

NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

FIRST EPISTLE GENERAL (CATHOLIC) EPISTLE BY PETER

INTRODUCTION:

What would you do if you came to realize that every human by receiving the Gift of Eternal Life and being regenerated and exchanges masters from being a bonds slave to Satan, Sin, disobedience, and unrighteousness, to become bonds slaves to The Lord Jesus Christ, The God, obedience, and Righteousness and after that a change in conduct which will glorify The God and His Son is expected to prove the reality of such a change has taken place?

Review:

1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

PRESENTATION:

I. Facts to Be Noted

Author: Peter, the Apostle (1 Peter 1:1) Date Written: A.D. 65-66 Key Verse: 1:7 Theme: "Hope"
Written to: Hebrew Christians dispersed throughout Asia Minor (1:1) Provenance: Babylon (5:13)
Key Words: "suffer" (6x) + "-ed" (6x) + "-ing(s)" (4x)=16x Content: Christian Conduct of Life

A. Authorship

The writer of this Epistle was the Apostle Peter (1:1), to whom The Lord Jesus Christ gave the keys to the Kingdom of the Heavens (Mt. 16:17-19), opening the door of The Gospel to both Jews (Acts 2:1-41) and Gentiles (Acts 10:1-48) and whom God used as apostle to the circumcision (Gal. 2:7,8). He also is the writer of Second Peter.

1. Internal Evidence to Peter's authorship is clear by the accepted title that bears his name and his opening salutation (1:1). To deny authorship is to deny inerrant, infallible, plenary, verbal inspiration. Numerous vocabulary words used in this Epistle can also be traced to Peter's sermons and testimony in Acts chapters 2,3,10 and in the words The Lord Jesus spoke in Peter's presence. Also in his second Epistle, Peter claimed: to write this Epistle (2 Pet. 3:1); and to be eye witness to Christ's majesty on the Mt. of Transfiguration (2 Pet. 1:16-18).
 2. External Evidence Peter's authorship comes from the Muratorian Canon (A.D. 160-200): "We receive also . . . that of Peter which [foot note inserted] . . . A probable emendation reads and one epistle only of Peter; a second is extant." Many of The Church fathers quote from 1 Peter or refer to it. Origen wrote that it was accepted by all as genuine. And Eusebius placed it among universally acknowledged canonical Scriptures.
 3. A Serious Observation: Even with all this evidence there are some who question Peter's authorship but to do so is to deny verbal inspiration of Scripture.
- B. The Recipients of First Epistle by Peter are the Jewish Christians of the Dispersion scattered throughout Asia Minor (1:1). The provinces are listed clockwise from East to West indicating that the author was in the East beyond Asia minor at the time of writing.

C. Provenance (the place written).

Some take Babylon to be Rome. But there is no internal evidence that the letter was written from Rome and no external evidence that Babylon referred to Rome until the writing of Revelation, about A.D. 98. The order in which Peter lists the provinces of those to whom he addresses his Epistles (1 Pet. 1:1) indicates it was written from the east rather than the west favouring Babylon rather than Rome, the alternate location cited by some authors of Christian literature. This proposal that Peter wrote from Rome is allegorical interpretation and violates Historical, Grammatical, Contextual, Cultural, and Literal Interpretation.

D. Dating of First Peter.

This is difficult because little is known of Peter's whereabouts after late Autumn A.D. 49 when he attended the first Church Council at Jerusalem (Acts 15:1-30). Then too, **Máhrkohs** (Mark) was at Rome with Paul in A.D. 62 (Phlm. 24; Col. 4:10). Then in the summer of A.D. 68, **Máhrkohs** was in Asia minor at Ephesus (2 Tim. 1:3) where Timothy was to get him and bring him to Paul in Rome (2 Tim. 4:11,12). So **Máhrkohs** could have traveled with Paul to Asia minor in late A.D. 64 and either met Peter there and went with him, or later traveled on to **Bahbulōn** (5:13) to be with Peter when he wrote this Epistle between late A.D. 65-66.

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E. Characteristics.

These include: exhortative, encouraging, and hopeful.

F. The Purpose of Peter in this Epistle is to entreat and to encourage, with the hope of glory, the Hebrew Christians in Asia Minor, who are suffering persecution from their own countrymen.

