

Peter's First Letter

Suffering and Glory

Manitoulin Youth Conference 2024 Workbook

Introduction

The focus for this study is 1 Peter, a letter written to help believers cope with trials and challenging circumstances by looking beyond the **suffering** of this present age to the **glorious** time of the kingdom.

We want to help you love Bible study. The workbook will begin by outlining some **tips** for Bible study, then we'll focus on some more specific **techniques and tools**. Within the workbook, we've set **tasks** which will enable to use the tips and techniques we've outlined. Hopefully, whatever you learn from this you'll apply in your future Bible study.

To get the most from this document, open it in MS Word, click '**view**', tick the '**navigation pane**' box, then you can use the '**headings**' like a contents page and jump to the section you want to.

Top Tips for Bible Study

Come to the Bible with respect: recognise the principles of Isaiah 55:6-11 – God is way above us; His wisdom makes man’s wisdom pathetic (1 Corinthians 1:19-25). **Trust that the whole Bible is the inspired word of God.** This will make a huge difference to your approach to Bible study because you won’t limit what you can learn. You’ll realise you can never plunge the depths of the mind of Almighty God!

- **Make time – Proverbs 8:32-35** “Blessed is the man that hears me [wisdom], who watches at my gates, who waits at the posts of my doors, whoso finds me finds life”
- **Pray – Psalm 119:18** “Open thou mine eyes, that I may behold wondrous things out of thy law.”
- **Enjoy it – Numbers 11:8** – preparing food in different ways, different ways to study.
- **Live it – John 1:14** – never forget you’re studying to live. Don’t ever stop being willing to change your life to be in harmony with God.

1. Get a good Bible and keep it, know your Bible

- a. Do the readings. Any new learning needs a link in your brain to connect to. In doing the readings you are becoming familiar with all the scripture. This is invaluable.
- b. Listen in talks (you probably hear a lot) and listen to talks (be proactive)
- c. Take notes in pencil; put good cross references in your margin (this is where a wide margin Bible becomes super helpful).
- d. Ensure your Bible is a translation of the original language and not a paraphrase. A translation will be faithful to the original text. A paraphrase will be the writers’ interpretation of the text.
- e. Learn passages (what do you listen to on your headphones?)
- f. Whenever you turn to a passage, think, what is it about? Work towards remembering key chapters, e.g. Genesis 3,12,22, Exodus 3, 12, 34, Leviticus 16, Deuteronomy 28, 2 Samuel 7, Ezra 9, Nehemiah 9, Psalm 1, 22, 34, 68, 78, 103, Isaiah 9, 11, 35, 40, 53, 55, Jeremiah 31, 33, Ezekiel 33, 34, 38, Daniel 2, 7, 9, 11, Joel 3, Habakkuk 3, Zechariah 12, 14, Malachi 4, The Gospels, Acts 1,2, 10, 15, 28, Romans 3, 8, 12, 1 Corinthians 11, 13, 15, Galatians 3, 5, Philippians 2, Colossians 1, Hebrews 1-2, 11, James 2, 1 Peter 2, Revelation 1, 4, 16, 21, 22.

2. Read, read, read the passage

- a. Good Bible study is about good reading – **you’re only ever trying to understand (and then possibly explain) what God is telling us.** Wonderfully, we can be thrilled by what we find – learning about God and His ways, seeing the depth and beauty of His word all help to build our faith. Understanding how wonderfully constructed scripture is proof of a divine hand at work. This can’t be man’s construction. We take the whole word of God. As soon as you say this or that doesn’t apply, the authority of Scripture is lost.
- b. There are real benefits to reading out loud – try it!
- c. Don’t lose the big picture when following up intricate themes
- d. Think: big picture, detail, big picture, detail (macro/micro)
- e. Use other versions to get a clearer understanding. Take care though, you’re trying to understand the word of God, not man’s opinions which can come out even in translations.
- f. Put the passage you want to read onto a piece of paper with wide margins, print it and then ‘scribble’, make notes, colour, underline, circle etc. all over it.

- g. To try and follow the argument in any passage, summarise as you go. Make some bullet points about what a section/chapter is about. To get a sense of the argument think, why does that idea follow the one before?
- h. Recognise that scripture is like a diamond, from one view you see wonderful colours, turn it and you see even more brilliance. For example, you may see a word in a verse which is connecting to more than one place in the Bible. You may see a character which is also a type. You may see a simple object which carries great significance. This is the word of God!

3. Understand context (take no notice of verse and chapter divisions)

- a. Of a prophet, psalm, letter
- b. Of a chapter
- c. Of a verse
- d. Of a citation – now you need to understand two contexts, maybe more!
- e. View the New Testament as a commentary on the Old Testament

A wise brother once said, 'you should only use a verse to make a point when you are sure you have understood the 10 verses before it and the 10 verses after it!'

4. Be consistent with interpreting symbols etc.

- a. The parables
- b. Revelation
- c. However – be aware of contrasting symbols, e.g. the lion of the tribe of Judah, or Babylonian lion. The contrast is obviously teaching us something.

5. Listen to recordings and read books after you've done some initial work

- a. the right help is brilliant; you can test your ideas and consider others you missed
- b. be wary of the world's commentaries (exposition may be okay?!)
- c. compare spiritual things with spiritual (1 Cor 2:14)
- d. divide it appropriately (2 Tim 2:15)
- e. read carefully and give the sense (Matt 12:3, Neh 8:8)
- f. look at all the counsel of God to get a true understanding (Acts 20:27)
- g. follow words through (Prov 25:2, 30:5)
- h. apply principles (Matt 24:15-16)
- i. meditate/think about it. If you're writing a talk, start early – don't leave it until the last minute! (Josh 1:8)

6. What to study?

Sometimes it's difficult to decide what to study: you could choose a **book** (e.g. 1 Peter), a **word** (e.g. grace), a **first principle** (e.g. baptism), end time **prophecy** (e.g. King of the North), a **character** (e.g. Nehemiah), a **time** period (e.g. 1260 years), a **nation** (e.g. Edom), a **location** (e.g. Bethel), a **theme** (e.g. wisdom), an **argument** (e.g. the flow of thought in Hebrews), a point in **history** (e.g. the resurrection), an element of the **law** (e.g. the tabernacle) etc!

- Get hold of the **facts** (Answer the questions: who, what, why, where, when, how)
- Are there **types** that come out? Are there key **principles** that come through?
- What are the **lessons** we can learn?

Let the scriptures teach you as they are written. Anyone can prove anything by picking out words that suit them completely out of context. (Mainstream 'Christianity' specialise in this form of sermon.) That is why study (down the page) should not be neglected; like we hope to do in studying 1 Peter.

The Old Testament is a schoolmaster to the Lord Jesus Christ, when reading always think, what does this teach us about the Lord Jesus Christ?

7. Ask Questions

As shown in point 6, this is how to get the facts. Think deeper though at times, why is that particular word used here? Have a list of questions you want answering, then listen in talks and participate in discussions during the readings – you'll be surprised how often your questions are answered.

Speak to others in the ecclesia about your study, they may shed some light on your study, "iron sharpens iron".

8. Draw out the lessons

Remember that God's Word is "a lamp to our feet and a light to our path". Our learning needs to be profitable, affecting our hearts, "instructing in righteousness".

- Take time to reflect on what light you have uncovered from your study: how has this study changed or improved our thinking? How am I, or are we, going to live differently as a result of what I've learnt? Be specific!
- Look for Biblical examples of people, or events, that demonstrate practical lessons

Techniques and Tools for Bible Study

1. Build on studies, take good notes (have a system!)

- a. Colour key words e.g. in Hebrews: blood, covenant, 'let us', once, faith, etc.
- b. Put down good cross references, plus use the margin (the treasury of scriptural knowledge has a lot of good extra references in the margin – see 5.g. for an online link)
- c. Highlight themes, e.g. creation language in Colossians

2. You need to compare scripture with scripture, spiritual things with spiritual things

- a. E.g. put on "Nehemiah" glasses and read "Malachi"
Then Put on "Malachi" glasses and read "Nehemiah"
- b. Follow through events that occur in the same place geographically
- c. If an image/symbol/metaphor/location is used – consider where else it's used and what the significance of it is

3. Cited in find out why

- a. If you find one good connection, then keep on looking for more
- b. Look into the context of a cited passage, e.g. Acts 12, Ps 34, 1 Sam 21 – there could be a deeper lesson to draw out
- c. Always follow the inspired explanations of a passage, e.g. Mark 7:6-9
- d. Don't rule out a one word quotation, or echo
Warning: the Septuagint (LXX) is not inspired, so don't base a point on it. The Bible is inspired!

Don't forget when you find connections to think 'WHY?' You may not come up with a conclusion immediately, but strong connections will be there for a reason.

4. Concordance word search – easy to use a computer

- a. Use a concordance to look up a passage, e.g. you know a phrase or word but can't remember what the reference is
- b. Use it to look up where else a word occurs. This gives you the best understanding of what a word means. Look at its first occurrence, look where it occurs most often. You are "comparing spiritual things with spiritual" to get a true understanding. When studying you need to look up the original word; if you don't know Hebrew and Greek, then use the Strong's number. Don't simply rely on Strong's definitions, use a reputable lexicon like Brown-Driver-Briggs, Bauer-Danker, Halot, Louw-Nida, but remember none of these are inspired. Take the time to look at the context of where the word is used and you'll get the sense of the meaning. Different contexts can make a big difference to the meaning, especially in Hebrew and lexicons usually help with this by categorizing the meanings of words based on other aspects of the specific language.

(Don't bother wasting time looking up words in dictionaries that are in your language. An English/Spanish/German/French etc. dictionary definition isn't helpful.)

- i. Try looking up 1 word
- ii. Try looking up 2 words together e.g. prevail AND deliver – Jeremiah 1:19 (Search: H3201 H5337) H = Hebrew, G = Greek
 - 1. Note that a small part of the Old Testament is written in Aramaic: Ezra 4:8–6:18 and 7:12-26 (67 verses), Daniel 2:4-7:28 (200 verses), Jeremiah 10:11, and various proper names and single words and phrases scattered throughout the Old and New Testaments.
- iii. Try looking up a phrase or set of words, e.g. Jeremiah 1:10
- iv. Look up an English word, e.g. 'love' and use a lexicon to see how many Hebrew/Greek words are used. Each word will have its own specific meaning.
- c. Look up names of people and places
 - v. Always look up the name of a character, it will often have some significance
 - vi. Bible Maps – try to learn where places are, understanding the geography of the land can be a really exciting point of interest (don't forget to look what the name of the places mean)

There are so many apps or website which are useful to look words up etc. One of the easiest is www.blueletterbible.org You'll be able to search words, phrases, see how often they occur in a particular book etc. If you are offline, then e-Sword is a useful download.

5. Further useful study tools

- a. Lexicon on blue letter bible - able to see quickly the different words for a particular English word. From that you're able to see which is the primary Hebrew/Greek word - <https://www.blueletterbible.org/>
This website is also helpful for seeing if a particular word is a key word in a book because it shows how many times it's used in each book.
- b. <https://biblehub.com/strongsgenesis/1-1.htm> – a bit more detail on words, e.g. plurals, tenses etc. It's important to know that a single Strong's number can cover a lot of related words. This tool can help you to be more precise
- c. [1 Peter 1:1 | Javascripture](#) – easy to zoom out and highlight words which then highlights all words which are the same. (Made by a Christadelphian, Bro. Ben Dwyer)
- d. <https://www.the-boltons.co.uk/ss/> - super helpful for finding the whole family of words (run, ran, runner, running) or seeing related words in Scripture. (Made by a Christadelphian, Bro. Jared Bolton)
- e. www.chiasmusexchange.com – helpful for making suggestions about how the text is structured, therefore bringing out key points
- f. Online Bible (a free download) – useful for searches over multiple verse ranges e.g. 'suffer* @5 glory*' this would search all words with suffer at the front (e.g. suffer, suffered, suffering), @5 means it would search for where those two words come within 5 verses of one another
- g. <https://tsk-online.com/TSK/> or <https://www.openbible.info/labs/cross-references/> useful cross references – remember Man will never plunge the depth of God's word. Don't be limited, there will no doubt be other references too.
- h. <https://wakelet.com/wake/UZSQKKN7DDoNDWYI1uZL> - this is a useful website for organising your online study tools. It's essentially a bookmark. Take it or leave it!

6. Build up a library

- a. Get used to reading books that stimulate, get off the trashy fiction: social media, streaming content, books!
- b. The Christadelphian Magazine, The Testimony (especially Special Issues), The Lampstand are all great sources of information that brothers and sisters down the ages have contributed to.

