

Simply teaching the Word simply



# 1 Peter

## THE FIRST EPISTLE GENERAL

OF

## P E T E R .

# Chapter 3

## Vs. 18-22

A verse by verse study...

### CHAPTER I.

PETER, an apostle of Jesus Christ, to the strangers 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

6 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:

8 Whom ye have not seen, in whom, though now ye see him not,

Exhortation to holiness.

12 Unto whom that not unto themselves, they did minister that are now reported unto that have preached the you with the Holy Ghost from heaven; which this desire to look into.

13 Wherefore gird of your mind, be sober to the end, for ye will be brought unto the glory of Jesus Christ:

14 As obedient children, not fashioning yourselves after former lusts in your conversation:

15 But as he who calls you is holy, so be ye in all manner of conversation:

16 Because it is your duty, for I am holy:

17 And if ye call upon him who without respect of persons, he will hear all them that fear him:

18 Forasmuch as ye were not redeemed with silver or gold, the vain conversation of your fathers:

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

20 Who verily was manifested before the world, but was manifest to you before the foundation of the world:

21 Who by his own blood hath purged to himself a peculiar people, zealous of good works:

22 Whom he hath chosen before the foundation of the world, that they should bring forth fruit unto himself, pure and unblemished, as ye have seen him not, yet ye love him, whom ye have not seen, how dearly ye love him:

# Summary

- Because of the position we now have in Christ...
- Peter has exhorted us to:
  - Start thinking! (your life should be different now!) 1:13
  - Don't be like & do what you used to 1:14
  - Be holy because you are now to be like Him 1:15-16
  - Show genuine love for other Christians 1:22
  - Act differently (in word and deed) 2:1
  - Make a conscious effort to avoid sin 2:11
  - Be good ambassadors for Christ in this world 2:12
  - Submit to authority (Government & Employers) 2:13-20
  - Wives submit to your husbands 3:1-6
  - Husbands honour your wives 3:7
  - Patiently endure affliction 3:14

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

1 Peter 3:17

- Peter is now going to give two arguments why **we** should endure suffering when it is God's will.
- 1. Because Christ endured suffering & reproach by going to the Cross
  - Thereby thwarting the plans of Satan
  - Thus fulfilling the will of God that many might be saved
- 2. Because Noah patiently endured ridicule and persecution for 120 years when building the Ark
  - Thereby thwarting the plans of Satan
  - Thus fulfilling the will of God that many might be saved

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

**1 Peter 3:18**

- Jesus was sinless; He had done no wrong.
- We were guilty and should have been condemned
- Yet “While we were yet sinners Christ died for us”  
– **Romans 5:8**
- He was just. We were unjust... yet:

*5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

*6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

*7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

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

**1 Peter 3:18**

- This tells us the work is complete!
- Christ is the only One who has completed the work
  - **There is salvation in no other Name**
- Nothing can be added now that the work is done!
- Salvation is available to all (all mankind is unjust)

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

1 Peter 3:18

- The Resurrection is attributed to the work of:
- The Father
  - Acts 2:24 / Romans 6:4
- The Son
  - John 10:17,18 / John 2:19
- The Holy Spirit
  - 1 Peter 3:18 / Romans 8:11

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

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

**1 Peter 3:19-20**



# *“The Spirits in Prison”*

- Who (or what) are the ‘Spirits’?
- Why are they in prison?
- Who preached to them?
- When were they preached to?
- Why were they preached to?

# 'Spirits'

- *“Regard not them that have familiar **spirits**, neither seek after wizards, to be defiled by them: I am the Lord your God.”*  
– Leviticus 19:31
- *“And they fell upon their faces, and said, O God, the God of the **spirits** of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?”*  
– Numbers 16:22
- *“Who maketh his angels **spirits**; his ministers a flaming fire”:*  
– Psalm 104:4
- *“These are the four **spirits** of the heavens, which go forth from standing before the Lord of all the earth.”*  
– Zechariah 6:5
- *“And **unclean spirits**, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.”:*  
– Mark 3:11
- *“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the **spirits** of just men made perfect,*  
– Hebrews 12:23

# “Spirits”

- Spirits can refer to:
  - Angels 4x
  - Man 7x
  - Holy Spirit 4x (“Seven Spirits of God”)
  - Demons / Fallen Angels 30x
- *“The “spirits” Gr. **pneumasin**, is a term usually applied to supernatural beings ...and are described in 1 Peter 3:20 as those who were disobedient when God waited patiently for Noah to finish building the ark”. - CM*

