messiah. G-d's mercy helps us to walk in His will. The greatest change in Peter's life happened after the resurrection. It was after Peter saw the risen Messiah that he then understood the Kingdom truth.

Born anew: Born again. Regenerated.

Living Hope: Kingdom hope. As believers, our hope should not be founded on what we want – our own dreams, desires, or destiny. If hope is rooted in what we want, then hope becomes idolatry. If our hope is not Biblically based, then we have moved away from truth. Hope should always be based on the promises of G-d (what G-d has revealed to us through His Word). There is a relationship between hope and the will of G-d. G-d's wonderful promises can only be realised in our lives when we are in His will. When we have embraced the promises of G-d, and we hold on to them (hope), we are going to have endurance and the ability to continue walking steadfastly, no matter what the enemy throws at us. We do not need to live in fear or be concerned about difficult times. Through difficult times we need to be considering this: What is G-d's assignment for me? What does He want me to accomplish through this time?

Living hope through the resurrection: We do not need to fear death. Death does not represent failure. The death of Messiah revealed the glory of G-d. It was through Yeshua's death that the will of G-d was fulfilled. If Paul had been faced with a choice between life and death he would have chosen death because he believed in a resurrection (Philippians 1:23). Through resurrection we will have a full Kingdom experience. In this we see that hope continues to live beyond the grave (Hebrews 11:39-40).

Verse 4: "For an inheritance, that is incorruptible, undefiled and does not fade away, has been kept in heaven for you."

An inheritance: This is one of the promises that believers have that we can, with hope, hold on to.

Incorruptible: This means that it cannot decay.

Has been kept: G-d has kept it for us. The grammatical tense reveals to us that G-d is the One who has been responsible to keep our inheritance in the past, is keeping it even now and will continue to do so into the future. This gives us assurance. G-d is keeping a marvellous inheritance for us until we become recipients of it.

Heaven: This word

should remind us of the Kingdom of G-d. Peter is revealing to us that the motivation for enduring, persevering, remaining faithful, etc is based upon a Kingdom promise.

G-d's eternal promises cannot be compared to any momentary suffering that we might face (2 Corinthians 4:17).

Verse 5: *“Who are kept by the power of G-d through faith for salvation, which is ready to be revealed in the end time.”*

Faith: This is referring to our (personal) faith. When we allow the enemy to turn us away from Biblically based hope (a Kingdom hope) we begin to experience failure. When we have hope in the promises of G-d, we receive His provision – the anointing of the Holy Spirit, that enables us to overcome and receive the good things that G-d has stored up for us (Psalm 31:19, Proverbs 13:22, 2 Timothy 4:8 etc).

Revealed in the end time: Currently we are seeing the precursor of what Messiah called ‘birth pains’ or ‘sorrows’ (Matthew 24:5-14). Things are going to get a lot worse. Darkness is going to cover this world. We need to be individuals that are able to see the light (what G-d is going to reveal at the end). The only way that we will see that light (revelation) is by understanding G-d's truth – as revealed to us in His Word.

Verse 6: *“In which you will rejoice, if a little right now it be necessary for you to suffer in a variety of trials.”*

You will rejoice: This is another one of G-d's promises that we can have hope in and hold on to. We are on the road to rejoicing! G-d assures His people that in His Kingdom we are going to know true joy. We cannot even begin to imagine what this joy is going to be like (1 Corinthians 2:9). At the end, when things are being revealed, we, who have been kept by the power of G-d through faith, are going to be individuals that rejoice. It is in joy that we find strength (Nehemiah 8:10)

It be necessary for you to suffer: Peter is speaking about something that still needs to be done by us. We are not all going to suffer in the same way, nor to the same degree, but it is necessary for all of us to experience trials. G-d uses trials to sanctify us. He uses them to show us His glory, and as a testimony to others that our salvation is genuine.

Verse 7: *“In order to document your faith, which is much more precious than gold, which perishes, but through fire it is documented and is found for praise, honour and glory at the revealing of Messiah Yeshua.”*

In order to document (δοκίμιον) your faith: Trials provide us with an opportunity to document our faith – to test it and prove that it is genuine. It is relatively easy to share/talk about our faith with others but when it comes to putting it into action, by our behaviour, that could reveal a completely different story. Our faith needs to be rooted in the truth and in the power of G-d. The gospel causes us to live differently to those who have not accepted the truth of it. Our faith is unique. No other faith causes people to endure and persevere like our faith does.

Found for praise: Our desire should be to live in a way that brings praise, honour and glory to G-d. We are called to live as living sacrifices unto the L-rd (Romans 12). This involves making personal sacrifices so that He can get praise, honour and glory.

At the revealing of Messiah Yeshua: Speaking of Yeshua's second coming.

Verse 8: “Whom not having seen but you love. For whom now not seen but believing and rejoicing with unspeakable joy and a joy which glorifies.”

Whom not having seen: Speaking about Messiah.

Unspeakable joy and a joy which glorifies: When we, as believers, have behaved in a way that is praiseworthy, honouring or glorifying to G-d, there is a response from Him in our lives. He gives us a joy that we cannot express or describe with our limited human capacity. Peter is trying to motivate us to not be blinded by the things of this world. We should not allow anything (persecution, hardship, suffering) to cause us to, even for a moment, turn away from the call that we have - a call to be living our lives as a sacrifice unto Him. As we live our lives as joyful, living sacrifices we bring glory and praise to G-d.

Verse 9: “Receiving the goal of your faith – which is the salvation of your soul.”

Receiving: (κομίζόμενοι) This is the word for commission. Some people earn a salary. Other people may earn a salary based on commission. G-d does not pay us a salary. He gives us a commission, so to speak. Commission is always paid out based upon our behaviour, what we have achieved.

Note: This is not speaking about behaving in a way to earn our salvation. We can only be saved through faith in Yeshua. This is speaking about what our Kingdom experience is going to be like...alluding to what rewards we are going to receive. Not all of us are going to have the same Kingdom experience. Messiah spoke about those who would be considered great in the Kingdom of G-d. If there are those who are the greatest then there are those who are least (Matthew 18:4, 1 Corinthians 3:11-15).

The goal: Many Bibles translate this word as: ‘The end of your faith’. It is, however, not the end - as in it is over. It means the objective of your faith. This is the same term that Messiah used when He said on the cross: “It is finished.” When Messiah said this it meant that His work was perfect, it lacked nothing. This is what G-d wants to do in our lives. He wants to take us to the place where the work He has called us to do reaches a place of perfection, lacking nothing.

The salvation of your soul: This is referring to the change that we are going to experience when Messiah returns (1 Corinthians 15:51-53)

Verse 10: “Concerning this salvation the prophets inquired and searched diligently. Concerning the grace for you they prophesied.”

This salvation: There are two ways that the Bible speaks about salvation:

1. There is the salvation that we receive through grace, by faith, in Messiah Yeshua (Romans 10:9-10). This salvation guarantees us eternal life and is a salvation that we cannot earn. Peter is not talking here about this kind of salvation (redemption, payment, justification).
2. Once we have been saved, there is a final (Kingdom) outcome of being saved (Philippians 2:12-13)...that of doing (it involves a behavioural change).

The prophets: The prophets (considered to be ‘true servants’) are often mentioned when a verse or a text is set within a last day context.

Inquired...searched diligently: They desired, and sought, insight and understanding into how near they were to the first coming of Messiah (See 1 Peter 1:11).

Concerning the grace for you they prophesied: These prophets knew that there was going to be a generation when the grace of G-d would be made available. This grace became available to us at the first coming of Messiah.

Verse 11: *“They were inquiring for, or what manner of time, the Spirit of Messiah who was in them was indicating. And it was testified to previously the sufferings of Messiah and after these things glory.”*

Were inquiring for, or what manner of time: They were looking for clarification as to when Messiah would come, when He would suffer and when He would be glorified.

The Spirit: Whenever the Spirit is mentioned in Scripture, He should remind us of G-d’s order, purposes and plans being set into place (Genesis 1:2-3...). These prophets knew that Messiah was the One who would bring G-d’s plans and purposes to pass.

It was testified to: What was testified to? The means by which this Kingdom grace would be manifested.

Sufferings of Messiah: Prophetically, the Scripture teaches, and the prophets emphasised, that for things to be brought into order Messiah had to suffer.

After these things: After the suffering of Messiah came glory! Messiah suffered so that His Kingdom grace could be revealed to us. End time believers (the body of Messiah) are going to go through a similar experience of suffering - enduring hardship and persecution - in order to bring about a change (the transition from this worldly Kingdom into the glorious Kingdom that Messiah is coming to set up).

Glory: A Kingdom word. When we read about the manifestation of G-d’s glory in the Old Testament we know that it was a foreshadowing of the great glory that is to come. Hebrews 8:5 tells us that what can be seen on earth is just a shadow or a copy of the reality that awaits us in heaven – in the Kingdom of G-d. Suffering is part of the pattern that leads us to the real glory.

Verse 12: *“To these it has been revealed that, not to themselves but, unto us they were ministering the things which have been proclaimed through those evangelizing the gospel to you by means of the Holy Spirit sent from heaven – which the angels desired to gaze upon.”*

These: The prophets

Holy Spirit: As already mentioned, mention of the Holy Spirit reminds us that things are going to be put into order so that G-d’s Kingdom promises can be revealed. If part of this “setting things into order” involves momentary suffering on our part (for a glorious Kingdom outcome) are we willing to do it? Are we motivated to persevere despite what may be great atrocities that believers are going to have to endure in order for that great Kingdom outcome to be achieved?

The Holy Spirit was present at Messiah's first coming, and He is going to be working mightily in light of His return.

The angels: The angels have a very different perspective to us. They are frequently in heaven and have seen unbelievable examples of the very presence of G-d.

Desired: This is a word that means to strongly yearn for.

The angels desired to gaze upon: This is what the angels are interested in – to gaze upon the Kingdom of G-d in its final and glorious state.

Chapter 1

Part 2: 1 Peter 1:13-25

Verse 13: *“Therefore gird up the loins of your mind; be sound minded and rest your hope fully upon the grace that is being brought to you at the revelation of Messiah Yeshua;”*

Therefore: Peter is about to make a summary statement - in light of everything that he has said in the previous verses (i.e. our redemption, the work of sanctification in our lives, becoming obedient children of G-d etc). Everything that Peter has spoken about thus far should cause us to want to get to work, to serve G-d in the way that He desires to be served. The time is short (1 Corinthians 7:29-31). We are rapidly transitioning from what was to that which will be.

Gird up: John 13:3-8. On the night of Yeshua’s betrayal, when His time was running out, He girded Himself with a towel and washed His disciples’ feet. Yeshua left us with an example to follow – we are called to do for others what Yeshua has done for us. Our time is running out.

Loins: The loins are found in our middle section. They make up our foundation.

