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**January 2025 memory verse (NKJV)**

**Luke 24:45 And He opened their understanding, that they might comprehend the Scriptures.**

## **Commentary on 1 Peter Chapters 4 and 5 by Chuck Smith 1.26.25**

### **Chapter 4**

Forasmuch then as Christ hath suffered for us ([1Pe 4:1](#)) That is, has gone to the cross.

in the flesh, arm yourselves likewise with the same mind: for he that has suffered ([1Pe 4:1](#))

Or come to the cross as far as His flesh is concerned. hath ceased from sin ([1Pe 4:1](#));

Now this is the same rationale that Paul had in Romans chapter six. As far as baptism is concerned, as far as my old man being crucified with Christ, dead, buried in the water of baptism; as I come up it's the resurrection, it's the new life in the Spirit. And they who are really living the new life in the Spirit have ceased from sin. Paul said, "How are we, who are dead to sin, going to live any longer therein" ([Romans 6:2](#)). John tells us in his epistle, and we'll be getting that a couple of weeks, that "whosoever is born of God does not practice sin" ([1 John 3:9](#)), because we have God's seed now in us. We've been born again by the Spirit of God and we cannot practice sin.

That he no longer should live the rest of his life in the flesh following the lusts of men, but he is to live now to fulfill the will of God. For the time past of our life may suffice us to have wrought the will of the heathen, when we walked in lasciviousness, and lusts, in the excess of wine, in revellings, in banquetings, and abominable idolatries: Wherein they think it strange now that you do not run with them to the same excess of riot, speaking evil of you ([1Pe 4:2-4](#)):

So it used to be that we lived the unbridled life of the flesh; a life of lasciviousness and unbridled lust, revellings, the excess of wine, banquetings, abominable idolatries. A good description of the world scene. And those that are in the world think it's strange that you don't do it anymore. What do you do for fun now, man? You ever had them ask you that? You know, what do you do for fun? You know, you don't get bombed out of your head and make a fool of yourself. So what do you do for fun? And they say, "Ah man, he's got religion, you know, he's no fun anymore." They speak evil of you. But they are going to have to give an account to God themselves. Every man must appear before God, give an account.

For this cause was the gospel preached also to those that are already dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer ([1Pe 4:6-7](#)).

The church has always lived in the consciousness that we are in the last days. And in a sense, that is always true. Every generation is the last days. I'm living in my last days, you know, I'm going to go. If the Lord doesn't come to take the church, it's going to be the last days for me one of these days. You know, who knows? Twenty, thirty, years from now? Last days.

You know, our days are all limited. When I was a young person it seemed like, you know, life was forever; but now you begin to number your days because you want to use what time you have to the best advantage for the kingdom of God. So that's basically what Peter is saying. He's getting older now and he is coming from a more matured view. The end of all things is at hand. And it was for Peter, not long after this, he was beheaded by Nero. "Be therefore sober, watching and praying."

And above all things have fervent love among yourselves ([1Pe 4:8](#)): Among the body of Christ there should be a fervent love.

for love covers a multitude of sins ([1Pe 4:8](#)).

How true that is. How many things we can just overlook if we love hard enough. How many things we don't see because we love, and how many things we can see when we hate. I mean, we watch like eagles. And every little thing we're ready to pounce on. But love fervently in the body of Christ.

Be hospitable one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God ([1Pe 4:9-10](#)).

Now God has given to each of us gifts, and interestingly enough, there was a gift of hospitality. And there are some people who have that gift of hospitality and they make marvelous hosts and hostesses. You know, they can just have anybody in and they just have that gift of hospitality. Others don't have the gift of hospitality and it's a strain whenever people come over; they get tense, they get nervous. And if you ever seen the person with the gift of hospitality; hey, they don't worry about what they're serving, nothing bother them. They don't have to be perfect, just lay it out on the table. Everybody grab what you want, you know, and you'll feel comfortable.

But we each of us have various gifts. Use your gifts for the whole body's sake, that the body might be benefited by the gifts that God has given to you, being good stewards of that which God has entrusted to you. God has given to each of us, entrusted to us gifts, abilities, talents. Now I want to be a good steward of that which God has given to me. I want to use it, use it well. It's been entrusted to me and I'm responsible.