# Doctrinal Errors

- Clement of Alexandria, about 200 A.D., taught that Christ was sent to Hades in his spirit to proclaim the message of salvation to the souls of sinners who were imprisoned there since the flood - *Stromateis 6.6*
- This view is inconsistent with Scripture: there is no conversion after death.
- Biblically, when humans die *'the spirit returns to God who gave it'* - *Ecclesiastes 12:7*
- Thereafter they are referred to as 'souls'
  - *1 Kings 17:21 / Job 33:28,30 / Psalm 16:10 / Jonah 2:5,7 / Rev 6:9, 20:4*
- Augustine, about 400 A.D., said that the preexistent Christ proclaimed salvation through Noah to the people who lived before the flood - *Epistolae 164*
- This is inconsistent with the context, language and purpose

# Context Context!

- Peter is making the point that we should endure hardship, persecution & suffering within the will of God that His purpose might be fulfilled.
- Noah is therefore here cited as someone who suffered because he was obedient to God's will
- Peter has also been highlighting divine order and the importance of submitting to it.
  
- Peter states that the Spirit of Christ went and 'preached' to the spirits in prison.
- The clear implication is that they were in prison at the time Christ preached to them.

# Proclamation!

- “Preached”: Greek *kēryssō* means to announce or proclaim
  - “To proclaim after the manner of a herald”
- This doesn’t not imply repentance as its object: it is more a declaration fact
- This is consistent with Eph 4:8-10 and Col 2:13

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

**Ephesians 4:8-10**

5 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Psalm 16:10

- Quoted in:
  - Acts 2:27 / 2:31 / 13:34-37



And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

**Colossians 2:13**

# Piecing it together:

- At the time of the Crucifixion Jesus' body was placed in the tomb
- His Spirit descended into Hades (Sheol / Pit / Hell)
- He declared His victory to principalities & powers
- He took 'captivity' with Him back to Heaven
  - Luke 16:19-31 gives us the 'floorplan' of Hades
  - It was divided into two sections:
  - Paradise (Abraham's bosom) for the righteous
  - A place of torment for the unrighteous
  - In the OT all saints who died 'went down' into the earth
  - Now all that die in Christ go up to Heaven

# Piecing it together:

- Why did Jesus have to go to Hades?
- Why couldn't OT saints go straight to Heaven?
- Because there is Salvation in NO other Name!

Acts 4:12

- No one can come to the Father except through Christ

John 6:44

- Abraham, Moses, David, Isaiah, Daniel, et al could not enter heaven until the Temple veil had been torn in two and a way made by the blood of Christ!
- Everyone waiting in Paradise had to accept Christ as their personal Saviour... Then Christ could lead 'captivity captive'

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

which sometime were disobedient, when once the  
longsuffering of God waited in the days of  
Noah, while the ark was a preparing, wherein  
few, that is, eight souls were saved by water.