Gird up the loins of your mind: We need to prepare for action. We need to think differently. If we are not thinking according to the truth of G-d, then we are not going to be ready to serve. If we are not serving, then we are not heading in a Kingdom direction (Matthew 23:11).

Be sound minded: We need to think in a right way.

The grace that is being brought to you: We are saved by grace (Ephesians 2:8-10). This does not mean, however, that grace ceases once we are saved. Grace is still very active in a believer's life. Here, Peter is telling us that grace perseveres with us. Grace brings about a change in our lives (Titus 2:11-14) and leads us to a glorious conclusion or Kingdom end.

The revelation of Messiah Yeshua: This is the second time that Peter is writing about the return of Messiah (see 1 Peter 1:7). Repetition is a grammatical indicator that tells us that something is being emphasised – in this case, the return of Messiah.

Verse 14: *“As obedient children, not being conformed to the former things, against the knowledge of G-d,”*

Obedient children: Without faith it is impossible to please G-d (Hebrews 11:6). True faith (faith that pleases G-d) manifests itself in the believer's life through obedience.

Former things: The desires we had before we believed in Yeshua.

Against the knowledge of G-d (ἀγνοία): Many Bibles translate this word as ‘ignorance’, but it is a word that means against knowing something. Those who are not walking in obedience are not doing it out of ignorance or unknowing. They are doing it because they are against the knowledge of G-d. They are in bondage to their previous mindset. Many people today profess that they believe in Messiah, but their hope is not based on a Kingdom hope but on receiving their own wants and desires in this world. This is not a Biblical faith. We have not been called to pursue our own desires (*‘former things’*) but need to set our minds on *‘heavenly things’* (Colossians 3:2). This is how we are called to think.

Verse 15: *“But rather according to the One who has called you is holy you also become holy in all your conduct.”*

Holy: Biblically, a person who is committed to the purposes of G-d is considered holy.

You also become holy: This is a commandment.

Become holy: ‘Become’ is written in the passive. This means that it is not something that we do, but rather it is something that we receive. This work that changes us is brought about by surrendering to G-d and desiring to serve Him, being committed to His plans and purposes.

Conduct: Behaviour. Our deeds are important to G-d.

Verse 16: *“Therefore, as it has been written, ‘Be holy, because I am holy.’”*

It has been written: So often in the New Testament when revelation is given it is backed up by the Hebrew Bible or Old Testament (a message from the prophets, or from Moses etc).

Be holy, because I am holy: Leviticus 11:44. This expression speaks of a covenant, because it shows a mutual agreement. G-d is revealing Himself to be holy. If we are in a covenantal relationship with Him then what He is we want to be - like Him. We have been created in His image. So, because He is holy, we are called to be holy too.

Verse 17: *“And since you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your sojourning in fear.”*

Father: We always need to pay attention to how G-d is addressed in the Scripture. Every time ‘Father’ is mentioned we need to think of G-d who is a provider. In this verse, G-d is revealing to us how we can be a recipient of His provision. Without His provision we can do nothing good, nothing pleasing in His eyes.

Without partiality: He shows no favouritism.

Judges: Speaking about the judgment of G-d today is not popular. However, those whom the Holy Spirit inspired to write down G-d's Word spoke frequently about G-d's judgment. The basic name for G-d in Hebrew (אֱלֹהִים – Elohim) reveals a G-d who judges. We need to thank G-d for His judgement, as His judgement brings about His order in our lives. Peter is not writing, in this verse, about G-d judging us regarding the salvation that leads to eternal life. Here, G-d is judging believers for their eternal or Kingdom reward.

Judges according to each one’s work: We are all going to be judged according to what we have done. The gospel message is foundational for us and begins everything spiritual and pleasing to G-d in our lives, but it is just the beginning. There is a need for us to mature and grow. Our works are key to positioning us and helping us to grow in the Kingdom.

Conduct yourselves: Display behaviour that is Kingdom behaviour – this is behaviour that reveals G-d’s presence in our lives.

Sojourning: A pilgrim sojourns - moves toward the right location. We are moving through this world to our final destination – the Kingdom of G-d.

Fear: This fear relates to us giving G-d priority. While we are pilgrims passing through this world, we need to fear G-d by giving Him priority.

Verse 18: *“Knowing that not with corruptible silver or gold you have been redeemed from your futility, received by tradition from your fathers,”*

Have been redeemed: It is G-d who does the work of redemption. We (believers) cannot earn redemption, it is something that we receive. The word redemption is an accounting term. It is a term that speaks about a payment that is made which brings about a transfer of ownership. G-d has made a payment for us – but not with silver or gold, as these metals are corruptible and they perish.

Silver or gold: The precious things of this world.

Futility: Aimless conduct. Vanity (i.e. what they are doing has no significance from an eternal standpoint). Most people (including many believers) are living lives of futility today. Why? Because they are wrestling with G-d to try to get Him to do what they want. None of us would be happy achieving our own wills for our lives. We will only know true joy and fulfillment when we are pursuing G-d’s will.

Futility received by tradition: Peter was writing mainly to Jewish believers. Even today, many of the Messianic Jewish believers still cling to the traditions of the sages or the elders (man made laws handed down from generation to generation).

Verse 19: *“But by the precious blood of Messiah, as a lamb blameless and spotless.”*

A lamb blameless and spotless: Messiah was perfect. Although the lambs were examined in the temple before they were sacrificed none of them were perfect. They were good enough to pass inspection, but none of them were good enough to be called ‘perfect’.

Verse 20: *“Having been made known previously from before the foundations of the world but was manifest in these last times on account of you.”*

Before the foundations of the world: Yeshua was the provision for G-d’s perfect plan. G-d only provides what is absolutely necessary for us to be where He wants us to be, doing what He wants us to do, in order that His perfect will can be accomplished. G-d never gives us something that is not needed or not required.

Manifest in these last times: Although G-d’s plan was known before creation it was only manifested, or became a reality, in these last days.

On account of you: It was on account of us that G-d’s plan was only manifested in the last days. G-d moves on account of us. G-d is perfect and lacks nothing, therefore everything He does He does (with perfect knowledge and ability) for His people. Knowing this about G-d should cause us to fully and completely submit to Him. He knows, perfectly, what we need in our lives to change and become more like Him. It is only when we submit to G-d that we can receive His promises. Every time we wrestle against His will we are pushing away, or refusing, His promises and provision in our lives - we are our own worst enemies, as we think according to the world rather than through prophecy.

Verse 21: *“That **through Him** believing in G-d, who has raised Him from the dead and gives glory to Him, so that your faith and hope are in G-d.”*

Through Him (Messiah) *believing in G-d:* We cannot believe in G-d without first believing in Messiah – the perfect Lamb who provided His blood to redeem us. If someone does not believe in Yeshua (Jesus of Nazareth) they do not believe, or have faith in, the only true G-d. *Raised Him (Yeshua) from the dead:* The resurrection should remind us of the Kingdom. When we submit, when we pursue the provision of G-d, when we gird ourselves for service, when our minds are bent towards G-d's will then, and only then, will we think and act according to Kingdom reality. This is important, because the Kingdom is without limitation. When we think and act according to the Kingdom of G-d (when we are Kingdom minded) then G-d's provision to us will also be without limitation (2 Peter 1:3) It is only when we are Kingdom minded that we are equipped to do battle against the enemy.

Gives glory to Him: Unless we are Kingdom minded, unless we truly believe in these resurrection (Kingdom) promises, we are not going to be those who give glory to G-d. We have two choices: either we are going to be motivated by the things of this world, or we are going to be motivated by the promises of the Kingdom. There is no position in between.

Hope: Whenever Peter writes about hope is it almost always close to some hint or reference to the Kingdom (here it is mentioned within the context of resurrection and is speaking about what we are ultimately going to share with Him). Yeshua is called the firstborn of the dead (Colossians 1:18). That inheritance of the firstborn He shares with us (Romans 8:16-17).

Verse 22: *“Your souls be purifying in obedience to the truth through the Spirit with sincere brotherly love, whereby you love one another fervently with a pure heart.”*

Souls: This is a word that speaks about the very essence, the very being, of a person.

Be purifying: A person can only be in one of two conditions: defiled or pure. G-d will not bless those who are defiled. Only someone in a state of purity can be blessed. Purity positions us in a place whereby we can identify truth and be obedient to it.

Sincere brotherly love: Loving others is an outcome of a clean heart.

Love one another fervently: When we love G-d with all of our heart, soul, mind and strength it is manifested through loving our neighbours as ourselves (Mark 12:29-31). Loving G-d and loving others is the foundation of the Torah.

Verse 23: *“Having been born again, not from a corruptible seed but through an incorruptible seed, by means of the living Word of G-d, which remains for eternity.”*

Born again: Not through a human birth. We cannot do this in the flesh or through our own human ability.

By means of the living Word of G-d: When we emphasize Scripture and apply G-d's Word to our lives everything changes.

Living word [λόγου (logou)] of G-d: G-d's Word becomes alive in our behaviour.

Eternity: This is another Kingdom word. We live differently when we have an eternal perspective.

Verse 24: *“Therefore, ‘All flesh is like grass, and all the glory of man is as the flower of the grass. The grass withers, and its flower falls off.’”*

Therefore: Based upon what we have just learned.

All flesh is like grass...: Peter is again quoting from the Old Testament (Isaiah 40:6-8) in order to give us a right perspective, or proper understanding, of what he is telling us.

All flesh: This is for all of humanity - without exception.

All the glory of man: G-d is not interested in helping us to accomplish our own human glory. Human glory is a poor reflection of what G-d is about.

Man: Male and female

As the flower: It was glorious, it was beautiful for a short season, but it could not endure. The glory of man could not overcome the things of this world. It is only when we belong to the Kingdom that we are able to overcome the things of this world – the resurrection of Yeshua changed everything!

Verse 25: *“‘But the Word of the L-rd remains forever.’ And this is the Word which has been proclaimed for you.”*

But: In contrast to. G-d’s people live in contrast to the world. That is why the world hates us (John 15:18-19). Those in the world desire to be in control. They desire to have authority and want to be submitted to. They hate us, because we bend our knee and submit to the King of kings and the L-rd of L-rds.

Word [ῥῆμα (rhēma)]: An utterance or proclamation. This is **not** our proclamation but G-d’s proclamation or declaration.

Forever: Again, a Kingdom word that reminds us to have and live with an eternal perspective.

Has been proclaimed: Written in the passive. It is not something we can do for ourselves.

Proclaimed: Literally the word ‘evangelized’. The term ‘evangelization’ has to do with good news - specifically good news about a Kingdom redemption. The gospel positions us for a Kingdom experience.

For you: G-d’s plan is good news for us. His plan is good for us.

Chapter 2

Part 1: 1 Peter 2:1-12

What do we need to do for the power of G-d and the anointing of the Holy Spirit to be clearly seen in our lives? His power and anointing enable us to be individuals who are able to submit to G-d, have a G-dly influence on others, as well as to be a blessing to them. In this chapter, Peter shares with us how this can become the reality in our lives.

