

**I AM *NOT* ASHAMED**  
*STUDY WEEK 2016*

# WELCOME.

All of us need to be converted. Like sheep going astray we need to be turned from the way leading to death and to be set on the right path. Yet such a process is not easy – in fact, it requires the power of God to accomplish such a transformation. Although such refining will involve suffering and trial the end product will be so amazing and glorious that we will be in the sight of God something precious and valuable.

**Here lies the life story of Peter:** a man who started out raw and brash. Wearing his heart on his sleeve, we can follow him from triumph to tragedy, from times when he stepped out in faith to the depths of utterly rejecting the one he boasted he would die for. From the unique insights into his master's status to missing the very point of Jesus' ministry because of selfish personal preservation, Peter is distinctive.

All of Peter's life, his mistakes, his trials, his conversion and finally his own words have been recorded by the inspiration of God and aired in public for the last 2000 years.

Why do you think this is the case?

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What do you hope to get out of a study of Peter?

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Do you think your life is or can be similar to Peter's? How?

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## BACKGROUND. THE PETER PROFILE



Try to create your own sketch of Peter using this simple and effective method:

1. Use a concordance or Bible app, do a search on "Peter".
2. Create a table of 6 columns (example below) and make a list of all the occurrences. You may wish to use the "notes" page at the end of this section.

Matthew	Mark	Luke	John	Acts	Letters

(You may want to also refer to 'Harmony of the Gospels' to help piece the events in the gospels together)

3. Try to write a brief description of what you learn about Peter from each place\*
4. Build your own profile about Peter. What he does, what he says, his ups and downs

\* **NOTE:** When you are finished, you may then want to extend yourself further by trying to find a link in Peter's letter to each event in the Gospels or Acts. Remember – the book will come alive for you when you find how many there are, and you find them for yourself!

# SIMON PETER



## Key Passages – **John 1 and Matthew 4**

From **John 1:35-42** and **Matthew 4:13-22**, what do you learn about Simon Peter?  
Try to build a profile from these passages (and others you researched on the previous page).

NAME: **PETER**

OCCUPATION:

ADDRESS: (Why is this so interesting? Hint **Luke 10:12-14**)

FAMILY: (See also **Matthew 8:14**)

FRIENDS:

PERSONAL INFORMATION:

CHARACTERISTICS:



Look up the meaning of "Simon". What does it mean and what is the origin of this name in the Old Testament?

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What does 'son of Jonas' mean? What connection does Jonah have with the life of Peter? (Hint: think of a number). Make a list of all the times this number comes up in Peter's life. If you are struggling, look up some of the following: **John 21:19-22, Matthew 26:34, Acts 10**.

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Why would Jesus change Peter's name, or surname him? See **Mark 3:13-18**.

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What does 'Peter' mean? Where else in the Bible does Jesus talk about Peter being a "rock"? Why?

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We learn that Peter was called by his brother Andrew. Why is this important? (See **Matthew 16:17** and **John 6:68-70**).

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How many times does the name "Peter" occur in the Bible? Why? (Hint: look up **John 21:11**)

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# PETER 'THE ROCK'



## Key Passage – **Matthew 16**

One of the amazing things about Peter is that Christ called him and chose him for a special role, even before Peter was ready for it. However Peter had to learn that he would only be ready for his greatest work when he didn't think he was ready for it! This was a key lesson in Peter's life. He had to be humbled and realise that a shepherd leads sheep by example, not because of personal ability or gain. It is only when we submit to God that His grace brings out in us the characteristics He is pleased with.



How is Peter described in **Matthew 10:2** and **Matthew 17:1**?

What should the disciples and Jews have known about the Messiah (Christ)? Hint: **Luke 24:25-27, 44-46**.

Now, jump ahead in time – look at Peter in **Acts 2, 3, 5** and **10**. What do you notice about Peter here?

What did Peter come to learn about "the living God"? Look up **Mark 12:27, Acts 2:32-36, Acts 10:38-40**. See also **1 Peter 1:3**.

On how many occasions in the Gospels did Jesus just take 'Peter, James and John'? Why?

Now let's look closely at the events of **Matthew 16:13-20**. What was Jesus trying to get his disciples to understand about him (**verse 13**)?

**Verse 18** - "You are Peter, and upon this rock I will build my church". Using a concordance or online bible tool, compare the words "Peter" and "rock". What do you notice?

What was Peter's reply? What two aspects did he acknowledge (**verse 16**)?

What was the 'rock' that Christ was referring to? See **Isaiah 28:16** and **1 Peter 2:4-8**.

Peter was a small rock or stone who would be part of a bigger spiritual house. That house would be made up of all those who professed the same faith in Jesus as the Messiah. Jesus was the foundation and cornerstone that the entire house would be built on. Anyone with the same conviction as Peter would share the same blessings of the Gospel in being raised and given immortality.

**Matthew 16:21-28** marks a turning point in the ministry of Jesus. He now had to prepare his disciples for a deeper appreciation of what Christ would really have to suffer. Notice it is Peter who again steps in to "correct" Jesus. He does this again in **John 13** and there are some key lessons we can learn from both passages. We should not feel that Jesus dealt harshly with Peter here. Peter had to be 'converted' for his own salvation and for the salvation of all those who would come to follow Jesus.



What motivated Peter to rebuke Jesus?  
Read carefully Jesus' answer in **Matthew 16:24** and compare this with **John 13:16** and **15:20-21**.

What do we learn about discipleship from Jesus' answer in **verses 25-27**?

What can we learn from Peter's attitude to suffering? What connection does this have to his letter?

## PETER'S DENIAL



Key Passages - **Matthew 26:31-75, Mark 14:29-72, Luke 22:24-62, John 13:31-38, John 18:10-27**

Although this time in Peter's life was going to be one of the most painful, it was also going to be the most powerful. Peter was going to learn through bitter experience what it really means to be a disciple of Christ. He had to learn that putting trust in self and thinking we are strong is such a false hope. If your faith is not in God's strength and His word, then failure is inevitable! We are so blessed to have Peter's example to learn from so we can put our faith in God.

Jesus went to great lengths to help Peter understand that he was in need of conversion, like he did for all the disciples (**Luke 22:31-32**). Jesus quotes from the Old Testament prophet Zechariah to warn the disciples of what was coming (compare **Matthew 26:31** with **Zechariah 13:7**). What is fascinating is that this passage speaks about shepherds and sheep: the very analogy Peter was to use so heavily in his letter. We can only be amazed at how much this night was imprinted on his mind!



Notice the detail John's Gospel gives of where Peter was and what he was doing (See **John 18:18**). Where do you hear of this again in John's Gospel? Can you find a link to Peter's letters? (Hint: **1 Peter 1:7**)

What is the significance of the sufferings of Jesus in **verses 19-24**? Can you find some links from this section into Peter's letter? (Hint: compare **John 18:19** with **1 Peter 3:15**, and **John 18:23** with **1 Peter 2:19-24**)

What do you notice about the way John records the denials of Peter in **John 18:15-27**? What powerful lesson are we being taught? (Hint: Note the break up: **verses 15-18**, then **verses 19-24**, then **verses 25-27**)

What extra detail is recorded in Luke's record (**Luke 22:61-62**) that is not in any other Gospel record?

What must this have done to Peter? How did he react?

# PETER RETURNED TO THE SHEPHERD AND BISHOP OF LIFE



## Key Passage - **John 21**

We should never underestimate the bitterness that Peter felt about denying his Lord. Yet in the same way we should never underestimate the amazing love and absolute forgiveness of God! Jesus had allowed Peter to go through a fiery trial in order that his faith would be found unto the glory and honour of God, at the THIRD appearing of Jesus to the disciples (**John 21:14**).

Jesus has appeared to the faithful women who followed him before appearing to his disciples (**Matthew 28, Luke 24**). In fact, they came to tell the disciples, and THREE times Peter (and the eleven) didn't believe (**Luke 24:11-12, Mark 16:11, John 20:8**), until Christ himself appeared to Peter – personally in **1 Corinthians 15:5**.

Can you imagine what this initial meeting with the resurrected Lord was like? Life changing! But Jesus had to restore Peter, because Peter was afraid that his denial was so great that the Lord would no longer want to call him to be a "fisher of men".

When we read **John 21**, we must not think that Jesus was "grilling him". Rather this was an act of love and forgiveness (**1 Peter 4:8**). Peter had to be converted completely in order to strengthen his brethren (**Luke 22:32**). Peter would have been bitterly disappointed at every thought of the once proud boast of being better than his brethren, for it was the very opposite of his calling and the example of his Lord. But in his mind it stood out as the 'elephant in the room'. In order to strengthen others, he himself first had to see the God of all grace would repair and complete him, "stablish" him (same word as **Luke 22:32**) so that his strength and faith were in God's forgiveness not himself (**1 Peter 5:10, 1:21**).



**John 21** is all about Jesus purifying Peter, by him acknowledging and obeying the truth, to a sincere love of his brethren (**1 Peter 1:22**). Christ had appeared after his resurrection and told the disciples to meet him in Galilee. Why do you think Peter returned to fishing (**verse 3**)?

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What do you think is the symbolism in it being night and them not catching any fish, compared to them immediately catching a massive load of fish immediately after Jesus' instruction?

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Why do you think it tells us that Peter was naked in **verse 7**? How does this help set the scene for what Jesus was doing with Peter in this chapter? (Hint: **Genesis 3:7** and **21, Revelation 16:15, Galatians 3:27**,

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### **Ephesians 4:24)**

What did Peter immediately see when he got to land (**verse 9**)? Where else in John's Gospel do we find this scene? Why is this so important to see?

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Why are we told that there were 153 fish in **verse 11**?

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The key to this section is to understand the parallels between **John 18** and here in **John 21**. After Peter's boast he denied the Lord THREE times before a fire of coals. Now Jesus has recreated that scene in order to restore Peter. To help him acknowledge the forgiveness of God and reconfirm his important calling. Peter was now to be a shepherd over Jesus' flock, not as a lord over God's heritage, rather as a pattern of humble submission to others, like the chief Shepherd demonstrated.

Jesus' questions are in front of all the disciples. As there was a public THREEFOLD denial of Jesus, so Christ was going to publicly restore Peter through a THREEFOLD affirmation of his love.

## **PETER. THE POWER TO CHANGE**

We can learn from Peter that all of us need to be converted! Jesus tapped into Peter's heart to help him find forgiveness and peace so that he could turn him around into a loving carer of God's sheep. To do that we have to acknowledge what we have done wrong and put it away.

