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I Peter	
I Pet 1:1 Peter, an apostle of Jesus Christ, to the strangers [sojourners] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,	Peter, an apostle (a special messenger) of Jesus Christ, [writing] to the elect exiles of the dispersion scattered (sowed) abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (AMP) This was written to the saints in Asia Minor several decades after the church was well-established in that area. Peter was in Rome, or Babylon as he calls it, at the time of writing.
I Pet 1:2 Elect according to the foreknowledge of God the Father [covenants in pre-earth life] , through sanctification of the Spirit [and by baptism of fire and the Holy Ghost] , unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.	Who were chosen and foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ (the Messiah) and to be sprinkled with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance [that spiritual peace to be realized in and through Christ, freedom from fears, agitating passions, and moral conflicts]. (AMP)
Peter addresses his audience as "strangers", but they are Gentiles, who have been adopted into the House of Israel by virtue of their baptism of fire and the Holy Ghost. "The effect of the Holy Ghost upon a Gentile is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence. (Teachings of the Prophet Joseph Smith, 150)	
"In this, election is made manifest, for God elected or chose the children of Israel to be His peculiar people, and to them belong the covenants and promises, and the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. 11:17) they were broken off, and the Gentiles were grafted in; but they stand by faith (Rom. 11:20), and not by the oath of election (see Gen. 22:16, 17, 18); therefore it becometh them to fear lest they cease quickly to bear fruit and be broken off (Rom. 11:21) that the Jews may be grafted in again; for they shall be grafted in again (Rom. 11:23), if they abide not in unbelief. "The Gentiles became partakers of the blessings of election and promises, through faith and obedience, as Peter says, writing to the strangers scattered abroad (1 Peter, 1st chap.), who were the Gentiles, the "elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience;" (1 Peter, 2:9). Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 4: 261.)	

<p>I Pet 1:3 Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,</p>	<p>Praised (honored, blessed) be the God and Father of our Lord Jesus Christ (the Messiah)! By His boundless mercy we have been born again to an ever-living hope through the resurrection of Jesus Christ from the dead, (AMP)</p> <p>Peter addresses the people as having been “born again”, meaning born again of the spirit.</p>
<p>I Pet 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,</p>	<p>[Born anew] into an inheritance which is beyond the reach of change and decay [imperishable], unsullied and unfading, reserved in heaven for you, (AMP)</p> <p>You were born again and 1:4 To will receive the promise of eternal life.</p>
<p>I Pet 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.</p>	<p>Who are being guarded (garrisoned) by God's power through [your] faith [till you fully inherit that final] salvation that is ready to be revealed [for you] in the last time. (AMP)</p> <p>Continue to press on in faith until your calling and election is made sure. (See II Peter.)</p>
<p>I Pet 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:</p>	<p>[You should] be exceedingly glad on this account, though now for a little while you may be distressed by trials and suffer temptations, (AMP)</p> <p>Rejoice, even in the midst of your temptations.</p>
<p>I Pet 1:7 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:</p>	<p>So that [the genuineness] of your faith may be tested, [your faith] which is infinitely more precious than the perishable gold which is tested and purified by fire. [This proving of your faith is intended] to redound to [your] praise and glory and honor when Jesus Christ (the Messiah, the Anointed One) is revealed. (AMP)</p>
<p>Hold fast; be patient; and let God work His work in you, until He reveals Himself to you in the flesh and delivers to you the promise of eternal life.</p>	
<p>"Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of-throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. ..." (C. S. Lewis, New York: The Macmillan Company, 1952, p. 160.)</p>	
<p>I Pet 1:8 Whom having not seen, ye love; in whom, though now ye see [him] not, yet</p>	<p>Without having seen Him, you love Him; though you do not [even] now see Him, you believe in</p>

believing, ye rejoice with joy unspeakable and full of glory:	<p>Him and exult and thrill with inexpressible and glorious (triumphant, heavenly) joy. (AMP)</p> <p>Though you have not seen Him yet, still your faith in Him brings you unspeakable joy.</p>
I Pet 1:9 Receiving the end of your faith, [even] the salvation of [your] souls.	<p>[At the same time] you receive the result (outcome, consummation) of your faith, the salvation of your souls. (AMP)</p> <p>Endure until the end (the goal), and you will receive salvation. Christ is the author of your faith, and He is also the finisher thereof.</p>
I Pet 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace [that should come] unto you:	<p>The prophets, who prophesied of the grace (divine blessing) which was intended for you, searched and inquired earnestly about this salvation. (AMP)</p> <p>It is through the grace of Christ that we obtain this blessing, of which the prophets have testified.</p>
I Pet 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.	<p>They sought [to find out] to whom or when this was to come which the Spirit of Christ working within them was indicating when He predicted the sufferings of Christ and the glories that should follow [them]. (AMP)</p>
I Pet 1:12 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.	<p>It was then disclosed to them that the services they were rendering were not meant for themselves and their period of time, but for you. [It is these very] things which have now already been made known plainly to you by those who preached the good news (the Gospel) to you by the [same] Holy Spirit sent from heaven. Into these things [the very] angels long to look! (AMP)</p>
<p>Not only Moses, but all the Prophets, testified concerning the coming Redeemer. As elsewhere stated, this must have been the case, for we are told that "the testimony of Jesus is the spirit of prophecy;" and this being admitted, how, could they have the spirit of prophecy, or be Prophets without having the testimony of Jesus? And we are told further that the Prophets sought "what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." - 1 Peter, i, 11.</p> <p>These scriptures evidently show that the testimony of Jesus was the very principle, essence and power of the spirit of prophecy whereby they were inspired.</p> <p>We find a great many statements corroborative of these facts in those portions of the writings and prophecies of the ancient servants of God, that have been handed down to us in the Old Testament,</p>	

and from these testimonies we select a few to show how various and how detailed have been the inspired utterances regarding the life and death of the Messiah.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, [Moses,] unto him ye shall hearken...

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deut. 18:15, 17-19.)

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27.)