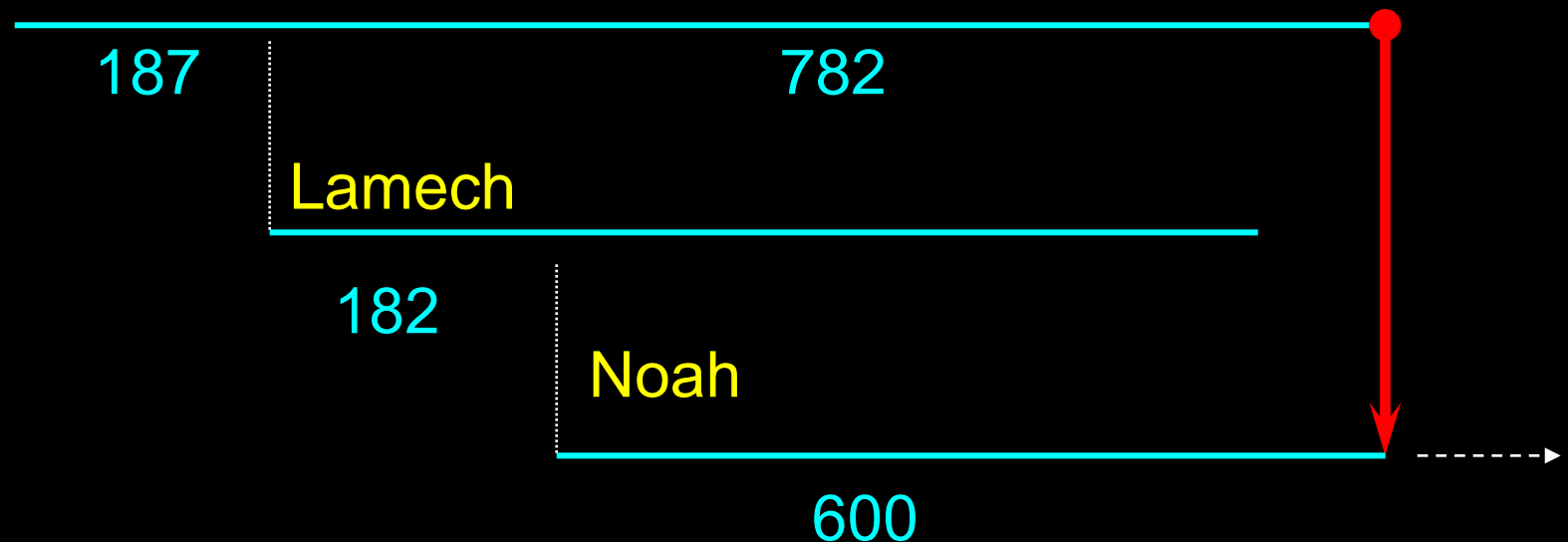
**1 Peter 3:19-20**

# The Pre-Flood World

- Mankind had rebelled against the message of God during the years the ark was being built.
- God declared He would not tolerate people's wickedness forever, but in longsuffering, extended the life of Methuselah, delaying the judgment by 120 years.

Gen 6:3

## Methuselah



# The Pre-Flood World

- We know from Jude that Enoch had also been a preacher of righteousness...
- ...and Noah's obedience in building the Ark would have been a powerful testimony and warning of the coming judgment!
- Since the entire human race, except Noah, was evil, God determined to "wipe mankind from the face of the earth."  
Gen 6:5-9
- The "spirits" referred to in 1 Peter 3:20 may be the souls of the evil human race that existed in the days of Noah. Those "spirits" are now "in prison" awaiting the final judgment of God at the end of the Age.

- The Spirit of Christ preached through Noah to the ungodly humans who, at the time of Peter’s writing, were “spirits in prison” awaiting final judgment.
- This interpretation seems to fit the theme of this section (1 Peter 3:13-22)— *“keeping a good conscience in unjust persecution”*.
- *“Noah is presented as an example of one who committed himself to a course of action for the sake of a clear conscience before God, though it meant enduring harsh ridicule”* – CM

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

**1 Peter 3:20**

- ...the flood was postponed for 120 years.
- “The Lord...is longsuffering to us-ward, not willing that any should perish...” **2 Pet 3:9**



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

1 Peter 3:20

- In Christ's day, the spirits of those men to whom Noah had preached were in prison, for they had rejected the message of Noah. They had gone into *Sheol*. They were waiting for judgment; they were lost.
- But Christ did not go down and preach to them after He died on the cross. He had preached through Noah (Enoch & Methuselah) "*when once the longsuffering of God waited in the days of Noah.*" - but there was not now a 2<sup>nd</sup> chance!

- For 120 years Noah had preached the Word of God. He saved his family but no one else.
- It was the Spirit of Christ who spoke through Noah in Noah's day.
- In Christ's day, those who rejected Noah's message were in prison.
- *"The thought is that Christ's death meant nothing to them just as it means nothing to a great many people today who, as a result, will also come into judgment". - CM*

# Incarcerated Fallen Angels?

- Friedrich Spitta, however, in the last decade of the 19th century, applied Christ's proclamation to the fallen angels of **Gen 6:2**

**Cf. 2 Pet 2:4; Jude 6**

*Fredrich Spitta, **Christi Predigt und die Geister (1 Peter. 3, 19ff.): Ein Beitrag zur neutestamentischen Theologie**, Vandenhoeck und Ruprecht, Göttingen, 1890, pp. 22-24.*

- Christ did pass through the realm where the fallen angels are kept and proclaimed His triumph over them **Col 2:15; Eph 6:12**