How to complete this workbook

There is no right and wrong way to complete this. However, we think it would be best start with the print out section (pages 8-14). The best preparation you can do is to read the letter time and again. Try using different versions so you really feel you can understand it.

Most of the workbook you can simply complete on your laptop, but we'd love it if everyone came with the printed section and your 'scribbled' notes and colourings all over it. If you come to Manitoulin, you'll need to print the whole workbook and bring it with you.

Use the navigation pane on Word (Click **View** – Tick the **Navigation Pane** box – use the **Headings**) to jump between sections.

Learning builds on learning. Next, get down what you already know about Peter. You can of course keep adding to this if you want to.

The main part of the workbook we want you to complete is the **Questions and Tasks** section. Work methodically through this, by all means skip a task and come back to it later. If you complete this on a computer, then type your notes into the document so you can type as much as you like.

In between the tasks we've tried to put some useful notes down. Please do not treat these as exhaustive, but by all means use these to try and build your understanding of the letter. Sometimes there is the odd question which you can respond to as well.

If you don't understand a question, don't worry! It will be because we have written it badly. Obviously read it a few times and see if you can get your head around it, but the main thing is that you do some study. Do not get stressed out worrying, leave it and possibly come back to it.

1 Peter – print these pages off and start making notes or click on View in the menu bar and add New Comment. You can then add multiple comments to each verse or word.

CHAPTER 1

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

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

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER 2

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief

corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER 3

1 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be* ye all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are* ye: and be not

afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER 4

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God

in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER 5

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

Knowing Peter

Review these facts about Peter

- When Jesus woke up early in the morning to pray before the sun came up, Simon Peter led the other disciples on a hunt to find Jesus and tell Him what He should do (Mark 1:35-39).
- Peter put his nets out at the direction of Jesus to bring in a massive catch of fish (Luke 5:1-11).
- Jesus changed his name from Simon (hear) to Cephas or Peter. (Cephas is a name of Aramaic origin, meaning "rock." It is derived from the Aramaic word kephas, which means "rock" or "stone." Peter is from the Greek word for rock, petros. (John 1:42)
- Peter went on a unique outreach trip with the other disciples (Matthew 10:1-42).
- Peter stepped out of the boat during a raging storm and walked on the water with Jesus (Matthew 14:24-33).
- Peter was the one who said, *"Lord, to whom shall we go? You have the words of eternal life. Also, we have come to believe and to know that You are the Christ, the Son of the living God"* (John 6:68-69).
- Peter saw Jesus transfigured in glory, together with Moses and Elijah (Matthew 17:1-9).
- Peter was the one who asked Jesus how many times we should forgive a brother that sins against us, quoting the high number of "seven times" (Matthew 18:21-35).
- Peter was the one who asked Jesus, after the encounter with the rich young ruler, what the disciples would receive for giving everything up to follow Jesus (Matthew 19:27-30).
- Peter was the one who insisted that Jesus would not wash his feet; then he commanded Jesus to wash his whole body! (John 13:16-20).
- Peter heard Jesus predict that he would deny Him three times (Matthew 26:30-35), and Peter replied, *"Even if I have to die with you I will not deny You!"* (Matthew 26:35), and the rest of the disciples agreed.
- Peter was the one who cut off the *right* ear of Malchus, the servant of the high priest, when the soldiers came to arrest Jesus (John 18:1-11).
- Peter denied Jesus three times, cursing and swearing that he did not even know "the Man," refusing to even name the name of Jesus (Matthew 26:69-75).
- Peter was the one who ran with John the disciple to the tomb on the morning of the resurrection, after hearing the report of the women that the body of Jesus was not in its tomb (John 20:1-10).
- Peter was the one who received a personal visit from the resurrected Jesus on the day of the resurrection (Luke 24:34).

Lessons Peter learned

Having got down lots of facts about Peter, you'll realise that we know a lot about him. His name, Peter, is used 159 times, Cephas is used 6 times. Paul is used 157 times, Saul is used 23 times (180). It is clear Peter is an incredibly important character for us to learn from.

Use the following passages to get an understanding of a key lesson Peter had to learn as a disciple.

- Matthew 16:21-24
- Matthew 18:21-35
- Matthew 26:31-50
- Acts 10

Background Information & Summary

Who wrote the letter, and to **who** did they write it?

- Peter wrote it to scattered disciples, mainly Jewish brothers and sisters who had left Jerusalem and now lived in what we call central and northern Turkey

What's it about?

- Holding onto our faith in trials
- Making our faith real by submitting to God's will

When was it written?

- 1st Peter written just before AD64 – just before Nero's major persecution
- 2nd Peter written just after AD64

Where was it written from, **where** were the recipients?

- Babylon – possibly literal Babylon (Jews lived there), or possibly Rome (spiritual Babylon)
- Pontus, Galatia, Cappadocia, Asia, and Bithynia - these areas are all in modern day Turkey



Why was the letter written **how** would it be helpful?

- To prepare and support brothers and sisters who are going to be put through severe trials. Also, to sustain them whilst they are going through the trials.

1st Peter focuses more on **trials that come from outside the ecclesia**. If you find time to look at **2nd Peter**, you'll see it focuses more on **trials that come from within the ecclesia**.

Breakdown of the Letter

This section has been copied from <https://thelampstand.com.au/1-peter/#>

How lovely it is to receive a letter from one we love in the Truth, a letter that contains words of comfort and encouragement in the face of the difficulties of life we may be experiencing. We have such a letter from our beloved brother Peter as he writes to us sojourners living as pilgrims in this evil age and seeking a better city.

In Peter's day the ecclesial world was facing a fiery trial of persecution under the administration of Nero in Rome and they were exhorted to stand fast in the face of this adversity. Nero was emperor from AD 54 to 68 and he initiated great persecutions upon the believers, accusing them of causing a destructive fire in Rome, for which he was, in fact, responsible. It was against this pending adversity that Peter penned his epistle. We know that we are facing trials today, trials quite different to those of persecution; today, we face the trials of a Laodicean age that is threatening our very ecclesial foundations. But this letter from Peter provides encouragement for us, too, in the face of this subtle type of adversity even today.

Chapter 1

1–2 Peter's address to those elected for God's special purpose in Christ

3–9 praise to the Father Who has begotten us unto a living hope which will soon bring sufferings to an end

10–12 blessed are our eyes: the mystery of Christ now revealed to us was withheld from prophets and angels

13–16 watchfulness essential if progress towards holiness is to be made

17–21 sojourning to be passed in fear, seeing saints have been ransomed by the precious blood of God's Son

22–25 purification expresses itself in love for our brethren – this is the evidence of God's seed in the believer

Chapter 2

1–3 growing through the milk of the word

4–10 the spiritual house built on the chief Cornerstone

11–17 exhortation to subjection: the pilgrim's relation to the world

18–20 submission to masters

21–25 Christ: the supreme example of submission to evil for righteousness' sake

Chapter 3

1–6 wives to submit and be sober

7 husbands must honour their wives

8–13 overcoming evil with good

14–17 when suffering remember God

18–22 Christ's suffering and death; a pattern for all

Chapter 4

1–6 Christ's example should inspire fortitude and purity of life

7–11 exhortation to pray to God, to love the brethren, and to work for the glory of God

12–19 partakers of Christ's suffering and glory

Chapter 5

1–4 elders to feed the flock

5–7 exhortation to youth – humility, vigilance and steadfastness

8–11 a final call for steadfastness in tribulation

12–14 farewell greetings.

Peter was faced with enormous challenges in his age and perhaps this may be the reason we find him writing from Babylon (5:13). Why did he go there and why was he writing to the believers in Asia Minor? We do not know the reasons but whatever they were, Peter felt the responsibility to write this wonderful epistle of encouragement. Or perhaps Peter was using the epithet [nickname] that was commonly used for Rome among Christians.

Earlier in his discipleship Peter had acknowledged that the Lord Jesus Christ was the Messiah, the Son of the living God (Matt 16:16), and it was on this declaration, "Thou art the Christ, the Son of the living God", that the ecclesia was to be founded. He was given the "keys of the kingdom" (v19) and along with the other disciples was told, "whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (v19).

The "keys of the kingdom" entrusted to Peter were used to unlock the gospel message, first to the Jews on the day of Pentecost (Acts 2), and later to the Gentiles (Cornelius, in Acts 10). The things of the Kingdom of God and the name of Jesus Christ were thus unlocked to both Jew and Gentile by the Apostle Peter.

A significant theme in the epistle is that of suffering followed by glory. Consider the following extracts:

- "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" (1:7)
- "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1:11)
- "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1:21)
- "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (4:13)
- "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (4:14)
- "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed (5:1)

- “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (5:10).

These two concepts are seemingly irreconcilable to the natural thinking of man.

We want the Kingdom, but we shrink from the suffering. Peter had personally seen his Lord suffer and now he could write of that suffering and the glory that followed. How poignant are the words he records in 1 Peter 2:20: “For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

But these words also challenge us as to our understanding of God’s way. The example of Jesus Christ is the pattern for each of us.

“For”, says Peter, “even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (2:21).

The word “example” means “a copy for imitation”, and is reinforced by the words at the end of the verse, “that ye should follow his steps”.

And the following words of verses 22–23 would have meant a great deal to Peter, for when he denied his Lord he had not followed the example of his Master but reviled and cursed when he was identified as one of his followers.

“Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” (v22–23).

Herein was the great victory for the Lord. He did not retaliate, a response common to our nature; for he threatened not when cruelly buffeted, though innocent and not worthy of such hateful treatment by his own people and the Romans.

He suffered intensely both in his mind and physically, but he did not succumb, and in permitting his tormentors to crucify him without resistance he was truly “triumphing over them in himself” (Col 2:15 mrg) or in the language of Peter, he “bare our sins in his own body on the tree” (2:24).

Christ could not literally have borne our personal sins in his body, but his nature being identical to ours with all its potential to sin was completely overcome in his obedience even to his death on the cross. Peter then adds, “that we, being dead to sins, should live unto righteousness”.

These words are similar to the reasoning of Paul in Romans 6:10–11: “reckon [take into account] ye also yourselves to be dead indeed unto sin, but alive unto God”.

Peter then returns to the work of Christ, quoting Isaiah 53:5, “By whose stripes ye were healed”, showing that he now clearly understood the prophecy of Yahweh’s suffering Servant. This is the one thing that at first Peter could not understand, (Matt 16:22), but now he appreciated the true meaning of the suffering of Christ and the glory that should follow.

If we are to be glorified with him we, too, must suffer with him. This means we are to “die daily” with Christ, to try and overcome the things he overcame. However, we know we will fail but we must try.

Peter's first epistle is a wonderful example of the transforming power of Christ's teaching. It shows how Peter's life was changed to become a shepherd who loved and nurtured the brethren, exhorting them "that we must through much tribulation enter into the kingdom of God" (Acts 14:22).

Peter then concludes this letter with words of encouragement that even though we must all pass through a valley of tears, there is a sure and glorious hope for all who stand fast until the end.

Truly, the knowledge of the glories of the Kingdom is a beautiful thing, like a beautiful rose, with its fragrance and intricate beauty; but it is supported on a stem of thorns. Our lives of probation can be sometimes so much like that; and we may not understand why such things should be! How could the knowledge of the Truth bring so much suffering? But then, as our Creator has designed it, the thorns of the rose bush are there to protect the tender budding flower from predators. So, too, our heavenly Father has and will provide circumstances that sometimes cause suffering.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet 5:10).

Structure

By looking at the structure of any passage of scripture, we can be pointed in the right direction. The structure can help to direct our minds to specific points.

In the Top Tips we've said:

2b. Don't lose the big picture when following up intricate themes

2c. Think: big picture, detail, big picture, detail (macro/micro)

A very simple structure to the letter might be to see this...

1:1-2:10 – Disciples **privileges** (you could study what they are)

2:11-4:11 – Disciples **duties** (you could study what they are)

4:12-5:14 – Disciples **trials** (you could study what they are)

To try and follow the argument in any passage, summarise as you go. Make some bullet points about what a section/chapter is about. To get a sense of the argument think, why does that idea follow the one before? What follows next, and why?

Read through 1 Peter and use the table below to make a breakdown of the book. Identify sections, and bullet point the key points in each section. Don't allow yourself to be bound by the chapters. Don't think you need to fit in with what other Bible students have come up with. Think for yourself, get into it! This might be a task you come back to after you have studied for a while. It may even be the last task you do.