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psalms 2:1-12)

<p>John Taylor (Mediation and Atonement [Salt Lake City: Deseret News, 1882], 12-13.)</p>	
<p>I Pet 1:13 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;</p>	<p>So brace up your minds; be sober (circumspect, morally alert); set your hope wholly and unchangeably on the grace (divine favor) that is coming to you when Jesus Christ (the Messiah) is revealed. (AMP)</p>
<p>Get your focus right.</p>	
<p>D&C 88:67 And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.</p>	
<p>D&C 88:68 Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.</p>	
<p>I Pet 1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:</p>	<p>[Live] as children of obedience [to God]; do not conform yourselves to the evil desires [that governed you] in your former ignorance [when you did not know the requirements of the Gospel]. (AMP)</p>
<p>This is where they are on the path. Nephi knows where they are and describes their situation perfectly.</p>	
<p>2 Nephi 31:18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.</p>	
<p>2 Nephi 31:19 And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.</p>	
<p>2 Nephi 31:20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.</p>	
<p>I Pet 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;</p>	<p>But as the One Who called you is holy, you yourselves also be holy in all your conduct and manner of living. (AMP)</p>
<p>The one who called you is holy. He called you to be like Him.</p>	
<p>We should be called the sons [and daughters] of God. ... When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 Jn. 3:1-3)</p>	
<p>I Pet 1:16 Because it is written, Be ye holy; for I am holy.</p>	<p>For it is written, You shall be holy, for I am holy. (AMP)</p>

Think this is impossible? Remember this:

Nephi tells us it is possible, and Moroni tells us how.

1 Nephi 3:7 And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

God would not ask us to do anything that we could not accomplished.

Moroni 10:32 Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, **then is his grace sufficient for you, that by his grace ye may be perfect in Christ**; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.

Moroni 10:33 **And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God**, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, **that ye become holy, without spot.**

To become “perfect” or “holy” seems impossible in the beginning. Especially since this principle is taught incorrectly in church, and held up as an impossible ideal that we don’t really have to meet. When I first determined to serve the Lord, the very first He taught me is: yes, you do have to reach this goal, and the next thing was: you and everyone else can do it.

Holiness is achievable. Perfection is achievable.

I Pet 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear:	And if you call upon Him as [your] Father Who judges each one impartially according to what he does, [then] you should conduct yourselves with true reverence throughout the time of your temporary residence [on the earth, whether long or short]. (AMP)
I Pet 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;	You must know (recognize) that you were redeemed (ransomed) from the useless (fruitless) way of living inherited by tradition from [your] forefathers, not with corruptible things [such as] silver and gold, (AMP)
When I received my baptism of fire and the Holy Ghost, I heard the distinct voice of the Lord saying to me: “Never doubt that you have been redeemed.” I know this is true. I cannot and will not doubt it. I know it is possible.	
As Peter says, we must be redeemed from our sins, and we must be redeemed from our traditions.	I Pet 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

<p>This is made possible by the grace of Christ, and faith on His Name. These are easy words to say, and easy to take for granted. Do you really understand their deep import? Those who have tasted of the powers of heaven and know that they have been redeemed know that these words are more than just lip service.</p>	
I Pet 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,	It is true that He was chosen and foreordained (destined and foreknown for it) before the foundation of the world, but He was brought out to public view (made manifest) in these last days (at the end of the times) for the sake of you. (AMP)
I Pet 1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.	Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor and glory, so that your faith and hope are [centered and rest] in God. (AMP)
I Pet 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently:	Since by your obedience to the Truth through the [Holy] Spirit you have purified your hearts for the sincere affection of the brethren, [see that you] love one another fervently from a pure heart. (AMP) True charity, or the pure love of Christ, begins with the thoughts and desires of our hearts.
I Pet 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.	You have been regenerated (born again), not from a mortal origin (seed, sperm), but from one that is immortal by the ever living and lasting Word of God. (AMP) You have been born again, baptism of fire, baptism of the Holy Ghost. You are clean because of the word which the Lord has spoken to you.
I Pet 1:24 For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:	For all flesh (mankind) is like grass, and all its glory (honor) like [the] flower of grass. The grass withers and the flower drops off, (AMP) Your redemption is from heaven and is enduring.
I Pet 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.	But the Word of the Lord (divine instruction, the Gospel) endures forever. And this Word is the good news which was preached to you. (AMP) You received the Gospel by the word of the Lord, which endures forever.
I Pet 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,	So be done with every trace of wickedness (depravity, malignity) and all deceit and insincerity (pretense, hypocrisy) and grudges (envy, jealousy) and slander and evil speaking of every kind. (AMP)

	Speaking with guile is just as evil as envy, jealousy, and slander,
I Pet 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:	Like newborn babies you should crave (thirst for, earnestly desire) the pure (unadulterated) spiritual milk, that by it you may be nurtured and grow unto [completed] salvation, (AMP) Learn the basics. Stick to the Doctrine of Christ. You could spend an entire lifetime simply learning about faith.
I Pet 2:3 If so be ye have tasted that the Lord [is] gracious. [Received the baptism of fire and the Holy Ghost]	Since you have [already] tasted the goodness and kindness of the Lord. (AMP)
I Pet 2:4 To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious,	Come to Him [then, to that] Living Stone which men tried and threw away, but which is chosen [and] precious in God's sight. (AMP)
I Pet 2:5 Ye also, as lively stones, are built up a spiritual house , an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.	[Come] and, like living stones, be yourselves built [into] a spiritual house, for a holy (dedicated, consecrated) priesthood, to offer up [those] spiritual sacrifices [that are] acceptable and pleasing to God through Jesus Christ. (AMP).
The body of Christ is often compared to a temple, and its members to living stones. The spirit and power of Elias is to gather the stones. The spirit and power of Elijah is to seal the stones together with mortar and build the temple up to the capstone – the Messiah.	
I Pet 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.	For thus it stands in Scripture: Behold, I am laying in Zion a chosen (honored), precious chief Cornerstone, and he who believes in Him [who adheres to, trusts in, and relies on Him] shall never be disappointed or put to shame. (AMP)
Isa 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.	
Isa 28:17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.	
A foundation stone sets the pattern and the alignment for the rest of the building.	
I Pet 2:7 Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,	To you then who believe (who adhere to, trust in, and rely on Him) is the preciousness; but for those who disbelieve [it is true], The [very] Stone which the builders rejected has become the main Cornerstone, (AMP) The “head of the corner”, or the “main cornerstone” are alternate names for the capstone.
I Pet 2:8 And a stone of stumbling, and a rock of offence, [even to them] which stumble at the	And, A Stone that will cause stumbling and a Rock that will give [men] offense; they stumble

