

Scripture Text Commentaries

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Patrick Damonse :: Study Guide for 1 Petrho 1

Living Like You are Born from Above

A. A greeting from the Apostle Petrho.

1. (1Petrho 1:1) The writer and the intended readers of this letter.

Petrho, an apostle of IESO The Anointed One, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

a. **Petrho:** He was not merely an **apostle**, but there is a sense in which he was the *leader* of the apostolic group. Petrho was an important and influential man in the early Ekklesia. Considering the author, the first Followers would receive this letter with a sense of importance.

i. Petrho's name is mentioned in the Glad Tidings more than anyone except the name of IESO. No one speaks in the Glad Tidings as often as Petrho did, and IESO spoke more to Petrho than to any other individual.

- IESO rebuked Petrho more than any other disciple.

- Petrho was the only disciple who dared to rebuke IESO.

- Petrho confessed IESO more boldly and accurately than any other disciple.

- Petrho denied IESO more forcefully and publicly than any other disciple.

- IESO praised Petrho more than any other disciple.

- IESO addressed Petrho as Satan alone among the disciples.

ii. Since Petrho is so prominent in the Glad Tidings records, it is worthwhile to remind ourselves of some of the important mentions of Petrho in the record of Scriptural history.

- When IESO woke up early in the morning to pray before the sun came up, Simon Petrho led the other disciples on a hunt to find IESO and tell Him what He should do (Marhko 1:35-39).

- Petrho put his nets out at the direction of IESO to bring in a massive catch of fish (Louka 5:1-11).

- Petrho went on a unique outreach trip with the other disciples (Matthio 10:1-42).

- Petrho stepped out of the boat during a raging storm and walked on the water with IESO (Matthio 14:24-33).

- Petrho was the one who said, "Ruler, to whom shall we go? You have the words of eternal life. Also, we have come to believe and to know that You are The Anointed One, the Son of the living Aleim" (Ioanne 6:68-69).

- Petrho saw IESO transfigured in glory, together with MoUse and Elia (Matthio 17:1-9).

- Petrho was the one who asked IESO how many times we should forgive a brother that sins against us, quoting the high number of "seven times" (Matthio 18:21-35).

- Petrho was the one who asked IESO, after the encounter with the rich young ruler, what the disciples would receive for giving everything up to follow IESO (Matthio 19:27-30).

- Petrho was the one who insisted that IESO would not wash his feet; then he commanded IESO to wash his whole body! (Ioanne 13:16-20).

- Petrho heard IESO predict that he would deny Him three times (Matthio 26:30-35), and Petrho replied, "Even if I have to die with you I will not deny You!" (Matthio 26:35), and the rest of the disciples agreed.

- Petrho was the one who cut off the *right* ear of Malko, the

slave of the high priest, when the soldiers came to arrest IESO (Ioanne 18:1-11).

- Petrho denied IESO three times, cursing and swearing that he did not even know "the Man," refusing to even name the name of IESO (Matthio 26:69-75).

- Petrho was the one who ran with Ioanne the disciple to the tomb on the morning of the resurrection, after hearing the report of the women that the body of IESO was not in its tomb (Ioanne 20:1-10).

- Petrho was the one who received a personal visit from the resurrected IESO on the day of the resurrection (Louka 24:34).

- Petrho received a public restoration of IESO in front of the other disciples after the resurrection of IESO (Ioanne 21).

iii. Significantly, Petrho introduced himself as an **apostle**. "The supreme importance of the apostles is suggested by the fact that the phrase of *IESO The Anointed One* is attached to no other Prophetic Scriptures (New Testament) office: we do not read of *teachers of IESO The Anointed One* or *prophets of IESO The Anointed One* or *evangelists of IESO The Anointed One*, only of *apostles of IESO The Anointed One*." (Peter Damonse)

iv. Petrho did nothing to explain or justify his apostleship and did not add a phrase like "by the will of Aleim" as Paulo did on some occasions (1 Corinthians 1:1, 2 Corinthians 1:1, Galatians 1:1, Ephesians 1:1, and so on). "Unlike Paulo, Petrho's apostolic status was never questioned. This brief phrase indicates Petrho's authority."

b. **To the pilgrims:** The idea behind the word **pilgrims** is of someone who lives as a *temporary resident in a foreign land*. **Pilgrims** are sojourners and travelers, and **pilgrims** live in constant awareness of their true home.

i. The early Follower writing *The Epistle to Diognetus* gives the idea of what **pilgrims** are. "They inhabit the lands of their birth, but as temporary residents of it; they take their share of all responsibilities as citizens, and endure all disabilities as aliens. Every foreign land is their native land, and every native land a foreign land... they pass their days upon earth, but their citizenship is in heaven."

c. **To the pilgrims of the Dispersion:** Petrho clearly wrote to Nations, Followers (see 1 Petrho 1:18, 2:10, and 4:3). Yet he called them **pilgrims of the Dispersion**, a name that was applied to the Jews. He called them this because he saw the Followers of his day as sprinkled throughout the world as the Jewish people were in **the Dispersion** after the fall of Jerusalem when the Babylonians conquered Judah.

d. **Pontus, Galatia, Cappadocia, Asia, and Bithynia:** These specific areas were places extended in the first several decades after the beginning of the Ekklesia. It was probably the route that the original courier of Petrho's letter followed in distributing the letter. This was not written to any one congregation, but intentionally written to *all* Followers.

2. (1Petrho 1:2) Petrho's description of his readers and all Followers.

Elect according to the foreknowledge of Aleim the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of IESO The Anointed One: Grace to you and peace be multiplied.

a. **Elect according to the foreknowledge:** Petrho first

described his intended readers as **elect**. This means simply that they are *chosen*, chosen by Aleim in a particular and unique sense.

i. “The opening characterization of the readers as elect was meant to strengthen and encourage them in their affliction. The doctrine of election is a ‘family truth’ intended to foster the welfare of believers.” (Edgar Phillips)

b. **According to the foreknowledge of Aleim:** This describes the nature of their election. Aleim’s choosing is not random or uninformed, but **according** to His **foreknowledge**, which is an aspect of His omniscience. This **foreknowledge** *includes* prior knowledge of our response to the Glad Tidings, but is not *solely dependent* on it.

i. Though Aleim’s election is **according to... foreknowledge**, there is more to His foreknowledge than His prior knowledge of my response to IESO. Election is not election at all if it is only a cause-and-effect arrangement basing Aleim’s choice only on man’s.

c. **In sanctification of the Spirit, for obedience:** An essential result of election is **sanctification** and **obedience**. While some would like to think that election has only to do with going to heaven or hell, Petrho reminds us that it also touches earth. A claim to be among the **elect** is doubtful if there is no evidence of **sanctification** and **obedience**.

d. **And sprinkling of the blood of IESO The Anointed One:** However, since all the elect fall short of perfect sanctification and obedience, there is cleansing from sin provided for them through the **sprinkling of the blood of IESO The Anointed One**.

i. There were three circumstances in the Scriptures (Old Testament) where blood was sprinkled on people.

· At the establishment of Sinai or Old Covenant (2nd MoUse (Exodus) 24:5-8).

· At the ordination of Aarhon and his sons (2nd MoUse (Exodus) 29:21).

· At the purification ceremony for a cleansed leper (3rd MoUse (Leviticus) 14:6-7).

ii. The **sprinkling of the blood of IESO** on us accomplishes the same things. First, a covenant is formed, then we are ordained as priests to Him, and finally we are cleansed from our corruption and sin. Each of these is ours through the work of IESO on the tree.

e. **Aleim the Father... the Spirit... IESO The Anointed One:** Petrho’s effortless way of combining the work of the Father, Son, and Holy Spirit in our salvation displays the Prophetic Scriptures (New Testament) approach. It is not detailed as a specific doctrine, but woven into the fabric of the Prophetic Scriptures (New Testament).

i. IESO has a **Father**, but not in the sense of being higher than He or the One who gave Him existence. The Father, the Son, and the Holy Spirit have existed together throughout eternity. **Father** and *Son* are terms used to describe the *relationship* between them.

f. **Grace to you and peace be multiplied:** Petrho brought a greeting that had become common among the Followers, combining elements from Greek culture (**Grace**) and Jewish culture (**peace**).

B. What it means to be saved and to live saved.

1. (1Petrho 1:3-5) Thanks to the Father for His work of salvation.

Blessed be the Aleim and Father of our Ruler IESO The Anointed One, who according to His abundant mercy has begotten us again to a living hope through the resurrection of IESO The Anointed One from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of Aleim through faith for salvation ready to be revealed in the last time.

a. **Blessed be the Aleim and Father of our Ruler IESO The Anointed One:** When Petrho considered the salvation of Aleim, his immediate response was to simply praise Him. This is especially because the motive for Aleim’s work is found in Him, not in us (being **according to His abundant mercy**).

i. Edgar Phillips says of the extended passage 1 Petrho 1:3-12: “This beautiful passage is the outpouring of an adorning heart.

Only one who has devoutly contemplated the greatness of our salvation could utter such a magnificent paean of praise, one that prepares and encourages the suffering soul to steadfastly continue the spiritual battle.”

ii. All His goodness to us begins with **mercy**. “No other attribute could have helped us had mercy been refused. As we are by nature, justice condemns us, holiness frowns upon us, power crushes us, truth confirms the threatening of the law, and wrath fulfils it. It is from the mercy of our Aleim that all our hopes begin.” (Edgar Phillips)

b. **Has begotten us again:** The wording of **begotten us again** is different from *born from above* (Ioanne 3:3) but the meaning is the same. Petrho’s idea is that when a person is saved, they are made a *new creation* (as in 2 Corinthians 5:17).

c. **To a living hope:** We are born from above to a **living hope** because we have eternal life in a Saviour who has conquered death Himself. The hope lives because it is set upon an **inheritance incorruptible** that can never **fade away** because it is **reserved in heaven**. This is a significant contrast to any inheritance on this earth.

i. “It is also called a ‘living hope,’ because it is imperishable. Other hopes fade like withering flowers. The hopes of the rich, the boasts of the proud, all these will die out as a candle when it flickers in the socket. The hope of the greatest monarch has been crushed before our eyes; he set up the standard of victory too soon, and has seen it trailed in the mire. There is no unwaning hope beneath the changeful moon: the only imperishable hope is that which climbs above the stars, and fixes itself upon the throne of Aleim and the person of IESO The Anointed One.” (Edgar Phillips)

d. **Incorruptible and undefiled and that does not fade away:** Petrho didn’t really describe our inheritance. All he can tell us is what it is *not*. What our inheritance actually *is* is something too great for him to describe. Yet we can know that our inheritance can’t *perish*, it can’t *spoil*, and it can’t **fade away**.

i. Our inheritance is like the inheritance of Aarhon (4th MoUse (Numbers) 18:20) and the inheritance of the Psalmist (Psalm 16:5-6), which is the gift of Aleim Himself. Since Aleim gives Himself to us now, our inheritance begins here

and now.

ii. We cannot experience this inheritance unless we are born from above. Unregenerate man does not have the *capacity* to enjoy this inheritance. It would be like rewarding a blind man by showing him the most beautiful sunset or taking him to an art museum.

iii. In speaking with those who don't know IESO we shouldn't just tell them of the agonies of hell they will experience, but also of the glories of heaven they will miss.

e. **Who are kept by the power of Aleim through faith:** The promise of our inheritance is certain because we **are kept by the power of Aleim**. This enables us to endure **through faith** until the coming of IESO.

i. "Aleim's power is the garrison in which we find our security." (Edgar Phillips) We are **kept by the power of Aleim**, but it is **through faith**, meaning our faith. The person who is **kept** is a person abiding in a continuing relationship of **faith** with Aleim. We could say that **faith** activates the preserving power of Aleim in the life of the Follower.

ii. "To have been told, as in the preceding verse, that our inheritance was *reserved in heaven* could have yielded us little comfort, unless that assurance had been followed and capped by this, that the heirs also are being kept for its full enjoyment." (Phillip Prins)

2. (1Petrho 1:6-9) The purpose of trials for those who are saved.

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honour, and glory at the revelation of IESO The Anointed One, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith; the salvation of your souls.

a. **In this you greatly rejoice:** We especially **rejoice** in Aleim's keeping power when we are **grieved by various trials**, knowing that He will keep us as our faith is **tested by fire**.

i. **If need be, you have been grieved:** Sometimes it is thought that a strong Follower will never be **grieved** in a trial. The idea is that a Follower should be like Superman; though bullets are shot at Superman, they all bounce off of his chest. Yet Petrho here tells us that there is a "**need be**" not only for the **various trials**, but more especially that there is a "**need be**" for being **grieved** itself. Aleim has a purpose not only for the trial but also for the heavy grief we feel in the trial.

ii. **Various trials:** "Literally, it means 'many-coloured' and was used to describe 'the skin of a leopard, the different-coloured veinings of marble, or an embroidered robe.'" (Edgar Phillips)

b. **Faith... tested by fire:** Our **faith** isn't tested because Aleim doesn't know how much or what kind of faith we have. It is **tested** because *we* often are ignorant of how much or what kind of faith we have. Aleim's purpose in testing is to display the enduring quality of our faith.

i. "Indeed, it is the honour of faith to be tried. Shall any man say, 'I have faith, but I have never had to believe under

difficulties'? Who knows whether thou hast any faith? Shall a man say, 'I have great faith in Aleim, but I have never had to use it in anything more than the ordinary affairs of life, where I could probably have done without it as well as with it'? Is this to the honour and praise of thy faith? Dost thou think that such a faith as this will bring any great glory to Aleim, or bring to thee any great reward? If so, thou art mightily mistaken." (Edgar Phillips)

ii. **Much more precious than gold that perishes:** If **gold** is fit to be tested and purified by fire, then how **much more** our faith, which is far **more precious than gold**? Aleim has a great and important purpose in testing our faith.

