

Introduction to Our Inductive Study of 1 Peter

Discover What the Author Encoded

In doing Bible study, we have found that the *Inductive Method* helps us get at the meaning that Peter put into this *epistle*. Our goal is not to just get something out of it, but to discover what the Holy Spirit wants to tell us.

OBSERVATION – “WHAT DO I SEE HERE?”

Observing what Peter encoded in the verses of 1 Peter is the foundation of learning how to handle suffering as a Christian. We need to look at the words he used and how he put them together.

First, we will read through the entire book several times trying to observe what subjects Peter is talking about and a little about how he put this letter (epistle) together.

Then, as you look at each verse use six words to mine all the information you can from them. Those words are: *who, what, when, where, why, and how*. They will help formulate the questions which will be the tools to unlock the author's meaning.

The questions you will see in this study guide are all this type of question, like,

“What did Peter mean by this word?”

“How does he say to look at our suffering and our inheritance?”

“Who is our enemy and who is on our side?”

“Why do we suffer?”

CORRELATION – “WHERE ELSE IS THIS TALKED ABOUT?”

Once we have mined the verses for information, we need to see what the rest of the Bible says about the subjects Peter deals with. Our goal is to build our data bank of information to help us understand what he and his readers already knew and therefore didn't take the time to write down or explain in great detail.

One way to do this is to start with the *cross-references* in your Bible and notice particularly *quotes* or *allusions* to the Old Testament. A quote is identical wording to a known source such as the Hebrew text or the Septuagint (Greek translation). In *1 Peter* we have known quotes (1:16; 1:24; 2:6; 3:10) and some allusions.

Once you have checked these out, look up the topics you noticed by looking up the words (or similar words) using a *concordance*. For instance, you might look up “*suffering*” and “*persecution*.” Another resource which is helpful for this is the *New Nave's Topical Bible*.

INTERPRETATION – “WHAT DID HE MEAN?”

Now that we have some of the information from our observation of *1 Peter* and more that we have gleaned from elsewhere in the Bible, we are ready answer the questions we have asked in the previous steps. Remember that we are seeking the meaning that Peter encoded. *What would Peter's readers have understood from what he wrote to them?*

First, we can assume from the structure of *1 Peter* that they would have understood it to be in the form of a letter with an *identification of the author, his readers, and some initial word of greeting* thus, "*May grace and peace be yours in full measure!*" They would have expected this to be followed by a message of *blessing* identifying his themes. After this comes the main part of his message. At the end they might expect to find some words of greeting from some mutual friends who were with Peter.

Second, a key to getting the message the way they would have is to understand the "*terms*" that he used as defined in their context. We make an initial guess at their meaning based on what he says about them.

For instance, when he says in 1:6 that they "... may have to suffer for a short time in various trials," we know that their suffering is not one specific thing, but many different things.

A tool like *Strong's Concordance* has the English words in the KJV numbered. They correspond to numbers in the Greek dictionary in the back. This might give us a check upon our understanding of the word.

APPLICATION – HOW WOULD CHRISTIANS APPLY THIS?

Application is an extension of the original interpretation and its application. It is the culmination of all that we have learned in our study of *1 Peter*. *What should we do and not do, believe and not be taken in by?*

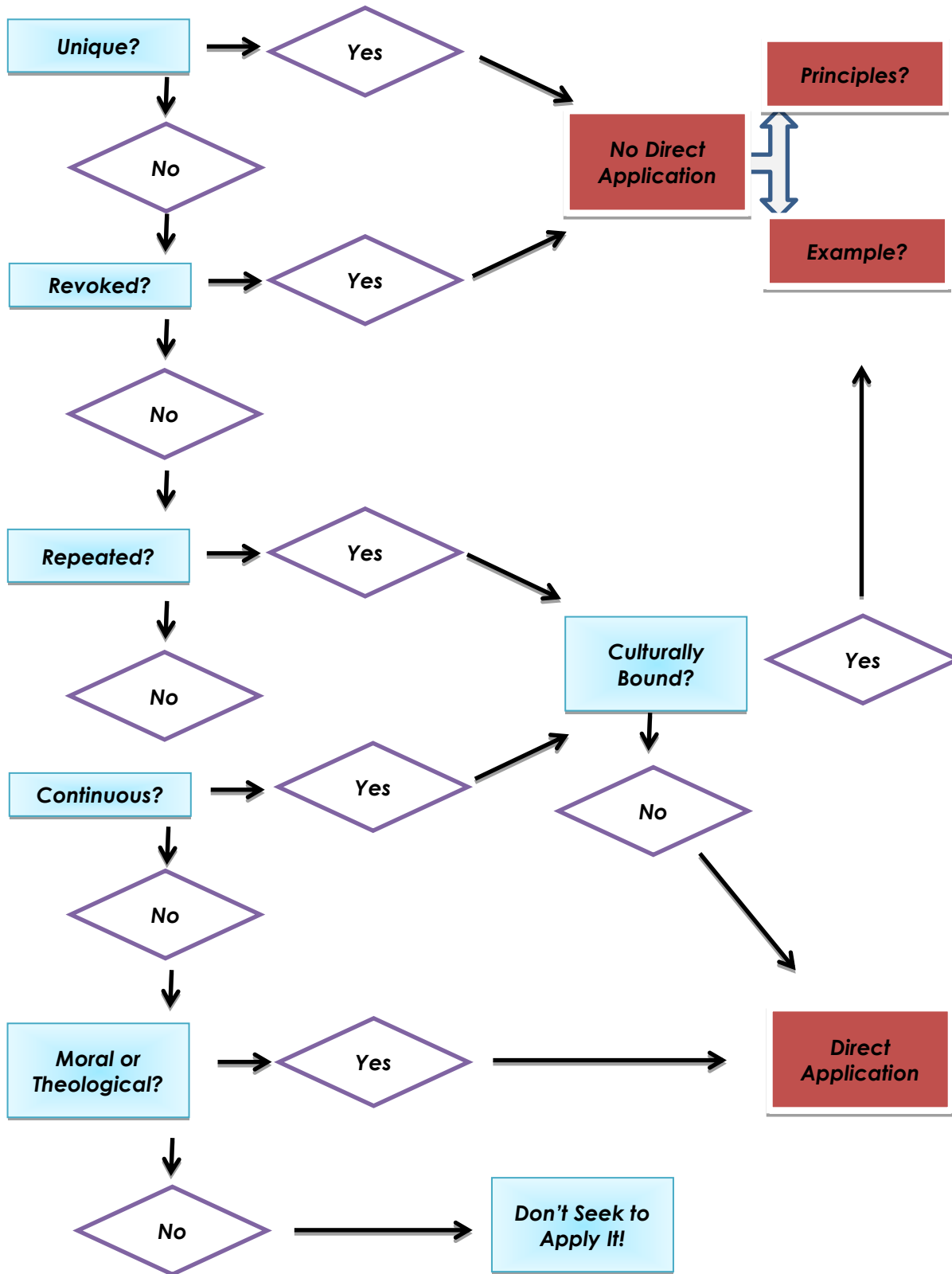
In this, we are helped by considering how we are *similar* and how we are *different* from the people to whom Peter wrote. We will be figuring out what their life and experience was compared to ours.

Some further help will be to use the following questions:

- Is this person an *example* for me to follow?
- Do I see a *sin* for me to avoid?
- Is there a *promise* here for me to claim?
- Is there a *prayer* that I should pray today?
- Should I obey a *command* given here?
- Is there a *condition* that I must meet?
- Which verses should I commit to memory?
- Do I note here an *error* for me to avoid? How?
- Does this speak to a *challenge* I face?

The chart on the following pages can help us determine whether what we read is directly applicable or whether it has principles we can use or provides an example that we can learn from .

From this and the foregoing, we can process it as follows:



1 Peter (NET Bible)

The NET Bible is a completely new translation with 60,932 translators' notes! It was completed by more than 25 scholars – experts in the original biblical languages – who worked directly from the best currently available Hebrew, Aramaic, and Greek texts. It is printed here without the translator's notes, but they are available for free download at www.bible.org which also sells bound editions of the entire Bible along with other studies.

^{1:1}From Peter, an apostle of Jesus Christ,

to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen ²according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood.

May grace and peace be yours in full measure!

^{1:3}Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he gave us new birth into a living hope through the resurrection of Jesus Christ from the dead,⁴that is, into an inheritance imperishable, undefiled, and unfading. It is reserved in heaven for you,⁵who by God's power are protected through faith for a salvation ready to be revealed in the last time.

⁶This brings you great joy, although you may have to suffer for a short time in various trials.⁷Such trials show the proven character of your faith, which is much more valuable than gold—gold that is tested by fire, even though it is passing away—and will bring praise and glory and honor when Jesus Christ is revealed.

⁸You have not seen him, but you love him. You do not see him now but you believe in him, and so you rejoice with an indescribable and glorious joy,⁹because you are attaining the goal of your faith—the salvation of your souls.

^{1:10}Concerning this salvation, the prophets who predicted the grace that would come to you searched and investigated carefully.¹¹They probed into what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and his subsequent glory.

¹²They were shown that they were serving not themselves but you, in regard to the things now announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven—things angels long to catch a glimpse of.

^{1:13}Therefore, get your minds ready for action by being fully sober, and set your hope completely on the grace that will be brought to you when Jesus Christ is revealed.¹⁴Like obedient children, do not comply with the evil urges you used to follow in your ignorance,¹⁵but, like the Holy One who called you, become holy yourselves in all of your conduct,¹⁶for it is written,

“You shall be holy, because I am holy.” (Leviticus 11:44-45; 19:2)

¹⁷And if you address as Father the one who impartially judges according to each one’s work, live out the time of your temporary residence here in reverence.¹⁸You know that from your empty way of life inherited from your ancestors you were ransomed—not by perishable things like silver or gold,¹⁹but by precious blood like that of an unblemished and spotless lamb, namely Christ.²⁰He was foreknown before the foundation of the world but was manifested in these last times for your sake.

²¹Through him you now trust in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

^{1:22}You have purified your souls by obeying the truth in order to show sincere mutual love. So love one another earnestly from a pure heart.

²³You have been born anew, not from perishable but from imperishable seed, through the living and enduring word of God.²⁴For

all flesh is like grass

and all its glory like the flower of the grass;

the grass withers and the flower falls off,

²⁵ *but the word of the Lord endures forever. (Isaiah 40:6-8)*

And this is the word that was proclaimed to you.

^{2:1}So get rid of all evil and all deceit and hypocrisy and envy and all slander. ²And yearn like newborn infants for pure, spiritual milk, so that by it you may grow up to salvation,³if *you have experienced the Lord’s kindness. (Psalm 34:8)*

^{2:4}So as you come to him, a living stone rejected by men but chosen and priceless in God's sight,⁵you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ.⁶For it says in scripture,

*“Look, I lay in Zion a stone, a chosen and priceless cornerstone,
and whoever believes in him will never be put to shame.” (Isaiah 28:16)*

⁷So you who believe see his value, but for those who do not believe,
the stone that the builders rejected has become the cornerstone, (Psalm 118:22)

⁸and
a stumbling-stone and a rock to trip over. (Isaiah 8:14)

They stumble because they disobey the word, as they were destined to do.

⁹But you are *a chosen race, a royal priesthood, a holy nation, a people of his own*, so that you may *proclaim the virtues* of the one who called you out of darkness into his marvelous light.

