

The First Epistle Of Peter



**A Study Guide With Introductory Comments,
Summaries, And Review Questions**

Student Edition

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The outlines were developed in the course of my ministry as a preacher of the gospel. Feel free to use them as they are, or adapt them to suit your own personal style.

To God Be The Glory!

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The First Epistle Of Peter

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This study guide was developed in preparation for teaching adult Bible classes.

- ♦ The objectives for each section are usually things I plan to emphasize during the class.
- ♦ I have found that summarizing and outlining helps me to better understand the Word of God. It is a practice I highly recommend to others.

The First Epistle Of Peter

Introduction

AUTHOR

The apostle **Peter**, as stated in the salutation (**1:1**). Internal evidence supports Peter as the author, for it was written by one who was “a witness of the sufferings of Christ” (**5:1**). Early sources in church history that attribute this letter to Peter include Irenaeus (185 A.D.), Clement of Alexandria (200 A.D.), Tertullian (200 A.D.), and Eusebius (300 A.D.). Peter was assisted by **Silvanus**, also known as **Silas** (**5:12**), a well-known prophet and missionary in the early church (cf. **Ac 15:32-34,40; 16:19-25; 17:14**) who also joined with Paul in writing some of his epistles (cf. **1 Th 1:1; 2 Th 1:1**).

RECIPIENTS

Peter refers to the recipients of his letter as “pilgrims of the Dispersion” (**1:1**). The term “Dispersion” is found in **Jn 7:35** and was used to describe Israelites who had been “scattered” following the Assyrian and Babylonian captivities (ca. 700-500 B.C.). This leads many to suppose that the epistle was written to Jewish Christians, as was the case of James’ epistle (cf. **Ja 1:1**). However, there is indication some of his readers were Gentile converts who had come to believe in God through Jesus (cf. **1:21**), and that Peter applies the term “dispersion” to Christians in general, just as he applied other designations to the church that were formerly applied to the nation of Israel (cf. **2:9-10**).

Peter’s initial audience were Christian “pilgrims” (cf. **2:11**) who were living in Pontus, Galatia, Cappadocia, Asia, and Bithynia, provinces in what is now Turkey. Paul had traveled extensively in some of these areas (Bithynia a notable exception, cf. **Ac 16:7**), so the gospel had been given much opportunity to spread throughout the region.

TIME AND PLACE OF WRITING

It is generally accepted that Peter died during the reign of Nero. Since Nero committed suicide in 68 A.D., the epistle must be dated before then. A common view is the epistle was written on the eve of the Neronian persecution (perhaps alluded to in **4:12-19**), placing its composition around **63-64 A.D.**

Peter indicates he wrote from “Babylon” (**5:13**). It is questionable whether he refers to literal Babylon, or is using the name as a code word for Rome or perhaps even Jerusalem. Barnes, Lightfoot, and JFB (Jaimeson, Faussett, Brown) argue that literal Babylon is meant. Others (such as Kistemaker) point out that Mark (cf. **5:13**) had been in Rome with Paul during his first (**Co 4:10**) and second (**2 Ti 4:11**) imprisonment, and that Peter is linked to Rome by such writers as Papias (125 A.D.) and Irenaeus (185 A.D.). While possibly Rome (or even Jerusalem), I am content to say the epistle was written from **Babylon** (letting others debate whether it was literal Babylon or not).

PURPOSE OF THE EPISTLE

It is apparent from the epistle that Christians in Asia Minor had experienced persecution (**1:6**), and more suffering was on the way (**4:12-19**). Throughout the epistle Peter encourages them to remain steadfast

(1:13; 4:16; 5:8,9). He reminds them of their blessings and duties that are incumbent upon them as God's "elect" (1:2), "His own special people" (2:9). Therefore, Peter writes:

- ♦ To encourage steadfastness in the face of persecution (5:10)
- ♦ To remind them of their special privilege as God's "holy nation" (2:9)
- ♦ To instruct them as to their proper conduct (2:11-12)

THEME OF THE EPISTLE

The epistle is filled with practical admonitions concerning their conduct, especially as sojourners in a hostile land. They are told how to behave in the midst of those who speak evil of them, who abuse them, who do not believe their message, simply because they are Christians. An appropriate theme for this epistle might therefore be:

“CONDUCT BECOMING THE PEOPLE OF GOD”

KEY VERSES: 1 Peter 2:11-12

“Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

OUTLINE

INTRODUCTION (1:1-2)