· Faith is tested to show that it is sincere faith or true faith.

· Faith is tested to show the strength of faith.

· Faith is tested to purify it, to burn away the dross from the gold.

iii. **Gold** is one of the most durable of all materials. Yet it too will one day perish, but our faith will not.

c. **Receiving the end of your faith:** The **end of your faith** is the coming of IESO and the ultimate **salvation of your souls**. Testing and trials are inevitable as long as we are on this side of **the end of your faith**. As long as we do not see the Aleim we serve we must endure through trials and face them with faith and joy.

i. **Whom having not seen you love:** Petrho knew that though he had seen IESO (both before and after the resurrection) most every Follower in the early Ekklesia had **not seen** IESO. Nevertheless, they loved Him. IESO was no less real because they had not seen Him.

ii. "In short, there is an equality between the believers in the present time, and those who lived in the time of the incarnation; for The Anointed One, to a believing soul, is the same *to-day* that he was *yesterday* and will be *forever*." (Peter Damonse)

iii. The word translated "**joy inexpressible**" "occurs only here in the Prophetic Scriptures (New Testament), and describes a joy so profound as to be beyond the power of words to express." Their joy was no ordinary, earth-born joy." (Edgar Phillips)

3. (1Petrho 1:10-12) The prior revelation of the salvation experienced by Followers.

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of The Anointed One who was in them was indicating when He testified beforehand the sufferings of The Anointed One and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the Glad Tidings to you by the Holy Spirit sent from heaven; things which angels desire to look into.

a. **Of this salvation the prophets have inquired and searched carefully:** It was important to Petrho – and to all the Prophetic Scriptures (New Testament) writers – to demonstrate that their teaching was no novelty, but that it was **testified beforehand** by the prophets. Understanding this made salvation so much greater in the mind of Petrho's

afflicted readers.

i. “Petrho did not seek to prove the truth of his teaching about salvation by showing its agreements with the prophets; rather, he sought to encourage his afflicted readers by demonstrating the importance and comprehensive grandeur of the salvation for which they were being afflicted.” (Edgar Phillips)

b. **Prophesied of the grace that would come to you:** The prophets of the Scriptures (Old Testament) longed to see the **grace** of the New Covenant to come. Prophesying by the **Spirit of The Anointed One**, they knew *something* of His **sufferings** and **glories**, but far less than they longed to know.

i. One may only imagine how excited Isaia would have been to read the Glad Tidings of Ioanne. The Scriptures (Old Testament) prophets knew so much; yet much was hidden to them, including the character of the Ekklesia (Ephesians 3:4-6) and the very essence of life and immortality (2 Timotheo 1:10).

c. **To them it was revealed that, not to themselves, but to us they were ministering:** The prophets understood that **they were ministering** to people beyond them as well as to people in their own day. These things the prophets predicted were reported as fact by the apostles (**the things which now have been reported to you through those who have preached the Glad Tidings**).

i. Because we know the *Who* (IESO) and the *when* (IESO’ day) of these Scriptures (Old Testament) prophecies, they should be of far more interest to us than they were even in the day of the prophets.

d. **Things which angels desire to look into:** The unfolding of Aleim’s eternal plan is something that **angels desire to look into**. Angels observe our conduct (1 Corinthians 4:9), making it necessary that Followers conduct themselves properly (1 Corinthians 11:10).

i. Part of Aleim’s eternal purpose is to show His wisdom to the angelic beings through His work with the Ekklesia (Ephesians 3:10-11). Aleim *wants* the angels to **look** in on what He does in the Ekklesia, and the idea is that the angels are bending over with intense interest and **desire** to learn.

ii. Therefore, they **desire** to see and learn. This word “Denotes a strong interest or craving. The present tense portrays a present, continued inner yearning to comprehend. The term does not imply that the desire cannot or should not be fulfilled, but it does mark an enduring angelic effort to comprehend more of the mystery of human salvation.” (Edgar Phillips)

iii. “The longing must therefore include a holy curiosity to watch and delight in the glories of The Anointed One’s kingdom as they find ever fuller realization in their lives of individual Followers throughout the history of the Ekklesia.”

iv. “First Corinthians 4:9, Ephesians 3:10, and 1 Timotheo 3:16 likewise picture the supernatural world eagerly observing Aleim’s program of human redemption. The concept seems grounded in IESO’ words in Louka 15:7, 10 where angels are said to rejoice over one repentant sinner.” (Edgar Phillips)

4. (1Petrho 1:13-17) The conduct of those who are saved.

Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of IESO The Anointed One; as obedient children, not conforming yourselves to the former

lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.” And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear;

a. **Therefore gird up the loins of your mind:** Living the way Aleim wants us to means that we must **gird up the loins** of our **mind**. The idea in this phrase is to prepare for action, much like the phrase “rolling up your sleeves.” Then we must also be **sober**, which means the ability to take a serious look at life.

i. To **gird up the loins of your mind** is to get rid of loose and sloppy thinking; to bring the rational and reflective powers of your mind under control. It means to control what you think about, those things you decide to set your mind upon.

ii. **Be sober:** “It denotes a condition free from every form of mental and spiritual loss of self-control; it is an attitude of self-discipline that avoids the extremes.” (Edgar Phillips)

b. **Rest your hope fully upon the grace that is to be brought to you at the revelation of IESO The Anointed One:** Petrho has told us a lot about Aleim’s grace. He greeted us with grace (1 Petrho 1:2). He told us of the grace that came to us in IESO, predicted by the prophets of old (1 Petrho 1:10). Now he goes further, writing of **the grace that is to be brought to you** when IESO comes back. The only way we will be able to stand before IESO on that day is because of the *unmerited favour* He gives and will give to us.

i. **Grace** isn’t just for the past, when we first gave our lives to IESO. It isn’t only for the present, where we live each moment standing in His grace (Romans 5:2). It is also for the future, when **grace** will be **brought to us**. Aleim has only just *begun* to show us the riches of His grace.

ii. “*Grace* is the unmerited love of Aleim, stooping to save and bless; the source of all those bright and holy gifts which come from his infinite heart.” (Phillip Prins)

c. **As obedient children, not conforming yourselves to the former lusts, as in your ignorance:** Fulfilling Aleim’s call to holiness requires that we, **as obedient children**, break off with the lifestyle of the world (which is characterized by **lusts** and **ignorance**).

d. **But as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy”:** The main idea behind *holiness* is not moral purity but it is the idea of “*apartness*.” The idea is that Aleim is *separate*, different from His creation, both in His essential nature and in the perfection of His attributes. But instead of building a wall around His apartness, Aleim calls us to come to Him and share His apartness. He says to us, “**Be holy, for I am holy.**”

i. When we fail to see Aleim’s apartness, we begin to believe that He is just a “super-man.” Then we don’t see that His love is a **holy** love, His justice is a **holy** justice, and so on with all of His attributes. Holiness is not so much something we possess as it is something that possesses us.

ii. In this, the Aleim of the Scriptures is radically different from the pagan aleims commonly worshipped in Prophetic Scriptures (New Testament) times. “Heathenism scarcely produced a aleim whose example was not the most

abominable; their greatest aleims, especially, were paragons of impurity.” (Peter Damonse)

e. **And if you call on the Father:** If we as Followers **call on** a holy Aleim (presumably for help), we must understand that we call on a Aleim who shows no **partiality** – and will so judge our conduct. This makes a working, sober, holy walk all the more important.

5. (1Petrho 1:18-21) The motivation for divine living.

Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of The Anointed One, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in Aleim, who raised Him from the dead and gave Him glory, so that your faith and hope are in Aleim.

a. **Knowing that you were not redeemed with corruptible things:** The high call for divine living makes sense in light of the price that was paid for our redemption. The precious blood of IESO did not save us so that we could then live as if we were garbage.

b. **From your aimless conduct received by tradition from your fathers:** Petrho described the frame of mind which seeks to be justified by law as **aimless conduct**. It seems to have an *aim* – gaining merit before Aleim by works – but it is in fact **aimless** because it cannot succeed.

c. **A lamb without blemish and without spot:** Petrho here spoke in reference to the completely sinless character of IESO. If He were not **without blemish and without spot**, He would not have been qualified to be our Redeemer.

d. **He indeed was foreordained before the foundation of the world:** The work of IESO was not a plan developed late in the course of redemption. It **was foreordained before the foundation of the world**, though it was made evident in these last times.

e. **For you who through Him believe in Aleim:** The entire plan of redemption is for those who **believe in Aleim**, though even their belief is **through Him**. Those who **believe in Aleim** are not disappointed because their faith and hope has been substantiated by IESO’s resurrection **from the dead**.

6. (1Petrho 1:22-25) The necessity for love among the saved.
Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born from above, not of corruptible seed but incorruptible, through the word of Aleim which lives and abides forever, because “All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the Ruler endures forever.” Now this is the word which by the Glad Tidings was preached to you.

a. **Love one another fervently:** Holy living is incomplete if it is not accompanied by **love**. To be a Follower means to have a **sincere love of the brethren**, but we are encouraged to exercise that love **fervently**.

b. **Love one another fervently with a pure heart, having been born from above:** Such love is only possible (and only

to be expected) of those who have been **born from above** by the eternal word of Aleim.

i. Again, Petrho did not use the same wording for **born from above** as is found in Ioanne 3; but he did use the exact same idea.

c. **Through the word of Aleim which lives and abides forever:** We are **born from above... through the word of Aleim**. But it doesn’t only give us new life. It also tells us to **love one another**. If the word of Aleim is as Isaia 40:8 says it is – **the word of the Ruler which endures forever**, then we are both obligated by it and empowered by it, to live out the kind of love and holiness Petrho speaks of.

d. **The grass withers, and its flower falls away, but the word of the Ruler endures forever:** Petrho here quoted from Isaia 40:6-8. **The word of the Ruler** certainly *has* endured. It has survived centuries of manual transcription, of persecution, of ever changing philosophies, of all kinds of critics, of neglect both in the pulpit and in the pew, of doubt and disbelief – and still, **the word of the Ruler endures forever!**

i. In ad 303 the Roman Emperor Diocletian demanded that every copy of the Scriptures in the Roman Empire be burned. He failed, and 25 years later the Roman Emperor Constantine commissioned a scholar named Eusebius to prepare 50 copies of the Scriptures at government expense.

ii. “A thousand times over, the death knell of the Scriptures has been sounded, the funeral procession formed, the inscription cut on the tombstone, and committal read. But somehow the corpse never stays put.”

iii. “Aleim’s Word never dies, Aleim’s Word never changes. There are some who think we ought to get a new Glad Tidings every few years or even every few weeks, but that was not Petrho’s notion. He wrote, and he was divinely inspired to write, concerning ‘the Word of Aleim, which liveth and abideth for ever.’” (Edgar Phillips)

iv. Since this eternal, always potentially fruit-bearing seed is in us, we have both the *obligation* and the *ability* to have a **sincere love of the brethren**. Perhaps we could say that if we need more love towards others it begins with having more of the **incorruptible seed** set in our hearts and allowed to grow.

e. **Through the word of Aleim... Now this is the word:** Some people try to draw a sharp distinction between the two Greek words most often translated **word**, which are the ancient Greek words *rhema* and *logos*. But here Petrho used both words (*logos* in 1 Petrho 1:23 and *rhema* in 1 Petrho 1:25) to refer to the exact same idea. The two words sometimes have subtle differences, but often not significant differences.

Patrick Damonse :: Study Guide for 1 Petrho 2

The Glory and the Duty of Aleim's People

A. Coming to IESO through His word.

1. (1Petrho 2:1-3) How to respond to the eternal word of Aleim.

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Ruler is gracious.

a. **Therefore:** Petrho has just demonstrated the glory and eternal character of Aleim's word. Now **therefore**, in light of what Aleim's word is to us, we should receive the word and receive it with a particular heart.

b. **As newborn babes, desire the pure milk of the word:** The word **desire** is strong. In the Septuagint (an ancient Greek translation of the Scriptures (Old Testament)) it is used for man's deepest longing for Aleim: *As the deer pants for the water brooks, so pants my soul for You, O Aleim (Psalm 42:1)*. It speaks of the **desire** each believer should have for the word of Aleim.

i. **Babes... desire:** A healthy new baby has an instinctive yearning for its mother's milk. When things are right, you don't have to tell it to want the milk.

ii. The failure to either **desire** or to *receive* this **pure milk of the word** is the reason for so many problems in both individual Follower's lives and in congregations. "The sickly condition of so many Followers sets forth a lamentable complaint of the food with which they are supplied. To say nothing of strong meat, they do not even get milk. Hence the Ekklesia of Aleim too much resembles the wards of a children's hospital." (Phillip Prins)

c. **That you may grow thereby:** The Word (Suffering, death and Resurrection) of Aleim is necessary for the growth of the Follower. We should all **desire the pure milk of the word**, even though Paulo rebukes the Corinthians for being able to *only* receive milk (1 Corinthians 3:1-2), the Follower should *never* get tired of the simple truths of the Glad Tidings simply presented.

i. Who are the **newborn babes**? In a sense, we all are. "The most advanced among us, in knowledge and attainment, are, in comparison with what they shall be, only as babes." (Phillip Prins)

ii. "To drink the milk of the Word is to 'taste' again and again what he is like, for in the hearing of the Ruler's words believers experience the joy of personal fellowship with the Ruler Himself."

d. **Laying aside all malice, guile, hypocrisy, envy, and all evil speaking:** This described the attitude of heart that receives the word and grows by the word. This is a humble, honest heart, willing to *do* what the Word of Aleim says.

i. **Evil speaking:** This ancient Greek word has more the idea of spicy and hurtful gossip than the idea of profane speech.

e. **If indeed you have tasted that the Ruler is gracious:** If we have received from Aleim and have **tasted** (personally experienced) **that the Ruler is gracious**, then we have great reason and responsibility to receive the word in the enthusiastic way that babies receive their milk.