¹⁰You once were *not a people*, but now you are God's people. You were *shown no mercy*, but now you have received mercy. (*Hosea 1:6, 9; 2:23*)

^{2:11}Dear friends, I urge you as foreigners and exiles to keep away from fleshly desires that do battle against the soul,¹²and maintain good conduct among the non-Christians, so that though they now malign you as wrongdoers, they may see your good deeds and glorify God when he appears.

^{2:13}Be subject to every human institution for the Lord's sake, whether to a king as supreme¹⁴or to governors as those he commissions to punish wrongdoers and praise those who do good.¹⁵For God wants you to silence the ignorance of foolish people by doing good.¹⁶Live as free people, not using your freedom as a pretext for evil, but as God's slaves.¹⁷Honor all people, love the family of believers, fear God, honor the king.

^{2:18}Slaves, be subject to your masters with all reverence, not only to those who are good and gentle, but also to those who are perverse.¹⁹For this finds God's favor, if because of conscience toward God someone endures hardships in suffering unjustly.²⁰For what credit is it if you sin and are mistreated and endure it? But if you do good and suffer and so endure, this finds favor with God.

²¹For to this you were called, since Christ also suffered for you, leaving an example for you to follow in his steps.

²²He *committed no sin*
nor was deceit found in his mouth. (Isaiah 53:9)

²³When he was maligned,
he did not answer back;
when he suffered,
he threatened no retaliation,
but committed himself to God who judges justly.

²⁴He *himself bore our sins* in his body on the tree, *(Isaiah 53:12)*
that we may cease from sinning
and live for righteousness.

By his wounds you were healed.

²⁵For you were *going astray like sheep (Isaiah 53:5-6)*
but now you have turned back to the shepherd and guardian of your souls.

^{3:1}In the same way, wives, be subject to your own husbands. Then, even if some are disobedient to the word, they will be won over without a word by the way you live,²when they see your pure and reverent conduct.

³Let your beauty not be external—the braiding of hair and wearing of gold jewelry or fine clothes—⁴but the inner person of the heart, the lasting beauty of a gentle and tranquil spirit, which is precious in God's sight. ⁵For in the same way the holy women who hoped in God long ago adorned themselves by being subject to their husbands,⁶like Sarah who obeyed Abraham, calling him lord. You become her children when you do what is good and have no fear in doing so.

⁷Husbands, in the same way, treat your wives with consideration as the weaker partners and show them honor as fellow heirs of the grace of life. In this way nothing will hinder your prayers.

^{3:8}Finally, all of you be harmonious, sympathetic, affectionate, compassionate, and humble.
⁹Do not return evil for evil or insult for insult, but instead bless others because you were called to inherit a blessing. ¹⁰For

*the one who wants to love life and see good days
must keep his tongue from evil and his lips from uttering deceit.*

¹¹*And he must turn away from evil and do good;
he must seek peace and pursue it.*

¹²*For the eyes of the Lord are upon the righteous and his ears are open to their prayer.
But the Lord's face is against those who do evil. (Psalm 34:12-16)*

^{3:13}For who is going to harm you if you are devoted to what is good?¹⁴But in fact, if you happen to suffer for doing what is right, you are blessed. *But do not be terrified of them or be shaken. (Isaiah 8:12)* ¹⁵But set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess. ¹⁶Yet do it with courtesy and respect, keeping a good conscience, so that those who slander your good conduct in Christ may be put to shame when they accuse you. ¹⁷For it is better to suffer for doing good, if God wills it, than for doing evil.

¹⁸Because Christ also suffered once for sins,
the just for the unjust, (Isaiah 53:11-12)
to bring you to God,
by being put to death in the flesh
but by being made alive in the spirit.

¹⁹In it he went and preached to the spirits in prison,
^{3:20}after they were disobedient long ago when God patiently waited in the days of Noah as an ark was being constructed. In the ark a few, that is eight souls, were delivered through water. ²¹And this prefigured baptism, which now saves you—not the washing off of physical dirt but the pledge of a good conscience to God—through the resurrection of Jesus Christ,²²who went into heaven and is at the right hand of God with angels and authorities and powers subject to him.

^{4:1}So, since Christ suffered in the flesh, you also arm yourselves with the same attitude, because the one who has suffered in the flesh has finished with sin,²in that he spends the rest of his time on earth concerned about the will of God and not human desires. ³For the time that has passed was sufficient for you to do what the non-Christians desire. You lived then in debauchery, evil desires, drunkenness, carousing, drinking bouts, and wanton idolatries.

⁴So they are astonished when you do not rush with them into the same flood of wickedness, and they vilify you. ⁵They will face a reckoning before Jesus Christ who stands ready to judge the living and the dead. ⁶Now it was for this very purpose that the gospel was preached to those who are now dead, so that though they were judged in the flesh by human standards they may live spiritually by God's standards.

^{4:7}For the culmination of all things is near. So be self-controlled and sober-minded for the sake of prayer. ⁸Above all keep your love for one another fervent, because *love covers a multitude of sins.* (*Proverbs 10:12*) ⁹Show hospitality to one another without complaining.

¹⁰Just as each one has received a gift, use it to serve one another as good stewards of the varied grace of God. ¹¹Whoever speaks, let it be with God's words. Whoever serves, do so with the strength that God supplies, so that in everything God will be glorified through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

^{4:12}Dear friends, do not be astonished that a trial by fire is occurring among you, as though something strange were happening to you. ¹³But rejoice in the degree that you have shared in the sufferings of Christ, so that when his glory is revealed you may also rejoice and be glad.

¹⁴If you are insulted for the name of Christ, you are blessed, because the Spirit of glory, who is *the Spirit of God, rests on you.* (*Isaiah 11:2*) ¹⁵But let none of you suffer as a murderer or thief or criminal or as a troublemaker. ¹⁶But if you suffer as a Christian, do not be ashamed, but glorify God that you bear such a name. ¹⁷For it is time for judgment to begin, starting with the house of God. And if it starts with us, what will be the fate of those who are disobedient to the gospel of God?¹⁸And

if the righteous are barely saved,

what will become of the ungodly and sinners? (*Proverbs 11:31*)

¹⁹So then let those who suffer according to the will of God entrust their souls to a faithful Creator as they do good.

^{5:1}So as your fellow elder and a witness of Christ's sufferings and as one who shares in the glory that will be revealed, I urge the elders among you:²Give a shepherd's care to God's flock among you, exercising oversight not merely as a duty but willingly under God's direction, not for shameful profit but eagerly. ³And do not lord it over those entrusted to you, but be examples to the flock. ⁴Then when the Chief Shepherd appears, you will receive the crown of glory that never fades away.

^{5:5}In the same way, you who are younger, be subject to the elders. And all of you, clothe yourselves with humility toward one another, because

*God opposes the proud
but gives grace to the humble. (Proverbs 3:34)*

⁶And God will exalt you in due time, if you humble yourselves under his mighty hand⁷by casting all your cares on him because he cares for you.

⁸Be sober and alert. Your enemy the devil, *like a roaring lion*, is on the prowl looking for someone to devour. ⁹Resist him, strong in your faith, because you know that your brothers and sisters throughout the world are enduring the same kinds of suffering.

¹⁰And, after you have suffered for a little while, the God of all grace who called you to his eternal glory in Christ will himself restore, confirm, strengthen, and establish you.¹¹To him belongs the power forever. Amen.

^{5:12}Through Silvanus, whom I know to be a faithful brother, I have written to you briefly, in order to encourage you and testify that this is the true grace of God. Stand fast in it.

¹³The church in Babylon, chosen together with you, greets you, and so does Mark, my son.¹⁴Greet one another with a loving kiss.

Peace to all of you who are in Christ.

Survey the Book

Chapters & Pericopes

The ancient scribes did not feel the need to divided the books (individual works) that are included in the Bible into chapters and verses. The Old Testament books were divided into chapters at different times by different people. In the New Testament paragraph divisions were known to be around prior to the Council of Nicea (325 AD). *Stephen Langton*, who became Archbishop of Canterbury, made the chapter divisions we have today around 1227. The verse divisions were made by *William Whittingham* in 1557.¹

Most Bibles have further divided books like 1 Peter into logical sections called pericopes. These are indicated often by headings interspersed throughout the book. There seems to be a general agreement about these, but there are some differences.

Give your own *descriptive title* to each of the sections in 1 Peter (*The NET Bible* – on previous pages) and then record them below:

Pericope	My Title
1:1-2	
1:3-9	
1:10-12	
1:13-21	
1:22-25	
2:1-3	
2:4-10	
2:11-12	
2:13-17	
2:18-25	
3:1-7	
3:8-12	
3:13-22	
4:1-6	
4:7-11	
4:12-19	
5:1-4	
5:8-11	
5:12-14	

¹ Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, Rev. and expanded. (Chicago: Moody Press, 1986) 340.

September 8, 2013

1 – The Apostle and Suffering (1:1-2 AND 5:12-14)

Background to Understanding

^{1:1}From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen ²according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure!

This week, we will be learning as much as possible about the author, Peter, and about the people to whom he was writing and what they were facing.

THE APOSTLE PETER (1:1a)

There is a lot of hype about *Simon Peter*. We approach this epistle with the need to separate what people have said from the facts of his life and ministry. Let's start with what he reveals about himself in this letter.

1. What do you learn about Peter personally from this letter?

There are many, many verses where the name Simon or Peter is mentioned. What do the following passages about Peter contribute to your understanding of the man and what he saw that would help these people in their suffering?

2. Mark 5:37-43; 9:1-10 –
3. Matthew 14:28-31 –
4. Mark 13:1-3 –
5. Acts 2:13-14 –
6. Acts 4:22 –
7. Acts 5:40 –
8. Acts 8:1 –
9. Acts 12:3-4 –

THE SUFFERING EXILES (1:1b)

The people to whom he wrote were living in what today is the country of Turkey.

10. Where are they located on this map?



11. How does Peter describe the people to whom he is writing in 1:1?

12. What can you discern about their circumstances? (1:6-7; 2:18-20; 3:1, 13-17; 4:1-4, 12-19; 5:10)

^{5:12}Through Silvanus, whom I know to be a faithful brother, I have written to you briefly, in order to encourage you and testify that this is the true grace of God. Stand fast in it.¹³The church in Babylon, chosen together with you, greets you, and so does Mark, my son.¹⁴Greet one another with a loving kiss. Peace to all of you who are in Christ.

GRACE (5:12)

One theme of this letter is the grace of God. It is as we stand fast in grace that we are able to handle the suffering.

13. What does Peter mean by "the true grace of God" (1:10; 4:10)?

14. What do you think would happen if they did not stand firm?

GREETINGS (5:12-13)

15. Who was *Silvanus* (*Acts 15-18, 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:2*)?

16. How did he help with this letter?

17. Where was the church in Babylon (*Colossians 4:10*)?

18. Who was Mark?

19. How does it help you to know that other people have gone or are going through the same things you go through?

September 15, 2013

2 – The Trinity in Salvation (1:2)

Salvation is through God working for Us

^{1:1}From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen ²according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure!

THE TRINITY

The following passages are key to our understanding of the doctrine of the Trinity. What do they indicate about the relationship among God?

1. Mark 1:9-10 –
2. Mark 9:7 –
3. Matthew 28:19 –

The one and only God has revealed Himself to exist eternally as three 'persons.'