1. From Peter, an apostle of Christ (1:1a)
2. To pilgrims of the Dispersion, God's elect (1:1b-2)

I. OUR SALVATION IN CHRIST (1:3-12)

- A. BORN AGAIN TO A LIVING HOPE (1:3-5)
- B. PRODUCING JOY IN THE MIDST OF SUFFERING (1:6-9)
- C. SERVED BY PROPHETS AND APOSTLES (1:10-12)

II. OUR DUTIES IN CHRIST (1:13-5:11)

- A. IN VIEW OF OUR PRIVILEGES (1:13-2:10)
 1. A call to holiness (1:13-21)
 2. A call to brotherly love (1:22-25)
 3. A call to spiritual growth (2:1-10)
- B. IN VIEW OF OUR POSITION (2:11-4:11)
 1. As sojourners (2:11-12)

2. As citizens (**2:13-17**)
3. As servants (**2:18-25**)
4. As wives and husbands (**3:1-7**)
5. As brethren (**3:8-12**)
6. As sufferers for righteousness' sake (**3:13-4:6**)
7. As those awaiting the coming of Christ (**4:7-11**)

C. IN VIEW OF OUR PERSECUTION (4:12-5:11)

1. To rejoice and glorify God (**4:12-17**)
2. To trust in the will of God (**4:18-19**)
3. To fulfill our special roles (**5:1-5**)
 - a. The elders' duties as shepherds
 - b. The youngers' duties as the flock
4. To humble ourselves before God (**5:6-7**)
5. To resist the devil (**5:8-9**)

CONCLUSION (5:10-14)

1. A prayer for God's blessing (**5:10-11**)
2. Final greetings and bestowal of peace (**5:12-14**)

REVIEW QUESTIONS FOR THE INTRODUCTION

- 1) To whom was this first epistle of Peter written? (1:1)**
- 2) What internal evidence suggests these “pilgrims” may have included Gentile Christians? (1:21)**
- 3) What country today makes up the region where these Christians lived?**
- 4) Who assisted Peter in this epistle? What other name is this person called? (5:12)**
- 5) When was this epistle possibly written?**
- 6) Where was Peter when he wrote this epistle? (5:13)**
- 7) What other places might this city symbolize?**
- 8) What threefold purpose did Peter have in writing this epistle?**

9) What is suggested as the theme of this epistle?

10) What is suggested as the key verses in this epistle?

11) According to the outline offered above, what are two main divisions of this epistle?

The First Epistle Of Peter

Chapter One

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To consider terms used by Peter to describe the people of God: “Pilgrims of the Dispersion”, “elect”, “obedient children”
- 2) To reflect upon the salvation, inheritance, and grace to come at the revelation of Jesus Christ
- 3) To note how we have been served by prophets, apostles, angels, the Holy Spirit, and Christ
- 4) To be reminded of the need to live holy lives, conducted with reverence toward God and with fervent and sincere love toward brethren

SUMMARY

Peter begins his first epistle to Christians in Asia Minor by acknowledging their election according to God’s foreknowledge, made possible by the sanctifying work of the Spirit, and for obedience and sprinkling by the blood of Jesus (**1-2**).

He then praises God for their living hope, incorruptible inheritance, and glorious salvation to be revealed at the coming of Christ. Despite grievous trials, the power of God and their genuine faith protects them and gives them inexpressible joy. Their salvation to come was foretold by the prophets, and preached in the gospel by those inspired by the Holy Spirit (**3-12**).

In view of this salvation, Peter prescribes conduct becoming the people of God. They are to focus their mind and hope on the grace that will brought to them at the revelation of Jesus Christ. As obedient children, they should conduct themselves in holiness and fear, imitating their holy Father who judges without partiality, ever mindful they have been redeemed by the precious blood of Christ through whom their faith and hope are in God. They are to love one another fervently with pure hearts, since they have purified their souls for that very purpose through their obedience to the truth, and have been born again by the incorruptible Word of God which lives and abides forever (**13-25**).

