A Study of 1 Peter

I. Outline.
   1. Salutation (1 Peter 1:1-2).
   2. Reasons Christians should patiently endure (3-12).
   3. A call to holy living (13-17).
   4. Consider the cost of salvation (18-21).
   5. Love the brethren (22).
   6. The abiding word (23-25).

II. Summary.
The Apostle Peter obviously has concern for his brethren and wants to motivate them faithfully to endure persecution which will surely come (if not already present). His powerfully persuasive arguments should provide a strength to saints of all ages! He attempts to help the brethren to appreciate more their own salvation by showing others (prophets & angels) had/have great interest in it. We are urged to prepare for meeting temptations and persecutions and to keep it in perspective that these sufferings are only temporary. He takes us to the Cross to remind us of the great cost of our salvation. He reminds us of the importance of having sincere love of our brethren, who have so many things in common with us.

“The basic message of 1 Peter concerns suffering. It is obvious that the people to whom it was written were suffering because of their faith in Jesus Christ. Undoubtedly, this persecution took many different forms. We know that some of what they were subjected to involved being falsely charged with evil (1 Pet. 2:11-12). Those who have been wrongly accused of something know that it is not easy to endure. False accusations take a great toll on one emotionally. However, it seems that their suffering involved more than mere talk, for Peter calls it a “fiery trial” that was testing their faith (1 Pet. 4:12). One of the things Peter sets out to do in this epistle is to instruct God's people on how to handle persecution. They must not react by retaliating (1 Pet. 2:21-25; 3:9), nor should they justify their adversaries by engaging in the things of which they are being accused (1 Pet. 4:15-16). Rather, he says, they must "put to silence the ignorance of foolish men" (1 Pet. 2:11-16) by living pure lives that do not justify the slander. Also, he says they should rejoice that they are suffering because they are Christians (1 Pet. 4:13).

Not only is Peter instructing them on how to deal with suffering for the sake of one's affiliation with Jesus, but above all else he teaches them that they must remain faithful to the very faith that is bringing the persecution. This is a high price to pay, and, undoubtedly, a price they had not counted on when they became disciples.

If people are asked to pay a price, they must be convinced that what they are getting is worth the price they are paying. In this way 1 Pet. 1:1-12 fits into the persecution theme of this letter. These words are Peter's effort to convince his readers that the Christian faith is worth holding on to despite their suffering. What does Peter tell them about Christianity that makes it worth suffering for? He tells them about the future hope they have as Christians (1 Pet. 1:3-4). Then, he tells them that their present trials will serve to prove that their faith is genuine (1 Pet. 1:5-9). Finally, he looks at Christianity from the past (1 Pet. 1:10-12). The prophets and even the angels were greatly interested in the faith they have had the honor of receiving.” [Gene Burgett, in *Studies in 1 Peter, 2 Peter, and Jude*, Edited by Dub McClish, 17th Annual Denton Lectures, 1998, p. 29].
III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here: http://bit.ly/Rvd8gW

IV. Words/Phrases to Study

1. **Introduction to 1 Peter**—“In reading from 1 Peter 5:13, we learn that the writer was in Babylon at the time this letter was penned. It seems strange that there should be any question that the word Babylon without any other explanation would mean anything other than the great city on the Euphrates River, or the territory adjacent to it. … However, there is a great debate as to whether Peter was using the word Babylon metaphorically or as a cryptograph and was actually writing at Rome or Jerusalem. ‘In the New Testament generally, and more especially in a writing like this First Epistle of St. Peter, remarkable for its simplicity and directness, we see no sufficient reason for supposing that one word is used in a symbolical sense, while all else is plain and literal. Such a use of the word would be unintelligible to the Christians of Asia Minor.’ … The date of the writing of 1 Peter cannot be fixed to an exact year but the following points will help us determine the limits within which the letter must have been written. … This would place the date of 1 Peter sometime after A.D. 63’ [James Gravell, “1,2 Peter and Jude—An Introduction,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, p. 22]. ‘The basic message of 1 Peter concerns suffering. … Peter was uniquely qualified to write this letter. He knew what it was like to suffer and yet remain loyal to Jesus (Acts 4: 5:12-42: 12:1-19). He also knew the bitterness of turning away from the Lord (Luke 22:62). Peter preferred the suffering to the bitterness” [Gene Burgett, “God’s Great Mercy and Our Living Hope,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, pp. 49-51].

2. 1:2… **ELECT**—“The Bible doctrine of election according to the foreknowledge of God is that God chooses to save those who willingly come to Him in obedience to the Gospel call.” through sanctification of the Spirit—“That sanctification demands knowledge gives us an indication of how the Holy Spirit works to sanctify the individual. All knowledge necessary to be pleasing to God is revealed through the Word of God (2 Tm 3:16-17). Thus Jesus prayed to God, ‘Sanctify them in the truth: thy word is truth’ (Jn 17:17)” [Ibid., p. 54].

3. 1:3… **HATH BEGOTTEN US AGAIN**—“Salvation is portrayed by many figures in the Bible. One of the more common ones is the idea of being born or begotten again. A couple of ideas are combined in the figure of being born again, one of which is the thought of being a different person; one has been given the opportunity to start afresh (Rom 6:3-4; 2 Cor 5:17; Eph 4:23-24). All people are born into a family, and so it is with those who are born again. They become a part of God’s family, the church (1 Tm 3:15). Jesus used the figure of a new birth in his famous conversation with Nicodemus (John 3:3-5). Though the figure is used often, it is still misunderstood by many. Some seem to be of the opinion that being born again is something different from being a Christian, and thus we hear the phrase ‘born-again Christians.’ Scripture does not make a distinction between being born again and being a Christian. Peter also tells us how one is born again. In 1 Peter 1:22 we are told that our souls are purified in ‘obedience to the truth.’” In verse 23 he says people are ‘begotten again … through the word of God.’ How wonderfully simple this is, and how sad it is that many people are sitting around waiting for an ‘experience’ or a sign to tell them they are born again, when all they need is the Word of God” [Ibid, pp. 54-55].

4. 1:5… **IN THE LAST TIME**—“Despite the fact of many New Testament writers using the expression "the last days" to mean the Christian dispensation, "the last time" here has reference to the final judgment day when Christ will raise the dead and summon all people to the judgment of the White Throne” [James Burton Coffman’s Commentaries].

5. 1:7… **TRIAL OF YOUR FAITH**—“The Bible has much to say about the subject of God’s people and suffering, but it never really answers the question most of us want to ask. When it comes to suffering, most people want to know why we or those we love are suffering. But throughout
Scripture when God chooses to address the subject of suffering He always deals with how one should face suffering and what suffering can accomplish. Job provides the reader an entire book of the Bible dedicated to the subject of suffering. Job was constantly asking why he was suffering, yet God never tells him why. The book of Job takes forty-two chapters to tell us what Peter and James state in just a few verses: Suffering reveals the strength of our faith. Suffering reveals one’s motives for being a Christian. … When Jesus taught hard lessons, those who really believed were separated from those who were simply interested in the fishes and the loaves (John 6:26-71). Personal suffering also reveals true motives and separates the faithful from the faithless” [Gene Burgett, “God’s Great Mercy and Our Living Hope,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, pp. 57-58].

6. 1:10… THE PROPHETS HAVE INQUIRED AND SEARCHED DILIGENTLY—“…Peter’s design is to prove to them the value of the religion they profess. Sometimes we do not realize the value of something we have until we learn how much someone else values it. Peter first turns to the prophets and the concern they had for the things his readers now possess. The prophets ‘sought and searched diligently’ concerning the grace that was now theirs” [Gene Burgett, “God’s Great Mercy and Our Living Hope,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, p. 59].

7. 1:12… NOT UNTO THEMSELVES—“The revelation which the prophets received from God almighty was not ultimately intended for them; it was designed for those of us who live in the Christian era. The prophets wanted to know the fulfillment of their prophetic writings; so did the angels. But the full knowledge of what God was providing was reserved for us” [Winford Claiborne, Divine Relationships, p. 56].

8. 1:13… GIRD UP THE LOINS OF YOUR MIND—“The expression ‘girding up the loins’ refers to the habit of the Orientals, who quickly gather up their loose robes with a girdle or belt when in a hurry or starting on a journey. The reason is that Easterners’ long flowing robes would impede physical activity unless tucked under the belt.’ This same preparation would precede any planned vigorous activity such as running or fighting. To the first-century audience, the familiar girding up of the loins would be readily transferred, at Peter’s direction, to the task of preparing the mind for the lifetime journey to their Heavenly home with its sundry challenges” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, p. 63].

9. 1:17… PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR—“Here, in a brief word, Peter sets out the perspective of the redeemed, the crucial attitude required by the Creator for His creatures. ‘Fear’ is from phobos, meaning ‘reverence, respect (for authority, rank, dignity).’ Only those who believe in God and His authority will have this attitude, and those who have it will obey God.

10. 1:18... **REDEEMED**—“This is one of the great ransom passages of the New Testament, along with Mark 10:45; 1 Cor. 6:20; 1 Tim. 2:5, Rev. 1:5, and many others” [James Burton Coffman’s Commentaries].

11. 1:20... **WAS FOREORDAINED**—“The truth of the matter is that God foreknows everything that is the subject of knowledge and, contrary to the Calvinistic assumption, His foreknowledge of man’s every act and destiny does not compel man to perform those acts or attain that destiny. God, who knows beforehand the acts and destiny of all, also knows the free-will choices underlying their acts and leading to their destiny” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, p. 69]. “There is no full understanding of such a thing as this by finite intelligence; but the heart of faith believes it without reservation or doubt” [James Burton Coffman’s Commentaries].

12. 1:22... **UNFEIGNED LOVE OF THE BRETHREN**—“Our spiritual ties as brethren in Christ are similar to our physical families, but far more significant because the blood we share flows in the spiritual body of Christ, the church. As faithful children of God we expect an eternity of blessed fellowship (Eph 1:21ff; 5:23; 1 Th 4:13-18). In the new birth one acquires new brethren as well as a new father. Our common Parent, common goal, common journey, common enemy, and common adversity, all contribute to an affectionate regard for one another” [Bob Berard, “Redemption of Sin through the Blood of Christ,” in Studies in 1,2 Peter and Jude, edited by Dub McClish, p. 71].