A proper definition of the Trinity states: "the Trinity is composed of three united Persons without separate existence—so completely united as to form one God. The divine nature subsists in three distinctions—Father, Son, and Holy Spirit."²

The entire Trinity is involved in the salvation of the believer. Peter presents certain aspects of our salvation that have been or are being accomplished by different persons in the Trinity.

THE FOREKNOWLEDGE OF THE FATHER

The choice of believers, called *election*, was based on God's foreknowledge. What did Peter mean by the word *foreknowledge*? Consider the contribution of the following passages to understanding this concept:

4. Acts 2:23 –
5. Acts 26:5 –
6. Romans 8:29 –
7. Romans 11:2 –
8. 1 Peter 1:20 –
9. 2 Peter 3:17 –
10. Based on what these Scriptures teach, how would you define *foreknowledge*:

² Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1989) 199. Citing a definition by Lewis Chafer, *Systematic Theology*, 1:276.

THE SANCTIFICATION OF THE SPIRIT

These believers were set apart by the Holy Spirit. Being 'set apart' is one of the key meanings we learned for holiness (*Genesis 2:3; Exodus 19:6*).

11. Does the act of setting a person apart make them holy (*1:12; 1 Corinthians 1:2*)?

Consider what else this epistle has to say about being holy:

12. 1:15-16 –

13. 1:22 (*purified*) –

14. 2:5, 9 –

15. 3:2 (*purity*) –

16. 3:15 (*set apart*) –

THE BLOOD OF JESUS CHRIST

The final part of this is what Jesus has done for us and what we are to do for Him.

17. What two things are mentioned here?

Obedience is to the atoning death of Christ. It is reasonable since this was the point of the Father's choice. It is why the Holy Spirit has come to us and is the reason why Christ died on the cross. We are to obey Christ

What makes our obedience and our salvation possible is the *sprinkling with Jesus Christ's blood*. To our ears this sounds strange, but is really a metaphor indicating how we are made pure and a part of Christ's covenant.

Consider the following passages

18. Exodus 24:8 –

19. Leviticus 5:19 – r

How would you summarize the work of the Trinity in providing salvation?

How does this provide Christians with encouragement in their suffering?

3 – Great Expectations (1:3-12)

What we anticipate makes it worth it all

These verses (3-12) comprise one long sentence in Greek, but are broken up in Bible translations into paragraphs and sentences for English. The point to focus on is that in spite of the suffering, something wonderful *has* happened and *is going to* happen to us.

^{1:3}Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he gave us new birth into a living hope through the resurrection of Jesus Christ from the dead,⁴that is, into an inheritance imperishable, undefiled, and unfading. It is reserved in heaven for you,⁵who by God's power are protected through faith for a salvation ready to be revealed in the last time.

NEW BIRTH (1:3)

The *first* amazing thing that has happened to us is the chance for we Gentiles to start over with the *new birth*.

1. Why did the Father give us the new birth?
2. What is the new birth into?
3. What does the words "blessed be" indicate?

RESURRECTION (1:3)

The *second* amazing thing is the hope of the resurrection we now have.

4. How was the new birth brought to us?
5. What is meant by a "living hope"?

EXPECTING AN INHERITANCE (1:3-5)

The *third* amazing thing is *inheritance* we now have and its nature.

6. What words characterize our inheritance?
7. How do we know it is secure?
8. When can we expect this inheritance?

GENUINE FAITH (1:6-9)

The *fourth* amazing thing is that *trials are actually working to help us*. Every trial we go through proves that our faith in the risen Lord is genuine.

⁶This brings you great joy, although you may have to suffer for a short time in various trials.

⁷Such trials show the proven character of your faith, which is much more valuable than gold—gold that is tested by fire, even though it is passing away—and will bring praise and glory and honor when Jesus Christ is revealed.

⁸You have not seen him, but you love him. You do not see him now but you believe in him, and so you rejoice with an indescribable and glorious joy,⁹because you are attaining the goal of your faith—the salvation of your souls.

9. What brings great joy?

10. Why did they need joy?

11. What do our trials prove?

12. What analogy does he make with gold?

13. What will be the ultimate reward of our faith?

14. Is it necessary to see Jesus to love Him? to believe in Him?

15. What result does believing in Jesus bring?

16. What is the goal of our faith?

THE PROPHETS (1:10-12)

The *fifth* amazing thing is that we are experiencing the culmination of God's plan for the ages.

^{1:10}Concerning this salvation, the prophets who predicted the grace that would come to you searched and investigated carefully.¹¹They probed into what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and his subsequent glory.

¹²They were shown that they were serving not themselves but you, in regard to the things now announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven—things angels long to catch a glimpse of.

17. What were the prophets investigating?

18. What did they want to know?

19. What did they discover?

20. How was the Gospel proclaimed to these people?

September 29, 2013

4 – The Second Coming (1:13-16)

There is greater grace coming when Christ returns

SET YOUR HOPE (1:13)

^{1:13}Therefore, get your minds ready for action by being fully sober, and set your hope completely on the grace that will be brought to you when Jesus Christ is revealed.

1. What was the hope of these suffering believers?
2. What kind of action were they to prepare for?
3. What two things were they to do to “set their hope”?

Preparing for action involves mentally being ready. In sports this is ‘psyching up.’ Literally, it is ‘*girding up the loins of their mind,*’ which is something an athlete would do before running a race.

Being fully sober implies self-control +. Wine tended to dull the edges of a soldier standing guard, perhaps even lulling him to sleep or at least drowsiness. In such a state it would be easy to miss the start of a spiritual battle with our enemy the Devil (5:8).

THE SECOND COMING

The main event is still to come. Jesus has come once to suffer for our sins and to secure for us salvation, but the fullness awaits His return.

4. What do you know about Jesus Christ's return?
5. It is believed that Mark recorded Peter's presentation of the Gospel. In the Gospel of Mark chapter 13:1-36, we have an extensive presentation regarding the Second Coming. What do you glean about the Second Coming there?

BEING GOD'S CHILDREN (1:14)

¹⁴Like obedient children, do not comply with the evil urges you used to follow in your ignorance,

In light of the return of the Lord Jesus Christ and our relationship with the Father, it is necessary for us to live in ways that reflect our hope and our new family.

6. How do obedient children act?
7. What evil urges did these people used to follow (2:1; 4:3)?

8. Check the Glossary for a definition of any of these sins. Were these things you did before you trusted Christ?

9. Why do people do these sins?

As ignorant pagans, these sins were a part of our life, but now we have become children of God the Father, heirs expecting a full reward when Christ returns. Not only should we no longer live like we are ignorant, but we should imitate our Father.

HOLINESS (1:15-16)

¹⁵but, like the Holy One who called you, become holy yourselves in all of your conduct,¹⁶for it is written,

“You shall be holy, because I am holy.” (Leviticus 11:44-45; 19:2)

10. Why should we become holy?

11. What is God asking believers to do?

Holiness originally meant ‘set apart.’ When used in regard to God, it expresses all that He is. God is good and pure, separate from evil and sin. To encounter His holiness is to come to an awareness of how bad and impure, evil and sinful we are (Isaiah 6:1-5). To be called to His holiness is to be invited up from the pit of wickedness into a state of cleansing, a removal of guilt, and the atonement of our sin (Isaiah 6:6-7). It is a call to the unusable to become useful.

SCRIPTURE QUOTED

The command, “You shall be holy, because I am holy” occurs several times in the book of Leviticus. The entire book contains instructions on how the Israelites were to interact with a holy God. It is one of the main themes of that book.

What do the contexts of these verses tell us about being holy?

12. Leviticus 11:44- 45 (compare 11:29-30)

13. Leviticus 19:2 –

14. Leviticus 20:1-27 –

To see how to apply some of these commands, we must first recognize that as Christians, we are not under the Law of Moses (Acts 15:23-29). We may still learn moral principles from these by using the application matrix found on page 7 of this guide.

October 6, 2013

5 – Living Here Temporarily (1:17-21)

We are now foreigners in our own country

We have seen three commands so far in 1 Peter, *set your hope (v.13), be holy (v.15), and now live ... in reverence (v.17)*. This week we want to add to our understanding how this enables us to stand strong in suffering.

REVERENT FEAR (1:17)

¹⁷And if you address as Father the one who impartially judges according to each one's work, live out the time of your temporary residence here in reverence.

1. What relationship is assumed in this verse?
2. What do we know about the Father's judgment?
3. On what is it based?
4. How does this affect the way we live?

5. What do you think a life of 'reverence' would look like?

6. He refers to Christians as temporary residents who are only here for a time. What does this term mean (compare Acts 13:17)?

7. How do you think this concept should change our perspective on life?

Reverent living is the balance to our relationship with God (Deuteronomy 4:10; Hebrews 12:28). In fact, we could say that it is the logical outcome of knowing the Father. As these former pagans turned from their idols to worship the one true God, they were confronted with the absolute justice of God and His impartiality (Romans 2:11).

REDEEMED (1:18-19)

¹⁸You know that from your empty way of life inherited from your ancestors you were ransomed—not by perishable things like silver or gold,¹⁹but by precious blood like that of an unblemished and spotless lamb, namely Christ.

From the description of the believers in these provinces (1:1) given here, it seems likely that they were former idolaters who had learned from their ancestors to worship statues of silver and gold.

8. What describes their former way of life?

9. How were they freed from it?

The word “ransom” used here implies the payment of a price to satisfy God's just requirement (Genesis 2:16-17). Jesus declared this to be His mission (Mark 10:42-45). Paul agrees with this (1 Timothy 2:6), Why the need for a ransom? Sin and its separation of man from God are the reason (Hebrews 9:15; Titus 2:14).

10. In what way is Christ like a lamb (Exodus 12:5, 21-23; Isaiah 53:7; John 1:29)?

11. Why did the lamb have to be unblemished and spotless?

The requirement that sacrifices are to be “without blemish” is often stated in the Old Testament (e.g., LXX Exodus 29:1, 38; Leviticus 1:3, 10; 3:1, 6, 9; 4:3, 14, 23, 28, 32; 5:15, 18; 12:6; Numbers 15:24; Ezekiel 43:22). The word “without defect” is not found in the Old Testament, but it reinforces the thought that Christ was a perfect sacrifice.³

FAITH AND HOPE IN GOD (1:20-21)

²⁰He was foreknown before the foundation of the world but was manifested in these last times for your sake.

²¹Through him you now trust in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

The concept of God knowing someone beforehand has been applied to the Christians of these five regions (1:2). Now its application to Christ is being brought out (1:20).

12. When did God plan to save man by the blood of Christ?

13. When was that plan manifested?

14. Why do you think God waited until now to reveal Christ as the Savior?

15. Why did Christ die?

The idea of a substitute who would die in our place was taught through the sacrificial system. The word translated ‘for’ here implies that it was ‘because of’ or ‘on account of’ us that Jesus died. We who were sinners separated from God in our paganism are now called of God to come close and call Him, Father.

16. In whom is our trust?

³ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003) 86.

6 – The Word of God (1:22-2:3)

The most valuable aid we have in suffering is the Bible!

The word of God is profitable for doctrine, for correction, for reproof, and for instruction in righteousness. When we suffer, it shows us how to live right so that we don't suffer for doing wrong, but instead for doing what God says is right. When we are wrong it reproves us and corrects our thinking and our behaving. God's word alone is the right basis for establishing doctrine (teaching).

CALL TO LOVE (1:22)

^{1:22}You have purified your souls by obeying the truth in order to show sincere mutual love. So love one another earnestly from a pure heart.

