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### Daily Bible Notes/Highlights Genesis through Revelation 2014

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## 1 Peter

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1 Peter

C1-3

C1 Peter writes to God's chosen and they/we are. But he has to start with the highest form of encouragement. Believers belong to God. They need to hear this because they are under persecution. Peter's letters are from The earthly headquarters of the faith.

Believers need to hear from him as the leader of the leaders. He further uses those term he learned from Jesus. Believers are the born-again.

He keeps them focussed on eternity. It is the inheritance maintained in heaven. Note believers understood that following Jesus meant personal persecution and suffering. It was an exception when there were communities not under threats and personal harm. There's

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joy ahead. As with the other writers, they have to try and make sense of the persecution including horrific deaths they are witnessing. The trials show the resolve of their faith. It is going to bring each one praise and honor on the day of Christ.

We don't know whether we really believe until we face the most dire circumstances. Do we fall on our faces like Job and say though you slay me I will bless your name (. ). When we see family members slain, (parents and children) will we love The Lord with all our heart.

Peter speaks of this extraordinary salvation. The saving grace is that Peter is not like some preacher living in a mansion surrounded by guards. He too is under the circumstances of persecution (1-12).

As with all the other writer he calls them to exercise self-control. Holiness is his call. They are strangers and foreigners in a strange land as he framed the situation. This is a theme of his letters.

The believers hope rely completely on this fact: God raised Jesus from the dead and gave Him glory. As a result believers are cleansed from sin. Then the ultimate truth for every believer. He lets them know. They live forever.

C2 Vss 1-25. He wants the believers to take on the behavior of their eternal citizenry. Control their conduct and one other essential factor. They are to desire spiritual milk. He uses the term meaning for them to act like a baby who has not been nourished. Cry for these feedings.

Believers are living stones, and Jesus is the cornerstone. This is a marvelous picture where every stone no matter how small has equal value to the building and it all leans on the cornerstone, Jesus Christ. Peter uses Scripture to support his words of encouragement to them. Clearly this stone some stumble. Again, he encouraged them that they are not to stumble.

He calls them a royal priest hood. What a word to hear when you are treated like the scum of society. What a word when your life is treated like it has no value at all. It is a lie. Again he reminds them to live above reproach so that even those who are unbelievers so there is the opportunity that they too will honor The Lord (1-12).

Peter pivots to another important concern. The persecution is sponsored by both religious and governing authorities. How are believers to respond to these authorities who are vile and unjust. Respect! This is a consistent message with all of the Apostles. This is not some secret code, or hidden message as some suggest. What a dangerous interpretation of what Peter or any Apostle writes about honoring authorities. When we go down that road of interpretation it opens all they say to some kind of hidden meaning. Imagine! They all say flee immorality, but if it's a hidden code perhaps they mean it's ok just don't let anyone know. It's interpretation of those who want to justify toppling governments or dishonoring a political figure not of our political persuasion. It's the same kind of interpretation that supported and benefited slavery. There's no way slavery exists if the Southern Baptist stood against it, or any other denominational faith of the 1700s and 1800s. This is no

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reflection on these denominations today, but simply stated to make a point here.

Nevertheless, as with Paul's writings, it is easy to see how Christians could enslave others by reading only what they desired to see. Peter calls in the slaves to honor their master even when they are cruel. Look at Peter's rationale. He nowhere implies the institution is right. He calls the slaves to see themselves as Jesus' followers suffering even as He did. He's the example! (13-25).

C3 Vss 1-22

Peter turns to family. He begins with femaleness. Note Paul does similarly (Ephesians 5:21-23). He calls on the women to use Sarah as their imagery. Recall it is the pagan culture. And some believers are living in women dominated sex-driven regions. The women are to focus on inner beauty. And an unassuming spirit is what's important to The Lord. Precious! This does not mean that women cannot express themselves. Recall, Sarah told Abraham to banish Hagar and his son Ishmael. While her demand placed Abraham in crisis mode, God tells Abraham to do as she demanded ( ). So no husband should think that being like Sarah means she's to be a door mat.