13. 1:24... **FOR ALL FLESH IS AS GRASS, ... AND THE FLOWER THEREOF FALLETH AWAY**—“As an emphasis on the enduring nature of the Word of God, Peter quotes Isaiah 40.6-8, contrasting it with the short duration of the grass of the field. Not only does the ALL FLESH point to the fact that the Lord’s kingdom would be composed of both Jew and Gentile (contrast this with the idea that the Jews are God’s special people even today), but the passage shows that the reproductive power (spiritually) of the gospel never fades. The grass, as well as man, fades, wastes away, becomes feeble, and finally dies. However, the gospel is perpetually young, vigorous, and powerful; is eternal” [Curtis Cates, in Things Pertaining to Life and Godliness—Studies in the Epistles of Peter, John, and Jude, 1987 ETSOPM Lectures, p. 35].

14. 1:25... **AND THIS IS THE WORD WHICH BY THE GOSPEL IS PREACHED UNTO YOU**—“WORD in verse 23 is logos, here it is rhema, a term more concrete, meaning an utterance, a thing said. The word which the apostles preached through the province of Asia Minor Peter here declares to be the word (logos) which abides forever. It was the word of good tidings, because it brought to all who received it the knowledge of salvation through Christ. Here, again, emphasis is given to the fact that the means of their birth was the word preached unto them. Only where the word is preached is it possible for men to be born again” [Guy N. Woods, A Commentary on the New Testament Epistles of Peter, John, and Jude, Gospel Advocate, 1973, p. 52].

V. Lessons & Applications.

- **THE CHRISTIAN IS CHOSEN FOR OBEDIENCE AND FOR SPRINKLING BY THE BLOOD OF JESUS CHRIST** (1 Peter 1:2). *In the Old Testament there were three occasions of SPRINKLING OF BLOOD...*
  - When a leper had been healed (Lev 14:1-7). Thus, the symbol of CLEANSING.
  - When Aaron and the priests were set apart (Ex 29:20-21). Thus, the symbol of SETTING APART FOR SERVICE TO GOD.
  - When Israel pledged to be God’s people and to obey His statutes (Ex 24:1-8). Thus, the symbol of OBEDIENCE.

- **WHY DOES PETER DESCRIBE THIS HOPE AS A LIVELY OR LIVING HOPE?**
  - Because it is based upon the mercy of God (v. 3).
- Because we have a living Saviour (v. 3).
- Because of our INHERITANCE (v. 4).
- Because we are KEPT (v. 5).

**PETER TELLS THE CHRISTIAN’S SECRET OF ENDURANCE** (1 Peter 1:6-7).
- They endure because of what they may look forward to—the hope of glory.
- They endure because they remember that every trial is, in fact, a test (e.g., gold—pure; athlete—endurance).
- They endure because they know that when Jesus appears they will receive praise, honor, and glory.

**THE CHRISTIAN’S TRIALS MAY BE MANIFOLD** (many colored), **BUT SO IS THE GRACE OF GOD** (1 Peter 1:6; 4:10).

**THE CHRISTLESS LIFE vs THE CHRIST-FILLED LIFE** (1 Peter 1:14-25).
- 2. Lustful (14) vs 2. Reverent (17-21).

**TO THE CHRISTIAN, JESUS CHRIST IS REDEEMER AND LORD** (1 Peter 1:18-22).
- The cost of our redemption was the precious blood of Christ (19).
- This redemption was in the mind of God before the foundation of the world (20).
- The triumphant resurrection of Christ grounds our faith and hope in God (21).
- Obeying the truth makes Jesus our Lord (22).

**BLESSINGS OF THE NEW BIRTH**—“Most Americans shy away from the topic of death, preferring to discuss any topic pertaining to this brief life rather than face the prospect of life’s coming to an end. But the Christian, confident in his own resurrection because of the resurrection of Christ, can contemplate and talk about death in contentment and without dread or fear (Philippians 1.21). Many of us have visited the former homes of the very wealthy and powerful, usually now museums or trusts, their builders and owners in ornate cemeteries. Even their houses and personal effects, grand in their day, usually show deterioration with the years that have passed. They are truly inheritances that FADE AWAY (1 Peter 1.4). But heaven will have no deterioration (Revelation 21.1, 4). When trials come to the Christian, especially those that come because of his faith, he can take hope in his salvation and remember that suffering is only ‘NOW FOR A LITTLE WHILE’ (1 Peter 1.6). Salvation does not come through some mystical or miraculous experience. It comes through ‘obeying the truth’ and being ‘BORN AGAIN … THROUGH THE WORD OF GOD,’ which is preached ‘BY THE GOSPEL’ (Peter 1.23, 25)” [Author not known, *Companion*, 2000-2001, p. 124].

**VI. Questions.**

**True or False**

01. _____ The thing that Peter says does not fade away is the inheritance of the Christian.
02. _____ Peter does not mention the blood of Christ in 1 Peter 1.
03. _____ The faithful Christian can truly say, “The end of my faith is the salvation of my soul.”
04. _____ We do not have to fear that someone or some power will be able to destroy the Word of the Lord.
05. _____ There is an emphasis in 1 Peter 1, regarding the judgment that takes place in the end, that it will be INDIVIDUAL in nature.

**Multiple Choice (Select the BEST Answer)**

06. _____ The Word of the Lord is—(a) compared to; (b) contrasted with—grass and the flower of it.
07. _____ Peter speaks of the early saints rejoicing in their faith in such a way that they had: (a) joy unspeakable; (b) full of glory; (c) a & b; (d) none of these.
08. _____ Peter uses this word to describe a heaviness that exists among the saints due to this kind of temptations: (a) multitudinous; (b) manifold; (c) maximum.

09. _____ Verse 7 of 1 Peter matches up well with which verse(s) from James: (a) 4:17; (b) 3:10; (c) 2:24; (d) 1:2-4.

10. _____ Peter gave this as an example of CORRUPTIBLE THINGS: (a) gold; (b) houses; (c) prestige.

11. ____________ the truth is the way to purify your soul.

12. The Father judges according to __________ man’s __________.

13. ________________ was manifest in these last times for us.

14. “To an ________________ incorruptible, and undefiled, and that __________ not away, reserved in __________ for you.”

15. “…And this is the __________ which by the __________ is preached unto you.”

*Each Question is worth 7 Points*

**My Score is:** ______

*Answers will be found on next week’s handout*
VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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VIII. Crossword Puzzle.

1 Peter 1 (KJV)

**ACROSS**

02 A kind of joy.
04 Without blemish/spot.
06 One of the places strangers scattered.
10 Christians have a lively hope by it.
12 Used to try gold.
16 Not to be done according to former lusts.
17 Needs preaching.
18 Gold perishes even though it be.
19 Person who wrote to the strangers scattered.

**DOWN**

01 Peter says the prophets searched this way.
03 The word of God lives and abides for ____.
05 God’s is abundant.
07 Without blemish and without ____.
08 Kind of heart with which we are to love.
09 All flesh is as.
11 Sincere.
13 Should be in God.
14 Involves foreknowledge, sanctification, obedience, and sprinkling.
15 Prophets prophesied of it.
17 Christians are kept by the power of.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline.
   1. Christians must lay aside certain things (1 Pet 2:1).
   2. As babes, desire the sincere milk of the word (2-3).
   3. Christ and our building (4-8).
   5. Be aware of your influence among unbelievers (12).
   7. Honor, fear, love (17).
   8. Instructions to servants/employees (18-19).
  11. Christ, our Bishop (25).

II. Summary.
This chapter provides a great challenge to all who are interested in spiritual growth. One of the most important elements of a program for growing spiritually is given in the second verse, where we are told to desire the sincere milk of the word. If that characteristic is true of us, we will be moved to accomplish great things for the Lord. Peter urges us to think of our relationship to Jesus Christ in the building we are building. He reminds us that we are the people of God who have obtained mercy. We must realize we are only pilgrims on this earth and must abstain from fleshly lusts. Our influence, when proper, will be one that will cause outsiders to glorify God. We are to be obedient to the laws of the land. Honor and love is to be characteristic of our behavior among others. We are to endure whatever persecution comes, remembering our Savior also suffered for us, and to follow His example.

“In order to obey the injunctions, those to whom Peter writes are urged to put away all such things as are contrary to the spirit of love. In order to do this they will long for the sustenance of the Word. All this leads to the subject of the testing of their confidence. Describing the Church as a building, Peter declared the cornerstone is the living Christ, from whom the preciousness is derived, which is to manifest the excellencies of God to the world. The description of the Church is systematic and exhaustive. It is a race, and this suggests its life principle. It is a priesthood, and so has right of access to God. It is a nation, and so is under His government. It is a possession, and so is actually indwelt by Him. The application of these principles immediately follows. The first result will be abstention from fleshly lusts, and behaving themselves among outsiders in a seemly manner; they will silence slander, and vindicate God. Peter then showed what should be the relation of the separated nation to the world powers. It was to be submission to authority. In short, crisp sentences he charged them, ‘Honour all men. Love the brotherhood. Fear God. Honour the king.’ Then he showed how these things would apply. Servants will yield obedience to their masters as unto Christ. The service rendered will be the opportunity of manifesting the very Spirit of Christ.” [G. Campbell Morgan, Exposition on Bible, 2009, an e-Sword Module].

III. Chronology.
BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here: http://bit.ly/Rvd8gW

IV. Words/Phrases to Study
• 2:1... MALICE--“The word ‘malice’ we commonly apply now to a particular kind of evil, denoting extreme enmity of heart, ill-will, a disposition to injure others without cause, from mere personal gratification, or from a spirit of revenge - Webster. The Greek word, however, includes evil of all
kinds.” [Albert Barnes’ Notes on the Bible]. “Malice delights in another’s hurt; envy pines at another’s good; guile imparts duplicity to the heart; hypocrisy (flattery), duplicity to the tongue; evil speakings wound another’s character—Augustine” [in The Minister’s Monthly, Vol 63, #10, October 1963, p. 90].

- **2:2... DESIRE THE SINCERE MILK OF THE WORD**—“I am sure every preacher has had someone to say to him, ‘I wish I knew the Bible as well as you do.’ Do you know how diligent Bible students know the Bible? By being diligent in their study of the Bible. There are no shortcuts to knowing the word of God. It is a matter of spending hours and hours with your Bible and asking God for the wisdom which comes from above (Js 1:5-6). Just as we studied our English and math and history in our public schools, we must study the Bible to be proficient students of the Bible” [Winford Claiborne, Divine Relationships, p. 82].

