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A Living Hope

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **May 5, 2013**

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1 Peter 1:3-12

Introduction: PETER'S PERSONAL HISTORY.-- Simon, Or Simeon, was a native of Bethsaida on the Sea of Galilee, son of Jonas or John. With his father and his brother Andrew he carried on trade as a fisherman at Capernaum, his subsequent place of abode. He was a married man, and tradition represents his wife's name as Concordia or Perpetua. CLEMENT OF ALEXANDRIA says that she suffered martyrdom, her husband encouraging her to **be faithful unto death**, "Remember, dear, our Lord." His wife's mother was restored from a fever by Christ. He was brought to Jesus by his brother Andrew, who had been a disciple of John the Baptist, but was pointed to the Saviour as "the Lamb of God" by his master (John 1:29 by which chiefly he is known, indicative of his subsequent character and work in the Church, "Peter" (Greek) or "Cephas" (Aramaic), a stone (Matthew 4:18 subsequent period.) (Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

1 Peter 1:1-3, Peter, an apostle of Jesus Christ, to the **strangers (pilgrim)** [one that has only a temporary residence on earth. Heb.11.] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **Elect** according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
Blessed be **the God** and **Father** of our Lord Jesus Christ...

Thought 1. Notice, he said Jesus' Father is also his God. He's referring to Yahweh, also known as Jehovah. This shows that even though they are equal in form: both are deity, they are not equal in rank or position.

John 20:17, Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto **my Father**, and your Father; and to **my God**, and your God.

Ephesians 4:4, 6, There is... **One God** and Father of ALL, who is **ABOVE** (HIGHER in place, greater, exceeding) all, and through all, and IN you all.

God defined 2316 theos pronounced *teh'-os*, a **deity** (divinity [the state of being divine]), **the supreme** (Highest in authority, Highest) **Divinity**.

1 Corinthians 11:3, But I would have you know, that the **head** (leader) of every **man (husband)** is Christ; and the **head** (leader) of the **woman (wife)** is the **man (husband)**; and the **head** (leader) of Christ is **God (supreme [highest] Divinity)**.

John 1:1-2, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

God defined 2316 theos pronounced *theh'-os*, a deity (divinity [the state of being divine]), **the supreme** (Highest in authority, Highest) **Divinity**.

Thought 2. Jesus is not the Highest Divinity. So, John 1:1 really reads: In the beginning was the Word, and the Word was with the Highest Divinity, and the Word was **a deity**. The same was in the beginning with the Highest Divinity.

1 Peter 1:3 ...which according to his abundant mercy hath **begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead...

NOTE: God the Father of our Lord Jesus Christ ... The fountainhead of all blessing and salvation is God himself; and by these words Peter showed that Christianity was in no sense a departure from the God of Israel and of the Hebrew patriarchs, but was still a worship of that same God through the acceptance of God's only begotten Son; for the same God who is the Father of our Lord Jesus Christ is the very one who has begotten us. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Peter 1:4-5 ...To an **inheritance** incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are **kept (protect)** by the power of God **through faith** unto salvation ready to be revealed in the last time.

NOTE: 1. Such is the tender care of God over his people that he not only gives them grace, but preserves them unto glory. Their being kept implies both danger and deliverance; they may be attacked, but shall not be overcome. 2. The preservation of the regenerate to eternal life is the effect of God's power. The greatness of the work, the number of enemies, and our own infirmities, are such that no power but what is almighty can preserve the soul through all unto salvation; therefore the scripture often represents man's salvation as the effect of divine power, 2 Corinthians 12:9, Rom 14:4. 3. Preservation by God's power does not supersede (make void) man's endeavour (effort) and care for his own salvation; here are **God's power** and **man's faith**, which implies an earnest **desire** of salvation, a **reliance** upon Christ according to his invitations and **promises**, a vigilant care to do every thing pleasing to God and avoid whatever is offensive, an abhorrence of temptations, a respect to the recompense of reward, and persevering diligence in prayer. By such a patient, operating, **conquering faith**, we are kept under the assistance of **divine grace**, unto salvation; faith is a sovereign (supreme, unparalleled) preservative of the soul through a state of grace unto a state of glory. 4. This salvation is ready to be revealed in the last time. (Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

Thought 1. This explains why we must "keep the faith" that God gave us when we heard and understood the gospel. It's how we were saved, and will remain saved.

2 Timothy 4:5-8, I have fought a good fight, I have finished my course, I have **kept** the **FAITH**. Henceforth there is laid up for me a **CROWN** of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Crown defined 4735. stephanos stef-an-os, a chaplet (garland or wreath to be worn on the head, 1913 Webs.) **(as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous** (easy to be seen) **and elaborate than the simple fillet** (little band to tie about the hair of the head).

Romans 11:18-22, Boast not against the branches. But if thou boast, thou bearest **not** the root, but the **root** thee. Thou wilt say then, The branches were **broken off**, that I might be grafted in. Well; because of **unbelief** they were broken off, and thou standest

by **FAITH**. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare **not** thee. Behold therefore the **goodness** and **SEVERITY** (harshness, strictness) of God: on them which fell, severity; but toward thee, goodness, **IF** thou **CONTINUE** in his goodness: **otherwise** thou also shalt be **CUT OFF**.