G. The Thrust of The Epistle is a change in conduct and behavior that exemplifies and glorifies The Lord Jesus Christ.

H. Only One Scene.

I. The Characters in 1 Peter.

Sáhrrah (Sara) **Ahbrah-áhm** (Abraham) **Nōeh** (Noah) **Seelou-ahnóhs** (Silvanus) **Máhrkohs** (Marcus/Mark)

J. Outline of 1 Peter.

I. Doctrinal Prologue (1:1-12).

II. Devotional Portion (1:13-5:9).

A. Exhortation concerning Sanctification (1:13-25).

B. Exhortation Concerning Service (2:1-10).

C. Exhortation Concerning Submission (2:11-3:12).

D. Exhortation Concerning Suffering (3:13-4:19).

E. Exhortation Concerning Elders (5:1-4).

F. Exhortation Concerning All (5:5-9).

III. Definitive Pronouncement (closing remarks) (5:10-14).

K. Seven Similes in 1 Peter to which he likens the elect pilgrims of the God in the dispersion who committed trust to The Lord Jesus Christ (1:1).

1. As Obedient Children (1:14).

2. As Newborn Babies (2:2).

3. As Living Stones (2:5).

4. As Strangers and Pilgrims (2:11).

5. As Free (2:16).

6. As Servants of God (2:16).

7. As Sheep (2:25).

L. Prophecies.

1. The Christ is The Corner-foundation Stone or Head Stone of Corner (2:6,7) as prophesied by Isaiah (Isa.28:16; 2:7 cf. Psa .118:22).

2. Christ is the stumbling stone (2:8) was prophesied by Isaiah (Isa.28:16; 2:7 cf. Psa .118:22). Isa.8:14).

3. Christ's sufferings were also prophesied by Isaiah (2:22-24 cf. Isa.53:4-7,9).

II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace: Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans. Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set 3:13-17; 4:1,2 up His Kingdom. However in Ehféhseeous (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He "delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things." Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in Kohlóhs-sah-eh-ées (Colossians), The Kingdom is called "The Kingdom of The Son of His Love" (1:13 APT) as well as "The Kingdom of The God" (4:11). Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in Feeláymohn (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnýseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ's Kingdom (also previously referred to as 'The Kingdom of God' is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as 'The God' and The Kingdom is referred to as 'Your Kingdom,' but in the same quotation The Father addressed Himself as 'The God of Yours' Who has significantly anointed 'You' and also as The One who wields 'the sceptre of rightness' (Heb. 1:8,9) and Who 'laid the foundation to The Earth' at its 'beginning' (1:10). Then in Hebrews twelve it is recorded that the saints receive "an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence" (Heb, 12:28 APT). In 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT).

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In Paul's short Epistle to **Téetohts (Titus)** there is no mention to The Coming Kingdom but the emphasis is upon The Church and the disciple-saints in building His Church by means of discipleship.

Now in **1 Peter** there is no mention of The Coming Kingdom.

III. The Purpose of The Bible: To Teach The God's Plan of Redemption:

So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in **James** the problem of faith demonstrated by works was clarified. In **Galatians** it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ's Faith [note: it is our personal faith in The Lord Jesus Christ's Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In **Thessalonians** we are taught that the exchange of bond-slavery, of which Jesus spoke, takes place at Redemption. Paul referred to the redeemed disciple-saints as "Salvation's purchased possession." Then Paul presented The God's determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God) and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in **Romans**: Salvation, Sin, Exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). In **Ephéhsceous** (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), 'Redemption' referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood, the result is forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. Then in **1 Timothy** God reveals: the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth.