Here is an example:

| Section | Chapters & Verses | Notes |
|-----------|-------------------|---|
| Section X | 2:1-10 | <p>Knowing what's been done for us (1:18-19) must affect our lives...</p> <ul style="list-style-type: none"> - We're part of God's house now - We were once nobody, but now we have been shown God's mercy through the Lord Jesus Christ (1:3, 2:7) |

Your turn – use as many or few of the boxes as you like.

| Section e.g. 1, 2... | Chapters & Verses e.g. 1:1-1:3 | Notes |
|-------------------------|-----------------------------------|-------|
| | | |
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Key Words

It's a good idea to mark up key words in passages. We believe "all scripture is given by inspiration of God". Samuel was a great prophet, as a child it says of him that he "grew, and the LORD was with him, and did let none of his words fall to the ground". Every word matters!

We are blessed to be able to use technology to get back to the original language: Hebrew in the Old Testament and Greek in the New Testament – there is also some Aramaic in the Old Testament.

Finding key words helps to understand the themes and key points within a section of scripture. Sometimes a word seems to be used for a specific number of times. It's interesting to look at the significance of that.

In the table below there are 8 columns. No doubt you could add on extra columns! However, here is why we have these 8.

1. The English words is where we start off when studying in English
2. The Strong's number is a way of being able to identify how often that Hebrew, or Greek, word is used
3. The count helps to see if it is significant (go to 5.)
4. Noticing which chapter it comes most often. Once you have found a few key words this will help to see how themes develop
5. If a word comes 20x in the book but there are 5,000 occurrences in the NT it's not really a significant word in the book! If a word occurs 5x and there are only 7 occurrences in the NT, it clearly is significant in the book.
- 6-8. When studying a word in the NT, it's helpful to know what the OT equivalent word is. Obviously, you're going between two languages. You can find the equivalent by tracking down an example of that word being used within a citation from the OT. For example, in 1 Peter 3:10 we have the word "guile" within a citation from Psalm 34:13. Now we can work within the OT scriptures, when looking at that Hebrew word, being confident it is the equivalent of the Greek in 1 Peter 1:10.

The table below demonstrates how you might tabulate the words you're looking at in a study. Columns 1-5 are already completed. These are many of the key words in 1 Peter.

If in your study you spot a connection to the OT you might be able to fill in columns 6-8. However, this is optional and remember there is no guarantee that you will find an equivalent word.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|-------------------------------------|--------------------|--------------------------------|------------------------------------|----------------|--|-----------------------------|-----------------------------|
| English word *unique to Peter | Strong's number | Count in Peter's letters | Key chap' in Peter's letters | Count in NT | OT Equivalent Strong's Number | OT Reference to prove | NT Reference to prove |
| Suffering | G3958 | 12 | | 42 | | | |
| Glory | G1391 | 11 | | 168 | H3519 | Is 6:3 | Jn 12:41 |
| | G1392 | 5 | 4 | 62 | | | |
| Obedience | G5218 | 3 | | 15 | | | |
| Disobey | G544 | 5 | | 16 | | | |
| Conversation /Manner of life | G390 | 1 | | 11 | | | |
| | G391 | 8 | | 13 | | | |
| Submit | G5293 | 7 | | 40 | | | |
| Living | G2198 | 7 | | 142 | H2421 | Deut 8:3 | Matt 4:4 |
| Good | G18 | 7 | 3 | 102 | H2896 | Ps 34:12 | 1 Pet 3:10 |
| Will of God | | 6 | | 22 | | | |
| Stone | G3037 | 5 | 2 | 60 | H68 | Ps 118:22 | 1 Pet 2:7 |
| Guile | G1388 | 3 | 2-3 | 12 | H4820 | Ps 34:13 | 1 Pet 3:10 |
| Turn | G1994 | 1 | 2 | 39 | H7735 | Mal 4:6 | Luke 1:17 |
| Incorruptible | G862 | 3 | 1 | 7 | | | |
| Precious | G5093/2 | 5 | 1 | 14/43 | H3368 | Is 28:16 | 1 Pet 2:7 |
| Precious | G1784 | 2 | 2 | 5 | H3368 | Is 28:16 | 1 Pet 2:6 |
| Fear | G5401/ 5399 | 5/3 | 3 | 47 | | | |

Questions and Tasks - Chapter 1

| Task | Technique |
|--|---|
| Peter's name | 4c. Look up names of people and places vii. Always look up the name of a character, it will often have some significance |
| Look up Peter's name. What's the significance of it? | |

1:1

- 'strangers', these people have had to leave their homeland and are now strangers in other lands. Who else were '**strangers and pilgrims**'?
- 'scattered throughout', can we trace where these people have been **scattered** from? (Follow the word into Acts.)

| Task | Technique |
|--|---|
| Draw a simple map that helps you remember where the people are Peter is writing to | 4c. Look up names of people and places v. Bible Maps – try to learn where places are, understanding the geography of the land can be a really exciting point of interest |
| | |

1:2

- “Elect according to the foreknowledge of God”
- Peter is writing to both Jews and Gentiles – God’s plan was always that the gospel message would elect/choose people from all nations.
- “through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ”
- We become the elect through our positive response to the word of God. A correct response means the word separates us from the world. This begins at our baptisms when we associate ourselves with the sacrificial work of the Lord Jesus Christ.

1:3

- “Begotten us again unto a lively hope **by the resurrection** of Jesus Christ from the dead.”
- Make sure you have a clear understanding on why the resurrection of Christ so central to our hope? (Cf. Acts 17:31, 1 Corinthians 15:12-19.) Write the explanation you would give to an interested friend here.

1:4

- “To an inheritance **incorruptible**, and **undefiled**, and that **fadeth not** away”.

| Task Looking at the highlighted words from 1:4, what other words or phrases can you find through chapter 1 which emphasises the eternal nature of our hope? | Techniques 1. Build on studies, take good notes (have a system!) b. Put down good references, plus use the margin c. highlight themes |
|---|--|
| | |

1:5

- “The last time” can be taken to refer to the last days before Jesus returns. However, there is also a sense in which, at the time this letter was written they were living in the last days. The following passages would be useful cross references to see that the days before AD70 were ‘the last days’ of Israel before they were scattered. Matthew 22:1-7, Hebrews 1:2, 12:26-27

| Task | Techniques |
|---|---|
| Look for, and mark up, verbal connections to the book of Romans . | 2. Build on studies, take good notes (have a system!) b. Put down good references, plus use the margin c. highlight themes 3. Cited in.... find out why a. If you find one good connection, then keep on looking for more |
| <p>There are some important connections between 1 Peter and Romans – chapter 1:5 is a really strong connection: “the power of God through faith unto salvation”.</p> <p>You could scan your marginal references in 1 Peter and colour the ones linking to Romans. Or use Appendix 5 to help you write your notes.</p> <p>Those believers in Babylon who sent greeting (5:13) are likely to have been the ecclesia in Rome (remember Rome and Babylon become spiritually the same place!)</p> <p>The Roman Empire was causing immense suffering to the ecclesia (fiery trial 4:12, lions 5:8). The brothers and sisters living in Rome surely had the greatest challenge. Therefore, for them to send love to the dispersed brothers and sisters would have been incredibly encouraging!</p> <p>No doubt Peter’s letter, written from Rome, would have been shared with the brothers and sisters in Rome too. It would have been so helpful for them to see the consistency of the message God was inspiring the apostles to share.</p> <p>The message of the NT is the consistent. All the scriptures have been inspired by God.</p> <p>The apostles had to get across key points:</p> <ul style="list-style-type: none"> - Salvation is through Jesus - We have to have faith in the grace of God - God is no respecter of persons – all can share the gospel message - This life will be challenging, but incomparable to the glories of the kingdom age | |

1:6

- “manifold temptations”, compare 4:12 where the same Greek word is translated trial. Thinking about the timing of this letter, the key trial is coming from the Roman authorities who were trying to stamp out Christianity.
- It’s helpful to read James 1:12-16. James teaches us that God isn’t tempted to sin, (he can’t be tempted to do sin because sin is disobeying God, God can’t disobey himself - an important reason why we don’t believe that Jesus was God.)
- Not only is God not tempted to do wrong, he never tempts man with a view to cause them to do evil - to sin. Sin comes from within us, and it leads to death - verses 14-16.

- The point James is making is that if you are tempted and sin because of that temptation you are responsible, not God. He concludes that small section by warning that we don't err in our understanding of this point: we are responsible for our sins. We may feel that our nature is a wretched one, but it is imperative that we accept responsibility for sins committed and thereby acknowledging that we bring the death sentence upon ourselves.

The word sin is used in two principal acceptations in the scripture. It signifies in the first place, "the transgression of law;" and in the next, it represents that physical principle of the animal nature, which is the cause of all its diseases, death, and resolution into dust.

p.129 *Elpis Israel*, Bro John Thomas

This sinful nature we inherit. It is our misfortune, not our crime, that we possess it. We are only blameworthy when, being supplied with the power of subduing it, we permit it to reign over us. This power resides in "the testimony of God" believed; so that we "are kept by the power of God through faith unto salvation" (1 Pet. 1:5). This testimony ought to dwell in us as it dwelt in the Lord Jesus; so that, as with the shield of faith, the fiery assaults of the world may be quenched (Eph. 6:16) by a "thus it is written," and a "thus saith the Lord.

p.78 *Elpis Israel*, Bro John Thomas

1:7

- This is a really helpful verse in linking the metal gold with tried faith.
- The idea of being tried by fire was very real.
- "the trial of your faith", this phrase is used in the opening of James' letter too.

1:8

- "though now ye see him not, yet believing" Compare (cp) Hebrews 11:1 and describe the relationship of "faith" and "seeing".

1:9

- "salvation of your souls"
- Compare James 1:21 and describe in simple terms the relationship of **the word** and **faith** to salvation.

1:10-11

- "of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you". We realise from this that when God inspired people to say, or write down, the scriptures, they didn't necessarily understand the significance of what they were being told. They had to inquire and search!
- "searching, what or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow". The spirit of Christ was in them, in other words, their actions and words were pointing to the Lord Jesus. Sometimes that might have been in a type, e.g. David killing Goliath, or it might have been in the words they were inspired to record, e.g. Isaiah 53.

| Task | Technique |
|---|--|
| Make a list of prophets in the OT in whom we can see the spirit of Christ – either in their message or in their lives, or both. | 3d. Don't rule out a one word quotation, or echo |
| <p>e.g. Joseph (his dreams were prophecies), he showed us the suffering of Christ when he was sold into Egypt, he showed us the glory of Christ when he was raised to be second only to Pharaoh.</p> | |

| Task | Technique |
|--|---|
| Pick up key words | 5c. 1 Peter 1:1 Javascripture – easy to zoom out and highlight words which then highlights all words which are the same. |
| <p>Open Javascripture online. https://javascripture.org/ Have a play! You can zoom in and out by rolling your mouse. Click on words and it will colour the same words in the passage and show the Strong's number on the side. Where it says Roots, Branches and Family you can click to see if related words are in the passage too. Crucially you can scroll down and see where else the word occurs in scripture.</p> <p>When you've got the idea of how it works, click on the word 'sufferings' in 1 Peter 1:11, zooming out notice what a key word it is in Peter. Do the same for 'glory'.</p> <p>Why would suffering and glory feature so strongly in this letter? What is Peter helping the brothers and sisters in the first century learn? How do these lessons apply to us?</p> | |

1:12

- The prophets were revealing things which were for people in the future who would receive the gospel!
- “which things, even angels had a desire to look into”. As the angels worked to God’s instructions (Psalm 103:20), they clearly desire to understand/look into God’s purpose, especially with His Son.

1:13

- Having shown that the prophets were motivated to search out God’s word to find out about God’s purpose in his Son, then shown even the angels desired to look into these things, the point is then made: “gird up the loins of YOUR mind” – get motivated about the return of the Lord Jesus Christ.

1:14

- “as obedient children”, obedience is a theme running through the letter. It’s fundamental in pleasing God. God as a loving Father knows what is best for us and expects us to be obedient to His word.
- “not fashioning yourselves according to the former lusts in your ignorance”. The word for fashioning is only used in one other place, in Romans 12:2. It’s almost the idea of being moulded. Don’t allow yourself to be moulded by the world’s standards. Instead be holy...

1:15-16

- ...“because it is written, Be ye holy; for I am holy”. This is a clear citation from Leviticus 11:44, that is, from the law Israel was given as they were leaving Egypt. From the scriptures how would you describe what holiness is and is not?