<p>word, being disobedient: whereunto also they were appointed.</p>	<p>because they disobey and disbelieve [God's] Word, as those [who reject Him] were destined (appointed) to do. (AMP)</p>
<p>"The prophets had revealed that Jesus would be rejected of the world, and they declared that even so, he is the only way to salvation. Therefore it is written that 'the stone which the builders refused is become the head stone of the corner.' (Ps. 118:22.) Jesus told the rulers of the Jews that he was that stone, and added that 'whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.' (Matt. 21:44.) And Peter, declaring to the people that Jesus of Nazareth was raised from the dead, said that 'this is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' (Acts 4:11-12.) Therefore Jesus is called a stumbling stone to those who reject him, 'a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.' (1 Pet. 2:8.) The Nephite prophet Jacob explained that 'by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation. But ... this stone shall become the great, and the last, and the only sure foundation, upon which the Jews can build.' (Jacob 4:15-16.)" (Robert J. Matthews, "I Have a Question," Ensign, Jan. 1984, 52)</p>	
<p>"A stumbling block is defined as involving 'something repugnant to one's prejudices' (The Oxford English Dictionary)...A stumbling block of the Jews of Jesus' day, for instance, was their expectations about what the Messiah would do, such as emancipating them politically. To them, Jesus was not an emancipator, and his death was an unfulfilling stumbling block. This irony had been prophesied. The Greeks, on the other hand, regarded the whole idea of a resurrecting messiah as foolishness. (See Isaiah 8:14; 1 Corinthians 1:23; 1 Peter 2:8; 2 Nephi 18:14.)" Neal A. Maxwell (A Wonderful Flood of Light [Salt Lake City: Bookcraft, 1990], 71.)</p>	
<p>I Pet 2:9 But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar dedicated, set apart people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:</p>	<p>But you are a chosen race, a royal priesthood, a dedicated nation, [God's] own purchased, special people, that you may set forth the wonderful deeds and display the virtues and perfections of Him Who called you out of darkness into His marvelous light. (AMP)</p>
<p>I Pet 2:10 Which in time past [were] not a people, but [are] now the people of God: which had not obtained mercy, but now have obtained mercy.</p>	<p>You are called to be the light of the world.</p> <p>Once you were not a people [at all], but now you are God's people; once you were unpitied, but now you are pitied and have received mercy. (AMP)</p> <p>You were once not a people at all, but you have been adopted into Israel, and now you constitute a people. (Hosea 1:9-10, 2:23)</p>
<p>I Pet 2:11 Dearly beloved, I beseech [you] as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;</p>	<p>Beloved, I implore you as aliens and strangers and exiles [in this world] to abstain from the sensual urges (the evil desires, the passions of the flesh, your lower nature) that wage war against the soul. (AMP)</p>

The Creator gave us our bodies and all the desires and urges that come with having a body. But they are to be used with skill and care.

D&C 59:20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion **[Force or illegal compulsion by which any thing is taken from a person]**.

These passions are to be kept within the bounds the Lord has set, otherwise, they wage war against the soul and cut us off from the Spirit.

<p>I Pet 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by [your] good works, which they shall behold, glorify God in the day of visitation.</p>	<p>Conduct yourselves properly (honorably, righteously) among the Gentiles, so that, although they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God in the day of inspection [when God shall look upon you wanderers as a pastor or shepherd looks over his flock]. (AMP)</p> <p>How to successfully live amongst the Gentiles, who do not believe as you do.</p>
<p>I Pet 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;</p>	<p>Be submissive to every human institution and authority for the sake of the Lord, whether it be to the emperor as supreme, (AMP)</p> <p>D&C 58:22 Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.</p>
<p>I Pet 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.</p>	<p>Or to governors as sent by him to bring vengeance (punishment, justice) to those who do wrong and to encourage those who do good service. (AMP)</p>
<p>I Pet 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:</p>	<p>For it is God's will and intention that by doing right [your good and honest lives] should silence (muzzle, gag) the ignorant charges and ill-informed criticisms of foolish persons. (AMP)</p>
<p>I Pet 2:16 As free, and not using [your] liberty for a cloak of maliciousness, but as the servants of God.</p>	<p>[Live] as free people, [yet] without employing your freedom as a pretext for wickedness; but [live at all times] as servants of God. (AMP)</p>
<p>I Pet 2:17 Honour all [men]. Love the brotherhood. Fear God. Honour the king.</p>	<p>Show respect for all men [treat them honorably]. Love the brotherhood (the Christian fraternity of which Christ is the Head). Reverence God. Honor the emperor. (AMP)</p>
<p>I Pet 2:18 Servants, [be] subject to [your] masters with all fear; not only to the good and gentle, but also to the froward.</p>	<p>[You who are] household servants, be submissive to your masters with all [proper] respect, not only to those who are kind and considerate and reasonable, but also to those who are surly (overbearing, unjust, and crooked). (AMP)</p>

I Pet 2:19 For this [is] thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.	For one is regarded favorably (is approved, acceptable, and thankworthy) if, as in the sight of God, he endures the pain of unjust suffering. (AMP)
I Pet 2:20 For what glory [is it], if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer [for it], ye take it patiently, this [is] acceptable with God.	[After all] what kind of glory [is there in it] if, when you do wrong and are punished for it, you take it patiently? But if you bear patiently with suffering [which results] when you do right and that is undeserved, it is acceptable and pleasing to God. (AMP)
I Pet 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:	For even to this were you called [it is inseparable from your vocation]. For Christ also suffered for you, leaving you [His personal] example, so that you should follow in His footsteps. (AMP)
I Pet 2:22 Who did no sin, neither was guile found in his mouth:	He was guilty of no sin, neither was deceit (guile) ever found on His lips. (AMP)
I Pet 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judgeth righteously:	When He was reviled and insulted, He did not revile or offer insult in return; [when] He was abused and suffered, He made no threats [of vengeance]; but he trusted [Himself and everything] to Him Who judges fairly. (AMP)
	In all your suffering, follow the example of Christ. He did not complain of retaliate in kind.
I Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.	He personally bore our sins in His [own] body on the tree [as on an altar and offered Himself on it], that we might die (cease to exist) to sin and live to righteousness. By His wounds you have been healed. (AMP)
Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.	
Isa 53:5 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.	
Isa 53:6 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.	
Isa 53:7 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.	
I Pet 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.	For you were going astray like [so many] sheep, but now you have come back to the Shepherd and Guardian (the Bishop) of your souls. (AMP)
I Pet 3:1 Likewise, ye wives, [be] in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;	In like manner, you married women, be submissive to your own husbands [subordinate yourselves as being secondary to and dependent on them, and adapt yourselves to them], so that