Spend some time in personal reflection of your life. Work out what you want to change and give to God. What you want to find in God's grace and forgiveness. Then write down some goals, about what you would like to do in service to God, and how you can do that.

The 'OLD' Me	The 'NEW' Me

**NOTES.**



# SECTION 2


1ST PETER 1



# SECTION 2.

## CHAPTER ONE

### VERSE ONE

 In his opening thoughts, why does Peter title himself with this name? He was born as Simon, not Peter. What he is demonstrating is that he has adopted the name and identity Christ has given him – as we saw in the previous section. He is fulfilling the very mission statement Christ gave him: ["upon this rock I will build my church"](#) (**Matthew 16:17-19**). This becomes a theme throughout the rest of the letter: the idea of a 'Peter' (Rock) and 'living stones' and Christ as our cornerstone and foundation.

The letter was written to those called 'strangers' in in Asia Minor, now know as the area of Turkey. What are the characteristics of a stranger? Look up the following verses and identify them:

Genesis 15:13	
Psalms 119:19	
Luke 17:18-19	
Ephesians 2:12 (cp verse 19)	
Hebrews 11:13	
1 Peter 2:11	



Label these areas:  
**Pontus | Galatia | Cappadocia | Asia | Bithynia**

## VERSE TWO



This letter is written to those who are "elect" or chosen by God. Peter, in the rest of this verse, explains how God has worked in the lives of the chosen and this is "[through the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ](#)". The phrase "sanctification of the spirit" is important here – but what does it really mean? Look up the meaning of the word "sanctification" in a concordance and write it in the box below:

This process happens "[by the spirit](#)". So what is the Spirit? Look up **John 17:17** and **Ephesians 5:26**.

Think of a passage that links the Spirit with an attitude or way of life? (Hint: think apples and pears)

The influence of the spirit in a believer's life develops the desire to obey the commandments of Jesus Christ. Part of this obedience involves this strange idea of being sprinkled with blood. Although this is unusual to us the meaning is plain and powerful. Read **Exodus 24:3-8** and answer the three questions below:

1. What does Moses read to the people? (**verse 3, 7**)

2. After hearing this, what do the people agree to do? (**verse 7**)

3. What exactly does Moses do to them to confirm their agreement? (**verses 6, 8**)

With this in mind, what is the spiritual meaning of the sprinkling of Jesus' blood?

**Hebrews 12:18-24** confirms the meaning when it compares what happened on Mount Sinai and Mount Zion.

## VERSE THREE



List out the things that Peter says we should be thankful for in **verses 3-5**:

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It is only by God's "great mercy" that we have the hope of new life – an opportunity to choose another path. This is made possible by the resurrection of Jesus Christ: read **1 Corinthians 15:17**. When we are born we are not naturally obedient, nor in a covenant with God, but on a broad path leading only to death.

The believers he is writing to have been "[begotten](#)"

or "[born again](#)". This is not just about baptism – it is something more. This is something we have seen before:



Turn to **John 3:1-6** and read the story of Nicodemus.

Remember what you learned earlier about the spirit. How does Jesus explain "[being born again](#)"? **Ezekiel 36:25-27** and **Psalms 51:1-2** may assist your understanding.

## VERSE FOUR & FIVE



In your own words, explain what an inheritance means to most people today:

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The inheritance Peter describes is "**reserved in heaven**". This means that it is far more secure than any human inheritance. The idea of being "reserved in heaven" is taught to Peter by the Lord Jesus Christ in Matthew 6:19-21. How does Jesus want us to view the inheritance that is reserved in heaven and why?

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Now outline the characteristics of the inheritance in **1 Peter 1:4**:

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Peter emphasises that there is a set time when this inheritance will be received. **Acts 17:31** shows that the time spoken of is the return of Jesus Christ. The resurrection of the Lord gave them the absolute assurance that no matter what they faced in the short term, they would ultimately receive the inheritance.

In contrast to this inheritance, there is something else that is also "**reserved**" in heaven. Using a concordance, look up the word "reserved" in **2 Peter** and describe what else is reserved in heaven:

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## VERSE SIX

Imagine you are working in a large and successful company; you are told you are in line for a significant promotion in six months' time – to a much coveted senior management position. This is a BIG DEAL! Now imagine the anticipation you would feel, how your mind would be racing with thoughts of how best to prepare yourself for the challenge, and what you will do when you get there. How much of your imagination would be occupied in the intervening time? Where would the focus of your life be? How would that knowledge change your life? Surely everyone you knew would know it was coming, and would be able to see the change in you; how it empowered and directed your life.

Now think about your own life, as it is right now. We have an amazing hope in Jesus Christ, beyond anything we can possibly imagine: redemption from our sin-prone nature, eternal life in a righteous kingdom where we will reign as King Priests... but are we really living like we believe it's going to come? Can those around us see it shining out of us? Does it possess our thoughts like the example of that promotion would? This is what the word 'rejoicing' in **1 Peter 1:6** is getting at. We are assured of what is coming from Christ's return onwards. It's been set aside for us and it's ours for the taking. It's a SERIOUSLY BIG DEAL. It should become our overriding focus, plainly obvious to any observer of our daily lives – no matter the struggles that we might be working through at the present time.

So ask yourself: how excited am I really about the promise of the Kingdom? How does it compare to those things that occupy my mind at the present time?



Peter warns the believers they will face suffering "**for a season**", or as the ESV states, "**a little while**". This is a clear contrast with the characteristics of the inheritance you listed above. It is important to maintain this perspective in our lives. Look up the following quotes and summarise the key idea in your own words:

**Psalms 37:7-11; Romans 8:17-18; Hebrews 12:6-11**

Now, write these three quotes in your margin next to **1 Peter 1:6**.

## VERSE SEVEN

Although two thousand years have passed gold is still known to be the most unreactive of all metals, especially when all the impurities are removed by fire (smelting). Its unreactive properties (as well as others) are what make it precious. And this is what makes Peter's statement all the more impressive, because when compared to gold, a genuine faith is far more precious, it is more enduring: it is eternal.

Job is a good example of someone in the Old Testament who, although he was suffering great trial, was able to understand this was for the refining of his faith. See **Job 23:10** and note it in your margin next to **1 Peter 1:7**.



## BIBLE MARKING

The following box can be copied into your margin around **1 Peter 1**

The Five Precious Possessions of Peter	
Precious Faith	<b>1 Peter 1:7</b>
Precious Blood	<b>1 Peter 1:19</b>
Precious Cornerstone	<b>1 Peter 2:6</b>
Precious Faith	<b>2 Peter 1:1</b>
Precious Promises	<b>2 Peter 1:4</b>

This idea of "precious" becomes a theme throughout Peter's letters. Notice carefully what the above five things have in common – none are tangible, that is, literal things we can grasp hold of. This reminds us of our earlier quote from Matthew, "[lay up treasure in heaven](#)".

God wants to reward tried faith because this is what gives Him glory. Our belief in Him and the things He has promised us – no matter what our circumstances – is what ultimately brings pleasure to our God. **Hebrews 11:6** goes so far as to tell us "[without faith it is impossible to please him: for he that cometh to God must believe that he is \[...\] a rewarder of them that diligently seek him](#)".

While we are still in **Hebrews**, an example of this is given in **11:24-26**. Moses chose "[to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward](#)". This would be a good quote to put next to **1 Peter 1:7**.

Peter himself had to learn this lesson during his time with Jesus – look up **Matthew 19:27-30**.



What is part of the praise, glory and honour that Peter would receive for the sake of enduring trial?

## VERSE EIGHT & NINE



These believers, like us, had not literally seen Jesus Christ. What does Peter commend them for?

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Peter's praise for these believers is an echo of the words of Jesus Christ. Many people doubted the resurrection of Jesus, including his disciples and in particular Thomas, **John 20:26-31**.

This faith that the believers had produced an indescribable joy – they could see past the circumstances of their current situation. Although they were experiencing trial, they were still able to rejoice in their future salvation. Fill out the table on the next page, which gives examples of rejoicing through trial.

Passage	Person	Trial
Acts 5:33-42		
Hebrews 10:32-37		
Hebrews 12:2		

## VERSE TEN TO TWELVE



The prophets spoke of the salvation or grace that would come by the work of Jesus Christ. Although God spoke through these prophets what does verse 10 imply about their understanding? **2 Peter 1:20-21** can help with your answer:

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Using the ESV, write out **verse 11 in the box below:**

What two things were the prophets particularly searching out?

- 1.
- 2.

Daniel is an example of a prophet who sought to understand the prophecies he was given and on many occasions an angel explained it to him. **Daniel 12:8-9** was one occasion where he was not given the interpretation yet longed to know it.

Look up **Proverbs 25:2** and write it in the space below:

Just like the prophets of old, the receiving of salvation requires life-long searching. It is not one instant-Google search, but a constant daily undertaking. We are extremely privileged to have the completed scriptures to call on at any time – yet perhaps because they are within such easy reach we can become complacent. Yet even the angels desire to know these things! This is particularly interesting as it shows that angels do not know everything – they are still always learning from their creator.

What does Peter mean by the "[spirit of Christ which was in them](#)"? This is in reference to the word of God that came to the prophets from God, which taught them about Christ. Peter makes this clear in his speech on the day of Pentecost (**Acts 2:29-31**). He tells us that David was a prophet when he wrote in **Psalms 16** about how God would not allow his Son to undergo decay in the grave (suffered) but would raise him from the dead (glorified).



What other passages in the Old Testament speak of the "[sufferings of Christ and the glory that should follow](#)"?

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## VERSE THIRTEEN TO SIXTEEN

The opening word of the next section is a simple but significant one: "[wherefore](#)". Because the believers now had that salvation revealed to them, it demanded a response – an active one.



In your own words, what are the three key things that Peter says make up this response in **verse 13**? Look up a few different translations if that helps, or use a concordance to look up word meanings where necessary:

- 1.
- 2.
- 3.

In order to demonstrate these three things, Peter says we need to be like obedient children. Look up **Matthew 18:3-5** and copy this into your margin next to **1 Peter 1:14**.



### THINKY THING

#### 1 PETER 1 AND THE PASSOVER

For those readers with a keen understanding of the Law of Moses, you might begin to notice some links to the Passover in **Exodus 12**. This begins with the reference to the sprinkling of the blood from **1 Peter 1:2**, and the blood that was spread across the door posts in **Exodus 12:7**.

Peter then instructs his readers to "[gird up the loins of their mind](#)", an echo of the instruction given to the Israelites in **Exodus 12:11** – they were told to eat the Passover meal "[with your loins girded, and your shoes on your feet](#)".