OUTLINE

I. INTRODUCTION (1-2)

A. THE AUTHOR (1a)

1. Peter
2. An apostle of Jesus Christ

B. THE RECIPIENTS (1b-2b)

1. Pilgrims of the Dispersion
2. In Pontus, Galatia, Cappadocia, Asia, and Bithynia
3. Elect (chosen)...

- a. According to the foreknowledge of God the Father
- b. In sanctification of the Spirit
- c. For obedience and sprinkling of blood of Jesus Christ

C. GREETINGS (2c)

- 1. Grace and peace
- 2. Be multiplied

II. OUR SALVATION IN CHRIST (3-12)

A. BORN AGAIN TO A LIVING HOPE (3-5)

- 1. Because of God's abundant mercy
- 2. Because Jesus has been raised from the dead
- 3. Because of our wonderful inheritance
 - a. In incorruptible, undefiled, and that does not fade away
 - b. Reserved in heaven
- 4. Because of being safely kept
 - a. By the power of God through faith
 - b. For salvation ready to be revealed in the last time

B. PRODUCING JOY IN THE MIDST OF SUFFERING (6-9)

- 1. Great joy, though for a little while grieved by various trials
- 2. The genuineness of faith tested by fire
 - a. Proving more precious than gold that perishes
 - b. May be found to praise, honor, and glory at the revelation of Jesus Christ
- 3. Rejoicing with joy inexpressible and full of glory
 - a. For loving Him whom you have not seen
 - b. For believing Him whom you have not seen
- 4. Receiving the end of such faith - the salvation of your souls

C. SERVED BY PROPHETS AND APOSTLES (10-12)

- 1. Regarding our salvation the prophets inquired and searched diligently
 - a. Wondering what and when the Spirit of Christ in them was indicating
 - b. When He testified beforehand of the sufferings of Christ and the glories to follow
- 2. They were ministering such things not to themselves, but to us
 - a. Things now reported by those who preached the gospel by the Holy Spirit
 - b. Things which angels desire to look into

III. OUR DUTY IN CHRIST (13-25)

A. HOLY CONDUCT (13-21)

- 1. Gird up the loins of your mind
 - a. Be sober
 - b. Rest your hope fully upon the grace to be brought at the revelation of Jesus Christ
- 2. Be holy in all your conduct
 - a. As obedient children
 - b. Not conforming to former lusts done in ignorance
 - c. As He who called you is holy, just as it is written

3. Conduct yourselves during your stay in fear
 - a. Since you call on the Father who judges each one without partiality
 - b. Knowing that you redeemed
 - 1) Not with corruptible things like silver and gold
 - 2) From your aimless conduct received by tradition from your fathers
 - 3) With the precious blood of Christ
 - a) As of a lamb without blemish and without spot
 - b) Foreordained before the foundation of the world
 - c) Manifest in these last times for you
 - d) Through whom you believe in God
 - 1] Who raised Him from the dead and gave Him glory
 - 2] So that your faith and hope are in God

B. FERVENT AND PURE LOVE (22-25)

1. Since you have purified your souls
 - a. In obeying the truth through the Spirit
 - b. In sincere love of the brethren
2. Having been born again, not of corruptible seed but incorruptible
 - a. Through the word of God which lives and abide forever
 - 1) All flesh is as grass, all the glory of man as the flower of the grass
 - 2) The grass withers, its flower falls away
 - 3) The word of the Lord endures forever
 - b. The word which by the gospel was preached to you

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?
- 2) To whom does Peter address this epistle? Where were they located? (1)
- 3) What three things are said concerning their election? (2)
- 4) What has God done for us according to His abundant mercy? How was this done? (3)
- 5) What kind of inheritance does the Christian have? Where is it now? (4)
- 6) How are Christians kept (guarded) for their salvation? (5)

- 7) In what do Christians greatly rejoice? (5-6)
- 8) What benefits can come out of enduring grievous trials? (6-7)
- 9) Though they had not seen Jesus, what is said about Peter's readers? (8)
- 10) What would they receive as the end of their faith? (9)
- 11) What did the prophets of old testify about? (10-11)
- 12) When these prophets wondered about they were prophesying, what were they told? (12)
- 13) Upon what are Christians to rest their hope? (13)
- 14) As obedient children, what three admonitions are given to Christians? (14-17)
- 15) What three reasons are given to obey these admonitions (14-19)
- 16) What four things are said about Christ? (20-21)
- 17) What did God do to Jesus so that our faith and hope are in God? (21)

18) What two reasons are given for us to love one another fervently with a pure heart? (22-23)

19) What is said of the Word of God? (23-25)

20) What is said about flesh and the glory of man? (24)

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Chapter Two

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To note what is necessary in order to grow spiritually
- 2) To reflect upon our privilege and duties as God's special people, living as sojourners and pilgrims in a world not our home
- 3) To review our duty to submit to governmental authorities, and to make application of the instructions to slaves in our lives as employees

SUMMARY

Having described how they were born again by the incorruptible Word of God, Peter admonishes his readers to put aside sinful attitudes and to grow spiritually with an infant-like longing for the Word (**1-3**).