	even if any do not obey the Word [of God], they may be won over not by discussion but by the [godly] lives of their wives,
	To “be in subjection to” was a Greek military term meaning “to arrange troop divisions in a military fashion under the command of a leader”. In non-military use, it was “a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden”.
	This verse bothered me yesterday as I was writing comments. It bothered me so much that I stopped working on this project for half a day while I sought direction from the Lord about how to interpret this verse. On the surface, it sounds like just another passage for men to use to abuse and subjugate their wives. Feminist sling around the word “patriarchy” with hatred and venom. This hurts because I have seen it properly used, and it is a beautiful thing, but the way it is used and interpreted in the world is an ugly thing, and they have a valid point. But the solution is not to substitute matriarchy for patriarchy, and continue the reign of terror, replacing the boot on the neck with a high heel. There is a more excellent way.
	I finally got a chance to counsel with the Lord about this. He said I already knew the answer to this, then he said one word: “Counselor.” This triggered the knowledge which He knew was in me. As everything else, this is not a one-sided relationship. Both the husband and wife bear responsibility for making the relationship work.
	The husband bears the ultimate responsibility. Someone has to. But he is to use his wife as his most trusted ally and resource. He is to counsel with her and listen to her opinion. They should seek agreement, but if she is right and he is wrong, then he should admit it and try to understand why her wisdom is better.
	The wife appears secondary in this relationship, but appearing to be on the “bottom” is not all that it appears to be. Christ descended below everything that He might be above, in, and through everything. In order to be the greatest, you must be willing to be the servant of all. It’s “conventional wisdom” turned upside down.
	The wife needs to take the initiative. The wife has more power than she realizes, but if her only goal is to exercise power over her husband, this is not a loving relationship, but a contest for survival, reflective of the world. The goal is to have an effective relationship that models charity, functions effectively, and reflects the way things are accomplished in heaven.
	I am going to present a quote from Stephen R. Covey. I was in one of his classes when he taught this principle. On the surface, it sounds like the same old stuff we usually hear, and this is why I added this introduction to help you see this a different way.
	“The wife is to obey her husband in righteousness, which I believe includes her righteousness, for she is not to be his judge. If she attempts to be his judge and to obey whatever suits her fancy, withdrawing her support or obedience when she disagrees, or if she competes with him for leadership and direction, the patriarchal concept will be distorted. If she ‘punishes him’ in one way or another when he’s ‘off base’ in her eyes, her husband could likely feel that he has atoned and no longer has to change or repent. The wife is called to love and to sustain the husband, and I believe nothing will do more to encourage and chasten him in his own stewardship than consistent acceptance, unconditional love, and steadfast sustaining. If he is absolutely unworthy, or

consistently makes unrighteous demands, then she might counsel with the steward over him, the bishop, but she is not to be his judge and punisher. (quotes Ephesians 5:22-24 and 1 Peter 3:1-6)

"Children are to obey and honor their parents. **Children first need examples or models to follow. They need understanding and respect; they need clear limits, well-established rules, and consistently applied discipline. They need explicit teaching and testifying; they need order, system, and regularity; they need work and responsibility and opportunities to give an accounting; they need time for fun, free expression, and good humor.**

"I have come to believe from my own experience, as well as my observations of others, that children tend not to obey their parents when the father does not in truth or in deed obey the Lord, or when the wife does not in truth or in deed obey her husband, or when the parents do not have this vision of the patriarchal family concept and at least a deep commitment to their parenthood responsibility." (Stephen R. Covey, Spiritual Roots of Human Relations [Salt Lake City: Deseret Book Co., 1970], 189.)

To sum it up, brother Covey told us in class: **"The wife is to bring the husband to the word without the use of the word."**

I Pet 3:2 While they behold your chaste conversation [coupled] with fear.	When they observe the pure and modest way in which you conduct yourselves, together with your reverence [for your husband; you are to feel for him all that reverence includes: to respect, defer to, revere him--to honor, esteem, appreciate, prize, and, in the human sense, to adore him, that is, to admire, praise, be devoted to, deeply love, and enjoy your husband]. (AMP)
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This verse completes the thought begun in the first verse. The Bible often breaks up sentences over several verses. You don't see that in the D&C or the Book of Mormon.

The Amplified version is more explicit than the King James, and it sounds a little much more pleasing to modern ears. However, it recognizes that women have other powers of persuasion than simply lecturing the men and telling him what to do.

One of the problems of modern society is we have ignored feminine energy. Not only men, but women, as well. Females exercising masculine energy is no substitute for females exercising feminine energy.

I Pet 3:3 Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel;	Let not yours be the [merely] external adorning with [elaborate] interweaving and knotting of the hair, the wearing of jewelry, or changes of clothes; (AMP)
I Pet 3:4 But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price.	But let it be the inward adorning and beauty of the hidden person of the heart, with the incorruptible and unfading charm of a gentle and peaceful spirit, which [is not anxious or wrought up, but] is very precious in the sight of God. (AMP)

The Lord delights in the chastity of women. Inner beauty is far more important to Him than outer appearances.

We used to joke about this in college. If a woman appeared ugly, we would say that she has a “sweet spirit”. I know now this is cruel and sexist, but what could you expect from a bunch of teenage boys who don’t know any better?

Women need to be more selective in their choice of mates. Don’t settle for a pig.