When the angel of death came on Passover night, it passed through the land of Egypt without respect of persons (**Exodus 11:5 and 12:12**). The judgment depended entirely on whether or not the children of Israel had obeyed the instructions God had provided. It is this idea Peter picks up on when he tells the believers to be "[as obedient children](#)" (**1 Peter 1:14**) and when he describes God as "[the Father, who without respect of persons judgeth according to every man's work](#)" (**1 Peter 1:17**). Peter then tells his readers they must "[pass the time of their sojourning with fear](#)" – just as the children of Israel had to sojourn for a generation in their own exile.

Finally, we are left in no doubt as to where Peter's mind is when he tells the readers that they were redeemed "[with the precious blood of Christ, as of a lamb without blemish and without spot](#)" (**1 Peter 1:19**). This would take their minds straight back to **Exodus 12:5** where the Passover sacrifice was to be "[a lamb without blemish](#)".



Peter explains that this response should be brought about by a desire to be like our heavenly Father. As God Himself has said, "[be ye holy, for I am holy](#)". This is another reference back to the Law of Moses, from **Leviticus 11:44**. It is an extension of the popular Christian motif "What Would Jesus Do" – in every decision in our life we should be asking ourselves, "what would God have me do?" The context of **Leviticus 11** is all about clean and unclean beasts. What event in the life of Peter does this remind us of?



### BIBLE MARKING

Peter's reference to "[he that hath called you](#)" in **verse 15** would remind the readers of his opening words in **verse 2** – that they were the "elect". This idea of being called is shown time and time again throughout his letter. These may be worth colouring in: **1 Peter 1:2; 1 Peter 1:15; 1 Peter 2:9; 1 Peter 2:21; 1 Peter 3:9; 1 Peter 5:10** and more.

What was the key lesson God was trying to teach Peter during this event, and how do we know he has learned this from his words in **1 Peter 1:17**?

Notice that it is not just God that calls – we are required to call on Him also! This idea is explored in the following verses – look them up and then summarise in your own words what it means to call upon God: **Joel 2:32, Acts 2:21, Romans 10:12-14**

## VERSE EIGHTEEN TO TWENTY ONE

The Law of Moses required that a firstborn child be "redeemed" with five shekels of silver (**Exodus 30:12-16, Numbers 18:16**) because the firstborn belonged to God (**Exodus 13:2**). Peter continues this idea when stressing the moral impact that Christ must have in our lives. He tells the believers that it is no longer corruptible things that have redeemed them – silver and gold – but the precious blood of Christ himself. His was a life that was "without spot or blemish" – a sinless life given wholly to God.

### THINKY THING

The blood of Christ as such is of no more value than the blood of any other man. What makes it of value is its spiritual significance. Blood is essential for life and in the Scripture it is used as a symbol for "the life of the flesh" (**Leviticus 17:11, RSV**). But Christ's blood is of even greater significance because it stands for a life without sin, poured out in complete service to God. In Jesus' life God's righteousness was declared and the flesh because of its sinful tendencies shown to be rightly deserving of death. God has offered forgiveness to all who acknowledge their sinfulness, repent and are baptised into His Son [...] God forgives sins for Christ's sake, or because of his sacrifice [...] So Christ's blood here stands for his sacrifice, and it is "precious" because by it alone can sins be forgiven.

The First Epistle of Peter, CSSS (Brother James Luke)

## FLASHBACK TO THE LIFE OF PETER

Colour in **1 Peter 1:18** "silver and gold" and **Acts 3:6** "silver and gold have I none" to see the clear link between this event and his letter.

Jesus Christ is the key reason why the believers could put their faith and hope in God. This is the very idea that Peter had expounded in his speech on the day of Pentecost in **Acts 2:22-24**. Here Peter also mentions "the foreknowledge of God" – it is worth reading this passage and copying it into your margin.

If you have a KJV, change the word 'by' in **verse 21** to 'through' as it should be more correctly rendered.

In other words, those who have been baptised into Christ are partakers of the same hope of resurrection and glory to come.



## VERSE TWENTY TWO TO TWENTY FIVE



In his closing comments in this opening chapter, Peter exhorts his readers that the sacrifice of Christ must be shown in loving action.

What does **verse 22** say enables us to have unfeigned (sincere) love for our brethren?

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Peter commends them for this, but in what way does he ask them to go to the next level?

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This was no empty request, as we have already read of the terrible circumstances the readers were living in at the time. Just as Christ had given his life for them, so he wanted them to behave towards each other.

The love that this world teaches is not a genuine love. The love that Peter is talking about is not something that can be turned on and off. This is the very lesson that Peter had to learn back in **John 21**, as was discussed in the first section.

Building on what we already learned in **verse 3**, the idea of being born is revisited in **verse 23**. How is it that we are able to be born again?

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Naturally speaking we are all grass, born of perishable seed. Without the word of God within us, we too shall wither away. Hidden in this verse is perhaps an encouragement to the believers that those forces that persecuted them would one day vanish away, but they had the hope of an eternal inheritance.

Peter emphasises that the Word of God being spoken of was the Gospel that was already preached to them. It is in this Gospel they would find salvation from the persecution that surrounded them.

# NOTES.

# SECTION 3

1ST PETER 2



# SECTION 3.

## CHAPTER TWO

### VERSE ONE



At the opening of this chapter we once again find Peter using a deliberate linking word: "wherefore". As we noted in **1:13**, the purpose is to remind us of the immediate context and that a response is needed. These linking words occur several times throughout the letter and it would be a good idea to colour the following words in bold so they stand out and remind you:

Passage	Word	Purpose / Linked Ideas
<b>1:13</b>	"Wherefore"	A knowledge of the Gospel must provoke a change in behaviour
<b>1:22</b>	"Seeing ye..."	Obedience of truth must lead to us showing love to brethren
<b>2:1</b>	"Wherefore"	Being born again must make us desire the Word as a baby does milk
<b>4:1</b>	"Forasmuch"	As Christ has suffered for us, we should suffer to cease from sin
<b>4:19</b>	"Wherefore"	We should not be ashamed but glorify God in our suffering

As another excellent set of notes says: "Peter's method is to first make his readers think, then set before them a goal, then remind them of their reward."

In the space below list out the things Peter beseeches us to leave behind, and use a dictionary or different translation to write its meaning in today's English:

Word	Meaning
1.	_____
2.	_____
3.	_____
4.	_____
5.	_____

What is the difference between this list, and the one Peter has given us? What is the general difference between the 'types' of sin that are listed between the two?

Jesus teaches this very idea in **Matthew 5** when he challenges people to focus on the inward thought, not just the outward action. The battle against sin has to begin within the mind, not after the action has occurred.

Many of us would be able to read the list in **Galatians 5** and feel comfortable knowing we have not murdered anyone, or practiced witchcraft - but Peter's list includes things we are all guilty of doing.

Now compare these to the list found in **Galatians 5:19-21**:

adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings

## VERSE TWO & THREE



The way Peter is asking them to behave is described as a newborn babe, which also links back to "being born again" from **1 Peter 1:23**. What is it about the way a newborn baby feeds that is so similar to the way we should seek after God's word?

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Peter is continuing the contrast between the passing glory of man (**1 Peter 1:24**) and the eternal word of God (**1 Peter 1:25**). If we have the word within us, we will grow up into something that will not just wither away and perish.

What do babies do when they desire food? Look up **Matthew 5:6** and **Psalms 63:1** – these may be good links to go in your margin.

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## VERSE FOUR TO EIGHT

**Verse 4** introduces the unusual image of a living stone. This is "the Lord" of **verse 3**, rejected of men but precious in God's sight. Colour in the words 'chosen', 'precious' and 'elect' in **verses 4 to 9**.

As we learned above, **Isaiah 28:16** personifies this stone: "behold I lay in Zion a chief corner stone... and he that believeth on him shall not be confounded".

We would not normally describe stones as being "living". What is Peter highlighting by using such an unusual image? This is a way of describing how special this stone is – it is not an ordinary piece of rock. Where a stone is normally lifeless, Jesus is alive and life-giving. This is in stark contrast to the idolatrous temples around them made of dead stones – even the stones of their own holy temple would one day be thrown down as Christ had warned them in Peter's own hearing (**Matthew 24**).



God is the master architect building a spiritual house. This spiritual house is built around a cornerstone. Research the significance and use of a cornerstone in building, and summarise your findings below (Wikipedia is a good place to start).

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In order to be a part of this spiritual house Peter says we also must become "lively stones". This idea is also explored in **Ephesians 2:19-21**. Draw and label the word picture that Paul gives of the "household of God" in the box to the right.



According to **verse 5**, what is this house to be used for? Explain this in your own words.

Despite the wonderful purpose of this house, as **verse 7** tells us there would be many who would be disobedient. Some of those who are disobedient are able to be identified. Who are the builders being referred to here? **Matthew 21:33-46** is a helpful passage.

These builders were too busy trying to build their own empire to realise they had rejected the true cornerstone, and their opportunity to be part of a spiritual house that would stand forever. They also made Christ a stumbling stone and a rock of offence to another group of people - who were they? **Isaiah 8:14** may help if you are unsure.

## VERSE NINE

This is another one of Peter's contrasts. The rulers of Israel and the nation had rejected Jesus Christ and disobeyed the word of God. Peter shows how the believers had become part of 'spiritual Israel' - what Israel was always meant to be.

All these phrases were initially applied to Israel. However, due to their hard-heartedness which climaxed in their slaying of their Messiah, God puts faithless Israel aside and opens it up to all those who believe in Christ (see Peter's words in **Acts 2:37-40**).

The origins of these phrases are explored further in the box below. Look up each passage, explain the immediate meaning for the nation and then outline what believers in Peter's time were supposed to take away:

Phrase	OT Passage	Meaning for Israel	Meaning for believers
"Chosen Generation"	<b>Isaiah 43:10, 20-21</b>		
"Royal Priesthood"	<b>Exodus 19:5-6</b>		
"Holy Nation"	<b>Deuteronomy 7:1-6</b>		
"Peculiar People"	<b>Malachi 3:17</b>		

All these phrases are very similar, but what it highlights is that the believers were a very privileged people. They were precious in God's sight, and this would be a necessary reminder given the severe persecution they were suffering.



What is the point of telling them all this?  
What response is Peter looking for? (Compare with the ESV)

This response, as well as the aspects of light and darkness, was an encouragement that was given by Jesus to Peter in Matthew 5:14-16. Summarise his words below.