He then depicts Jesus as a living stone, and Christians as living stones. The latter are being built up as a spiritual house and holy priesthood in order to offer spiritual sacrifices through Christ. As foretold in the Scriptures, Jesus is the chief cornerstone that is precious to those who believe, while a stone of stumbling to those who are disobedient. Christians are called on to proclaim the praises of God as they are now a chosen generation, a royal priesthood, a holy nation, His own special people who have now obtained mercy (**4-10**).

As the people of God, Christians are sojourners and pilgrims in this world. Their duties as such involve abstaining from fleshly lusts, and keeping their conduct honorable among the Gentiles (nations) through good works designed to glorify God. They are to honor and submit to governmental authorities, and honor all people while loving the brethren and fearing God (**11-17**).

Christian slaves are told to submit to their masters, even when they are harsh and cause them to suffer grief wrongly. Peter reveals that such submission is commendable before God and follows the example of Jesus whose own suffering delivered us from sin (**18-25**).

OUTLINE

I. A CALL TO SPIRITUAL GROWTH (1-3)

A. **WHAT TO LAY ASIDE (1)**

1. All malice, all deceit
2. Hypocrisy, envy, and all evil speaking

B. **WHAT TO DESIRE (2-3)**

1. The pure milk of the word
 - a. As newborn babes

- b. That you may grow thereby
- 2. If indeed you have tasted that the Lord is gracious

II. OUR PRIVILEGE IN CHRIST (4-10)

A. AS LIVING STONES (4-8)

- 1. Coming to Christ as to a living stone
 - a. Who was rejected by men
 - b. Who is chosen by God and precious
- 2. We as living stones are being built up as a spiritual house
 - a. To be a holy priesthood
 - b. To offer spiritual sacrifices acceptable to God through Jesus Christ
- 3. Christ is the precious cornerstone
 - a. As foretold in **Isaiah 28:16**
 - 1) God would lay in Zion a chief cornerstone, elect, precious
 - 2) He who believes on Him will by no means be put to shame
 - 3) Precious to those who believe
 - b. As foretold in **Psalms 118:22** and **Isaiah 8:14**
 - 1) A stone rejected by the builders, which has become the chief cornerstone
 - 2) A stone of stumbling and rock of offense to those who are disobedient
 - 3) To which they were appointed

B. AS PEOPLE OF GOD (9-10)

- 1. They are now:
 - a. A chosen generation
 - b. A royal priesthood
 - c. A holy nation
 - d. His own special people
- 2. They are now:
 - a. To proclaim the praises of God, who called them:
 - 1) Out of darkness
 - 2) Into His marvelous light
 - b. The people of God, who once were not the people of God
 - 1) Who had not obtained mercy
 - 2) But now have obtained mercy

III. OUR DUTIES IN CHRIST (11-25)

A. AS SOJOURNERS (11-12)

- 1. To abstain from fleshly lusts which war against the soul
- 2. To have conduct honorable among the Gentiles
 - a. That when they speak against you as evildoers
 - b. They may glorify God in the day of visitation
 - c. Because of your good works they observe

B. AS CITIZENS (13-17)

- 1. Submit yourselves to every ordinance of man for the Lord's sake
 - a. To the king as supreme

- b. To governors as those sent by the king
 - 1) For the punishment of evildoers
 - 2) For the praise of those who do good
- 2. For this is the will of God, as bondservants of God
 - a. That by doing good you may put to silence the ignorance of foolish men
 - b. As free, yet not using liberty as a cloak for vice
- 3. Therefore:
 - a. Honor all
 - b. Love the brotherhood
 - c. Fear God
 - d. Honor the king

C. AS SERVANTS (18-25)

- 1. Submissive to your masters with all fear
 - a. Not only to the good and gentle
 - b. But also to the harsh
- 2. For this is commendable before God
 - a. If because of conscience before God one endures grief, suffering wrongfully
 - b. What credit is there when beaten for your faults, you take it patiently?
 - c. If when you do good and suffer, yet take it patiently, that is commendable
- 3. For we were called to Follow in the steps of Jesus our example
 - a. Who committed no sin, nor was deceit found in His mouth (**Isaiah 53:9**)
 - 1) When He was reviled, did not revile in return
 - 2) When He suffered, He did not threaten
 - 3) He committed Himself to Him who judges righteously
 - b. Who bore our sins in His own body on the tree
 - 1) That we, having died to sins, might live for righteousness
 - 2) By whose stripes you were healed
 - 3) You were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**
- 2) **What must we lay aside to grow spiritually? (1)**
- 3) **How should we long for the Word if we want to grow spiritually? (2)**
- 4) **What should motivate us to desire the Word with such longing? (3)**
- 5) **What kind of stone is used to describe Jesus? (4)**

