

# 1 PETER

## "CHRISTIAN LIVING IN TOUGH TIMES "

“Therefore, let those also who suffer according to the will of God entrust their souls to a faithful creator in doing what is right.” 1 Peter 4:19 (NAS)

### Introductory Matters:

1. Key Words:
  - a. Suffer (3958) 11x (*pascho*)
  - b. Sufferings (3804) 4x (*pathema*)
  - c. Grace (5487) 10x (*charis*)
  - d. Gift (5486) 1x (*charisma*)
2. Roger M. Raymer, *The Bible Knowledge Commentary*, edited by Walvoord and Zuck. Victor Books, 1983 II, 838.: "This epistle could be understood as a handbook written for ambassadors to a hostile foreign land. The author, knowing persecution would arise, carefully prescribed conduct designed to bring honor to the One they represented. The purpose then of 1 Peter was to encourage Christians to face persecution so that the true grace of Jesus Christ would be evidenced in them (5:12).  

*This epistle gives a theology of practical exhortation and comfort for believers' daily needs....(emphasis mine)."*
3. [Ryrie Study Bible](#) Outline: "Peter himself states the theme of the letter in 5:12, 'the true grace of God' in the life of a believer."
  - a. Salutation, 1:1-2
  - b. Grace Means Security, 1:3-12
  - c. Grace Means Sobriety, 1:13-2:10
  - d. Grace Means Submission, 2:11-3:12
  - e. Grace Means Suffering, 3:13-4:19
  - f. Grace Means Service, 5:1-11
  - g. Concluding Remarks, 5:12-14
4. [Warren W. Wiersbe](#), outlines, also works from the theme of grace.
5. [J D Pentecost](#) theme: "The believer's character and conduct"
6. WTNT, Wilkinson, Boa, "Suffering": "The Salvation, Submission and Suffering of the Believer"

Annotated Analysis of 1 Peter  
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Updated May 14, 2018; updated October 21, 2019

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*Expanded, Annotated Outline of*

# 1 PETER

## "CHRISTIAN LIVING IN TOUGH TIMES "

“Therefore, let those also who suffer according to the will of God entrust their souls to a faithful creator in doing what is right.” 1 Peter 4:19 (NAS)

### A 1 THE PERSPECTIVE ON THE BELIEVERS' CONDITION 1:1-12

#### B 1 Salutation 1:1-2

C 1 The author: {1} Peter, an apostle of Jesus Christ, 1:1a

C 2 The recipients 1:1b-2

D 1 Their existence: Chosen sojourners (lit., "around-upon-people"; pilgrims; temporary residents; here exiles) of the "Dispersion:" To those who reside as aliens, <sup>1</sup> 1:1b

D 2 Their geography: scattered <sup>2</sup> throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

D 3 Their selection: who are chosen according to the foreknowledge of

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<sup>1</sup> 1 Peter 1:1 - To those who reside as aliens: This entire clause translates but one word in Greek, the Dative Masculine Plural of the Adjective *parepidēmos* (3927), “one who stays for awhile as an alien in a place *sojourning, staying*; substantively *temporary resident, sojourner, stranger*; figuratively, of Christians as not counting this earth as their home (1 Pet. 1:1)” (Friberg). I take issue with Friberg’s assumption (and that of a number of other commentators) that Peter was using this term figuratively. This is a very Jewish word. The Jewish people, throughout their history, have been scattered all over the world. The burden of proof is upon Friberg and others to demonstrate that Peter is using the word metaphorically. I do not believe he is doing so. See also the next word, “scattered,” in the next footnote.

<sup>2</sup> 1 Peter 1:1 - scattered: This word is the Genitive Feminine Singular of the noun *diasporá* (1290), “strictly *scattering*, as of seed, *sowing*; hence (1) of persons *dispersion*; in the NT the portion of the Jews living outside of Palestine *Dispersion* (John 7:35); (2) of place, *regions where scattered people are living*; transliterated into English as *Diaspora* (James 1:1)” (Friberg).

In all honesty this is a technical word for the Jewish Diaspora. Couple this word with the term *parepidēmos* (3927) immediately preceding in the Greek text, and you have an exceedingly strong case that Peter was actually writing to the Jewish / Christian Diaspora scattered throughout the regions of modern day Turkey that he next mentions.

When one couples these two terms together with the fact that Paul specifically stated what was common knowledge – that Peter was the Apostle to the “Circumcised” (Gal. 2:8), and it seems to me there is almost an airtight case that Peter was not speaking metaphorically, but literally. He was writing to Christian Jews who had been scattered outside of Israel, perhaps in significant part, because of the terrible persecution begun by Saul as recorded in Acts 8:1. Many writers who disagree with me simply baldly assert, with little proof, that Peter was writing metaphorically. I do not believe they have proven their assumption. This letter is filled with quotations from and allusions to the Old Testament. This is perfectly fitting for a Hebraistic audience. It is problematic for a Gentile audience.