## THINKY THING

The RV provides a literal translation with "a people for God's own possession." "Peculiar" is the Greek peripoyeeis and means in **1 Peter 2:9**, "possession, one's own property" (Thayer). On many occasions an object will take on a new value because it has been possessed by some notable person. A battered, antiquated typewriter may find pride of place in a museum because it was owned by a writer of classics. A pair of smelly socks may be displayed in a sporting hall of fame because they belonged to a champion athlete. A believer in Christ is generally a very ordinary person with little, if any, fame in worldly affairs. But he acquires a new value and dignity because he belongs to God. God has purchased him (**Acts 20:28; 1 Corinthians 6:20; 7:23; Ephesians 1:14**).

From 1 Peter Notes – Brother David Baird



## VERSE TEN

This is a quotation from **Hosea 1:9** and **2:23**, which applied specifically to the restoration of Israel. Just as Hosea's wife had been unfaithful and yet he would restore her, so too God is merciful in restoring Israel if they repented from their disobedience. These quotes may be in your margin, but if not then note them there along with **Ephesians 2:1-22**, another excellent commentary.

## VERSE ELEVEN

From **verse 11** onwards Peter is going to start addressing different groups of people. Highlight the following phrases to identify these groups:

<b>1 Peter 2:11</b>	"Dearly Beloved"
<b>1 Peter 2:18</b>	"Servants"
<b>1 Peter 3:1</b>	"Wives"
<b>1 Peter 3:7</b>	"Husbands"
<b>1 Peter 3:8</b>	"All"
<b>1 Peter 5:1</b>	"Elders"
<b>1 Peter 5:5</b>	"Younger"



There is a sense of irony in this verse – Peter has just told the believers that they belong to a nation and a priesthood, yet now he refers to them as strangers and pilgrims – people who don't belong! Who or what are they supposed to be separate from?

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Think of people in scripture who showed that they were strangers and pilgrims:

Person	Example of behaviour

Peter is shortly going to list a number of ways in which the believers ought to behave. Why do you think he begins with "abstain from fleshly lusts"? To help with your answer, refer to **Matthew 23:25-28**.

It may sound from this verse as though we must instantly cease from fleshly lusts. How does the rest of the verse explain that this will be an ongoing process?

Who does **1 Peter 2:25** say is able to help us through this process?

VERSE TWELVE



The KJV begins this verse by saying "having your conversation honest..." Look up a different translation (i.e. NIV or ESV) – what is the idea Peter is trying to get across here?

What is the immediate consequence for us if we manage to live this way?

Although this may sound negative, what is the final outcome we should hope our behaviour brings about in others?

What is "the day of visitation" that Peter talks about? Can you think of any other passages in the scripture where this is mentioned?

VERSE THIRTEEN TO FIFTEEN

Peter's next command can be a difficult balance to strike. On one hand we are told to submit to the human authorities, but on the other we are supposed to be "strangers and pilgrims" (**1 Peter 2:11, Hebrews 11:13**).





What does the example of Daniel's three friends teach us about how we submit? Look up **Daniel 3:4-7** and write your answer below:

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This same idea is also shown in the New Testament. Read the following passages and then outline the lesson for us in the box to the right:

**Acts 4:18-20** and **5:19-20, 28-29**

Who was King at the time? Why might this command to submit have shocked the believers?

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## VERSE SIXTEEN



What does Peter say the underlying motivation for all our actions should be?

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## VERSE SEVENTEEN

The call to 'Fear God' is one often found throughout the scriptures. Look up and read the following verses, then note these in your margin beside this verse:

**Leviticus 25:17; Deuteronomy 10:12; Psalm 2:11; Ecclesiasties 12:13; Malachi 3:16**



Based on these verses above, what do you think 'fear' really means in this context?

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## VERSE EIGHTEEN

This verse again uses the word 'fear'. Look up the ESV translation and copy the word it uses in your margin to help explain the meaning.

In place of "**not only to the good and gentle, but also to the froward**", Weymouth's translation says this: "not only if they are kind and thoughtful, but also if they are unreasonable".

Servants are not people that we generally encounter in our society today. The writer William Barclay notes that in the Roman Empire it is estimated there were over sixty million slaves. The servant-master relationship would have been common in the ecclesia at this time, evidenced by the number of times Paul refers to

it in his letters.

These days the role of an employee is probably an equivalent position. We are therefore exhorted to be faithful to our employer even though they may not be a godly person, or even if they are unkind and unreasonable. As Paul says in **Ephesians 6:5-7**, "servants, be obedient to them that are your masters [...] as though unto Christ [...] with good will doing service, as to the Lord and not to men".

The main point Peter emphasises is that God is looking for a people who endure and are subject to those masters who treat them wrongfully.

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## VERSE NINETEEN & TWENTY



What is God's view of us when we suffer wrongfully?

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Look at the below examples of people who suffered wrongfully (i.e. those who were punished for something they did not deserve) and then complete the box:

Person	How they suffered	Passage
Joseph		
Jeremiah		
Daniel		
Paul		



It is interesting to note that the KJV uses the word 'buffeted'. This word appears only twice in the Gospel records – both speaking of the same event. Look this up and see who is being spoken of, and in what context:

In exhorting his readers to be respectful to all men no matter the circumstances, Peter is gently leading his readers towards the ultimate example of submission.

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## VERSE TWENTY ONE

Peter now makes a powerful point: although Jesus is Lord and master of all, he is still the perfect example of a servant for people regardless of their position in society. This is demonstrated in the upper room. Look up **John 13:13-15** and write it in your own words below:

## BIBLE MARKING

Christ had taught his disciples three things about suffering:

1. That he must suffer (**Luke 24:26**)
2. That his suffering would benefit others (**Matthew 20:28**), and
3. That all who follow him must likewise be prepared to suffer (**Mark 8:34**)

These three elements are shown in the examples Peter provides in the following verses.

### VERSE TWENTY TWO TO TWENTY FOUR

In this section Peter is referring to **Isaiah 53**, as you will see from the cross references in your King James margin. It would be worthwhile colouring in the relevant passages.

This chapter in Isaiah falls right at the end of a section known as the Servant Songs of Isaiah. These are summarised in the box below, which you may wish to mark in your Bibles next to **Isaiah 42**.

Song No.	Passage	The servant is...
One	<b>Isaiah 42:1-7</b>	subject to trial and labour, but <b>patient</b>
Two	<b>Isaiah 49:1-7</b>	subject to scorn and weariness, but <b>persevering</b>
Three	<b>Isaiah 50:4-9</b>	subject to hostility and abuse, but <b>determined</b>
Four	<b>Isaiah 52:13 to 53:12</b>	subject to violence and death, but <b>triumphant</b>

Peter tells the believers that it is 'acceptable' (or pleasing) to God when we suffer wrongfully. Likewise God says of His son "**Behold my servant, whom I uphold; mine elect, in whom my soul delighteth**" (**Isaiah 42:1**).

### VERSE TWENTY FIVE



It should be no surprise that Peter turns his attention to the idea of sheep and a shepherd. In order to be considered part of the 'fold', what is the first step that must be taken?

Look up **John 10:11-16** to help with your answer.

Which verse in **Isaiah 53** talks about us going astray, and why does this happen? (**Proverbs 21:2** and **Romans 3:11-12** might help answer the second part of the question).

It is interesting to note that the word 'returned' is the same word 'converted' in **Luke 22:32** when Christ is speaking to Peter. He would later go astray, denying his Lord in the hour Jesus needed him most. He did this in an effort to preserve his own life rather than laying it down as he had twice declared he would. In **John 21** the risen Christ appears to Peter and encourages him to take up the role of a shepherd by feeding the sheep of the ecclesia. You may want to note the link between these words and passages in your margin.

Peter says we have 'returned' unto our shepherd, but who is it that really returns – the sheep or their shepherd? How does this process actually occur?

As these verses are all about Christ being an example for us, even the idea of being shepherd and bishop must be seen in our own lives. When writing of the Good Shepherd, Brother Harry Whittaker says: "He is not content merely to go to the top of a nearby hill in order to scan the countryside. He doesn't sound his pipes, and then shrug his shoulders if there is no response from a long way off. He 'goes after that which is lost, until he find it!' Here is resolution and persistence, a spirit that is unwilling to admit defeat."

The role of every person in the ecclesia is to care for the needs of others. Jesus Christ provides the ultimate example to us by bearing our sins in his own body on the tree.

## NOTES.

# SECTION 4

1ST PETER 3



# SECTION 4.

## CHAPTER THREE

### VERSE ONE

The word "likewise" links this next section with the previous, where Peter dealt with the principle of submission to masters and the law – and the ultimate example of submission found in Jesus Christ. Peter now turns our attention to another group in the ecclesia: the relationship between husbands and wives.

This concept of submission to other people is unpopular in our society today – it is seen as a sign of weakness. Everything from media to movies to literature pushes an agenda of equality and independence. As difficult as we may find it, this does not agree with the Word of God. There is a call for all believers to submit to someone in one form or another. This is shown in the box below – look up the quotes in order to complete the gaps:

1 Peter	Who is submitting to whom?
2:13	
2:18	
3:1	
3:5	
3:22	
5:5 *	

You may wish to colour in the six references in the table to the left so this theme is clear.



In showing submission to her husband, what is the wife trying to achieve?

How does Peter say she does this? Looking up the word 'conversation' in Strong's Concordance may help with your answer:

\* Note there are two references here – use the first. The second is present in the KJV but not in other translations / manuscripts

### THINKY THING

In order to better understand Peter's instruction to wives, we need to understand the social context in which he was writing. Brother David Baird's notes on 1st Peter provide some valuable insight.

The everyday woman of Greek and Roman civilisation lived a demeaning life. As Barclay writes, "In every sphere of ancient civilisation, women had no rights at all. Under Jewish law a woman was a thing; she was owned by her husband in exactly the same way as he owned his sheep and his goats; on no account could she leave him, although he could dismiss her at any moment. For a wife to change her religion while her husband did not, was unthinkable. In Greek civilisation the duty of the woman was 'to remain indoors and to be obedient to her husband'. It was the sign of a good woman that she must see as little, hear as little, and ask as little as possible. She had no kind of independent existence and no kind of mind of her own, and her husband could divorce her almost at caprice; so long as he returned her dowry.

Under Roman law a woman had no rights. In law she remained a child. When she was under her father she was under the patria potestas, the father's power, which gave the father even the right of life and death

over her; and when she married she passed equally into the power of her husband."

The introduction of the gospel was certain to cause friction. Believing wives and unbelieving husbands was unprecedented in the pagan world. It is virtually impossible for us to comprehend what life must have been like for the wife who was brave enough to be baptised into Christ.