- **2:3... IF SO BE YE HAVE TASTED**—“The metaphor of tasting that the Lord is good continues the figure suggested by reference to the milk beginning in verse 2. As an infant, once directed to the breast, continues to desire it, so their first experience in partaking of the delectable delights of the Lord should prompt them to return again and again to that feast” [Guy N. Woods, Commentary on 1 Peter, p. 56].

- **2:4... TO WHOM COMING**—“...does not refer to the primary steps of salvation when the alien sinner first comes to Christ, but to the constant approaching of the Lord characteristic of all who find strength and support from the ‘living stone.’ It is only through continually reaching forth to Christ—the standard and ideal of Christianity—that the means and method of constructing the Christian structure may be found” [Guy N. Woods, Commentary on 1 Peter, p. 56].

- **2:9... A PECULIAR PEOPLE**—“The margin here is purchased. The word ‘peculiar,’ in its common acceptance now, would mean that they were distinguished from others, or were singular. The reading in the margin would mean that they had been bought or redeemed. Both these things are so, but neither of them expresses the exact sense of the original. The Greek λαος εις παρασιφοιν λαος εις παρασιφοιν (λαος εις παρασιφοιν λαος εις παρασιφοιν) means, ‘α περιε ἐ σε πα σσεσσ ιε ν’; that is, as pertaining to God. They are a people which he has secured as a possession, or as his own; a people, therefore, which belong to him, and to no other. In this sense they are special as being His; and, being such, it may be inferred that they should be special in the sense of being unlike others (unique) in their manner of life. But that idea is not necessarily in the text” [Albert Barnes’ Notes on the Bible].

- **2:11... STRANGERS AND PILGRIMS**—“Here and in Eph 2:11, the meaning is metaphorical and describes the Christian who, though resident on the earth, has his real and permanent home in heaven. Though sojourning on the earth, he dwells there as a temporary tenant only, his citizenship being in heaven (Ph 3:20), whence he derives his rights, privileges, laws, etc.” [Guy N. Woods, Commentary on 1 Peter, p. 65-66].

- **2:13... SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN FOR THE LORD’S SAKE**—“We are to observe our speed laws, our game laws, and others—not only for our safety and well-being of others—but because that is what our Lord demands of His children. God knew and we ought to know that an orderly society could not exist without some laws governing human conduct” [Winford Claiborne, Divine Relationships, p. 112].

- **2:16... AS FREE, AND NOT USING YOUR LIBERTY FOR A CLOAK OF MALICIOUSNESS**—“Though they were free, the freedom which Peter’s readers enjoyed was not license to ungodly indulgence. ... They were to remember that, though free, they were under definite obligation and with responsibilities not to be disregarded. ... Liberty without restraint is license; and unrestrained license is abject bondage. The alcoholic, the dope addict, because they recognize no restraint, are in the most helpless slavery” [Guy N. Woods, Commentary on 1 Peter, p. 73-74].

- **2:21... LEAVING US AN EXAMPLE**—“...occurs nowhere else in the New Testament. It means properly “a writing copy,” such as is set for children; or an outline or sketch for a painter to fill up; and then, in general, an example, a pattern for imitation” [Albert Barnes’ Notes on the Bible].
• **2:24… BARE OUR SINS**—“The Lord not only died in our behalf; He also died in our stead. The vicarious aspect of the death of Christ is clearly taught here, as often elsewhere in the sacred writings (Mt 20:28; Mk 10:45; 1 Tm 2:6). … The Lord, in bearing the sins of the world, simply allowed the penalty of the law to fall upon him, the execution of which He suffered in our stead” [Guy N. Woods, Commentary on 1 Peter, p. 82-83].

• **2:25… SHEPHERD AND BISHOP OF YOUR SOULS**—“The Lord is presented here under two aspects (1) he is a shepherd, in that he feeds, guides, and protects his sheep; (2) he is a bishop (overseer) because he superintends, supervises, and directs their activity. Those whose duty it is to direct the affairs of the churches are under-shepherds in feeding, guiding, and directing the work of the church; and they are bishops in overseeing, under Christ, the work committed into their hands (Eph 4:11; Acts 20:28)” [Guy N. Woods, Commentary on 1 Peter, p. 85].

V. Lessons & Applications.

• **WHEREFORE LAYING ASIDE**… (1 Pet 2:1). Living the Christian life involves laying aside certain things. Paul refers to it as MORTIFYING (Col 3:5)—or putting to death—certain aspects of one’s life as it was before, while living in the world. Being CALLED OUT of the world will mean that the life a Christian lives is different than the life lived by those who are still lost in the world. 

  “The growth and development of a Christian, is not merely an academic question. Jehovah, in whom we live, and move, and have our being (Acts 17.28), is a living entity; and if we are to serve him acceptably, we must show a great deal of vitality in our own lives. As long as there is life, there must be growth; and since it is the purpose and will of the Lord that his people have life (John 10.10), their growth must be continuous. Someone has said that the Lord does not estimate us by the level of our spiritual attainments; but rather by the amount of real moral movement our lives manifest. We must never be content to stop in our progress toward a higher life with God (cf., Luke 18:9-14) The spiritual growth and development which is possible for, and which God expects of his people, is expressed in many parts of the New Testament, as, for example, Colossians 1.9-12; Ephesians 4.11-16” [Leslie G. Thomas, Teacher’s Annual Lesson Commentary, p. 283].

• **AS NEWBORN BABES, DESIRE THE SINCERE MILK OF THE WORD**… (1 Pet 2:2). We have to wonder how many Christians pay heed to this exhortation from the inspired apostle. It seems if we truly did want the unadulterated word to the same degree that the little baby wants milk that we would have much more knowledge than is evident among us. The only way we can follow the example of our Lord, as is urged upon us in verse 21, is to study the Bible! 

  “Because God’s Word nourishes life, we should have an appetite for the Scriptures just as hungry, newborn babes want fool. We should want the pure Word, unadulterated, because that alone will make us grow. Sometimes people have no appetite because they have been eating the wrong kinds of food. Peter warns Christians to lay aside certain wrong attitudes that can hinder their appetite and desire to grow. The things he mentions are: wickedness, guile, hypocrisy, envy, and evil speaking. … When Christians are growing in their knowledge of God’s truth and feeding on His Word, they are peacemakers, not troublemakers, and they promote the unity of the church. So as a baby craves milk, so the child of God craves spiritual milk—the Word of God” [Bill R Swetmon, Companion Annual Lesson Companion, 1987-1988, p. 245].

• **IF SO BE YE HAVE TASTED**… (1 Pet 2:3). TASTE, what a powerful sense it is! We taste something that appeals to us and we immediately want more. This figure speaks of that which will cause us to grow. When we truly understand the greatness of God and of our Savior and of His plan for saving man, we will want to be totally committed to the work attached to it. That work is the saving of souls through the spreading of the message. As we allow our “spiritual taste buds” to operate, they will spur us on toward doing more and more that will bring glory to God (v. 12).

• **A PRECIOUS CORNER STONE**… “The Function of a Corner Stone… To give support and strength to the building. Without the proper support, the building would sink and settle. Structure only is as strong as its foundation. Example: Leaning Tower of Pisa. It requires material which will not
 collapse under the weight. Sand is not suitable (Matthew 7:26-27). Needs to be proven as suitable material. Placed in the corner to bind together two walls which come together. This maintains the integrity of the structure. Usually it is squared and handled with care. This stone would be the basis or the benchmark by which the squareness and alignment of the walls are assured. If the corner stone is not placed correctly the walls would be built out of line. The corner stone stays inseparable with the building and supports it, unites it and adorns it. It is not just window dressing but the key element in the structure” [Rick Knoll, “He is the Chief Corner Stone,” in Who is the Lord?, Edited by Ken Burleson, 13th Labourers Together with God Lectureship, 2005, p. 64].

- **YE ALSO, AS LIVELY STONES** … (1 Pet 2:5). Here is another figure of speech which helps us to understand for what Christians are here. We are here to serve our Lord. We are building as we live our lives each day and we need to ask ourselves if the building we are building is properly centered on spiritual concerns. “Being a living stone implies a relationship with every other living stone. Each has his place in God’s spiritual building. Being living stones we influence every stone in the building. We edify one another. The result is the temple of the Lord is made stronger. We build up one another by love, by godly example, by praying for one another, and by exercising our spiritual gifts. By being faithful to the Word of God, we are allies with God in building His spiritual temple” [Clarence DeLoach, in The Behavior of Belief, 2012 FHU Lectures, Editor, David L. Lipe, p. 21].

- **…YE SHOULD SHOW FOR THE PRAISES OF HIM WHO HATH CALLED YOU OUT OF DARKNESS INTO HIS MARVELOUS LIGHT** (1 Pet 2:9). It is SO MUCH better to be in the light than to be lost in the darkness. Christians should be so thankful and happy for the blessing of walking in the light. Out of this thankfulness and appreciation will flow a life which truly leads others out of their darkness and into the light of truth. If we are happy with the life we live, surely we will see the need to challenge others with the life of praise we have. “The True Mission of the Lord’s People” (1 Peter 2:9-10) … Both Christ, who is the head of the body, and each child of God, are declared to be living stones; and that means that the church of the New Testament is a living organism. Any thoughtful person cannot help but see that the Lord expects for his people to be active in his service. The term ‘but,’ with which this section of the lesson text begins, introduces a contrast between the disobedient of the previous section, and the people of God who are described here” [Leslie G. Thomas, Teacher’s Annual Lesson Commentary, 1972, p. 135].

- **…STRANGERS AND PILGRIMS** … (1 Peter 2:11). Peter will later explain very clearly why this figure is so appropriate for Christians. In 2 Peter 3:9-11 he shows what will eventually happen to this world and all that is in it—they will be burned up. His question to us is: Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness (v. 12).

- **SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN FOR THE LORD’S SAKE** … (1 Pet 2:13). A Christian is to be a good citizen. The higher powers are ordained of God (Rom 13:1ff). The only instance in which we must not yield to the law of the land is when such a law would cause us to violate God’s law (cf., Acts 4:18-20). “Topics for Discussion: (1) Church and state are separate institutions, yet they may support each other. The state is lifted to a high and purer state of civilization wherever the gospel goes, and the church will benefit from the protecting and orderly influence of good government. (2) While government may be a help to the church, the church is not dependent upon the government for its existence. It has been known to live and thrive in spite of every effort the government could possibly devise and execute to destroy it. Rome failed to destroy the church by persecution. (3) Does submission to the powers that be include obedience to traffic rules? Should a Christian’s conscience be offended when he runs a traffic light? Are we bound to observe these rules for the Lord’s sake? It so, how many of us will have to revise our driving?” [Roy H. Lanier, Teacher’s Annual Lesson Commentary, 1951, p. 185].