Husbands are to honor their wives. They are treated as ones who 'may' be more distracted. God knows men have their distraction. Additionally, women are physically less imposing. Peter meant she's not to be dominated because of the man's ability to bully his way if he desires. She's equal and when she's treated otherwise, praying is not with clarity (1-7).

Again he commands believers to love each other. Their conduct with each other is to always be a relationship of blessing each other. Do good!

Peter returns to the matter of suffering for Christ. Who wants to harm the believer is the believer is doing good Peter asks? He knows good does not return good. He has seen His Savior hung on a shameful cross. So he adds, even if harm is returned for good God will reward.

Then if there is opportunity to share our faith do so with a gentle and respectful spirit. It's never necessary to attack one's belief system. It's never necessary to insist that everyone believe what we believe.

We simply present our Lord as the life-giver. He's the One who understands and came and did it all for us. He satisfied His Father's righteous demands. He died to pay for us all.

Then Peter gives a revelation that we did not know. We get some glimpse of what happened during Jesus' period in the grave. He preached! He preached to both those who died in unbelief, and as we know from the Apostle Paul he rescued those who died believing (Psalms 68:18: Ephesians 4:8).

C4 Vss 1- Peter has no issue addressing the matter of physical suffering for Christ since He suffered physical pain, humiliation, and disgrace for us.

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Peter explains the reality. We have had more than our fill of sin. And it is a testimony to friends when we don't live that way any longer. The end of the world is coming soon. Peter states the principle of imminent calling up from Christ. As a disciple Jesus taught readiness. They are simply following His instructions. Two thousand years have passed. Is Peter wrong? Following Scripture truth a thousand years is as a day with The Lord ( ). Ready! This continues to be the believers orders today.

Then Peter shifts to love. It covers all kinds of sins. Feeds the hungry is a practical demonstration of love. Being hospitable. Whatever it is do fully to the glory of God. Peter says do as if you are attempting to get an A++.

Again Peter returns to suffering. There's no question that he has great concern about believers giving up. While the persecution is from men, judgment will begin in the Lord's household. He reasons, if this is true, those who do not believe have no chance. God will never fail (8-19).

C5 Vss 1-13 Peter has a word for the elders and young men. Ministry rest on these brothers shoulders. They are to lead the way. He speaks to them with shared responsibility and the same calling. Watch over the flock. Jesus told Peter feed and care for my sheep (John. ). They are to lead and not operate as tyrants. They lead by example. They are not to be motivated by personal riches or esteem. However, they can be driven by an ultimate reward by God almighty.

Peter has a series of bullet truths for the young men and all parties, but particularly the young. The young men if not careful can be blitzed with "I can do it better spirit." They are to be humble in their pursuit of the faith and their vocation. Humility leads to God lifting us and placing our cares before him has the assurance of receiving His care (1-7).

Then he calls us to stay alert. It is a constant concern to watch for the ploys of satan. We are to oppose him in all we do. Be resolute in our faith. He reminds them that true believers are fighting all over the world. This is the reality. No real believer is in cruise control. They are under duress. If a believer is not under duress, the person is not a believer or living such a defeated life they are not distinguishing themselves to any degree. Jesus said in this world we will have tribulation but He has overcome the world ( ).

Now he does end with controversy. He says that where he is writing from is Babylon. We know Babylon did not exist during Peter's life. Clearly this is some kind of figurative speech and obviously so. However, we need not extrapolate this to any other section of his letter. There are many perspectives why this has happened. Contextually, he has been talking about suffering and being under duress. Babylon perhaps like no other name represents a period on Jewish history when God's people are desecrated. Whatever Peter meant, expressing that he saw it as Babylon was his final stroke of their condition. Like Paul writing from Prison, Peter was writing from the storm's center. It is not as if he's a four star general in the comfort of his office while a war rages across the sea. He's sending a message to believers, and he's in a bunker on the front line.

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