God the Father 1:1c-2

- D 4 Their improvement -- In sanctification of the Spirit: by the sanctifying work of the Spirit,
- D 5 Their destiny -- [Chosen] unto obedience and the sprinkling of Jesus' blood:
  - E 1 that you may obey Jesus Christ
  - E 2 and be sprinkled with His blood:
- D 6 Their blessing -- May grace and peace be multiplied to you!: May grace and peace be yours in fullest measure.

**B 2 Exultant Blessings (toward God the Father, who has given us new birth) 1:3-6a:**

- C 1 The focus of the blessing 1:3a
  - D 1 The nature of the Person: Blessed be the God and Father of our Lord Jesus Christ,
  - D 2 The character of the Person: who according to His great mercy
  - D 3 The nature of His gift: has caused us to be born again
- C 2 The motivation for the blessing: the stupendous effect of the “rebirth” 1:3b-5
  - D 1 to a living hope through the resurrection of Jesus Christ from the dead, 1:3b
  - D 2 To an incorruptible inheritance: to obtain an inheritance 1:4
    - E 1 which is imperishable
    - E 2 and undefiled
    - E 3 and will not fade away,
    - E 4 reserved in heaven
  - D 3 To a salvation ready to be unveiled at the last time 1:5
    - E 1 The identification of the saved ones: for you, who are protected
      - G 1 The Divine force: by the power of God
      - G 2 The human responsibility: through faith

E 2 The nature of the salvation: for a salvation

G 1 The fact of unveiling: ready to be revealed

G 2 The time of unveiling: in the last time.

C 3 The immediate cause of the blessing -- great joy: In this you greatly rejoice, 1:6a

**B 3 Present Grieving (over trials designed for proving your faith for Christ's honor and glory at His unveiling) 1:6b-7**

C 1 The nature of the trials -- many different kinds: even though now for a little while, if necessary, you have been distressed by various trials, 1:6b

C 2 The focus of the trials -- the proving of your exceedingly valuable faith: that the proof of your faith, 1:7a

D 1 The value of their faith: being more precious than gold which is perishable,

D 2 The severity of their trial: even though tested by fire,

C 3 The purpose of the trials: That your faith might be proven to be to Christ's praise and glory and honor at His unveiling 1:7b

D 1 The goal of their proven faith: [that the proof of your faith ...] may be found to result in praise and glory and honor

D 2 The anticipation of their proven faith: at the revelation of Jesus Christ;

**B 4 Salvation: The completion of the believers' hope 1:8-12**

C 1 Christ: The focus of the believers' attention 1:8

D 1 Their love, despite not having seen Him: and though you have not see Him, you love Him,

D 2 Their faith, despite not having seen Him: and though you do not see Him now, but believe in Him,

D 3 Their inexpressible joy: you greatly rejoice with joy inexpressible

D 4 Their glorious exultation: and full of glory.

C 2 Salvation: The result of the believers' faith: obtaining as the outcome of your faith the salvation of your souls. 1:9

C 3 Salvation: The object of curiosity 1:10-12

D 1 The prophets' curiosity 1:10-12b

E 1 The intensity of their search: Their searching and seeking 1:10

E 2 The focus of their search: The sufferings and subsequent glories of Christ 1:11

E 3 The fruit of their search: The unveiling that a subsequent [the present] generation would understand 1:12a

E 4 The fulfillment of their search: The announcing of the good news to the readers by those empowered by the heaven-sent Holy Spirit [i.e., the apostles] 1:12b

D 2 The angels' curiosity 1:12c

**A 2 THE PRESCRIPTION FOR THE BELIEVERS' LIVING AMID PRESENT AND FUTURE CERTAINTIES 1:13 - 3:13**

**B 1 Hope in Grace at Christ's Unveiling 1:13-14**

C 1 Girding up the loins of your mind: Therefore, gird your minds for action, 1:13

C 2 Being sober: keep sober in spirit,

C 3 Hope completely: fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

C 4 As children of obedience: As obedient children, 1:14

C 5 Not conforming yourselves to your former ignorant, strong desires: do not be conformed to the former lusts which were yours in your ignorance,

**B 2 Become Holy Since God is Holy 1:15-16**

C 1 The motivation -- The One having called you is holy: but like the Holy One who called you, 1:15

C 2 The command -- So be yourselves also holy: be holy yourselves also

C 3 The sphere -- In all conduct: in all your behavior;

C 4 The basis -- Previous Scripture [Lev. 11:14,15; 19:2; 20:7]: because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY." 1:16

**B 3 Pass Your Temporary Time in Fear of Judgment 1:17-21**

C 1 Live in fear of evaluation 1:17

D 1 The close relationship to the judge: And if you address as Father

D 2 The impartiality of the Judge: the One who impartially judges

according to each man's work,

D 3 The necessity for a circumspect lifestyle: conduct yourselves in fear during the time of your stay upon earth;

C 2 Know your redemption 1:18-21

D 1 Is not through perishable materialism: knowing that you were not redeemed with perishable things 1:18

E 1 The examples of perishable materialism: like silver or gold

E 2 The empty source of perishable materialism: from your futile way of life inherited from your forefathers,

D 2 But is through the blood of Christ, timely manifested on behalf of believers 1:19-21

E 1 The quality of the blood of Christ 1:19

G 1 The saving commodity: but with precious blood,

G 2 The Old Testament analogy: as of a lamb unblemished and spotless,

G 3 The source of the life-saving blood: the blood of Christ.