- **…CHRIST ALSO SUFFERED FOR US, LEAVING US AN EXAMPLE** … (1 Pet 2:21). Not only in the matter of suffering, but in EVERY THING, Jesus Christ is the proper example for you and me to follow.
The Hebrews writer challenges us to run the race that is set before us and we must, in the running of that race, keep our eyes focused on Jesus (Heb 12:1-2). "CHRIST OUR EXAMPLE… (1) Christ’s example was a perfect one—so perfect in fact that His example has the force of rule or law. (2) Christ is an example in such a way and manner that He stimulates the imitation of men. (3) Christ is an example of suffering, of forgiveness, of submission, of humility, and of courage. (4) Christ gave His life for man, and man can afford to do no less than give his life for Christ” [Rex Turner, Teacher’s Annual Lesson Commentary, 1975, pp., 176-177].

“Topics for Discussion: (1) Jesus showed us how to live and how to die. If we live like he lived, he will be with us in death to take out of that experience the dread and terror which it holds for all who have not Jesus as their Shepherd. (2) If one who was on equality with God could condescend to die the shameful and painful death of the cross, surely we should follow in His footsteps enough to stoop to serve, teach, and encourage the lowliest social outcast, regardless of race or color. (3) If all would follow the example of Jesus there would be no more war; there would be no race problem; there would be no labor-management problems. Men are seeking safety and security in laws passed by congress, in international pacts and covenants. They are overlooking the one unfailing source of world peace. If the money which is spent for arms and forming international covenants could be spent to teach the world of Jesus, we would have better grounds for hope that the world can yet enjoy peace and safety” [Roy H. Lanier, Teacher’s Annual Lesson Commentary, 1950, pp, 245-246].

“CONCLUSION: The ‘call’ to follow Jesus is one of sacrifice; a sacrifice of one’s self, to the will of God (1 Peter 2.24; cf., Mark 12.30, plus Matthew 7.21-23). When we choose to answer the ‘call’ of Jesus, we will: (a) enjoy the salvation he has provided through his sacrifice (1 Peter 2.24; cf. 1 Peter 1.3, 9, 18-23), (b) personally submit to the authorities (i.e., civil, vocational relational and religious) God has placed in our lives, and (c) obtain the eternal inheritance God has prepared for us (1 Peter 1.3-5). Let each of us, without reservation, ‘follow in his steps.’” [Mike Winkler, in The Behavior of Belief, 2012 FHU Lectures, Editor, David L. Lipe, p. 21].


VI. Questions.

True or False

01. _____ Servants should only respect and obey their masters when they are good and gentle.
02. _____ Fleshly lusts war against the soul.
03. _____ In this chapter, the word BISHOP refers to elders in a local congregation.
04. _____ There is such a thing as SINCERE milk.
05. _____ Christians are urged to do good deeds that God may be glorified.

Multiple Choice (Select the BEST Answer)

06. _____ To the disobedient, Christ is a stone of stumbling and a rock of offense, but to faithful Christians, He is: (a) practical; (b) precious; (c) predestined.
07. _____ Those things which Peter teaches that Christians are to lay aside number: (a) three; (b) four; (c) five.
08. _____ Peter teaches that Christians should live unto righteousness and be: (a) alive to faith; (b) dead to sins; (c) alive to works.
09. _____ Peter urges that we honor all men and: (a) the brotherhood; (b) the king; (c) ourselves.
10. _____ Christians have been called out of darkness into what kind of light: (a) glorious; (b) bright; (c) his marvelous.

Fill in the Blanks

11. Those who believe on the Chief Cornerstone will not be ________________.
12. “For this is ________________ , if a man for conscience toward God ________________ ____________, suffering wrongfully.”
13. Christians are to submit to every ordinance of man for the ________________ ____________.

Created by: David Lemmons btc1Peter Available Online at: http://maplehillchurchofchrist.blog
14. Christians once were not, but now are the ___________ of God.

15. We have an Example, whose steps we should ___________.

Each Question is worth 7 Points

My Score is: ________

Answers will be found on next week’s handout

ANSWERS to 1 Peter 1 Questions…

01—True (4); 02—False (2); 03—True (9); 04—True (25); 05—True (17); 06—b (24-25); 07—c (8); 08—b (6); 09—d (10); 10—a (18); 11—obeying (22); 12—every, work (17); 13—Jesus Christ (19-20); 14—inheritance, fadeth, heaven (4); 15—word, gospel (25).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. —DRL

The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. —DRL

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VIII. Crossword Puzzle.

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<td>01 To those who believe, Christ is this.</td>
<td>02 Location of the chief corner stone (sometimes a Z-word).</td>
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<td>03 We must lay aside all of this.</td>
<td>04 Abbreviation for the Book of Exodus.</td>
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<td>06 These men have a problem with ignorance.</td>
<td>05 For the Christian, Christ is ours.</td>
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<td>10 Christians must ____ the king (British spelling).</td>
<td>07 It is none of this to be patient in taking punishment for our faults.</td>
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<td>11 Those who journey in foreign lands.</td>
<td>08 Something to lay aside.</td>
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<td>14 Christians must submit to this many ordinances of man (exceptions, Acts 4:18-20).</td>
<td>09 Christians are taught to love the _____.</td>
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<td>17 Is gracious.</td>
<td>10 Christians are a ____ nation.</td>
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<td>18 Christians are dead to this.</td>
<td>12 Faithful Christians will submit to them.</td>
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<td>19 ____ indeed of men.</td>
<td>13 By these Christians are/were healed.</td>
</tr>
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<td></td>
<td>15 A kind of priesthood.</td>
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<td>16 Jesus is made the ____ of the corner.</td>
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1 Peter 2 (KJV)
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline.
1. Instructions to wives with unbelieving husbands (1 Peter 3:1-6).
2. Instructions to Christian husbands (7).
4. How to act in the face of opposition (13-17).
5. What Christ did (18-22).

II. Summary.
This chapter begins with a very encouraging word for wives of unbelieving husbands. A method is outlined for working toward the conversion of that mate (same principle would work for men with unbelieving wives). Then a word to husbands is given. A series of simple instructions is stated regarding basic Christian living. We are advised as to how to live in the face of persecution. We are urged to sanctify Christ in our hearts as Lord and be ready to give an answer. We are told about what Jesus did for us.

III. Chronology.
BIBLE PERIOD: The Period of the Church.
If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
• **1 Peter 3:1-4** — THEY ALSO MAY WITHOUT THE WORD BE WON BY THE CONVERSATION OF THE WIVES—
  “The Greek article does not appear before the noun ‘word’ in the phrase, ‘may without the word be gained.’ Here, ‘word’ does not refer, as it does in the former phrase, to the word of truth—the gospel. Instead, it refers to the exhortations, the persuasions of the wives. These husbands had heard the gospel, and were familiar with its demands. They had thus far been stubborn, rebellious, disobedient. Peter admonished the wives of such men to desist from further importunity, lest such should descend to nagging; and instead, by godly conduct and discreet behavior to encourage them to do that which they already understood to be their duty. Properly translated, the passage reads: ‘If any obey not the word, they may without a word (from the wife) be gained by her godly behavior.’ This is an instance when the silent eloquence is more effective than vigorous and vehement debate” [Guy N. Woods, “Questions and Answers,” in Gospel Advocate, 2/6/1986, p. 83].
  Another interesting view of this text—“It seems that not a few are eager to avoid responsibility to evangelism and are hereby emboldened to rely wholly upon example. By their good example only, they tell us, we are to win souls to Christ. I wonder if it has crossed such a mind that Peter was not here discussing the best method of evangelism, but expounding upon the serious subject of SUBJECTION. Wives are to recall their subjection—even when seeking to convert their husbands. ‘Without a word,’ obviously does not mean she cannot even ask her husband to consider the claims of Jesus of Nazareth, for none can be converted independently of the truth (Js 1:18; Rom 10:17), but that her primary means of persuasion was by her godly life. She is not to bludgeon him with proof of Christianity, but even here she is to recall her role” [Bill Lockwood, “The Grace of Life that Produces a Happy Christian Home,” in The Abundant Life. Edited by Perry Hall, p. 252].

• **1 Peter 3:6** — AS SARAH OBEYED ABRAHAM—“It should not be thought that Sarah’s obedience to Abraham was in any sense Servility. On one occasion she ordered Abraham to ‘Cast out the bondwoman and her son,’ a ‘request’ that sorely grieved and distressed Abraham; but he obeyed her, God himself commanding Abraham to do it (Gen. 21:10-12). Nevertheless, there was the utmost respect and honor accorded her husband by the noble Sarah” [James Burton Coffman’s Commentaries].
1 Peter 3:7... LIKewise, ye husbands—“...while the apostle particularly addressed himself to the wives of unbelieving husbands, the implication here is that the wives of these believers were also Christians. This was a logical conclusion from the nature of the society then existing. Wives might occasionally obey the gospel without their husbands, but not likely would husbands become Christians without their wives” [Guy N. Woods, Commentary on 1 Peter, p. 92].

ACCOunt ing to knowledge—“I take to refer to the knowledge of the fact that the wife is constitutionally weaker. She is physically his inferior, and so Peter adds, ‘as unto the weaker vessel’. ... The woman, far from being relegated to an inferior status in Christ, is to be considered as an equal sharer in spiritual blessings (Gal 3:28)” [Bill Lockwood, “The Grace of Life that Produces a Happy Christian Home,” in The Abundant Life, Edited by Perry Hall, p. 254].

1 Peter 3:12... FOR THE EYES OF THE LORD ARE OVER THE RIGHTEOUS—“This is a reference to the providence which God exercises over his people. Jesus said, "I am with you always, even unto the end of the world. Amen" (Matt. 28:20); and that has the same meaning as the clause here” [James Burton Coffman’s Commentaries].