Verse 1: *“Therefore, set aside **all** evilness and all deception, hypocrisy, all envies, and all evil speaking.”*

Therefore: Based upon what Peter has said - that wonderful inheritance, that living hope that we as believers have, the promises of G-d etc. Because of all these things we need to set aside....

Set aside: This is something we decide to do – it is a decision.

Evilness: [κακίαν (kakian)] Although this word can be translated in a variety of ways it is the literal word for ‘evilness’. The Biblical concept of evil simply means anything that is opposed to G-d's will, something that is not part of His plan.

All evilness and all deception: There is a relationship between these two things. Although Peter, in this verse, speaks of five things that we need to get rid of, he ties these two together in a unique grammatical way. Both of them are written in the singular. Whenever we pursue that which is not G-d's will there is going to be deceit in our lives (in the Garden of Eden satan used deceit to get Adam and Eve to go against G-d's plan, to be out of His will – Genesis 3). The only solution against deceit is truth. Therefore it is so important that we understand the Word of G-d, as His Word is truth. Unless we conform to the truth of Scripture we will not be sanctified, G-d's power will not be released in our lives and nor will His anointing be on us.

Hypocrisy: Written in the plural. Hypocrisy means that the profession of our faith is not matched by our behaviour. Hypocrisy is also based in a lie.

Envies: If we have envy in our lives, it means that we are living with the wrong perspective. Envy is a desire for that which is in conflict with G-d's will for our lives.

Evil speaking: We are called to proclaim truth. We are called to speak in a way that proclaims the will of G-d. There is a relationship between what we think and what we say (Luke 6:45)

Verse 2: *“As new-born babes, desire the pure milk of the Word, that you may grow thereby.”*

Pure milk: This kind of milk has nothing in it that is harmful. Whenever we take anything impure into our thoughts, through our eyes, into our ears etc it is going to have an adverse effect upon us spiritually. That is why Proverbs tells us that we need to guard ourselves (Proverbs 4:20-27). We must never become complacent or casual and drop our guard. It is only when we desire and receive that pure milk that we can grow.

You may grow: Again, this word is written in the passive. This means that it is only because of this milk (this Word) that we can grow spiritually. We cannot cause ourselves to grow without it.

Verse 3: *“If therefore you have tasted that the L-rd is gracious.”*

Gracious [χρηστός (chrēstos)]: This is not the normal word for good but is derived from this concept of kindness. G-d's kindness has a purpose attached to it. He deals with us kindly so that we change and become committed to His will, His purpose and His desires for us. If we have received that kindness from G-d (which is part of His nature) we are going to be drawn to Him and want to serve Him. His kindness is attractive to us. There is nothing in this world like G-d. When we have tasted of His goodness we are drawn to Him.

Verse 4: *“Coming to Him as to a living stone, rejected indeed by men, but chosen by G-d and precious.”*

Him: Yeshua, the Messiah.

A living stone: David spoke about Messiah as the rock of his salvation, the foundation of his life (Psalm 62). When Moses came to a point in his life, when he was in a place of confusion, G-d placed him upon a rock (Exodus 33:17-23). In the book of Daniel, Nebuchadnezzar dreamt of an image which depicted all of the evil empires who were in opposition to the purposes of G-d. We then read about a stone that was hurled down and which destroyed those evil empires. There is no disagreement - everyone understands that this stone is indeed Messiah (Daniel 2:31-45). We will never grow or mature spiritually unless Messiah first destroys those things in our lives that are contrary to His call and will for our lives. Messiah is that stone, that vessel of destruction, which is against all that is in opposition to Him. It is only after this destruction has happened that G-d can minister into our lives (Ecclesiastes 3:3b). He is not only called a stone but a **living** stone. After that destruction, Messiah ministers life to us – again, this is not only talking about salvation, but also about a lifestyle. We are saved freely by G-d's grace so that we can live differently.

Rejected indeed by men: When we see the glory of G-d, left to ourselves without G-d's revelation, we reject it.

But: In contrast to. From G-d's perspective this stone is chosen and precious.

Verse 5: *“You, also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, well pleasing to G-d through Messiah Yeshua.”*

You: Peter is not speaking here to all of humanity but to a remnant. This concept of the remnant is a very important one Biblically. The remnant is made up of those who hear from G-d and make a G-dly change in their lives.

As living stones: Those that have a connection with The living stone (Messiah Yeshua) become like Him. We become committed to His purpose and will.

Built up a spiritual house (temple): When we are like Him it brings about G-d's ministry in our lives. G-d wants to minister to us.

To offer up spiritual sacrifices: This is what we are called to do.

Well pleasing to G-d through Messiah: The only way that we can offer up well-pleasing sacrifices to G-d is through Messiah. It is impossible to worship G-d if we have not experienced redemption through Messiah.

Verse 6: *“Therefore all of this is also contained in the Scripture: ‘Behold I set in Zion a stone, a chosen and precious cornerstone. And he who believes on Him will by no means be put to shame.’”*

Therefore: Based on what has been said previously.

Contained in the Scripture: Peter backs up or qualifies what he has been saying by quoting from Scripture – Isaiah 28:16.

I: This is speaking about G-d.

Zion: Whenever the word Zion appears in the Scripture, it should cause us to think about the Kingdom. Zion is the name for Jerusalem in her redeemed and glorified state.

Stone: The foundation. Messiah is the foundation of the Kingdom. He is who the Kingdom of G-d is built upon. However, we need to remember that destruction has to occur before Zion comes about. It is the judgement of G-d that brings about order. That is why when the angels in heaven see G-d's righteous judgment they praise Him. G-d's righteous judgment brings about His Kingdom – where the promises of G-d become a reality.

He who believes on Him: Something is offered to us, but it is up to us to make a decision about what we are going to do about this offer.

Verse 7: *“Therefore the one who believes upon Him will never be ashamed but honoured. But, to the disobedient ones: ‘The stone which the builders rejected has become the chief cornerstone.’”*

Therefore: Based upon what has been said.

Believes upon Him: This means that we stand upon that stone/rock. Moses was stood upon the rock in Exodus 33 so that he could have a foretaste of G-d's glory.

Will never be ashamed: What a marvellous hope and promise! When it comes to judgement day, those who have believed in Yeshua will not experience any shame. This promise gives us assurance and confidence.

Honoured: We are not secured by our works, but by the sufficiency of the cross. When we stand before the living G-d we are going to be honourable in His sight because of what Yeshua has done. This assurance, that G-d gives to us, does not lead us to exploit His grace or use it as a liberty to disobey him. Instead, in the heart of a true believer, it produces humility and a desire to obey G-d. True repentance involves turning away from sin with the desire to never go back. Although there are times when we do sin it should never be the cause for rejoicing, but for grief. For those who believe, this grief causes us to quickly repent.

But: In contrast to.

Disobedient ones: Those who believe obey. The behaviour of those who are not believers is disobedient. Not believing in Yeshua manifests a lack of faith. A lack of faith manifests itself in disobedience.

The stone which the builders rejected has become the chief cornerstone: This is a quotation from Psalm 118:22.

The builders: In its original context these builders were the leadership of Israel.

Rejected: This word is best understood by the word ‘loathing’ or something to be repulsed by. We are either going to be all in when it comes to Messiah, or we will want absolutely nothing to do with Him. There is no position in between. We will either love Him or hate Him.

Cornerstone: Not only the foundation, but that stone that holds everything together (Colossians 1:15-18).

Verse 8: *“And: ‘A stone of stumbling and a rock of offense’. They stumble against the Word, being disobedient, to which also they have been appointed (Set alongside).”*

A stone of stumbling and a rock of offense: Quoted from Isaiah 8:14.

They stumble...being disobedient: That living stone (Messiah) has one objective - to bring a righteous (Kingdom) change into our lives. Many do not want this change, and they reject it – as shown by their disobedience.

Appointed (Set alongside): G-d did not destine for some people to be set against the stone (His Messiah) and some to accept Him. A good study of the Scripture will reveal that predestination is only relevant for those who are IN Messiah. G-d has predestined those who are IN Messiah to be like Messiah. G-d is not the author of disobedience and would never predetermine that many would disobey Him.

Verse 9: *“But you are a chosen generation, a royal priesthood, a holy nation, a people for His possession. So that the excellent things we can proclaim because He has called us out of darkness into His marvellous light.”*

You: Those who are believers.

A people for His possession: The best way to interpret the Scripture is with other Scripture. In John 10:28-29 Messiah says that we are in His hand. He also says that we are in the hand of the Father. This means that G-d has a double grip on us. Yeshua also told us that no one (this is all inclusive and literally means NO ONE – there will be no violation of this) is going to pluck us out of His hand. We cannot be snatched away by the enemy, because we are G-d’s possession! He is holding on to us and will never let go! This is the power of being in a covenantal relationship with G-d.

Excellent: The word for ‘excellent’ (מצוין) and the word for ‘Zion’ (ציון) in the Hebrew come from the same base word. G-d has excellent things, Kingdom things, in store for His people.

Verse 10: *“Who once were not a people but are now the people of G-d, those who had not received mercy but now have received mercy.”*

Once were not a people: Once they were not G-d’s people.

But are now: Through the work of that living stone (Messiah) we become the people of G-d. We become a people that G-d possesses. Once G-d gets His hand around us He will never let us go.

Have received mercy: People who have truly repented receive G-d’s mercy. G-d does not destroy His children when we are not doing what we ought to. He may discipline us, but often, much more than discipline, G-d shows us mercy. Mercy can bring about a great change in people. We who have received G-d's mercy need to display mercy to others. Being merciful to others usually has an amazing outcome.

Verse 11: *“Beloved ones, I encourage you as strangers and sojourners, abstain from fleshly desires which war against the soul.”*

Beloved ones: Referring to the body of believers. We are recipients of G-d's mercy, not because we deserve it but because we are beloved by Him. We have no hope of experiencing G-d's love or mercy until we have entered into a covenantal relationship with Him.

Strangers and sojourners: We need to realise that we do not belong here. This life that we are living now, and this body that we are in, are just a shadow of the life, and of the glorified bodies, that we are going to experience in the Kingdom of G-d. Presently, we are just aliens and strangers on a journey through a land that we cannot yet, in the true sense of the word, call home. We belong to another Kingdom, not the kingdom of this world. Therefore, we should not “touch...taste...or handle” as the earth dwellers do (Colossians 2:20-23 and Colossians 3:1-2).

Abstain: There is so much temptation in this world. Learn how to say “No!” Every time we say “No!” we will grow spiritually.

Fleshly desires: Carnal feelings and emotions. Our feelings and emotions, which conflict with the will of G-d, need to be set aside. The battleground of the enemy is not only on our minds but also on our feelings. When we make decisions based upon how we feel, rather than based on truth, we are right where the enemy wants us to be. In that place of weakness, he will defeat us every time, leaving us spiritually frustrated. As a result, our lives will not reflect the glory of G-d, and nor will we have access to His provision.