E 2 The eternal nature of His redemption 1:20

G 1 God's timeless relationship with Him: For He was foreknown before the foundation of the world,

G 2 His timely, beneficial appearance: but has appeared in these last times for the sake of you

E 3 His mediation between believers and God 1:21

G 1 The relation of believers to God: who through Him are believers in God,

G 2 The power of God in resurrecting Christ: who raised Him from the dead and gave Him glory,

G 3 The purpose of the resurrection of Christ: so that your faith and hope are in God.

**B 4 Love One Another (as those regenerated by God's imperishable nature through His eternal Word) 1:22-25**

- C 1 Their past action: They have purified their souls 1:22
  - D 1 How? By obedience to the [gospel] truth: Since you have in obedience to the truth purified your souls
  - D 2 For what purpose? Unto unhypocritical brotherly love: for a sincere love of the brethren,
- C 2 Their present command -- Love one another: fervently love one another from the heart,
  - D 1 Earnestly
  - D 2 From the heart
- C 3 Their present enablement -- They have been made alive (regenerated): for you have been born again 1:23
  - D 1 Not by corruptible seed: not of seed which is perishable
  - D 2 But by incorruptible seed: but imperishable,
  - D 3 Through the Word of God: that is, through the living and abiding word of God.
    - E 1 Living Word
    - E 2 Permanent Word
- C 4 Their need for enablement 1:24-25
  - D 1 The bankruptcy of human effort 1:24
    - E 1 For, "ALL FLESH IS AS GRASS, [Isa. 40:6]
    - E 2 All the glory of flesh is as the flower of grass: "AND ALL ITS GLORY LIKE THE FLOWER OF GRASS.
      - G 1 The grass dried: "THE GRASS WITHERS, [Isa. 40:8]
      - G 2 The flower fell out: "AND THE FLOWER FALLS OFF,



D 2 The abiding effectiveness of Divine speech 1:25

E 1 "The Word of the Lord remains into the age (forever)":  
"BUT THE WORD OF THE LORD ABIDES FOREVER." [Isa.  
40:8]

E 2 This is the Word that was proclaimed as good news  
(evangelized ["good-news-icized"]) to you!: And this is the  
word which was preached to you.

## **B 5 Desire Pure Spiritual Milk 2:1-10**

C 1 Putting away evil (as those who love -- see 1:22-25): Therefore, putting  
aside all malice and all guile and hypocrisy and envy and all slander, 2:1

C 2 Desire milk to grow to salvation 2:2

D 1 The analogy: like newborn babes,

D 2 The desire: long for the pure milk of the word,

D 3 The reason: that by it you may grow in respect to salvation,

C 3 Reactions to Christ the cornerstone (Tangential) 2:3-10

D 1 Tasting His goodness: if you have tasted the kindness of the Lord.  
2:3

D 2 The analogy of stones 2:4-6

E 1 Christ the living stone rejected by man, chosen by God 2:4

G 1 The approach to the Lord: And coming to Him as  
to a living stone,

G 2 Humanity's view of the Lord: rejected by men,

G 3 God's view of the Lord: but choice and precious in  
the sight of God,

E 2 Believers as living stones in God's spiritual house: you  
also, as living stones, are being built up as a spiritual house  
2:5a

E 3 Believers as a holy priesthood: for a holy priesthood, to  
offer up spiritual sacrifices acceptable to God through Jesus  
Christ. 2:5b

- E 4 Christ: The chosen, beneficial cornerstone 2:6
  - G 1 The authority of this view: For this is contained in Scripture:
  - G 2 The resolve of God: “BEHOLD I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone,
  - G 3 The benefit of human belief: “AND HE WHO BELIEVES IN HIM SHALL NOT BE DISAPPOINTED.”
- D 3 The results of reaction to Christ the Cornerstone 2:7-8
  - E 1 To believers -- honor: This precious value, then, is for you who believe. 2:7a
  - E 2 To unbelievers -- The rejected stone has become: But for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, 2:7b-8
    - G 1 The cornerstone: “THIS BECAME THE VERY CORNER stone,” 2:7b
    - G 2 A stone of stumbling and offense: and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; 2:8a
    - G 3 Grounds for appointed disobedience to the Word 2:8b
      - H 1 The reason for their stumbling: for they stumble because they are disobedient to the word,
      - H 2 Their appointment to doom: and to this doom they were also appointed. 2:8b
- D 4 The privileged obligation of believers 2:9-10
  - E 1 Awareness of chosen position 2:9a
    - G 1 But you are A CHOSEN RACE, (Deut. 10:15; Isa. 43:20 ff.)
    - G 2 A royal PRIESTHOOD, (Is. 61:6; 66:21; 1 Pet. 2:5; Rev. 1:6)
    - G 3 A HOLY NATION, (Ex. 19:6; Deut. 7:6)
    - G 4 A PEOPLE FOR God’s OWN POSSESSION, (Tit. 2:14)