2. (1Petrho 2:4-5) Coming to IESO.

Coming to Him as to a living stone, rejected indeed by men, but chosen by Aleim and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Aleim through IESO The Anointed One.

a. **Coming to Him as to a living stone:** Petrho's picture here is that Aleim is building a spiritual temple (a **spiritual house**) using **living stones** (Followers), those who have come to the ultimate **living stone** (IESO).

i. This **spiritual house** shows that as much as Isrhael had a temple, Followers also have one. Yet the Follower's temple is **spiritual**, and they themselves are the temple.

ii. IESO is first called the **living stone**; then we are called **living stones**. We live because we are connected with Him who is the source of life. "It is in union with him that they live, and answer the end of their regeneration; as stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation." (Peter Damonse)

b. **Chosen by Aleim and precious:** As much as Aleim chose Isrhael, so the Ekklesia is also **chosen**. As much as Isrhael had a priesthood, so Followers are a **holy priesthood**. And as much as Isrhael had sacrifices, so Followers **offer up spiritual sacrifices acceptable to Aleim**.

i. **A holy priesthood:** The believer is his own priest before Aleim. He does not need any mediator except his great High Priest, IESO. "There can no longer be an elite priesthood with claims of special access to Aleim, or special privileges in worship or in fellowship with Aleim."

ii. Petrho's idea isn't that Aleim has abandoned Isrhael or that they have no place in His redemptive plan, but that our Faith is in no way inferior to Judaism.

c. **To offer up spiritual sacrifices acceptable to Aleim through IESO The Anointed One:** Aleim does the work of building (**being built**), but we do the job of offering sacrifices pleasing to Him, as we come to IESO as who we are – **living stones**, made by Him.

i. Even a living stone cannot build something great for Aleim as it sits all on its own. What Aleim does in us *together* is important. He is building something out of us *together*.

ii. We can only serve as priests as we do it **through IESO The Anointed One**. In ourselves, we have no priestly authority, but only in IESO.

3. (1Petrho 2:6-8) The glory of the Chief Cornerstone.

Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame."

Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone," and "A stone of stumbling and a rock of offence." They stumble, being disobedient to the word, to which they also were appointed.

a. **Behold, I lay in Zion a chief cornerstone:** If we are being built into a *spiritual house*, there is no doubt who our **Chief Cornerstone** is. Even though men **rejected** IESO, He has become the **Chief Cornerstone** in the work of building the Ekklesia.

i. IESO The Anointed One is the cornerstone of Psalm 118, the stumbling stone of Isaia 8, the foundation stone of Isaia 28, the supernatural stone of Daniel 2, and the rock that miraculously gave Israhel water in the wilderness (1 Corinthians 10:4).

b. **Therefore, to you who believe, He is precious:** Though this **chief cornerstone** is rejected by the **disobedient** and unbelieving, undeniably **He is precious** to those who **believe**. One way to know if a person has truly Scriptural faith is to see if IESO is truly **precious** to them.

i. When Edgar Phillips was 16 years old, he preached his first sermon in a village cottage to a handful of poor people, and he chose for his text 1 Petrho 2:7: “*Unto you therefore which believe He is precious.*” Edgar Phillips said that he didn’t think he could have preached on any other Scriptures passage, “but The Anointed One was precious to my soul and I was in the flush of my youthful love, and I could not be silent when a precious IESO was the subject.” (Edgar Phillips)

ii. “Is IESO precious to your soul? Remember, on your answer to this question depends your condition. You believe, if he is precious to you, but if he is not precious, then you are not believers, and you are condemned already because you believe not on the Son of Aleim.” (Edgar Phillips)

- The Anointed One is precious *intrinsically*.
- The Anointed One is precious *positively*.
- The Anointed One is precious *comparatively*.
- The Anointed One is precious *superlatively*.
- The Anointed One is precious *suitably* to the need of the believer.

iii. This is true; though G. Campbell Peter Damonse preferred the Revised Version translation: *For you therefore which believe is the preciousness*. “The declaration is not that believers know the preciousness of The Anointed One; it is rather that they share it.... The qualities of The Anointed One that create His preciousness, His honour, are placed at the disposal of the believer.”

iv. “*The honour is to you who believe; i.e. the honour of being in this building, and of having your souls saved through the blood of the Lamb, and becoming sons and daughters of Aleim Almighty.*” (Peter Damonse)

c. **The stone which the builders rejected Has become the chief cornerstone:** Those who reject the Chief Cornerstone and refuse to build on Him instead **stumble** over Him. Instead of being their salvation, IESO becomes to them **a rock of offence**.

i. IESO quoted this passage from Psalm 118 in regard to Himself (Matthio 21:42). A **chief cornerstone** is the starting point of a building; everything is laid out according to its connection to the **chief cornerstone**. Because it stands at the *corner*, the same stone is the starting place for two walls.

ii. Thus IESO set out the course for both Jew and non Jew to be joined together into one glorious house for Aleim. This in itself was **a stone of stumbling and a rock of offence** for the Jews, who thought that Nations should not have equal share with the Jews into Aleim’s great house.

iii. In the thinking of many Jews of that time, Aleim should not have built a new building with both Jew and non Jew. He should have simply renovated the present structure of Judaism

(adding IESO as the Moseea) and invited Nations to come into that structure. But Aleim did something different, and it was **a stone of stumbling and a rock of offence** for many first-century Jews.

iv. Therefore these great titles of 1 Petrho 2:9-10 now apply to *all* believers, Jew and non Jew alike; whereas before they only applied to the Jewish people as Aleim’s covenant people.

d. **They stumble, being disobedient to the word, to which they also were appointed:** It is **appointed** that those who are **disobedient to the word** should stumble over IESO.

i. When IESO spoke of Himself as the **stone** of Psalm 118, He spoke of what those who rejected Him are **appointed** to: “*And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.*” (Matthio 21:44)

4. (1Petrho 2:9-10) The privileged place of Aleim’s people. **But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of Aleim, who had not obtained mercy but now have obtained mercy.**

a. **But you are a chosen generation:** The things that once exclusively belonged to Israhel – their election (**chosen**), **priesthood**, and calling are now no longer the property of Israhel alone. These are now the property of every Follower, and we have them in a greater and spiritual sense.

i. We are **a royal priesthood**. The offices of *royalty* and **priesthood** were jealously separated in Israhel. But IESO, who is our King and Priest, has brought them together for His people.

b. **His own special people:** We are **special** because we belong to Aleim. A museum may be filled with quite ordinary things: hats, canes, shoes, and so forth; but they may be significant because they once belonged to someone famous. Aleim takes ordinary people; and because He works in them, they are **special**.

i. These same titles were applied to Israhel (2nd MoUse (Exodus) 19:5-6, 5th MoUse (Deuteronomy) 4:20, 5th MoUse (Deuteronomy) 7:6, and Isaia 43:20-21). Now in IESO we belong to Aleim as **His own special people**.

ii. “The description of the Ekklesia is systematic and exhaustive. It is a race, and this suggests its life principle. It is a priesthood, and so has right of access to Aleim. It is a nation, and so is under His government. It is a possession, and so is actually indwelt by Him.”

c. **Who once were not a people but are now the people of Aleim:** We once were without these privileges, and were not even **a people** before Aleim. We had not seen the mercy of Aleim, but **now have obtained mercy**.

i. In our culture, with its Follower’ foundations, we don’t easily understand the great sense of privilege and relief that came to Nations as they were shared in the New Covenant with the Aleim of Israhel. Petrho’s message is wonderful: “You didn’t used to belong, but now you belong to Aleim and among Aleim’s people.”

d. **That you may proclaim the praises of Him who called you out of darkness into His marvelous light:** The purpose for these high privileges is not so we can grow proud, but so

that we can **proclaim the praises of Him** who has done such great things for us.

i. Since it is true that believers have a new life principle (**chosen generation**), a new access to Aleim (**royal priesthood**), a new government (**holy nation**), and a new owner (**His own special people**), it will affect the way the believer lives life. That effect is described in the following verses.

B. How those who have come to IESO are to live.

1. (1Petrho 2:11-12) When we come to IESO, we are to abstain from fleshly lusts.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honourable among the Nations, that when they speak against you as evildoers, they may, by your good works which they observe, glorify Aleim in the day of visitation.

a. **Abstain from fleshly lusts:** We can only **abstain from fleshly lusts** as we live **as sojourners and pilgrims**, as those who recognize that this world is not their home, and that they have a home and a citizenship in heaven.

b. **Which war against the soul:** Petrhu understands that these **fleshly lusts... war against the soul**. To be a Follower means to fight against the lusts of the flesh, and the battle continues as long as we live in this flesh.

i. It is easy to see how the pursuit of fleshly lusts can destroy our physical body. Just ask the alcoholic dying of liver disease, or ask the sexually immoral person with AIDS or one of the 350,000 people on this earth who contracted a sexually transmitted disease in the last 24 hours. But Petrhu reminds us that fleshly lusts also **war against the soul**. Some escape disease in the physical body when they sin, but the disease and death of the inner man is a penalty that no one given over to the flesh escapes.

c. **Having your conduct honourable among the Nations:** This kind of divine living makes our conduct **honourable among** those who don't know Aleim yet. Though we can expect that they will **speak against you as evildoers**, they can still be brought to **glorify Aleim** by seeing our divine conduct.

i. Followers were falsely accused of great crimes in the early Ekklesia. Pagans said that at communion Followers ate the flesh and drank the blood of a baby in a cannibalistic ritual. They said that Follower "agape feasts" were wild orgies. They said that Followers were antisocial because they did not participate in society's immoral entertainment. They said that Followers were atheists because they did not worship idols.

ii. But over time, it was clear that Followers were not immoral people – and it was shown by their lives. "The striking fact of history is that by their lives the Followers actually did defeat the slanders of the heathen. In the early part of the third century Celsus made the most famous and the most systematic attack of all upon the Followers in which he accused them of ignorance and foolishness and superstition and all kinds of things – *but never of immorality.*"

d. **The day of visitation:** This is probably a reference to their ultimate meeting with Aleim, either when they go to meet Him or when He comes to meet them. The idea is that **the Nations** might be persuaded to become Followers by seeing the lives

of other Followers, and that they would **glorify Aleim** when they meet Him instead of cowering before His holy judgment.

i. "That the *day of visitation* means a time in which punishment should be inflicted, is plain from Isaia 10:3: *And what will you do in the day of visitation, and in the desolation which shall come from afar? To whom will you flee for help? And where will you leave your glory?*" (Peter Damonse)

2. (1Petrho 2:13-17) When we come to IESO, we are to show proper submission to the government.

Therefore submit yourselves to every ordinance of man for the Ruler's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. For this is the will of Aleim, that by doing good you may put to silence the ignorance of foolish men; as free, yet not using liberty as a cloak for vice, but as bondservants of Aleim. Honour all people. Love the brotherhood. Fear Aleim. Honour the king.

a. **Therefore submit yourselves to every ordinance of man:** As Followers we should be good citizens, submitting to government. This was very different from those zealous Jews in Petrhu's day who recognized no king but Aleim and paid taxes to no one except Aleim.

i. Petrhu wrote this in the days of the Roman Empire, which was not a democracy and no special friend to Followers. Yet he still recognized the legitimate authority of the Roman government.

ii. "The meaning of Petrhu appears to be this: the Jews thought it unlawful to obey any ruler that was not of *their own stock*; the apostle tells them that they should obey their civil magistrate, let him be of what stock he may, whether Jew or non Jew, and let him exercise the government in whatsoever *form.*" (Peter Damonse)

b. **For the Ruler's sake:** This is why we obey the government. Since governments have a rightful authority from Aleim, we are bound to obey them – unless, of course, they order us to do something in contradiction to Aleim's law. Then, we are commanded to obey Aleim before man (Acts 4:19).

i. "Aleim, as their supreme governor, shows them that it is his will that they should act uprightly and obediently at all times, and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects." (Peter Damonse)

c. **As to those who are sent by him:** Petrhu also insisted that **rulers are sent by him**; that is, **sent by Aleim**. Governments are sent by Aleim for the **punishment of evildoers** and for the recognition of those who do good.

i. Aleim uses governing authorities as a check upon man's sinful desires and tendencies. Governments are a useful tool in resisting the effects of man's fallen nature. Based also on what Paulo wrote in Romans 13, we can say that the greatest offence government can make is to fail to punish evildoers, or to reward evildoers through corruption.

d. **That by doing good you may put to silence the ignorance of foolish men:** Petrhu knew that our conduct is a way to defend the Glad Tidings. He knew that those who never read the Scriptures will read our lives, so it is by **doing good** that

we put to silence the ignorance of foolish men.

e. **Yet not using liberty as a cloak for vice, but as bondservants of Aleim:** We are warned against taking the **liberty** we have in IESO as an excuse for sin. Instead we use our **liberty** in IESO to show the kind of love and respect that Petrho calls for.