1 Peter 3:18-20... “To understand 1 Peter 3:18-21 fully, one must have an understanding of 1 Peter 1:10-12. ... Here is plainly stated the what (teaching), when (before the Christ’s earthly ministry), and how (Christ’s Spirit in them, the prophets) testified of the sufferings and glory of Christ. In other words, the prophets preached with the Spirit of Christ in them. 1 Peter 3:18 relates that Christ suffered and died for the sins of all men (Jn 3:16; Rom 5:8-9; Titus 2:14; 1 Pet 2:21-25; Isa 53:1-12). He, the Just, for the unjust (2 Cor 5:21; Heb 4:15; Rom 3:23), to bring us to God (2 Cor 5:18-19), having been put to death in the flesh (Heb 5:8-9; Eph 2:12-16), but quickened (made alive) by the Spirit (Rom 1:4; Acts 1:3; Rev 1:18). 1 Peter 3:19 relates that the same Spirit the prophets preached by, Noah preached by. Christ preached through Noah to those people in Noah’s day who were imprisoned, dead in sin (1 Pet 4:6). Christ himself did not preach, but his message was delivered by righteous Noah (Gen 6:9; Heb 11:7; Gal 3:8). When Paul, Peter, John, or the gospel preacher of today preached or preaches God’s word, it is Christ’s message being set forth by his messenger (Eph 5:19; Col 3:16; Rom 8:9; 1 Pet 1:11). This passage does not teach, as the denominational world contends, that Christ himself went into hell, preaching to those who were imprisoned there, and thus promoting the false doctrine of a second chance salvation. By way of example, Abraham stated that there was a ‘great gulf’ fixed wherein no one could cross (Lk 16:19-31), and the Hebrews writer stated that man’s appointment with death is inevitable, and after that the judgment (Heb 9:27). Christ did not go into hell, but into the Hadean realm, the place called Paradise (Lk 23:43; Acts 2:27 ASV). There is no second chance salvation! When one leaves this life unprepared to face the Christ in judgment (2 Cor 5:10), in rejection and disobedience to God’s will (Jn 12:48; Mt 7:21-27; Lk 6:46; 2 Th 1:7-9), he is lost and damned forever. God was patient (2 Pet 3:9) while Noah preached and prepared the ark. Eight souls, Noah and his wife, their three sons, and daughters-in-law were saved by water (Gen 6:9; 1 Pet 3:20). They were in the ark, the place of safety prescribed and designed by God, transported by water, saved from the destruction of an ungodly, evil world (2 Pet 2:5; 3:5-7)” [Ken Butterworth, “Baptism Doth Also Now Save Us,” The Bible Way, 9/1984, p. 2].

1 Peter 3:21... BAPTISM DOTH ALSO NOW SAVE US—“Peter has referred to the eight souls who were saved through water when Noah built the ark. Just as the water was a point of transition to bring them from an old world of filth into a new world, in a manner that corresponds to it, God uses baptism. It is not just a physical bath to remove dirt from the body. It has a spiritual consequence in that we make our appeal to God for a clear conscience by obeying this form of the death, burial, and resurrection of Jesus (cf., Rom 6:3-6, 16-18; Acts 2:38; 22:16)” [Jack Wilhelm, RSVP, Nov/1985]. “When all the efforts to evade, subvert, deny, refute, and otherwise oppose the verse as of no relevance, power, or importance, the statement remains untouched: Baptism saves! When all discussion otherwise comes to an end, baptism saves! Until the end of time in this world, and even into eternity, the force and truth of this statement rings and will ring:
V. Lessons & Applications.

1. The silent teaching of a lovely life can win a companion to Christ (1 Pet 3:1-2). There are many wives who have married unbelieving men and vice versa. This circumstance makes for discomfort in the home and can even lead to disaster. The best solution for this problem is never to allow it to happen in the first place. However, for those who are in the situation, the Holy-Spirit-inspired advice of the Apostle Peter is the next best alternative. His advice is to live a dedicated and faithful Christian life before your husband/wife. Let them know just how much faithfulness to the Lord means to YOU! Such manner of life is bound to make a favorable impression upon your companion. Please read the comments of brother Winford Claiborne listed under these verses.

2. The TRUE ADORNMENT (that of the heart), of a godly woman is of GREAT VALUE in God’s sight (1 Pet 3:3-6). As we read through our Bibles and we find something described as being in the sight of God of great price, this item ought to jump out at us and cause us to pay very special attention! The ornament of a meek and quiet spirit is something that each Christian lady should desire to have. In opposition to the latest fashion in clothing or shoes, this “ornament” will pay dividends in eternity!

3. The obligation of Husbands (1 Pet 3:7). He must be understanding. The cruelty which is hardest to bear is often not deliberate, but the product of sheer THOUGHTLESSNESS! He must be chivalrous (i.e., courageous, honorable, having a readiness to protect his wife). He must remember the woman has EQUAL SPIRITUAL RIGHTS (a fellow-heir of the grace of life). Not fulfilling these obligations hinders his prayers. The sighs of the injured wife comes between the husband’s prayers and God’s hearing.

4. Be courteous (1 Pet 3:8). “What is courtesy? Something more than veneer, ease of manners, familiarity with social requirements, and bearing in public assemblies. Courtesy is a fruit of the Spirit, the outgrowth of the gospel-filled heart, manifestations of brotherly love. It stands against sham. Christian courtesy is founded upon: (1) Thoughtfulness of others; (2) Forgetfulness of self; (3) Genuine Christian love and devotion” [The Minister’s Monthly, December 1965, p. 192].

5. LET HIM REFRAIN HIS TONGUE FROM EVIL (1 Pet 3:10). “Gossip is the most deadly microbe. It has neither legs nor wings. It is composed entirely of tales, and most of them have stings” [Quoted from Morris Mandel, by Arlin Atmore in Leadership, Vol 6, #1].

6. ESCHEW EVIL AND DO GOOD; LET HIM SEEK PEACE, AND ENSUE IT (1 Pet 3:11). “The three verbs are all commands (first aorist imperatives) and demand immediate action. They could be rendered: Immediately turn away from evil and seek peace at once and follow it now. If you read these verbs in that light, you can understand the urgency of doing what God commands in promoting peace among human beings”[Winford Claiborne, Divine Relationships, p. 192].

7. FOR THE EYES OF THE LORD ARE OVER THE RIGHTEOUS (1 Pet 3:12). “The Lord’s eyes, according to Peter, are over the righteous and His ears are open to our prayers. He wants us to pray to Him. In fact, He commands us to do so—not because He does not know what is on our hearts—but that we may express our needs, our love, and our adoration through prayer. ‘Pray without ceasing,” Paul commanded the Thessalonians (1 Th 5:17). But let us not overlook Peter’s statement in 1 Peter 3:12, ‘The face of the Lord is against them that do evil’” [Winford Claiborne, Divine Relationships, p. 194].


1) REASONABLE—from apologian (logos, a reasonable and intelligent statement of his position).

1- Our faith must be a FIRST-HAND DISCOVERY, not a SECOND-HAND STORY.
2- The Christian must go through the mental and spiritual toil of **thinking out his faith**.

2) With Meekness (gentleness)—with winsomeness and love.
3) With Fear (reverence)—in atone which God can hear with joy.
4) With Good Conversation (behavior) in Christ—A saint is someone whose life makes it easier to believe in God.

9. **The Suffering Christian Must Always REMEMBER that he has a Suffering Lord** (1 Pet 3:17-18). The work of Christ was unique and never to be repeated. The sacrifice was for **SIN** (1 Corinthians 15:3; Gal 1:4). The sacrifice was VICIOUS—the Just for the unjust. The work of Christ was to bring us to God. The work of Christ was a complete triumph (v. 22).

VI. **Questions.**

**True or False**

01. _____ The Bible says that baptism saves us.
02. _____ Jesus now reigns at the right hand of God.
03. _____ The preaching mentioned in the last part of this chapter was done in the days of Noah.
04. _____ Sarah obeyed Abraham and called him, “lord.”
05. _____ It is possible that our home life can cause our prayers to be hindered.

**Multiple Choice (Select the BEST Answer)**

06. _____ Wives of unbelieving husbands are urged to couple their chaste conversation (behavior) with: (a) fear; (b) action; (c) honesty.
07. _____ Rather than render evil for evil, the Christian should render this for evil: (a) negotiation; (b) confidence; (c) blessing.
08. _____ While the eyes of the Lord are over the righteous to hear their prayers, the face of the Lord is against them that: (a) do not pray; (b) do not bow; (c) do evil.
09. _____ Our answer should be given with this and fear: (a) meekness; (b) courtesy; (c) urgency.
10. _____ For which of the following is it better to suffer: (a) well doing; (b) evil doing.

**Fill in the Blanks**

11. When Jesus suffered for our sins, it was the just for the ____________.
12. “...even the ornament of a meek and quiet spirit, which is in the sight of God of ____________ ____________.”
13. “...love as ____________, be ____________, be ____________.”
14. Those women who do well and are not afraid are properly referred to as daughters of ____________.
15. “Finally, be ye all of one ____________, having ____________ one of another…”

*Each Question is worth 7 Points*

*My Score is: ________*

*Answers will be found on next week’s handout*

**ANSWERS to 1 Peter 2 Questions…**

01—False (18); 02—True (11); 03—False 25); 04—True (2); 05—True (12); 06—b (7-8); 07—c (1); 08—b (24); 09—b (17); 10—c (9); 11—confounded (6); 12—thankworthy, endure grief (19); 13—Lord’s, sake (13); 14—people (10); 15—follow, (21).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of Scripture, the more blessed you will be, and the more surprised at how little this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL
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1 Peter 3 (KJV)

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<td>02</td>
<td>Christian husbands and wives are heirs ____ of the grace of life.</td>
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<td>06</td>
<td>Baptism doth also now ____ us.</td>
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<td>08</td>
<td>Better to suffer for well doing than for ____ doing.</td>
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<td>13</td>
<td>Kind of spirit which is a VALUABLE ornament.</td>
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<td>14</td>
<td>Kind of spirit which is a VALUABLE ornament.</td>
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<td>17</td>
<td>Key word in understanding a difficult text.</td>
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<td>18</td>
<td>A Christian woman’s adorning should not be this.</td>
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<td>07</td>
<td>Wives are to be in this to their own husbands.</td>
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<td>04</td>
<td>Needs to be refrained from evil.</td>
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<td>09</td>
<td>Jesus is gone into ____.</td>
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<td>11</td>
<td>What the Christian is to do with the Lord Jesus in his heart.</td>
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<td>12</td>
<td>It is possible for prayers to be _____.</td>
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<td>15</td>
<td>For Christ ____ hath once suffered.</td>
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<td>16</td>
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IX. EXTRA CREDIT FOR “SUPER” Bible Students...
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**W O R D:** What word would you like to know more about in this chapter?