In **Téetohts (Titus)** there is one mention of 'Redemption.' It is found on the verb 'ransom' meaning 'to pay the price for release.' The word 'Redemption' includes three aspects of Salvation: ἀγοράζω (ahghorázdō) meaning 'to buy a slave in the marketplace'; ἐξἀγοράζω (eksahghorázdō) meaning 'to buy a slave-in-the-marketplace out-of the marketplace not to be sold into bondage again'; and the verb form of the noun translated 'redemption', λυτρόω (lutrōō) meaning 'to pay the ransom price for release from bondage.' Here in **Téetohts**, Paul uses the third term which calls for the completed process of redemption. He then stated that bondage from which we were redeemed, which is all lawlessness and included the resulting condition, completely cleansed from all Sin and sins to become one of The God's special chosen people with boiling zeal for intrinsically-good works. Please note the difference between intrinsic and beneficial. These works are not human works benefitting humans but rather intrinsic coming from within our new nature and The Saving Grace implanted and motivated by The Lord Jesus Christ Himself relating to communicating the Gospel to all humans. Because that is The God's intention according to the reference by Paul to **Téetohts** to "The Saving Grace of The God," which 'splendidly appeared to all humans.' This Saving Grace is that by which all saints are being-educated-by-discipline" in order to be able to communicate This Grace to all humans. Then in **2 Timothy**, Redemption and its cognate words are not mentioned, but Paul alludes to redemption by describing the behavior of The Lord's bondslave (2:24-26) when one understands that Redemption includes the price that The Lord Jesus Christ paid to redeem (buy back) every lost sinner to Himself, all of whom are bondslaves to Satan, Sin, disobedience, and unrighteousness, to become bondslaves to The Lord Jesus Christ, The God, obedience, and Righteousness (Rom. 6:16-22). Thus this additional revelation clarifies that which is absolutely necessary for every regenerated disciple-bondslave to fulfill in order to prove that he or she is truly the bondslave of The Lord Jesus Christ.

Now in **First Peter** Redemption and its cognate words appear only once. The means of Redemption is clarified in the first chapter where reference to Redemption relates to the ransom price that was paid for the Redemption of every human being (1:18) and that by mentioning the means and cost of the ransom price in our Redemption, both negatively and positively. "Not ransomed with corruptible things, *namely* with silver or with gold . . . but on the contrary with Christ's precious blood, as of An Unblemished and Unspotted Lamb, Who was raised up out of dead ones and has been given glory (majestic-radiant-splendor)" (1:18,19). However in connection to Redemption, The God reveals in First Peter that we are regenerated unto a continually Absolutely-Living Hope which shall be fulfilled at Jesus Christ's Revelation (the consummation of Redemption) to be revealed in the last season of time (1:3-7). By using the imperative mood of command, Peter commanded that the recipients of his Epistle, both in A.D. 65-66 and down through the years until The Lord Jesus Christ appears, are to "perfectly hope for the grace being brought to you at the time of Jesus Christ's Revelation!" (1:13). Later in his Epistle the result of redemption for those who have been redeemed (2:16) is declared, exhorting the ransomed to godly behavior. After likening the pilgrim-saints to being children of obedience, newborn babes, absolutely-living stones, sojourners and pilgrims, he addressed them as free ones from bondage. And as such the exhortation to them is to properly behave by persistently respectfully valuing and highly esteeming all people that are not redeemed with tender affection and constantly loving those who are redeemed, called the brotherhood. Then while on Earth we are to be constantly ready ones to give an account of the hope within us when anyone questions our source of and the reason for such hope (3:15). Also Peter commands us, "Since-being-exceedingly-glad-ones, also be-rejoicing in-The Revelation-of-the glory-of-His (4:14).

IV. The Progressive Revelation of The God: Previously it was noted that in **Romans** foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, and sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The

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New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's **Báymah** Seat was disclosed.

Then in **Ehféhseeous** (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building-up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded

or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience three dispensations {periods of time under The God's Redemption administration}: Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing re- demption; and method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily walk, and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary, our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In **Kohlóhs-sah-eh-éés** Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlóhssái** (Colossæ) being ministered to by **Ahr-khéepóhs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlóhssái** (Colossæ) met in the house of **Feeláymohn** (vs. 1,2) and that **Ohnýseemóhs** belonged to **Feeláymohn** as a runaway bondslave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemóhs** was sent back to **Feeláymohn** by means of **Tukh-eekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéeah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling, and then baptizing those who are discipled, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry {λειτουργίας (leh-eetour-géeahs) of the local church" (2:29,30). Then how the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

In **Hebrews** The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10,14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkee-sehdéhk** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the

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First obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, and salutation (13:1-25).

Then in 1 Timothy The God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth. In Tétéohs (Titus), supplemental qualifications and responsibilities of elders and those saints of three age groups in The Church were stated. Then Tétéohs was exhorted to teach the saints that every age group is to display 'the saving grace of The God' through their example. Paul explained the reason and the means of doing this as well as the principle of spiritual growth and the practice of discipleship. Then Paul laid special emphasis upon dealing with human heretics by avoiding and refusing to fellowship with them and stated three reasons for such severe action, all

of which we do well to heed and practice. The Holiness of God is strongly emphasized and conformity to it by His people is expected. Such conformity possibly (most likely) will result in suffering for Christ, or for a godly life. Such suffering glorifies The God.