3. (1Petrho 2:18-20) When we come to IESO, we are to show proper submission to our masters.

Slaves, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. For this is commendable, if because of conscience toward Aleim one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before Aleim.

a. **Slaves, be submissive to your masters:** The command to submit to masters isn't just to those who work for masters that are **good and gentle**, but also to those who are **harsh**. If we must endure hardship because of our Follower standards, it is then **commendable** before Aleim.

b. **For what credit is it if, when you are beaten for your faults, you take it patiently?** To be punished for our wrongs is no **credit** to us. But when we are punished for doing good and endure it **patiently**, we are complimented **before Aleim**.

i. "It appears from this that the poor Followers, and especially those who had been converted to our Faith in a state of slavery, were often grievously abused; they were *buffeted* because they were Followers, and because they would not join with their masters in idolatrous worship." (Peter Damonse)

ii. "Our case is like that of a criminal who had better bear quietly a sentence for a crime he has not committed, lest by too much outcry he induce investigation into a list of offences, which are not charged against him, because they are not known." (Phillip Prins)

4. (1Petrho 2:21-25) The example of IESO.

For to this you were called, because The Anointed One also suffered for us, leaving us an example, that you should follow His steps: "Who committed no sin, nor was deceit found in His mouth"; who, when He was reviled, did not revile in coming; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness; by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

a. **The Anointed also suffered for us, leaving us an example:** IESO is our **example** as someone who endured punishment unjustly. When **He was reviled IESO did not revile in coming**, but in His sufferings He **committed Himself** to the Father.

i. "He suffered, but not on account of any evil he had either *done* or *said*. In *deed* and *word* he was immaculate, and yet he was exposed to suffering; expect the same, and when it comes bear it in the same spirit." (Peter Damonse)

ii. "Which hour do you think of the sufferings of the Ruler, from Gethsemane to Golgotha, would be most deeply engraved upon the memory of Petrho? Surely it would be that

space of time in which he was mocked and buffeted in the hall of the high priest, when Petrho sat and warmed his hands at the fire, when he saw his Ruler abused, and was afraid to own that he was His disciple, and by-and-by became so terrified that, with profane language, he declared 'I know not the Man.' So long as life lingered, the apostle would remember the meek and quiet bearing of his suffering Ruler." (Edgar Phillips)

b. **Who Himself bore our sins in His own body on the tree:** The suffering of IESO is clearly an example for us; but it is far more than an example. He also **bore our sins** as sin-bearing substitute, and provided for our healing (**by whose stripes you were healed**).

i. Petrho clearly meant the tree of IESO when he mentioned the **tree** (literally *wood*). IESO **bore our sins in His own body on the wood** – the wood of the tree. Petrho stated it here both to constantly remind Followers of the great work of IESO on the tree, *and* to show them that even as the suffering of IESO accomplished much, so their own suffering can be used of Aleim.

c. **That we, having died to sins, might live for righteousness:** Petrho reminds us that when IESO died on the tree, *we also died to sins*. Our life is permanently changed by our identification with IESO on the tree, even as the Apostle Paulo described in Romans 6.

i. We have **died to sins** in the sense that our debt of sin and guilt was paid by IESO's sacrifice on the tree. When we **died to sins** with IESO on the tree, it means that He paid our debts. We do not trouble ourselves over debts that are paid. "He who bore my sins in his own body on the tree, took all my debts and paid them for me, and now I am dead to those debts; they have no power over me. I am dead to my sins; The Anointed One suffered instead of me. I have nothing to do with them. They are gone as much as if they had never been committed." (Edgar Phillips)

ii. We have **died to sins** in the sense that now a greater passion fills our life – a passion for the Ruler IESO The Anointed One that is greater than our previous passion for sin. A miser may be dead to many pleasures and allurements of this world; but he is *alive* to the love of money. So we should be dead to sin but alive to IESO.

d. **By whose stripes you were healed:** Petrho quotes Isaia 53:5, which primarily refers to spiritual healing but also includes physical healing. The provision for our healing (both physically and spiritually) is made by the sufferings (**stripes**) of IESO. The physical aspect of our healing is received in part now, but only completely with our resurrection.

i. In context we see that Petrho's main point is that if a master treats us unjustly, we should not fear whatever harm he causes. We can be healed and restored by IESO's suffering for us.

e. **For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls:** If not for IESO's patient endurance under the persecution of the wicked, we would still be **going astray**. But because of His work for us, we have **returned** to the **Shepherd** (pastor) and the **Overseer** (bishop) of our souls.

Patrick Damonse :: Study Guide for 1 Petrho 3

Submission and Suffering

A. Submission in the home.

1. (1Petrho 3:1-2) The heart of a divine wife.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste conduct accompanied by fear.

a. **Wives, likewise, be submissive to your own husbands:**

The divine wife will **be submissive** to her husband. This submission isn't a reward for the husband's good behaviour; as the proper order of the home, Aleim commands it.

i. The teaching about submission was especially relevant to a first century married woman who had begun to follow IESO. She would ask questions such as "Should I leave my husband?" or "Should I change my behaviour towards him?" or "Should I assume a superior position to him because now I am in IESO?"

ii. In the culture of the ancient world it was almost unthinkable for a wife to adopt a different religion than her husband. Follower women who came to IESO before their husbands needed instruction.

b. **Likewise:** Proper submission in the home follows the same principles of submission as towards government or our masters. It is submission not only of the actions, but also of the heart – as demonstrated by the surrendering heart of IESO (1 Petrho 2:21-25).

i. The call for submission is not merely a call for love and considerate action. It is a call to take the place of submission to authority. The ancient Greek word translated *submission* was used outside the Prophetic Scriptures (New Testament) to describe the submission and obedience of soldiers in an army to those of superior rank. It literally means, "to order under."

ii. Yet submission to authority can be totally consistent with *equality* in importance, dignity, and honour. IESO was subject to both His mother and Ioseph and to Aleim the Father but was not lower than either of them. "Thus the command to wives to be subject to their husbands should never be taken to imply inferior personhood or spirituality, or lesser importance."

iii. Of course, submission in marriage follows the same principles as submission in other spheres. We submit to Aleim appointed authority as our obligation before Aleim, unless that authority directs us to sin. In that case it is right to obey Aleim rather than men (Acts 4:19-20).

c. **Be submissive to your own husbands:** Petrhu carefully observed that wives are called to submit to their **own husbands** and not to all men in a general sense. Male headship is Aleim's commanded principle for the home and the Ekklesia, not for society in general.

i. The principle of submission is presented in many different ways in the Prophetic Scriptures (New Testament).

· IESO submitted to His mother and Ioseph (Louka 2:51).

· Demons submitted to the disciples (Louka 10:17).

· Citizens should submit to government authority (Romans 13:1 and 5, Tito 3:1, 1 Petrho 2:13).

· The universe will submit to IESO (1 Corinthians 15:27 and

Ephesians 1:22).

· Unseen spiritual beings submit to IESO (1 Petrho 3:22).

· Followers should submit to their Ekklesia leaders (1 Corinthians 16:15-16 and 1 Petrho 5:5).

· Wives should submit to husbands (Colossians 3:18, Tito 2:5, 1 Petrho 3:5, and Ephesians 5:22-24).

· The Ekklesia should submit to IESO (Ephesians 5:24).

· Slaves should submit to masters (Tito 2:9, 1 Petrho 2:18).

· Followers should submit to Aleim (Hebrews 12:9, Iakobo 4:7).

ii. None of these relations are reversed. For example, masters are never told to submit to slaves, IESO is never told to submit to the Ekklesia, and so forth. So while there must be a slave-like love and attitude on the part of those in positions of authority, that does not eliminate the concept of Aleim's order of authority and the corresponding submission.

d. **That even if some do not obey the word, they, without a word, may be won by the conduct of their wives:** The benefit of submission is shown in the way that it affects husbands for Aleim. A wife's submission is a powerful expression of her trust in Aleim. This kind of faith and obedience can accomplish great things, even **without a word**.

i. Wives may want to shape their husbands, either guiding them to IESO or guiding them in IESO through their *words*. Petrhu reminds them that Aleim's plan is that wives impact their husbands not through persuasive lectures, but through divine submission, **chaste conduct**, and the **fear** of Aleim.

ii. There is a sense in which a wife's efforts to shape her husband through her own words and efforts may hinder the power of Aleim's working on the husband. It is much more effective to submit in the way Aleim says to, thus demonstrating trust in Him, and to let *Aleim* have his way with the husband.

iii. "The attractiveness of a wife's submissive behaviour even to an unbelieving husband suggests that Aleim has inscribed the rightness and beauty of role distinctions to include male leadership or headship in the family and female acceptance of and responsiveness to that leadership... The unbelieving husband sees this behaviour and deep within perceives the beauty of it. Within his heart there is a witness that this is right, this is how Aleim intended men and women to relate as husband as wife. He concludes, therefore, that the Glad Tidings which his wife believes must be true as well."

e. **Do not obey the word:** This refers to an unbelieving husband, but it is a stronger idea than merely "do not believe." It has the idea of someone in active disobedience to Aleim's word. Even *these* husbands can be won through the divine conduct of loving wives.

2. (1Petrho 3:3-4) The true beauty of a divine woman.

Do not let your adornment be merely outward; arranging the hair, wearing gold, or putting on fine apparel; rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of Aleim.

a. **Do not let your adornment be merely outward:** Petrhu did not forbid all **adornment**. But for the divine woman **outward** adornment is always in moderation, and her emphasis is always on *inward* adornment.

i. **Arranging the hair:** According to William Barclay, in the world Petrho lived women often arranged and dyed their hair. They also wore wigs, especially blonde wigs made with hair imported from Germany. Petrho had this in mind speaking of the **adornment** that is **merely outward**. Petrho did not forbid a woman fixing her hair, or wearing jewelry, any more than he forbade her wearing **apparel** (*fine* is not in the original).

b. **Rather let it be the hidden person of the heart:** Real beauty comes from the **hidden person of the heart**. It isn't something you wear or primp before a mirror to have. It is something you *are*.

i. The real question is "What do you depend on to make yourself beautiful?" Petrho's point is not that any of these are forbidden, but that they should not be a woman's **adornment**, the source of her true beauty.

c. **The incorruptible beauty of a gentle and quiet spirit:** The inner beauty of a divine woman is **incorruptible**. This means that it does not decay or get worse with age. Instead, **incorruptible beauty** only gets better with age, and is therefore of much greater value than the beauty that comes from the hair, jewelry, or clothing.

d. **A gentle and quiet spirit, which is very precious in the sight of Aleim:** Petrho described the character of true beauty – **a gentle and quiet spirit**. These character traits are not promoted for women by our culture; yet they are **very precious in the sight of Aleim**.

3. (1Petrho 3:5-6) Examples of submission.

For in this manner, in former times, the holy women who trusted in Aleim also adorned themselves, being submissive to their own husbands, as Sarha obeyed Abrham, calling him master, whose daughters you are if you do good and are not afraid with any terror.

a. **In former times, the holy women who trusted in Aleim also adorned themselves:** Petrho reminds women that he did not call them to a new standard; but to something that was practiced by **holy women of former times**.

b. **Who trusted in Aleim:** When women submit to their husbands and when they do not put trust in their outward adornment, they are like the holy women of former times who **trusted in Aleim**. They powerfully demonstrate their faith.

i. A woman can trust her own ability to influence and control her husband, or she can trust Aleim and *be submissive*. A woman can trust her outward beauty and adornment, or she can trust Aleim and cultivate *a gentle and quiet spirit*. It all comes back to trust in Aleim; so she should be like **the holy women who trusted in Aleim**.

c. **As Sarha obeyed Abrham:** Two things demonstrated Sarha's submission to Abrham. First, she **obeyed** Abrham even when it was difficult and even when he was wrong (as in 1st MoUse (Genesis) 12:10-20). Second, she *honoured* Abrham by **calling him master**. It is possible to *obey* someone without showing them the *honour* that is part of submission. True submission knows the place of both *obedience* and *honour*.

i. "An attitude of submission to a husband's authority will be reflected in numerous words and actions each day which reflect deference to his leadership and an acknowledgment of his final responsibility." (Peter Damonse)

d. **If you do good and are not afraid with any terror:** True submission, full of faith in Aleim has no room for fear or terror. It does good and leaves the result to Aleim and not to man.

i. The words "**do good**" remind us that true submission is not a sulking surrender to authority. It is an active embrace of Aleim's will, demonstrating trust in Him.

4. (1Petrho 3:7) The heart of a divine husband.