- 6) What two metaphors are used to describe Christians? (5)**
- 7) What prophecy foretells the laying of a chief cornerstone in Zion? (6)**
- 8) What is Jesus to those who believe in Him? To those who do not believe? (6-8)**
- 9) What is the appointed end of those who do not believe and are disobedient? (8)**
- 10) How are Christians described by Peter? What is their duty? Why? (9-10)**
- 11) What is our duty as sojourners and pilgrims in this world? Why? (11-12)**
- 12) What is our duty toward the governments of men? Why? (13-15)**
- 13) How are we use our freedom in Christ? (16)**
- 14) What four admonitions summarize our duties to others? (17)**
- 15) What is the duty of servants to their masters? (18)**
- 16) What is commendable before God? (19-20)**
- 17) To what have we been called? (21)**
- 18) How did Jesus suffer wrongly and bear it patiently? (22-23)**

20) What good did Jesus accomplish by suffering such abuse? (24-25)

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Chapter Three

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To examine the duties of wives and husbands to each other
- 2) To consider the duties that we have to one another as brethren in Christ
- 3) To see how one should prepare for persecution, motivated by the example of Christ
- 4) To note how and in what way baptism now saves us

SUMMARY

Peter continues to describe the duties of Christians living as sojourners and pilgrims in this world. He counsels wives to be submissive to their husbands and to focus their adornment on the development of a meek and quiet spirit, like the holy women in the past who trusted in God (such as Sarah). For those whose husbands are not believers, their chaste and respectful conduct may influence them to respond to the gospel. Husbands are then instructed to live with their wives in an understanding way, honoring them as the weaker vessel and as fellow heirs of the grace of life. Such treatment would ensure that their prayers were not hindered (**1-7**).

Duties toward brethren are then summarized, stressing unity, compassion, love, kindness, and simple courtesy. When mistreated by brethren, the proper response is to extend a blessing, for to such conduct we were called, that we might inherit a blessing. As motivation for such conduct, Peter quotes **Psalms 34:12-16** which offers advice to loving life and seeing good days. The key is to turn from evil and do good, to seek peace and pursue it. Those who do so have the assurance that the Lord watches over them and hears their prayers (**8-12**).

Peter then turns to the theme of suffering for righteousness' sake. In most circumstances, no one will harm you for doing good. If one suffers for doing good, they are blessed (cf. **2:19-20; 4:14**). To prepare for persecution, one should sanctify the Lord God in their heart and be ready to meekly provide the reason for their hope. With clear conscience and good conduct, those who defame and revile them will likely be ashamed. If it is God's will that they suffer, let it be for doing good and not evil (**13-17**).

To appreciate how suffering for righteousness' sake can be for good, Peter relates how Jesus suffered for our sins. Though put to death in the flesh, Jesus was made alive by the Spirit (cf. **Ro 1:4**), in which He preached to spirits in prison who were disobedient in the days of Noah, and ultimately exalted at the right hand of God with angels, authorities and powers made subject to Him. Alluding to the example of Noah's salvation, Peter says baptism now saves us as an appeal for a good conscience, through the resurrection of Jesus Christ (**18-22**).

OUTLINE

I. OUR DUTIES AS WIVES AND HUSBANDS (1-7)

A. THE DUTIES OF WIVES (1-6)

1. Be submissive to your husbands
 - a. That you might win those who are not believers
 - b. As they observe your chaste conduct accompanied by fear
2. Adorn yourselves properly
 - a. Not merely outward - arranging the hair, wearing gold, putting on of fine apparel
 - b. With the incorruptible beauty of a gentle and quiet spirit, precious in God's sight
 - c. As holy women in the past who trusted God
 - 1) Adorned themselves
 - 2) Submitted to their husbands
 - d. As Sarah obeyed Abraham, calling him lord
 - 1) Whose daughters you are
 - 2) If you do good, not afraid with any terror