- E 2 Telling out of God's enlightening virtues: that you may proclaim the excellencies of Him who has called you 2:9b
  - G 1 out of darkness (cf. Acts 26:18; Is. 42:16; 2 Cor. 4:6)
  - G 2 into His marvelous light;
- E 3 Appreciation of privileged position 2:10
  - G 1 for you once were NOT A PEOPLE, (Hos. 1:10; 2:23; cf. Rom. 9:25; Rom. 10:19)
  - G 2 but now you are THE PEOPLE OF GOD;
  - G 3 you had NOT RECEIVED MERCY,
  - G 4 but now you have RECEIVED MERCY.

**B 6 Abstain from Fleshly Lusts 2:11-12**

- C 1 Because we are sojourners/aliens on this planet (Satan's kingdom): Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, 2:11a
- C 2 Because these war against the soul: which wage war against the soul. 2:11b
- C 3 So that nations may glorify God in the day of His visitation 2:12
  - D 1 The command: Keep your behavior excellent among the Gentiles,
  - D 2 The false charges: so that in the thing in which they slander you as evildoers,
  - D 3 The observable good deeds: they may on account of your good deeds, as they observe them,
  - D 4 The credit going to God: glorify God in the day of visitation.

**B 7 Submit to Human Ordinances 2:13-16**

- C 1 The Divine motivation: Submit yourselves for the Lord's sake [cf. Romans 13:1-7] 2:13a
- C 2 The areas of application -- Various levels of government: to every human institution, 2:13b-14a
  - D 1 whether to a king as the one in authority, 2:13
  - D 2 or to governors as sent by him 2:14
    - E 1 for the punishment of evildoers
    - E 2 and the praise of those who do right.

C 3 The Divine objective: For such is the will of God that by doing right you may silence the ignorance of foolish men. 2:15

C 4 The attitude: "As free, but slaves of God" 2:16

D 1 Act as free men,

D 2 and do not use your freedom as a covering for evil,

D 3 but use it as bondslaves of God.

**B 8 Maintain Proper Attitudes 2:17**

C 1 The imperative of respect for all humanity: Honor all men;

C 2 The imperative of sacrificial love for Christian brothers: love the brotherhood,

C 3 The imperative of fearing the Creator: fear God

C 4 The imperative of respect for the leader of one's human nation: honor the King

**B 9 House Servants: Submit to All Kinds of Masters: Servants, be submissive to your masters with all respect, 2:18**

C 1 not only to those who are good and gentle,

C 2 but also to those who are unreasonable.

**B 10 Suffer Injustice for the Sake of a Good Conscience toward God 2:19-25**

C 1 The promise of grace 2:19

D 1 The assurance of grace: For this finds favor,

D 2 The conditions of grace

E 1 Maintaining a clear conscience: if for the sake of conscience toward God

E 2 Enduring grief and anguish unjustly: a man bears up under sorrows when suffering unjustly.

- C 2 The clarification of suffering for doing good 2:20
  - D 1 The virtuelessness of suffering for having done evil: For what credit <sup>3</sup> is there, if when you sin and are harshly treated, you endure it with patience?
  - D 2 The grace extended for suffering when having done right: But if when you do what is right and suffer for it you patiently endure it, this finds favor <sup>4</sup> with God.
- C 3 The calling of all Christians: For you have been called for this purpose, 2:21a
- C 4 The example of Christ 2:21b-25
  - D 1 The example function stated: since Christ also suffered for you, leaving you an example for you to follow in His steps, 2:21b
  - D 2 Christ's example illustrated 2:22-23
    - E 1 His guiltlessness: who committed no sin, nor was any deceit found in His mouth; 2:22
    - E 2 His non-retaliation 2:23a
      - G 1 and while being reviled, He did not revile in return;
      - G 2 while suffering, He uttered no threats,
    - E 3 His dependence on God the righteous judge: but kept entrusting Himself to Him who judges righteously; 2:23b
  - D 3 Christ's sacrifice explained 2:24-25
    - E 1 His substitutionary death: and He Himself bore our sins in His body on the cross, 2:24a
    - E 2 Our [co-] death to sins to live to righteousness 2:24b
      - G 1 that we might die to sin and live to righteousness
      - G 2 for by His wounds you were healed.

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<sup>3</sup> 1 Peter 2:20 - credit: KJV = glory

<sup>4</sup> 1 Pet. 2:20 - favor: Lit. *charis*, grace. The question arises, is this a circumstance in which one earns grace? It may be that our definition of grace as “unmerited favor” is not broad enough!

- E 3 Our return to Christ our shepherd/overseer 2:25
  - G 1 Our condition before salvation: For you were continually straying like sheep,
  - G 2 The consequence of salvation: but now you have returned to the Shepherd and Guardian<sup>5</sup> of your souls.