1. How are our souls purified?
2. What truth were they obeying?
3. What is the end result of this process?
4. How should we love one another?
5. What does this mean?

BREVITY VS. PERMANENCE (1:23-25)

²³You have been born anew, not from perishable but from imperishable seed, through the living and enduring word of God.²⁴For

all flesh is like grass

and all its glory like the flower of the grass;

the grass withers and the flower falls off,

²⁵ *but the word of the Lord endures forever. (Isaiah 40:6-8)*

And this is the word that was proclaimed to you.

6. What had happened to them?
7. How had this birth taken place?
8. What does the Scripture say about the word?

ISAIAH 40:6-8

9. Look up this passage in your Bible and compare how it is quoted in 1 Peter 1:24-25. Do you note any differences? similarities?

Differences	Similarities

10. Read the context of Isaiah 40 and compare that with what Peter is writing about. How are they similar and different?

Similar	Different

RID YOURSELVES (2:1)

^{2:1}So get rid of all evil and all deceit and hypocrisy and envy and all slander.

11. Of what do we need to rid ourselves?
12. What do these mean? (check the glossary as needed)

PURE MILK (2:2-3)

²And yearn like newborn infants for pure, spiritual milk, so that by it you may grow up to salvation,³if you have experienced the Lord's kindness.

13. To what does pure, spiritual milk refer?

PSALM 34:8

*"Taste and see that the LORD is good!
How blessed is the one who takes shelter in him!"* (Psalm 34:8, NET)

14. Is this a direct quote from Psalm 34:8?
15. What does a 'taste' imply?

October 20, 2013

7 – A Spiritual Temple (2:4-10)

What is God doing?

Individually, the Christian becomes part of a body whose purpose is to serve the purpose of the physical Temple. This temple is composed of living stones.

LIVING STONES (2:4-5)

^{2:4}So as you come to him, a living stone rejected by men but chosen and priceless in God's sight,⁵you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ.

1. What is meant by a "living stone"? To whom does it refer?
2. Who rejected Him (compare Psalm 118:22; Acts 4:11)?
3. How does God view Him?
4. In what way are we like Christ?
5. What is the purpose of this "spiritual house" (see 2 Samuel 7:13; John 2:16-17)?
6. What is a "spiritual sacrifice" (see verses below for examples of spiritual sacrifices expected of living stones)?
7. 1:15,17 –
8. 1:22 –
9. 2:13,17 –
10. 3:10-11 –

CORNERSTONE FOUNDATION (2:6-8a)

⁶For it says in scripture,
*"Look, I lay in Zion a stone, a chosen and priceless cornerstone,
and whoever believes in him will never be put to shame."* (Isaiah 28:16)

⁷So you who believe see his value, but for those who do not believe,
the stone that the builders rejected has become the cornerstone, (Psalm 118:22)

⁸and
a stumbling-stone and a rock to trip over. (Isaiah 8:14)

11. What happens to those who believe in Him?

12. What happens to those who do not believe?

THOSE WHO STUMBLE (2:8b)

They stumble because they disobey the word, as they were destined to do.

13. What form does their stumbling take?

14. How surprised is God by their rejection?

15. Why is God not responsible for their rejection?

GOD'S PEOPLE (2:9-10)

⁹But you are *a chosen race, a royal priesthood, a holy nation, a people of his own*, so that you may *proclaim the virtues* of the one who called you out of darkness into his marvelous light.

¹⁰You once were *not a people*, but now you are God's people. You were *shown no mercy*, but now you have received mercy.

16. How do God's people contrast with those who reject Christ (2:6)?

17. What four things are true of those who believe (2:9)?

- a.
- b.
- c.
- d.

18. For what purpose have we become God's people?

19. How does he contrast their former state with their current one (2:9-10)?

20. What is mercy (2:10)?

October 27, 2013

8 – Living Free in Society (2:11-25)

The outworking of faith is seen in how it works in society.

As truly free people, because we are freed from sin's domination, we can show the world the reality of faith and the power of God working in us.

EXILES AT WAR (2:11-12)

^{2:11}Dear friends, I urge you as foreigners and exiles to keep away from fleshly desires that do battle against the soul,¹²and maintain good conduct among the non-Christians, so that though they now malign you as wrongdoers, they may see your good deeds and glorify God when he appears.

1. Why should we avoid 'fleshly desires'?
2. What is our goal for non-Christians?
3. How do we overcome their maligning of us as wrongdoers?

FOREIGNERS (2:13-15)

^{2:13}Be subject to every human institution for the Lord's sake, whether to a king as supreme ¹⁴or to governors as those he commissions to punish wrongdoers and praise those who do good. ¹⁵For God wants you to silence the ignorance of foolish people by doing good.

4. What does it mean to "be subject"?
5. What kind of human institutions does he have in mind?
6. How does this silence ignorant people?
7. Why should we do this?

FREE PEOPLE (2:16-17)

¹⁶Live as free people, not using your freedom as a pretext for evil, but as God's slaves. ¹⁷Honor all people, love the family of believers, fear God, honor the king.

8. What is one of the dangers of freedom (2:16)?
9. How does being God's slaves overcome this?
10. What are four practical applications of the command to "be subject" (2:17)?

SLAVERY

The most common Greek word for a slave is *doúlos* (2:16). In contrast, *diákonos* *deacon* refers to *free servants*. [The other term used here is] *oikétēs*, a *domestic servant* (2:18) who worked within the master's household ...⁴ By Roman times slavery was so extensive that in the early Christian period one out of every two people was a slave.⁵ In Greek and especially in Roman times, when the number of slaves increased dramatically, household slaves remained the best treated. Many became servants and confidants; some even established good businesses to their own and their masters' benefit.⁶



When a slave was manumitted, he went from the state of a being without rights to a Roman citizen who could claim his due in court. The picture shows a slave on his knees, and his master holding a whip in his hand. An officer is standing in the background. He touches the slave with a swagger stick, granting him his freedom and thus a new standard of living.

SLAVES AND MASTERS (2:18)

^{2:18}Slaves, be subject to your masters with all reverence, not only to those who are good and gentle, but also to those who are perverse.

11. Why is this command difficult to obey?
12. What is meant by the perverse (*Proverbs 10:8; Acts 2:40; Philippians 2:15*)?
13. How does this apply in a country with no slavery?

GOD CONSCIOUSNESS (2:19-20)

¹⁹For this finds God's favor, if because of conscience toward God someone endures hardships in suffering unjustly.²⁰For what credit is it if you sin and are mistreated and endure it? But if you do good and suffer and so endure, this finds favor with God.

14. What behavior finds God's favor?
15. What is our "conscience toward God" (see *NIV and Hebrews 10:2*)?

⁴ Myers, Allen C. *The Eerdmans Bible dictionary* 1987 : 927. Print.

⁵ Elwell, Walter A., and Barry J. Beitzel. *Baker encyclopedia of the Bible* 1988 : 1971. Print.

⁶ Elwell, Walter A., and Barry J. Beitzel. *Baker encyclopedia of the Bible* 1988 : 1972. Print.

CHRIST'S EXAMPLE (2:21-23)

²¹For to this you were called, since Christ also suffered for you, leaving an example for you to follow in his steps.

²²He *committed no sin*
nor was deceit found in his mouth. (Isaiah 53:9)

²³When he was maligned,
he did not answer back;
when he suffered,
he threatened no retaliation,
but committed himself to God who judges justly.

16. Why should the Christian 'take it'?

17. What five things should the Christian do when mistreated?

STRAYING SHEEP (2:24-25)

²⁴He *himself bore our sins* in his body on the tree, *(Isaiah 53:12)*
that we may cease from sinning
and live for righteousness.

By his wounds you were healed.

²⁵For you were *going astray like sheep (Isaiah 53:5-6)*
but now you have turned back to the shepherd and guardian of your souls.

18. For what purpose did Jesus die on the cross?

19. What do you learn from the analogy of "sheep and shepherd"?

November 3, 2013

9 – Living Free in the Home (3:1-7)

People are real at home.

We may put on a front before others, but not before family. This makes working out our faith in family situations the real test of our life. The slaves mentioned in the previous passage were *house servants* who had to live it not only before one another, but also before the family. In this passage, it is the wife who is in the hot seat.

BAD DOMESTIC SITUATIONS (3:1a)

^{3:1}In the same way, wives, be subject to your own husbands.

1. Is the instruction to “*be subject*” an unusual Christian teaching?
2. How does this command tie in with the previous context (2:21-25)?

BEHAVIOR WITNESS (3:1-2)

^{3:1}In the same way, wives, be subject to your own husbands. Then, even if some are disobedient to the word, they will be won over without a word by the way you live,²when they see your pure and reverent conduct.

3. What is meant by “*disobedient to the word*” (2:8)?
4. How does a wife not win her husband?
5. How does she win her husband?

OUTSIDE OR INSIDE (3:3-4)

³Let your beauty not be external—the braiding of hair and wearing of gold jewelry or fine clothes—⁴but the inner person of the heart, the lasting beauty of a gentle and tranquil spirit, which is precious in God’s sight.

6. How did women make themselves beautiful then?
7. How different is that from practices today?
8. What is “*the inner person of the heart*”?
9. What does God consider precious?

SARAH? (3:5-6)

⁵For in the same way the holy women who hoped in God long ago adorned themselves by being subject to their husbands,⁶like Sarah who obeyed Abraham, calling him lord. You become her children when you do what is good and have no fear in doing so.

10. When did Sarah call Abraham 'lord' and how did this show that she was "subject" to him?
11. Why did Sarah and the other holy women do this?
12. How is this an example to wives today?
13. What caution does Peter give regarding being subject to a husband (3:6)?

CONSIDERATE HUSBANDS (3:7)

The word ignorant has been used already (1:14; 2:15), but now the Christian husband is admonished to not be ignorant, but knowledgeable in his actions (3:7)

⁷Husbands, in the same way, treat your wives with consideration as the weaker partners and show them honor as fellow heirs of the grace of life. In this way nothing will hinder your prayers.

14. What is meant by "in the same way" for husbands?
15. How is a Christian husband to treat his wife?

WEAKER?

16. In what way are women "weaker partners"?

HEIRS & PRAYERS

17. How radical is it to call women "fellow heirs"?
18. What is "the grace of life"?
19. How would failure to treat one's wife properly hinder prayers?

November 10, 2013

10 – Responding vs. Retaliating (3:8-22)

We need to stop reacting and start responding.

It is easy to hit back. It is enjoyable, even all-consuming to plot one's revenge on an enemy. But the Christian is focused on something and Someone else with an all-consuming passion ... God.

COMPASSION (3:8)

^{3:8}Finally, all of you be harmonious, sympathetic, affectionate, compassionate, and humble.

1. How do you think these five virtues help a church going through suffering?

RESPONDING TO HATE (3:9-12)

⁹Do not return evil for evil or insult for insult, but instead bless others because you were called to inherit a blessing.¹⁰For

the one who wants to love life and see good days

must keep his tongue from evil and his lips from uttering deceit.

¹¹*And he must turn away from evil and do good;*

he must seek peace and pursue it.