B. THE DUTIES OF HUSBANDS (7)

1. Dwell with your wives with understanding
2. Give honor to your wives
 - a. As to the weaker vessel
 - b. As being heirs together of the grace of life
 - c. So your prayers may not be hindered

II. OUR DUTIES AS BRETHREN (8-12)

A. OUR DUTIES TO EACH OTHER (8-9)

1. Be of one mind
2. Have compassion for one another
3. Love one another as brethren
4. Tenderhearted, courteous
5. Not returning evil for evil, or reviling for reviling
 - a. On the contrary, respond with a blessing
 - b. Knowing that you were called to this, that you might inherit a blessing

B. MOTIVATION TO FULFILL SUCH DUTIES (10-12)

1. If you would love life and see good days
 - a. Refrain your tongue from evil and lips from speaking deceit
 - b. Turn from evil and do good
 - c. Seek peace and pursue it
2. If you would desire the Lord's favor
 - a. For His eyes are on the righteous
 - b. For His ears are open to their prayers
 - c. But His face is against those who do evil

III. OUR DUTIES AS SUFFERERS FOR RIGHTEOUSNESS' SAKE (13-22)

A. THINGS TO REMEMBER (13-17)

1. Who will harm you if you do what is good?

- a. Even if you should suffer for righteousness' sake, you are blessed
- b. So don't be afraid of threats, nor be troubled
- 2. Sanctify the Lord God in your hearts
- 3. Always be ready to give a defense
 - a. To everyone who asks
 - b. For a reason for the hope that is in your
 - c. With meekness and fear
- 4. Maintain a good conscience
 - a. That when others may defame you as evildoers
 - b. Those who revile your good conduct in Christ may be ashamed
- 5. It is better, if it is the will of God...
 - a. To suffer for doing good
 - b. Than to suffer for doing evil

B. REASONS TO REMEMBER (18-22)

- 1. Christ also suffered once for sins
 - a. The just for the unjust
 - b. That He might bring us to God
- 2. He was put to death in the flesh, but made alive by the Spirit
 - a. By whom He went and preached to the spirits in prison who were formerly disobedient
 - 1) During the longsuffering of God
 - 2) In the days of Noah, while the ark was being prepared
 - a) In which eight souls were saved through water
 - b) Which was a type of baptism which now saves us
 - 1] Not the removal of the filth of the flesh
 - 2] But the answer of a good conscience toward God
 - 3] Through the resurrection of Christ
 - b. Who has gone in to heaven
 - 1) And is at the right hand of God
 - 2) Where angels, authorities, and powers have been made subject to Him

REVIEW QUESTIONS FOR THE CHAPTER

- 1) **What are the main points of this chapter?**
- 2) **What are wives told to be in regards to their husbands? Why? (1)**
- 3) **What does Peter hope the unbelieving husbands will observe in their wives? (2)**
- 4) **What should not be the focus of their adornment? (3)**
- 5) **What should be the focus of their adornment (4)**

6) What other women so adorned themselves and were submissive to their husbands? (5-6)

7) How are husbands to treat their wives? (7)

8) Why should husbands treat their wives so kindly? (7)

9) What duties do we as brethren have to one another? (8)

10) How are we to respond when mistreated by brethren? Why? (9)

11) What proscription is offered for those who would love life and see good days? (10-11)

12) What is said of the righteous? Of those who do evil? (12)

13) What is the general principle regarding persecution? (13)

14) What is said of those who are persecuted for righteousness' sake? (14)

15) How should one prepare themselves for possible persecution? (15-16)

16) If we maintain good conduct, what will happen to those who defame and revile us? (16)

17) If we suffer according to God's will, what is better? (17)

18) Who also suffered for righteousness' sake? For what reason? (18)

19) Though put to death in the flesh, what was He able to do by the Spirit? (18-19)

20) When were such “spirits” disobedient? (20)

21) Of what is the salvation of eight souls through water a “type”? (21)

22) How does baptism not save us? How does it save us? (21)

23) What was the final outcome of Jesus who suffered for righteousness’ sake? (22)

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Chapter Four

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To notice the attitudes one should have in suffering for righteousness' sake
- 2) To review how we should serve God as we live in the "end times"

SUMMARY

The theme of suffering for righteousness' sake continues. Just as Christ was willing to suffer for us in the flesh, we should have the same attitude and strive to live for the will of God instead of the lusts of men. When we give up sins like lewdness, drunkenness, revelries, drinking parties, etc., those in the world make think it strange. Yet they themselves will give an account to Him who will judge both the living and the dead by the gospel preached to those who are dead (1-6).