War: The word for soldiers fighting a battle.

Against the soul: In 1 Peter 1:9 Peter spoke of the salvation of the soul (the soul being the very essence of a person). When we become believers, it does not mean that satan is finished with us and leaves us alone. Although unbelievers are loved by G-d they are worthless to Him as far as His call, will and purposes are concerned. satan does not see unbelievers as a threat to himself. When we become believers, moving from darkness into light, a bull's eye, so to speak, is placed on us from satan's perspective. We become a battleground to him. That is why these fleshly desires war against our very essence, our very being. satan does not want us to become whom Yeshua died for us to become. When he succeeds in getting us to succumb to our fleshly desires, we hinder G-d's work of edification in our lives. G-d has spiritual laws and when we violate those laws there are consequences. G-d desires to work in our lives to edify and build us up, but, when we violate truth, G-d stops that work and begins instead to work in a different regard - to bring conviction that leads to repentance.

Verse 12: *“Let your conduct among the nations be good. In order that when they speak against you and call you as evildoers they may, by your good works, which they observe, glorify G-d in the day of visitation.”*

Conduct: Behaviour. Over and over Peter emphasises our behaviour. Faith causes us to change our behaviour.

Nations: This is the same word for Gentiles. Often, in the New Testament, when this word 'Gentile' appears the emphasis is not whether someone is a Jew or Gentile but is on those who are in covenant or not in covenant. Peter, here, is speaking about those who have no covenantal relationship with G-d for various reasons.

They may not know about Yeshua, they may have rejected Him, or they may be uninterested in Him. This is a field of opportunity - an opportunity for ministry.

Be good: Evil is that which is against G-d's will. 'Good' means: according to G-d's will. G-d wants to change our behaviour and make it a righteous behaviour. A righteous behaviour, especially in the midst of persecution, testifies to unbelievers that we are a new creation in Messiah. At all times, we need to maintain a G-dly testimony.

Call you evildoers...observe your good works...glorify G-d: Unbelievers are changed by the testimony of our lives. When they observe our righteous behaviour, they will be forced to acknowledge or glorify G-d in the day of His visitation.

In the day of visitation: This is the same word (if we look at the Hebrew counterpart) that is used in modern Hebrew for making a deposit into a bank account. On this 'day of visitation' G-d is going to deposit His presence into this world in a very different way. Theologically we know that He is omnipresent (He is everywhere all the time). However, when He comes to establish His Kingdom, His presence is going to be manifested in a very different way to the way that it is now. This is ultimately an outcome of redemption.

This day of visitation is going to be a day of revelation. All creation is going to see G-d revealing truth, and all are going to be compelled to acknowledge this truth, bend their knee, and confess that Yeshua is L-rd, to the glory of the Father (Philippians 2:10-11). For most human beings, it is going to be too late. If we only bow our knee and confess Yeshua as L-rd after death it will have no benefit for us eternally. Now, while we are still alive, is the time for salvation (2 Corinthians 6:2).

Chapter 2

Part 2: 1 Peter 2:13-25

Verse 13: *"Therefore you submit to every institution of men on account of the L-rd; whether it be to the king as supreme,"*

Therefore: Based upon everything that Peter has set forth so far in this epistle.

Submit: Biblically we know that there is a relationship between submission and humility. We need to recognize G-dly authority over our lives and humbly submit to it.

Verse 14: *"Or rulers, that through Him they have been sent for the vengeance of evildoers and have praise for those who are doing good."*

Through Him they have been sent: Generally, we are called to be submissive (Ephesians 5:21) – even to governmental authority. However, we need to realise that submission to governmental authority has a condition attached to it, namely:

The vengeance of evildoers...and praise for those who are doing good: We are supposed to recognize and submit to governmental authority that is functioning in this capacity. If a government is punishing those who are doing evil and rewarding those who do good, then we can be assured that G-d has placed them in power, and they are exercising G-dly authority.

If, however, a government changes and no longer punishes evildoers but rewards them, and it exerts vengeance on those who are doing good (i.e. those who are submitted to the will of G-d) we are never called to submit to them. They are exercising ungodly authority (e.g.

Daniel did not submit to his government's command to cease praying, his three friends did not bow down to the image etc).

Rule of thumb: If a governmental law is against the Word of G-d, we submit to the Word of G-d and not to the governmental law.

Verse 15: *"Because this is the will of G-d, that by doing good you put to silence the ignorance of foolish men."*

Ignorance: This word is not speaking about those who are unaware or unknowing. It is a word that literally means those who are against the knowledge of G-d and against His revelation.

Foolish: G-d calls people who are hostile toward the knowledge of Him, and His revelation, 'foolish'.

Verse 16: *"As free ones, yet not using this liberty as a pretext for doing that which is evil, but as servants of G-d."*

Free ones: Those who have experienced liberty. Many people are confused about this concept of liberty. The liberty we get is not a liberty to keep sinning. The liberty that G-d gives us is a freedom to serve Him. We see the paradigm in the exodus from Egypt. Through Passover, G-d brought the people out - He gave them liberty from Pharaoh. G-d gave them freedom in order that they could meet Him at Mount Sinai, and there they received the expectations of G-d (His commandments). We see that liberty enables us to receive G-d's instructions - we have the freedom to obey Him, rather than being in bondage to the enemy (to Pharaoh). G-d does not give us liberty to disobey Him. He gives us liberty to do His will. *A pretext:* An excuse. Literally this word reveals a covering up, a concealing, a hiding. He warns us not to use our liberty as an excuse for doing evil.

Evil: That which is apart from G-d's will.

Verse 17: *"Give honour to all. Love the brotherhood. Fear G-d. Honour the king."*

Love the brotherhood: Fellowship with, and love, others.

Note: The order here is very informative. Peter tells us what to do in a specific order. This ultimately brings us into a position whereby we can honour the king.

Honour the king: Not everyone has the opportunity to be in a position to influence kings (Acts 9:15). However, if we are humble and walk in submissiveness, G-d can give us a mighty platform – placing us in a position whereby we can influence others.

Verse 18: *"Servants, be submissive with all fear to the lords who rule over you, not only to the ones that are gentle and reasonable, but also to the ones who are crooked."*

Servants: Biblical slavery is very different to the slavery of this world. Biblically, a slave was a slave because of a financial obligation. He was unable to pay his dues and so, for a limited period of time, he was required to work as a servant in order to pay off his debts (see Leviticus 25:39-55, Deuteronomy 15:12-18). He would work off his debt for a maximum of six years and then in the seventh year he was set free with remuneration.

Be submissive: Another emphasis on submission.

The lords: Masters or rulers

Gentle and reasonable: It is a lot easier to submit to people who are gentle and reasonable.
Crooked [σκολιοῖς (skoliois)]: The literal word used here is the word 'scoliosis'. This is a disease that affects the back and causes it to be crooked. This verse is revealing to us that servants even need to be submissive to those who are not upright, to those who are crooked in their dealings.

Verse 19: *"For this is grace, if through the conscience of G-d one endures grief, suffering wrongfully."*

This is grace: Grace puts us into a position whereby we are able/allowed to suffer. Biblically there is a relationship between G-d's grace being poured out and Messiah suffering on the cross. If we are going to be conformed into His image, displaying His behaviour, it is going to involve a degree of suffering.

Through the conscience: G-d speaks to us inwardly. He has placed within each one of us His inner voice. This can be seared and blunted though (1 Timothy 4:1-2)

Suffering wrongfully: When we are placed in a position that causes us to suffer unjustly, faith does not say: 'Why G-d?' Faith recognizes that G-d has given us His grace so that we can demonstrate our covenantal relationship with Him through suffering. There is a relationship between receiving grace and suffering. There is a call upon every believer to suffer. When we go through difficult times it is not an indication to "throw in the towel" and allow our love for G-d to grow cold (Matthew 24:12) – this will mark many people in the last days. Why does their love grow cold? They received the wrong gospel – they simply thought good things were going to come their way (health, wealth etc) and as they see this world transitioning and things start to get tighter and harder for them, they are not going to be able to endure (1 John 2:18-19).

Verse 20: *"For what credit are you going to receive if while sinning you receive punishment and you endure this? But **if doing good also you suffer and endure this is grace from G-d.**"*

Credit: We should all want G-d to credit our 'account', to be pleased with us.

While sinning you receive punishment: This is just and is part of G-d's order. It is right and proper for us to be punished for our sin. There is no merit in enduring this punishment.

Suffer and endure (for doing good): This confirms what was mentioned earlier – every believer has a call to suffer and to endure (Luke 9:23). If people do not know that we are called to suffer they have not understood the gospel. Messiah told us that they persecuted Him, and they will persecute us too (John 15:20).

Verse 21: *"For this you have been called, because also Messiah suffered on behalf of us, to leave us an example in order that we may follow after His footsteps."*

This: Unjust suffering. G-d has called us and equipped us to suffer. We do not need much equipping or anointing to live a life of luxury. But we need grace and anointing for suffering.
Messiah suffered... to leave us an example: Through His suffering, Yeshua demonstrated to us how we are to behave when we too experience suffering. He did not fall to pieces or cry out in anger. He did not speak back words of insult to those who were insulting Him. He suffered like a lamb - and this is the example that He has given to us to emulate.

Follow after: [ἐπακολουθήσητε (epakolouthēsēte)] This word is a little bit more intense than to simply just follow after. It is a word that means to pursue after, to chase doggedly after. The idea is chase after with purpose and with intent, rather than to just follow aimlessly and take whatever comes (Philippians 3:10 – Paul knew that it was in the times when he suffered for his faith that he experienced the most of Messiah, the intimacy of Messiah, in his life).

- *Footsteps:* Yeshua's footsteps took Him to the cross, to His death. Why would we expect to walk a different path to this one? (Luke 9:23-24).

Verse 22: “*Who did not sin, nor was guile found in His mouth.*”

Note: Quoted from Isaiah 53:9

Who: Speaking about Messiah Yeshua.

Did not sin: This phrase is set within the context of suffering unjustly. We are called to suffer unjustly – although we have done nothing deserving of suffering (just like Messiah did not deserve to suffer on the cross).

Guile: Deceit

Verse 23: “*Who when insulted did not insult in return; when suffering He did not make any threat to them, but entrusted (Himself) to the One who judges righteously.*”

Insulted: [λοιδορούμενος (loidoroumenos)] The Greek word is a much stronger word than just being insulted. It is speaking harshly and cruelly against someone else (Matthew 26:67-68).

He did not make any threat to them: Yeshua, with all power and authority at His disposal, never threatened or taunted the people who were reviling Him. Instead, the words that came out of His mouth were words of forgiveness (Luke 23:34). Through His barbaric crucifixion, Yeshua did not think of Himself, but was concerned for the spiritual well being of His tormentors. Through the grace that G-d provides we, too, can follow this incredible example that Yeshua has left for us. Yeshua surrendered to what they were doing to Him. *The One who judges righteously:* We have a perfectly righteous Judge. We do not need to take things into our own hands for retribution and vengeance (Romans 12:19). We are not given grace in order to take out our wrath on others.