1:17

- “if ye call on the Father who without respect of persons judgeth according to every man’s work”. Looking up ‘man’s work’ takes us to 1 Corinthians 3:13-15 a passage about the judgement (using Technique 4.b and 4.b.iii). Peter is telling the readers that it’s their response to being called that matters. At the judgement we are saved by God’s grace. Nothing but God’s grace can save us. It’s also important that each of us recognise we will be judged according to our response to God’s grace. God wants a reaction from us.

| Task | Techniques |
|---|--|
| Look for verbal connections to the book of Acts . | <p>3. Build on studies, take good notes (have a system!)</p> <p>b. Put down good references, plus use the margin</p> <p>c. highlight themes</p> <p>3. Cited in.... find out why</p> <p>a. If you find one good connection, then keep on looking for more</p> |
| <p>You could scan your marginal references in 1 Peter and colour those linking to Acts. Or use Appendix 4 to help you write your notes.</p> <p>We’ve put this task here because of the link to “without respect of persons” in chapter 1:17 to Acts 10:34.</p> | |

Note in particular the connections to Acts 10. Acts 10 is significant because Peter was put through a personal lesson to help him understand God’s purpose included both Jews and Gentiles.

Can you find examples in 1 Peter that suggest the letter is written to both Jewish and Gentile brothers and sisters?

1:18

- Ye were not redeemed with corruptible things” – notice the emphasis in chapter 1 on the work of the Lord Jesus being eternal. See the notes on 1:4.
- Remember the word of Peter in Acts 3:6

1:19

- “Precious blood of a lamb without blemish.” This is clearly a link to the Exodus

| Task | Techniques |
|---|--|
| Look for verbal connections to the Exodus, in particular the Passover time. Consider highlighting/ colouring this theme in 1 Peter | <p>4. Build on studies, take good notes (have a system!)</p> <p>b. Put down good references, plus use the margin</p> <p>c. highlight themes</p> <p>3. Cited in.... find out why</p> <p>a. If you find one good connection, then keep on looking for more</p> |
| <p>You could scan your marginal references in 1 Peter and colour the links to the wilderness wanderings passages. Or use Appendix 1 to help you write your notes.</p> <p>Think about how the Exodus was a type of our journey to the promised land. What reasons can you think of as to why God would inspire Peter to pick up ideas to the Exodus? E.g.</p> <ol style="list-style-type: none"> Don’t go back to the lifestyle of Egypt Keep our lifestyle holy Be prepared for suffering <p>What lessons could the brothers and sisters in the first century take? What lessons can we take?</p> | |

Why is the death of Christ a sufficient foundation for the forgiveness of sin unto life eternal, when the death of animals was not so? We find the answer in the statement that the death of Christ was "to declare the righteousness of God" as the ground of the exercise of His forbearance. That is to say, God maintains His own righteousness and His own supremacy while forgiving us; and exacts the recognition of them and submission to them, as the condition of the exercise of His forbearance in the remission of our sins. Now as we look at Christ, we find in his death the declaration of that righteousness. When we look at the killing of a lamb or of an animal of any kind, it is not a declaration of the righteousness of God that we see except in shadow, in type, in figure: the animal has done no wrong, and in the abstract, there would be wrong and not righteousness in punishing one for the sin of another. The death of Christ was "that God might be just" while acting the part of justifier or forgiver. The sacrifice of animals did not illustrate this, except typically and preliminarily. It did not exhibit the righteousness of God except in the prophetic sense; it was a type of the true exhibition of God's righteousness that God would accomplish in the Lamb of His own providing. p9. The Blood of Christ, Bro Robert Roberts

Jesus' death declared God's righteous judgement that 'sin needs to die'. When we are baptised we publicly declare our belief in that fact. We show we can't save ourselves but that we need God's salvation. Believing that that there is such a thing as right (God's righteousness) and wrong (our sin) should impact the lives we live.

1:20

- These verses do not provide any evidence that Jesus existed at or before the time of creation. They show the mercy of God to transgressing humanity (1Pet 1:21) if they respond to Him in faith.
- **What does it mean?** Jesus was "foreordained" (that is, known before hand) "before the foundation of the world" (Greek word for "world" is "kosmos", meaning, arrangement of the world)?
- **When was Jesus foreknown by God?** The saving work of Jesus was pronounced after the fall of Adam and Eve (Gen 3:15) but before the foundation of our world of sin, pain, suffering, toil and death (Gen 3:16-19).
- Just as Jesus coming was "foreordained" by God so our "election" was according to the foreknowledge of God" (1Pet 1:2). This of course does not mean we existed in the past.

1:21

- By raising Jesus, God has given us an assurance that we have hope. (If ever you are struggling with your faith, look at the evidence of the resurrection. It's there to support our faith in God and His purpose.) God has given Jesus glory, and he will do the same for us if we commit to Him. What evidence is there that Christ rose from the dead?

1:22

- "Purified your souls in obeying the truth through the Spirit"
- Note how closely this links to 1:2.

| | | | |
|-----|--|--|------|
| 1:2 | Elect according to the foreknowledge of God the Father, through sanctification of the Spirit , unto obedience and sprinkling of the blood of Jesus Christ | Purified your souls in obeying the truth through the Spirit | 1:22 |
|-----|--|--|------|

- We're helped to understand that we are separated (sanctified, purified) through our obedience to the truth – which is contained in God's spirit inspired word.

- “unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently”
- Our response to the word will make a difference to our lives. Later in the letter Peter will show how it will affect our relationships to the state and employers etc. But the first impact of the gospel will be in our relationship to our brothers and sisters.

1:23

- Our lives are lives in Christ are based on God’s eternal word. Its truth will always be relevant.

1:24-25

- “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever”
- This is citation from Isaiah 40. It’s such an important point for us to learn. When we understand this it will have a huge impact on our faith. Never rely on the flesh – don’t rely on your thinking, of the thinking of scientists, or the thinking of philosophers, or influencers, or teacher etc etc. Why? Because “all flesh is as grass”. Allow the word of God to govern your life.

| Task List the action points through 1 Peter 1 | Top Tips 8. Draw out the lessons <ul style="list-style-type: none"> • Take time to reflect on what light you have uncovered from your study: how has this study changed or improved our thinking? How am I, or are we, going to live differently as a result of what I’ve learnt? Be specific! |
|---|---|
| <p>e.g.</p> <ul style="list-style-type: none"> • 1:6, greatly rejoice in your salvation • 1:13, gird up/prepare your minds <p>Once you have your list of action points through 1 Peter, go over the list again and evaluate which ones you already do, which ones are easier, and which ones are harder. Now select from that list the one that you think is the hardest one to do. Highlight it and write it down somewhere where you will see it regularly. Make that point a matter of special prayer and concentration over the next six weeks or so, until it becomes a habit. In doing this we can become like the person God wants us to be.</p> | |

| Task Summarise the sections you have studied so far | Top Tips 2f. To try and follow the argument in any passage, summarise as you go. Make some bullet points about what a section/chapter is about. To get a sense of the argument think, why does that idea follow the one before? |
|---|---|
| <p>Chapter breaks didn't exist in the original text, neither did the verses. However, it's good to stop every now and then and try to summarise. You may end up summarising sections slightly differently to others.</p> <p>What's the 'argument'?</p> | |

| Task Note any key lessons and takeaways from the chapter. Note any other points you've come across in this chapter. Note any questions you have | Top Tips for Bible Study 1. Get a good Bible and keep it, know your Bible b. Listen in talks (you probably hear a lot) and listen to talks (be proactive) c. Take notes in pencil; put good cross references in your margin 7. Ask Questions Have a list of questions you want answering, then listen in talks and participate in discussions during the readings – you'll be surprised how often your questions are answered. |
|---|--|
| | |

Chapter 2

2:1

- We've clearly got a list of the works of the flesh (1:24) which we're being exhorted to lay aside and instead embrace the word (1:25). Define the works of the flesh listed in 2:1 by looking up the words or comparing a couple of good translations.

2:2

- The simile of a child wanting the milk, helps us to see how important the word should be in our lives, we need to crave it.
- Notice the contrast between God's word and the works of the flesh. We're trying to lay aside guile, but the word of God is sincere. **Guile is the word 'dolos' (2:1), sincere (2:2) is the word 'adolos'.** In Greek the 'a' sound at the beginning gives you the opposite. The word of God is sincere it's without guile. (Because the Lord Jesus was the word made flesh, we're not surprised that there was no guile/dolos found in him – verse 22.)

2:3

- Now that you have **tasted** the Lord's is gracious. To recap: having been on the receiving end of God's kindness, we should want to put away the thinking of the flesh and desire instead the word of God.

| Task | Technique |
|---|--|
| Is there a Bible echo with the word 'tasted'? | 3d. Don't rule out a one word quotation, or echo 3a. If you find one good connection, then keep on looking for more |
| Bearing in mind, Peter quotes extensively from Psalm 34 in chapter 3, can we see a Bible echo here? Can you find other connections? Find as many as you like! | |
| Psalm 34 | 1 Peter |
| | 2:1, all evil speakings |
| | 2:1, all malice, and all guile |
| | 2:2, as new-born babes |
| | 2:2, desire the sincere milk of the word |
| | 2:3, if so be ye have tasted that the Lord is gracious |
| | 2:17, fear God |
| | 3:10-12, for he that will love life |

Suggestion: Psalm 34 is an example of a prophet, (David, cf. Acts 2:30) writing about “the sufferings of Christ” (1 Peter 1:10-11). Peter is applying the words of the Psalm to us. We should fellowship with the sufferings of the Lord Jesus Christ.

2:4-5

- By coming to Jesus, we’re coming to a living stone who men rejected but was chosen of God. Notice how the words ‘chosen’ and ‘rejected’ are then picked up in the citations in verses 6-7 (you could use a concordance to follow the Greek words). You may choose to make some notes here then possibly mark them up in your Bible.

| Task | Technique |
|---|--|
| Look at the metaphor being used – a stone. | 2. You need to compare scripture with scripture, spiritual things with spiritual things c. If an image/symbol/metaphor/location is used – consider where else it’s used in scripture and what the significance of it is |
| <p>Jesus is described as a stone. Which OT passages speak of Jesus as a stone?</p> <p>What is the significance of Jesus being a stone?</p> <p>In what way are we living stones?</p> | |

2:6-8

- Peter is inspired to cite at least 3 passages from the OT.

| Task | Technique | | | | |
|--|--|---------|--|-----|--|
| Look into the context of the cited passages | 3b. Look into the context of a cited passage | | | | |
| <p>There are a number of clear citations from the end of chapter 1 going into chapter 2. Take the time to note in the table where they are from.</p> <table border="1"> <tr> <td>1:24-25</td><td></td></tr> <tr> <td>2:6</td><td></td></tr> </table> | | 1:24-25 | | 2:6 | |
| 1:24-25 | | | | | |
| 2:6 | | | | | |

| | |
|---------|--|
| 2:7 | |
| 2:8 | |
| 2:10 | |
| 2:24-25 | |

What have these passages got in common? (You may be able to think of different ideas). We noticed they are at the time of Hezekiah.

Hezekiah is an incredible example of a king who suffered. His suffering demonstrated to the inhabitants of Jerusalem that God would not save (from the Assyrians) on the basis of human strength. Rather God's salvation would be about trusting in Him.

Give this some further thought and make a few notes about how this might help the people Peter is writing to, and how it might help us.

2:8

- “whereunto also they were appointed” – they stumbled at the word (e.g. Psalm 118, Isaiah 8) that they were appointed to keep!

2:9

- The verse clearly alludes to a number of scriptures. Exodus 19:5 is a particularly strong echo, this is when God made a covenant with the children of Israel at Sinai

2:10

- Peter alludes to prophecies from Hosea 1-2. Hosea had to tell Israel that because they had broken their covenant with God, God would no longer have mercy on them and they would not be His people. However, Hosea also prophesied that a time would come when people who were not God's people would become God's people. Whether Jews or Gentiles, those who come into the new covenant – through baptism – have been shown God's mercy and are now God's people.

- Being called out of darkness into a marvellous light makes us think of Israel leaving the Egyptian night and following the fire light of God's presence.

2:11

- "as strangers and pilgrims, abstain from fleshly lusts"
- Note the echo to Numbers 11:4 when Israel literally lusted after the things of the flesh. Peter is being inspired to turn this into a spiritual lesson for us all. We are a journey to the promised land, we must not make the same mistakes the children of Israel made.