<p>I Pet 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:</p>	<p>For it was thus that the pious women of old who hoped in God were [accustomed] to beautify themselves and were submissive to their husbands [adapting themselves to them as themselves secondary and dependent upon them]. (AMP)</p> <p>They always go back to the “good old days” and ascribe to people back then traits that they never had.</p>
<p>I Pet 3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.</p>	<p>It was thus that Sarah obeyed Abraham [following his guidance and acknowledging his headship over her by] calling him lord (master, leader, authority). And you are now her true daughters if you do right and let nothing terrify you [not giving way to hysterical fears or letting anxieties unnerve you]. (AMP)</p> <p>I wrote a book about Abraham, and though Abraham loved Sarah, and Sarah was beautiful, I was shocked at the way men treated women like property.</p>
<p>I Pet 3:7 Likewise, ye husbands, dwell with [them] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered [cut off].</p>	<p>In the same way you married men should live considerately with [your wives], with an intelligent recognition [of the marriage relation], honoring the woman as [physically] the weaker, but [realizing that you] are joint heirs of the grace (God's unmerited favor) of life, in order that your prayers may not be hindered and cut off. [Otherwise, you cannot pray effectively.] (AMP)</p>
<p>He is not saying women are weaker, but treat them as if they were. He is also saying if you don’t regard each other as equals, your prayers will not be acceptable to the Lord.</p> <p>D&C 78:5 That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.</p> <p>D&C 78:6 For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;</p>	

<p>D&C 78:7 For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.</p> <p>D&C 78:8 And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order [of marriage];</p>	
<p>I Pet 3:8 Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous:</p>	<p>Finally, all [of you] should be of one and the same mind (united in spirit), sympathizing [with one another], loving [each other] as brethren [of one household], compassionate and courteous (tenderhearted and humble). (AMP)</p>
<p>The home is the prototype of Zion. This is where the parents hold sway. This is where they are free to experiment with the rudiments of bringing about Zion. Zion must begin in the individual heart, and with a personal relationship with Christ, but Zion cannot be fully expressed until and unless it is shared between individuals.</p>	
<p>I Pet 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.</p>	<p>Never return evil for evil or insult for insult (scolding, tongue-lashing, berating), but on the contrary blessing [praying for their welfare, happiness, and protection, and truly pitying and loving them]. For know that to this you have been called, that you may yourselves inherit a blessing [from God--that you may obtain a blessing as heirs, bringing welfare and happiness and protection]. (AMP)</p> <p>When you return railing for railing, neither one of you is right. You are both wrong because you are both playing Satan's game.</p>
<p>I Pet 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:</p>	<p>For let him who wants to enjoy life and see good days [good--whether apparent or not] keep his tongue free from evil and his lips from guile (treachery, deceit). (AMP)</p> <p>To be without guile is to be pure in heart. It is to speak your mind: yeah means yeah and nay means nay. Little children inherit the kingdom of heaven because they are without guile.</p>
<p>I Pet 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.</p>	<p>Let him turn away from wickedness and shun it, and let him do right. Let him search for peace (harmony; undisturbedness from fears, agitating passions, and moral conflicts) and seek it eagerly. [Do not merely desire peaceful relations with God, with your fellowmen, and with yourself, but pursue, go after them!] (AMP)</p> <p>Peter quotes from Psalm 34:12-16. But, rather than quote it again, let's talk about it. Peace may</p>

	not be readily apparent. You may have to actively seek it.
I Pet 3:12 For the eyes of the Lord [are] over the righteous, and his ears [are open] unto their prayers: but the face of the Lord [is] against them that do evil.	For the eyes of the Lord are upon the righteous (those who are upright and in right standing with God), and His ears are attentive to their prayer. But the face of the Lord is against those who practice evil [to oppose them, to frustrate, and defeat them]. (AMP) If you want the Lord to hear your prayers, live righteously.
I Pet 3:13 And who [is] he that will harm you, if ye be followers of that which is good?	Now who is there to hurt you if you are zealous followers of that which is good? (AMP) If you are righteous, all things will work to your good – even those things you consider negative.
I Pet 3:14 But and if ye suffer for righteousness' sake, happy [are ye]: and be not afraid of their terror, neither be troubled;	But even in case you should suffer for the sake of righteousness, [you are] blessed (happy, to be envied). Do not dread or be afraid of their threats, nor be disturbed [by their opposition]. (AMP)
<p>I don't know why Christians today are whining about being persecuted, as they suppose.</p> <p>Matt 5:11 Blessed are ye, when men shall revile you, and persecute [you], and shall say all manner of evil against you falsely, for my sake.</p> <p>Matt 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.</p> <p>4.1 For such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced the order of things which God has established for the redemption of man, will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.</p> <p>5. For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also - counting all things but filth and dross for the excellency of the knowledge of Jesus Christ - requires more than mere belief or supposition that he is doing the will of God; but actual knowledge realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.</p> <p>6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly</p>	

knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; Joseph Smith *Lectures on Faith*

<p>I Pet 3:15 But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason [logos] of the hope that is in you with meekness and fear [courteously and respectfully]:</p>	<p>But in your hearts set Christ apart as holy [and acknowledge Him] as Lord. Always be ready to give a logical defense to anyone who asks you to account for the hope that is in you, but do it courteously and respectfully. (AMP)</p> <p>This verse contains two injunctions: (1) Sanctify the Lord in your hearts. (Remember true intent.) and (2) Be ready at all times to give a reason (not emotion, but reason) for the hope that is in you. True and effective faith is based on having determined reasons why you hold that faith and why you continue to exercise that faith.</p>
<p>I Pet 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.</p>	<p>[And see to it that] your conscience is entirely clear (unimpaired), so that, when you are falsely accused as evildoers, those who threaten you abusively and revile your right behavior in Christ may come to be ashamed [of slandering your good lives]. (AMP)</p> <p>Always live so that you have a clear conscience. One way to do this is to be repentant.</p>
<p>I Pet 3:17 For [it is] better, if the will of God be so, that ye suffer for well doing, than for evil doing.</p>	<p>For [it is] better to suffer [unjustly] for doing right, if that should be God's will, than to suffer [justly] for doing wrong. (AMP)</p> <p>John 10:31 Then the Jews took up stones again to stone him.</p> <p>John 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?</p>
<p>I Pet 3:18 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:</p>	<p>For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit, (AMP)</p> <p>See D&C Section 138.</p>