Verse 24: “*Who our sins He has borne in His body upon the tree, that we, having died to sins, for righteousness that we should live – His wounds have brought about our healing.*”

Our sins He has borne in His body: Yeshua never lost track of His calling. He was not thinking about what was being done to Him, while on the cross, but was thinking about the necessity of removing our sins from us. One of the things that the enemy wants to do is turn us away from G-d's will for our lives, and he will use a multiplicity of schemes of deceit in order to get us out of G-d's will. Yeshua left us the perfect example of what to do when satan tries to turn us away from the call that G-d has placed upon our lives. Yeshua has provided for us, by removing ALL of our sins from us, so that we no longer have to be fearful of G-d's consuming, eternal judgment.

For righteousness that we should live: Our sins have been removed from us so that our purpose becomes that of living righteously day after day.

Healing: Ultimately this is speaking about our spiritual healing – we have been made acceptable in the sight of G-d.

Verse 25: *“For you, as sheep, have gone astray but NOW have been turned back unto the Shepherd and the Overseer of your souls.”*

You: You (all) – written in the plural.

As sheep: G-d understands the frailties of men and women.

Have gone astray: This is a reference to our disobedient state in the past, but it is not the call placed upon us for our present and future. In the past we went in the wrong direction.

NOW: Within the new covenant relationship that we have entered into.

Shepherd...of your souls: The Shepherd has one main purpose – to ensure the well-being of the sheep. John 10:14-16. Our spiritual well-being is Yeshua’s purpose, and He does this perfectly. He watches over our souls – the very essence of our being. Why? Because He still wants to bring honour to His Father. He will never leave or forsake us – He is perfectly and constantly watching over us. When we experience attack, He is able to provide us with everything we need to overcome. G-d knows everything about the future, and He allows adversity for our sanctification - so that we can obey G-d's will and, in the end, manifest His glory.

Overseer: One who watches over, one who pays attention.

Chapter 3

1 Peter 3:1-22

A covenant (a binding agreement) is precious to G-d. There are numerous kinds of covenants in the Bible – one of which is the marriage covenant. Each covenant carries terms and conditions, expectations or promises.

Verse 1: *“Likewise you wives, submit yourselves to your own husbands, in order that if there are some who disobey the Word that through their wife’s conduct, without a word, he will be won.”*

Wives [γυναῖκες (gynaikes)]: This is a generic word for ‘woman’. In the Biblical language there is no separate word for ‘wife’, so context tells us whether we are speaking about a woman in a general sense or a wife - in this case it is obvious that this should be understood as a wife here.

Submit: Submission is related to faith in G-d. We do not submit because someone deserves it, but because G-d commands us to.

Some: Written in the masculine, therefore meaning their husbands.

Some who disobey the Word: In this situation, the wife is a believer, but the husband is spiritually disobedient.

Wife’s conduct: Our behaviour is important. It matters. Wives can have a great, spiritual influence on their husbands through their behaviour.

Verse 2: *“Observing (her) fear and chaste conduct.”*

Observing: This is what the husbands are doing.

Fear: The husband sees his wife demonstrating her fear of G-d. This means that she makes G-d the priority of her life. She is walking in obedience and recognizing G-d in everything that she does. Her husband notices this.

Chaste: Pure. G-d, based upon His holiness and character, cannot bless anything that is defiled. Purity brings about G-d's blessing. G-d brings the change in other people, but the source (starting point) of this change, in this context, is her behaviour.

Verse 3: *“Do not let your beauty be that outward braiding of the hair, wrapping yourself in gold, nor adorning with fine garments;”*

Outward: Her influence is not from the external. The enemy wants us to think that we can effect change through the external. The external does not interest G-d. He is interested in what is going on internally – what is going on spiritually in her life.

Braiding of the hair: This does not mean that if we braid our hair we are in disobedience. The context is simply revealing to us that outward adornment can never be the source that brings about spiritual change. What we do to ourselves externally cannot solve an internal problem. If we want an internal change in our husbands, it is not going to be seen in our exterior, but is going to be based upon a conduct that is pleasing to G-d – a conduct that is based upon submitting to G-d's instructions.

Verse 4: *“But the hidden things of the heart, in that which is incorruptible which is a gentle and quiet spirit, before G-d very precious.”*

Heart: Whenever we see that concept of heart in the Bible, we should know that it involves proper and right thinking (Proverbs 23:7, Romans 1:21). Thinking properly is an outcome of knowing the truth of G-d.

Incorruptible: This is another word that has a Kingdom connection. The woman who lives in this way is walking in Kingdom truth – she is not focused on this world but on the spiritual condition of her family, her marital relationship, etc as this will have an impact for eternity. Although we are not going to be married in the Kingdom, our marriage on earth will have an influence on our Kingdom experience. Wanting to be great in G-d’s Kingdom is not pride, it is humility. We want to be someone that G-d is well pleased with.

Very precious: It satisfies greatly. When we walk in obedience, following the instruction of G-d, we are going to know satisfaction.

Verse 5: *“For thus, formerly, also the holy women who were hoping in G-d this is how they adorned themselves, submitting to their own husbands.”*

Holy women: Or ‘holy wives’.

Holy: The word ‘holy’ is related to purpose. These women followed the purposes of G-d, and G-d moved in their lives in a mighty way.

Verse 6: *“As Sarah obeyed Abraham, calling him ‘lord’, you have become her child – doing good work and not fearful, not having concern.”*

Sarah: Peter gives us an example of a holy woman who submitted to her husband.

Lord: Sarah recognized G-d's authority in her marital relationship. Abraham’s family was not perfect, it had its problems, yet it is considered a Kingdom family. When G-d speaks about the Seed of Abraham He is speaking about a Kingdom heritage – which began with Abraham and Sarah.

Not fearful: The word ‘fear’ in the Old Testament oftentimes relates to priority - putting G-d above all things, and having all things subjected to Him. But here in the Greek it is speaking about not being moved (or allowing anyone to influence us to move away from) from the instructions of G-d.

Not having concern: Not having any feelings of doubt or confusion. We need to completely believe in G-d – when He instructs us to do something we need to be fully convinced and allow nothing to turn us away from following His instruction. Why? Because G-d is trustworthy (He will never tell us to do something that is not the very best for us). A G-dly woman walks in a way that shows that she trusts G-d.

Verse 7: *“Husbands, likewise, dwelling with your wives according to knowledge, as the weaker (sick) vessel, giving her honour, as joint heirs of the grace of life, that your prayers may not be hindered.”*

Husbands, likewise: In the Greek there is a change in the word order. In 1 Peter 3:1 it says: ‘Likewise you wives...’, but here the order changes to ‘Husbands, likewise...’. This shows, in a grammatical way, that there is a difference between men and women – physically,

spiritually, emotionally etc. G-d knows these differences, and He gives instructions to us accordingly.

Dwelling with your wives according to knowledge: G-d has, by design, equipped a woman to assist her husband (Genesis 2:18). When a husband does not recognise this, it can cause big problems in the relationship. A husband needs to live with an understanding, with knowledge, that his wife has been given to him in order to assist him in every area of his life. She has been created with a desire to be a help to him.

Weaker: This word appears numerous times throughout the New Testament and when it is used it is often translated as 'sick'. It basically means 'not at full strength'. Something is affecting her.

Weaker (sick) vessel: When we study this word, we find that what this concept of 'sick' is revealing to us is that women tend to be more sensitive spiritually. When we have a problem with our health, when we are getting sick, our bodies start to give us signals that something is wrong – sore throat, cough, headache etc. Men are generally not as sensitive as women. What Peter is revealing to us by calling a woman the weaker vessel is that she often recognises a problem before her husband does, and she has been equipped to help him with the problems. Biblically, a wife is a helper to her husband (Genesis 2:18-20). Because she has been designed as the more sensitive one in the relationship, she is often the one who is first to recognise or sense risk, danger, something amiss etc. and she is quick to want to help. A wise man who 'dwells according to knowledge' will recognise and acknowledge the danger signals – the attacks of the enemy - (that cough, sore throat etc, so to speak – that bad business deal, flirtatious woman, etc) that his believing wife shares with him. He weighs what she is saying and acts accordingly. An unwise man will ignore his wife's concerns, or he will get angry with her as he may see it as a questioning of his decisions, an usurping of his authority etc.

Giving her honour: This is one of the standards that G-d has laid down in a marriage. Many books on marriage speak about the man's need to be honoured by his wife, but here we see that the man needs to demonstrate that he has honour for his wife.

Joint heirs: We will not be married to our spouses in the Kingdom but, when it comes to our inheritances, we see that there is still a sharing, there is a joint relationship that continues on.

The grace of life: We live now for what we are going to receive then. Our eternal reward is based on how we live life now.

That your prayers may not be hindered: Prayer can really change lives. If there is a problem in our marital relationship, the Scripture plainly tells us that our prayers are hindered. It is when we dwell together in unity that G-d commands a blessing (Psalm 133). This is a spiritual law. When we are not submitting to G-d's instructions, i.e when husbands do not dwell with their wives with knowledge (recognising that she is equipped to help him, recognising that she is a joint heir) our prayers are ineffective. This marital covenant is of the utmost importance. It is a powerful tool. The enemy knows this and that is why he so frequently attacks marriages (Inside and outside of the believing community). Marriages can be changed by submitting to the order of G-d for them.

Verse 8: *“The end is that all (of you) need to think in the same way, being sympathetic, having brotherly love for one another, be compassionate, be courteous.”*

The end: Peter is making a summary statement. This is our objective or goal.

All (of you): All believers.

Think in the same way: Thoughts lead to action. As believers, we all need to be of one mind, having a unity of thought – thinking similar thoughts - we all need to have the mind of Messiah (1 Corinthians 2:16). We can only be thinking and acting in unity if truth is our foundation.

Sympathetic: This means that we share in each other’s suffering.

Compassionate: Feeling another’s pain in the pit of our stomachs. Loving others should affect us, it hurts, but it brings about a good outcome. Having this type of compassion for others prepares us and enables us to do ministry, to really have a G-dly influence on someone else.

Courteous: The Nestle Aland translation of the New Testament translates this word as ‘humble’. The Textus Receptus translates it as ‘courteous’ – thinking in a loving manner toward others. We need to thinking in a way that shows (demonstrates) commitment to another.

Verse 9: *“Not rendering evil for evil, or insult for insult, but contrary to that blessing, knowing that for this you were called, in order that you inherit blessing.”*

Rendering evil for evil, or insult for insult: These are things that come naturally to us. However, we are not called to live according to our human nature. When we believe, a spiritual change comes upon us, which enables us to live contrary to that which is natural.