Husbands, likewise, dwell with them with understanding, giving honour to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

a. **Dwell with them:** A divine husband lives with his wife. He doesn't merely share a house, but he truly *lives with* her. He recognizes the great point of Paulo's teaching on marriage in Ephesians 5: that "*husbands ought to love their own wives as their own bodies; he who loves his wife loves himself*" (Ephesians 5:28). The divine husband understands the *essential unity* or *oneness* Aleim has established between husband and wife.

b. **With understanding:** A divine husband undertakes the important job of **understanding** his wife. By knowing her well, he is able to demonstrate his love for her far more effectively.

i. When a husband has this **understanding**, Aleim directs him to use it in that he is to **dwell with** his wife **with understanding**. He is supposed to take his **understanding** and apply it in daily life with his wife. This is where many men have trouble following through. They may *have understanding* about their wives, but they don't *use* it as they **dwell with them**.

c. **Giving honour:** A divine husband knows how to make his wife feel honoured. Though she submits to him, he takes care that she does not feel like she is an slave or under a tyrant.

i. In **giving honour to the wife**, the word in the ancient Greek language for **the wife** is a rare word, meaning more literally "the feminine one." It suggests that the woman's feminine nature should prompt the husband to honour her.

ii. This was a *radical* teaching in the world Petrho lived in. In that ancient culture a husband had absolute rights over his wife and the wife had virtually no rights in the marriage. In the Roman world, if a man caught his wife in an act of adultery he could kill her on the spot. But if a wife caught her husband, she could do nothing against him. All the duties and obligations in marriage were put on the wife. Petrho's radical teaching is that the *husband* has Aleim-ordained duties and obligations toward his wife.

d. **As to the weaker vessel:** In this context **weaker** speaks of the woman's relative physical weakness in comparison to men. Men aren't necessarily stronger spiritually than women, but they are generally stronger physically. As Petrho brought in the idea of the woman's feminine nature with the words **the wife**, he continues in appreciating the feminine nature and how a husband should respond to it.

i. Therefore, a divine husband recognizes whatever limitations his wife has physically and he does not expect more from her than is appropriate and kind.

e. **Heirs together:** A divine husband realizes that his spouse is

not only his wife, but also his sister in IESO. Part of their inheritance in the Ruler is only realized in their oneness as husband and wife.

i. **Heirs together:** This “reminds husbands that even though they have been given great authority within marriage, their wives are still equal to them in spiritual privilege and eternal importance: they are ‘joint heirs.’”

f. **That your prayers may not be hindered:** The failure to live as a divine husband has spiritual consequences. It can and it will hinder prayer.

i. Some have thought that Petrho has in mind here the **prayers** that husbands and wives pray together. But since he addresses husbands only, and because he says **your prayers**, he refers to the prayers of husbands in general.

ii. Petrho *assumed* that the fear of **hindered** prayer would motivate Follower husbands to love and care for their wives as they should. Many Follower men have such a low regard for prayer that this warning may not adequately motivate them.

iii. “Indeed, to true believers prayer is so invaluable that the danger of hindering it is used by Petrho as a motive why, in their marriage relationships, and household concerns, they should behave themselves with great wisdom. He bids the husband ‘dwell’ with his wife ‘according to knowledge,’ and render loving honour to her, lest their united prayers should be hindered. Anything which hinders prayer must be wrong. If any management of the family, or want of management, is injuring our power in prayer, there is an urgent demand for an alteration.” (Edgar Phillips)

B. Divinity in suffering.

1. (1Petrho 3:8-9) A plea for unity and love among Aleim’s people.

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

a. **Be of one mind:** Most of us are willing to have **one mind**, as long as that **one mind** is *my mind*! But the **one mind** is to be *the mind of The Anointed One* (1 Corinthians 2:16). Our common **mind** is to be IESO’s mind.

i. This command brings us back to the need to know Aleim’s word. We can’t **be of one mind**, the mind of IESO, if we don’t know what His mind is. The word of Aleim shows us the mind of IESO.

b. **Be of one mind:** This speaks to the essential *unity* of Aleim’s people. We are one; but we are not all the same. While we should all **be of one mind**, we can’t expect everyone to be like us. Aleim has built both unity and diversity among His people.

i. Every cell of your body is different, and each one has its role to play. But every cell in your body has the same DNA code written in it, the master plan for the whole body. Every cell in your body has the same “mind.”

ii. We could say that Followers should be like a good choir. Each one sings with his own voice and some sing different parts, but everyone sings to the same music and in harmony with one another.

c. **Having compassion...tenderhearted... courteous:** Petrho

described the kind of warm love that should be among the people of Aleim. We should be compassionate, brotherly, tenderhearted, and even polite.

i. Remember that this was the measure IESO gave to the world to identify His true disciples: “*By this all will know that you are My disciples, if you have love for one another*” (1John 13:35). IESO did not command us to *like* our brothers and sisters in The Anointed One. But we are commanded to love them; and once we start loving them we will start liking them.

d. **Not returning evil for evil or reviling for reviling, but on the contrary blessing:** The greatest challenge to our love for others comes when we are wronged. At those times we are called to not coming **evil for evil**, but to give a **blessing** instead.

i. No dispute, argument, or personality conflict among believers should linger. Even if one Follower gets out of line, the loving response of other Followers should keep the problem small and short-lived.

ii. The natural response to hostility is retaliation. This is what the terrible ethnic conflicts all over the world are all about – one group wrongs another, and dedicates the rest of its existence to repaying that wrong. Only the love of IESO for our enemies can break the terrible cycle.

iii. IESO reminded us that it is no great credit if we love those who love us in coming; the real test of love is to demonstrate compassion to our enemies (Matthio 5:44-47).

e. **That you may inherit a blessing:** We love one another, but not only for the sake of IESO, whose body we are members of. We love one another, but not only for the sake of our brother or sister for whom IESO died. We also love one another for our *own sake* – by blessing those who have wronged us, we will **inherit a blessing**. If you can’t love for the sake of IESO, or for the sake of your brother, then do it for your *own sake*!

2. (1Petrho 3:10-12) A quotation from Psalm 34:12-16 demonstrates the blessing that comes to those who turn away from evil and do good.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Ruler are on the righteous, and His ears are open to their prayers; but the face of the Ruler is against those who do evil.”

a. **Let him turn away from evil and do good:** Doing good is often difficult because as a general rule, evil is rewarded immediately and the reward of doing good is often delayed. But the rewards of good are better and far more secure than the rewards of doing evil. Aleim promises this in the passage quoted by Petrho.

3. (1Petrho 3:13-17) How to handle it when our good is returned with evil.

And who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.” But sanctify the Ruler Aleim in your hearts, and always be ready to give a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience,

that when they defame you as evildoers, those who revile your good conduct in The Anointed One may be ashamed. For it is better, if it is the will of Aleim, to suffer for doing good than for doing evil.

a. **And who is he who will harm you:** Though Petrho says that Followers should always answer evil with good, he also lived in the real world and he knew that people often repaid good with a response of evil.

i. “Not to be hated by the world; to be loved and flattered and caressed by the world – is one of the most terrible positions in which a Follower can find himself. ‘What bad thing have I done,’ asked the ancient sage, ‘that he should speak well of me?’” (Phillip Prins)

b. **If you become followers of what is good:** Literally, **become followers** is “be zealous.” “Some Jews were zealots, boasting their zeal for the Ruler or His Law... all Followers should be *zealots for that which is good*.”

c. **But even if you should suffer for righteousness’ sake, you are blessed:** Petrho reminds us that there is even a blessing for us when we **suffer for righteousness’ sake**. Aleim will care for us, especially when we **suffer** unjustly.

i. IESO spoke of the same attitude: “*And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell*” (Matthio 10:28).

d. **And do not be afraid of their threats, nor be troubled:** The presence or possibility of suffering for doing good should not make us shrink back from doing good. Instead we should give a special place (**sanctify**) to Aleim in our hearts, and always be ready to explain our faith (**give a defence**), always doing it with a right attitude (**meekness and fear**).

i. Other manuscripts render **sanctify the Ruler Aleim in your hearts** as, *sanctify The Anointed One as Ruler in your hearts*. “The simple meaning of the injunction is that at the very centre of life there is to be one Ruler, and that is The Anointed One.... Other rulers are permitted to invade the sanctuary of the heart, and to exercise dominion over us. Our own selfish desires, the opinion of others, worldly wisdom, the pressure of circumstances, these and many other rulers command us, and we turn away our simple and complete allegiance to our one Ruler.” (Peter Damonse)

ii. We can be **ready to give a defence** if we have made ourselves ready in knowing the Scriptures. Petrho knew how important it was to **give a defence to everyone who asks you**. He had to do this in the situations described in Acts 2:14-39, Acts 3:11-26, Acts 4:8-12, and Acts 5:29-32. In each point of testing Petrho relied on the power of the Holy Spirit and was able to **give a defence**.

e. **Those who revile your good conduct in The Anointed One may be ashamed:** Our **good conduct**, when our good is returned with evil, will prove others wrong in their opinions about us and it will make them **ashamed** for speaking against our divine lives.

f. **For it is better, if it is the will of Aleim, to suffer for doing good than for doing evil:** None of us want to suffer. But if we must, may it be for **doing good** and not for **doing evil**. Sometimes Followers are obnoxious and offensive and are made **to suffer** for it. They may wish it were persecution for the sake of the Glad Tidings, but really it is simply

suffering **for doing evil**.

C. IESO shows the power of suffering for doing good.

1. (1Petrho 3:18) Through His divine suffering, IESO brought us to Aleim.

For The Anointed One also suffered once for sins, the just for the unjust, that He might bring us to Aleim, being put to death in the flesh but made alive by the Spirit,

a. **For The Anointed One also suffered once for sins:** IESO **suffered once for sins**. There is no longer any sacrifice or atonement that can please Aleim other than what IESO provided at the tree. Even our own suffering won’t pay for our sins. The price has already been paid.

i. Though Petrho used the suffering of The Anointed One as an encouragement and strength to his afflicted readers, we must remember that Petrho also set IESO completely apart from all others in His suffering. Edgar Phillips recalled the heroic suffering of one divine Man: “I remember reading, in Foxe’s *Book of Martyrs*, the story of a man of Aleim, who was bound to a stake to die for The Anointed One; there he was, calm and quiet, till his legs had been burned away, and the bystanders looked to see his helpless body drop from the chains as black as coal, and not a feature could be discerned; but one who was near was greatly surprised to see that poor black carcass open its mouth, and two words came out of it; and what do you suppose they were? ‘Sweet IESO!’ And then the martyr fell over the chains, and at last life was gone.”

ii. That saint had the sweet presence of IESO to help him through his horrible suffering; but IESO did not have the sweet presence of His Father to help Him on the tree. Instead, Aleim the Father treated Him as if He were an enemy, as the target of the righteous wrath of Aleim. In this sense, the suffering of IESO on the tree was worse than any ever suffered by a martyr; perhaps not worse in the physical pain suffered, but certainly in the spiritual suffering and total experience.

iii. “It is almost as if the apostle said, ‘You have none of you suffered when compared with Him;’ or, at least, He was the Arch-Sufferer, – the Prince of sufferers, – the Emperor of the realm of agony, – Ruler Paramount in sorrow.... You know a little about grief, but you do not know much. The hem of grief’s garment is all you ever touch, but The Anointed One wore it as His daily robe. We do but sip of the cup he drank to its bitterest dregs. We feel just a little of the warmth of Nebuchadnezzarh’s furnace; but he dwelt in the very midst of the fire.” (Edgar Phillips)

b. **The just for the unjust:** IESO is a perfect example of suffering for doing good. He, the **just**, suffered for all of us who are the **unjust** – and the purpose of it all was to **bring us to Aleim**, to restore our broken and dead relationship with Him.

i. Since IESO did all this to **bring us to Aleim**, how wrong it is for us to not come to Aleim in fellowship! The ancient Greek word translated “**bring**” is the same word used for *access* in Romans 5:2 and Ephesians 2:18. In ancient literature, the word **bring** was used “of admission to an audience with the Great King.”

c. **Being put to death in the flesh but made alive by the Spirit:** IESO did die in His body but was raised from the dead

by the Holy Spirit. Here, the Scriptures tells us that the Holy Spirit raised IESO from the dead. It also tells us that the Father raised IESO from the dead (Romans 6:4), and it says that IESO raised Himself from the dead (Ioanne 2:18-22). The resurrection was the work of Aleim.

2. (1Petrho 3:19-20a) Through divine suffering, IESO preached to the spirits in prison.

By whom also He went and preached to the spirits in prison, who formerly were disobedient,

a. **By whom:** This means that IESO was *inspired by the Holy Spirit* when He did the work of preaching to the spirits in prison. He was *made alive by the Spirit*, and then also did this work by the same Spirit.

b. **He went and preached to the spirits in prison:** Apparently this work was done in the period after IESO's death but before His first resurrection appearance to the disciples. IESO went to Hades – the abode of the dead – and **preached to the spirits** there.

c. **Spirits in prison:** Though some have regarded these **spirits** as human spirits, it is more likely that they were demonic spirits. We know that their disobedience was *in the days of Noe* (1 Petrho 3:20). We have evidence that this was a time of gross sin for both demons and humans, when there was an wicked mingling of humans and demons (1st MoUse (Genesis) 6:1-2).

i. "Apparently, the oldest identification of those imprisoned spirits understood them as the fallen angels of 1st MoUse (Genesis) 6. That view was widely known and generally taken for granted in the apostolic era." (Edgar Phillips)

d. **Preached to the spirits in prison:** We also don't know exactly why IESO **preached** to these imprisoned spirits. In all probability this was *preaching* (the proclamation of Aleim's message), but it was not *evangelism* (the proclamation of good news). IESO **preached** a message of *judgment* and final condemnation in light of His finished work on the tree to these disobedient spirits.

i. In doing this there was a completion in IESO's triumph over evil, even the evil that happened before the flood. The Scriptures says that even those *under the earth* must acknowledge IESO's ultimate Rulership. Here IESO was announcing that fact: "*that at the name of IESO every knee should bow, of those in heaven, and of those on earth, and of those under the earth*" (Philippians 2:10).

ii. "We do not believe that Petrho said that The Anointed One preached the Glad Tidings to those imprisoned spirits; he taught that The Anointed One announced His triumph over evil, which was bad news for them. For Petrho's readers, however, it meant comfort and encouragement." (Edgar Phillips)

iii. "What His message was we are not told. Why only those disobedient in the days of Noe are mentioned is not stated. What the purpose or result of The Anointed One's preaching was, is not revealed. On all these points we may form our own conclusions, but we have no authority for anything approaching dogmatic teaching."