<p>I Pet 3:19 By which also he went and preached unto the spirits in prison [that he might bring us to God JST];</p>	<p>In which He went and preached to the spirits in prison, (AMP) See D&C Section 138.</p>
<p>I Pet 3:20 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.</p>	<p>[The souls of those] who long before in the days of Noah had been disobedient, when God's patience waited during the building of the ark in which a few [people], actually eight in number, were saved through water. (AMP)</p>
<p>I Pet 3:21 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:</p>	<p>And baptism, which is a figure [of their deliverance], does now also save you [from inward questionings and fears], not by the removing of outward body filth [bathing], but by [providing you with] the answer of a good and clear conscience (inward cleanliness and peace) before God [because you are demonstrating what you believe to be yours] through the resurrection of Jesus Christ. (AMP)</p>
<p>This planet is a living being, and as such, is also a participant in the Everlasting Covenant. Our planet is a female. She is the mother of men. She grieves at the wickedness upon her surface, and longs for the day when peace and righteousness prevail upon her. Like us, she much pass through the various initiations and estates.</p>	
<p>D&C 88:25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law--</p>	
<p>D&C 88:26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.</p>	
<p>One day we will sing:</p>	
<p>D&C 84:101 The earth hath travailed and brought forth her strength; And truth is established in her bowels; And the heavens have smiled upon her; And she is clothed with the glory of her God; For he stands in the midst of his people.</p>	
<p>I Pet 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.</p>	<p>[And He] has now entered into heaven and is at the right hand of God, with [all] angels and authorities and powers made subservient to Him. (AMP)</p>
<p>I Pet 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;</p>	<p>So, since Christ suffered in the flesh for us, for you, arm yourselves with the same thought and purpose [patiently to suffer rather than fail to please God]. For whoever has suffered in the flesh [having the mind of Christ] is done with [intentional] sin [has stopped pleasing himself and the world, and pleases God], (AMP)</p>

	<p>Follow Christ's example in being patient in trials. Seek to please God rather than the world.</p>
I Pet 4:2 That he no longer should live the rest of [his] time in the flesh to the lusts of men, but to the will of God.	<p>So that he can no longer spend the rest of his natural life living by [his] human appetites and desires, but [he lives] for what God wills. (AMP)</p> <p>Live to follow God, not fulfill your lusts,</p>
I Pet 4:3 For the time past of [our] life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:	<p>For the time that is past already suffices for doing what the Gentiles like to do--living [as you have done] in shameless, insolent wantonness, in lustful desires, drunkenness, reveling, drinking bouts and abominable, lawless idolatries. (AMP)</p> <p>In the past, you were like the Gentiles.</p>
I Pet 4:4 Wherein they think it strange that ye run not with [them] to the same excess of riot, speaking evil of [you]:	<p>They are astonished and think it very queer that you do not now run hand in hand with them in the same excesses of dissipation, and they abuse [you]. (AMP)</p> <p>They look at you in your new lives and wonder what's wrong with you.</p>
I Pet 4:5 Who shall give account to him that is ready to judge the quick and the dead.	<p>But they will have to give an account to Him Who is ready to judge and pass sentence on the living and the dead. (AMP)</p> <p>But they will have to give account of their deeds in the day of judgment.</p>
<p>I Pet 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. [KJV]</p> <p>Because of this, is the gospel preached to them who are dead that they might be judged according to men in the flesh, but live in the spirit according to the will of God. {JST}</p> <p>Comparing the two:</p> <p>⁶⁾ ForBecause forof this, cause was is the gospel preached also to them thatwho are dead, that they might be judged according to men in the flesh, but live according to God in the spirit according to the will of God.</p>	<p>For this is why the good news (the Gospel) was preached [in their lifetime] even to the dead, that though judged in fleshly bodies as men are, they might live in the spirit as God does. (AMP)</p> <p>[For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to human standards in regard to the body, but live according to God in regard to the spirit. (NIV)]</p>
<p>This is a case where the AMP version is better than the KJV, but the JST version is even clearer.</p>	

The AMP translation is confusing. It talks about the dead being judged in their fleshly (physical bodies). How can this be? I looked up several other translations. Most of them repeated this same mistake. The New International Version (NIV) seems the most correct, and is even clearer than the KJV.

Poor: AMP

Good: NIV

Better: KJV

Best: JST

The gospel is preached to both the living and the dead, thus giving all the chance to repent. However, the physical ordinance of water baptism can only be performed in mortality with physical bodies, with the living acting either for themselves or as proxies for those who are dead. The baptism of fire and the Holy Ghost can be performed in the Spirit, and even for the living, is performed in the Spirit.

Related scriptures:

By which also he went and preached unto the spirits in **[spirit]** prison; (1 Peter 3:9)

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5:25)

I Pet 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.	But the end and culmination of all things has now come near; keep sound minded and self-restrained and alert therefore for [the practice of] prayer. (AMP) Peter, like Paul, believed that the end of the age was near and Christ would return soon.
I Pet 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.	Above all things have intense and unfailing love for one another, for love covers a multitude of sins [forgives and disregards the offenses of others]. (AMP)

Love or charity is “gospel magic”. Love **covers a multitude of sins** (1 Peter 4:8), **casts out all fear** (1 Jn 4:18), and **never fails** (1 Cor 13:8). These are the words of Peter, John, and Paul, the greatest writers in the New Testament.

Joseph Smith had quite a bit to say on this subject.

“It is a time-honored adage that love begets love. Let us pour forth love-show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase... I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 5: 517.)

“If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours-for charity covereth a multitude of sins.” Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 4: 445 - 446.)

"Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another and overlook small things. . . . Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind." Joseph Smith (TPJS 240)

The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs... **if you would have god have mercy on you, have mercy on one another.** Joseph Smith (TPJS, 241)