Blessing: We are called to be a blessing. This does not mean that we always do what someone else wants, but we always do what G-d wants for that person. We always want to be a G-dly influence, seeing G-d's purposes and plans unfold in the lives of others.

For this you were called: We have been called to be a blessing to others (Genesis 12:3). G-d will often only reveal His own personal plans for our lives after we have first committed ourselves to being a blessing to others.

In order that you inherit blessing: If we want to inherit a blessing, we need to be a blessing. G-d’s principles and truths are simple, easy to understand and easy to put into practice (Psalm 119:130).

Verse 10: *“For: ‘The one who desires life and to see good days, let him guard his tongue from evil, and his lips from speaking deceit.’”*

Note: Quoted from Psalm 34:12-13

Desires life: Messiah came to give us abundant life. Eternal life is gained by saying “yes” to Yeshua, but abundant life is obtained by hearing His teaching and applying it to our lives.

Good days: Days that are lived out according to the will (plans and purposes) of G-d – i.e. being a blessing to others.

Speaking deceit: When we say deceitful things G-d hears us saying them, but the enemy also hears and that gives him a stronghold over us. Deceit puts us at a spiritual disadvantage, by making us spiritually weak, and in a position where we can be dominated by the enemy.

Verse 11: *“Let him turn from evil and do good, seeking peace and pursuing it.”*

Note: Quoted from Psalm 34:14

Do good: Pursue the will of G-d. It is difficult to do what we ought to as we are constantly being pulled back into the “old man” – Romans 7:15-25. G-d does not give us victory over our old man until we have turned away from evil and begin to pursue and do that which is good. Likewise, G-d is not going to reveal His personal plan for our lives until we begin to do that which is good.

Peace: Peace is what we experience as a result of the fulfilment of G-d's will.

Pursuing it: Following after it. Be tenacious about actively chasing after the will of G-d.

Verse 12: *“Because the eyes of the L-rd are upon the righteous and His ear is to their prayer, but the face of the L-rd is against those who do evil.”*

Note: Quoted from Psalm 34:15-16

The L-rd: When this name for G-d is used we need to recognise that it is a name that reminds us of the authority of G-d –we need to submit to Him.

The righteous: Being in a New Covenant relationship with G-d positions us to do what is right. We have access to the provision of G-d and so are able to serve Him.

Note: Again, we see here that G-d looks at our behaviour. Context again bears out the fact that this behaviour is not a requirement for salvation but is a necessary ingredient for walking and living out sanctified lives. As we become committed and obedient to the purposes of G-d we are able to demonstrate that which is good. Out of this we begin to see G-d's glory and power being manifested in our lives. With that comes a G-d given ability to be a blessing to others, as well as to receive G-d's blessing in our own lives (Acts 20:35).

Verse 13: *“And who is the one that can do you evil if good you become an imitator of?”*

If: The implication is that if we become imitators of good then there is no need for us to worry about anyone doing evil to us.

Become an imitator: A word of practice (behaviour). There is safety in doing good, there is security in being in G-d's will.

Verse 14: *“But even if you should suffer on account of righteousness, you are blessed. ‘Do not be afraid of the one who threatens you, nor be troubled.’”*

Suffer: Suffering changes our perspective, which often leads to a change in our behaviour.

Righteousness: Doing that which is good i.e G-d's will

Blessed: Think twice before asking G-d to bless you! Sometimes blessing comes through suffering. Suffering for righteousness (the best example of this being the cross) is a Kingdom manifestation. It changes the dynamics spiritually and releases great power.

Do not be afraid of the one who threatens you, nor be troubled: Quoted from Isaiah 8:12.

The one who threatens you: People threaten us because they are trying to make us afraid. We do not need to be afraid. G-d has got it under control.

Nor be troubled: When we are in G-d's will, He will fight our battles. As we focus on G-d, and on His instructions, He will move against the enemy.

Verse 15: *“Sanctify the L-rd G-d in your hearts, so that you are always ready to give a defence to all those who ask from you concerning the Word that was to us in hope, with gentleness and respect.”*

A defence: An explanation

Hope: Hope gives us endurance. We see here, that hope demonstrated (hope lived out) also causes people to inquire – people want us to give testimony, as they see a difference in us.

Respect: We need to respect others, but in the fear of the L-rd.

Verse 16: *“Having a good conscience in order that those who speak against you as evildoers, those who revile your good conduct in Messiah, may be ashamed.”*

Speak against you as evildoers, those who revile your good conduct: Isaiah 5:20. This is prophetically what is in store for the people of G-d alive in the last days. When we are behaving in a G-dly way, there are going to be those that speak against us saying that we are evil doers. Others will insult us because we remain steadfast in G-d's will.

In Messiah: When we are in Messiah we are going to live differently. The world is not going to like us being in this relationship with Him, being obedient to Him. They are going to speak against it and call it ‘evil’. In the end, if they do not change, all of that is going to be a cause for G-d to place eternal shame upon them. What they intended for our shame G-d will turn into His glory.

Ashamed: They are going to be brought to shame when they insult our good conduct.

Verse 17: *“For it is better, if it is the will of G-d, to suffer for doing good than for doing evil.”*

It is better: This is the mindset that we need to have.

Suffer for doing good: When it comes to suffering, we have a perfect example - Messiah.

Verse 18: *“For Messiah suffered once and for all concerning sin, the righteous One on behalf of the unrighteous, in order to bring us before G-d, being put to death in the flesh but being made alive in the Spirit.”*

Once and for all: This is a term that speaks of sufficiency. Yeshua only had to die once because it was all sufficient and did not need to be repeated.

Concerning sin: Yeshua never sinned so it was not for His sin that He died – He suffered and died for our sin. Nothing He did was in His best interest or for His own personal benefit. He did it out of obedience and out of love for His Father. We need to be armed with this same mindset – our calling as believers, while we are here on this earth, is to be of spiritual benefit to others. This involves suffering.

The righteous One: Speaking of Yeshua.

Bring us before G-d: If we, who are sinful, are going to be brought before G-d (who is holy) it had to involve the cross. There was no other way.

Put to death...but being made alive: There is a change. Yeshua came to earth to die. This is G-d's purpose for all of us – to lay down our lives for others (1 John 3:16). When believers are overcome/martyred by the enemy (Revelation 13:7) it is not a problem for them.

satan can only physically overcome/kill our bodies, but he cannot touch our resurrection hope – our life beyond the grave. Messiah's death on the cross was not final. There is always that resurrection hope. This is what Peter is conveying to us in this verse.

Verse 19: *“And which also the spirits in prison He went and He proclaimed.”*

The spirits in prison: These were those who had died and descended into the place of the dead (this is a place known as ‘Sheol’ in Hebrew). Two different compartments made up Sheol – Hades/Gehenna/Hell and Paradise/Abraham’s bosom (Luke 16:22-23). This all changed, however, at Messiah’s resurrection.

He went and He proclaimed: Even in death, Yeshua had a purpose and a calling – He went and identified Himself as the Redeemer to these two groups of people. Paul, in Galatians 3: 16 tells us that the Redeemer is the Seed of Abraham. Those who were in Hades were there because they, unlike Abraham, had had no faith in Messiah. Those who had died and gone to Abraham’s bosom had had the same faith as Abraham. Like Abraham, they had believed that a Redeemer was coming - that Seed that brought about a Kingdom change (redemptive hope), that fulfilled that Abrahamic covenant. They did not know who Messiah was, but they knew that there was a Messiah. When Yeshua died, He went and proclaimed His identity to these two groups of people. The Scripture also tells us that after Yeshua’s resurrection He took captive those in Abraham's bosom (Ephesians 4:8-10). Matthew also tells us that after Yeshua’s death many bodies were resurrected, and they bore testimony of what they had experienced (Matthew 27:51-53).

Verse 20: *“Who formerly were disobedient, when once the longsuffering of G-d waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.”*

Disobedient: Peter is not emphasizing those in Abraham's bosom but those who were in prison - in hell because of their disobedience.

Waited: G-d delayed His judgement to give people time to repent.

The days of Noah: Peter is speaking about the flood, which is an image/an example of G-d’s judgement. G-d is again going to judge the world – not with water this next time but with fire (2 Peter 3:6-7).

Eight: The number eight in the Bible is a number that points to new beginnings. Eight is a number of transition or change. Noah’s family brought about a newness to the earth.

Saved through water: G-d used water, in this context, to execute His judgement. G-d, however, was able to bring those who responded to His invitation, who repented, through His judgement. This is a description of deliverance.

Verse 21: *“Which also is a pattern now for us, that which saves, namely baptism (not the removal of the filth of the flesh, but rather a good conscience toward G-d) through the resurrection of Messiah Yeshua.”*

A pattern... which saves, namely baptism: Water was the source of G-d's first judgment. Peter is not saying that our physical water baptism – as far as the removal of the filth from our bodies is concerned - saves us. What saves us is what our baptism points to – the death, burial and resurrection of Messiah.

A good conscience toward G-d: 'Conscience' can mean a G-dly or right understanding of what G-d has revealed. A good conscience toward G-d speaks of a response to G-d.

Note: In 1 Peter 3:18-20 there is an emphasis on burial - burial in the lower parts of the earth. In this verse baptism, or the resurrection, is emphasised. When Messiah went to the Jordan River to be baptized by John, John was hesitant to baptise Him and instead said that he (John) needed to be baptised by Yeshua (Matthew 3:13-17). Yeshua's baptism was a statement of righteousness. It was a prophetic picture of what He had been called to do – He was going to die, be buried, but was going to rise again.

In Luke 12:49-53 Yeshua speaks about another baptism that He had to endure. In this passage He was not speaking about His baptism that had taken place in the Jordan River. What He was referring to here was the fact that He had another baptism to go through. He had to go to Jerusalem and endure death on the cross, burial and, ultimately, the resurrection. Even though Yeshua had been distressed about what He would have to endure He still faithfully completed His task and honoured His Father.

Verse 22: *“Who has gone into heaven and is at the right hand of G-d, and there the angels, powers and the authorities are subject to Him.”*

At the right hand of G-d: Peter does not stop with the resurrection but continues on to Yeshua's ascension.

The angels, powers and the authorities are subject to Him: The implication of this statement is that if these subject themselves to Yeshua how much more, in light of what He has done for us, should we? Yeshua, at Passover, went through the baptism of His death, burial and resurrection in order to teach us about redemption. Redemption has a very foundational and specific purpose. It is revealed to us through the name 'Emmanuel' – G-d with us. Redemption is all about being with G-d. Redemption takes us, sinful people, into a place where we can have intimacy with G-d.

Chapter 4

1 Peter 4:1-19

We all know that our battle is not against flesh and blood. The weapons of spiritual warfare (Ephesians 6:10-18), that G-d equips us with, are mighty for bringing down strongholds. In this chapter, Peter speaks about a weapon so powerful that not only does it work against the enemy, but it also works in a way to bring about a significant change in our lives.