3. (1Petrho 3:20b-22) The salvation of Noe as a picture of baptism.

When once the Divine longsuffering waited in the days of

Noe, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us; baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward Aleim), through the resurrection of IESO The Anointed One, who has gone into heaven and is at the right hand of Aleim, angels and authorities and powers having been made subject to Him.

a. **Eight souls, were saved through water:** Petrho drew a picture with his words here. Even as Noe's salvation from the judgment of Aleim was connected with **water**, so the Follower's salvation is connected with **water**, the water of **baptism**.

i. The water of the flood washed away sin and wickedness and brought a new world with a fresh start before Aleim. The water of baptism does the same thing, providing a passage from the old to the new.

b. **Not the removal of the filth of the flesh, but the answer of a good conscience toward Aleim:** At the same time Petrho was careful to point out that it isn't the actual water washing of baptism that saves us, but the spiritual reality behind the pouring in water. What really saves us is the **answer of a good conscience toward Aleim**, a conscience made **good** through the completed work of IESO.

c. **The Anointed One, who has gone into heaven and is at the right side of Aleim:** We see the completeness of IESO's work by His exaltation to the **right side of Aleim** the Father, and the subjection of all created spirits unto Him (**angels and authorities and powers having been made subject to Him**). So though IESO suffered for doing good, He had the ultimate triumph. The example of IESO proves Petrho's point in 1 Petrho 3:9: when we suffer for doing good, we will inherit a blessing.

i. **IESO has gone into heaven**, and it is better for us that He is there. Edgar Phillips related this to how the high priest, ministering for Isrhael on the Day of Atonement, disappeared from the people and went behind the veil. "Though He was not with them, He was with Aleim, which was better for them. The high priest was more useful to them within the veil than outside of it; He was doing for them out of sight what He could not accomplish in their view. I delight to think that my Ruler is with the Father. Sometimes I cannot get to Aleim, my access seems blocked by my infirmity; but He is always with Aleim to plead for me."

ii. Our connection with IESO is like the little boy with his kite. His kite flew so high in the sky that he could no longer see it. Someone asked him, "How do you know it is still up there?" The boy answered, "I can feel it pull." We can't see IESO enthroned in heaven, but we can certainly feel Him pull us toward Himself.

iii. Since **IESO has gone into heaven**, His Ekklesia is safe. "Let not His Ekklesia tremble, let her not think of putting out the hand of unbelief to steady the ark of the Ruler. The history of the Ekklesia is to be the history of The Anointed One repeated: she is to be betrayed, she is to be scourged, she is to be falsely accused and spitted on; she may have her Impalement and her death; but she shall rise again. Her Master rose, and like him she shall rise and receive glory. You can

never kill the Ekklesia till you can kill The Anointed One; and you can never defeat her till you defeat the Ruler IESO, who already wears the crown of triumph.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 1 Petrho 4

Serving Aleim in the Last Days

A. Attitudes for end-times believers.

1. (1Petrho 4:1-2) In the last days, Followers should have an attitude of commitment.

Therefore, since The Anointed One suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of Aleim.

a. **Since The Anointed One suffered for us in the flesh, arm yourselves also with the same mind:** The commitment Aleim calls us to have is nothing greater than the commitment IESO had in enduring suffering for our salvation. In the last days we need to have a commitment to Aleim that will endure through great struggles.

i. IESO communicated the same idea when He told us that anyone who would come after Him must take up his tree and follow (Matthio 16:24). Taking up the tree meant that you were absolutely committed and not looking back.

ii. **Arm yourself with the same mind:** Many of us are defeated in our battle against sin because we refuse to sacrifice anything in the battle. We only want victory if it comes easily to us. IESO called us to have the kind of attitude that would sacrifice in the battle against sin (Matthio 5:29-30).

b. **He who has suffered in the flesh has ceased from sin:** When a person suffers physical persecution for the sake of IESO, it almost always profoundly changes their outlook regarding sin and the pursuit of the lusts of the flesh. That one is more likely to **live the rest of his time in the flesh not for the lusts of men, but for the will of Aleim.**

i. “Whoever has suffered for doing right, and has still gone on obeying Aleim in spite of the suffering it involved, has made a clear break with sin.”

ii. Edgar Phillips observes that the phrase **has ceased from sin** “Depicts the spiritual state of the victorious sufferer. It carries a note of triumph; he has effectively broken with a life dominated by sin. It need not mean that he no longer commits any act of sin, but that his old life, dominated by the power of sin, has been terminated.”

iii. If we have not physically suffered for following IESO The Anointed One, we can still connect ourselves by faith to IESO, who has **suffered for us in the flesh**. “I beg you to remember that there is no getting quit of sin – there is no escaping from its power – except by contact and union with the Ruler IESO The Anointed One.” (Edgar Phillips)

c. **He no longer should live the rest of his time:** Petrho gave us two time references that are helpful in having the right attitude in our following of IESO The Anointed One.

· First, **no longer** should we live in sin, and we should answer every temptation and sinful impulse with the reply, “**no longer.**”

· Second, we should carefully consider how to **live the rest of our time**. Aleim has appointed us some further days on this earth; when each of us must answer to Him how we **live this time**.

2. (1Petrho 4:3-6) In the last days, Followers should live with

an attitude of wisdom.

For we have spent enough of our past lifetime in doing the will of the Nations; when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. They will give an account to Him who is ready to judge the living and the dead. For this reason the Glad Tidings was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to Aleim in the spirit.

a. **For we have spent enough of our past lifetime in doing the will of the Nations:** Petrho realized we have all spent enough time living like the world. Now we are called to live like Followers. It is a profound and foolish waste of time for Followers to live like the world, and we must simply stop being double-minded and start living as Followers.

i. Sadly, many Followers (in their heart of hearts) think that they have **not spent enough** time doing the will of the wicked. They want to experience more of the world before they make a full commitment to wickedness. This is a tragic mistake and takes a path that leads *away* from eternal life.

b. **Lewdness:** This word begins a list of sins that Petrho understood should only mark the *past* life of Followers and not the present. This word means to live without any sense of moral restraint, especially in regard to sexual immorality and violence.

i. **Lewdness** “denotes excesses of all kinds of evil. Involving a lack of personal self-restraint, the term pictures sin as an inordinate indulgence of appetites to the extent of violating a sense of public decency.” (Edgar Phillips)

ii. When we look at this list (**lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries**), we see just how little fallen man has progressed in the last 2,000 years. These problems have not been solved in the time since Petrho wrote this letter.

c. **They think it strange that you do not run with them in the same flood of dissipation:** When the world looks at our divine living, they **think it strange** that we do not follow them in their **flood of dissipation** (wastefulness). If life lived after the flesh is anything, it is a *waste*.

i. **Speaking evil of you:** When we don’t participate in the sin around us, we convict those who practice their sin, and they don’t like that – so they speak evil of us.

ii. “It does not matter how your good deeds are received by men. If you are like Aleim, you will find them received with contempt and ingratitude.” (Phillip Prins)

iii. “Since heathen religious ceremonies were part and parcel of ordinary life (e.g., all civic and national activities were bound up with them) the Followers were compelled to avoid what would have seemed to their fellows a wholly innocuous co-operation and to go much further than merely separate themselves from actual heathen worship.” (Edgar Phillips)

d. **They will give an account to Him who is ready to judge:** When this account is required, all who live in the sins Petrho described will clearly see how foolish they have been. Even if one seems to live the “good life” living by the world’s rules, his life will be a waste in the measure of eternity.

e. **For this reason the Glad Tidings was preached also to those who are dead:** Petrho also says that because of this eternal judgment the Glad Tidings was preached to the **dead**. The righteous **dead** know and live on in constant awareness of the reality of eternity – and are rewarded by this understanding as they **live according to Aleim in the spirit**.

i. Petrho has already told us that IESO preached to the *spirits in prison*, preaching a message of judgment (1 Petrho 3:19). Apparently during this same time IESO also preached a message of salvation to the faithful dead in Abrham's Bosom (Louka 16:22) who anticipated the work of the Moseea for them. This preaching **to those who are dead** was not the offer of a second chance, but the completion of the salvation of those who had been faithful to Aleim under their first chance.

ii. In doing this, IESO fulfilled the promised that He would lead *captivity captive* (Psalms 68:18 and Ephesians 4:8) and He would "*proclaim liberty to the captives and the opening of the prison to those who are bound*" (Isaia 61:1 and Louka 4:18).

iii. It may also be that Petrho here had in mind those in the Follower community who had already died, perhaps even dying as martyrs. If this is the case then Petrho used their heroic example as a way to encourage his suffering readers to also be faithful.

3. (1 Petrho 4:7) In the last days, Followers should live with an attitude of serious prayer.

But the end of all things is at hand; therefore be serious and watchful in your prayers.

a. **The end of all things is at hand:** If we really believe that we live in the last days, it is all the more appropriate that we give ourselves to prayer (**therefore be serious and watchful in your prayers**).

i. "The assertion that the end of the age does indeed stand near and may break in at any time well represents the view of the early Ekklesia." (Edgar Phillips)

ii. Many Followers who believe that IESO is coming soon based on prophecy charts and political events fail to apply that belief in the proper way. They fail to apply themselves to more diligent prayer.

b. **Therefore be serious... in your prayers:** We must give ourselves to **serious** prayer. As we see the weight of eternity rushing towards us, we dare not take the need for prayer lightly.

c. **Therefore be... watchful in your prayers:** We must give ourselves to **watchful** prayer, primarily having our hearts and minds watching and ready for the coming of IESO The Anointed One. But this also means watching ourselves and watching this world, measuring our readiness for IESO' coming.

4. (1 Petrho 4:8-11) In the last days, Followers should live with an attitude of love.

And above all things have fervent love for one another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of Aleim. If anyone speaks, let him speak as the oracles of Aleim. If anyone ministers, let him do it as with the ability which Aleim supplies, that in all things Aleim may be glorified through IESO The Anointed One,

to whom belong the glory and the dominion forever and ever. Amen.

a. **Above all things have fervent love for one another:** If these are the last days, then it is important for us to love those we are going to spend eternity with. In light of eternity, we must have **fervent love for one another**.

b. **For "love will cover a multitude of sins":** Love does **cover a multitude of sins**, both the sins of the one loving and the sins of the one who is being loved.

i. "Where love abounds in a fellowship of Followers, many small offences, and even some large ones, are readily overlooked and forgotten. But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts about – to Satan's perverse delight."

c. **Be hospitable to one another without grumbling:** Love will show itself in hospitality. Followers should often open their homes to others and doing it all **without grumbling**.

i. " 'Without grumbling' is a frank recognition that the practice of hospitality could become costly, burdensome, and irritating. The Greek term denotes a muttering or low speaking as a sign of displeasure. It depicts a spirit that is the opposite of cheerfulness." (Edgar Phillips)

d. **As each one has received a gift, minister it to one another:** Love will show itself as we give to the Ekklesia family what Aleim has given us as gifts. As we do so, we are **good stewards** of the many-faceted (**manifold**) **grace of Aleim** given to us.

i. In 1 Corinthians 15:10 Paulo makes it clear that he was what he was only by Aleim's grace. But at the same time, "*His grace toward me was not in vain*" because Paulo put his own Aleim-inspired efforts to work with Aleim's grace. The idea is that if we are **bad stewards of the manifold grace of Aleim**, it is as if that grace was given to us in vain. That grace is wasted, because it only comes *to* us and doesn't move *through* us.

ii. "*Manifold grace* is many-coloured grace. As when a ray of light breaks into a spray of many hues, so each of us receives Aleim's grace at a different angle, and flashes it back broken up into some fresh colour." (Phillip Prins)

e. **If anyone ministers, let him do it as with the ability which Aleim supplies:** Every part is important; each has its job to do. Even the smallest, seemingly least important part of the body of The Anointed One is important.

i. A man was rebuilding the engine to his lawn mower, and when he finished, he had one small part left over, and he couldn't remember where it went. He started the engine and it ran great, so he figured that the part was useless – until he tried to stop the lawn mower, and it wouldn't stop! Even the smallest, seemingly least important part of the body of The Anointed One is important.

ii. As we serve **one another**, we do it with the strength Aleim provides, **the ability which Aleim supplies** – so that to Him **belong the glory and the dominion forever and ever**.

B. Understanding your time of trial.

1. (1 Petrho 4:12-13) Enduring trials with the right attitude.