And if any man speaks, let him speak as the oracle of God ([1Pe 4:11](#)); Or as a spokesman for God.

if any man ministers [that is, serves], let him do it with the ability which God gives to him ([1Pe 4:11](#)):

That's so important, you know. You can't be more than what God has enabled you to be. So just do it with the ability that God gives you and then don't worry about it. You've got to learn to just do our best and then just commit the rest. Now this is hard for a person who is a perfectionist. They do their best and then they worry about the rest. Why didn't I say this? Why didn't I do that? Oh, did I do the right thing? Oh, you know. And they're constantly worried about what they have done. Hey, was it your best? Oh my, yes you know. So, let it go. God doesn't require more than your best. So "whatsoever you do in word or deed, do all to the glory of God" ([1 Corinthians 10:31](#)). So "if you speak, speak as a spokesman for God. If you minister, do it with the ability God gives."

that God in all things may be glorified ([1Pe 4:11](#)) You see, it isn't to bring glory to you. As we minister, we need to minister to bring glory to God.

through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Now beloved, don't think it's strange concerning the fiery trials which are going to try you, as though some strange thing happened unto you ([1Pe 4:11-12](#)):

Boy, one of the weirdest things happened to me the other day. I went through one of the worst trials. Hey, no, no, no; it's not strange the fact that your faith is going to be tried.

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 ([1Pe 4:13](#)).

Jesus is coming again to be revealed in glory before the world and those that are His will, He bring with Him at His coming. Great gladness and joy, exceeding joy in that day when we come with Jesus to establish God's kingdom upon the earth. And so rejoice that we were able to suffer with Him that we might reign with Him.

If you're reproached for the name of Christ, oh, how blessed you are; for the spirit of glory and of God is resting upon you: on their part he is evil spoken of, but on your part he is glorified. 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 ([1Pe 4:14-15](#)).

In other words, there are things that you are blessed for suffering for, and there are things that you're not so blessed if you suffer for them. If you're a thief and you're caught and you, you know, get sent to jail, it's no big glory in that.

Yet if any man suffers as a Christian ([1Pe 4:16](#)), Jesus said, Persecuted for my sake and the gospel's.

let him not be ashamed; let him glorify God on this behalf ([1Pe 4:16](#)).

And of course, in those days many of them were put in prison for being Christians. Now if you're put in prison because you're a murderer, no big glory. But if you're put into prison because you're a Christian, then you know, rejoice; that's great, that's good. Now if you were arrested for being a Christian, could they find enough evidence to convict you? Something to think about.

For the time is come that judgment must begin at the house of God: and if it begins with us, what shall the end be to those that obey not the gospel ([1Pe 4:17](#))?

I mean, if God is going to judge the believer, what about those who don't even believe?

And if the righteous scarcely be saved, where will the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator ([1Pe 4:18-19](#)).

Now this suffering, of course, is going back, the whole context is suffering persecution because you're a child of God. And if you suffer persecution because you're a child of God, then just commit your life to God, the keeping of your souls to God. He's a faithful Creator. And you've got to just learn to just commit yourself.

## Chapter 5

Now the elders [the overseers] which are among you I exhort, because I am also an elder [or an overseer, an older man], and I am a witness of the sufferings of Christ, and I'm also a partaker of the glory that shall be revealed ([1Pe 5:1](#)):

Peter witnessed the death of Jesus Christ. I was a witness, he said. And also he was a partaker of the glory. On the mount of transfiguration, he saw Jesus transfigured, Moses and Elijah talking with Him of the things of the kingdom. And Peter was so stoked by this experience. He said, Oh Lord, you know, let's just build three tabernacles, let's just stay right here. You know, let's not go down from this place. This is beautiful. Let's live in the kingdom. I don't want to get back to that old world. Let's just live here in the kingdom, the glory. I was a partaker of the glory that's going to be revealed. The Lord sort of took him in a time machine on out to the future, the glory of the kingdom and he was a partaker for a time in it. His exhortation,

Feed the flock of God which is among you ([1Pe 5:2](#)),

When Jesus confronted Peter in the twenty-first chapter of John, after His resurrection, He told the disciples to meet Him in Galilee. And they came up to Galilee and Jesus didn't show up, and Peter said, Well, I'm going to go fishing. The others said, Ah, we'll go with you. And so they went out and they fished all night and caught nothing. And on the morning, Jesus was standing on the shore and He called out, He said, Catch anything? Nah. Why don't you throw your nets out on the other side? And so they threw

their nets out on the other side and immediately the nets were full of great fish, so heavy they couldn't even pull them into the boat. Now when John saw that they couldn't pull in the nets because of the multitude of fish, he said to Peter, It's the Lord.