## **B 11 Maintain Godly Marriages 3:1-7**

- C 1 The conduct of wives 3:1-6
  - D 1 Submission to husbands 3:1-2
    - E 1 The goal: To gain even disobedient husbands 3:1
      - G 1 The command of submission: In the same way, you wives, be submissive to your own husbands
      - G 2 The extenuating circumstance: so that even if any of them are disobedient to the word,
      - G 3 The goal for the husbands: they may be won
      - G 4 The methodology of the wives: The husbands' observation of their wives' pure conduct 3:1b-2
        - H 1 Their refraining from nagging: without a word 3:1b
        - H 2 Their exemplary behavior: by the behavior of their wives, 3:1b-2
          - J 1 as they observe your chaste 3:2
          - J 2 and respectful behavior.
  - D 2 Proper adornment 3:3-4
    - E 1 Not an external beauty: And let not your adornment be external only -- 3:3
      - G 1 braiding the hair,

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<sup>5</sup> 1 Pet. 2:25 - Guardian: Lit. *episkopos* (bishop - KJV), "overseer." This word is used of elders as being overseers of the flock of God (Acts 20:28; Philippians 1:1; 1 Tim. 3:2; Tit. 1:7). The KJV translation of "bishop" is a poor one, because it connotes the idea of the monarchical bishop so prevalent in the Roman Catholic Church and Greek Orthodox Church and certain "mainline" Protestant churches. The monarchical bishop, having jurisdiction over multiple parishes is unknown in NT Scripture.

- G 2 and wearing gold jewelry,
- G 3 and putting on dresses;
- E 2 But the internal beauty of a meek and quiet spirit, which is of great value 3:4
  - G 1 The focus of adornment -- the inner person: but let it be the hidden person of the heart,
  - G 2 The quality of the adornment
    - H 1 Its duration: with the imperishable quality
    - H 2 Its character: of a gentle and quiet spirit,
    - H 3 Its value: which is precious in the sight of God.
- E 3 The ancient example of holy women in submissive adornment 3:5-6
  - G 1 The time of the example: For in this way in former times 3:5
  - G 2 The spiritual character of the models
    - H 1 the holy women also,
    - H 2 who hoped in God, used to adorn themselves,
  - G 3 The marital practice of the models: being submissive to their own husbands.
  - G 4 The specific example of a model: Thus Sarah obeyed Abraham, calling him lord, 3:6
  - G 5 The benefit from following Sarah's example: and you have become her children, if you do what is right without being frightened by any fear.
- C 2 The conduct of husbands 3:7
  - D 1 Dwell with your wives according to knowledge (she is a "weaker vessel")
    - E 1 The command: You husbands likewise, live with your wives in an understanding way,
    - E 2 The qualification of the command: as with a weaker vessel,

E 3 The reason for the command: since she is a woman;



- D 2 Assign honor to your wives as co-heirs: and grant her honor
- E 1 The area of honor: as a fellow-heir of the grace of life,
- E 2 The reason for honor: so that your prayers may not be hindered.

**B 12 The Goal of All Interpersonal Relationships 3:8** "To sum up, let all be

- C 1 Unity "harmonious"
- C 2 Sympathy "sympathetic"
- C 3 Brotherly love "brotherly"
- C 4 Compassion "kindhearted,"
- C 5 Humility "and humble in spirit;"

**B 13 Be Characterized by Non-Retaliatory, Beneficial Speech 3:9-10**

- C 1 The forbidding of retaliatory speech 3:9a
  - D 1 "not returning evil for evil,"
  - D 2 "or insult for insult"
- C 2 The commanding of speech that blesses 3:9b-10
  - D 1 The calling to bless 3:9b
    - E 1 "but giving a blessing instead;"
    - E 2 "for you were called for the very purpose"
  - D 2 The inheritance of the blessing of enjoyable life 3:9b-10a
    - E 1 "that you might inherit a blessing."
    - E 2 "For, 'LET HIM WHO MEANS '
      - G 1 'TO LOVE LIFE
      - G 2 'AND SEE GOOD DAYS'

D 3 The qualification for blessing: restraint from evil and deceitful speech 3:10b

E 1 'REFRAIN HIS TONGUE FROM EVIL

E 2 'AND HIS LIPS FROM SPEAKING GUILE.'" <sup>6</sup>

**B 14 Be Characterized by Turning Aside from Evil to Do the Good of Pursuing Peace 3:11-13**

C 1 The exhortation 3:11

D 1 To forsake evil: "AND LET HIM TURN AWAY FROM EVIL

D 2 To perform good: "AND DO GOOD;

D 3 To pursue peace: "LET HIM SEEK PEACE AND PURSUE IT."

C 2 The motivation 3:12

D 1 The Lord favorably views and listens to the righteous

E 1 "FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS,

E 2 "AND HIS EARS ATTEND TO THEIR PRAYER, 3:12a

D 2 The Lord's adversarial viewing of the evil-doers: "BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL." 3:12b

D 3 Who will harm you for doing good? And who is there to harm you if you prove zealous for what is good? 3:13

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<sup>6</sup> 1 Pet. 3:10 - and his lips from speaking guile: **Illustration:** *Encyclopedia of 7700 Illustrations*, Paul Lee Tan, Assurance Publishers, P.O. Box 753, Rockville, MD 20851, c. 1979, #1674, p. 440-441.