This is why Peter's advice to wives is six times as long as his advice to husbands. If a husband became a believer he would, whether rightly or wrongly, more than likely bring his wife into the ecclesia and there would be no trauma. The opposite situation was to produce severe dislocations and acute problems.

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## VERSE TWO



What is their 'conversation' like? Refer to the ESV, or write this out in your own words:

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## VERSE THREE & FOUR



In this verse Peter provides a practical example of what submission looks like. This is not saying you should not do your hair or put jewellery on. If that was the case, we need not bother with clothes either. In the context of submission, where does Peter say the wife's focus should be?

This idea is captured in a well-known Old Testament story – the anointing of David. According to God, how did God's selection criteria differ to Samuel's, in **1 Samuel 16**? Write this reference in your margin in 1 Peter next to verse 3 and 4.

What two characteristics does Peter say God places a great price on?

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## VERSE FIVE & SIX



Peter uses Sarah as an example of a wife submitting to her husband. What do we know of Sarah's outward beauty? See **Genesis 12:11-12**:

Peter shows us that Sarah had something of far more value to God than her outward beauty. Find the passage to which Peter refers, where Sarah "[obeyed Abraham, calling him Lord](#)". How does this passage show Sarah's internal beauty – what was her attitude towards her husband?

Notice that Peter refers to other holy women who likewise adorned themselves with the same "meek and quiet spirit". Who else in the scripture might Peter be alluding to?

Passage	Holy Woman	Context
1 Samuel 25:14-20		

Those who follow Sarah's example are her children. They do not submit because of terror, they do good not because they are afraid, but because they love to do the will of God (see **2 Corinthians 5:14-15**). To live in this way is to follow the example of Christ.

## VERSE SEVEN

Peter now turns his letter towards husbands, again beginning with that familiar word: "likewise". Subjection is not just for wives, but for everyone – what differs is how we show it to each other. Peter's instruction to husbands is to "dwell with them [wives] according to knowledge" – but what is this knowledge he speaks of? Both **verses 1** and **7** direct us back to the example of Christ in **1 Peter 2:21-24**.



How do these verses demonstrate how husbands should treat their wives?

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What does it mean to give "honour" to one's wife? Using Strong's concordance, look up the word "honour" (#5092) and write out the meanings here:

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A past set of notes on Peter puts it this way:  
  
"The husband must see it as his responsibility to pay the price, sacrificing his own wishes, and rather work for his wife's well-being. Christ did not please himself, but rather paid a high price for his bride, giving his life for her. Husbands must strive to follow his example of loving service."

The idea of a wife being a "weaker vessel" is one that may be met with ridicule in our modern society, which as mentioned earlier places equality far above submission. As strange as it may seem to society, God does not agree. The wife is a weaker vessel – physically, at least – however her role and importance in spiritual life is just as important as her husband's, albeit slightly different. It will help our understanding if we pause to consider the purpose of a vessel.



Look up the following quotes and complete the table:

Passage	Purpose of Vessel
Romans 9:21-24	
2 Corinthians 4:7-10	
2 Timothy 2:21	

In a later writing, Paul also notes that the woman is in a weaker position because of her subjection to man. Taking us back to the garden of Eden, he writes "[Adam was not deceived, but the woman being deceived was in the transgression](#)". The result of that sin was that the woman was placed in subjection to her husband (**Genesis 3:16**). It is worth remembering that Peter's main point is not that the man should use his strength for his own gain, but rather put it to use in offering help and protection to his wife.

This idea is captured beautifully in the phrase: "[heirs together of the grace of life](#)". This will be later echoed by Paul in his letter to the Galatians where, speaking again of Abraham, he explains that through Christ we are all made "[heirs according to the promise](#)" (**Galatians 3:26-29**). All divisions – Jew and Greek, slave or free, male or female – are of no more importance. Instead, we will all share in the promises made to Abraham and Sarah, the ultimate example of a Godly marriage.

What does Peter say would be hindered by husbands failing to show honour to their wives?

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At first glance this may seem a strange idea, but upon further reflection it becomes clear. In **1 John 4:20** John questions his readers: how can a man claim to love God if he hates his brother? In like manner, how can we claim to have a close relationship through prayer with God, if we fail to honour and love the people we live with? Although Peter is speaking specifically here of husbands and wives, this principle should apply to all our family members – including the members of our ecclesia.

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## VERSE EIGHT & NINE

Peter draws his thoughts to a close by making it clear to his readers that the example of Christ's submission is to be followed by all – not just servants and masters or husbands and wives. He then provides a list of characteristics that we all ought to strive to show in our daily lives.

Complete the box on the next page to summarise these characteristics, and particularly see how once again, our Lord proves to be the perfect example upon whom we should model ourselves.

Characteristic	Idea (Strong's)	How is it demonstrated by Christ?	
"Be ye all of one mind"	Unity	<b>Philippians 2:2,5</b>	
"having compassion"	Sympathy	<b>Hebrews 4:15</b>	
"love as brethren"	Love	<b>John 13:35</b>	
"be pitiful"	Compassion	<b>Matthew 9:36</b>	
"be courteous"	Humility	<b>Philippians 2:7-8</b>	
"not rendering evil for evil"	Rewarding	<b>Matthew 5:38-39</b>	
"but [...] blessing"	Blessing	<b>Luke 6:28</b>	

Write these cross references in your margin in **1 Peter 3**.

## VERSE TEN TO THIRTEEN

In the following verses Peter explains how God cares for and protects those who demonstrate these characteristics. To provide an example of this he turns his readers to another example from the Old Testament. But where is he quoting from, and why? (The margin of the KJV will help).

What are the possible similarities between the dangers David faced, compared to the readers of Peter's time?

To help you understand the theme of this Psalm, colour in the words "delivered" and "saved", which both occur 3 times.



To appreciate why Peter has taken his readers here we need to understand the background to this Psalm. What event in David's life caused him to pen these words? The subtitle of the Psalm in the KJV Bible may help. Once you have discovered this, look up the chapter in question and briefly summarise below:

In referring to this episode, Peter reminds his readers of the tender love God shows to those who yearn to demonstrate the characteristics of His beloved Son. If they were to seek deliverance from the evil around them, they needed to be certain they were striving to follow the example of their Lord in every aspect of their lives and relationships with others.

## VERSE FOURTEEN TO SEVENTEEN


Despite this reassurance, Peter does soberly remind the believers that not all will escape punishment. Some of them may have to suffer for their beliefs. His use of the phrase "but and if ye suffer..." will remind readers of many English translations of another group of faithful Old Testament believers who were willing to suffer fiery trials because of their steadfast faith in their God.

Turn over to **Daniel 3:17-18** and copy out the verses below, noting the two key words from Peter:

How beautifully these three friends embodied the earlier words of Peter when he writes: "[that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, be found unto praise and honour and glory at the appearing of Jesus Christ](#)".

This indeed turned out to be the case in the story of **Daniel 3**! Who was it Nebuchadnezzar saw appear with the friends amidst the flames? (**Daniel 3:25**)

Further to the above, we find that in **Daniel 3:16** Hananiah, Mishael and Azariah (or Shadrach, Meshach and Abednego as they were then known) were also "[ready to give an answer](#)" (**1 Peter 3:15**) when confronted by the fearsome Babylonian King: "O Nebuchadnezzar, we are not careful to answer thee in this matter."

 What does the beginning of **Daniel 3** tell us these three friends had refused to bow down to?

What was the end result of this event? (**Daniel 3:28-29**)

No wonder Peter takes his readers back to this remarkable story as he seeks to encourage them in the face of their own earthly king: the evil Nero, a man known to have used fire as a means of punishment.

## VERSE EIGHTEEN

The readers Peter was addressing were, like the three friends of Daniel, suffering unjustly. Once again Peter reminds his readers of the ultimate example we all ought to follow – Christ, who suffered for our sins. This verse is a repetition of the ideas from **1 Peter 2:21-24**, and it will later appear in **1 Peter 4:1** and **13** – it is worth colouring these verses and noting the links in your margin.

The sacrifice of Christ proves to be a pattern upon which we must model our lives; as he suffered and overcame, so must we. In your own words, briefly summarise the verses below which illustrate this same idea:

**Galatians 5:24-25**

**Colossians 3:8-10**

 What kind of things are we supposed to "[put to death](#)" in our own lives?

Peter says it is the 'Spirit' that quickens us (NIV – 'makes alive'). The Spirit of God fuelled every aspect of the life of the Lord Jesus Christ. Look up the following verses and complete the table:

John 3:34-35	The Spirit granted to Jesus "without limit"
Matthew 1:20	
Matthew 3:17	
Luke 4:14	
1 Peter 3:18	

## VERSE NINETEEN & TWENTY

At first glance these verses seem strange – is Peter telling us that Jesus went and preached in the time of Noah? It appears to support the idea that Jesus pre-existed before his birth. Closer reading will reveal this is not the case.



As he has been doing throughout this chapter, Peter draws on an Old Testament source to help explain his overall message – **Isaiah 61:1-3**. This is a passage Jesus had quoted during his ministry, in **Luke 4:18**. Who was Jesus preaching to that day?

But who does 1st Peter say Jesus was preaching to?

Did Jesus somehow preach to ghosts, or is this referring to something else? Look up **Matthew 11:2-6** and summarise this story in your own words:

So is 1st Peter talking about a literal prison, or is this a metaphor for something else? Copy out **Romans 6:23** in the space below:

Finally, explain in your own words the meaning of **Ephesians 2:1** and **5**:

In summary, "the spirits in prison" represent those people "locked up under the control of sin" (see **Galatians 3:22** in the ESV). God, through his Spirit, has sent many prophets and teachers and leaders to try and 'release' those who were imprisoned by sin and death: Noah (**Genesis 6:3**), Nehemiah (**Nehemiah 9:30**) and Jesus Christ (**Hebrews 1:1-2**) are just three examples.

Peter now focuses his readers' attention on one particular group of people "locked up under sin" who refused to hear and heed the warnings that were given them – the rebellious people in the time of

Noah.

How does Rotherham's Bible translate the phrase "when once the longsuffering of God waited in the days of Noah"?

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Peter points out that only eight souls were "saved by water" – a curious phrase as it was actually the water itself that killed thousands upon thousands of people! Where else in the Old Testament were godly people "saved by water", and the ungodly swept away?

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How many years are we told "the ark was a preparing"?

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This same event is referred to in **1 Corinthians 10**. How does Paul describe it there?