¹²*For the eyes of the Lord are upon the righteous and his ears are open to their prayer.*

But the Lord's face is against those who do evil. (Psalm 34:12-16)

2. Why is this the opposite of the sinful human reaction to suffering?

3. How can we bless others (3:9b-11)?

PSALM 34

We should desire life, not from fear of death, nor from the pain of parting with dear friends, but "to see good," and that we may do the more work for God. The present world, so far as we know, is the only one in which we can serve God by overcoming evil, and by patience under trial, and by converting sinners. Besides, the longer we live, the more good we can do to others, and the more we can glorify God. To glorify God by the service of our youth is good; to glorify him by the service of youth and manhood is better; but to glorify him by faithful service from first to last, through all stages of life, is best of all (Prov. 16:21; Phil. 1:23-26; 2 Tim. 4:6-8).⁷

⁷ Spence-Jones, H. D. M., ed. *Psalms*. Vol. 1. London; New York: Funk & Wagnalls Company, 1909. Print. The Pulpit Commentary. Exposition by W. Forsyth.

LIVING UNDER THREAT (3:13-15a)

^{3:13}For who is going to harm you if you are devoted to what is good?¹⁴But in fact, if you happen to suffer for doing what is right, you are blessed. *But do not be terrified of them or be shaken.* (Isaiah 8:12)

4. Is it normal for those who continually do good to suffer?
5. What do those who suffer for doing right know?

ISAIAH 8

The quotation is from a portion of this verse which is part of a greater context (Isaiah 8:9-15). The key to the passage is verse 10 where it is stated, "God is with us." This is the truth that helps the believer overcome the terror that disables the world and shakes them to their core. Even though we suffer, we serve Immanuel (8:8). We will ultimately be victorious.

PREPARED APOLOGETICS (3:15b-16)

¹⁵But set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess.¹⁶Yet do it with courtesy and respect, keeping a good conscience, so that those who slander your good conduct in Christ may be put to shame when they accuse you.

6. Why do you think he gives the admonition to "set Christ apart as Lord"?
7. The word for "to give an answer" is "apologia" from which we get our word "Apologetics." What is our reason for responding righteously to suffering instead of reacting sinfully?

SOME SCRIPTURAL INSIGHT

Hatred stirs up conflict,
but love covers over all wrongs. - Proverbs 10:12 (NIV)

If the righteous receive their due on earth,
how much more the ungodly and the sinner! - Proverbs 11:31 (NIV)

SUFFER FOR CHRIST (3:17)

¹⁷For it is better to suffer for doing good, if God wills it, than for doing evil.

8. What makes it better to suffer for doing good than suffering for doing evil?

CHRIST'S SUFFERED ONCE (3:18)

¹⁸Because Christ also suffered once for sins,
the just for the unjust, (Isaiah 53:11-12)
to bring you to God,
by being put to death in the flesh
but by being made alive in the spirit.

9. How does Christ's example show us the way to suffer?

PROCLAMATION TO PRISON (3:19-20)

¹⁹In it he went and preached to the spirits in prison,
^{3:20}after they were disobedient long ago when God patiently waited in the days of Noah as an ark was being constructed. In the ark a few, that is eight souls, were delivered through water.

10. What do we know about "*the spirits in prison*"? Who were they?

BAPTISM (3:21-22)

¹⁹In it he went and preached to the spirits in prison,
^{3:20}after they were disobedient long ago when God patiently waited in the days of Noah as an ark was being constructed. In the ark a few, that is eight souls, were delivered through water.
²¹And this prefigured baptism, which now saves you—not the washing off of physical dirt but the pledge of a good conscience to God—through the resurrection of Jesus Christ,²²who went into heaven and is at the right hand of God with angels and authorities and powers subject to him.

11. In what way is baptism prefigured in Noah and his family being delivered through the flood waters?

12. Where is Jesus Christ?

13. What are "angels" and "authorities" (*Ephesians 3:10*) and "powers" (*Ephesians 6:12*)?

Noah's Ark

God chose Noah to build the ark, and for his family to survive the flood and then repopulate the earth. Noah was a righteous man, blameless in his generation.

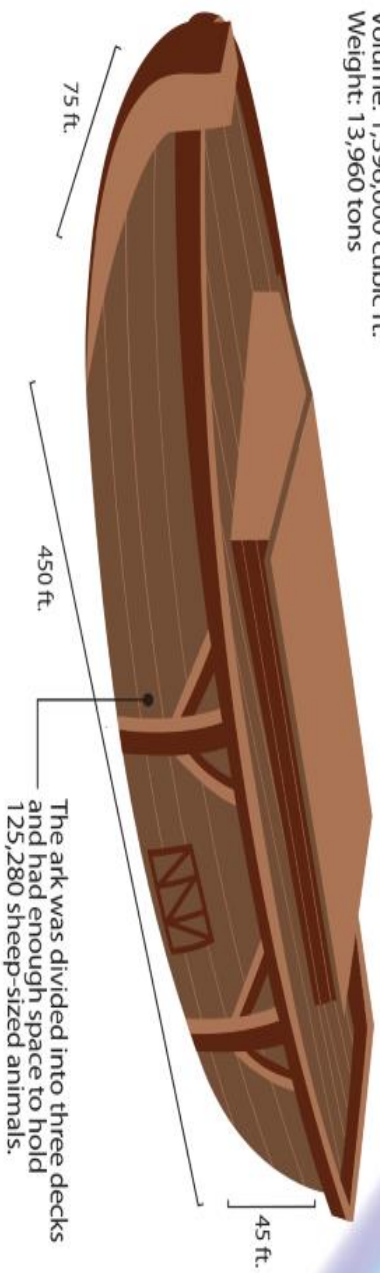
About the Ark

Estimates for completing the ark range from 70 to 120 years.

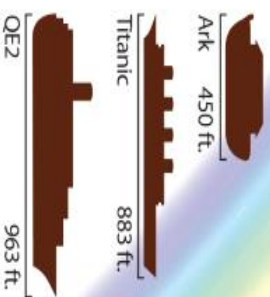
Capacity: 522 railroad stock cars

Volume: 1,396,000 cubic ft.

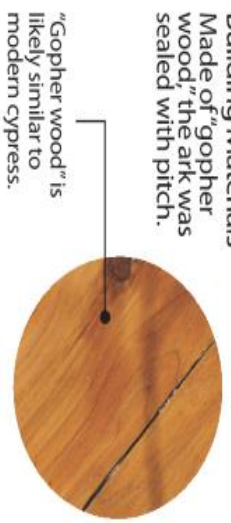
Weight: 13,960 tons



Size Comparison
A vessel of ancient history, the ark was not much smaller than modern ocean liners.



Building Materials
Made of "gopher wood" the ark was sealed with pitch.



Ark Passengers
Noah's family, along with many pairs of land animals and birds of the sky stayed in the ark during the flood until the waters subsided enough for them to disembark.



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November 17, 2013

11 – Following Christ's Example (4:1-6)

He asks no less of you.

The great model for the Christ-like life is Christ. The cry to come follow Me and I will make you fishers of men echoed in Peter's ears as he wrote this. Suffering was the Master's lot in life and it is the disciple's lot as well. We do well to follow Him!

SAME ATTITUDE (4:1)

^{4:1}So, since Christ suffered in the flesh, you also arm yourselves with the same attitude, because the one who has suffered in the flesh has finished with sin,

1. What attitude did Christ have (3:18)?
2. What does it mean to be finished with sin?

3. How does suffering in the flesh finish it?

SOURCE OF SIN (4:2)

²in that he spends the rest of his time on earth concerned about the will of God and not human desires.

4. What should be foremost in our mind?
5. What should not be important (see also Matthew 6:28-34)?

PAGAN SURPRISE (4:3-4)

³For the time that has passed was sufficient for you to do what the non-Christians desire. You lived then in debauchery, evil desires, drunkenness, carousing, drinking bouts, and wanton idolatries.

⁴So they are astonished when you do not rush with them into the same flood of wickedness, and they vilify you.

6. What do the non-Christians desire?

7. Why are these things wicked?

8. Why are they astonished?

9. What is their response?

FUTURE RECKONING (4:5)

⁵They will face a reckoning before Jesus Christ who stands ready to judge the living and the dead.

10. What “reckoning” will they face?

11. When will Jesus judge the living and the dead?

There are seven judgments yet to come. What he refers to here is the last of these.

-
- Judgment of Believer's Works (*1 Corinthians 3:10-15; 2 Corinthians 5:10*)
 - Judgment of Old Testament Saints (*Daniel 12:3*)
 - Judgment of Tribulation Saints (*Revelation 20:4-6*)
 - Judgment of Jewish Survivors (*Ezekiel 20:34-38*)
 - Judgment of Gentile Nations (*Joel 3:1-2; Matthew 25:31-46*)
 - Judgment of Satan & Fallen Angels (*Matthew 25:41; Revelation 20:10*)
 - Judgment of Unsaved (*Revelation 20:11-15*)⁸
-

GOSPEL PREACHING (4:6)

⁶Now it was for this very purpose that the gospel was preached to those who are now dead, so that though they were judged in the flesh by human standards they may live spiritually by God’s standards.

12. Who were “those who are now dead”?

13. When was the Gospel preached to them?

14. How were they judged in the flesh?

15. What is meant by human standards?

16. How does this contrast with God's standards?

17. How do they “live spiritually”?

⁸ Source, Charles Ryrie, *Basic Theology*, Colorado Springs: Co, Victor Books, 516

12 – Helping One Another Through (4:7-11)

We all need one another in good times and particularly in difficult times.



Nero Caesar

The suffering that was coming upon these Christians would only get worse. Tacitus tells us *Annals, Book 15*, that under Nero in Rome believers were put to death with,

“Mockery of every sort Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.”

Who is sufficient to endure such things? Certainly no one alone. In their preparation, and ours, *prayer, love, and help from others* would be needed to endure and give God the glory He deserves.

PRAYER (4:7)

^{4:7}For the culmination of all things is near. So be self-controlled and sober-minded for the sake of prayer.

Prayer is an interaction between a person and God. We pray because we recognize that without divine intervention nothing good will be accomplished.

1. What is the “culmination” (see *1 Corinthians 10:11; 1 John 2:18*)?
2. How is it “near” (*Romans 13:11-12; Philippians 4:5; Hebrews 10:23-25; James 5:7-8; Revelation 22:10 with Daniel 12:4*)?
3. What do being “self-controlled” and “sober-minded” have to do with “prayer”?

COVERING LOVE (4:8)

⁸Above all keep your love for one another fervent, because *love covers a multitude of sins.* (*Proverbs 10:12*)

4. Why is love “above all”?

Love (*agape*) enables us to forgive one another. This is the meaning of ‘covers’ in the passage cited ... *Proverbs 10:12*. The same idea is expressed in *Psalm 32:1* where King David extolls the blessings of the one whose “transgressions” are “forgiven” by using the parallel “whose sins are covered.” Is there someone you can't forgive? It is because you do not love with God's love.

SERVICE(4:9-11a)

⁹Show hospitality to one another without complaining.

¹⁰Just as each one has received a gift, use it to serve one another as good stewards of the varied grace of God. ¹¹Whoever speaks, let it be with God's words. Whoever serves, do so with the strength that God supplies, so that in everything God will be glorified through Jesus Christ.

5. Why is "hospitality" important?

6. How would you define "hospitality"?

7. Why would one tend to complain?

8. What are the gifts?

9. There are several lists of spiritual gifts in the Bible, although none of them appears to be complete (Romans 12; 1 Corinthians 12; Ephesians 4). Why do you think they did not list all the gifts?