In 2 Timothy The God reveals in the first place that although things are looking dark in the spiritual realm and becoming more difficult, oppressive, and frightful to those who are adhering closely to The Faith of our Lord Jesus Christ, be reminded of the grace-gift of The God and His miraculous power and love, and never be ashamed one bit of The Lord when suffering hardship. Nor be ashamed not one bit of other bondslave-disciples who suffer hardship (1:6-12) and you yourself suffer hardship as an intrinsically as a good soldier of Jesus Christ. Then Paul gave a description of a Lord's bondslave (2:24-26). He also gave a description of the behavior of the humans in the ferocious seasons of time in the last days (3:1-7) and wicked humans and wizards progressing worse and worse, persistently misleading and persistently being led astray (3:13). Also Paul added information concerning Inspiration of all Scripture (3:16,17). An added fact pertaining to the coming season of time when humans shall not forbear teaching of sound doctrine, on the contrary they shall heap up upon themselves teachers that tickle the ears of the hears according to their lusts which shall turn them away from The Truth to myths (4:3,4). Then Paul gave his testimony concerning his life's work in The Faith and introduced the Victor's Crown which he expected to receive from The Lord, The Righteous Judge in That (Judgment of saints) Day (4:6-8). After giving a personal report concerning his fellow-workers, some of which forsook Him, and of (John) Mark who, after starting out to serve The Lord but defected and years later was converted and regenerated to become a profitable bond-slave of Jesus Christ in domestic service (4:11 cf. Acts 12:25; 13:5,13; 15:37;38). Then Paul reminded Timothy and warned him of Alexander who thrust himself away from the faith and became shipwrecked concerning the faith (1 Tim. 1:19,20) but had further exemplified many evils against Paul and shall be repaid according to his works (4:14,14 as every human shall. Finally, before closing his Epistle, Paul indicated His expectation that The Lord shall rescue him from every wicked work and shall save him for His Celestial Kingdom.

Now in 1 Peter the fact that the regenerated disciple-saints are regarded by The God as elect pilgrims scattered abroad unto an incorruptible, unpolluted, and unfading inheritance standing-kept-watchfully-secure in Heaven and securely protected by The God's miraculous power (1:3-5). Additionally the inspiration of prophetic prophecy of The Old Testament Scriptures in regard to The Christ was validated as inspired by The Holy Spirit (1:10-12). The Holiness of God is strongly emphasized and conformity to it by His people is expected (1:15,16). Such conformity possibly (most likely will) result in suffering for Christ, or for a godly life. Such suffering glorifies The God and culminates in the glory of The God which will be shared with those who suffer properly (3:14; 4:14). Household servants (employees), wives, husbands are explored to demonstrate proper behavior and conduct of life and admonished to endure suffering while performing righteous acts with The Christ as The Prototype whose footsteps we are to follow (2:19-23; 3:13-17; 4:1,2; 4:12-19). The Truth concerning final judgment of every human, whether regenerated or still in one's sins, is reinforced (4:5-19). Special admonition to those men serving The Lord as elders is introduced and the reward of the unfading Victor's Crown of Glory is noted. Peter reaffirms the necessity to be ever on guard for our adversary, The Devil (5:7-9).

DISCUSSION:

1. What absolutely necessary change is imperative to take place in order to prove one is a regenerated-disciple-bondslave of The God and The Lord, Jesus Christ? (1:14-17).
2. What two reasons did Peter give for declaring this change to be so imperative and absolutely necessary? (1:16-19).

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3. In what particular ways did Peter indicate the change in conduct of life will be manifest and demonstrate that we are pilgrims and sojourners on Earth? (1:11-15).
4. What crown shall be given to Peter and all the elders of local churches who are serving The Lord Jesus Christ in caring for and leading the sheep (saints) as patterns of the flock voluntarily and eagerly but not mercenarily nor by domineering over the flock? (5:1-4).
5. How is suffering for The Lord Jesus Christ described by Peter as rightful and wrongful? (2:19-23; 3:14-17; 4:1-3, 13-16,19; 5:10).

APPLICATION: What changes in conduct of life will you permit to be made in your life to demonstrate that you are a regenerated-bondslave pilgrim and sojourner of The Lord Jesus Christ on Earth?