Verse 1: *“Therefore, Messiah suffered on behalf of us in the flesh, and you with the same mindset arm yourselves. For the one who suffers in the flesh ceases to sin.”*

Arm yourselves: This (mindset) is a weapon that we equip ourselves with for warfare. When we suffer, we are being equipped for spiritual battle.

In the flesh: In the body.

The one who suffers in the flesh ceases to sin: This is not talking about Yeshua, as Yeshua never sinned so He had no sin to cease from. This is talking about us. Ceasing to sin is one of the benefits derived from suffering.

Ceases to sin: We all struggle with sin. We may desire not to sin, and we may ask G-d to help us to stop sinning, but until we are willing to suffer for our faith we are going to struggle with sin. When we are willing to become a pleasing sacrifice, willing to live out our lives in submission to G-d, then (and only then) are we going to know victory, whereby He says we will cease from sin.

Verse 2: *“For no longer the time that remains in the flesh the desires of men, but the will of G-d.”*

In the flesh: In this body.

The desires of men: Human desires. When we are willing to suffer for our faith, there is a change in our lives. The things that were relevant to us in the past no longer hold any relevance for us. We become a people who are noticeably different. Our mindsets and understanding changes. There is a shift in our focus.

Verse 3: *“For sufficient for us was this past time of our life that according to the will of the nations we lived, producing those things which are not pleasing. When we went after those things which are sensual, those desires that are rooted in lust, drunkenness, communal activities of immorality, carousing, abhorrent idolatries.”*

Sufficient: Enough

Nations: Those who have no covenantal relationship with G-d. When we are in a covenantal relationship with G-d, things are different. We have a different mindset. We have access to different provisions. G-d begins to work in our lives – edifying us and stripping away those things which are harmful for us. G-d is a loving G-d, and He wants to see changes in our lives that benefit us for eternity. The problem is that we are often so short-sighted or earthly-minded. We want to run away from present-day troubles, hardship, suffering, pain, etc. but G-d knows that they are good for us as they pay eternal dividends.

Abhorrent idolatries: When we study G-d's word, especially the prophets, it speaks extensively about idolatry. Idolatry is always rooted in self - it's always a pursuit of your desires and he says this is abhorrent to him and we see a dichotomy a change a difference between the mindset of one who walks in covenantal fidelity and one who walks according to the world. When we make that decision to be obedient to G-d's instructions those of the world don't understand.

Verse 4: *"In which they think it's strange that you do not run in that same overflowing debauchery, speaking blasphemy of you."*

Overflowing: It is displeasing to G-d when we live in a way that is against His commandments. When we live in sin, it becomes more and more difficult to stop sinning – sin begins to overflow like a flood in our lives. People who sin eventually find themselves in a place where they are unable to control their behaviour and they begin to drown in sin. This is what Peter is speaking about here.

Debauchery: Ungodly behaviour.

Blasphemy: The spirit of the antichrist is a blasphemous spirit (Revelation 13:5). All people must make a decision: we are either going to go the way of the world (meaning we are going to be very prepared for what the antichrist wants to do), or we are going to go the way of the Kingdom and suffer. These people think that we are strange because we behave differently to them - we do not run after the things that they run after, and nor do we have that blasphemous spirit of the antichrist.

Verse 5: *"They will give an account to Him who is prepared to bring judgment upon both the living and the dead."*

Will give an account: What is our view of the judgment of G-d? Many believers say: "We believe in a New Testament G-d." What they are saying is that they believe that G-d's judgment was satisfied at the cross and is no longer going to be displayed. This is true for believers (G-d's children), but this is not true for those who have not accepted Yeshua as Saviour and L-rd.

The living and the dead: Everyone is going to be judged - no one can avoid judgment.

Verse 6: *"For this (the fact that there is judgment) it was proclaimed unto the dead, in order to judge them according to men in the flesh, but live according to G-d in the Spirit."*

Proclaimed unto the dead: The gospel has been proclaimed to those who are alive spiritually (they responded to it) and those who are dead spiritually (they have heard it but have rejected its message). G-d wants no one to be lost (Matthew 24:14). Before the outpouring of His wrath begins, it is absolutely necessary for this gospel of the Kingdom to go forth to all the nations as a testimony. Only after the gospel has been proclaimed will the wrath of G-d fall.

In order to judge them: Many people say that there is no longer a judgment day. Peter does not agree with this. He is talking about judgment after the cross.

According to men in the flesh, but...according to G-d in the Spirit We have a unique construction in Greek here.

It speaks about a very distinct separation: on the one hand this, and on the other hand that...on one hand G-d is going to judge men according to the flesh (He is going to deal with sin), but (meaning, on the other hand) He is going to judge those who are alive according to the Spirit of G-d – not with a judgment of condemnation, but a judgment of rewards. Yeshua has instructed us to store up our treasures in heaven so that we do not experience any loss (Matthew 6:19-21). This is what this is referring to.

Verse 7: *“But the end of all is at hand. Be sound minded and sober minded for prayer.”*

The end of all (the end of this creation) *is at hand*: Are we ready for this? This creation is going to be destroyed by G-d, as He has something better planned for us.

Sober minded for prayer: If we do not have the right perspective, if we are not thinking correctly, if we are not interested in and committed to the plans of G-d, then we cannot pray effectively. So many in the church are praying for one thing and G-d is leading in a very different direction. We need to pray in line with what G-d has prophetically promised.

Verse 8: *“But, above all things, love one another fervently, because love will cover an abundance of sin.”*

Love one another fervently: Galatians 5:14 – this sums up the spirit of the law. We are not saved by the law, but when we are walking in obedience to G-d's commandments we are going to keep it. The commandments reveal G-d's expectations for us - what He expects us to do, and what He expects us not to do. The message of the law and the message of the Holy Spirit is the same - those who walk not in the flesh but according to the Spirit fulfil the righteousness of the law (Romans 8:4). The law gives us the objective (goal), but it is the Spirit that gives us the power to fulfil these expectations of G-d.

Love will cover: This is a promise.

Love will cover an abundance of sin: When we are sinned against, we need to respond by loving the offender. In this way, sin does not have to lead to one sin after another (Love breaks the sin cycle).

Verse 9: *“Love strangers, and do so without grumbling.”*

Love strangers: Be hospitable

Without grumbling: Without complaining

Verse 10: *“Just as each of you have received a gift, minister it to one another, as good stewards of the manifold grace of G-d.”*

Minister it: Use it, practice it, put it into action.

Stewards: Managers

Verse 11: *“If it is to speak, then speak according to the oracles of G-d. If it is to minister, minister from the strength that G-d provides, in order that in all things G-d is glorified through Messiah Yeshua. To Him belong the glory and the power forever and ever. Amen.”*

Speak: The ability to speak G-d’s Word is a gift from G-d.

In all things G-d is glorified: If our daily prayer and objective is to glorify G-d then this is a prayer that G-d will answer in our lives.

Verse 12: *“Beloved ones, do not think that it is strange that among you there are fiery trials which are to try you, as though some strange thing happened to you.”*

Fiery trials: In the life of a believer, fiery trials are not the exception but the norm and should be expected. All the prophets were hated and persecuted as people did not like G-d’s revelation. If we are moved by G-d's revelation, if it is the objective of our lives, we are going to be persecuted.

Verse 13: *“But rather, just as you have shared in the Messiah's suffering, rejoice! For when His glory is revealed you may also be glad, with exceeding joy.”*

Rejoice: It is a wonderful privilege to suffer for Messiah. We have been commanded to rejoice when we are suffering persecution for His name sake.

Exceeding joy: When Yeshua is revealed (at the time of the rapture, also known as the blessed hope) we are going to experience an even greater joy – joy in its full measure.

Verse 14: *“If you are insulted because of the name of Messiah, blessed (are you), because the Spirit and glory of G-d rests upon you. On their part He is blasphemed, but on your part He is glorified.”*

Insulted/reproached: This is a word that means to “show teeth”. The image here is this: when we approach a dog, and it wants nothing to do with us, it will growl and show its teeth. Those teeth are a warning to us. This is how those of the world behave at the name of Messiah. They will hate us and want to attack us because of His name.

Blessed: We are doing things right if the above is the reaction we are getting from the world. We do not need to seek out this reaction, as it will come to us if we are faithfully doing what G-d has called us to do. From His perspective, if we are experiencing this then we are blessed.

The Spirit and glory of G-d rests upon you: Peter is speaking about an anointing. When we are serving G-d and suffer spiritual attack that is when the anointing rests most heavily upon us.

He is blasphemed: They want to blaspheme anything that is related to G-d.

Verse 15: *“Do not suffer as a murderer, a thief, an evil doer, or as one that meddles in someone's life in an annoying way.”*

Annoying: This is not (necessarily) in an annoying way from their perspective, but from G-d's perspective.

There are people who want to get involved in our lives not because of the things of G-d but due to their own agendas. They have their own plans for our lives. This is not what a child of G-d is about.

Verse 16: *“But if as a Christian (he suffers), do not be ashamed, but rather let the glory of G-d be in this part.”*

Let the glory of G-d be in this part: Let the glory of G-d fall in this area or in this location (into this place of suffering).

Verse 17: *“Because the time for the judgment to begin is upon the house of G-d; and if it begins with us first, what will the end be upon those who are disobedient to G-d?”*

Judgment to begin...upon the house of G-d: There is a reason why G-d is going to judge His people first. He is going to judge us to refine and sift us. Although, at the time, this is a painful process, it is necessary - G-d is going to use it to bring about a glorious change.

Disobedient to G-d: G-d, who judges all people, is going to judge those who disobey Him very differently to the way in which He judges us (those who obey Him).

Verse 18: *“and if the righteous one is saved with difficulty, how will the ungodly and the sinner be manifested?”*

What is going to bring about a change in this sinner? Suffering. Suffering is going to give him a different perspective. When we suffer for righteousness, we are blessed. When we suffer because of our disobedience, it is a call to repentance, a call to change.

Verse 19: *“So that also the one who suffers according to the will of G-d, as the faithful Creator, let us commit our very essence unto good works.”*

Faithful creator: We should always pay attention to how G-d speaks of Himself. Why does He make mention of Himself as ‘Creator’ in this verse? Usually when creation is spoken of, we think about the past. As believers we ought not to relegate G-d’s works of creation to a past event. G-d is not done with His glorious work of creation...in fact, G-d’s most glorious creation is yet future – the establishment of the Kingdom of G-d, also known as the second creation.

Commit our very (souls)...unto good works: It is only when we believe that G-d is going to establish a Kingdom that we are going to be committed to good works – not works for salvation, but works as the fruit of a changed behaviour, works because G-d’s expectations of us are of utmost importance to us. We want to live lives that are pleasing to Him. When we want to live in a way that is pleasing to G-d we are going to be committed to doing the work of G-d.