10. How are gifts to be used?

11. What is "the varied grace" (see 1 Corinthians 12:4-6)?

12. How does a person speak with "God's words"?

13. Why do we need God's strength to serve?

WHO'S GLORY?(4:11b)

To him belong the glory and the power forever and ever. Amen.

14. What is the ultimate goal of the gifts?

December 1, 2013

13 – Rejoicing in Suffering (4:12-19)

*We pray for blessings, we pray for peace
Comfort for family, protection while we sleep
We pray for healing, for prosperity
We pray for Your mighty hand to ease our suffering
And all the while, You hear each spoken need
Yet love us way too much to give us lesser things*

*We pray for wisdom, Your voice to hear
We cry in anger when we cannot feel You near
We doubt your goodness, we doubt your love
As if every promise from Your word is not enough
And all the while, You hear each desperate plea
And long that we'd have faith to believe*

*'Cause what if your blessings come through rain drops
What if Your healing comes through tears
What if a thousand sleepless nights are what it takes to know You're near
What if trials of this life are Your mercies in disguise*

- Laura Story

NOTHING STRANGE (4:12)

^{4:12}Dear friends, do not be astonished that a trial by fire is occurring among you, as though something strange were happening to you. ¹³But rejoice in the degree that you have shared in the sufferings of Christ, so that when his glory is revealed you may also rejoice and be glad.

1. How was what they were facing a trial by fire?
2. Why are trials not strange for the Christian?
3. How does knowing this help?
4. Why would we rejoice and be glad?

ABIDING SPIRIT (4:14)

¹⁴If you are insulted for the name of Christ, you are blessed, because the Spirit of glory, who is *the Spirit of God*, rests on you. (see Isaiah 11:2)

5. How is an insult a blessing?

ISAIAH 11:2 (NET)

Let's consider what it means to have the Spirit of God. Two versions of Isaiah 11:2 are sufficient to help us understand the glory of the Spirit now.

(NIV) The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD—

(NET) The LORD's spirit will rest on him— a spirit that gives extraordinary wisdom, a spirit that provides the ability to execute plans, a spirit that produces absolute loyalty to the LORD.

6. In what way is the Spirit of God, the Spirit of glory?

YOU DID WRONG!(4:15)

¹⁵But let none of you suffer as a murderer or thief or criminal or as a troublemaker.

7. What is the difference between these four?

8. Why should a Christian not do these things?

JUDGING CHRISTIANS(4:16-18)

¹⁶But if you suffer as a Christian, do not be ashamed, but glorify God that you bear such a name.¹⁷For it is time for judgment to begin, starting with the house of God. And if it starts with us, what will be the fate of those who are disobedient to the gospel of God?¹⁸And *if the righteous are barely saved, what will become of the ungodly and sinners?*(Proverbs 11:31)

9. How is suffering a part of Christ's judgment upon the house of God?

10. What is the purpose of this suffering (see Hebrews 12:4-13)?

11. How will it be worse for the disobedient?

PROVERBS 11:31

Looking at a modern language version (NET), we read, "If the righteous are recompensed on earth, how much more the wicked sinner!"

The Greek translation of this proverb is a little different, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (Brenton)

The idea in both is that it will be so much worse for those who do not have the righteousness of Christ applied to them.

FAITHFUL CREATOR(4:19a)

¹⁹So then let those who suffer according to the will of God entrust their souls to a faithful Creator as they do good.



12. What is suffering according to God's will?

13. How do we entrust our souls?

14. How do we know that the Creator is faithful?

15. How do we know that God is the Creator?

CONTINUE TO DO GOOD(4:19b)

16. Why should we continue to do good?

December 8, 2013

14 – Shepherds of the Suffering (5:1-4)

One of the callings of those who are older is to guide those who are younger along the path of life. We seek to help them avoid the pitfalls that entangled us and so many others.

ELDERS(5:1-2a)

^{5:1}So as your fellow elder and a witness of Christ's sufferings and as one who shares in the glory that will be revealed, I urge the elders among you:²Give a shepherd's care to God's flock among you, exercising oversight not merely as a duty but willingly under God's direction, not for shameful profit but eagerly.



1. What is an elder?
2. What are the qualifications of an elder (1 Timothy 3:1-7)?
3. What is the relationship between an elder, bishop, and a pastor?

FELLOW ELDER(5:1b)

4. How is Peter a "fellow elder"?
5. What did he witness of Christ's sufferings?
6. Why does Peter share in the glory to be revealed (1:7)?

NECESSITY OR WILLING(5:2)

²Give a shepherd's care to God's flock among you, exercising oversight not merely as a duty but willingly under God's direction, not for shameful profit but eagerly.

7. What is God's flock (Luke 12:32)?

8. How does a “shepherd” care for them (*Ezekiel 34:8; Genesis 31:39*)?

9. What is oversight?

10. What is the practical difference between doing this as a duty and doing it willingly?

DISHONEST GAIN OR SERVING(5:2)

11. Does paying an elder hinder his service (*1 Timothy 5:17; 6:2-10*)?

LORD OR EXAMPLE(5:3)

³And do not lord it over those entrusted to you, but be examples to the flock.

12. What does it mean to “lord it over” (*Matthew 20:25-28*)?

13. How should elders view the flock?

14. What example should an elder set?

CHIEF SHEPHERD(5:4)

⁴Then when the Chief Shepherd appears, you will receive the crown of glory that never fades away.

15. Who is the Chief Shepherd?

16. How does knowing this inform the work of an elder?

17. What is “the crown of glory” (1:)?

18. How can it not fade away?

December 15, 2013

15 – Humbled to Thrive (5:5-7)

Will you make it from foolish youth to wise sage?

Life is about learning. Knowledge is power, the power to succeed. What does it take to thrive in life? This week's study is about helping us to learn what we need to know in order to make it through to God's glory able to withstand what is thrown at us.



SUBMISSION (5:5)

Life begins with learning how to rely upon the wisdom of others.

^{5:5}**In the same way, you who are younger, be subject to the elders. And all of you, clothe yourselves with humility toward one another, ...**

1. Who are the younger?
2. What should be the attitude of younger people towards the elders?
3. How does the analogy with clothing help us understand humility?
4. Why is this to be expressed toward "one another"?

PROVERBS 3:34

... because

*God opposes the proud
but gives grace to the humble. (Proverbs 3:34)*

5. What are the proud like?
6. What do they miss out on?
7. What examples can you cite of the truth of this proverb?

SELF-HUMBLING(5:6)

⁶And God will exalt you in due time, if you humble yourselves under his mighty hand

8. Why do we have to wait for “*due time*”?

9. What does it mean to “*humble*” oneself?

10. How does God's “*mighty hand*” figure into this?

CASTING CARES(5:7)

⁷by casting all your cares on him because he cares for you.

The expression ‘*to cast cares upon*’ is an idiom which means to stop worrying and to put one's trust in someone.⁹

Two synonyms for “*cares*” are used here. The things that concern us are really His concerns.

11. How do we know God cares for us (5:10-11)?

What are some of your cares?

⁹Louw, Johannes P., and Eugene Albert Nida. *Greek-English lexicon of the New Testament: based on semantic domains* 1996 : 315. Print.

December 22, 2013

16 – Your Adversary (5:8-11)

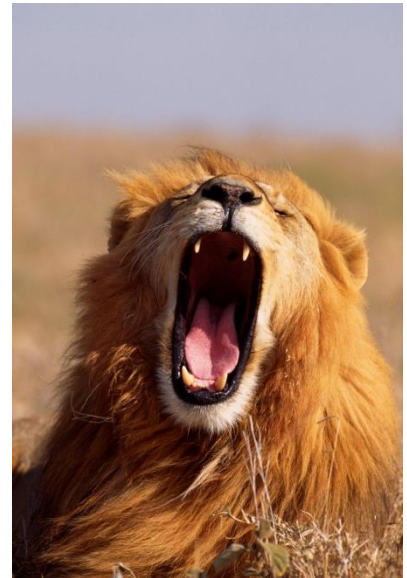
Our struggle is not against flesh and blood!

While it seems like our greatest problem are the people around us, who are our former friends and countrymen, that is not really where persecution comes from. It is part of a greater plan to rob us of our faith in God to get us back into paganism.

GO ON THE ALERT!(5:8)

⁸Be sober and alert. Your enemy the devil, *like a roaring lion*, is on the prowl looking for someone to devour.

1. If you were facing an enemy, how would being sober and alert help?



THE DEVIL

2. What does the expression "devil" mean?
3. Who is the devil (*Revelation 12:9*)?
4. In what way is he "*like a roaring lion*"?
5. What is "*the roar*"?
6. Of what is "devour" an analogy?

STAND FIRM(5:9)

⁹Resist him, strong in your faith, because you know that your brothers and sisters throughout the world are enduring the same kinds of suffering.

7. What does it mean to "*resist*" the devil?
8. How does being "*strong in faith*" help us resist?
9. How does knowing that others are 'enduring the same kinds of suffering' help?

SUFFER AWHILE(5:10-11)

¹⁰And, after you have suffered for a little while, the God of all grace who called you to his eternal glory in Christ will himself restore, confirm, strengthen, and establish you.¹¹To him belongs the power forever. Amen.

10. Why do we have to suffer for a little while?
11. How does it help to know God is "the God of all grace"?
12. To what has God called us?
13. What will God in His grace do for those who suffer?
14. Why is it best that God have the power over our lives?

Glossary of Terms in 1 Peter

Abraham – one of three patriarchs of Israel, a man of faith and friend of God who received the promises, but not the fulfillment in this life. Details of his life and that of Sarah are to be found in Genesis 11:27-25:11. See Sarah.

Abroad (see Diaspora)

Affectionate – the kind of love one has for a brother or sister. Literally, it is the adjective form of “brotherly love” (Romans 12:10; 1 Thessalonians 4:9; Hebrews 13:1; 1 Peter 1:22; 2 Peter 1:7).

Alert – as a sentry on guard for an attack by the enemy that is certain to come. The opposite is to be asleep at your post.

Amen – A word which means, “Let it be so.” It indicates the desire on the part of the worshipper for something to occur (1 Kings 1:36). It occurs in 4:11 and 5:11 as the expected response of these suffering Christians to the truth that glory and power belong to God forever. He is the only one who should be in control.

Ancestors – this word has to do with what was handed down to these people from their fathers. As it turned out it was an empty way of life costly to get freed from (1:18-19).

Angels – spirit beings who long to look into how the Gospel is working out (1:12). They are subordinated to Christ under God (3:22; see Authorities, Powers).

Answer – In 2:23, Jesus did not answer insult (*loidoreo*) with counter insult (*anti-loidoreo*). A different word is used in 3:15, *apologia*, which means to give a reason for your hope.

Ashamed (see Shame)

Asia – was a province left to the Romans by the king of Pergamum. It is located just east of the Aegean (Greek) Sea. Sometimes this refers to all of Asia Minor, modern day Turkey, but not in 1 Peter (see Map, p.14).

Attitude – means to think about suffering as Christ did (4:1). It is worth it in order to do the will of God.

Authorities – may be earthly rulers, but are likely an order of angel, but whether they are angels or men, or whether good or evil is not the point (3:22). Christ rules over all, so they do his will (Ephesians 1:21; 2:2; 6:12; 1 Corinthians 15:24; Colossians 1:16; 2:15). (see Angels, Powers)

Apostle – this term referring to an admiral sent on a naval expedition came to also include religious teachers. In the Bible it is applied first to the Twelve that Jesus authorized to go exercise His authority (Mark 3:14). Peter was one of these original apostles.