# “Angel” View: B.C.

- Traditional Rabbinical literature
- *Book of Enoch* (2nd Century BC)
- *Testimony of the 12 Patriarchs*
- Josephus Flavius
- Septuagint (LXX)

# “Angel” View: Church Fathers

- Philo of Alexandria
- Justin Martyr
- Irenaeus
- Athenagoras
- Tertullian
- Lactantius
- Amrose
- Julian

# Modern Scholarship

- G.H. Pember
- M.R. DeHaan
- C.H. McIntosh
- F. Delitzsch
- A.C. Gaebelein
- A.W. Pink
- Donald Barnhouse
- Henry Morris
- Merril F. Unger
- Arnold Fruchtenbaum
- Hal Lindsey
- Chuck Smith



# *The Book of Genesis*

## *Chapter 6*

<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,<sup>2</sup> That the sons of God saw the daughters of men that they were fair; and they took them **wives** of all which they chose.

Genesis 6:1-2

אִשָּׁה 'ishshâh = Women



<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,<sup>2</sup> That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Genesis 6:1-2

- בְּנֵי־הָאֱלֹהִים *Bene HaElohim*
- Always used to identify a direct creation of God
- Angels Job 1:6, 2:1 / Believers 1 John 3

<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,<sup>2</sup> That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Genesis 6:1-2

- בְּנוֹת הָאָדָם *Benoth Adam* “Daughters of Adam”

4 There were **Nephilim** in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became **mighty men** which were of old, men of renown.

Genesis 6:3-4

- **הַנְּפִלִים** *Nephilim* “the fallen ones”
  - *Nephal*: “to fall, be cast down, to fall away, desert”
- **הַגִּבּוֹרִים** *HaGibborim* “the mighty ones”
- *Septuagint (Greek) LXX* translates it as:
  - *Gigantes* (where we get the word ‘Giant’)
  - But the word comes from “Gigas” = ‘earth-born’

...and also after that,

4 There were Nephilim in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Genesis 6:3-4

*'The Rephaim'*

# ...and also after that,

- Tribes of giants were in the Land in Abraham's time, 2000 BC - Gen 14:15
- Remnants of them existed as late as the times of Moses (1400 BC) and David (1000 BC)
  - Numbers 13:33;
  - Deuteronomy 2:10,11,20,21;
  - Joshua 12:4; 15:8; 17:15; 18:16;
  - II Samuel 21:16-22;
  - I Chronicles 20:4-8.

## ...and also after that,

- The iron bedstead of Og the Ammonite (ruler of a nation of giants) was 15.4 ft long - Deut 3:11,13
- Goliath (1000 BC), from a family of giants, more than 10 ft tall 1 Sam 17:4
  - He wore a breastplate of mail weighing 5,000 shekels (126 pounds or 57 kilograms) as well as a spear, like a "weaver's beam". The spearhead, when weighed by itself, tipped the scales at 600 shekels (approx 15 lbs or 7 kg)
- Beniah, a hero of David's army, slew an Egyptian giant who was 8½ feet - 1 Chron 11:23

# Josephus

*“Many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of their own strength ... these men did what resembled the acts of those whom the Grecians called giants”*

*Antiquities of the Jews, Book I, Ch. 3*

*“There was till then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shown to this day”*

*Antiquities of the Jews, Book V, Ch. 3*

# Rev J L Porter

*"I have no doubt that the occupants of the Bashan cities were very large people because all the doorways were wide and high. However, I could not tell how high the rooms were because there was always a few feet of debris on the floors and entrances, I would guess twelve feet high, on average."*