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing

happened to you; but rejoice to the extent that you partake of The Anointed One's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

a. **Concerning the fiery trial which is to try you:** Instead of thinking of trials (even **fiery** trials) as **strange** occurrences, we see them as ways to **partake of The Anointed One's sufferings**. And if we partake of His sufferings, we will also partake of His **glory** and **joy**.

i. Petrhu once told IESO to avoid the suffering of the tree (Marhko 8:32-33). "Once it seemed strange to the Apostle Petrhu that his Master should think of suffering. Now he thinks it strange that He could have imagined anything else." (Phillip Prins)

b. **Partake of The Anointed One's sufferings:** We can only **partake** of IESO's sufferings because He partook of our humanity and sufferings. He became a man and suffered so that our suffering wouldn't be meaningless. It is good to share *anything* with IESO, even His suffering.

c. **Rejoice to the extent that you partake of The Anointed One's sufferings, that when His glory is revealed, you may also be glad with exceeding joy:** Our tendency is to embrace the glory and the joy and to avoid any sharing of IESO's suffering. Or we morbidly fixate on the suffering and forget that it is but a necessary prelude to the **glory** and **joy**.

i. We should never deny the place of suffering in building wickedness in the Follower life. Though there is much needless pain we bear through lack of knowledge or faith, there is also necessary suffering. If suffering was a suitable tool to teach IESO (Hebrews 5:8), it is a suitable tool to teach His slaves.

ii. **To the extent** implies a measure. Those who have suffered more in IESO will rejoice more at His coming in **glory**.

2. (1Petrhu 4:14-16) The difference between suffering as a Follower and suffering as an evildoer.

If you are reproached for the name of The Anointed One, blessed are you, for the Spirit of glory and of Aleim rests upon you. On their part He is blasphemed, but on your part He is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if anyone suffers as a Follower, let him not be ashamed, but let him glorify Aleim in this matter.

a. **If you are reproached for the name of The Anointed One:** Suffering for the name of The Anointed One is a blessing, because it shows that we really are following IESO, and that we suffer because we are identified with Him.

b. **On their part He is blasphemed, but on your part He is glorified:** We expect the world to blaspheme IESO. But He should always be **glorified** among Followers.

c. **Let none of you suffer as a murderer, a thief, an evildoer, or as a busybody:** Suffering as an **evildoer** is deserved and brings shame to the name of IESO. Petrhu recognized that not all suffering that Followers experience is suffering in the name of IESO.

i. We understand when Petrhu writes about the suffering that might come to be **murderer**, the **thief**, or the **evildoer**. Yet we shouldn't be surprised that he also includes the **busybody** in other people's matters. Such people *do* suffer a lot of grief

and pain, but not for the sake of IESO.

d. **If anyone suffers as a Follower, let him not be ashamed:** Suffering as a Follower is nothing to be ashamed about, even though the world may despise the suffering Follower. Instead, we should **glorify Aleim in** these matters.

i. We don't glorify Aleim for suffering. But we do glorify Him **in** suffering, and we glorify Him for what He will accomplish in us and through us with the suffering.

ii. "The name 'Follower' (*Christianos*), built on the name *The Anointed One* with the suffix *-ianos*, a Latin formation (*-ianus*), denotes a partisan follower.... *Follower* categorized the followers of The Anointed One as 'members of the The Anointed One-party,' not 'little The Anointed One' as some popular explanations would have it." (Edgar Phillips)

iii. Followers were first known as "disciples," "believers," "the Ruler's disciples," or "those who belonged to the Way" before they were known as Followers, first at Acts 11:26. This is the first of three places in the Prophetic Scriptures (New Testament) where the followers of IESO are named Followers.

· In Acts 11:26 it tells us *the disciples were first called Followers in Antioch*.

· In Acts 26:28 Agrippa told Paulo, *You almost persuade me to become a Follower*. This shows that between Acts 11:26 and 26:28 **Follower** had become a popularized name for the followers of IESO.

· In 1 Petrhu 4:16 the idea is that some are suffering because they are identified as Followers. This shows that the name had become very widely used, so much so that one could be persecuted for being numbered as a **Follower**.

3. (1Petrhu 4:17-19) Committing your soul to Aleim in the midst of suffering.

For the time has come for judgment to begin at the house of Aleim; and if it begins with us first, what will be the end of those who do not obey the Glad Tidings of Aleim? Now "If the righteous one is scarcely saved, where will the wicked and the sinner appear?" Therefore let those who suffer according to the will of Aleim commit their souls to Him in doing good, as to a faithful Creator.

a. **For the time has come for judgment to begin at the house of Aleim:** In the context of suffering, Petrhu tells us that judgment begins at the **house of Aleim**. Right now, Aleim uses suffering as a **judgment** (in a positive, purifying sense) for Followers (**the house of Aleim**).

i. It is *right* for judgment to begin at the house of Aleim. "There is equity in it; for Followers profess to be better than others, and so they ought to be. They say they are regenerate, so they ought to be regenerate. They say that they are a holy people, separated unto The Anointed One; so they ought to be holy, and separate from sinners, as he was." (Edgar Phillips)

ii. Now is our time of *fiery trial* (1 Petrhu 4:12); the wicked will have their fire later. The fire we endure now purifies us; the fire the wicked will endure will punish them. Yet we always remember that there is never any punishment from Aleim for us in our sufferings, only purification. For the Follower, the issue of *punishment* was settled once and for all at the tree, where IESO endured all the punishment the Follower could ever face from Aleim.

iii. The same fire that consumes straw will purify gold. The

fire is the same, but its *purpose* in application is different, and its *effect* is different upon the straw and the gold. Even so, Followers do suffer some of the same things the wicked do, yet the *purpose* of Aleim is different and the *effect* is different.

b. **If it begins with us first, what will be the end of those who do not obey the Glad Tidings of Aleim?** Petrho's sobering application is clear. If this is what Aleim's *children* experience, what will become of those who have made themselves His enemies? How can they ever hope to stand before the judgment and wrath of Aleim?

i. Followers can rejoice that the sufferings they face in this life are the worst they will ever face throughout all eternity. We have seen the worst; those who reject IESO The Anointed One have seen the *best* of life their eternal existence will ever see.

c. **If the righteous one is scarcely saved:** Since this is true – that the salvation of the righteous does not come without difficulty – then it should make us pause if we ourselves or others seem to have an easy salvation.

i. It isn't that our salvation is difficult in the sense of earning it or finding a way to deserve it; it is all the free gift of IESO The Anointed One. Yet our salvation *is* hard in the sense that the claims of discipleship challenge us and demand that we cast away our idols and our sins. Real discipleship and genuine following after IESO The Anointed One is sometimes a hard thing, so we understand why Petrho quoted the passage from Proverbs 11:31, "**the righteous one is scarcely saved.**"

d. **Those who suffer according to the will of Aleim:** Petrho again made a distinction between those **who suffer according to the will of Aleim** and those who suffer otherwise. Not all suffering is the will of Aleim.

e. **Commit their souls to Him:** The ancient Greek word translated "**commit**" is a technical one, used for leaving money on deposit with a trusted friend. Such a trust was regarded as one of the most sacred things in life, and the friend was bound by honour to coming the money intact. It is the very word IESO used when He said, "*Father, into Your hands I commit My spirit*" (Louka 23:46).

i. So when Followers **commit their souls to Him**, they leave their souls in a safe place. Aleim is **a faithful Creator**, and we can give ourselves to Him as pliable clay in His hands.

f. **Faithful Creator:** Much of the agony we put ourselves through in times of trial and suffering has to do with our disregard of Aleim's faithfulness or of His place as Creator. He *is* our sovereign **Creator**, with the right to do with us as He pleases. Yet He *is* **faithful**, and will only do what is ultimately best for us.

Patrick Damonse :: Study Guide for 1 Petrho 5

For Shepherds and Sheep

A. Elders should be faithful shepherds.

1. (1Petrho 5:1) A call to elders.

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of The Anointed One, and also a partaker of the glory that will be revealed:

a. **The elders who are among you I exhort:** Petrhu will give a word of exhortation to **the elders who are among the Followers** reading this letter. These elders had special responsibilities that Petrhu addressed.

i. The idea of the **elder** came into Ekklesia life from Jewish culture (2nd MoUse (Exodus) 3:16, 12:21, and 19:7). The word “**elder**” simply speaks of the maturity and wisdom that an older person should have, making them qualified for leadership. In its application, it is more about wisdom and maturity than a specific age.

ii. It was the practice of Paulo and Barhnaba to appoint elders in the Ekklessias they had founded (Acts 14:23). There was also the development of the office of pastor, who was essentially a teaching elder (1 Timotheo 5:17) who appointed and guided elders and other leaders (1 Timotheo 3:1-13, 2 Timotheo 2:2, Tito 1:5-9).

b. **I who am a fellow elder:** Petrhu was qualified to speak because he is **a fellow elder**. Though Petrhu was clearly the prominent disciple among the twelve, he claimed no special privilege or position, such as being the pope of the early Ekklesia. Instead, Petrhu saw himself only as one **fellow elder** among all the elders in the Ekklesia.

i. “It will always be our wisdom, dear friends, to put ourselves as much as we can into the position of those whom we address. It is a pity for anyone ever to seem to preach down to people; it is always better to be as nearly as possible on the same level as they are.” (Edgar Phillips)

c. **A witness of the sufferings of The Anointed One, and also a partaker of the glory that will be revealed:** Petrhu was qualified to speak because he was a **witness** of IESO’s sufferings when he saw IESO’s torture and perhaps the Impalement. He was also a **partaker** of IESO’s glory, probably referring to when he saw the transfiguration of IESO.

i. “He was with The Anointed One in the *garden*, he was with Him when He was *apprehended*, and he was with Him in the *high priest’s hall*. Whether he followed Him to the *tree* we know not.” (Peter Damonse)

ii. “The Glad Tidings do not state that Petrhu was personally present at the Impalement; only Ioanne is specifically said to have been there. Petrhu (and other apostles) may well have been among ‘all His acquaintances’ who observed the event from afar (Louka 23:49).” (Edgar Phillips)

iii. Considering that Petrhu may have – or likely did – witness the sufferings of IESO on the tree, the remembrance of that would make his exhortation to fellow elders all the more powerful. It would be as if he said, “You are leaders of the people for whom IESO The Anointed One suffered and died, and I saw Him suffer.”

iv. Yet we also consider that many saw IESO suffer, and it did not affect them the way it affected Petrhu and others who saw

with faith. “There were thousands who were eyewitnesses of our Ruler’s sufferings who, nevertheless, saw not the true meaning of them. They saw the Great Sufferer besmeared with his own blood; but into His wounds they never looked by faith. Thousands saw the Saviour die, but they simply went their way back to Jerusalem, some of them beating on their breasts, but none of them believing in Him, or really knowing the secret of that wondrous death.” (Edgar Phillips)

2. (1Petrho 5:2-3) What leaders in the Ekklesia must do.

Shepherd the flock of Aleim which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being rulers over those entrusted to you, but being examples to the flock;

a. **Shepherd the flock of Aleim:** This was the first aspect of leadership. Petrhu seemed to remember IESO’s three-part commission to him in Ioanne 21:15-17. In that passage IESO told Petrhu to show his love for IESO by feeding and tending IESO’s sheep.

i. A spiritual **shepherd** does his job in two main ways. The first job is to *feed* the sheep. IESO emphasized this to Petrhu in Ioanne 21:15-17. Another aspect of the job is to *tend* the sheep, which means protecting, guiding, nurturing, and caring for the sheep.

ii. The most important “tool” to **shepherd the flock of Aleim** is a heart like the heart of IESO, one that is willing to give one’s life for the sheep, and who genuinely cares about and is interested in them (Ioanne 10:11-14).

b. **Serving as overseers:** For Petrhu the job of being a shepherd could also be understood as being an **overseer**. This word for leadership comes to the Ekklesia from Greek culture, and it meant someone who watches over, a manager, or a supervisor (Acts 20:28, 1 Timotheo 3:1-2, Tito 1:7).

c. **Not by compulsion but willingly:** Shepherds should not do their job by **compulsion**, as if they were being forced into a task that they really hated. Instead they should serve Aleim and His people **willingly**, from a heart that loves Aleim’s people as a shepherd loves sheep and wants to serve them.

i. “None of Aleim’s soldiers are mercenaries or pressed men: they are all volunteers. We must have a shepherd’s heart if we would do a shepherd’s work.” (Phillip Prins)

d. **Not for dishonest gain but eagerly:** Spiritual shepherds should not do their job for **dishonest gain**. The gain is **dishonest** because it was their motive for serving as shepherds. Instead, they should serve **eagerly**, willing to serve apart from financial compensation.

i. “Could the office of a *bishop*, in those early days, and in the time of persecution, be a *lucrative* office? Does not the Spirit of Aleim lead the apostle to speak these things rather for *posterity* than for that time?” (Peter Damonse)

e. **Nor as being rulers over those entrusted to you, but being examples to the flock:** Shepherds should not do their job as **rulers**, because the sheep do not belong to them. The sheep are **entrusted** to them. Therefore shepherds are to serve by being **examples**, not dictators.

i. **Nor as being rulers** shows that in the mind of Petrhu, shepherds had significant authority in the early Ekklesia. If the office of shepherd was so powerless that a shepherd didn’t rule and lead, then there was little potential for **being rulers**.

Yet because Petrho gives this warning, it shows there was the potential for ruling over.

ii. The sobering fact is that pastors *are* **examples to the flock**, whether they intend to be or not. It is interesting to see how a congregation takes on the personality of its pastor in both good ways and bad ways.

iii. **Those entrusted to you:** “That noun means ‘a lot,’ and then ‘that which is assigned by lot,’ a portion or a share of something.... Aleim has assigned the various portions of His precious possession to their personal care.” (Edgar Phillips) The idea is that Aleim has entrusted the responsibility of the spiritual care of certain individuals to particular shepherds.

3. (1Petrho 5:4) The reward for leaders in the Ekklesia.