2:12

- "honest behaviour", honest is the same word as good. What are 'good works' in God's eyes? Notice that whatever the good works are, the world views those doing them as evil-doers. Therefore, the good works are very unlikely to be speaking of charitable events set up for the world to see. It is more likely the good works are the works Peter exhorts us to do through the letter – often to do with submission.

| Task | Technique |
|--|---------------------------------------|
| Getting a better understanding of 'good works' | 4b.ii Concordance – a two-word search |
| Look up "good works" and then look up "submit". In which other letter do we find both words coming together? | |
| Read around the passages, can you see other connections of thought? | |
| What might this help us to learn about the 'good works' which God wants from us? | |
| Are you sure the world will always rate your good works? | |

2:13-17

- Submit yourselves to every ordinance of man, for the Lord's sake

| Task | Technique |
|---|--------------------------------------|
| Considering our relationship with the state. Are there ever times when we should 'protest'? | 4.ii Concordance – a two-word search |

Look up the words “submit” and “supreme”. (Remember to look them up in the Greek, you can simply look up two Strong’s numbers.) Where else do they come together?

Read around the passages, can you see other connections of thought?

Brother Lou Sargent once wrote, “in the events leading up to the crucifixion of the Son of God, was the only perfectly just cause that the world has ever seen, the righteous Son of God, falsely accused to be crucified.” Yet he would not defend himself, he would not allow his followers to stand up for him. Why? Because “his kingdom is not of this world” (John 18:36).

Does God want us to protest against rulers? Useful scriptures to answer this would be in Romans 13, Titus 3, John 18:36, also note the repeated phrase in Daniel 4 – it comes 3x and once in Daniel 5.

Have there be times in your life where people have encouraged you to be involved in a protest, on the street? On social media? Writing letters? Is it likely to happen again at some point?

What should we stand out for?

How does Acts 4:18-20 help clarify our conclusions on this matter?

2:18-19

- What does it mean to be in subjection?

2:20

- Enduring is about being long suffering – being willing to suffer for our faith – notice what Jesus said to the disciples in Matthew 10:22

2:21

- The Lord Jesus was the ultimate example for us to follow. Everything he did was the will of his Father and despite being tempted in “all points” as we are, he was never succumbed to sin. He showed us the very character of the Father. He showed us that sin can be overcome when we commit to copying his example. We too can deal with suffering and the challenges of this life if we trust in the Father and copy the example of His son.

- The word ‘example’ is the Greek word ‘hupogrammos’. A ‘hupogrammos’ was a writing copy, including all the letters of the alphabet, given to children as an aid in learning to draw them.
- Jesus says: “I am Alpha and Omega, the first and the last”. He is the whole of the alphabet! He shows us the A-Z of discipleship. The writer to the Hebrews says we should be “Looking unto Jesus the author (beginner) and finisher of our faith”

| Task | Technique |
|---|--|
| Mark up in your Bible the notes/references above Can you find a list of acrostic Psalms - Psalms based on the letters of the Hebrew alphabet? (Maybe try Google?!) | 2. You need to compare scripture with scripture, spiritual things with spiritual things a. E.g. put on “Nehemiah” glasses and read “Malachi” |
| Note if any of those acrostic Psalms are picked up in 1 Peter. If you find this is taking too long, move on, but keep your list of Psalms in mind when you’re studying. | |

2:22-23

- The Lord Jesus was completely sinless. This is extraordinary! Every day he “crucified the flesh”. He never ever justified sin. How often do we justify sin? Someone speaks to us in a certain way and we respond just as badly as they spoke to us. If we’re asked what happened, we normally begin by explaining that our actions were merited because of the actions of others. The Lord Jesus never, ever did this - “when he was reviled, reviled not again; when he suffered, he threatened not...”
- We’re called to follow this example. To use Jesus as our ‘hupogrammos’. How did Jesus do it? We’re told in verse 23 that he “committed himself to him that judgeth righteously.”

2:24-25

- Jesus bore our sins. By his stripes we are healed. In being made “in the likeness of sinful flesh” (Romans 8:3), he was able to carry our sins. When he defeated sin on the cross, he did it for all mankind. Everyone that is prepared to be associated with his sacrifice, through belief and baptism into his saving name can share his victory.

| Task | Technique |
|---|---|
| Identify the root of the point Peter is making from the OT and reflect on what it is teaching us. | 3. Cited in find out why a. If you find one good connection, then keep on looking for more Compare scripture with scripture |

Where is Peter citing “whose striped ye were healed” from? Use your margin to find other references in this section 2:22-25) to the same chapter in the OT.

What do we learn from this OT passage about the sacrificial work of the Lord Jesus?

Task

Note any key lessons and takeaways from the chapter.

Note any other points you’ve come across in this chapter.

Note any questions you have

Top Tips for Bible Study

1. Get a good Bible and keep it, know your Bible
- b. Listen in talks (you probably hear a lot) and listen to talks (be proactive)
- c. Take notes in pencil; put good cross references in your margin

7. Ask Questions

Have a list of questions you want answering, then listen in talks and participate in discussions during the readings – you’ll be surprised how often your questions are answered.

Chapter 3

3:1-2

- “... they also may without the word be won by the conversation of the wives.” What do these verses teach us in how we should act around people who don’t know the word of God?

“the word of God liveth and abideth forever”

| Task | Technique |
|---|--|
| Consider the word 'conversation'. What can we learn from this word and what does it teach us about winning others? | 4b. Use it to look up where else a word occurs |
| <p>Look up the word 'conversation' - how else is it translated? Is it limited to the things we speak?</p> <p>What do we learn from this about how we should live our life in front of others? Why is this so important?</p> <p>Reflect on Jesus, the word made flesh. He showed by his manner of life the Word. He lived the Word of God! Can you reflect on any examples where Jesus did this?</p> | |

3:3-4

- How focused are you on your outward appearance?
- These verses challenge us to reflect on the way in which we approach our dress, the jewellery we choose to wear and our hair styles. Do we make decisions about our appearance based on a manner of life to reflect the Word of God, or do we follow the latest fashions and trends? Are we concerned with designer labels, promoting worldly values?
- On a scale of 1 – 10, how much do you feel you are promoting the latest fashions in your dress? (clearly every item of clothing is made by someone, so don't over think this, just consider if you could make any changes – e.g wear a t-shirt with a Bible verse)

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|----|

- Reflect, making a couple of notes below, on how you can (and will?) make some adjustments in your life.

| Task | Technique |
|---|---|
| Consider the word 'meek'. The Greek word is only used on 3 occasions in scripture. What can we learn from this? | 2. Compare scripture with scripture 4b. Use it to look up where else a word occurs |

Look up the word 'meek'. Who is it used of? What does it teach us? What are the blessings associated with those who show meekness?

Who in the OT was renown for being meek, above all the men on the face of the earth? What characteristics did he show in his life that made him such a meek character?

3:5-6

- We are drawn to look at women who demonstrate the qualities God is looking for – not the outward show but the development of the inner person. Verse 6 tells us of Sarah who developed the spirit of subjection (shown to us through the letter) in her love of God and her husband Abraham in calling him lord.

Task

Reflect on the passage which Sarah calls Abraham lord. It is only recorded once – Genesis 18:12. What can we learn from this?

Technique

2. Compare scripture with scripture

We may always have assumed that when Sarah laughed it was a laugh showing a lack of faith. Is this the case? Compare Hebrews 11:11.

Is the laugh more of incredulity that God would use a woman, aged 90, to carry the promised seed of Abraham? A laugh of amazement that God is able to work miracles even in a barren womb.

We notice that the laugh is 'within herself' (Genesis 18:12). Why is this phrase so important to what we are reading about in 1 Peter 3:4?

3:7

- Husbands – men – are expected to develop in the same way as their wives. They too must develop the meek and quiet spirit - "Likewise husbands".
- The husband and wife are called to work as a team in order that they might be "heirs together of the grace of life". This phrase is rarely used in scripture, what might it teach us?

"the word of God liveth and abideth forever"

| Task | Technique |
|---|-------------------------------------|
| Consider the phrase “heirs together”. Where else is the phrase used. What do we learn from the context of each passage we find it? | 2. Compare scripture with scripture |
| <p>The phrase “heirs together” is the Greek word ‘sugklēronomos’. It is used on 4 occasions in scripture. What do we learn from:</p> <p>Romans 8:17 -</p> <p>Ephesians 3:6 -</p> <p>Hebrews 11:9 -</p> <p>Can you summarize in your own words what it means to be “heirs together”?</p> | |

3:8-9

- Whether husbands or wives, male or female, we are called in verse 8-9 to ensure that the word effects our characters. We should not be people who look for revenge (verse 9) rather give blessing to people, as we have received a blessing (see Galatians 3:14)!
- In verse 8 we are given 5 characteristics of Godliness. The type of people we should seek to be if the Word of God is to affect our lives.

| Task | Technique |
|--|---|
| What do you notice when looking at each Greek word? Can you see any similarities? Are there any lessons to be drawn? | 3b. Look into the context of a cited passage 4bi. Look up the meaning of each word |
| 1. all of one mind - homophrōn - “like minded, that is, harmonious: - of one mind.” | |

2. having compassion one of another - *sumpathēs* - “having a fellow feeling (“sympathetic”), that is, (by implication) mutually commiserative: - having compassion one of another.”

3. love as brethren - *philadelphos* - “fond of brethren, that is, fraternal: - love as brethren.”

4. be pitiful - *eusplagchnos* - “From G2095 and G4698; well compassioned, that is, sympathetic: - pitiful, tender-hearted.”

5. be courteous: - *philophrōn* - “friendly of mind, that is, kind: - courteous.”

Do you notice that the final word is the combination of words 1 and 3?

Words 2 and 4 are different Greek words but with a similar meaning.

Words 1, 2, 3, and 5 are all only used on this one occasion. The 4th word ‘be pitiful’ is used on one other occasion. See Ephesians 4:32 – ‘tenderhearted’.

Can you give examples of how we can develop these characteristics in our own lives? Do we see these attributes in others in scripture or in our own ecclesias? Make a few notes as you reflect.

3:10-12

- Clearly citing Psalm 34:12-16

| Task | Technique |
|---|--|
| Look into the context of Psalm 34 | 3b. Look into the context of a cited passage |
| <p>It’s clear that Psalm 34:7 is cited by Peter when he comes out of the prison in Acts 12:11.</p> <p>In 1 Peter 2:3, Peter cites Psalm 34:8</p> <p>In 1 Peter 3:10-12, Peter cites extensively from Psalm 34.</p> <p>What is the context of Psalm 34? How might that be a help to the brothers and sister Peter is writing to? (look at the heading of the Psalm and go back to 1 Samuel 21:10 - 22:2)</p> | |

3:13-14

- In these verses we're challenged to be prepared to suffer for righteousness' sake. We ought never to be frightened or troubled by the suffering we may endure, if we have put God first in our lives.
- Ultimately, we can't be harmed by the world if we're with God. Many believers have been put to death, frequently in barbaric ways, with this knowledge. They knew that this was a light affliction compared to the glories that would follow in the kingdom age. Are we prepared to suffer for the gospel?

| Task | Technique |
|--|--------------------------------------|
| Compare verses 13 and 14 with the sufferings of Daniel's friends in Daniel 3. | 2c. Compare scripture with scripture |
| <p>"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Daniel 3:17-18)</p> <p>"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;" (1 Peter 3:14)</p> <p>What can we learn from the attitude of Hananiah, Mishael and Azariah?</p> | |

3:15-16

- Peter exhorts those reading his letter to "sanctify the Lord God in their hearts" and to have a "good conscience". Once again, the challenge is about the inner-self. If we don't get our heart right and our thinking right, then anything external brings no glory to God. We have to work on developing "the hidden man of the heart" (v3).

| Task | Technique |
|--|--------------------------------------|
| Use the following passages to consider how you can avoid the show of a shallow 'outward appearance' compared to the integrity of a heart in the right place? | 2c. Compare scripture with scripture |

Possible references to help:

- Ephesians 3:14-19
- 1 Samuel 16:7
- Matthew 23:27
- 2 Corinthians 4:16
- Psalm 51:10

3:17-18

- Peter reminds us that it is better that God's will be done, even if, as a result of this, it means we suffer. In fact, we're reminded that the Lord Jesus suffered for our sins, so this is no more than our reasonable service. This isn't always easy for us. We all too frequently allow ourselves to focus on our own will before God's. This isn't always about major decision in our lives. For example, how often might we choose to opt out of going to the Sunday lecture or a mid-week meeting, because we're tired?
- What would the Lord Jesus have done? – compare Matthew 26:39
- We're told that the Lord Jesus was prepared to suffer, even to death "that he might bring us to God".

Task

Why did the Lord Jesus need to suffer to bring us to God? What is the root problem that the Lord Jesus has dealt with for us all?

Technique

2. Compare scripture with scripture

Look at Hebrews 9:22 and think about what the principle behind this is, compare to Romans 6:23.