"Two strangers attended the same church for several Sundays. None spoke to them. One said, 'I will give this church one more chance. If nobody speaks to me next Sunday, I'll never go there again.' The other said, 'I don't like this no-speaking in church. If no one speaks to me next Sunday, I'll speak to someone.'

"Next Sunday, the usher happened to seat both of these men, one in front of the other. As usual after service, no one greeted the other. The first man rose to stalk out forever. The second man turned, put out his hand and said, 'Good morning, sir, I'm glad to see you. Fine sermon, isn't it?'

"Both were pleased at having made a friend, and continued to come."

**A 3 THE PRESCRIPTION FOR THE BELIEVERS' LIVING AMID PRESENT SUFFERING 3:14 - 4:19**

**B 1 How to Handle Suffering Because of Righteousness 3:14-16**

- C 1 The condition: But even if you should suffer for the sake of righteousness, 3:14a
- C 2 The steps 3:14b-16
  - D 1 Realize you're blessed/happy: you are blessed. 3:14b
  - D 2 Don't be afraid 3:14b
    - E 1 AND DO NOT FEAR THEIR INTIMIDATION,
    - E 2 AND DO NOT BE TROUBLED,
  - D 3 Set apart Christ in your hearts: but SANCTIFY Christ as Lord in your hearts, 3:15a
  - D 4 Always be ready to defend meekly your hope 3:15b
    - E 1 The requirement: always being ready to make a defense to every one who asks you to give an account for the hope that is in you,
    - E 2 The attitude: yet with gentleness and reverence;
  - D 5 Maintain a clear conscience to shame those abusing you for your good conduct in Christ 3:16
    - E 1 The standard -- a clear conscience: and keep a good conscience
    - E 2 The goal -- embarrassment for the slanderers: so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.

**B 2 Why It's Better to Suffer for Doing Good Than for Doing Evil 3:17-22**

- C 1 It's God's will: For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. 3:17
- C 2 Christ innocently died for sins to bring us to God 3:18-22
  - D 1 His innocent, vicarious death in the flesh 3:18
    - E 1 For Christ also died for sins
    - E 2 once for all,

- E 3 the just for the unjust,
- E 4 in order that He might bring us to God,
- E 5 having been put to death in the flesh,
- D 2 His being made alive "in Spirit": but made alive in the spirit. 3:18
- D 3 His "in-Spirit" proclamation to the disobedient ones in prison 3:19-21
  - E 1 His Spirit-led proclamation: In which also He went and made proclamation 3:19a
  - E 2 His audience: confined spirits 3:19b-20a
    - G 1 The place of their confinement: to the spirits now in prison. 3:19b
    - G 2 The reason for their confinement -- disobedience: who once were disobedient,
    - G 3 The time of their disobedience--the days of Noah: when the patience of God kept waiting in the days of Noah, during the construction of the ark 3:20a
  - E 3 Peter's application 3:20b-21
    - G 1 The salvation of eight through water: in which a few, that is, eight persons, were brought safely through the water. 3:20
    - G 2 The saving figure of baptism: And corresponding to that, baptism now saves you -- 3:21
      - H 1 Not the putting away of sin: not the removal of dirt from the flesh,
      - H 2 But the answer of a good conscience: but an appeal to God for a good conscience -- through the resurrection of Jesus Christ,
- D 4 His successful elevation in power to the right hand of God 3:22
  - E 1 His prominent position: who is at the right hand of God,
  - E 2 His location: having gone into heaven,
  - E 3 His authority: after angels and authorities and powers had been subjected to Him.

**B 3 Use Suffering to Achieve Good for God 4:1-6**

- C 1 The command to accept suffering as a means to cease from sin 4:1
  - D 1 The example of Christ: Therefore, since Christ has suffered in the flesh,
  - D 2 The command to take the same viewpoint toward suffering: arm yourselves also with the same purpose,
  - D 3 The benefit of physical suffering: because he who has suffered in the flesh has ceased from sin,<sup>7</sup>
- C 2 The challenge to live not in lust, but in the will of God 4:2-6
  - D 1 The challenge for living in the body: so as to live the rest of the time in the flesh 4:2
    - E 1 no longer for the lusts of men,
    - E 2 but for the will of God.
  - D 2 The past life of lustful living: For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of 4:3
    - E 1 sensuality,
    - E 2 lusts,
    - E 3 drunkenness,
    - E 4 carousals,
    - E 5 drinking parties
    - E 6 and abominable idolatries.
  - D 3 The Gentiles' surprise at your present non-participation in sinful excess 4:4
    - E 1 Their surprise: And in all this, they are surprised that you do not run with them into the same excess of dissipation,
    - E 2 Their hostility: and they malign you;

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<sup>7</sup> 1 Pet. 4:1 - he who has suffered in the flesh has ceased from sin: [RSB](#): "The thought is: Christ suffered in the flesh. He is your example. So arm yourselves by taking the same view of suffering as Christ took, which is to accept it in the will of God. Thereby the dominion of sin is broken in practical experience."