And when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

a. **When the Chief Shepherd appears:** Petrho reminded shepherds in the Ekklesia that they would answer one day to their **Chief Shepherd**, who will want to know what they did with *His* flock.

i. It is important for shepherds – pastors – to realize that they lead *IESO*’ sheep. *He* is the Shepherd, *He* is the Overseer (1 Petrho 2:25). In this sense, the shepherd doesn’t work for the sheep, he works for the **Chief Shepherd**.

b. **You will receive a crown of glory:** Faithful shepherds are promised a **crown of glory**, but not like the crown of leaves given to ancient Olympic champions. This crown will **not fade away**.

i. Crowns are not only for shepherds, but also for everyone who was faithful to IESO and who did what He called them to do (1 Corinthians 9:25, 2 Timotheo 4:8, Iakobo 1:12).

B. Everyone should be humble and watchful.

1. (1Petrho 5:5-7) A promise for the humble.

Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “Aleim resists the proud, but gives grace to the humble.” Therefore humble yourselves under the mighty hand of Aleim, that He may exalt you in due time, casting all your care upon Him, for He cares for you.

a. **Likewise you younger people:** Petrho began this word of humility to **you younger people**, in contrast to the elders he had just addressed. But he soon realized that it is of application to **all of you**. This word to **be submissive to one another and be clothed with humility** applies to everyone, but perhaps *especially* to the young.

b. **Clothed with humility:** **Humility** is demonstrated by submission. It is the ability to cheerfully put away our own agenda for Aleim’s, even if Aleim’s agenda is expressed through another person.

i. **Yes, all of you** means that this is for all, both elders and “youngers.” “Strive all to serve each other; let the pastors strive to serve the people, and the people the pastors; and let there be no contention, but who shall do most to oblige and profit all the rest.” (Peter Damonse)

c. **Be clothed with humility:** The phrase “**be clothed**” translates a rare word that referred to a slave putting on an apron before serving, even as IESO did before washing the disciple’s feet (Ioanne 13:4).

i. Some marks of humility:

- The willingness to perform the lowest and littlest services for IESO’ sake.

- Consciousness of our own inability to do anything apart from Aleim.

- The willingness to be ignored of men.

- Not so much self-hating or depreciation as self-forgetfulness, and being truly others-centered instead of self-centered.

d. **For “Aleim resists the proud, but gives grace to the humble”:** Petrho quoted Proverbs 3:34 to show that humility is essential to our relationship with Aleim. If we want to live in Aleim’s **grace** (His unmerited favour) then we must lay aside our pride and be **humble** – not only to Him but also to one another.

i. **Resists:** “The verb vividly pictures Aleim as one who places Himself in battle array against such individuals.” (Edgar Phillips)

ii. Grace and pride are eternal enemies. Pride demands that Aleim bless me in light of what I think I deserve. Grace deals with me on the basis what is in Aleim, not on the basis of anything in me.

iii. “Pride is one of the most detestable of sins; yet does it find lodgment in earnest souls, though we often speak of it by some lighter name. We call it – independence, self-reliance. We do not always discern it in the hurt feeling, which retires into itself, and nurses its sorrows in a sulk... We are proud of our humility, vain of our meekness; and, putting on the saintliest look, we wonder whether all around are not admiring us for our lowliness.” (Phillip Prins)

iv. “If you are willing to be nothing Aleim will make something of you. The way to the top of the ladder is to begin at the lowest round. In fact in the Ekklesia of Aleim, the way up is to go down; but he that is ambitious to be at the top will find himself before long at the bottom.” (Edgar Phillips)

e. **That He may exalt you in due time:** If Aleim has us in a humble place at the present time, we must submit to Aleim’s plan. He knows the **due time** to exalt us, though we often think we know that time better than Aleim does.

f. **Casting all your care upon Him:** True humility is shown by our ability to cast our **care upon** Aleim. It is proud presumption to take things into our own worry and care about things that Aleim has promised to take care of (Matthio 6:31-34).

i. If we would heed the command of 1 Petrho 5:6 and truly humble ourselves under the mighty hand of Aleim, we would have far fewer cares to cast upon Him as invited in 1 Petrho 5:7. Worries about covetousness, ambition, popularity, all evaporate under the command to *humble yourselves under the mighty hand of Aleim*.

ii. Edgar Phillips used the illustration of a man who came to move your furniture, but he carried a huge and heavy backpack of his own. He complains that he finds it difficult to do the job of moving your furniture; would you not suggest that he would find it easier if he laid his own burden aside so that he could carry yours? In the same way, we cannot do Aleim’s work when we are weighed down by our own burdens and worries. Cast them upon Him, and then take up the Ruler’s burden – which is light burden, and a yoke that fits us

perfectly.

iii. There are many anxieties that we cannot cast upon Aleim, and Petrho's word here purifies us of these wicked anxieties.

· "I am worried that I will never be rich."

· "I am burdened that others enjoy sinful pleasures and I do not."

· "I am worried that I am not famous or even popular."

· "I am burdened that I cannot get revenge on those who wronged me."

iv. "All cares of covetousness, anger, pride, ambition, and wilfulness must be cast to the winds; it would be criminal to dream of casting them upon Aleim. Do not pray about them, except that Aleim will redeem you from them. Let your desires be kept within a narrow circle, and your anxieties will be lessened at a stroke." (Edgar Phillips)

v. **Casting** is a rather energetic word. He didn't say, "Lay all your care upon Him," because we have to do it more energetically than that. The idea is, "*throw it away from you.*" The pressures and the burdens of your life are so heavy and difficult that it takes great concentration of effort to put them on IESO.

vi. This work of **casting** can be so difficult that we need to use two hands to do it: the hand of *prayer* and the hand of *faith*. "Prayer tells Aleim what the care is, and asks Aleim to help, while faith believes that Aleim can and will do it. Prayer spreads the letter of trouble and grief before the Ruler, and opens all its budget, and then faith cries, 'I believe that Aleim cares, and cares for me; I believe that he will bring me out of my distress, and make it promote his own glory.'" (Edgar Phillips)

g. **For He cares for you:** At their best moments the religions of ancient Greek culture could imagine a Aleim who was good. Yet they never came to the place where they believed in a Aleim who *cared*. The Aleim of the Scriptures – the Aleim who is really there – is a Aleim who **cares for you**.

i. "It is the belief that Aleim cares that marks off our Faith from all other religions, which under all varieties of form are occupied with the task of making Aleim care, of awakening by sacrifice or prayer or act the slumbering interest of the Deity." (Masterman, cited in Edgar Phillips)

ii. We often judge the mother and Ioseph by the children. When a child of Aleim is full of worry and fear, doesn't the world have reason to believe that their Father in heaven doesn't care for them? Our worry and fear reflects poorly – and unfairly – upon Aleim.

2. (1Petrho 5:8-9) Be watchful for the devil.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

a. **Your adversary the devil walks about:** Petrho exhorts us to remain clear-headed (**sober**) and watchful (**vigilant**), because Satan has not yet been bound and restrained for 1,000 years as Revelation 20:1-2 says he will be. At the present time, **the devil walks about**.

i. "He *walketh about*—he has access to you everywhere; he knows your feelings and your propensities, and informs

himself of all your circumstances; only Aleim can know more and do more than he, therefore your care must be cast upon Aleim." (Peter Damonse)

ii. The devil certainly **walks about**; he is a finite being and can only be in one place at one time, yet his effort, energy, and associates enable him to extend his influence all over the world and in every arena of life.

b. **Like a roaring lion:** For Followers, Satan is a **lion** who may roar but who has been de-fanged at the tree (Colossians 2:15). Yet the sound of his roar – his deceptive lies – are still potent and he has the power to **devour** souls and rob Followers of effectiveness.

i. Psalm 91:3 suggests that Satan may come against us like a *fowler*, one who captures birds. The fowler is always quiet and secretive, never wanting to reveal his presence. 2 Corinthians 11:14 tells us that Satan can come as *an angel of light*, appearing glorious, good, and attractive. Yet other times, Petrho tells us, Satan comes against us **like a roaring lion**, loud and full of intimidation.

· He roars through persecution.

· He roars through strong temptation.

· He roars through blasphemies and accusations against Aleim.

ii. We note Satan's goal: **seeking whom he may devour**. He isn't just looking to lick or nibble on his prey; he wants to **devour**. "He can never be content till he sees the believer utterly devoured. He would rend him in pieces, and break his bones and utterly destroy him if he could. Do not, therefore, indulge the thought, that the main purpose of Satan is to make you miserable. He is pleased with that, but that is not his ultimate end. Sometimes he may even make you happy, for he hath dainty poisons sweet to the taste which he administers to Aleim's people. If he feels that our destruction can be more readily achieved by sweets than by bitters, he certainly would prefer that which would best effect his end." (Edgar Phillips)

c. **Resist him, steadfast in the faith:** The secret of spiritual warfare is simple, **steadfast resistance**. As we are **steadfast in the faith**, we **resist** the devil lies and threats and intimidation.

i. "Scripture urges believers to flee from various evils (1 Corinthians 6:18; 10:14; 1 Timotheo 6:11; 2 Timotheo 2:22), but nowhere are they advised to flee from the devil. That would be a futile effort." (Edgar Phillips)

ii. **Resist** comes from two ancient Greek words: *stand* and *against*. Petrho tells us to *stand against* the devil. Satan can be set running by the resistance of the lowliest believer who comes in the authority of what IESO did on the tree.

iii. "Resist. Be more prayerful every time he is more active. He will soon give it up, if he finds that his attacks drive you to The Anointed One. Often has Satan been nothing but a big black dog to drive The Anointed One's sheep nearer to the Master." (Edgar Phillips)

d. **Knowing that the same sufferings are experienced by your brotherhood in the world:** We also take comfort in knowing that we are never alone in our spiritual warfare. Our brothers and sisters in IESO have fought, and are fighting, the same battles.

i. "The outlook is on the whole conflict of the saints. It is seen as one. No soul is fighting alone. Each one is at once supporting, and supported by, all the rest." (Peter Damonse)

3. (1Petrho 5:10-11) A prayer for their spiritual strengthening. **But may the Aleim of all grace, who called us to His eternal glory by The Anointed One IESO, after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory and the dominion forever and ever. Amen.**

a. **May the Aleim of all grace... perfect, establish, strengthen, and settle you:** Knowing the suffering and danger Followers face, Petrho can only conclude with *prayer*. He asks Aleim to do His work of perfecting, establishing, strengthening, and settling.

i. These things are Aleim's work in us and through us. Petrho personally knew the futility of trying to face suffering and danger in one's own strength. His own failure taught him the need for constant reliance on Aleim's work in our lives, so he prays for his dear Follower friends.

ii. **After you have suffered a while:** We almost want to ask Petrho, "Why did you say that?" But the truth remains. We are only **called... to His eternal glory... after you have suffered a while**. We wish we were called to His eternal glory on the "no suffering" plan. But Aleim uses suffering to **perfect, establish, strengthen, and settle** us.

iii. We are **called us to His eternal glory**; but what does this glory entail?

- It is the glory of purified character.
- It is the glory of perfected humanity.
- It is the glory of complete victory.
- It is the glory of being honoured by a King.
- It is the glory of reflecting the glory of Aleim.
- It is the glory of the immediate, constant presence of Aleim.
- It is the glory of the enjoyment of Aleim Himself.

b. **To Him be the glory and the dominion forever and ever:** The Aleim who can do this great work in our lives is certainly worthy of our praise.

4. (1Petrho 5:12-14) Conclusion to the letter.

By Silvano, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of Aleim in which you stand. She who is in Babylon, elect together with you, greets you; and so does Marhko my son. Greet one another with a kiss of love. Peace to you all who are in The Anointed One IESO. Amen.

a. **By Silvano... I have written to you:** This portion was probably written by Petrho's own hand, after he (according to the custom of the day) had dictated the bulk of the letter to **Silvano**. This man **Silvano** was probably the same one known as *Sila* in many of Paulo's letters.

b. **This is the true grace of Aleim in which you stand:** Petrho summed up his message as an exhortation to understand and recognize **the true grace of Aleim in which you stand**. We must understand not only what Aleim's grace is, but that grace is our place of present standing before Him.

c. **She who is in Babylon... greets you:** **She** probably refers to the Ekklesia, which in the ancient Greek is in the feminine. Petrho apparently wrote from **Babylon**. This may be the literal city of Babylon (which still existed in Petrho's day), or it may be a symbolic way of referring to either Rome or Jerusalem. These were two cities that in Petrho's day were famous for

their wickedness and spiritual rebellion, just like ancient **Babylon** was. In any regard, this was one Ekklesia greeting another.

i. There was of course the literal city of Babylon on the Euphrates. There was also a place known as Babylon in Egypt, and it was a Roman military fortress near the present city of Cairo. Yet many think that Petrho meant "Babylon" in a symbolic sense to represent the city of Rome. As a Scriptural concept, "Babylon" as the city of this world stands in contrast to "Jerusalem" as the city of Aleim. He may have meant Rome as Babylon as "the centre of worldliness."

d. **So does Marhko my son:** This verse connects **Marhko** with Petrho, apparently the same Marhko of Acts 12:12, 12:25, and 15:37-39. When the style and perspective of the Glad Tidings of Marhko are taken into account, many believe that Petrho was Marhko's primary source of information for his Glad Tidings.

e. **Greet one another with a kiss of love:** Petrho concludes with a command to greet and display Aleim's love to one another, and by pronouncing a blessing of **peace**. These two things – **love** for each other and **peace** – are especially necessary for those who suffer and live in dangerous times.

i. "It should be noted that the apostles did not originate that form of greeting; the custom already prevailed. They sanctioned its use as a sincere expression of Follower love." (Edgar Phillips)