**W O N D E R:** I wonder what this phrase, verse, or series of verses means...

**W I S H:** I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of 1 Peter 4

I. Outline.
1. Value in suffering (1 Peter 4.1-4).
2. Judgment by persecution (5-7).
4. Rejoice in trial (12-19).

II. Summary.
Peter begins by talking to us about a special kind of ARMOR. He tells us to ARM ourselves with the mind of Christ. As we live the Christian life, we will surely be in need of this kind of spiritual armor. We are greatly blessed to have the example of Christ and the teaching He left with His apostles! He tells us that the sins of our past life are sufficient (i.e., we don’t need to commit any more)! He raises the distinct possibility that we may be able to influence our former associates in evil by a changed and godly life. He talks about the END being at hand and likely this is a reference to the same subject matter Jesus dealt with in the first part of Matthew 24—the destruction of Jerusalem. He provides many short and easy-to-understand exhortations regarding manner of life which will be a tremendous help to Christians who are facing persecution and of value also to Christians who are not. The interesting idea of rejoicing in being able to participate in the suffering of Christ is also mentioned by Peter (v. 13). He places special emphasis on wearing the name CHRISTIAN!

III. Chronology.
**BIBLE PERIOD**: The Period of the Church.

*If you are not familiar with the 15 Bible Periods, please click here:*
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

“The First Epistle of Peter was written to Christians who were enduring persecution, not for wrongdoing, but merely because they followed Christ and consequently refused to participate in the immoral practices of the pagan society in which they lived. The suffering brought about by their present persecution was soon to increase dramatically as the Jewish War approached. In A.D. 66, the Jews rebelled against their Roman lords but by A.D. 70 nearly all opposition was crushed. When the Roman army under Titus defeated and destroyed Jerusalem that year, the Jewish people throughout the Empire suffered as mobs took advantage of the general hostility to ridicule, rob, and even to kill Jews. Because Christianity had grown up in the cradle of Judaism, Christians, whether Jews or Gentiles, were regarded the same as Jews. Therefore, Christians throughout the Empire suffered along with the Jews in the War and its aftermath. It is against this background that the admonitions of 1 Pet. 4 are given” [Rod Rutherford, “The Call to Duty in the Midst of Persecution,” in Things Pertaining to Life and Godliness, edited by Rod Rutherford].

IV. Words/Phrases to Study
- **1 Peter 4:1... HATH CEASED FROM SIN**—“The person who has suffered persecution for his faith in Jesus Christ finds that sin no longer has any appeal to him. Just as fire burns impurities away from precious ore and leaves the pure metal, so the fires of persecution clear away spiritual lethargy and fleshly lusts to leave the Christian strong with a greater desire for ‘those things which are above, where Christ sitteth on the right hand of God’ (Col. 3:1)” [Rod Rutherford, “The Call to Duty in the Midst of Persecution,” in Things Pertaining to Life and Godliness, edited by Rod Rutherford].
- **1 Peter 4.5... WHO SHALL GIVE ACCOUNT**—“This verb means ‘to pay back.’ People who are ‘living in sensuality’ (v. 3) and who ‘malign’ believers (v. 4) are amassing a debt to God that they will spend all eternity paying back (cf., Matthew 12.36; Romans 14.11-12; Hebrews 4.13)” [ESV MacArthur Study Bible, Kindle Location: 276419].

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1 Peter 4:6… FOR THIS CAUSE WAS THE GOSPEL PREACHED TO THEM THAT ARE DEAD—“The expression, ‘for this cause,’ refers to God’s plan for judging the living and the dead. Because all men—whether living or dead—are going to be judged, then the gospel had to be preached to all men. Was the gospel preached to the dead while they were alive or after they died? The tense of the verb suggests the people heard the gospel while they were alive, but they are now dead. Who are the dead Peter had in mind? Are they not the people who are now dead, but who were alive when the gospel was preached unto them? The verse cannot mean that men will have another chance after they die to obey the gospel. The Hebrew writer emphatically stated: ‘As and as it is appointed unto men once to die, but after this the judgment’ (Heb 9:27)” [Winford Claiborne, Divine Relationships, p. 245].

1 Peter 4:7… THE END OF ALL THINGS IS AT HAND—“It must be kept in mind that Peter was writing to Christians in the first century. If he told them that the end was near, meaning the end of the world, he did not tell the truth for the world has continued more than 1,900 years since Peter wrote. There is no substance either in the supposition of the modernists that Peter fully expected Jesus to come in his lifetime as did the other sacred writers but was mistaken. The believer in Peter’s inspiration will take the phrase in the context of the passage and the overall context of the epistle. Remember that Peter was writing just a few short years before the destruction of Jerusalem and with it the final vestiges of the then defunct Old Testament system of sacrifice and ritual. The destruction of this city and its temple which embodied Judaism and (to the non-discerning eye of a heathen), also Christianity, would unleash a severe persecution against the people of God. It must be this of which the inspired penman writes” [Rod Rutherford, “The Call to Duty in the Midst of Persecution,” in Things Pertaining to Life and Godliness, edited by Rod Rutherford]. |||| “The destruction of Jerusalem was such a catastrophic event the language Peter used would certainly be appropriate. The Jewish state had been in existence for almost fifteen hundred years. Its destruction could be accurately described as ‘the end of all things.’ Of course, that kind of language could be used in reference to the end of the world, but it does not seem to fit the context of 1 Peter” [Winford Claiborne, Divine Relationships, pp. 247-48].

1 Peter 4.8… FERVENT—“‘Earnestly’ means ‘to be stretched,’ ‘to be strained.’ It is used of a runner who is moving at maximum output with taut muscles straining and stretching to the limit (cf., 1 Peter 1.22). This kind of love requires the Christian to put another’s spiritual good ahead of his own desires in spite of being treated unkindly ungraciously or even with hostility (cf., 1 Corinthians 13.4-7; Philippians 2.1-4)” [ESV MacArthur Study Bible, Kindle Location: 276439].

1 Peter 4.9… HOSPITALITY—“The word ‘hospitality’ is the translation of a Greek word meaning literally ‘friendly to strangers.’ Thus the thought in the mind of the apostle is not that of hospitality shown to one’s friends who do not need it, but to Christians who in their travels for the Lord Jesus, or for whatever other reason, may be in need of food and shelter. The persecutions which some of these Christians were enduring deprived them often of the necessities of life, and such an exhortation as this was needed” [Wuest].

1 Peter 4.10… THE GIFT—“charisima; gen. charismatos, neut. noun from charizomai (G5483), to show favor. A gift of grace, an undeserved benefit. The suffix -ma, indicates the result of grace. Equivalent to dōrōn (G1435), gift. In the NT used only of gifts and graces imparted from God, deliverance from peril (2 Corinthians 1:11); the gift of self-control (1 Corinthians 7:7); gifts of Christian knowledge, consolation, confidence (Romans 1:11; 1 Corinthians 1:7); redemption, salvation through Christ (Romans 5:15-16; Romans 6:23; Romans 11:29). Specifically of the gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit (Romans 12:6; 1 Corinthians 12:4, 1 Corinthians 12:9, 1 Corinthians 12:28, 1 Corinthians 12:30-31; 1 Peter 4:10). As communicated with the laying on of hands (1 Timothy 4:14; 2 Timothy 1:6).” [The Complete Word Study Dictionary, an e-Sword Module].

1 Peter 4.11… ORACLES—“Oracles means words spoken. The word came first in oral form, and then was developed in written form. For a while, it was both, and then finally it passed from oral
to completely written as far as the revealed word of God. One can still speak the word of God today, but they are not revealed except through the Scriptures” [T.J. Clarke, *Bible Institute of Missouri Notes*, by Bradley Cobb, an e-Sword Module].

- **1 Peter 4.16… IF ANY MAN SUFFER AS A CHRISTIAN, LET HIM NOT BE ASHAMED**—‘To suffer ‘as a Christian’ is to suffer persecution for being a Christian; and those thus suffering are not to be ashamed (because they suffer for this reason) but are to ‘glorify God’ (praise and honor him) ‘in this name’ (i.e., in the name Christian). A thrilling example of such will be seen in the conduct of Peter and John in Jerusalem when persecuted for preaching in the name of Christ, and their consequent ‘rejoicing that they were counted worthy to suffer dishonor for the Name’” [Guy N. Woods, *A Commentary on the New Testament Epistles of Peter, John, and Jude*, Gospel Advocate, 1973, p. 118].

- **1 Peter 4:17… FOR THE TIME ISCOME THAT JUDGMENT MUST BEGIN**—“The judgment spoken of in verse seventeen is not the judgment of the last day... One needs to go back to Matthew, chapter 24, and read the first thirty-five verses to find a clear description of the events that would transpire on that perilous occasion as predicted by our Lord himself. Adam Clarke points out that when the Roman army first began the siege of Jerusalem, many Christians were in the city. For some strange and unknown reason, the siege was briefly lifted and the army temporarily withdrew. The Christians remembering Jesus' prophetic words, fled from the city to Pella, east of the Jordan. So far as we know, not a single follower of Jesus died in the destruction of the city although the Christians did suffer in the aftermath of the war” [Rod Rutherford, “The Call to Duty in the Midst of Persecution,” in *Things Pertaining to Life and Godliness*, edited by Rod Rutherford]. Cf., Mt 24:22.  ⚫⚫⚫⚫**AND IF IT FIRST BEGIN AT US**—“The significance is, if the church, which is ever the object of God’s care, is soon to fall into trial and sore persecution, how much greater must be the misery and wretchedness of those who do not rely on the Lord, and are thus without the comforting assurances of the gospel?” [Guy N. Woods, p. 119].

V. **Lessons & Applications.**

**ONE:** The lessons below are from Rod Rutherford--“The Call to Duty in the Midst of Persecution,” in *Things Pertaining to Life and Godliness*, edited by Rod Rutherford].