- D 4 The Christians' motivation: The accountability of all dead and living to the Judge! 4:5-6
  - E 1 The coming judgment upon the unbelievers: but they shall give account to Him who is ready to judge the living and the dead. 4:5
  - E 2 The attainment of eternal life for the martyred believers 4:6
    - G 1 The past evangelism: For the gospel has for this purpose been preached
    - G 2 The subsequent martyrdom: even to those who are dead,<sup>8</sup>
    - G 3 The faulty, humanistic judgment of unbelievers: that though they are (lit. were) judged in the flesh as men,
    - G 4 The overpowering life given by God! they may (lit. continually) live in the spirit according to the will of God.

#### **B 4 Miscellaneous Instructions 4:7-11**

- C 1 Be sane-minded 4:7
  - D 1 The motivation -- The end of all things has drawn near: The end of all things is at hand;
  - D 2 The command:
    - E 1 Be sane-minded: therefore, be of sound judgment
    - E 2 Be sober: and sober spirit
  - D 3 The focus: Unto prayers: for the purpose of prayer.
- C 2 Love each other 4:8
  - D 1 The priority of love: Before all things: Above all,
  - D 2 The intensity of love: Fervent: keep fervent your love
  - D 3 The object of love: for one another,
  - D 4 The importance of love: because love covers a multitude of sins.

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<sup>8</sup> 1 Pet. 4:6 [RSB](#): "*those who are dead* I.e., deceased Christians. The gospel was preached to those martyrs now dead. They were judged in the flesh and condemned to martyrdom according to human standards, but they are alive in the spirit after death. Another interpretation relates this preaching to that of 3:19."

- C 3 Be hospitable 4:9
  - D 1 The scope: To one another: Be hospitable to one another
  - D 2 The attitude: Without murmuring: without complaint.
- C 4 Employ spiritual gifts 4:10-11
  - D 1 General principles 4:10
    - E 1 The focus of the instruction: Each one, as he has received a gift: As each one has received a special gift,
    - E 2 The responsibility: Serve (or minister) [with it]: employ it in serving
    - E 3 The recipients: Yourselves (one another,)
    - E 4 The accountability: as good stewards of the manifold (many-colored) grace of God.
  - D 2 Specific gifts 4:11
    - E 1 Speaking: If anyone speaks, he should speak as though he were communicating the very words of God. Whoever speaks, let him speak, as it were, the utterances of God;
    - E 2 Serving
      - G 1 The directive: If anyone serves, he should serve as though he were using strength which God supplies. whoever serves, let him do so as by the strength which God supplies;
      - G 2 The motive: Glory
        - H 1 The object of glory: God: so that [in all things] God may be glorified
        - H 2 The means of glory: in all things
        - H 3 The channel of glory: through Jesus Christ
          - J 1 To whom be glory: to whom belongs the glory
          - J 2 And might: and dominion
          - J 3 Unto the ages of the ages: forever and ever. Amen.

**B 5 Expect Suffering 4:12-19**

- C 1 Don't be surprised by trials occurring to you 4:12
  - D 1 Don't be surprised: Beloved, do not be surprised at the fiery ordeal among you,
  - D 2 It's a test: which comes upon you for your testing,
  - D 3 Don't think it's strange: as though some strange thing were happening to you;
- C 2 Rather rejoice 4:13
  - D 1 Consider you are sharing Christ's sufferings: but to the degree that you share the sufferings of Christ,
  - D 2 You are thus qualified to rejoice at the unveiling of His glory!
    - E 1 Present joy: keep on rejoicing;
    - E 2 Future joy: so that also at the revelation of His glory, you may rejoice with exultation.
- C 3 If you are reproached for the name of Christ, you are blessed: If you are reviled for the name of Christ, you are blessed, 4:14
  - D 1 The Spirit of glory rests on you: because the Spirit of glory
  - D 2 The Spirit of God rests on you: and of God rests upon you.
- C 4 Let none of you suffer as a wrong-doer: By no means let any of you suffer as 4:15
  - D 1 a murderer,
  - D 2 or thief,
  - D 3 or evildoer,
  - D 4 A meddler in others' affairs: or a troublesome meddler;
- C 5 But if anyone suffers as a Christian, 4:16
  - D 1 let him not be ashamed,
  - D 2 Let him glorify God in this name (of "Christian"): but in that name let him glorify God.



C 6 Consider the time of judgment 4:17

D 1 The time has come for judgment to begin on the household of God:  
For it is time for judgment to begin with the household of God;

D 2 If it is time for us to have judgment, what will be the end of those  
who disobey the gospel of God? and if it begins with us first, what  
will be the outcome for those who do not obey the gospel of God?