1 Peter 1:6-7, *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold **TEMPTATIONS**: 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 Jesus Christ...*

Temptations defined 3986. peirasmos pronounced *pi-ras-mos'* from 3985; a putting to proof (by experience of evil, by implication, adversity (an event, or series of events, which oppose success or desire; misfortune; calamity; affliction; distress).

Trial defined 1383, trying (try: **1.** To ESSAY (to try the value and purity of metals. In this application, the word is now more generally written ASSAY [to try or prove, by examination or experiment, the quantity and purity of metallic substances.]); **2..** To purify (to make PURE).

Thought 1. As you can see, the word “try” has two meanings. The question now is which one pertains to the scripture about our faith being tried? We must first know that just because a word can mean something in a verse doesn't necessarily mean that's the correct meaning to be chosen. In this case, either our faith is tried to “prove the purity” or our faith is being tried to “make it pure.” To determine which meaning is right, let's look at what the scriptures say about the faith that God gave us.

Romans 12:3, For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man **the measure** of **faith**.

2 Timothy 1:3-5, I thank God, whom I serve from *my* forefathers with **pure** conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the **unfeigned (undissembled, sincere [PURE; unmixed]) FAITH** that is IN thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Jude 1:20, But ye, beloved, building up yourselves on your **most holy faith**, praying in the Holy Ghost...

Thought 2. As we see, the faith that God gave all of us is a “most holy faith.” In other words, the faith that we were given is already “pure.” It's not being refined: made pure.

NOTE: There are many different ways that the **fineness** of gold can be measured. This process is known as **assaying** (TESTING), and can be done in multiple methods, depending on the accuracy needed and the ease and speed of measuring, which is important in some cases. **Fire** assaying is the MOST accurate method of **measuring** gold **purity**.

(Source: <http://www.usgoldcoinauctions.com/gold-purity>)

1 Peter 1:8-9 ...Whom having not seen, **ye love**; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of **your faith**, even the salvation of your souls.

NOTE: not having seen, ye love -- though in other cases it is knowledge of the person that produces love to him. They are more "blessed that have not seen and yet have believed,"

than they who believed because they have seen. On Peter's own love to Jesus, compare John 21:15-17. Though the apostles had seen Him, they now ceased to know Him merely after the flesh. (Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

John 20:29, Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have **not seen**, and yet **have believed**.

1 Peter 1:10-11, Of which salvation the **prophets** have enquired and searched diligently, who prophesied of the **grace** that should come unto you: Searching what, or what manner of time the Spirit of Christ which was **IN (upon, with)** them did **signify (make plain by words)**, when it **testified beforehand** his sufferings of Christ, and the glory that should follow.

NOTE: What did the prophets search? The holy Scriptures which they had written, of course! John Calvin's remarkable pronouncement on this, to the effect that the prophets searched, "not the writing or the teaching, but the private longing with which each was fired!" is likewise totally out of harmony with the passage. The following verse shows that it was the "testimony" of the Holy Spirit regarding the **sufferings** and **glories** of Christ it was that "testimony" which they did not understand (though they had written it), the point of their misunderstanding being the "time" when such things would occur. Now those testimonies of the sufferings and glories of Christ was not "private longings" of the prophets, but the plain words of the Scriptures which they wrote. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. As the definition confirms, the Holy Spirit was not "IN" the people of God before Jesus died and rose again. As Jesus said, He, the Spirit was "with" them.

John 14:17, Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he **dwelleth WITH you**, and **shall be IN you**.

1 Peter 1:12-16, 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 gospel unto you with the Holy Ghost sent down from heaven; which things the **angels** desire to **look into**. 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 Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

NOTE: Which things angels desire to look into ... In emphasizing the greatness of the salvation that has come to Christians, Peter in this affirms that even the angels of heaven are deeply concerned and interested in this salvation; and why not? For their own number who had sinned, there was no day of grace, no offer of pardon, no opportunity to seek a remedy. The same verse of the word of God which relates their sin also relates their being cast out of heaven! No wonder they were interested in this new thing wherein God would forgive sinful and rebellious people! No greater wonder ever appeared, either in heaven or upon earth! There is no need to suppose that Peter relied upon the book of Enoch for this information, as alleged by Hart, for everything that he affirmed here is represented typically in the carved figures of the holy angels adorning the mercy seat (Exodus 25:20ff), and who were represented in just such an attitude of inquisitive wonder as that which Peter mentioned here. (See short dissertation on The Mercy Seat in this series of commentaries, my Commentary on Hebrews, pp. 190-191.) **To look into ...** These words are significant because of the root meaning. Dummelow said, "The Greek word means to look as out of a window"; but a variant meaning is evidently the one here: "To look comes from a word which indicates a stooping over in order to see more clearly."

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)