

Scripture Text of the Followers of IESO (FOI)

First General Letter of Apostle PETRHO

OUTLINE OF CONTENTS

Living Like You are Born from Above.

A greeting from the Apostle Petrho.

The writer and the intended readers of this letter.

Chapter 1.

1. Petrho, an apostle of IESO The Anointed One, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Petrho's description of his readers and all Followers.

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

What it means to be saved and to live saved.

Thanks to the Father for His work of salvation.

3. Blessed be the Aleim and Father of our Master IESO The Anointed One, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of IESO The Anointed One from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of Aleim through faith unto salvation ready to be revealed in the last time.

The purpose of trials for those who are saved.

6. Wherein you greatly rejoice, though now for a season, if need be, you are in heaviness through manifold temptations:

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of IESO The Anointed One:

8. Whom having not seen, you love; in whom, though now you see Him not, yet believing, you rejoice with joy unspeakable and full of glory:

9. Receiving the end of your faith, even the salvation of your souls.

The prior revelation of the salvation experienced by Followers.

10. Of which salvation the prophets have enquired and SEARCHED diligently, who prophesied of the grace that should come unto you:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Glad Tidings (Gospel) unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

The conduct of those who are saved.

13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of IESO The Anointed One;

14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15. But as he which hath called you is holy, so be you holy in all manner of conversation;

16. Because it is written, Be you holy; for I am holy.

17. And if you call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

The motivation for divine living.

18. Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21. Who by Him do believe in Aleim, that raised Him up from the dead, and gave him glory; that your faith and hope might be in Aleim.

The necessity for love among the saved.

22. Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently:

23. Being born from above, not of corruptible seed, but of incorruptible, by the word of Aleim, which liveth and abideth forever.

24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25. But the word of the Master endureth forever. And this is the word which by the Glad Tidings (Gospel) is preached unto you.

The Glory and the Duty of Aleim's People.

Coming to IESO through His Word.

How to respond to the eternal word of Aleim.

Chapter 2.

1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
2. As newborn babes, desire the sincere milk of the word, that you may grow thereby:
3. If so be you have tasted that the Master is gracious.

Coming to IESO.

4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of Aleim, and precious,
5. You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to Aleim by IESO The Anointed One.

The glory of the Chief Cornerstone.

6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

The privileged place of Aleim's people.

9. But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should shew forth the praises of him who hath called you out of darkness into his marvellous light:
10. Which in time past were not a people, but are now the people of Aleim: which had not obtained mercy, but now have obtained mercy.

How those who have come to IESO are to live.

When we come to IESO, we are to abstain from fleshly lusts.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12. Having your conversation honest among the Nations: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify Aleim in the day of visitation.

When we come to IESO, we are to show proper submission to the government.

13. Submit yourselves to every ordinance of man for the Master's sake: whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of Aleim, that with well doing you may put to silence the ignorance of foolish men:

16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of Aleim.

17. Honour all men. Love the brotherhood. Fear Aleim. Honour the king.

When we come to IESO, we are to show proper submission to our masters.

18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19. For this is thankworthy, if a man for conscience toward Aleim endure grief, suffering wrongfully.

20. For what glory is it, if, when you be buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer for it, you take it patiently, this is acceptable with Aleim.

The example of IESO.

21. For even hereunto were you called: because Christ also suffered for us, leaving us an example, that you should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his own body on the tree, we, being dead to sins, should live unto righteousness: by whose stripes you were healed.

25. For you were as sheep going astray; but are now returned unto the Shepherd and Overseer of your souls.

Submission and Suffering.

Submission in the home.

The heart of a divine wife.

Chapter 3.

1. Likewise, you wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2. While they behold your chaste conversation coupled with fear.

The true beauty of a divine woman.

3. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of Aleim of great price.

Examples of submission.

5. For after this manner in the old time the holy women also, who trusted in Aleim, adorned themselves, being in subjection unto their own husbands:

6. Even as Sarha obeyed Abrhaam, calling him lord: whose daughters you are, as long as you do well, and are not afraid with any amazement.

The heart of a divine husband.