And so Peter grabbed his fishing coat because he was naked, he dove in and swam ashore. The other disciples got in a little rowboat and they rowed on into shore dragging the net with them. And when they got to shore, they found that Jesus already had a fire built, there were coals, bed of coals, and He had some fish on them. And He said, Come on and eat. And then He said to Peter, "Peter, do you love Me more than these?" Now the "these" is a problem. Was Jesus talking about the fish, or was He talking about the disciples?

You see, the last time before His death that He was having a conversation with His disciples, He said, All of you are going to be offended tonight because of Me. And Peter said, Lord, though they are all offended, I will never be offended. So basically Peter was saying, Lord, I love You more than they do. Though they're all offended, I'll never be offended. He's bragging. And Jesus said, Peter, before the cock crows, you'll deny Me three times. They could kill me and I'll never deny You. And so he's, in a sense, saying I love You more than them.

And so Jesus could have been indicating the disciples, Do you love Me more than these, Peter? Or He could have been talking about those fish because they represented the old life, the life from which you've been called. And catching 153 great fish with one toss of the net is pretty much the epitome of success in your old chosen field. Peter, do you love Me more than the epitome of success in your chosen field? Either one is a very probing question. And (Jesus said), Lord, you know that I, I'm very fond of You. And Jesus said then, Feed My sheep. Three times He asked the question and it could be because Peter denied Him three times that He was giving him three times an opportunity to say, Yes, Lord, I love You. But each time Jesus responded, Feed My sheep.

Jesus had said to Peter one time, Peter, Satan has desired you that he might sift you as wheat. But I have prayed for you. And when you are converted, strengthen your brethren. Feed My sheep. That was the calling that God gave to Peter. And that is the peak, the calling that Peter now passes on to the elders. And I do feel that this is one of the most important exhortations to any and all ministers is to "feed the flock of God which is among you."

I think that that is the perennial call of God to every minister, to feed the flock of God. And I think one of the greatest tragedies in the church today is that there are so few pastors who really feed the flock of God with the Word of God that will nourish their souls unto eternal life. You know the flock of God gets fed all kinds of hodgepodge. You know you can go to church and get good doses of psychology, and philosophy, but to really just be fed the Word of God is a rare thing. "Feed the flock of God which is among you."

taking the oversight, not by constraint ([1Pe 5:2](#)), That is, not under pressure.

but willingly; and not for filthy lucre's sake, but of a ready mind ([1Pe 5:2](#));

He's warning against professionalism in the ministry. Warning against an emphasis upon money. Warning against really the prostituting of the gifts of God for your own enrichment. "Not for filthy lucre, but of a ready mind." Neither as being a lord over God's heritage ([1Pe 5:3](#)),

The Shepherding doctrine concept; warning against that.

but be an example to the flock ([1Pe 5:3](#)). That was Paul's exhortation to Timothy, wasn't it? "Be thou an example unto the believer" ([1 Timothy 4:12](#)). And the minister should indeed be an example of that which he declares to the people.

And when the chief Shepherd [that is, Jesus Christ] shall appear, you will receive a crown of glory that fades not away ([1Pe 5:4](#)).

Now there are promises of the crown of life in the scripture and here is the promise to those who minister to the body of Christ, a crown of glory.

Likewise, ye younger, submit yourselves to the older men. Yes, all of you be in subjection to each other, and be clothed with humility: for God resists the proud ([1Pe 5:5](#)),

Now you want God to be resisting you? It's interesting how that throughout the whole Scriptures, God has such an abhorrence towards pride. And yet pride is such a common thing among men. "God resists the proud." Six things God hates: yes, there are seven that are an abomination unto him: "A proud look" ([Proverbs 6:16-17](#)). God hates it; it's an abomination. "Pride goeth before destruction, a haughty spirit before a fall" ([Proverbs 16:18](#)). Be clothed with humility for God resists the proud but He,

gives grace to the humble. Humble yourselves therefore under the mighty hand of God, and he will exalt you in due time ([1Pe 5:5-6](#)):

"Humble yourselves in the sight of the Lord, and he shall lift you up" ([James 4:10](#)). "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted" ([Matthew 23:12](#)). So much is said concerning our attitudes towards ourselves, which is reflected in our attitudes towards others.

Casting all your care on him; for he careth for you ([1Pe 5:7](#)).

Two different Greek words. The first one should be translated perhaps anxiety. Casting all your anxieties upon Him. The second Greek word is used as of a shepherd watching over his flock. For he is watching over you with concern, loving concern. So "casting all of your anxieties on him; because he watches over you with loving concern."