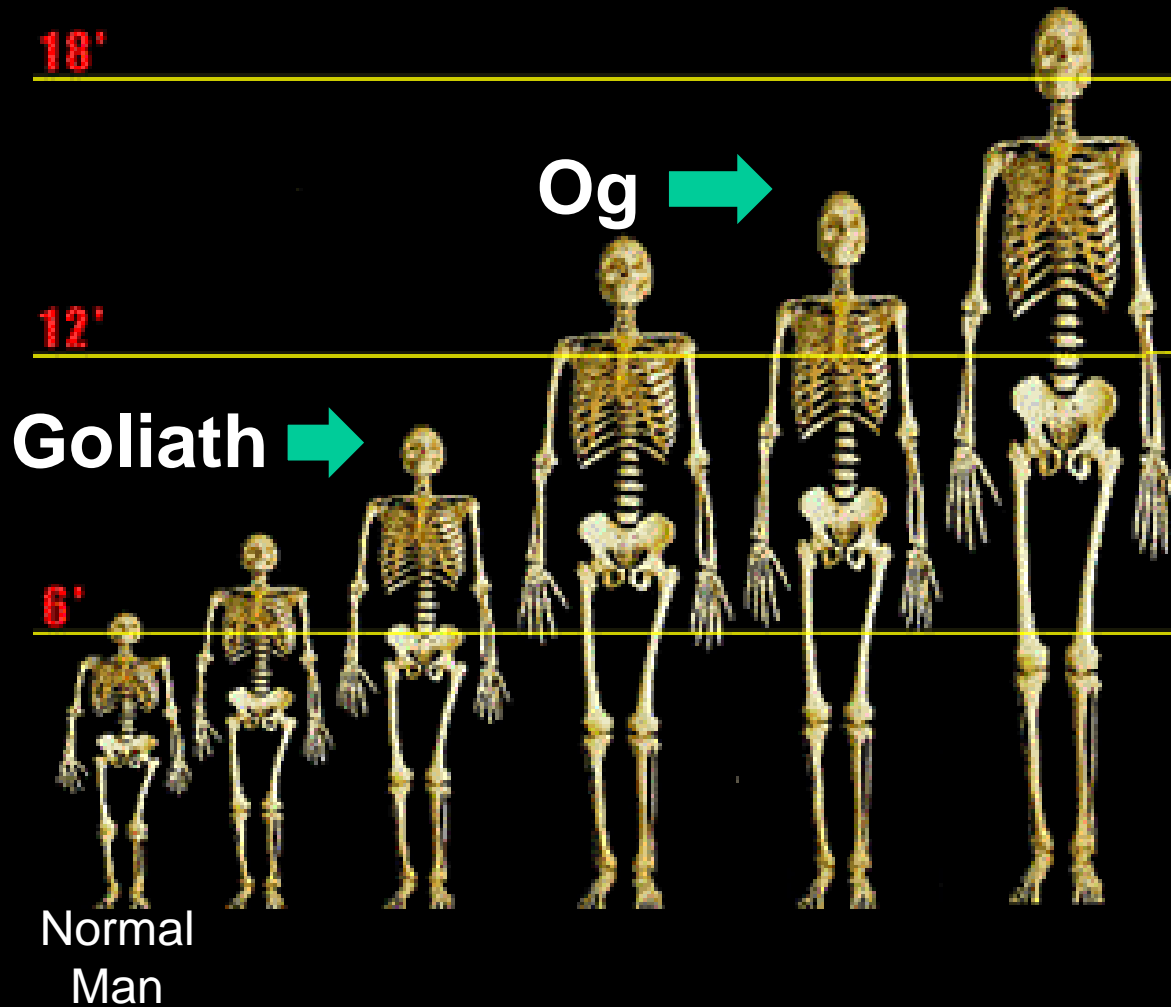
The Giant Cities of Bashan and Syria's Holy Places - 1877



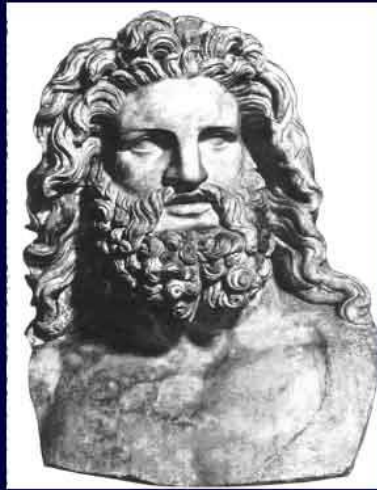
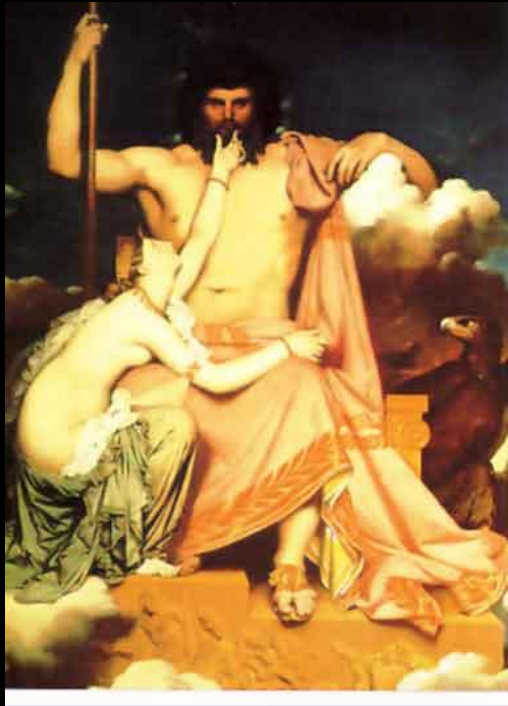
Assyrian  
Balawat Gates  
6b