- Persecution is good for the child of God for it purges his desire to sin and makes him stronger in the faith.
- The Christian life is a changed life. The child of God will put away worldly activities in which he formerly engaged. One's old companions will not understand the change but perhaps this will afford an opportunity to teach them the truth of the gospel.
- Christians should all be bound together in love. This love will prompt a willing, forgiving spirit (Matt. 6:14-15; Eph. 4:32).
- Hospitality is a Christian virtue that brings great blessings, both to the host and to his guests.
- As disciples of Christ, we are privileged to wear his name. We should never bring reproach upon it by evil doing but bring glory to God by our exemplary living. The name "Christian" is the name all believers in Christ can wear in unity. When one hyphenates it, by prefixing human names to it, e.g., "Baptist-Christian," "Methodist-Christian," etc., he has corrupted God's Word and fostered division among professed believers in Christ.
- We can trust in God to keep us through all the trials of life and to give us a home with him at last.

**TWO:** The lessons below are from an unknown editor, *Companion*, 2000-2001, p. 138.

- Mankind shuns suffering and craves comfort and pleasure, but Peter points out to us that suffering has advantages. It shows us the transitory and shallow nature of lusts of the flesh and weans us from them. The person who suffers knows how easy pleasure can evaporate and how much we need God. Consequently, he is less likely to be influenced by the sins of the
flesh. He realizes that time spent living for the world is wasted time and wants to devote his remaining years to God’s service.

- The pastimes of the world do not change much. Peter’s reference to “lewdness, lusts, drunkenness, revelries, drinking parties” accurately describes much in our culture that is depicted in media and practiced in the haunts of those who live for the flesh, including, unfortunately, places on some university campuses. The Christian should avoid these activities and also the places where they occur.

- A Christian will encounter those who question that Christians avoid worldly practices and who show wonder and resentment toward them, falsely accusing them out of discomfort at being around holy people. This is when the Christian should kindly but firmly stand for righteousness and defend his brethren against slander.

- Christian living will bring persecution, but Christians in other ages have faced it, and we are in great company when we endure it as well (1 Corinthians 10.13). The life in which we face suffering is short; we will enjoy the rewards with the faithful of all ages for ETERNITY.

THREE: From Dave Phillips, in The Behavior of Belief, the 2012 Freed-Hardeman Lectures, pp., 322-24. “I would like to challenge us to look at the traits enumerated by Peter as pieces of armor that prepare us for spiritual warfare. Instead of thinking of outward weaponry, consider the inner, spiritual strength needed to overcome persecution by Satan and other enemies of God. …

- For example, Peter’s first piece of armor is that of selflessness (1 Peter 4.1). The faithful Christian is described as having a readiness to suffer for the cause of Christ. This decision to follow the example of Christ will result in subsequent decisions to live for Christ—thus ceasing to sin. …

- The second piece of armament is that of usefulness (1 Peter 4.2-3). The victorious Christian sees himself as having a new life goal—that of achieving God’s will for his physical and spiritual existence and being considered as divinely useful. He thinks about his time—and knows that his time is so valuable that he cannot afford to waste it on futile pursuits of worldly-minded men. …

- The third piece of armament is that of purposefulness (1 Peter 4.4-5). The changed man now realizes that he will face new scrutiny and criticism by former companions. Their surprise at the new lifestyle need not discourage the dedicated believer because there is an approaching judgment that will hold every man accountable. … When we decide to live for the Lord, we should be aware that our sense of purposefulness for the sake of Christ must outweigh our desire to pattern our lives after the example of those who care nothing for Christ. The reality is that there is a Creator who will ultimately be our judge.

- The final piece of armament is that of blessedness (1 Peter 4.6). Here is the crowning piece of the spiritual armor that makes the warfare bearable. The gospel, or good news about Jesus Christ, helps explain the physical calamities because there is a promise of a spiritual reward. The choices made by those loyal to Christ may have resulted in severe criticism and ridicule, but each person should know for certain that God has planned an appropriate spiritual reward for those who are faithful to His cause (Matthew 5.12; 2 Timothy 4.8). …

FOUR: From Roy H. Lanier, Sr., Teacher’s Annual Lesson Commentary, 1956, p. 309.

- We should do our best to convince those out of Christ that they have lived long enough in the lusts of the flesh. If one has served Satan one hour or one day, he has given Satan more service than is due him. He ought, therefore, to break away from the dominion of sin and let not sin continue to reign in his mortal flesh.

- Do we condemn the world by godly living? Or do we justify and encourage the world by having fellowship with the world in its worldliness? Have we truly come out of the world to be no more a part of it?
• Do you let people among whom you circulate know that you wear the name of Christ? Do you so wear that name as to let them know you are not ashamed of it? Do you so wear that name as to honor and glorify Christ?


In 1 Peter 4.14-18, Peter says we need to remember four things...
1) **We need to remember that suffering allows us to draw upon divine strength** (14).
2) **We need to remember that suffering for wrong is deserved** (15).
3) **We need to remember that suffering for right is rewarded** (16).
4) **We need to remember that suffering for Christ does not compare with suffering without Christ** (17).

SIX: From Mark Dunagan, Commentary on 1 Peter, an e-Sword Module, commenting on 1 Peter 4.11—**LET HIM SPEAK AS THE ORACLES OF GOD**

1) When a person assumes the task of teaching or preaching, that person must limit the instruction to what the Word of God states.
2) In the work of teaching and preaching there is no room for speculation or human opinion.
3) Intellect and rhetorical skills are not a substitute for preaching the Word (2 Timothy 4.2; 1 Corinthians 2.4.
4) The phrase AS IT WERE would indicate that this verse governs the actions of non-inspired teachers and preachers. Which means that a non-inspired person can study the Bible and present the truth fully and accurately (2 Timothy 2.15).
5) The truth wasn’t lost with the cessation of inspired speakers. We must reject the excuse that every preacher is just preaching his opinion.
6) Seeing that every Christian who is teaching is to speak as if God were speaking through them, proves that we can all understand the Bible alike.

VI. Questions.

**True or False**

01. _____ Peter speaks of the Creator in 1 Peter 4.
02. _____ Good stewardship is one of Peter’s subjects in 1 Peter 4.
03. _____ Former companions of Christians may think them to be strange in their new life.
04. _____ The Lord will judge the living and the dead.
05. _____ It is appropriate to think that the fiery trial is strange.

**Multiple Choice (Select the BEST Answer)**

06. _____ Because of special circumstances, Peter urges Christians to watch unto prayer and be:
   (a) separate; (b) sober; (c) special.
07. _____ Which of the following should Christians NOT suffer as: (a) a murderer; (b) a thief; (c) an evil doer; (d) a busybody; (e) none of these; (f) all of these.
08. _____ Above all things, Christians should have: (a) fervent charity; (b) full consideration; (c) factious spirits.
09. _____ Because of this, the gospel was preached: (a) there will be a judgment; (b) the apostles; (c) the Christians at Jerusalem.
10. _____ Being reproached for the name of Christ should cause us to be: (a) sad; (b) happy; (c) fulfilled.

**Fill in the Blanks**

11. “And if the ____________ scarcely be saved, where shall the ____________ and the sinner appear?”

12. When the glory of the Lord is revealed, the faithful Christian will be glad with ____________ joy.

13. Christ has suffered ____________ ____________.

14. We should be good stewards of the ____________ grace of ________.

15. “Yet if any man suffer as a ____________, let him not be ____________; but let him glorify God on this behalf.”

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ACCORDING  ALSO  ANOTHER  BEGIN  CHARITY
CHRIST  DEAD  EVER  EVIL  EXCESS
FLESH  GLORIFY  GLORY  GOSPEL  JUDGE
LIVE  LUSTS  MINISTER  PART  SAME
SPEAK  SPIRIT  STRANGE  SUFFER  THING
THINK  TIME

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<td>06 To God we should ____ the keeping of our souls.</td>
<td>04 The evil of our past, Peter says, will _____.</td>
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<td>07 Spoken of here as exceeding.</td>
<td>05 We should spend the rest of our time in the ____ of God.</td>
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<td>12 Those who speak evil of faithful Christians will give this.</td>
<td>10 Charity will ____ the multitude of sins.</td>
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<td>15 When we quit sinning, former friends may think it _____.</td>
<td>13 Be happy when reproached for this name.</td>
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<td>____ is come that judgment must begin.</td>
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W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of 1 Peter

I. Outline.
   1. Elder to Elder (1 Peter 5:1-4).
   2. Humble submission enjoined (5-7).
   3. Resist the devil (8-9).
   4. Strength will come after suffering (10).
   5. Closing remarks (11-14).

II. Summary.
    Peter was an Apostle of Jesus Christ, but he was also an Elder in the Lord’s church. In the first four
    verses of this text he speaks to his fellow-elders. He exhorts that elders in the church should tend or
    feed the flock; that they take the oversight willingly and with the right attitudes of heart. He urges
    elders to be examples before the flock and to think about the reward that is to come. Next Peter gives
    five instructions regarding how to live properly under the mighty hand of God. In his closing
    remarks he urges Christians to stand fast.

III. Chronology.
    BIBLE PERIOD: The Period of the Church.
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    https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

    AS A ROARING LION (5:8)… “In the time at which Peter wrote, Satan was indeed, not a sly and stealthy
    serpent, nor disguised as an angel of light; but he was a roaring lion elevated in the person of Nero
    upon the throne of the Caesars and thundering his decrees of death and destruction, like a roaring
    lion! Many of the Christians would be terrified and intimidated, and some under threat of death
    would renounce their faith. Satan's true nature is more visible in this than in the other Scriptural
    likenesses; because he adopts other methods only when circumstances make it impossible for him
    openly and wantonly to destroy, as was the case in the Neronian persecution” [James Burton
    Coffman’s Commentaries].