## Commentary on 1 Peter Chapters 4 and 5 by Chuck Smith 1.26.25

Be sober, be vigilant; [On guard.] because your adversary the devil, as a roaring lion, is walking about, seeking whom he may devour ([1Pe 5:8](#)):

The sons of God were appearing before God in the book of Job, chapter one, and God - Satan also came with Him; and God said to Satan, Where have you been? And he said, Going to and fro throughout the earth, walking up and down in it. Here Peter tells us that your adversary, the devil, walking around like a roaring lion, just looking for whom he can devour. You have to be on guard. Be sober, be on guard and resist him.

Whom resist steadfast in the faith ([1Pe 5:9](#)), Remember in our lesson in James, "Resist the devil, and he will flee from you" ([James 4:7](#)).

Now there's an interesting thing about our own mental attitudes. And we can be defeated before we ever get to a problem because we've taken that kind of a mental attitude towards it. And with Satan, we think of his power and his cunning and all and we think, Oh man, Satan's attacking me. You know, we just sort of melt. You know, thinking, What can I do, you know; he's so tough, he's so powerful. And we don't resist.

Oh, the devil, we just crumble instead of resisting. "Resist steadfast." Hey, he's no match for you when you've got the power of the Spirit on your side. "Greater is he that is in you, than he that is in the world" ([1 John 4:4](#)). As Martin Luther wrote in his song, The prince of darkness grim, we tremble not at him. One little word will wipe him out. The name of Jesus. Hey, you got authority and power over him and he is no match for you in Christ. So "resist him steadfastly." Don't just give in. "Resist the devil and he will flee from you." Going about like a roaring lion, he scares us to death with his roar. But "resist steadfast in the faith,"

knowing that the same afflictions are accomplished in your brethren that are all over the world. But the God of all grace, who hath called us unto his eternal glory ([1Pe 5:9-10](#)).

Oh, I love that. The God of all grace, He has called you unto His eternal glory. Paul tells us that in the ages to come, He might be revealing unto you what is the "exceeding riches of his love and his kindness towards you in Christ Jesus" ([Ephesians 2:7](#)). He's called you unto the eternal glory. Paul prayed for the Ephesians that they might know what is the hope of their calling. God has called you to eternal glory. He's called you to share His eternal kingdom with Him in that glorious kingdom, world without end; kingdom of righteousness and love and peace and blessing. Joy eternal. "But the God of all grace, who has called us unto his eternal glory,"

by Christ Jesus, after you have suffered for a little while, make you mature ([1Pe 5:10](#)),

And that's the effect of suffering. It has a way of causing us to grow up. It has, as its effect, the maturing of our lives in Christ.

Stablishing you, strengthening you, and settling you ([1Pe 5:10](#)).

That's our traits of maturity.

To him be glory and dominion for ever and ever. Amen ([1Pe 5:11](#)).

And so he ends his little epistle with this doxology. And now the rest is just sort of personal notes.

By Silas, a faithful brother unto you, as I suppose, I have written ([1Pe 5:12](#)),

So Silas, who was the companion of Paul on many of Paul's missionary journeys, is now a companion of Peter. Perhaps Paul is in prison at this time and so Silas has gone with Peter, and he is the one who writes, does the actual writing of this epistle that was dictated to him by Peter. And Silas was known to a lot of these people because he had traveled with Paul. Peter had not known many of these people, but Silas, having been around with Paul, he's "a faithful brother unto you, as I suppose, and I have written briefly,"

exhorting, and testifying that this is the true grace of God wherein you stand. The church that is at Babylon, that is elected together with you, greets you; as does Mark my son ([1Pe 5:12-13](#)).

And this is probably John Mark who was also a companion of Paul and of Barnabas and now is working with Peter. Peter at this time is writing probably from Babylon, his epistle.

And greet one another with a kiss of love [agape]. Peace be with you that are in Christ Jesus. Amen ([1Pe 5:14](#)).

So, Peter's first epistle. Next week, we'll study the second epistle written about six years later. A lot of good exhortation in this epistle. The purpose is to bring us into spiritual maturity, into a life of strength and blessing and hope in Christ Jesus. And may we now be doers of the Word and not hearers only because that's self-deception. You've got to put it into practice for it to have any value in your life.

And I encourage you, read again this first epistle of Peter having now the background of the study. Let the Spirit of God now minister to you its truth as He brings to your remembrance those things that we have studied, and He enriches you in your walk and in your faith and in your life in Christ.

May the Lord be with you and bless you, give you a good week. In Jesus' name.