Babylon – was the original form of the world empire (Genesis 10:8-11), but in 1 Peter it does not refer to that ancient city, but is a ‘coded’ reference to Rome (Revelation 16:19; 17:5) where Mark was living (Colossians 4:10; Philemon 24). The code is done to avoid charges of subversion.

Baptism – means the washing with water likely by immersion. Its significance is not in physical cleansing, but in a clear conscience that believes in Christ's resurrection, ascension, and glorification (3:21-22).

Bithynia – is bordered on the North by the Black sea. It was willed to Rome by its last king. (see Map, p.14)

Blessed – is an adjective meaning that one is *praised or blessed*.

Blood – refers to the blood of a sacrifice which was offered up to God as the just payment for sin since the wages of sin is death. The proper sacrifice had to be a lamb without blemish or defect (Exodus 12:4). In 1 Peter, it is the blood of Christ. (see Sacrifices)

Brother – refers to a fellow believer. Silvanus is commended as an example probably because he would be coming with the letter (5:12). The NET Bible translates correctly 5:9 as referring to brothers and sisters, i.e., the entire Christian family.

Builders – refers to the Jewish leaders who rejected Christ as the centerpiece of their religion. This is a mistake believers do not make in building the spiritual house (2:5-7).

Cappadocia – was bordered on the North by Pontus. Some of its residents had been in Jerusalem on the Day of Pentecost. They may have been the source of the Gospel in this area (see Map, p.14).

Cares – are our anxieties and worries about life and suffering. This is a quote from the Greek version of Psalm 54:23 where it says God will sustain us. A different word is used at the end of 1 Peter 5:7, *melei*, which means that He is concerned about what concerns us.

Carousing – refers to feasting which seemed to include drunkenness (Romans 13:13), probably as part of pagan rituals. The NIV uses this English translation for what the NET Bible calls "drinking bouts."

Casting – then entire church is encouraged to join in putting their cares before the Lord as the disciples cast their garments on the back of a donkey (Luke 19:35). Let the Lord bear your burdens.

Chosen (also Elect) – These people have been chosen by God to be on His side, thus making them strangers in the places where they lived (1:1). This choice was based on the Father's foreknowledge (1:2) and puts us in the company of Christ (2:4,6) as God's chosen people (2:9).

Christ – is the transliteration of the Greek *Christos*. It was not originally a name, but a title which was equivalent to the Hebrew word *Messiah*. Both words mean the Anointed and refer to God's chosen king of Israel. Peter uses this term exclusively of Jesus.

Christian – a name for followers of Jesus which was first applied to them at Antioch (Acts 11:26), probably as here, by those who slandered them.

Church in Babylon (see Babylon)

Compassionate – is a characteristic of God closely related to mercy (James 5:11) for those hopelessly in debt and thus needing forgiveness (Mt. 18:27), mired in sin (Lk. 15:20), or fallen on hard times (Lk. 10:33; 1 John 3:17).

Conduct – the Christian way of life that acts according to the holiness of God (1:15) that puts those who slander us to shame (2:12; 3:2,16).

Conscience – means first of all an awareness of God (2:19), and then an awareness that one has done good and thus has a good conscience (3:16,21).

Courtesy – means to give your reasons with gentleness (3:16). see Gentle, Respect

Cornerstone – either the corner by which the building is squared or the keystone in an arch (*highest stone in 2:6; head corner in 2:7*).

Creator - God who created man can be relied upon to remain faithful to His purpose of blessing His people.

Credit – does not refer to merit, but to that for which we can be honored.

Criminal – is one who does wrong (2:12,14; 4:15). We may be accused and punished, but it should not be true of us.

Crown of Glory – a reward recognizing the achievement of being a faithful shepherd of God's people (5:1-4). This is much better than dishonest gain which tarnishes.

Culmination (see Eschatology)

Debauchery – excessive indulgence in the sensual desires over all other consideration.

Dead – those who have lived and are now dead. God raised Jesus from the dead (1:3, 21). Many Christians were condemned by the world to death, but are alive in their spirit with God (4:6) awaiting their vindication at the judgment (4:5).

Deceit – primarily speaking a falsehood, a lie (2:1,22; 3:10)

Desires – those things our flesh craves (2:11) as humans (4:2), but which do battle against our soul. These are things which God has forbidden as sinful, but the Gentiles pursue (4:3).

Devil – literally, *diablos*, meaning *slanderer*. It is a name for Satan (Revelation 20:2). He is our enemy who seeks to reclaim his children (John 8:44) and get them to do his work (Mark 8:33). We must be alert against him and resist him (5:8-9).

Devour – as a lion consumes the carcass of its prey, so the Devil seeks to devour so that they are no longer living as a Christian.

Diaspora – dispersion. The translators of the Hebrew Scriptures into Greek used this word to describe Israelites living among the Gentiles (Nehemiah 1:9). Peter writes to Christians, Jews and Gentiles, who are living among pagans in a world that is not their home.

Disobey – means that they are not persuaded (*a-peitho*) that the Gospel is true and therefore do not alter their behavior because they do not believe (2:8; 3:1, 20; 4:17). (see Obedience)

Duty – means a sense of compulsion, not a sense of willingness to serve as a pastor (5:2).

Drinking Bouts – attending events which includes drinking of alcohol to get drunk.

Drunkenness – drinking so much alcohol that you babble.

Elder – literally, *older men*. The leadership office of the church which shepherds (pastors), watches over (bishops) the flock willingly, not greedy for money, not lording it over, but showing the way (5:1-4).

Elect (see Chosen)

Emperor – literally, King. This epistle was probably written during the reign of Nero, but before the official persecutions had begun.

Endure – literally to *remain under* when we have no alternative to suffering, particularly when mistreated (2:20).

Envy – different from jealousy or zeal. This word implies doing wrong to another out of one's own self-interest.

Epistle – is a letter which is part personal letter and part moral discourse. It usually begins with a salutation that identifies author and audience. It concludes with greetings while in between is the main body of the letter which deals with a moral subject.

Eschatology – the study of the last things, i.e., the end times (1:5,20).

Evil – is a general word encompassing a variety of wrong doing. The *kakos* word family includes using freedom as a pretext for evil (2:16), or as a way of paying back what people have done to us (3:9), particularly the lies they have told about us (3:10). It is the opposite of doing good (3:11) and usually means harming others (3:13). When we do evil, the Lord is against us (3:12), because that is how criminals act (4:15).

Evil Urges – are lust for things other than the word of God (Mark 4:19). These desires are part of our former life (1:14; 4:3), but war against our soul (2:11) by keeping us from the will of God (4:2).

Exalt – means not only temporal position, but as with Jesus to be lifted up to the right hand of God (5:6; Acts 2:33)

Example – literally, a written model of the ABC's for children to copy so as to improve their writing. Christ showed us how to handle suffering.

Exiles – an exile is a stranger living alongside those who belong in that place. Christians live alongside worldly people who once were their friends, but now think they are strange. People tend to persecute those who are strange.

Faith – the word *trust* fits every context (1:5, 7, 9, 21; 5:9; see also 2 Peter 1:1,5)

Father – (see God the Father)

Fellow heirs – those who will receive the inheritance together (3:7) (see Inheritance)

Fleshly Desires – bodily desires in opposition to the soul's desire for salvation or the will of God (2:11).

Foundation of the World – means the Creation of the World described in Genesis 1, (see Creator)

Foreigners – (see Exiles)

Foreknowledge – means to know something or someone before the action described. Jesus was foreknown before the foundation of the world as the Christ (1:20). (see Chosen)

Galatia – became a Roman province in 25 BC. It included towns Paul visited Derbe, Lystra, Iconium, and Pisidian Antioch. (see Map, p.14)

Gentle – means without anger or jealousy (3:4) as was the Lord (Matthew 11:29)

Gift – refers to a spiritual gift, such as speaking the word or serving others (4:10-11).

Glory – honor for that which is praiseworthy, notably of God (4:11). Christ received We will be honored when Christ is revealed (1:7; 4:13; 5:1,4). Christ's sufferings led to future glory (1:11,21). The glory of people fades like the flowers of the field (1:24), but we have been called to eternal glory (5:10).

Goal – the end (*telos*) or result of our faith, the salvation of our soul (1:9).

God the Father – refers to the first person in the Trinity who is also the Father, not only of Jesus Christ (1:3), but also of we who believe and are temporary residents of this world (1:17). It is He who chose us according to His foreknowledge (1:2).

God's Words – means that what we say should be a word from God (4:11; see Word)

Gold – is a metal of value that is used as money when refined (1:7), but which perishes (1:18). It is used to adorn a woman's appearance (3:3), but is not comparable to having the right spirit.

Good – can refer to the quality of our life and deeds (*kalos*, 2:12) so much so that it becomes a mark of faithfulness (4:10).

Gospel – is a word that literally means "Good News." It tells of Christ's sufferings which led to His death and resurrection (1 Corinthians 15:3-4). To these exiles, the message was proclaimed in the power of the Holy Spirit (1:12). Those who heard it, but now have died are alive spiritually (4:6), but those who are disobedient to it can only anticipate a terrible fate (4:17).

Governor (see King) – were Roman prefects, such as Pontius Pilate, who ruled under the authority of the Emperor.

Guardian – means an overseer and refers to Christ (2:25). We get the term *episcopal* from this word. It is also translated *visits* in 2:12 referring to the Day of Judgment. When a person meddles in another business they are a troublemaker (*allogtri-episkopos*, 4:15). (see Shepherd)

Grace – is used to describe our salvation (1:10,13; 3:7; 5:12) and of God-given abilities (4:10). It also describes our reaction to suffering in this life (1:2; 5:5). Grace comes to us from God (5:10).

Harmonious – literally '*same minded.*' Following the admonition to husbands (3:7-8) to respect their wives, it means to live with respect for others.

Heaven – meaning the place beyond our physical universe where God's throne is (3:22; 1:4,12).

Holy – refers to our being set apart from sin to God (1:15-16). Those who are thus set apart are called 'holy' (1:12,15; 2:5,9; 3:5).

Holy Spirit – refers to the third person of the Trinity (1:12) who is described in 1 Peter as the Spirit (1:2), the Spirit of Christ (1:11), Spirit of glory = Spirit of God (4:14). His role is to set believers apart for salvation, to give prophecy.

Hope – is based upon the resurrection of Jesus (1:3), the grace-gift at His second coming (1:13), which is based on the power of God to accomplish what He set out to do (1:21). see Answer

Hospitality – to provide food and lodging for those who are not your family. Literally, this is 'love for strangers.' But here the Christians are to help care for one another in their suffering (4:9).

House of God – refers to the believers who are formed into a spiritual house (2:5) and with whom the judgment begins (4:17). For us, the judgment purifies.

Humble – means to take the role of a servant to others (3:8). It is the opposite of seeking to exalt oneself in pride (5:5) and is to be done under God's mighty hand (5:6).

Hypocrisy – comes from the theater and means to play act. Instead of putting on a show of love and friendship as the world does, the Christian is to be a real friend (2:1).

Imperishable – things that we value in this physical world all fade like silver, gold, beauty. Our inheritance will not tarnish (1:4), the blood of Jesus is more precious (1:18-19), and the Word of God never fails (1:23). Therefore, our inner self as Christians has the unfading beauty of a gentle and quiet spirit (3:4).