# Also after that...



# Mythology / Historical Confirmations



# The Flying God Ashur



# The Greek Legends

- Greek Titans (*Geneges*) Partly terrestrial; partly celestial creatures emerging from interbreeding of the Greek gods with human beings.
  - *Genea*, means “breed,” or “kind.”
  - The English words “genes” and “genetics” come from the same root.
- Rebelled against their father Uranus
- After prolonged contest were defeated by Zeus and condemned into *Tartarus!*
- *Titan* (Greek) = *Sheitan* (Chaldean)  
= *Satan* (Hebrew)

For if God spared not the angels that sinned, but cast them down **to hell**, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly...

**2 Peter 2:4**

- In Greek mythology Tartarus is the deepest part of Hell
- Peter says these fallen angels are there 'reserved unto judgment'
  - 'Reserved for the time of Judgment? (See Rev 9)

# New Testament Confirmations

And the angels which kept not their first estate, but **left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and **going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire.

Jude 6, 7

# Οἰκητήριον *oiketerion*, habitation

- Refers to the body as a dwelling place for the spirit
- Only Twice: **Jude v6**  
**2 Cor 5:2**

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2 Corinthians 5:2



# New Testament Confirmations

And the angels which kept not their first estate, but **left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and **going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire.

Jude 6, 7

- So another possible explanation is that the “spirits in prison” are the fallen angels of **Gen. 6** who consorted with the daughters of men, “going after strange flesh” as **Jude 6–7** explains it.
- The word “prison” in **3:19** refers to the place of judgment (mentioned in **2 Peter 2:4** as “chains of darkness.”)
- It was this violation of God’s order that resulted in the Flood, which explains why Peter mentions Noah as someone who endured hardship
- Note too that Peter’s theme is being subject to authority.
- These fallen angels were not subject to God and therefore were judged.

- Between His death and resurrection, Christ visited these fallen angels who were chained in prison and announced His victory over Satan.
- The word “preached” in **3:19** means “to announce” and not “to preach the Gospel.” Jesus announced their doom and His victory over all angels and authorities.
- It is likely that at this time Christ “led captivity captive” (**Eph. 4:8**), rescued godly souls dwelling in Hades, and took them to heaven.

**Luke 16:19–31**

- There is not one hint here of anybody having a second chance to be saved after death.

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

which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

**1 Peter 3:19-20**

*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 God,) by the resurrection of Jesus Christ:*

**1 Peter 3:21**

- Baptism represents a complete break with one's past life. As the Flood wiped away the old sinful world, so baptism pictures one's break from his old sinful life and his entrance into new life in Christ.

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 God,) **by the resurrection of Jesus Christ:**

1 Peter 3:21

- It is not the going into the water that saves us, but that of which the baptism speaks: *the resurrection of Christ from the dead*. He who sent down into death, and could say “All thy waves and thy billows are gone over me”

Ps 42:7

*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 God,) by the resurrection of Jesus Christ:*

**1 Peter 3:21**

- Baptism is the symbol of what has already occurred in the heart and life of one who has trusted Christ as Savior

**Rom. 6:3-5; Gal. 3:27; Col. 2:12**

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

1 Peter 3:22

- He is enthroned at God's right hand  
Ps 110:1; Heb 1:13; 8:1; 10:12; 12:2  
the seat of supreme honor, to rule and reign  
over all creation Col 1:15-16; 2:14-15
- Amen. So, Come quickly, Lord Jesus.  
*Maranatha!*



# Next Session

- Study 1 Peter 4
- Are we human flesh undergoing a spiritual experience?
  - Or are we spiritual beings undergoing a human experience?