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## VERSE TWENTY ONE

The waters of the flood are equivalent to the waters of baptism – in both there is an end to an old way of life and the start of a new. Noah and his family stepped out into a new world and a new beginning, and baptism must have the same effect on the life of a believer. Copy out **Romans 6:4** in the space below:



Peter's next point in parenthesis (or, brackets) shows us what the chief importance of baptism is: there is more to it than just the death of the old man. But what does the other part really mean? **Colossians 3:8-10** and **12-16** may help with your answer:

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## VERSE TWENTY TWO



All of this is made possible only by the resurrection of Jesus Christ. Why do you think Peter would keep reminding these particular readers that Christ rose from the dead?

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Paul sums this up beautifully in **1 Corinthians 15:16-23**. This helps us to see the importance of our belief in the first principles that we hold. Rewrite **verses 19** and **20** in your own words in the box to the right:

Peter tells his readers it was not just angels subject to Christ, but earthly "powers and authorities" too. This was apparent even immediately after his resurrection in **Matthew 28:18**: "All power is given unto me in heaven and in earth".

This might seem a strange idea to readers who were suffering so much at the time, but that is exactly why Peter is writing to encourage them – as Christ had suffered, so they must too. This very idea is explored further in the next chapter.

## NOTES.

# SECTION 5

1ST PETER 4



# SECTION 5.

## CHAPTER FOUR

### VERSE ONE

This chapter commences with another of the linking words we examined at the start of Section 3. "[Forasmuch then](#)" indicates that the ideas Peter is about to present highlights the need for a response to the suffering that Christ endured for us.



Peter uses a military term, "[arm yourselves](#)", to emphasise the need for a battle in our lives. The same conflict that Peter described in **1 Peter 3:18-22** that was present in the life of Christ should also be found in our lives. What should the believer arm themselves with in order to fight this battle?

The order to "[arm yourselves](#)" is a common call to action throughout the New Testament. You may wish to copy the box to the right into your margin around **1 Peter 4:1**

Waging war beside Christ: the battle for the mind	
<b>Romans 8:6-8</b>	"The carnal mind is enmity (warfare) against God"
<b>Ephesians 6:13</b>	"Take unto you the whole armour of God"
<b>Philippians 2:5</b>	"Let this mind be in you, which was also in Christ Jesus"
<b>1 Timothy 6:12</b>	"Fight the good fight of faith, lay hold on eternal life"
<b>2 Timothy 2:3-4</b>	"Therefore endure hardship, as a good soldier of Jesus Christ"

### VERSE TWO



The previous verse says that the use of this equipment means we will "[cease from sin](#)". On face value, this is an unusual phrase, since we know that only Christ was capable of living a sinless life. What does **verse 2** say that "[ceasing from sin](#)" looks like?

Other passages support this idea. Look at the following quotes and write them in your margin:

- **Romans 8:9-14**
- **Galatians 5:22-26**

### VERSE THREE

After becoming part of the body of Christ, a believer's time should be focused on doing the will of God.

Peter gives six examples of things a believer may have left behind in their previous life serving sin. List these six ideas and their meaning. Use a concordance or alternate translation to understand the meaning of these words:



- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

You may have noticed that three of the six things identified by Peter are similar, relating to the abuse of alcohol in various circumstances. This was clearly a common problem experienced in Peter's time, and also features heavily in Australian culture. One of the biggest challenges a believer may face in their life is the temptation to abuse alcohol, which in turn can lead to other issues affecting all aspects of life.

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## VERSE FOUR

Peter's point is that there needs to be a clear difference between our former life, and our new way of life in Christ. This clear difference needs to be visible to those who serve the flesh. What is their reaction upon noticing this difference? To answer this question, look at another translation such as the ESV and write it out in the box below.



Talk to a friend about some of the things that a believer in today's society can do to provide an example of the different way of life to those who are still serving their own lusts.

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## VERSE FIVE

Peter encourages the believers not to be concerned about the insults, mocking and persecution that a life in Christ will bring. As Paul tells Timothy "[yea, all who live Godly in Christ Jesus shall suffer persecution](#)" (**2 Timothy 3:12**). Whilst it may not be clear in the KJV, other translations show that this verse is addressing those who mocked the believers.



What does Peter say will be the outcome for these mockers? (See also **Matthew 12:36-37**)

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It is more than likely that these mockers had heard the Gospel. Peter isn't saying that everyone who ridicules the faith will be judged – only those responsible, as we know from various passages in scripture (**Psalms 49:19-20, Isaiah 26:13-14, Daniel 12:2**).

## VERSE SIX

You will recall from the previous section that "those that are dead" refers to those "dead in their sins" (**Ephesians 2:1, 5**). It is clearly not talking about preaching to dead bodies, as we saw from **Psalms 49:19-20**.



With that in mind, what does Peter say the purpose of the gospel is (remember the important context of judgment from **verse 5**)?

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## VERSE SEVEN

What does Peter mean when he says, "the end of all things is at hand"? It is unlikely this is a reference to the Roman overthrow of Jerusalem in AD70; the immediate context of this verse is about coming judgment, and Peter is writing to those in Asia Minor, geographically distant from the land of Israel.



So what might this mean? **Romans 13:11-14** may be a helpful reference – you will note several links to the words of **1 Peter 4**!

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There is now a contrast in thought. Peter has been considering those things that should be left behind, and now gives encouragement to pursue the things of the spirit. One of the very first things he says highlights this contrast: "be ye therefore sober".

Peter says this for a reason; as we saw in **verse 3**, the abuse of alcohol was a widespread problem in their society (as it is today). This drunkenness clouded their minds so they were unable to accept the Gospel and make the necessary changes in their lives.

Why does Peter want the believers to have a clear mind? Refer to the ESV translation of this verse to help with your answer.

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## THINKY THING

The point is that to all believers, in whatever time or situation, the return of Christ draws near. All saints have only a few years to do the Father's will. If they die, their next conscious moment corresponds with the Lord Jesus Christ back in the earth. For them, the time of the end is no longer at hand, it has arrived. For every one of us, the time is near. We cannot, with precision, determine the hour when we will appear before him so, therefore, all our newness of life must be lived as if in the shadow of his return.

To use blunt language, Christ's return could be a road accident or heart attack away. We cannot afford to be complacent. The time to serve is now.

From 1 Peter Notes – Brother David Baird

The idea of being vigilant and prayer is taught by Christ in the Garden of Gethsemane, **Matthew 26:36-44**. What did Christ ask the disciples to do on three occasions?

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Why was Christ in prayer and what do you think he was trying to teach his disciples?

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## VERSE EIGHT



Look up the Greek word "fervent" ('Ektenes', G1618/1619) in Strong's/Englishman's or e-Sword. What does the word mean?

This Greek word only occurs in one other place in the entire Bible. What is it, which disciple is involved, and what happens in this story?

Where else in the New Testament is there a story involving Peter and a hand being stretched out to him?

One of the main ways in which we can show fervent love is by reaching out to others, particularly through prayer.

Peter alludes to **Proverbs 10:12** saying, "**love shall cover the multitude of sins**". This is talking about a believer's willingness to forgive the sins of others again and again. It is not saying we should turn a blind eye to sin. Sometimes we may feel reticent to point out the errors of our friends, but this is not love. True love must sometimes be shown by humbly reproving our friends:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" – **James 5:20**

James' comments also come in a section about the power of prayer – it is mentioned seven times in six verses between **James 5:12-18**.

## VERSE NINE & TEN

In the context of Peter's time, hospitality was a crucial part of the ecclesial operations. Other commentators suggest that the use of common ecclesial halls was not in place for another 200 years – so people met in each other's houses. Examples of this can be seen in the following:

**Romans 16:3, 5**

**Colossians 4:15**

**Philemon :2**



Look up the word for 'hospitality' ("philoxenos") to get a better idea of its meaning:

This same idea is displayed in **1 Timothy 6:17-19**. Copy out the key idea below and then note this cross-reference in your margin next to **1 Peter 4:10**:

Clearly, to some people, the burden of having to care for others on a regular basis was creating a resentful attitude. Peter therefore has to address this problem: how does he encourage them to show hospitality? What kind of attitude is he trying to provoke?

Complete the phrases below. If a believer possessed:

- a spacious house, they could... \_\_\_\_\_
- a well-paying job, they might... \_\_\_\_\_
- plenty of spare time, they can... \_\_\_\_\_

All of these ideas apply to our lives in the modern ecclesia too. One way or another, we have all been blessed with things that we can use to demonstrate hospitality – this goes beyond material possessions.

Peter refers to all believers as being "good stewards". He paints the picture of all ecclesial members being 'caretakers' of God's household. They were to see the possessions they had as belonging to God.

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## VERSE ELEVEN



The next verse presents the same idea – we should use our voices to speak God's words, not our own in the ecclesia. What does Peter say the end result of this would be?

\_\_\_\_\_

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## VERSE TWELVE & THIRTEEN

This is the moment Peter has been preparing his readers for. The fact he ends the previous section with an "Amen" suggests he has been building up to this next revelation: they were shortly to suffer a much more heightened level of persecution. Consider how he has warned them thus far:

- **1 Peter 2:20** \_\_\_\_\_
- **1 Peter 3:14** \_\_\_\_\_
- **1 Peter 3:17** \_\_\_\_\_
- **1 Peter 4:1** \_\_\_\_\_
- **1 Peter 4:7** \_\_\_\_\_

What exactly was the source of this persecution that was to come upon them?

\_\_\_\_\_  
\_\_\_\_\_



For this reason, the trial that was to come should not have been a surprise. Peter has gently been preparing them for this revelation. Why do you think he refers to them as 'beloved'? What was he trying to remind them of?

\_\_\_\_\_  
\_\_\_\_\_



## THINKY THING

It was a warm, clear summer's night in Rome on the 18th of July 64 AD when the city began to burn. The fire quickly engulfed the city and raged, with one brief respite, for nine days. This was a catastrophic event that destroyed up to a third of Rome's accommodation and reduced many cultural monuments to ashes.

No-one knows for certain how the Great Fire of Rome began but various ancient sources lay the blame either directly or indirectly at the feet of the emperor, Nero. Regardless of the truth of these rumours, Nero was quick to capitalise on the chaos to initiate an extravagant building program across Rome.

Perhaps the more widely known response of Nero to the fire is only recorded by one source. The Roman historian Tacitus (Annals 15.44) describes how the Roman emperor used a small but steadily growing sect known as "Christians" as scapegoats for the fire, perhaps to shift blame away from himself. It is uncertain whether or not Nero persecuted Christians in connection with the fire but it is certain that he was the first Gentile authority to persecute them. His methods were cruel and vicious.