Inheritance – the focus of our living hope is that we will receive an eternal reward of blessing with God (1:4; 3:9).

Insult – is speaking abusive things to or about another. (see Slander)

Joy – rejoicing or gladness that comes from grace.

Judgment – for believers suffering is the discipline of God (4:17), but for the unbelievers it will result in condemnation.

King (see Emperor)

Kiss – was a form of greeting that showed love toward one another (5:14).

Lamb – was the prime sacrificial animal. Christ is the ultimate Lamb of God (1:19).

Last Time (see Eschatology)

Living – can mean those who are alive (4:5-6), but also is used when something is efficacious as our hope (1:3), God's word (1:23), Christ as a living stone (2:4) and us also (2:5). It also has to do with how we conduct ourselves in righteousness (2:24).

Lording It Over – translates the idea of this combination word. Earthly rulers lord it over their subjects, but elders are to be examples not lords (5:3).

Malign – means to speak against, thus accuse of wrongdoing (2:12).

Mark – John Mark, the cousin of Barnabas, whose ministry is recounted in Acts, but who overcame earlier reluctance to be valuable to Paul (2 Timothy 4:11) and to Peter (5:13).

Master – is the owner of a slave. Literally, it is a despot (2:18).

Mercy – is God's pity and compassion that has brought the new birth (1:3) to those who did not deserve it because they were not the people of God, but are now (2:10).

Milk – is the food which is fed to newborns to help them grow. The word of God, particularly the message of salvation, is that nourishment (2:2).

Murder – the taking of human life unjustly. No Christian should murder their oppressors (4:15).

Nation – is *ethnos* and refers to a group of people with geographical or cultural ties (2:9).

Newborn Infants – is a metaphor for the desire that Christians should have for the word of God (2:2).

Noah – was the forefather who saved himself and his family by building an ark (Genesis 6-9). Those who did not heed Noah's message perished in the flood (3:20).

Obedience – this word is literally that they listen attentively (*hupakoe*) to the truth (1:22) as obedient children (1:14) in order to do what Christ wants (1:2)

Oversight – watching over (*episkopeo*) the flock to care for them (5:2) (see Guardian)

People – as the nation of Israel is the people of God, so now the Gentiles have become a people of God in the church (2:9-10).

Perverse – is the opposite of a good and gentle master, thus one who is unjust and harsh (2:18). This kind of master is unworthy of reverent obedience. The Christian slave treats this despot as he does not deserve, i.e., with mercy.

Peter – was a nickname given to Andrew's brother, Simon, by Jesus. It is somewhat equivalent to calling someone "Rocky" today. It means that here is someone who is solid and stable, not a good description of Simon when Jesus met him, but a fair description of what he was to become. The author of this epistle is only one man in the New Testament called by that name, so if you search for him in a concordance, you will find him by looking for "Peter" or "Simon." Beware, there are other Simons.

Pontus – a Roman province along the Black Sea bordered by Galatia and Cappadocia. It was the birthplace of Paul's friend Aquila (see Map, p.14).

Powers – is a reference probably to hostile angelic powers (3:22; see Angels & Authorities)

Prayer – translates two words in 1 Peter. *proseuche* is the word for regular prayers (3:7; 4:7). *deesis* is more intense, urgent petition (3:12).

Priesthood – that God would take people, particularly Gentiles and turn them into priests of God was astounding (Exodus 19:6). They were holy (2:5) and royal (2:9).

Profit (See Shameful Profit)

Prophets – refers to the prophets of the Hebrew Scriptures (1:10), Moses (Gen. 3:15), David (Ps. 22), and of course Isaiah (Isaiah 52:13–53:12) and Zechariah (12:10).

Race – *genos* normally refers to those who are genetically related. That Gentiles could be included was astounding (2:9) which this reference to Isaiah 43:20.

Reckoning – (4:5) translates the phrase *give a word (account)* which is a business word (Luke 16:2) and a legal word (Acts 19:40), but ultimately refers to judgment before God (Matthew 12:36; Romans 2:6; Revelation 22:12)

Respect – combined here (3:16) with courtesy (*gentle*), the word for fear (*phobos*) has to do with reverence or respectful address as in 1:17; 2:18; 3:2.

Resurrection – refers to Jesus' rising from the dead (1:3; 3:21). This gives us a living hope of ultimate salvation with our own resurrection.

Retaliation – means to get people back for what they have done to you. This was not how Christ handled insults, nor should we (2:23).

Revealed – is translated 'shown' (1:12), then 'revealed' meaning Christ second coming (1:7,13; 4:13) and the glorious salvation to come (1:5; 5:1) (see Second Coming)

Righteous – has to do with treating other people correctly (3:12, 14; 4:18). The prime example is Christ who is the righteous (3:18).

Right Hand – was the position of honor beside a powerful king (1 Kings 2:19). It is Christ's position now in heaven (3:22).

Roaring Lion – is a metaphor for the Devil's action in threatening and persecuting the church (5:8).

Sanctify (see Set Apart)

Sacrifices – were prescribed in the Law of Moses for various reasons (Leviticus 1-7). Here in 2:5, the sacrifices God wants are *spiritual* (John 4:24). Faith in Christ and praise of God are spiritual sacrifices (2:7.9) (see Blood)

Salvation – is the salvation of our soul from evil and death (1:9) and is to be revealed in the last time (1:5). The prophets foretold it, searched and investigated as do the angels indicating how great it is (1:10,12). By regular intake of the word we are equipped to grow up into what we have received (2:2).

Sarah – the wife of Abraham. Although a 'looker' at age 65 (Genesis 12:14) and later at 89 (Genesis 20:2), Peter cites her not for her outward beauty, but for her example of submission to her husband, Abraham, as 'my lord' referring to her words in Genesis 18:12. She had her first child, a son at age 90. (see Abraham)

Second Coming – is the glorious revelation of Jesus Christ at His coming again (1:7; 4:13). This will be at the last time (1:5) and is tied up with our salvation and sharing that glory (5:1). (see Revealed)

Seed – is a well-known metaphor for the Word of God, the message of the Gospel (1:23; Luke 8:11) (see Word)

Self-controlled – in 4:7 translates the word *sophroneo* which has to do with the way people think when they are in their right mind (Mark 5:15; 2 Corinthians 5:13). Other translations are *serious, sober, earnest*. This is appropriate in light of the nearness of the end of all things and our need to pray.

Set Apart – is used to describe what the Spirit has done for us (1:2) and what we must do in our hearts with Christ (3:15). (see Holy)

Shame – means to bring dishonor. This will not happen in the judgment to the ones who trust Jesus (2:6). We may feel ashamed in suffering for Christ, but we shouldn't (4:16), instead it is those who slander us who will come to be ashamed for what they said (3:16) as they see our good conduct.

Shameful Profit – is dishonest gain (5:2). Staying away from this is a requirement of church leaders deacons (1 Timothy 3:8) and elders (Titus 1:7; different word in 1 Timothy 3:3).

Sheep – is a metaphor for all mankind wandering from God in sin and in need of the repentance that has come to these Christians (2:25).

Shepherd – is the one who really cares for the sheep to guard their souls (2:25). This refers to the Lord Jesus Christ who is the Chief Shepherd (5:4). The elders of the church also do the work of shepherding the flock following His example (5:2,3).

Silvanus – replaced Barnabas, Mark's uncle, as Paul's traveling companion (Acts 15-18; 2 Corinthians 1:19). He was well-known to Peter also (Acts 15: 22; 5:12). He co-wrote epistles with Paul (1 & 2 Thessalonians) as well as either assisting Peter with this one or at least being the bearer of this epistle (5:12).

Sin – is doing that which is wrong. It may violate a master's rules (2:20), but usually means those things which God declares wrong. Jesus did not sin (2:22) and so we who suffer should also be done with sin (4:1).

Sister (see Brother)

Slander – speaking falsely in order to harm the reputation of another (2:1; 3:16).

Slave – is one who is owned by another. The slave Peter addresses are *house slaves* who are expected to be obedient to their earthly masters (2:18) because they are bond-slaves of God (*doulos*, 2:16). They do this to earn the praise of their Heavenly Master who has called them in their slavery to reach the household and even their master.

Sober – has to do with our mental state. It is preparatory to setting our hope on the coming grace (1:13). It helps with prayer (4:7) and enables us to watch out for the Devil's tricks (5:8). (see Self-controlled)

Soul – the soul (*psyche*) is our inner self (3:20) which needs to be saved (1:9). To this end we have purified our souls (1:22) returning to the soul's Shepherd and Overseer (2:25). We also are aware that sinful (*fleshly*) desires war against our soul (2:11). When we suffer, we commit our souls to our faithful Creator (4:19).

Spirit (see Holy Spirit)

Spirits in Prison – there are many different views of who these are, including: spirits of the people who died in Noah's flood; Old Testament saints; but probably they are the imprisoned spirits of Jude 6 and Genesis 6:4.

Spiritual House – refers to the family of God which is viewed as a living temple (2:5; 4:17).

Sprinkling – the action of splashing blood on an object as in the establishment of a new covenant. (see Blood, Sacrifices)

Stewards – is literally one who manages a household. Each believer is to use whatever gift he has received to serve others (4:10).

Stumbling-stone – is literally something you trip over. The rock is Christ. In an effort to live their own life or establish their own righteousness, they will not obey Christ (2:8).

Subject – means to obey another, such as government (2:13), masters (2:18), husbands (3:1,5), and elders (5:5). All are subject to Christ (3:22).

Suffering – this refers to undeserved bodily suffering (2:19-20) such as a slave might receive from a despot or a master. This was what Christ endured as a pattern for us (2:21,23; 4:1). It is a blessing to suffer for doing what is right (3:14,17) and can accomplish great things (3:18). We must be careful not to suffer justly (4:15). When suffering we should commit ourselves to the one who created us and will restore us (4:19; 5:10).

Sympathetic – literally “*feeling with,*” which indicates feeling what others are feeling, particularly when they are suffering (3:8).

Temporarily Residing (see Exile)

Thief – is someone who steals what others have (4:15).

Trials (see Suffering)

Troublemaker – refers to one who meddles in things that are none of his business (4:15). Also known as a busybody.

Truth – is another name for the Gospel which is revealed by the preaching of the Apostles (1:22).

Undefined – that which is clean

Unfading (see Imperishable)

Ungodly – are the wicked who do not revere God (4:18).

Vilify – is the word *blasphemy* which means to speak evil of someone (4:4). It is the reaction of former pagan friends to the new ethic of the Christian.

Younger – is relative to those who have age and authority (5:4) (see Elder)

Wanton Idolatries – idolatry is always condemned. *Wanton* translates *a-themitos* which refers to the unlawfulness of this practice.

Weaker partner – refers to the fact that women are smaller and weaker than their husbands (3:7).

Will of God – in 1 Peter has to do with our suffering. He wants us to do good in order to silence our critics (2:15). This is better than responding with evil (3:17; 4:2). When God allows suffering we should commit ourselves to Him and do good (4:19).

Word – refers to a message spoken (or read). The word of God is alive and endures forever (1:23,25). Those who reject God’s word will reject Christ (2:8), but can still be won without a word by watching how we live (3:1).

Work – means the things we do whether good (2:12) or bad (4:3). In either case, God the Father will judge each impartially (1:17). Knowing this, we do good and bear suffering for Christ.