3:19-20

- This next passage isn't easy to understand at first. However, there is a simple enough explanation for what might be a rather difficult verse or two. We'll try to tease it out through the task associated with these verses.

Task

Work out what 1 Peter 3:19-20 means

Technique

2. Compare scripture with scripture

"the word of God liveth and abideth forever"

“By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

Jesus came to preach to those in prison - Isaiah 42:6-7, Isaiah 61:1, Zechariah 9:11-12, 1 Peter 4:6. What is the prison?

The passage does not state that Jesus personally went back into the past to preach to spirits in prison. It was ‘the spirit of Christ’ (shown in Noah) that preached to those who were prisoned to sin – they were dead in trespasses and sins. We understand that the passage is telling us that ‘the spirit of Christ’ – that is the offer of salvation, was once offered to Noah’s generation. Why might we be drawn to this generation? Perhaps because it was no different to our own. Compare Matthew 24:37-38.

Note: An excellent resource here is Brother Ron Abel’s Wrested Scriptures (this is an excellent resource for all Bible students and nearly always helps us when we come across a passage that might initially seem a bit odd!).

Peter by inspiration draws a figure. He says “the like figure whereunto even baptism doth also now save us...” (1 Peter 3:21) The whole human race stands as a community of prisoners condemned to death on account of sin... The way of escape from this prison is by baptism in Jesus Christ, the anti-typical ark.
p114. *Wrested Scriptures*, Bro Ron Abel

3:21

- The solution to our lives in leaving the prison house of sin and death is baptism.

| Task | Technique |
|--|-------------------------------------|
| Reflecting on the statement “The solution to our lives in leaving the prison house of sin and death is baptism”. | 2. Compare scripture with scripture |

Can you think of scriptural examples of where we see this enacted? What is the principle being set out to us each time?

One to start – Exodus 14

3:22

- The Lord Jesus is now on the right hand of his Father. He now controls events in the kingdoms of men to bring about the great plan and purpose of his Father.

Task

Look at the significance of God's right hand. See how often it is referred to and reflect on what it teaches us.

Why is it so significant that the Lord Jesus is at God's right hand?

Technique

2. Compare scripture with scripture

Possible passages to help your reflections:

- Exodus 15:6, 12
- Psalm 110:1
- Psalm 44:3
- Isaiah 41:10
- Hebrews 12:2

| Task | Top Tips for Bible Study |
|---|--|
| <p>Note any key lessons and takeaways from the chapter.</p> <p>Note any other points you've come across in this chapter.</p> <p>Note any questions you have</p> | <p>1. Get a good Bible and keep it, know your Bible</p> <p>b. Listen in talks (you probably hear a lot) and listen to talks (be proactive)</p> <p>c. Take notes in pencil; put good cross references in your margin</p> <p>7. Ask Questions</p> <p>Have a list of questions you want answering, then listen in talks and participate in discussions during the readings – you'll be surprised how often your questions are answered.</p> |
| | |

Chapter 4

4:1

- The word in verse 1 'arm' is a verb, it's only used here, but it's connected to the Greek word, hoplon, which is the noun, we might note it's used in Romans 6, translated as instruments. We're not willing to pick up literal weapons and fight, our warfare is a spiritual one, we want to nullify the flesh and serve God's right ways.

4:2-3

- For us it's not about the will of the flesh it's about the will of God. However, we live in a society which wills us away from God – the same word 'will' used in verse 3. There is a battle of wills going on. Our choice is the 'will of God', or the will of the world.

| Task | Technique |
|------|-----------|
|------|-----------|

What can we find out about from the phrase the “will of God”

4b iii. Look up a phrase or set of words

The phrase “the will of God” comes more often in 1 Peter than any other book of the Bible.

Where else can you find the phrase “the will of God” in Peter? Are there common themes that could help you discern what the will of God is in our lives?

In Mark 3:35 Jesus makes clear how we become his brothers and sisters.

Think about the example of the Lord Jesus, “not my will but thy will be done” (Luke 22:42).

4:4-5

- People in the world do think it strange when we won’t run to the same excess of riot as them. However, we should remember that we will have to give account of our action to the Lord Jesus, the judge.

4:6

- Knowing the gospel would always put us at odds with the world. The world will ‘judge’ our actions, but our focus is on God’s ways.
- The contrast between the ‘flesh’ and the ‘spirit’ draws our attention to Romans 8:5-6, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.” The spirit we are trying to emulate is the spirit of God which was seen in the Lord Jesus Christ. We are trying to develop a fellowship of spirit with them. We know the outworking of God’s spirit, the fruit of it, we also know where the thinking of the flesh ends up from Galatians 5:16-25.

4:7-9

- “The end of all things is at hand”, the end of the Jewish age was imminent, AD70 was fast approaching. Inspired by God, Peter was warning them how important their love for one another would be – including being given to hospitality, many of God’s people would be dispersed.

4:10-11

- The blessings we have are from “the grace of God”. When we recognise that it makes the giving considerably easier. We’re sharing with others what God has blessed us with.
- Notice how important our communications are, we should always be aligning the things we say for the oracles of God – the word of God – the Bible.

4:12

“the word of God liveth and abideth forever”

| Task | Technique |
|--|--|
| What fiery trial is coming? | 3. Understand context (take no notice of verse and chapter divisions) Of a prophet, psalm, letter |
| <p>The wider context here is a terrible time in history. What trial may await some of these believers?</p> | |

4:13

- Peter helps those he is writing to recognise that we may well need to go through suffering in this life before the glory of the kingdom.

| Task | Technique |
|--|--|
| Colour the words 'suffering' and 'glory' through 1 and 2 Peter | 4. Build on studies, take good notes (have a system!) d. Colour key words |
| <p>Read Matthew 16:21-28 – what important lesson did Peter need to learn regarding suffering and glory?</p> <p>What is the glory which is being contrasted to the suffering?</p> | |

4:14

- Consider how in life we might need to suffer for the Lord Jesus Christ's sake.
- We can have a positive attitude when we suffer for the Lord Jesus Christ's sake because we know we're fellowshiping with his suffering. In the end, Man does not like God's ways. This passage is so helpful though, because it shows something positive does come out of that suffering. The choices we make give God glory, even though Man might speak evil of us.

| Task | Technique |
|------|-----------|
|------|-----------|

Note the connections between 1 Peter and Jesus' sermon on the mount

4. Build on studies, take good notes (have a system!)
- b. Put down good cross references, plus use the margin

You could scan your marginal references in 1 Peter and colour the links to The Sermon on the Mount passages. Or use **Appendix 8** to help you write notes reflecting on why God would inspire Peter to make the connections.

4:15-16

- We may suffer falsely being accused of being an 'evildoer' – note the same word is used of the Lord Jesus in John 18:30, translated there 'malefactor'.
- We must stand out as people who follow God, like **Daniel** did. We must not stand out for the wrong reasons – that gives God no glory.

Task

Look for verbal connections to the book of Daniel.
Consider highlighting/ colouring this theme in 1 Peter

Techniques

5. Build on studies, take good notes (have a system!)
 - b. Put down good references, plus use the margin
 - c. highlight themes
3. Cited in.... find out why
 - a. If you find one good connection, then keep on looking for more

You could scan your marginal references in 1 Peter and colour the links to passages in Daniel. Or use **Appendix 2** to help you write your notes.

Think carefully as to why God would have inspired Peter to draw on the example of Daniel.

What would the 1st century Christians have learnt from the example of Daniel and his friends? E.g.

- Prayer 6:10
- Service 6:16
- Trust 6:23

What similar trials did Daniel, and his friends go through to the first century Christians?

4:17-19

"the word of God liveth and abideth forever"

- Peter uses the word 'disobey' regularly through the letter. He can see many people disobey the word of God. We note, he personally grasped how important it is to obey God's word – cp. Acts 5:28
- The verses are primarily about the judgement of AD70. However, **a divine principle is being stated: "judgement must begin at the house of God"**. The house of God is a reference to the ecclesia.
- Judgement beginning at the house of God can sound daunting, especially in the context of verse 18, "if the righteous scarcely be saved". The answer is given in verse 19, commit your life to God. We do this by obeying His word, "not my will but thy will be done" was the Lord Jesus attitude when he committed his life to God – cross reference verse 19 with chapter 2:23.
- Make a note of this reference as good scriptural evidence that both believer and unbelievers will face the judgement. Therefore, the judgement seat of Christ cannot be limited to just those who are baptised.

| Task Make a few bullet points on why suffering is important in our lives | Technique 6. What to study - What are the lessons we can learn? |
|--|--|
| <p>A real challenge for all of us is suffering.</p> <ul style="list-style-type: none"> - A world of suffering - Individuals' suffering - Personal suffering <p>"Now no chastening for the present seemeth to be joyous, but grievous" Hebrews 12:11. We can't pretend suffering is ever easy when you're going through it – it's often really hard.</p> <p>Use the following verses, and any others you want, to make bullet points about how suffering can help us.</p> <p>Psalms 119:67, 71, Matthew 5:10-12, Romans 5:3-4, 8:18, 28, 2 Corinthians 1:3-4, 4:17, 2 Timothy 3:12, Hebrews 12:5-6, 11, James 1:2-3, 12, 1 Peter 1:7</p> | |

| | |
|--|---|
| <p>Task</p> <p>Note any key lessons and takeaways from the chapter.</p> <p>Note any other points you’ve come across in this chapter.</p> <p>Note any questions you have</p> | <p>Top Tips for Bible Study</p> <p>1. Get a good Bible and keep it, know your Bible</p> <p>b. Listen in talks (you probably hear a lot) and listen to talks (be proactive)</p> <p>c. Take notes in pencil; put good cross references in your margin</p> <p>7. Ask Questions</p> <p>Have a list of questions you want answering, then listen in talks and participate in discussions during the readings – you’ll be surprised how often your questions are answered.</p> |
| | |

Chapter 5

5:1

- “a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed”. Peter certainly witnesses Christ’s sufferings. In what way did he share in the glory that shall be revealed? Compare 2 Peter 1:16-18.

5:2

| | |
|---|---|
| <p>Task</p> <p>Look for verbal connections to the Gospel records (Matthew, Mark, Luke & John).</p> | <p>Techniques</p> <p>6. Build on studies, take good notes (have a system!)</p> <p>b. Put down good references, plus use the margin</p> <p>c. highlight themes</p> <p>3. Cited in.... find out why</p> <p>a. If you find one good connection, then keep on looking for more</p> |
| <p>As Peter exhorts the elders to “Feed the flock of God”. The spirit must be drawing his mind to what he was instructed by the Lord Jesus in John 21:16.</p> <p>Note what others points and passages Peter is inspired to pick up from his time with the Lord.</p> | |

You could scan your marginal references in 1 Peter and colour the links to the Gospel records. Or use **Appendix 3** to help you write your notes.

At the very least we can surely learn from the connections to the Gospel records that we, like Peter, should spend time listening to the Lord Jesus, learning those lessons in our own lives and being willing to share them with others.

- Feeding the flock is something the OT prophets were exhorted to do. They also had to berate the leaders who were not shepherding appropriately. Cp. Jeremiah 23 or Ezekiel 34. Note how Micah uses the phrase too in Micah 7:14 (note too he speaks about God's heritage). Micah has already prophesied about the Lord Jesus in Micah 5:2, saying from Bethlehem would come one, in verse 4 he says he will 'feed', it's the word shepherd. In the NT, Matthew cites Micah 5. In Matthew 2:6 the AV says, "he shall rule my people". It keeps going – because the word for 'rule', in Matthew 2:6, is the word 'feed' in 1 Peter 5:2. The first use of the word in Greek is the one in Matthew 2. Jesus is the chief shepherd; he is our example to follow.
- How often are we constrained to fulfil a task in the ecclesia? God wants a willing spirit. Note in the OT when the tabernacle or temples were being build the importance of a willing spirit: Exodus 25:1, 1 Chronicles 29:9, Ezra 2:68. Feeding the flock is essentially building up God's house, the ecclesia!

| Task | Technique |
|---|---|
| What is it to feed the flock of God? | 2. Compare scripture with scripture, spiritual things with spiritual things |
| <p>Paul also exhorted elders to 'feed the flock' in Acts 20:28.</p> <p>What has he done to feed them? Acts 20:27</p> <p>What does he commend them to? Acts 20:32</p> <p>Paul is no doubt picking up from Ezekiel 34 – you can see a whole host of connections between this little section in Acts 20 and Ezekiel 34 in Appendix 9.</p> | |

The prophet Ezekiel berates the leaders who looked after themselves instead of looking after God’s people, the flock. Notice how emphatic he is in verse 7 and 9.