Living in the end times, Peter admonishes Christians to be serious and watchful in their prayers, fervent in their love for one another, and hospitable to one another without grumbling. They are to make use of their gifts as good stewards of God's manifold grace, whether it be in speaking or serving, using such abilities to glorify God through Christ who has all authority and power (7-11).

Suffering for Christ should not be considered a strange thing, but an occasion to rejoice. Those who partake of Christ's sufferings will be exceedingly glad when His glory is revealed. In the meantime, they are blessed because the Spirit of God rests upon those who glorify Christ by their suffering. While they should not suffer for doing evil, there is nothing shameful about suffering for Christ. As God's judgment draws near, those who do not obey the gospel have no hope, whereas those who suffer according to God's will can commit their souls in doing good to Him who is a faithful Creator (12-19).

OUTLINE

I. OUR DUTIES AS SUFFERERS FOR RIGHTEOUSNESS' SAKE (1-6)

A. TO HAVE THE MIND OF CHRIST (1-3)

1. Who suffered for us in the flesh
 - a. Therefore we should arm ourselves with the same mind
 - b. For he who has suffered in the flesh has ceased from sin
 - c. That he should no longer live in the flesh
 - 1) For the lusts of men
 - 2) But for will of God
2. No longer doing the will of the Gentiles
 - a. Which we have done enough in our past
 - b. Walking in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries

B. NOT DAUNTED BY THE OPPOSITION (4-6)

1. They may think us strange
 - a. That you do not run with them in the same flood of dissipation
 - b. Speaking evil of you
2. They will give an account
 - a. To Him who is ready to judge the living and the dead
 - b. For which reason the gospel was preached to those who are dead
 - 1) That they might be judged according to men in the flesh
 - 2) But live according to God in the spirit

II. OUR DUTIES AS THOSE WAITING THE COMING OF CHRIST (7-19)

A. TO PRAY, LOVE, AND SERVE (7-11)

1. Because the end of all things is at hand...
 - a. Be serious and watchful in your prayers
 - b. Above all things, have fervent love for one another, which covers a multitude of sins
 - c. Be hospitable to one another without grumbling
 - d. Minister your gifts to one another as good stewards of God's manifold grace
 - 1) Those who speak should do so as the oracles of God
 - 2) Those who serve should do so with the ability God provides
 - 3) That in all things God may be glorified through Jesus, to whom belongs the glory and dominion forever

B. TO REJOICE AND GLORIFY GOD (12-16)

1. Rejoice to the extent that you partake of Christ's sufferings
 - a. Don't think the fiery trial to come as some strange thing
 - b. When His glory is revealed, you may also be glad with exceeding joy
 - c. You are blessed if reproached for the name of Christ
 - 1) For the Spirit of glory and of God rests upon you
 - 2) On their part He is blasphemed, but on your part He is glorified
2. Glorify God through such suffering
 - a. Do not suffer as a murderer, thief, evildoer, or busybody
 - b. Do not be ashamed for suffering as a Christian

C. TO TRUST IN THE WILL OF GOD (17-19)

1. The time has come for judgment to begin at the house of God
 - a. If it begins with us first, what will be the end of those who do not obey the gospel of God?
 - b. If the righteous one is scarcely saved, where will the ungodly and sinner appear?
2. Let those who suffer according to the will of God commit their souls to Him
 - a. In doing good
 - b. As to a faithful Creator

REVIEW QUESTIONS FOR THE CHAPTER

1) What are the main points of this chapter?

- 2) What two reasons are given for us to have the “mind of Christ” regarding suffering? (1)**
- 3) How should one live in whatever time they have left in the flesh? (2)**
- 4) What sins are mentioned as being “the will of the Gentiles”? (3)**
- 5) How do people in the world react when you no longer do such things? (4)**
- 6) To whom shall they have to answer? (5)**
- 7) Why was the gospel preached to those who are dead? (6)**
- 8) In view of the end of all things being at hand, how should we live? (7-10)**
- 9) How should one speak? How should one serve? Why? (11)**
- 10) What should be our reactions to any fiery trial that may come our way? (12-13)**
- 11) What do those who suffer for Christ have to look forward to? (13)**
- 12) Why is one who suffers for Christ blessed? (14)**
- 13) For what reasons should a Christian not suffer? (15)**
- 14) How should one react if they suffer as a Christian? (16)**

15) Upon whom does the judgment of God begin? Who will face the greater judgment? (17)