THE FIRST EPISTLE OF GENERAL APOSTLE PETER.

P E T E R.

*Christians in the formal sense of the word... have been used to prefer that, as the chief of the apostles, he addressed the Jewish converts only; but Peter was distinguish'd, not only as the chief preacher to the Jews on the day of Pentecost, but also as the first preacher to the Gentiles, as Paul, the author of the epistle, writes the Hebrews, and in all his epistles addressed the Jewish as well as the Gentile converts; we may well suppose... though perhaps with a peculiar reference to the case of the latter. (Apost. 2. 14.) Indeed, the converts to Christianity which had been founded by St Paul, intentionally in corroborate his testimony, and to confirm those who may be said that his doctrine differed from that of other apostles; and he sent the epistle by Silvanus, St Paul's faithful and constant companion, and in certain cases by abbreviation, as Priscilla is called Prisca. (2 Tim. iv. 19.) And as those churches consisted of converted Jews and Gentiles, and as the instruction equally suited to both; why should it be imagined that he meant it for the personal of only one part of them? The epistle is dated from Babylon, in the manner of which city it is probable a Christian church had been planted; perhaps consisting principally of the descendants of the Jews, who remained in that region after the Babylonish captivity. For no satisfactory reason can be assigned for supposing, as many have done in ancient and modern times, that Babylon signifies Rome. Language of this kind suited the nature of St John's Revelation; but was wholly unsuitable to the date of a letter. (Ch. v. 13.) We here find the same great duration, still more written; which indeed forms a striking contrast to the dominating pride and severity that characterizes the pretended successors of this sacred writer. Various opinions have been entertained of the time when the epistle was written; but as no certainty seems attainable, it is dated according to the author's opinion on the subject, to which, however, he is by no means confident."—Scott.*

YEAR OF THE CHRISTIAN ERA, OR, 66.—YEAR OF THE WORLD, 664.

## CHAPTER I.

*He blesseth God for his manifold spiritual graces, 1—9, showing that the salvation in Christ is no new, but a thing prophesied of old, 10—12; and exhorteth them accordingly to a pious conversation, inasmuch as they are now born anew by the word of God, 13—25.*

**PETER**, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood

A.M. 664. A.D. 66.	A.M. 664. A.D. 66.	A.M. 664. A.D. 66.
CHAP. I.	v. 1	v. 1
A.M. 664. A.D. 66.	v. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.	v. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

<sup>6</sup> Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

<sup>7</sup> 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:

<sup>8</sup> Whom having not seen, ye love; in whom, though now ye see him not,

*Exhortation to holiness.*

12 Unto whom ye do not minister to yourselves, as ye have ministered to yourselves, that ye have preached that ye are now reported unto that ye have preached to you with the Holy Spirit from heaven; which thing desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and watch ye for the end, for the coming of the Lord shall be as a thief in the night. When ye shall say, Peace and quietness, shall come upon us; then shall sudden destruction come upon us, as a travail upon a woman, and we shall not escape.

14 As ye have obeyed, when ye received the word of the Lord, that ye might walk in holiness and reverence, ye shall also now obey the word, that ye might walk in peace, and quietness with the Lord, and be beloved by him, and have mercy and peace with you, and peace with all men.

15 But as ye have obeyed the commandments which ye received, ye shall also be obedient to the word which ye have heard, and walk in love, and mercy, and peace with all men, who love the world.

16 Because ye have desired to be obedient, ye shall have mercy and peace, and grace shall be multiplied unto you.

17 And if ye shall suffer for righteousness sake, ye shall be blessed, because ye shall inherit the kingdom of God.

18 Forasmuch as ye have desired to be obedient, ye shall have mercy and peace, and grace shall be multiplied unto you.

19 But with the word of Christ, ye shall be built up, and shall be able to bring forth much fruit unto God.

20 Who verily before the foundation of the world, ye were chosen to salvation through the blood of Jesus Christ, the precious blood, unto the purifying of yourselves unto yourselves, that ye should bring forth much fruit unto God.

21 Who by the blood of Jesus Christ, ye shall be saved, if ye shall have faith and love, and hope, and mercy, and peace, and grace shall be multiplied unto you.