<p>I Pet 4:9 Use hospitality one to another without grudging.</p>	<p>Practice hospitality to one another (those of the household of faith). [Be hospitable, be a lover of strangers, with brotherly affection for the unknown guests, the foreigners, the poor, and all others who come your way who are of Christ's body.] And [in each instance] do it ungrudgingly (cordially and graciously, without complaining but as representing Him). (AMP)</p>
<p>I Pet 4:10 As every man hath received the gift, [even so] minister the same one to another, as good stewards of the manifold grace of God.</p>	<p>As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as [befits] good trustees of God's many-sided grace [faithful stewards of the extremely diverse powers and gifts granted to Christians by unmerited favor]. (AMP)</p>
<p>Everyone who is born again of the Spirit has a gift. Share those gifts with one another.</p> <p>Grace is a free gift of God, but what is grace, really? Grace is a gift of the Spirit – a manifestation of the presence of God. Grace is a favor of God, and giving spiritual gifts is how God shows that favor. Most Bible readers and most latter-day saints do not understand this. If they do, they do not teach it. In the Old Testament, <i>grace</i> is translated from the word meaning “favor”. There are other OT words meaning the manifestation of the Presence of God. However, in the New Testament, the Greek word is <i>charis</i>, related to our word <i>charismatic</i>. This refers to manifestations of the Spirit. If you look at how <i>grace</i> is referred to in the Book of Mormon, you can tell from the context that it refers to gifts of the Spirit.</p>	
<p>I Pet 4:11 If any man speak, [let him speak] as the oracles of God; if any man minister, [let him do it] as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.</p>	<p>Whoever speaks, [let him do it as one who utters] oracles of God; whoever renders service, [let him do it] as with the strength which God furnishes abundantly, so that in all things God may be glorified through Jesus Christ (the Messiah). To Him be the glory and dominion forever and ever (through endless ages). Amen (so be it). (AMP)</p> <p>Let those endowed with gifts of the Spirit, express them, as opposed to denying or suppressing them.</p>

I Pet 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:	Beloved, do not be amazed and bewildered at the fiery ordeal which is taking place to test your quality, as though something strange (unusual and alien to you and your position) were befalling you. (AMP)
I Pet 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed [to you], ye may be glad also with exceeding joy.	But insofar as you are sharing Christ's sufferings, rejoice, so that when His glory [full of radiance and splendor] is revealed, you may also rejoice with triumph [exultantly]. (AMP)
I Pet 4:14 If ye be reproached for the name of Christ, happy [are ye]; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.	Don't wonder at the trials which beset you, but rejoice with triumph, for so suffered Christ. Know that God is working to perfect and finish you.
Blessed are you if men persecute and revile you. Christians have no business whining about perceived persecutions.	If you are censured and suffer abuse [because you bear] the name of Christ, blessed [are you--happy, fortunate, to be envied, with life-joy, and satisfaction in God's favor and salvation, regardless of your outward condition], because the Spirit of glory, the Spirit of God, is resting upon you. On their part He is blasphemed, but on your part He is glorified. (AMP)
"Why should we mourn or think our lot is hard? 'Tis not so. All is right. Why should we think to earn a great reward, if we now shun the fight?"	
I Pet 4:15 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.	But let none of you suffer as a murderer or a thief or any sort of criminal, or as a mischief-maker (a meddler) in the affairs of others [infringing on their rights]. (AMP)
You don't want to suffer for committing a crime, or for meddling in other peoples' affairs. Too often we see Christians, today, who want to point the finger of judgment at others and condemn something which they know nothing of, and then when people push back, complain about being "persecuted".	
I Pet 4:16 Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf.	But if [one is ill-treated and suffers] as a Christian [which he is contemptuously called], let him not be ashamed, but give glory to God that he is [deemed worthy to suffer] in this name. (AMP)
But, if you are made to suffer for doing good, give the glory to God.	
I Pet 4:17 For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?	For the time [has arrived] for judgment to begin with the household of God; and if it begins with us, what will [be] the end of those who do not respect or believe or obey the good news (the Gospel) of God? (AMP)
If this was true, then, it is even more true today.	

D&C 112:24 Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

D&C 112:25 **And upon my house shall it begin, and from my house shall it go forth, saith the Lord;**

D&C 112:26 **First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.**

I Pet 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?	And if the righteous are barely saved, what will become of the godless and wicked? (AMP)
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It is by the hand of the wicked that the wicked are punished.

I explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape;" still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, "Judge not, lest ye be judged." (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 162.)

I Pet 4:19 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.	Therefore, those who are ill-treated and suffer in accordance with God's will must do right and commit their souls [in charge as a deposit] to the One Who created [them] and will never fail [them]. (AMP)
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Our only confidence can be in God; our only wisdom obtained from Him: and He alone must be our protector and safeguard, spiritually and temporally, or we fall. Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 7 vols. 5:65)

I Pet 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:	I warn and counsel the elders among you (the pastors and spiritual guides of the church) as a fellow elder and as an eyewitness [called to testify] of the sufferings of Christ, as well as a sharer in the glory (the honor and splendor) that is to be revealed (disclosed, unfolded): (AMP)
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Peter said he was a "witness of the sufferings of Christ". How can this be? He was in the Garden of Gethsemane with the other apostles, and was even invited, along with James and John to accompany the Lord even deeper into the garden to remain with Him. But, Peter and the other two kept falling asleep, so how could he claim to have witnessed the sufferings of Christ?

Here's how. When people receive their Second Comforter, when they stand in the Presence of the Lord, they can request to see visions of His life and suffering. In this way, they can bear witness of the Lord's suffering, atonement, and His resurrection. I know of four people who have personally witnessed Christ's suffering in the garden.

Peter also stood in the presence of Jesus during the Transfiguration. The Doctrine and Covenants tells us that he saw much more than Moses and Elias.

"He that endureth... shall receive an inheritance upon the earth when the day of transfiguration shall come; When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount." (D&C 63:20-21)

Peter, James, and John saw the glory of the Millennium, when the "man" they had been following would reign as King and Lord over the whole earth. Prior to that they certainly could not have appreciated Jesus' true identity.

In order to witness Christ's transfigured glory, Peter, James, and John were also transfigured. They witnessed the earth in its transfigured state, when it returns to a paradisiacal or terrestrial state. Peter both saw that glory and was made a partaker of that glory yet to be revealed. The ancient prophets, Isaiah, Jeremiah, Ezekiel, Zechariah and others prophesied much concerning this earthly state of glory when the House of Israel will finally be redeemed:

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying...

...and mine elect shall long enjoy the work of their hands. (Isa 65:17-22)

I Pet 5:2 Feed the flock of God which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind;	Tend (nurture, guard, guide, and fold) the flock of God that is [your responsibility], not by coercion or constraint, but willingly; not dishonorably motivated by the advantages and profits [belonging to the office], but eagerly and cheerfully; (AMP)
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Where has this attitude gone? Home teachers are asked to assist the bishop and be his eyes and ears, but they make their rounds on the last day of the month, and do so reluctantly. "No power can or ought to be maintained by virtue of the Priesthood." Is nothing more than lip service in a church that rules from a handbook, by coercion and fear, while extorting "tithing" from even those saints who can least afford it.