16) Who will be “scarcely saved”? (18)

17) What should those who suffer according to the will of God do? (19)

The First Epistle Of Peter

Chapter Five

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To examine the duties of elders, in their role as shepherds (pastors) and overseers (bishops)
- 2) To note the importance of submission and humility in our relation to elders, one another, and God
- 3) To consider how we might best counter our adversary, the devil
- 4) To glean how Peter sought to encourage his brethren in their suffering

SUMMARY

The final chapter contains charges to elders and their respective flocks. As a fellow elder, Peter commands elders to shepherd the flock of God among them, serving as overseers. Doing so willingly and eagerly, they were to serve as examples to the flock. The younger members of the flock are then commanded to submit to their elders and to one another, with humility (**1-5**).

They were to also humble themselves under the mighty hand of God and cast their cares upon Him, trusting that He would exalt them in due time because He cares for them. Since their adversary the devil walks about like a lion seeking to devour them, they are to be sober and vigilant, resisting him steadfast in the faith. They can take courage in knowing that other brethren are likewise suffering (**6-9**).

The epistle draws to a close, first with a prayer that God will eventually perfect, establish, strengthen, and settle them. Mention is made of Silvanus, and Peter's purpose in writing. Greetings are sent by "she who is in Babylon" and "Mark, my son". Finally, a command to greet one another with a kiss of love is given, along with a prayer for peace to all who are in Christ Jesus (**10-14**).

OUTLINE

I. THE DUTIES OF SHEPHERDS AND THE FLOCK (1-5)

A. THE ELDERS' DUTIES AS SHEPHERDS (1-4)

1. As exhorted by a fellow elder
 - a. A witness of the sufferings of Christ
 - b. A partaker of the glory that will be revealed
2. To shepherd the flock of God among them
 - a. Serving as overseers
 - 1) Not be compulsion but willingly
 - 2) Not for dishonest gain but eagerly
 - 3) Not as lords but as examples
 - b. So when the Chief Shepherd appears, they will receive the unfading crown of glory

B. THE YOUNGERS' DUTIES AS THE FLOCK (5)

1. Submit yourselves
 - a. To your elders
 - b. To one another
3. Clothe yourselves with humility
 - a. For God resists the proud
 - b. For God gives grace to the humble

II. THE DUTIES TO GOD AND SATAN (6-9)

A. DUTIES REGARDING GOD (6-7)

1. Humble yourselves under His mighty hand, that He may exalt you in due time
2. Cast all your care upon Him, for He cares for you

B. DUTIES REGARDING SATAN (8-9)

1. Be sober and vigilant of your adversary
 - a. The devil walks about like a roaring lion
 - b. The devil seeks whom he may devour
2. Resist your adversary
 - a. Remaining steadfast in the faith
 - b. Knowing that the same sufferings are experienced by brethren in the world

III. CONCLUDING REMARKS (10-14)

A. CLOSING PRAYER (10-11)

1. May the God of all grace perfect, establish, strengthen, and settle you
 - a. Who called us to His eternal glory by Christ Jesus
 - b. After you have suffered a while
2. To Him be the glory and dominion forever and ever. Amen

B. CLOSING GREETINGS (12-14)

1. Peter has written to them briefly
 - a. By Silvanus, a faithful brother
 - b. Exhorting and testifying that this is the true grace of God in which they stand
2. Greetings from:
 - a. She who is in Babylon, elect together with you
 - b. Mark, his son
3. Greet one another with a kiss of love
4. Peace to you all who are in Christ Jesus. Amen

REVIEW QUESTIONS FOR THE CHAPTER

- 1) What are the main points of this chapter?
- 2) How does Peter identify himself as he exhorts the elders? (1)

- 3) What is the duty of the elders? (2)**
- 4) How were they to serve as elders? (3-4)**
- 5) What reward can elders look forward to when the Chief Shepherd appears? (5)**
- 6) What twofold duty is enjoined upon those who are younger? (5)**
- 7) What were they commanded to do in relation to God? (6-7)**
- 8) Why were they to do this? (6-7)**
- 9) Who is their adversary? What is he doing? (8)**
- 10) What should they do in regards to their adversary? (8-9)**
- 11) What should encourage them in their suffering? (9-10)**
- 12) By whom has Peter penned this epistle? (12)**
- 13) What has been Peter's purpose in writing this epistle? (12)**
- 14) Who sends them greetings? (13)**
- 15) What final charge does Peter give? What final prayer? (14)**