A common punishment for arson was to be burnt alive and as many Christians were non-citizens and slaves, they could be crucified or thrown into arenas with wild animals to die for public entertainment. Although Nero's persecutions were centred in Rome, it would have had a flow on effect to other regions of the Empire. One of the charges that Tacitus records as being levelled at Christians was a "hatred of mankind." The only explanation for this is that, in obedience to the laws of God, many followers of Christ refused to worship any but the one true God and did

not believe that salvation was open to idolaters. This would have shocked the Romans, who believed that they were at liberty to accept new gods into their pantheon or appropriate the worship of foreign gods. Furthermore, Christ's brothers and sisters saw in his example the true worthlessness of human nature and recognised that all deserve to die for their sinful desires. But their beliefs went further than this. Nero and his administration were likely ignorant of the fact that the early ecclesia firmly believed that God wanted to manifest His character in the lives of otherwise sinful people who would ultimately have the hope of perfection. This was not hatred of mankind.

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him." (**John 3:16-17**, ESV)

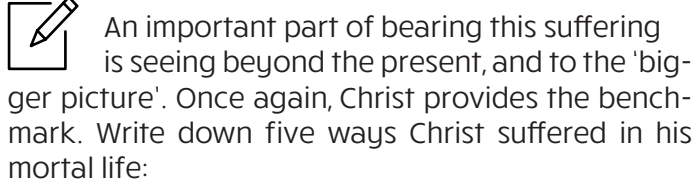
"And have mercy on those who waver; save others by snatching them out of the fire; have mercy on others, coupled with a fear of God, hating even the clothes stained by the flesh." (**Jude :22-23**, NET)

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (**1 Peter 1:7**, KJV)

## VERSE FOURTEEN

How Peter was asking them to respond is against natural human instinct. However, with an understanding of the previous chapters, a follower of Christ must respond differently – because they desire to imitate their Lord. Complete the box to see this:

1 Peter	Cause	Outcome
4:12-13	Trial	
4:14		Happy
4:14	Evil spoken of	
4:16		



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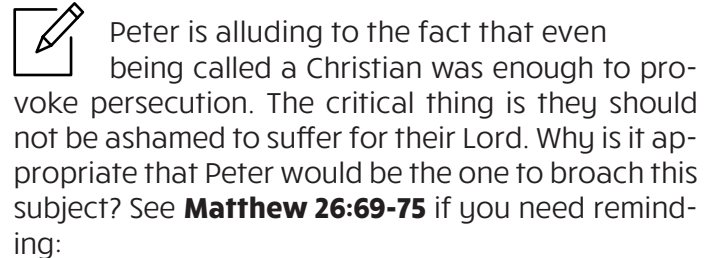
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This is the very hope we share: **Revelation 7:14-17** gives us a beautiful picture of the joy set up in store for all those who have "come out of great tribulation" – look up this verse and note it, together with those above, in the margin next to **1 Peter 4:13**.

It is important to note that we don't suffer for the sake of suffering. Suffering for offences against society ("murder, thief, evildoer or busybody") would not bring particular glory to God. Anyone who murdered, or stole, or did evil, or interfered in other people's business would rightfully be punished – see **1 Peter 2:20**.

However, suffering as a Christian is what glorifies God. In Section 2 we referred to an example in **Acts 5:40-42**. Look this up and explain a) what happened to the apostles, b) how they felt, and c) what their response to this suffering was:

c)



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Why do you think we are sometimes ashamed of Jesus Christ? What do we put ahead of Christ in these situations?

## VERSE SEVENTEEN & EIGHTEEN



These verses on judgment present a challenge. When is this judgment that Peter speaks of? As always, the context should provide the answer. What was about to come upon the believers? (see **1 Peter 4:12**)

Peter pronounces a woe upon those who are not a part of the household of God. Is he talking about humanity in general, or a more specific group? What little phrase in **verse 17** provides the answer?

What was going to be the result for many believers? (See **1 Peter 4:7** and the earlier notes on this verse)

The idea of the righteous "**scarcely**" being saved is also fitting with the overall context. Thayer says this means "**with difficulty**". This has been Peter's message thus far in his letter – salvation is not something easily grasped at or earned. Paul taught this very idea to the disciples that Peter was now writing to in **Acts 14:22**. Copy out the key phrase from this verse in the box below:

Peter is talking of both the present (coming trials) and the future (coming judgment at Christ's appearing). This is consistent with what he says in his very first chapter. Now is the time to endure trials and persecution, so we "**might be found unto praise and honour and glory at the appearing of Jesus Christ**" (**1 Peter 1:7**)

## VERSE NINETEEN

This verse is a truly beautiful and comforting way to end this section on suffering. It provides the ultimate lesson in perspective – the ability to see things from God's view. To us, suffering may feel all-encompassing, an ordeal from which we cannot escape. Some of these believers were going to lose their lives. But Peter reminds them that their lives are never truly 'lost' in the sense that an unbeliever's might be: instead they are committed to God for safe-keeping, until the time that Jesus Christ returns (**1 Peter 1:7**).



The phrase "[commit the keeping of](#)" is the Greek word *paratitheemi* (G3908 in Strong's). Where else in the Gospel records does this word appear? Think of someone else who said they would commit ("[commend](#)") their life to God. Who, where and when was this?

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Look closely at how Peter describes God in this verse. What does this teach us about the way God feels about us?

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## NOTES.

There are many occasions when we are reminded that God keeps His promises. Look up the following verses to see this pattern:

**1 Thessalonians 5:24** \_\_\_\_\_

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**Hebrews 10:23** \_\_\_\_\_

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**1 John 1:9** \_\_\_\_\_

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Even at the very end of the scriptures, we see that those who had suffered were not forgotten. As Peter had promised in the opening verses of his letter, they will be raised to honour and glory at the appearing of Jesus Christ:

"...and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God [...] and they lived and reigned with Christ a thousand years."

**Revelation 20:4**



# SECTION 6

1ST PETER 5



# SECTION 6.

## CHAPTER FIVE

The ecclesia would play a key role in helping believers persevere through the coming persecution. Peter now turns his attention to both the shepherds ("elders") and the flock (everyone) and exhorts them to work together.

### VERSE ONE



Peter firstly addresses the elders. Note how he includes himself in his message to the elders: "The elders among you I exhort, who am also an elder". Thinking of Peter's early discipleship, how does this description of himself show a marked change in his attitude? Consider **Luke 22:24-27** to help with your answer.

This attitude is further shown in his use of the word "exhort" (Greek: 'parakaleo'). Look up the word in Strong's Concordance (3870) or a Bible app and write its meaning below:

"Elders" is a term we would normally use of those who are older, those who are the age of a grandparent. However, being old did not automatically qualify someone as an Elder. Using a concordance, look up the word "elder" in **Acts** and note down how someone became an elder. List any examples of Elders in the New Testament, specifically any who may have been relatively young.

Peter knew all too well the temptation these elders would face in the days that lay ahead. How exactly had Peter last reacted when faced with the prospect of suffering himself? Think back to his behaviour in Gethsemane in **John 18:10** and the closing verses of **Matthew 26**.

Referring to the fact that he was an "eyewitness" of Christ's sufferings was also a powerful statement of humility; it was during the Lord's last mortal hours that Peter had failed so miserably. Though he had once been ashamed of Christ, he was determined to encourage the elders not to fall in the same way. He encourages them to look at what was the end result of Christ's suffering - Glory! These elders too would share in this glory. Looking forward to sharing the coming glory of the Kingdom was an important motivation for Peter, as it was in his contemporary Paul and of course the Lord Jesus Christ.

Paul gives us a word picture in **2 Timothy 4:7-8** of what motivated him, draw this in the space below (you may want to write this reference in your margin next to **1 Peter 5:1**).

### VERSE TWO

Peter's exhortation to the elders is an important echo from his own life. "Feed the flock of God" takes our minds back to **John 21**, when Peter met his risen Lord on the lakeside. You will remember from the first section of the notes that Christ had told Peter three times to "feed my sheep". As this commission had been given to him, now he passes it on to others.

Why the imagery of a shepherd? In **Ezekiel 34**, the prophet accuses the leaders of the nation of not caring for their flock. In doing so he lists out the characteristics of a good shepherd and shows they were not fulfilling this role. The box on the top of the next page might be worth copying into your margin, either here or in **John 10** where Christ alludes to this section of scripture.

A good shepherd...	<b>Ezekiel 34</b>
Feeds the flock	<b>:2-3</b>
Strengthens the diseased	<b>:4</b>
Heals the sick	<b>:4</b>
Binds up broken limbs	<b>:4</b>
Brings back those who have been driven away	<b>:4</b>
Diligently searches for those that are lost	<b>:4, 11</b>

Peter explains the dangers and privileges of shepherding the flock. Although he is still addressing the elders, the principles here expounded apply to all manner of ecclesial service.



"Not by constraint, but willingly" – look up the NIV translation and copy it below to get a better sense of the idea:

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"Not for filthy lucre" – in what way had Peter experienced first-hand the dangers of those who served only for money?

1. In the **Gospels**: \_\_\_\_\_

2. In **Acts**: \_\_\_\_\_

Money is not the only peril to watch out for. J.B Phillips paraphrases this phrase "never do this work thinking of your personal gain". Power can corrupt, and it might be tempting in ecclesial life for some to use their influence for the wrong reasons. Peter advises against this kind of behaviour, and Paul also warns both Timothy (**1 Timothy 3:3, 8**) and Titus (**Titus 1:7, 11**) that people who display this weakness are not suitable choices for elders.

In contrast to doing things for personal gain Peter exhorts them to do it with a "ready mind" or "eagerly", as in other translations. Make a list of "shepherds" who have shown this quality of eagerness in leading the "flock": (Hint: think of some of the kings of Judah)

- Example 1: \_\_\_\_\_
- Example 2: \_\_\_\_\_
- Example 3: \_\_\_\_\_

It is important to remember that we should all seek, to some degree, to take on a shepherding role in the ecclesia. This is not a task just to be left to the older ones. Being an "elder" is about showing spiritual maturity. Remember the words of Paul to his son in the faith:

"Let no man despise thy youth; but be thou an example of the believers" – **1 Timothy 4:12**

## VERSE THREE

It seems likely that Peter is calling to mind the words of his master when he writes this verse. Look up **Mark 10:42-45**, and in the box on the next page explain the difference between "rulership" in the world and in the ecclesia:



## THINKY THING

In his book 'A Guide to the Formation and Conduct of Christadelphian Ecclesias', Brother Robert Roberts writes this:

"The appointment of brethren to certain offices is not the appointment of men to exercise authority, but of men to serve ... All official brethren are serving brethren; but there are necessarily different sorts of serving brethren, such as managing brethren, presiding brethren, doorkeeping brethren, etc., but ALL are brethren. It is important to keep this feature constantly in the front. Christ places it there: 'One is your master, even Christ, and all ye are brethren.' This feature, with many other beautiful features originally appertaining to the house of Christ, has disappeared from the religious systems around us bearing the name of Christ. Having returned to it, let us hold on to it. There must be no authority, only service. The spirit of appointments involves this. The ecclesia does not appoint masters, but servants."