C 7 Consider the relative severity of judgment 4:18

D 1 If the righteous scarcely is saved: AND IF IT IS WITH DIFFICULTY  
THAT THE RIGHTEOUS IS SAVED,

D 2 What will happen to the impious and the sinner? WHAT WILL  
BECOME OF THE GODLESS MAN AND THE SINNER?

C 8 Depend upon God 4:19

D 1 Their description -- Those who suffer according to God's will:  
Therefore, let those also who suffer according the to the will of  
God

D 2 Their act of faith -- Commit their souls: entrust their souls

D 3 The object of their faith: to a faithful Creator

D 4 Their persistence -- In well-doing: in doing what is right.

**A 4 THE PRESCRIPTION FOR THE BELIEVERS' LIVING IN RELATION TO  
AUTHORITIES 5**

**B 1 In the Church 5:1-5**

C 1 Instructions to Elders: Therefore, I exhort the elders among you, (5:1a)  
5:1-4

D 1 The credentials of the exhorter--Peter 5:1

E 1 A co-elder: as your fellow elder

E 2 An eye-witness of Christ's sufferings: and witness of the  
sufferings of Christ,

E 3 A sharer of the glory about to be unveiled: and a partaker  
also of the glory that is to be revealed,

- D 2 The responsibility of the elders 5:2-3
  - E 1 The **assignment**: shepherd the flock of God among you, 5:2a
  - E 2 The **attitude**: Not by way of compulsion, but willingly 5:2b
    - G 1 exercising oversight not under compulsion,
    - G 2 but voluntarily,
    - G 3 according to the will of God
  - E 3 The **motive**: Not for money, but eagerly 5:2c
    - G 1 and not for sordid gain,
    - G 2 but with eagerness;
  - E 4 The **style**: Not domineering, but exemplary 5:3
    - G 1 nor yet as lording it over those allotted to your charge,
    - G 2 but proving to be examples to the flock.
- D 3 The reward of the elders 5:4
  - E 1 The time of the reward -- the appearance of the Chief Shepherd: And when the Chief Shepherd appears, 5:4a
  - E 2 The nature of the reward -- the unfading crown of glory: you will receive the unfading crown of glory. 5:4b
- C 2 Instructions to younger men -- Submit to elders: You younger men, likewise, be subject to your elders; 5:5a
- C 3 Instructions to one another: and all of you, 5:5b
  - D 1 The command: Wear humility: clothe yourselves with humility toward one another,
  - D 2 The reasons for the command
    - E 1 God resists arrogant people: for GOD IS OPPOSED TO THE PROUD,
    - E 2 God gives grace to humble people: BUT GIVES GRACE TO THE HUMBLE.

**B 2 In the Supernatural Realm 5:6-11**

C 1 Be humble toward God 5:6-7

D 1 The command: Humble yourselves, therefore, under the mighty hand of God, 5:6a

D 2 The reason: that He may exalt you at the proper time, 5:6b

D 3 The inclusion -- Casting all anxiety upon a caring God 5:7

E 1 casting all your anxiety upon Him,

E 2 because He cares for you.

C 2 Watch out for Satan 5:8-9

D 1 The command: Be sober, watch 5:8

E 1 Be of sober spirit,

E 2 be on the alert.

D 2 The reason: Satan as a roaring lion walks about seeking whom to devour

E 1 His chief description: Your adversary,

E 2 His nomenclature: the devil,

E 3 His activity: prowls about like a roaring lion,

E 4 His purpose: seeking someone to devour.

D 3 The requirements for watchfulness 5:9

E 1 The qualification of firmness in the faith:

G 1 The activity: But resist him,

G 2 The stance: firm in the faith

E 2 The realization that all Christians in the world go through the same sufferings: knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

- C 3 Use the strength of God 5:10-11
  - D 1 God's condition requiring short, temporary suffering: And after you have suffered for a little while,
  - D 2 God's character: the God of all grace, 5:10
  - D 3 God's call of the believer to eternal glory in Christ: who called you to His eternal glory in Christ,
  - D 4 God's confirmation and strengthening: will Himself
    - E 1 perfect,
    - E 2 confirm,
    - E 3 strengthen
    - E 4 and establish you.
  - D 5 God's praiseworthiness: To Him be dominion forever and ever. Amen. 5:11

**B 3 Closing Remarks 5:12-14**

- C 1 The writing of the letter through Silas: Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, 5:12
  - D 1 The purpose of the letter: exhorting and testifying that this is the true grace of God.
  - D 2 The closing challenge: Stand firm in it!
- C 2 Closing greetings 5:13-14
  - D 1 From the elect in Babylon [Rome?]: She who is in Babylon, chosen together with you, sends you greetings, 5:13
  - D 2 From Mark: and so does my son, Mark.
  - D 3 The command of loving greeting: Greet one another with a kiss of love. 5:14a
- C 3 Closing benediction of peace to those in Christ: Peace be to you all who are in Christ. 5:14b

Annotated, Expanded Analysis of 1 Peter  
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Updated May 14, 2018; updated October 21, 2019

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