What would Peter, whom you would like to call the president of the New Testament church of Christ say about you, should he return today?

I Pet 5:3 Neither as being lords over [God's] heritage, but being ensamples to the flock.	Not domineering [as arrogant, dictatorial, and overbearing persons] over those in your charge, but being examples (patterns and models of Christian living) to the flock (the congregation). (AMP)
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This is supposed to be the Kingdom of God on earth. Each member is supposed to be a steward over his portion of the body of Christ. Each leader is supposed to be a shining example to the members. But, instead, the church leaders have set up a system of wealthy insiders who control the church. It's

<p>a feudal system that perpetuates its own power while treading ordinary members like peasants or children.</p>	
<p>I Pet 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.</p>	<p>And [then] when the Chief Shepherd is revealed, you will win the conqueror's crown of glory. (AMP)</p> <p>And when the Chief Shephard is revealed, He will not be disappointed.</p>
<p>I Pet 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all [of you] be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.</p>	<p>Likewise, you who are younger and of lesser rank, be subject to the elders (the ministers and spiritual guides of the church) -- [giving them due respect and yielding to their counsel]. Clothe (apron) yourselves, all of you, with humility [as the garb of a servant, so that its covering cannot possibly be stripped from you, with freedom from pride and arrogance] toward one another. For God sets Himself against the proud (the insolent, the overbearing, the disdainful, the presumptuous, the boastful) -- [and He opposes, frustrates, and defeats them], but gives grace (favor, blessing) to the humble. (AMP)</p>
<p>I Pet 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:</p>	<p>Therefore humble yourselves [demote, lower yourselves in your own estimation] under the mighty hand of God, that in due time He may exalt you, (AMP)</p> <p>Both leaders and members need to have respect for each other.</p>
<p>I Pet 5:7 Casting all your care upon him; for he careth for you.</p>	<p>Casting the whole of your care [all your anxieties, all your worries, all your concerns, once and for all] on Him, for He cares for you affectionately and cares about you watchfully. (AMP)</p> <p>Christ, not the church, is the light which you should hold up. Cast your worries on him. Leave the judgment to Him. Place your faith on Him, not on the works of the flesh.</p>
<p>I Pet 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:</p>	<p>Be well balanced (temperate, sober of mind), be vigilant and cautious at all times; for that enemy of yours, the devil, roams around like a lion roaring [in fierce hunger], seeking someone to seize upon and devour. (AMP)</p> <p>If you want to fight against evil, fight it on God's terms, not the devil's. Overcome evil with good.</p>
<p>I Pet 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are</p>	<p>Withstand him; be firm in faith [against his onset-rooted, established, strong, immovable, and</p>

accomplished in your brethren that are in the world.	determined], knowing that the same (identical) sufferings are appointed to your brotherhood (the whole body of Christians) throughout the world. (AMP)
I Pet 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect , stablish, strengthen, settle [you].	And after you have suffered a little while, the God of all grace [Who imparts all blessing and favor], Who has called you to His [own] eternal glory in Christ Jesus, will Himself complete and make you what you ought to be, establish and ground you securely, and strengthen, and settle you. (AMP)
You cannot perfect yourself by your own works. Have faith in the Lord. He will make you perfect through the workings of the Spirit.	
Know that your suffering is for your benefit.	
I Pet 5:11 To him [be] glory and dominion for ever and ever. Amen.	To Him be the dominion (power, authority, rule) forever and ever. Amen (so be it). (AMP) Always give the glory to God. When in doubt, glorify God.
I Pet 5:12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.	By Silvanus, a true (loyal, consistent, incorruptible) brother, as I consider him, I have written briefly to you, to counsel and urge and stimulate [you] and to declare [to you] that this is the true [account of the] grace (the undeserved favor) of God. Be steadfast and persevere in it. (AMP)
I Pet 5:13 The [church that is] at Babylon [Rome] , elected together with [you], saluteth you; and [so doth] Marcus my son.	She [your sister church here] in Babylon, [who is] elect (chosen) with [yourselves], sends you greetings, and [so does] my son (disciple) Mark. (AMP)
This Marcus is presumed to be the same as John Mark who is the author of the second gospel. The intimate relationship between Mark and Peter is implied by the appellation, "Marcus my son" (I Peter 5:13), and it is therefore supposed that he was one of Peter's converts. Dr. Farrar tells us that according to Papias, Mark accompanied Peter as his interpreter." (St. Paul's Companions in Rome. by Col. R. M. Bryce-Thomas., Improvement Era, 1908, Vol. Xii. December, 1908. No. 2 .)	
"John Mark, commonly known as Mark, is the author of the Gospel of that name. He was the son of one of the leading women in the early church in Jerusalem. Believers assembled at her home, and Peter returned there after being freed from prison (Acts 12:12-17). John Mark was chosen as a companion of Paul and Barnabas as they left on the first missionary journey (Acts 12:25,13:5) but for an unnamed reason he left the two brethren about half way into the journey (Acts 13:13)...Peter speaks of Mark as his son and as being with him in Babylon-probably Rome (1 Pet 5:13). An ancient tradition states that Mark wrote his gospel in Rome, taking his material directly from Peter." (Institute Manual, The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 253)	

"The Gospel according to Mark came into being in this manner: when Peter had publicly preached the word at Rome, and by the Spirit had proclaimed the Gospel, that those present, who were many, exhorted Mark as one who had followed him for a long time and remembered what he had spoken, to make a record of what was said; and that he did this, and distributed the 'Gospel' among those that asked him." (S. Kent Brown, Studies in Scripture, Vol. 5: The Gospel, ed. by Kent P. Jackson and Robert L. Millet, [Salt Lake City: Deseret Book Co., 1986], 63 - 64.)

<p>I Pet 5:14 Greet ye one another with a kiss of charity. Peace [be] with you all that are in Christ Jesus. Amen.</p>	<p>Salute one another with a kiss of love [the symbol of mutual affection]. To all of you that are in Christ Jesus (the Messiah), may there be peace (every kind of peace and blessing, especially peace with God, and freedom from fears, agitating passions, and moral conflicts). Amen (so be it). (AMP)</p> <p>We see kissing mentioned throughout the New Testament. Even Christ mentioned it. Why aren't we practicing this today?</p>
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