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## VERSE FOUR

Here we are re-introduced to the idea of Christ as our "chief shepherd". It is a timely reminder to all shepherds in the ecclesia that we are only ever serving our master. Take a moment to look back over the notes regarding **1 Peter 2:25** as this is where the idea of Christ as our shepherd first appeared.

The phrase "that fadeth not away" is the word amaranthinos which means "made of amaranth". This is a certain type of flower that is mentioned in one of Aesop's fables. Type the following link into your browser and read the story: <http://mythfolklore.net/aesopica/perry/369.htm>. What is the key lesson? (Compare with **1 Peter 1:4**)



Why do you think Peter used the imagery of a crown? What was the common symbol of victory at the time of Peter's letter?

## VERSE FIVE



Having addressed the spiritually mature among the ecclesia, Peter now turns his attention to the rest of the "flock" - specifically the younger ones. What is his key message to us?

This is not an overly common nor popular teaching in our modern society – young people are taught to be self-assured and assertive. But what does scripture teach us in Leviticus 19:32 about how we should treat those who are older?

Peter quotes from an Old Testament passage. Where is he quoting from and what do we learn about God from this verse?

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" – **Matthew 18:4**

Several commentators (Moffat, Barclay, Strong's) tell us the phrase "be clothed with" means "to tie on with an apron". The apron was the traditional servant's garment they put on before undertaking their duties. Peter had experienced firsthand an occasion when Christ put on such a garment. What was the event? (Hint: it occurred in the upper room)

How did Peter initially react to this? What does it tell you about his character at the time?

## VERSE SIX

The phrase "the mighty hand of God" is often used in the Old Testament, especially where God delivers his people (see **Exodus 13:9, Deuteronomy 9:26, 29; 26:8**). This would carry deeper meaning considering the believers were themselves about to face intense persecution.



With Jesus Christ as our example it is no surprise that Peter is repeating this idea of humility – especially in the context of leadership by the elders (**1 Peter 5:1-4**) and the response of the younger and other members of the ecclesia (**1 Peter 5:5**). What else does the scripture say about this characteristic? Briefly summarise the verses below:

• **Proverbs 15:33** \_\_\_\_\_

• **Isaiah 57:15; 66:2** \_\_\_\_\_

• **Luke 14:11; 18:14** \_\_\_\_\_

One of the rewards of being humble now is that we will be exalted in the Kingdom age. Again, we find Jesus Christ providing the perfect example. In your own words, summarise **Philippians 2:5-9** in the box below (this is a useful passage to put next to your margin in **1 Peter 5:6**)

## VERSE SEVEN

This is a short verse, but full of comfort to his readers – and application for our lives as well. A past set of 1 Peter notes writes:

"Peter's readers needed reminding [to cast their care upon the Lord]. In the on-rushing trial, there would be good cause to worry about where the next meal was coming from, especially if the bread-winner was arrested. There would be good reason to fear for the safety of those arrested. The heart would pound at every knock on the door, at every shout in the street. Fleeing from persecution, there would be good cause to worry about clothing and shelter. But worry has to be kept resolutely out of our minds."

The First Epistle of Peter, CSSS (Brother James Luke)

Peter is no doubt alluding to the teaching of Christ that he had heard with his own ears. Look up the following verses and then copy them into your margin:

• **Matthew 6:28-34**

• **Matthew 11:28-30**

It is clear that we do not currently face anything like the same persecution that the readers of Peter's letter were about to experience but what "care" does Peter say should be entrusted with God?

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What are some things that you are currently worried or anxious about? This may be a good time to make a mental list and take these worries to God, in prayer.

## VERSE EIGHT

Despite casting all their cares upon the Lord, there is still a warning: they must remain sober and vigilant. Casting our cares upon God does not permit us to be indulgent or reckless. Peter had learned this himself in the garden of Gethsemane!



From your understanding of the context of Peter's letter and your understanding of what an adversary and devil is, who do you think he is referring to when he warns them of the "adversary, the devil"?

The idea of a lion as a persecuting force is also shown in **2 Timothy 4:17**. How might Paul's words be taken literally, given the brutal entertainment that was practiced at the time?

## VERSE NINE

The NKJV translates this verse as follows:

"Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world".



What were the believers supposed to use to "resist" this adversary?

Where else do we find the idea of using our faith as a way of defence?

As a past set of 1 Peter notes says:  
 "They were all in it together. Peter and Paul would be dead within ten years as a result of the tribunal of Nero. The ecclesia in Jerusalem would witness the destruction of the Jewish state by Roman hands. Roman believers would be viciously persecuted by the maniacal Nero. But the solid wall of faith must not be broken, despite the immediate outcomes."

From 1 Peter Notes – Brother David Baird

According to Peter, how were the believers supposed to take comfort at this time?

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A popular saying goes "a burden shared is a burden halved". How do you think you can apply this principle in your own life, amongst your own friends? See **James 5:16** to help with your answer.

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## VERSE TEN & ELEVEN

Peter's concluding statement presses home the importance of all disciples retaining their perspective. Suffering is coming, but the joy that is to follow is so much greater. Crucial to their encouragement was remembering that God is in control, and that He is a God of grace. **Verse 10** is almost a paraphrase of his opening comments in chapter one. Copy out each quote in the respective box below to see the similarity:

**1 Peter 1:5-7**

**1 Peter 5:10**

The idea of grace appears several times throughout the letter, which shows us how important a concept it is. Complete the box below by looking up each occurrence and completing the quote:

<b>1:2</b>	" <b>Grace</b> unto you, and peace, be multiplied"
<b>1:10</b>	
<b>1:13</b>	
<b>3:7</b>	
<b>4:10</b>	
<b>5:5</b>	



What does Peter explain was the evidence of God's grace to these believers? (Read **1 Peter 5:10** carefully)

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This idea is also repeated several times throughout the letter. You may want to note **1 Peter 1:15, 2:9, 2:21,** and **3:9** in your margin alongside the words "called us".

Why would faithfully sharing in the sufferings of Christ actually provide a great encouragement to these believers? Look at **1 Peter 1:11** and **2 Timothy 2:12** to help with your answer.

What contrast does Peter make between the length of the suffering verses that of the glory?

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The final thoughts of **verse 10** provide us some insight into how suffering develops our character. Complete the table below to further illustrate this:

English	Greek	Meaning	Purpose and result of suffering in a believer
"Perfect"	Katartizo	To make sound, to complete, to mend	Suffering adds to our character that which is lacking (i.e. humility)
"Stablish"	Steerizo		
"Strengthen"	Sthendoo		
"Settle"	Themelioo		

Peter finishes with the eternal perspective: dominion ultimately belongs to God, not Nero. He is the one that will reign for ever and ever, and he will reward those who have stayed faithful to Him (**1 Peter 5:4**)

## VERSE TWELVE TO FOURTEEN

There is a final, personal touch to this letter: greetings from other fellow-labourers and fellow-sufferers who are with Peter. Silvanus has evidently helped Peter write this letter – but who is he and why does he get a mention? We know him better as Silas of the Acts of the Apostles. What do the following verses tell us about him?



Why do you think Silas was a fitting person to help Peter write a letter of encouragement about suffering? Look up **Acts 16:19-34** to help with your answer.

• **Acts 15:22** \_\_\_\_\_

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• **Acts 15:27 and 32** \_\_\_\_\_

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• **Acts 15:40** \_\_\_\_\_

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## VERSE THIRTEEN

It is worth noting that the KJV appears to suggest Peter was writing from "Babylon". This is most likely a reference to the city of Rome, where he most likely wrote the letter from – especially considering the numerous references to suffering and the context of Nero we have previously discussed. The Babylon of the Euphrates was in decay at the second half of the first century, as Rome was the dominant world power. The book of Revelation also addresses Rome as "Babylon the great".

Greetings were also sent by "Marcus". This is probably John Mark of **Acts 12:12**. From the little we know of him he appears to be an interesting character. What do the following verses tell us about John Mark?

- **Acts 13:5** \_\_\_\_\_
- **Acts 13:13** \_\_\_\_\_
- **Acts 15:38** \_\_\_\_\_
- **Colossians 4:10-11** \_\_\_\_\_
- **Philemon :24** \_\_\_\_\_
- **2 Timothy 4:11** \_\_\_\_\_

In light of the above, the greetings from John Mark are particularly fitting – he appears to be someone for whom life in the truth was initially too difficult (resulting in the dispute with Paul in the references above) but in the end he became a staunch ally of Paul and the other apostles.

## VERSE FOURTEEN

Peter provides a final exhortation to the believers – to greet each other with a kiss of love. A kiss was a customary greeting of both Jewish and Greek society.



We can understand its importance by looking at Jesus' reaction to the Pharisee who invited him to the house but gave him no kiss. What does **Luke 7:44-47** tell us?

What other particular kiss including his Lord might Peter remember vividly? What did this kiss represent? (Hint: see **Mark 14** if you are struggling)

The idea of ecclesial members greeting one another with a kiss speaks of sincerity of love. Given it is not such a common custom in our society (European and Latin countries aside), what do you think this

might teach us about how we ought to greet each other and make conversation?

Peter ends his letter beautifully: with a brief prayer. Just as he began his letter with peace (**1 Peter 1:2**) now he draws it to a close with this very idea: "[Peace be with you all that are in Christ Jesus](#)"

He is no doubt calling to mind the words of Christ that were spoken to himself and the other disciples, shortly before Jesus went forward to face the most excruciating persecution imaginable. That Christ could speak of peace at such a time is a testament to his faith in his God and the fact that he was not ashamed. For your very last activity, copy out **John 14:27** below:

There is no greater encouragement to anyone in the ecclesia – whatever the depth of their persecution or suffering – than this. It is that true and absolute peace we look forward to when our Lord and Saviour returns to the earth. Let us follow the exhortation Peter has put to all of us, and stand firm in our faith in the latter days, so when Jesus Christ returns, he will find us ready. Amen.

## NOTES.



*Study Week 2016*