Chapter 5

1 Peter 5:1-14

Peter writes this last chapter with an objective – to be a man of influence, one who influences others in respect to Kingdom things. Our desire should be to influence others to submit to G-d's will and purposes for their lives.

Verse 1: *"The elders among you I exhort, I who am a fellow elder and a witness of the sufferings of Messiah, and a partner of the coming revelation of glory."*

Elders (Pastors/shepherds): Peter writes initially to the elders – those who are overseers of congregations. He wants them to lead properly. This epistle was going to be circulated and read in many congregations. Peter wanted to influence these leaders, because if they changed then the people will follow.

Exhort: A word of encouragement, but also a word of instruction. It has a purpose behind it.

A witness of the sufferings: Peter witnessed the life and miracles of Messiah, but he chose to highlight the suffering of Messiah. What made the greatest impression on Peter was the suffering that Yeshua went through. Yeshua's suffering influenced Peter's life. There is a unique relationship between suffering and love. We are willing to suffer and lay down our lives for those who we truly love. That kind of love causes us to persevere and endure through suffering.

The coming revelation of glory: There is a relationship between the Presence of G-d and the glory of G-d. The revelation of this glory is going to happen at Messiah's return. There is also a relationship between the return of Messiah and the establishment of His Kingdom.

Verse 2: *"You feed the ones among you, the flock of G-d. Overseeing them not out of compulsion but willingly, not out of an ambition for gain but do so eagerly."*

Feed: Peter is not speaking about physical food but about the Word of G-d. He is encouraging these leaders to feed the people, in their care, truth.

The flock of G-d: Shepherds/leaders need to realise that they are dealing with G-d's flock. The people do not belong to them, but they belong to Him. One of the most important jobs of the Shepherd is not just to defend the sheep but to feed them properly – ie lead them into the right places. It is the Word of G-d that leads us to those right places. What about the Holy Spirit? The Holy Spirit will move in our lives proportional to our knowledge of truth. We will not be able to discern His influence, anointing, leading etc if we are ignorant of His Word.

Overseeing: This word carries with it a weight of responsibility. G-d's flock has been entrusted to His leaders.

Not out of compulsion: Not because we have to.

Willingly: There is an agreement between G-d and us. As we mature, our wills grow closer and closer to G-d's will for our lives.

Not out of an ambition for gain: The more we mature spiritually (i.e. begin to have G-d's perspective on things) the less interested we become in the things of this world. The things of the world are in fact targets of G-d's destruction.

We should not labour for what G-d is going to destroy. Instead, we should serve for what G-d is going to purify and refine, as that will have an eternal aspect to it.

Eagerly: Those who know G-d and who want to be part of His call, part of His plans, eagerly desire to participate in them (e.g. Isaiah in Isaiah 6:8)

Verse 3: *“Not as being lords over those entrusted to you, but being an example to the flock;”*

Being lords: Seizing control.

An example to the flock: A leader needs to live in a way that the flock will imitate. He needs to live in a way that others know that he is living right before G-d. It was not pride, but humility, that led Paul to say: “Imitate me as I imitate Messiah” (1 Corinthians 11:1). A true servant becomes like his master.

Verse 4: *“And after the manifestation of our Chief Shepherd, you will receive the crown of glory that does not fade away.”*

Manifestation: This is speaking about the return of Messiah and of Him setting things in order.

You will receive the crown: He recognises what we have done, and our rewards (NOT our salvation) are based on our performance (Commission principle see 1 Peter 1:9)

Verse 5: *“Likewise, young ones, submit to the elders; and all submit to one another. Gird yourselves with humility because: ‘G-d opposes the proud, but to the humble He will give grace.’”*

Young ones: Peter’s attention shifts to the younger people.

Submit: Submission to authority is foundational in G-d’s house. If we do not recognise G-dly authority nothing is going to be done. It will not be a congregation that walks in the anointing of the Holy Spirit.

Gird yourselves: This is a posture for service.

G-d opposes the proud: If we are full of pride G-d is not going to use us. If we are focussed on our own objectives, then we are not servants of G-d.

Opposes: G-d is anti- or resists pride.

Grace: Peter is not speaking here about the grace that saves, as we (as believers – who this epistle was written to) have already received that grace. This is the grace that moves us into G-d’s will and into the fulfilment of the purposes of G-d.

Verse 6: *Therefore, humble yourselves under the mighty hand of G-d, in order that you (those who are humble) He will exalt in season.”*

Humble yourselves under the mighty hand: When we are humble, G-d places upon us His power and also His authority. G-d will never give His authority to those who are not humble. (Proud) People may take authority, but it is not G-d’s authority.

Exalt: This word is also related to a revealing. G-d will use someone, or reveal someone, for a purpose – He will place them in a position of authority in order to accomplish His plans and purposes. We need to prepare ourselves to be positioned by G-d, so that we are able to accomplish His purposes, and so that we are ready for service.

In season: The Bible speaks a great deal about seasons.

Verse 7: *“And all your anxiety cast upon Him, because He cares for you.”*

Anxiety: This is a word of pressure and stress. At times we all feel stressed and anxiety. How do we step away from that? When we are experiencing G-d’s provision and His Presence in our lives all the things which are placed upon us by the enemy (feelings of stress, anxiety etc) are removed. Walking in obedience is the weapon against stress and anxiety.

Verse 8: *“Be sober minded and watch out, because your opponent the devil prowls around like a roaring lion, seeking whom he may (literally) drink down.”*

Sober: This is a word of clarity. When we are following all the things of the world then, spiritually, we cannot see things with clarity. It is only when we have that clarity that the Word of G-d, the purpose of G-d, gives to us that we are able to watch out. We need to see things clearly in our minds so that we can watch what G-d is up to.

Watch out: This word is often translated “Take heed” – it is a word of warning. G-d is warning us to be watching. This is a word that is often used within a last day’s context. As we are approaching the last days we need to be watching, we need to have discernment as to what we should be expecting. The problem with Israel and the disciples was that they were not watching for the prophetic signs that they should have been watching for, regarding Messiah’s first coming. Because they would not watch (e.g. in the garden of Gethsemane) they could not pray. Prayer is a source of revelation. Prayer involves speaking and then listening to G-d. When we present our petitions, requests etc to G-d, say ‘Amen’ and walk away without allowing G-d to respond back to us, we are not praying Biblically. The disciples did not have an expectation of the timing and the work of Messiah (His suffering). Because of this, they were unprepared, and they scattered. What about when Messiah returns? Are the body of believers today really watching and knowing what to look for?

Opponent: The one who is against righteousness. Righteousness manifests the glory of G-d. Satan hates the glory of G-d because he proudly thinks it is all about him and not about G-d.

Devil: Comes from a word that we also translate as ‘diabolical’ – someone who cheats with intelligence. Left to ourselves we will always be victimised by the devil. Our intelligence is pale in comparison to his. The only way we can have victory over him is by watching so that we are not taken by surprise, and by being girded with the full armour of G-d and His Holy Spirit (Ephesians 6:10-18)

Like a roaring lion: He is a counterfeit. He wants to be thought of as the Lion of Judah, but he is not.

Devour: Literally the word means to “drink down”. Satan wants to take us down. He wants to consume us. He wants to use us for his objectives, his plans, his purposes. It is only through our covenantal relationship with G-d, with His provision and His anointing, that we can stand against this enemy.

Verse 9: *“To him you resist, those who are firm ones in faith, knowing the sufferings of this world that the brethren will complete.”*

You: Those who are firm in faith.

Faith: This is a word that is inherently tied to truth. If we are going to be firm in the faith, then we need to be committed to the truth of G-d.

The sufferings: Over and over Peter has told us that there is a battle, and that we are going to suffer. No one comes out of spiritual warfare perfectly intact. When Messiah did battle, He was crucified. When we do spiritual battle, we are going to suffer (there will be pain and discomfort). If we are not willing to suffer for our faith, then we do not have a Biblical faith. Suffering is limited. We have to endure a certain amount of it, and then G-d says: “Enough, that is all”.

Verse 10: *“But the G-d of all grace has called us into His eternal glory through Messiah Yeshua. There is a little (few, insignificant when compared) suffering but it is going to make you complete, that you may be planted, made strong and founded.”*

All grace: G-d gives His children all the grace necessary for them to endure suffering. As we suffer, G-d ministers His grace into our lives and through that grace we will stand firm and therefore have a testimony that is pleasing to G-d.

Called us into His eternal glory: It has already been decided that if we have accepted G-d’s invitation (Yeshua) we are going to experience G-d’s eternal glory. What is glory? Being in the Presence of G-d. When people are not interested in the Kingdom of G-d, they are not interested in being with G-d.

Through Messiah Yeshua: There is a condition. There is no other way or means to get into the Presence of G-d (to see His glory) except through Messiah Yeshua. He is the only Way.

Make you complete: It is through suffering that G-d brings us to the full measure of who He wants us to be. It is necessary to suffer. We must not run from it or reject it.

Planted: Rooted or established in the right location (the Kingdom of G-d).

Verse 11: *“To Him be the glory and the power forever and ever. Amen*

This is a Kingdom expression. When we see, in full measure, the glory and the power of G-d that is a Kingdom event.

Verse 12: *“Through Silvanus, whom I consider a faithful brother. Though I have written a little bit to encourage and to testify to these things that are the true grace of G-d by which you stand.”*

Silvanus: Some translations translate his name as Silas. Peter briefly wraps up this first epistle by telling us who he has sent this letter with (The courier – so to speak).

To encourage and to testify: This was Peter’s purpose in writing this letter.

Note: In this epistle, Peter has revealed to us the grace that we need (not the saving grace which they had already received) that enables us to stand faithfully. This is a grace that helps us to live out Biblical truth and to complete the full calling of G-d upon our lives. When difficult things happen in our lives this is the grace that we have access to.

Verse 13: *“Greet you her in Babylon, our fellow chosen, and Mark my son.”*

Babylon: This is not a good place. We need to realise that G-d has His people all over the place. Even in Babylon there is a remnant that G-d is going to bring out. In 1 Peter 1:1 Peter wrote that he was writing to those pilgrims who were in exile. When the Jewish people think of exile they think of Egypt, but when they think of end time things they think of Babylon. Babylon is more prevalent in end time thinking. Whenever exile is mentioned in the Bible it has a purpose – not to focus on the exile, but rather to focus on the redemption that is coming. By including Babylon, here, Peter is raising the eyes of the people to look toward a redemption that is sure to follow.

Verse 14: *“Greet one another in a kiss of love. Peace unto you, all of those IN Messiah Yeshua. Amen.”*

Peace: It is only when are fulfilling the will of G-d (the call of G-d) that we are going to experience peace.

IN Messiah: This speaks about a covenantal relationship with G-d. Whenever someone enters into a covenant, they receive a calling. (example: Abraham). Abraham never had a call on his life until he entered into a covenantal relationship with G-d.

Amen: This is a word that relates to truth. What Peter has said in this epistle is true.