What is the best way to feed the flock of God?

5:3

- In what way are the ecclesia God’s heritage?

5:4

- The “crown of glory that fadeth not away” is clearly not a laurel wreath given out by the Romans which would perish pretty quickly. This is crown of glory that will last forever!

| Task | Technique |
|--|---|
| Try to understand what the word ‘crown’ expresses – stephanos – G4735 | 4. Concordance word search – easy to use a computer b. Use it to look up where else a word occurs. This gives you the best understanding of what a word means. It’s an excellent example of “comparing spiritual things with spiritual” to get a true understanding. |
| | |

5:5-6

- Twice in this verse we see the word ‘submit’. This is a key word in 1 Peter, see the ‘Key Words’ section. You’ll see too the word humility/humble used three times in verses 5-6. Submission takes humility. If we’re too proud to listen to God we’re doomed! God looks to the humble, “to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.”
- Take note of the connections to James here from **Appendix 6**. These links help us appreciate the consistency of God’s message. Under inspiration from God, these writers are giving us the same important lessons.

5:7

- “He careth for you”.

| Task | Technique |
|---|---|
| Follow the word careth – <i>melei</i> – G3199 | 5d. https://www.the-boltons.co.uk/ss/ - super helpful for seeing related words in Scripture. (Made by a Christadelphian, Bro. Jared Bolton) |
| <p>This is a good example of how brother Jared Bolton’s piece of software, “Strong’s Tree Searcher” can come in handy. You can look up the word ‘careth’. You can see Strong says it’s a root word. However, by typing the number into the Strong’s Tree Searcher you’ll see other words which also have a connection. One such word is <i>epimeleomai</i> – G1959. This word is only used three times, twice in connection with the Good Samaritan. What a lovely link to find to get an understanding of God’s care for us in our lives.</p> <p>Make a list of ways in which God cares for you:</p> | |

5:8-9

- All of us would think about the Roman world and the lions when we read verse 8. The adversary is described here as “the devil”. It could be describing an individual, e.g. Nero. It could be describing a system, e.g. the false church – which we know from 2 Thessalonians 2:7 was already a problem in the first century. It could also be describing our human nature, in other words the big problem we have to contend with is us!

| Task | Technique |
|---|---|
| Use scripture to interpret scripture | 2. Compare scripture with scripture, spiritual things with spiritual things |
| <p>It’s helpful the connections between this passage and Revelation 12 as it helps prove that the Dragon in Revelation 12 were the pagan Roman Emperors who persecuted the Christians.</p> <p>Note the word connections between this passage and Revelation 12:</p> | |

5:10

- God is gracious. Fact. It is part of His character. How grateful we should be! In His grace (certainly not through any merit of our own), He has called us to share in the glories of the kingdom age. The suffering of the present is short/a little while/ small in comparison with an 'eternal glory'.
- Stablish – help you to hold fast in your faith
- Strengthen – give you the physical and mental strength
- Settle – keep you grounded in the foundation of the Lord Jesus Christ

| Task | Technique |
|---|---|
| Make a note of other scriptures that compare our present life with the kingdom age | 2. Compare scripture with scripture, spiritual things with spiritual things |
| <p>Use these passages and by all means add more of your own...</p> <ul style="list-style-type: none"> • Romans 8:18 • 2 Corinthians 4:17 <p>What's the general point we need to take?</p> | |

5:11

- It's a crucial point – to God be the glory and dominion (power). If we want God to be glorified and have dominion then that will impact our lives now, because we will be trying to align our lives with His glory/character, we want to live in His dominion. It will also impact our lives in the future because when the kingdom comes and we're changed, it will be to His glory.

5:12

- In the conclusion of the letter, we learn that Silas (Silvanus) either wrote the letter (the scribe) or possibly delivered it. He of course was a fellow sufferer having been beaten and imprisoned with the apostle Paul. See Acts 16.

5:13

- The letter has been sent from Babylon – perhaps Peter was there preaching, we know Jews were living there. Possibly, the letter has been written from Rome (Rome was fast becoming the spiritual Babylon), in a sense Peter is helping them to remember the brothers and sisters in the ecclesia at the heart of the suffering - Rome. Rome was persecuting the ecclesia, the city would be named by the Lord Jesus in Revelation 'Babylon the great, the mother of harlots and abominations of the earth.'
- The exhortation to look to Daniel couldn't be greater. Of course he suffered in Babylon. Daniel's name means "God is my judge", this is what Peter has got them to realise. Hold on! In Daniel and his companions, they could see men brought through the fire, saved from the mouth of lions, faithful to

God regardless of what men might do to them, couldn't be found doing anything wrong except praying to God!

5:14

- Greeting each other with a kiss was surely to remind them they are part of a family that loved and respected each member.
- 'Peace' can genuinely be with those who are in Christ Jesus (John 14:27). Not because they won't suffer hardships, we know that we will. But those 'in Christ Jesus' have a peace of mind knowing God is in control and will ultimately bring them to His kingdom.

| Task Note any key lessons and takeaways from the chapter. Note any other points you've come across in this chapter. Note any questions you have | Top Tips for Bible Study 1. Get a good Bible and keep it, know your Bible b. Listen in talks (you probably hear a lot) and listen to talks (be proactive) c. Take notes in pencil; put good cross references in your margin 7. Ask Questions Have a list of questions you want answering, then listen in talks and participate in discussions during the readings – you'll be surprised how often your questions are answered. |
|---|--|
| | |

Appendices

In this section, sometimes we have given you the connection, sometimes we have given you a reference, sometimes we have given you very little! If you find other connections, simply add in a row to the table and put it in. Because this study is on 1 Peter, we have put the connection in the order they come through 1 Peter.

Appendix 1. Links to the Passover & Wilderness Journey

| Old Testament Reference | | 1 Peter | |
|-------------------------|--|--|------|
| Exodus 12:11 | thus shall ye eat it; with your loins girded | Gird up your loins | 1:13 |
| Exodus 24:7 | All that the LORD hath said will we do, and be obedient. | as obedient children | 1:14 |
| Psalms 106:14 | lusted exceedingly in the wilderness | lusts | 1:14 |
| Exodus 32:4 | fashioned it [calf] with a graving tool | not fashioning yourselves | 1:15 |
| Leviticus 11:45 | therefore be holy, for I am holy. | be ye holy for I am holy | 1:16 |
| Hosea 11:1 | When Israel was a child, then I loved him, and called my son out of Egypt. | call on the Father | 1:17 |
| Exodus 12:40 | the sojourning of the children of Israel | time of your sojourning (cp. Acts 13:7 – only other use) | 1:17 |
| Exodus 15:13 | Thou in thy mercy hast led forth the people <i>which</i> thou hast redeemed: | redeemed | 1:18 |
| Exodus 12:5 | Your lamb shall be without blemish | lamb without blemish | 1:19 |
| Numbers 19:19 | he shall purify himself | purify yourselves | 1:22 |
| Exodus 19:6 | ye shall be unto me a kingdom of priests, and an holy nation | holy priesthood | 2:5 |
| Exodus 12:27 | It is the sacrifice of the LORD'S passover | spiritual sacrifices | 2:5 |
| Exodus 19:6 | ye shall be unto me a kingdom of priests, and an holy nation | royal priesthood, an holy nation, a peculiar people | 2:9 |
| Exodus 14:20 | darkness <i>to them</i> , but it gave light by night <i>to these</i> : | darkness...light | 2:9 |
| Numbers 11:4 | The mixt multitude that was among them fell a lusting | abstain from fleshly lusts | 2:11 |
| Old Testament Reference | | 2 Peter | |
| Numbers 16:3 | they gathered themselves together against Moses and against Aaron | despise government... speak evil of dignities. | 2:10 |
| Numbers 22-24 | Balaam the son of Beor | following the way of Balaam | 2:15 |
| Exodus 10:22 | there was a thick darkness in all the land of Egypt | the mist of darkness is reserved for ever. | 2:17 |

| | | | |
|--------------|--|---|------|
| Exodus 18:10 | Blessed <i>be</i> the LORD, who hath delivered [escape] you out of the hand of the Egyptians | those that were clean escaped from them | 2:18 |
| Exodus 13:3 | Remember this day, in which ye came out from Egypt, out of the house of bondage | the same is he brought in bondage. | 2:19 |
| Exodus 12:11 | Ye shall eat in haste | Looking for and hasting unto the coming of the day of God | 3:12 |

Appendix 2. Links to Daniel

| Daniel | | 1 Peter | |
|-----------|---|---|------|
| 4:1, 6:25 | Peace be multiplied | Peace be multiplied | 1:2 |
| 12:2 | Sleep in dust ... awake | Resurrection | 1:3 |
| 12:4 | Time of the end | Last time | 1:5 |
| 2:38, 3:1 | Head of gold, Image of gold | Gold that perisheth | 1:7 |
| 3:6 | Fiery furnace | Tried with fire | 1:7 |
| 4:34 | Praised and honoured | Praise and honour | 1:7 |
| 7:19 | I would know | Prophets have enquired | 1:10 |
| 9:2 | Understood by books | Searched diligently | 1:10 |
| 9:24 | To make an end of sins | The grace | 1:10 |
| 8:19 | At the time appointed | What manner of time | 1:11 |
| 8:13 | One saint said to that certain saint - how long shall be the vision | Angels desire to look into | 1:12 |
| 5:4 | Praised the gods of gold and silver | Not redeemed with silver and gold | 1:18 |
| 1:4 | No blemish | Without blemish and without spot | 1:18 |
| 1:8 | He would not define himself with the king's meat | Abstain from fleshly lusts | 2:11 |
| 6:4 | Could find none occasion nor fault | Honest among the gentiles | 2:12 |
| 9:17 | For the Lord's sake | For the Lord's sake | 2:13 |
| 4:37 | Honour the king | Honour the king | 2:17 |
| 6:22 | My God hath sent his angel | The eye of the Lord are over the righteous | 3:12 |
| 6:23 | No manner of hurt was found upon him | Who will harm you | 3:13 |
| 3:18 | Our God is able to deliver us ... but if not | But and if ye suffer for righteousness sake | 3:14 |
| 3:16 | We are not careful to answer thee | Be ready always to give an answer | 3:15 |
| 3:8, 6:13 | Accuse Daniel ... regardeth not thee | Speak evil ... Falsely accuse | 3:16 |
| 5:1-4 | A great feast ... They drank wine, and praised the gods | Excess of wine, banquetings and abominable idolatries | 4:3 |
| 5:26 | God hath numbered thy kingdom | Who shall give account | 4:5 |
| 12:4 | To the time of the end | The end of all things | 4:7 |
| 6:10 | His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed | Watch unto prayer | |
| 9:5 | We have sinned | Multitude of sins | 4:8 |
| 7:14 | Dominion and glory | Praise and dominion | 4:11 |

| | | | |
|------------|---|--|------|
| 3:6 | Fiery furnace | Fiery trail | 4:12 |
| 1:2, 1:6 | House of God Daniel (God is judge) | Judgment must begin at the House of God | 4:17 |
| 3:30 | Then the king promoted ... | That he may exalt you in due time | 5:6 |
| 6:16 | Den of lions | Roaring lion | 5:8 |
| 7:21 | The same horn made war with the saints | The same afflictions are accomplished in your brethren | 5:9 |
| 2:44 | It shall stand for ever | Eternal glory | 5:10 |
| 10:18 | He strengthened me | Establish, strengthen, settle you | 5:10 |
| 6:26, 7:14 | Dominion even unto the end Everlasting dominion | Glory and dominion for ever | 5:11 |
| 12:13 | Everlasting dominion | Dominion even unto the end | 5:12 |
| 1:1 | Babylon | Babylon | 5:13 |