7. Likewise, you husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Divinity in suffering.

A plea for unity and love among Aleim's people.

8. Finally, be you all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that you are thereunto called, that you should inherit a blessing.

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

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of the Master are over the righteous, and his ears are open unto their prayers: but the face of the Master is against them that do evil.

13. And who is he that will harm you, if you be followers of that which is good?

14. But and if you suffer for righteousness' sake, happy are you: and be not afraid of their terror, neither be troubled;

15. But sanctify the Master Aleim in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17. For it is better, if the will of Aleim be so, that ye suffer for well doing, than for evil doing.

IESO shows the power of suffering for doing good.

Through His divine suffering, IESO brought us to Aleim.

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to Aleim, being put to death in the flesh, but quickened by the Spirit:

Through divine suffering, IESO preached to the spirits in prison.

19. By which also he went and preached unto the spirits in prison;

The salvation of Noe as a picture of baptism.

20. Which sometime were disobedient, when once the longsuffering of Aleim waited in the days of Noe, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward Aleim,) by the resurrection of IESO The Anointed One:

22. Who is gone into heaven, and is on the right side of Aleim; angels and authorities and powers being made subject unto him.

For Shepherds and Sheep.

Elders should be faithful shepherds.

A call to elders.

Chapter 5.

1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

What leaders in the Ekklesia must do.

2. Feed the flock of Aleim which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3. Neither as being lords over Aleim's heritage, but being ensamples to the flock.

The reward for leaders in the Ekklesia.

4. And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

Everyone should be humble and watchful.

A promise for the humble.

5. Likewise, you younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for Aleim resisteth the proud, and giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of Aleim, that he may exalt you in due time:

7. Casting all your care upon Him; for He careth for you.

Be watchful for the devil.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

A prayer for their spiritual strengthening.

10. But the Aleim of all grace, who hath called us unto His eternal glory by Christ IESO, after that you have suffered a while, make you perfect, stablish, strengthen, settle you.

11. To Him be glory and dominion forever and ever. Amen.

Conclusion to the letter.

12. By Silvano, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of Aleim wherein you stand.

13. The Ekklesia that is at Babylon, elected together with you, saluteth you; and so doth Marhko my son.

14. Greet you one another with a kiss of charity. Peace be with you all that are in Christ IESO. Amen.

Serving Aleim in the Last Days.

Attitudes for end-times believers.

In the last days, Followers should have an attitude of commitment.

Chapter 4.

1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of Aleim.

In the last days, Followers should live with an attitude of wisdom.

3. For the time past of our life may suffice us to have wrought the will of the Nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

5. Who shall give account to him that is ready to judge the quick and the dead.

6. For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to Aleim in the spirit.

In the last days, Followers should live with an attitude of serious prayer.

7. But the end of all things is at hand: be you therefore sober, and watch unto prayer.

In the last days, Followers should live with an attitude of love.

8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9. Use hospitality one to another without grudging.

10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of Aleim.

11. If any man speak, let him speak as the oracles of Aleim; if any man minister, let him do it as of the ability which Aleim giveth: that Aleim in all things may be glorified through IESO The Anointed One, to whom be praise and dominion forever and ever. Amen.

Understanding your time of trial.

Enduring trials with the right attitude.

12. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13. But rejoice, inasmuch as you are partakers of Christ's sufferings; that, when his glory shall be revealed, you may be glad also with exceeding joy.

The difference between suffering as a Follower and suffering as an evildoer.

14. If you be reproached for the name of Christ, happy are you; for the spirit of glory and of Aleim resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16. Yet if any man suffer as a Follower, let him not be ashamed; but let him glorify Aleim on this behalf.

Committing your soul to Aleim in the midst of suffering.

17. For the time is come that judgment must begin at the house of Aleim: and if it first begin at us, what shall the end be of them that obey not the Gospel of Aleim?

18. And if the righteous scarcely be saved, where shall the wicked and the sinner appear?

19. Wherefore let them that suffer according to the will of Aleim commit the keeping of their souls to him in well doing, as unto a faithful Creator.