Appendix 3. Links to the Gospels

| Gospel Reference | | 1 Peter | |
|-------------------|--|--|------|
| John 3:3 | Except a man be born again | Begotten us again | 1:3 |
| Matt 5:12, 6:20 | Great is your reward in heaven | Reserved in heaven for you | 1:4 |
| John 16:16, 20:29 | Blessed are they that have not seen, and yet have believed | Though now ye see him not | 1:8 |
| Luke 10:24 | Many prophets and kings desired to see those things which ye see | The prophets have enquired and searched diligently | 1:10 |
| Luke 24:26 | Ought not Christ to have suffered these things and to enter into his glory | The sufferings of Christ and the glory that should follow | 1:11 |
| Luke 12:35 | Let your loins be girded about | Gird up the loins of your mind | 1:13 |
| John 1:29 | Behold the lamb of God | The precious blood of Christ, a lamb without blemish | 1:19 |
| John 1:13 | born, not of blood, nor of the will of the flesh...but of God | Born again, not of corruptible seed but of incorruptible | 1:23 |
| Luke 20:17 | The stone which the builders rejected | The stone which the builders rejected | 2:7 |
| Matt 5:16 | They may see your good works and glorify your father which in heaven | Your good works which they shall behold, glorify God | 2:12 |
| Mark 1:25 | Hold thy peace | Put to silence | 2:15 |
| John 10:11 | I am the good shepherd | The Shepherd and Bishop of your souls | 2:25 |
| Luke 12:42 | Who then is that faithful and wise steward | Minister the same as good stewards | 4:10 |
| Luke 22:42 | Not my will, but thine be done | According to the will of God | 4:19 |
| Luke 23:46 | Father, into thy hands I commend my spirit | Them that suffer...commit the keeping of their souls to him | 4:19 |
| John 21:16 | Feed my sheep | Feed the flock of God | 5:2 |
| John 10:11 | I am the good shepherd | The chief Shepherd | 5:4 |
| John 13:4 | Jesus took a towel and girded himself | Gird yourself with humility (RV) | 5:5 |
| Luke 22:32 | When thou art converted, strengthen thy brethren | After ye have suffered a little while, make you perfect, stablish , strengthen, settle you. | 5:10 |

Appendix 4. Links to Acts 10

| Acts | | 1 Peter | |
|-------|---|--|------|
| 10:43 | To him give all the prophets witness | Of which salvation the prophets have inquired | 1:10 |
| 10:34 | Respect of persons | Respect of persons | 1:17 |
| 10:40 | Him God raised up | God, that raised him up | 1:21 |
| 10:43 | Whosoever believeth in him | Who by him do believe in God | 1:21 |
| 10:39 | Hanged on a tree | On the tree | 2:24 |
| 10:38 | We are witnesses of [Jesus suffering] | [I am]... a witness of the suffering of Christ | 5:1 |
| 10:47 | Can any man forbid water, that these should not be baptised | Even baptism doth also now save us | 3:21 |

Appendix 5. Links to Romans

| Romans | | 1 Peter | |
|--------|--|--|------|
| 8:29 | For whom he did foreknow | the foreknowledge of God | 1:2 |
| 8:17 | And if children, then heirs; heirs of God, and joint-heirs with Christ | an inheritance | 1:4 |
| 1:16 | For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth ... For therein is the righteousness of God revealed from faith to faith | Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. | 1:5 |
| 8:18 | the sufferings of this present time are not worthy <i>to be compared</i> with the glory which shall be revealed in us. | Ready to revealed in the last time | 1:5 |
| 6:22 | the end everlasting life | the end of your faith, even the salvation of your souls | 1:9 |
| 8:9 | Now if any man have not the Spirit of Christ , he is none of his | the spirit of Christ | 1:11 |
| 12:2 | And be not conformed to this world | not fashioning yourselves according to the former lusts | 1:14 |
| 2:11 | There is no respect of persons with God | Who without respect of persons judgeth | 1:17 |
| 12:10 | <i>Be</i> kindly affectioned one to another with brotherly love | Love one another with a pure heart fervently | 1:22 |
| 10:9 | believe in thine heart that God hath raised him from the dead | Believe in God , that raised him up from the dead | 1:21 |
| 12:2 | Present your bodies a living sacrifice , holy acceptable unto God, which your reasonable service. | As lively stones...An holy priesthood, to offer up spiritual sacrifices acceptable to God | 2:5 |
| 9:33 | I lay in Sion a stumblingstone and rock of offence | A stone of stumbling and a rock of offence | 2:8 |
| 9:25 | I will call them my people, which were not my people ; and her beloved, which was not beloved. | Which in time past were not a people, but are now the people of | 2:10 |

| | | | |
|-------------|---|--|--------|
| | | God: which had not obtained mercy, but now have obtained mercy | |
| 13:14 | make not provision for the flesh | Abstain from fleshly lusts | 2:11 |
| 13:1 | Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God | Submit yourselves to every ordinance of man | 2:13 |
| 13:3 | Rulers are not a terror to good works, but to the evil ...do that which is good and thou shalt have praise of the same | them that are sent by him for the punishment of evildoers , and for the praise of them that do well. | |
| 6:2 6:13 | we, that are dead to sin ... yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. | We being dead to sins , should live unto righteousness | 2:24 |
| 12:16 | Be of the same mind one toward another | Be of one mind | 3:8 |
| 12:17 | Recompense to no man evil for evil . | Not rendering evil for evil | 3:9 |
| 12:14 | Bless and curse not | Not railing, but contrariwise blessing | 3:9 |
| 6:4 | We are buried with him by baptism into death: that like as Christ was raised up from the dead | Baptism doth also now save us...by the resurrection of Jesus Christ | 3:21 |
| 8:6 | To be carnally minded is death; but to be spiritually minded is life and peace | he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God... live according to God in the spirit | 4:2, 6 |
| 12:6 | Having then gifts differing according to the grace that is given to us | As everyman hath received the gift | 4:10 |
| 3:2 | The oracles of God | The oracles of God | 4:11 |
| 8:18 | the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. | ye are partakers of Christ's sufferings ; that, when his glory shall be revealed , ye may be glad | 4:13 |
| 8:18 | the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. | a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed | 5:1 |

Appendix 6. Links to James

| James | | 1 Peter | |
|--------------|---|--|---------|
| 1:1 | To the twelve tribes which are scattered abroad | To the strangers scattered | 1:1 |
| 1:2 | Ye fall into divers temptations | Manifold temptations | 1:6 |
| 1:3 | The trying of your faith | The trial of your faith | 1:7 |
| 1:21 | Able to save your souls | The salvation of your souls | 1:9 |
| 2:1 | With respect of persons | Respect of persons | 1:17 |
| 1:10, 11, 18 | As the flower of the grass he shall fade away (citing Isaiah 40) | The grass withereth and the flower thereof fadeth away (citing Isaiah 40) | 1:23-24 |
| 1:21 | Lay apart all filthiness and superfluity of naughtiness , receive with meekness the engrafted word | Wherefore laying aside all malice ... as newborn babes, desire the sincere milk of the word | 2:1-2 |

| | | | |
|------|--|--|-------|
| 4:8 | The coming of the Lord is at hand | The end of all things is at hand | 4:7 |
| 5:20 | Multitude of sins | Multitude of sins | 4:8 |
| 1:12 | he shall receive the crown of life | Ye shall receive the crown of glory | 5:4 |
| 4:6 | God resisteth the proud, but giveth grace to the humble | God resisteth the proud, but giveth grace to the humble... who resist, stedfast in the faith | 5:5 |
| 4:10 | Humble yourselves in the sight of the Lord, and he shall lift you up | Humble yourselves under the mighty hand of God, that he may exalt you | 5:6 |
| 4:7 | Resist the devil | Your adversary the devil... resist | 5:8-9 |

Appendix 7. Links to Jude

| 2 Peter | | Jude | |
|---------|---|--|----|
| 2:1 | But there were false prophets also among the people, even as there shall be false teacher among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. | There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. | 4 |
| 2:4 | For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains or darkness, to be reserved unto judgment | the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day | 6 |
| 2:6 | And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; | Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. | 7 |
| 2:10 | But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. | Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. | 8 |
| 2:10 | Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. | these speak evil of those things which they know not: | 10 |
| 2:12 | these, as natural brute beasts, | But what they know naturally, as brute beasts, in those things they corrupt themselves | 10 |
| 2:15 | are gone astray, following the way of Balaam the son of who loved the wages of unrighteousness; | Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, | 11 |
| 2:13 | Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; | These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: | 12 |

| | | | |
|------|---|---|--------|
| 2:17 | These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. | Cloud as they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; | 12, 13 |
| 2:18 | For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. | These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage | 16 |
| 3:3 | First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires | here should be mockers in the last time, who should walk after their own ungodly lusts. | 17 |

Peter writes 2 Peter quickly after the 1st letter, to the same audience (3:1) of scattered Jewish believers. He is warning them to be ready for the end of the Jewish Commonwealth (3:7). Paul had already written about this (3:15-16), probably *Hebrews*. Peter warns that false teachers and prophets were going to come (cp. Matthew 24:11). The coming of the Lord was not materialising as quickly as they had thought (3:4).

Where Peter warned of problems ahead, Jude picks up on the language to show that those very problems have now come. Jude explicitly states they have appeared (1:4). He also references the earlier words of the apostles (1:17-18).

Appendix 8. Links to The Sermon on the Mount

| Sermon on the Mount Reference | | 1 Peter | |
|-------------------------------|---|---|------|
| Matthew 5:8 | blessed are the pure in heart | see that ye love one another with a pure heart fervently: | 1:22 |
| Matthew 5:7 | blessed are the merciful, for they shall obtain mercy | are now the people of God: which had not obtained mercy, but now have obtained mercy . | 2:10 |
| Matthew 5:6 | blessed are they that do hunger and thirst after righteousness | we, being dead to sins, should live unto righteousness | 2:24 |
| Matthew 5:5 | blessed are the meek | even the ornament of a meek and quiet spirit | 3:4 |
| Matthew 5:9 | blessed are the peacemakers | Let him eschew evil, and do good; let him seek peace , and ensue it. | 3:11 |
| Matthew 5:10 | blessed are they which are persecuted for righteousness' sake | But and if ye suffer for righteousness' sake , happy are ye: and be not afraid of their terror, neither be troubled | 3:14 |
| Matthew 5:11 | Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake | If ye be reproached for the name of Christ, happy are ye | 4:14 |

Appendix 9. Links between Acts 20 and Ezekiel 33-34

| Ezekiel 33-34 | | Acts 20 | |
|---------------|--|--|----|
| 33:1-9 | His blood will I require at thy hand | I <u>am</u> pure from the blood of all men | 26 |
| 33:7 | Thou shalt hear the word at my mouth and warn them from me | I have not shunned to declare unto you all the counsel of God | 27 |
| 34:15 | I will feed my flock | Take heed therefore unto yourselves, and to all the flock | 28 |
| 34:2 | Should not the shepherds feed the flock | Feed the church of God | 28 |
| 34:7 | My flock became meat to every beast of the field | After my departing grievous wolves shall enter in | 29 |
| 34:6 | My flock were scattered | <u>Sparing</u> not the flock | 29 |
| 33:2, 6, 7 | I have set thee a watchman | Therefore watch | 31 |
| 33:3-9 | Warn the people | I ceased not to warn | 31 |
| 34:7,9 | Therefore ye shepherds, hear the word of the LORD | Commend you to God and to the word | 32 |
| 34:16 | I will seek that which was lost, and bring again that which was driven away, and will bind up <i>that which was</i> broken, and will strengthen that which was sick: | Support the weak | 35 |

Appendix 10. Links to words in related to 'Submission'

| Greek word | Strong's number | English translations | References in Peter |
|--------------|-----------------|---|--|
| hupotasso | G5293 | To arrange under, be subordinate, subject ones self to, obey, submit, be subject to | 1 Peter 2:13, 18, 3:1, 5, 22, 5:5 |
| hupo | G5259 | To be under, below, beneath | 1 Peter 2:4, 5:6 2 Peter 1:17, 21, 2:7, 17, 3:2 |
| hupakoe | G5218 | Submission, obedience to listening, counsels | 1 Peter 1:2, 14, 22 |
| hupakouo | G5219 | To hear under (as a subordinate), to listen attentively (i.e. to a command) | 1 Peter 3:6 |
| hupogrammos | G5261 | Under writing, copy or example for imitation | 1 Peter 2:21 |
| hupokrisis | G5272 | Acting under a feigned part | 1 Peter 2:1 |
| hupolimpano | G5277 | Leaving behind (under), bequeath | 1 Peter 2:21 |
| hupomeno | G5278 | To remain under (grief, suffering), bear patiently | 1 Peter 2:20 x2 |
| hupomene | G5281 | Faith and brave endurance, constancy, patience, staying power under trials | 2 Peter 1:6 x2 |
| hupophero | G5297 | To bear from underneath, undergo hardship, grief | 1 Peter 2:19 |
| huper | G5228 | Over, above | 1 Peter 2:21, 3:18, 4:1 |
| huperecho | G5242 | To hold oneself above, over, superior to | 1 Peter 2:13 |
| huperephanos | G5244 | Appearing above others, haughty, proud | 1 Peter 5:5 |

Evaluation

The most important evaluation is the reflections you've made from your study and the impact it's had on your life. Make a few bullet points here of any key areas you want to work on or change.

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It would also be good to get some idea of what techniques and tools you have found useful.

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