IV. Words/Phrases to Study
    • 1 Peter 5:1… “In this verse, ‘There is neither self-exaltation nor disparagement, nor any hint of
      primacy, such as some have claimed for Peter.’ The storm of persecution coming upon the church
      naturally focused Peter's mind upon the need for adequate leadership” [James Burton Coffman’s
      Commentaries].
    • 1 Peter 5:2… FEED—“The verb ‘tend’ (poimaino, to shepherd; to care for sheep) points to the
      similarity which obtains between the work of a shepherd and the duty of elders in the church.
      The word includes more than simply preaching or teaching; in it are all the varied duties which
      we sometimes, and properly so, style the ‘pastoral’ office. The noun form of the verb ‘tend’ is
      translated ‘pastors’ in Eph 4:11. A shepherd and his sheep have long served as a figure of
      teachers and those committed to their care. When David was taken from the sheepfolds of his
      father it was that he might feed Israel, ‘the flock of Jehovah.’ ‘So he was their shepherd
      according to the integrity of his heart, and guided them by the skillfulness of his hands’ (Ps
      78:70-72). One of the many charges leveled against the disobedient kings and rulers of Judah
      was that they did not tend the flock but scattered and destroyed it (Jer 23:1-4)” [Guy N. Woods,
      Commentary on 1 Peter, p. 123]. …TAKING THE OVERSIGHT—“…translate the Greek participle
      episkopountes, derived from episkopos, the usual word for ‘bishop’ or ‘overseer’ (Acts 20:28).
      An episkopos is a superintendent, or overseer; and in exercising oversight of the flock of God,
      bishops or elders are obligated to superintend and direct the affairs of the congregation committed
to their care (Heb 13:17). To fail to do so is to be remiss in duty and recreant to the trust imposed; and for the congregation to refuse to recognize this oversight when properly exercised and by duly qualified and appointed elders, is to be in rebellion against God himself” [Ibid. p. 124].

“How can a man oversee if he has no authority for such responsibilities? If a man were appointed an overseer of a manufacturing plant but was given no authority, he would be totally ineffective. No plant owner has that little judgment” [Winford Claiborne, Divine Relationships, p. 293]. …NOT FOR FILTHY LUCR… “The word describes gain that is base and dishonorable. This statement is significant beyond the instruction which it contains in revealing that in the apostolic age elders were supported financially by the congregation in the work in which they were engaged” [Guy N. Woods, Commentary on 1 Peter, p. 124].

“Since elders generally are not paid for their service, why would Peter speak of money in this context? In our day—and true to some extent in Peter’s day—churches can handle large sums of money. If a man is greedy, he may be tempted to use some of the money for his own benefit. It has happened… There have been cases where church leaders—not necessarily elders—have misused large sums of money—sometimes into the millions of dollars” [Winford Claiborne, Divine Relationships, p. 290].

1 Peter 5:3… NEITHER AS BEING LORDS OVER GOD’S HERITAGE—“The Englishman’s Greek New Testament renders it: ‘Not as exercising lordship over your possessions.’ … If a man considers the church as his own, then he is indeed likely to rule in an improper manner” [James Burton Coffman’s Commentaries].

1 Peter 5:4… THE CHIEF SHEPHERD—“The chief Shepherd” (1 Pet. 5:4) is a beautiful reference to our Savior who called himself the ‘good shepherd’ (John 10:11). The symbolism of Christ as the ‘good shepherd’ and ‘chief shepherd’ reveals so much about the love and care he has for his people. Earlier Peter had exhorted the elders to tend the flock of God as a shepherd would care for his sheep; now he reminds them that they have Christ as their ‘chief shepherd.’ The term ‘chief Shepherd’ shows the relationship of elders to Christ. Since Christ is the ‘chief Shepherd’ all other shepherds are under his authority and have the responsibility to tend the flock entrusted to them. For such watchful care they will ‘receive the crown of glory that fadeth not away’ (1 Pet. 5:4). Elders are promised that for faithful service in shepherding those under their care they will be rewarded” [Paul Stidham, “Exhortation to Faithfulness,” in Things Pertaining to Life and Godliness, Edited by Rod Rutherford].

1 Peter 5:5… YEA, ALL OF YOU BE SUBJECT ONE TO ANOTHER—“The meaning of being subject one to another is very simple. There is no one who does not have to submit to someone: members to elders, wives to husbands, children to parents, citizens to government. We must submit as God has ordained—whatever the relationship” [Winford Claiborne, Divine Relationships, p. 300].

1 Peter 5:6… MIGHTY HAND OF GOD—Cf., Ex 3:19; 32:11; Deut 3:24; 4:34; 5:15; 6:21; 7:8, 19; 9:26; 11:2; 26:8; 34:12; 2 Chr 6:32; Ezk 20:33-34; Dan 9:15.

1 Peter 5:7… HE CARETH FOR YOU—“The thought here contrasts the living and true God with the dumb idol gods of paganism who had no feeling, concern, or interest of any kind whatever in their worshipers. Even those pagan gods and goddesses which were supposed to be more glorious were always represented as being far off from their devotees, and as having no care whatever for them. It is one of the most glorious teachings of the Bible that God, yes, even the Almighty God, loves his children, is concerned and interested in their welfare; and his eyes are always upon his beloved” [James Burton Coffman’s Commentaries].

1 Peter 5:8… YOUR ADVERSARY THE DEVIL—“The Saviour himself warned Peter of Satan’s ‘sifting him’; and from this it is clear that Peter got the message” [James Burton Coffman’s Commentaries]. Cf., Job 1:6-9.

1 Peter 5:10… MAKE YOU PERFECT, STABILISH, STRENGTHEN, SETTLE YOU—“Peter prays that God will make his readers ‘perfect.’ The word ‘perfect’ does not mean sinlessness. It means mending that which is broken. The word was used of the nets (Mt 4:21). Paul pled with the Corinthians to be
‘perfectly joined together in the same mind and the same judgment’ (1 Cor 1:10). In Galatians 6:1, the word is used of restoring a brother who has been overtaken by a fault. The perfection Peter had in mind involved establishing every child of God in the faith. … Peter probably uses these synonymous words to build a strong case for the members being faithful and steadfast unto the end” [Winford Claiborne, Divine Relationships, p. 320].

- 1 Peter 5.11… TO HIM BE GLORY AND COMINION FOR EVER AND EVER——“Christ’s constant desire was to glorify God (John 17:1-5, 1Peter 4:11, Ephesians 3:20-21). It is through the church that both He and the Father are glorified. That is another reason for emphasizing the importance of the church. Those who contend that the church is non-essential are basically saying that the means by which God is glorified in this day and age is not necessary.” [T.J. Clarke, in Bible Institute of Missouri Notes, Produced by Bradley Cobb, An e-Sword Module].

- 1 Peter 5.12… WHEREIN YE STAND——1. Which infers that one can depart from the true grace of God, i.e. grace is conditional. 2. Once you have found the ‘real thing’ don’t let go of it (Proverbs 23:23; Ephesians 6:11; Ephesians 6:13-14). ‘Now is not the time to give up, but rather the time to stand fast in faith...and hold on to what they already have.’ (Davids p. 201) ‘What is revealed in the epistle answers to reality because there is no equivocation or falsehood in what has been revealed. This is the way grace actually exists in the spiritual world. It is altogether truth and not a lie.’ (Hamilton p. 334) 3. Being impressed that this ‘grace of God’ carries with it many rules and responsibilities (such as 1 Peter 1:14-15; 1 Peter 2:11ff)” [Mark Dunagan, Commentaries, An e-Sword Module].

- 1 Peter 5.13… BABYLON——“Babylon is likely the historical city of Babylon. There is nothing to indicate figurative language here. It became a figurative representation for Jerusalem and Rome, but there is no evidence that it is indicated to be figurative in this case. Peter refers to she who is in Babylon, which could refer to the church there or perhaps his wife. Woods says likely the ‘she’ refers to Peter’s wife because it is interspersed with individual greetings. Babylon is mentioned in Revelation 14:8; Revelation 18:2; Revelation 18:10. Catholics and Protestants maintain that the reference is mystical and figurative and that Peter was in Rome when this letter was penned. Woods (pg 135-136) gives 6 reasons to believe that it is not the case. Even if we don’t know what Babylon is being referred, it has no bearing on the meaning of the rest of the letter.” [T.J. Clarke].

- 1 Peter 5:14… KISS OF CHARITY——“It should be noted that the apostle did not enjoin kissing as a method of greeting; the custom already prevailed. His words were designed to insure that the custom would be observed in keeping with the morality and chastity characteristic of the high calling of Christianity” [Guy N. Woods, Commentary on 1 Peter, p. 136-37].

V. Lessons & Applications.

1. FEED THE FLOCK OF GOD WHICH IS AMONG YOU, TAKING THE OVERSIGHT THEREOF… (1 Pet 5:1). What an awesome responsibility elders in the church of Christ have. We must cooperate with our elders in order for them to accomplish the task of feeding us! We need to be present in the assemblies when the feeding is done. We cannot be fed by our elders if we refuse to be present at feeding times.

2. NEITHER AS BEING LORDS OVER GOD’S HERITAGE… (1 Pet 5:3). An elder who is scripturally qualified (1 Tim 3:7; Titus 1:6-11) will have no difficulty at all with this instruction from Peter! Those of us who are the “heritage” have nothing to fear from godly and scripturally-qualified elders. They will be well aware of their responsibilities and will be seeking to relate to the flock in a good way that will be productive of accomplishing the work of the Lord on earth. The goal of godly elders is to tend their flock in such a way as to lead them to the eternal home of the soul, the LONG home of Ecclesiastes 12:5.

3. BE CLOTHED WITH HUMILITY (1 Pet 5:5). What person other than the humble person is going to be willing to yield his/her will to that of the Lord Jesus Christ? Humility is the quality which is essential to having a spirit of obedience. When we begin to think of ourselves more highly
than we ought to think is the time when we begin to be a problem to the smooth functioning of the body of Christ (1 Cor 12:21). A proud look is HATED by the Lord (Prov 6:17).

4. **FOR HE CARETH FOR YOU** (1 Pet 5:7). One of the reasons that God must be obeyed is that He is a benevolent God and He commands what He commands for our own good. He is omniscient, thus we do not have to worry that He will make a mistake in any of His commandments to us. He is our Creator, thus knows us and what we need. He loved us so much that He sent His only begotten Son (Jn 3:16). Whenever we get discouraged, surely this knowledge that the God of the Universe cares for me should be a great source of strength to move out of the discouragement.

5. **YOUR ADVERSARY THE DEVIL**… **Satan’s Purposes** (1 Pet 5:8).
   1) To keep us out of the church.
   2) To get us into the wrong church.
   3) To get the church member back into the world.
   4) To kill our influence for good.
   5) To make Christians inactive in the work of saving souls.
   6) To have us serve with the wrong attitude.

6. **1 Peter 5:5-14...** These lessons come from Roy H. Lanier, Sr., in Teacher’s Annual Lesson Commentary, 1956, pp., 314.

   1) Humility is essential to Christlikeness. Christlikeness is essential to salvation: Christlikeness is learned only from the revealed word of God. Hence, the necessity of studying God’s word that we may know the character of Christ, that we may cultivate the likeness to Him that we may have eternal life.

   2) Faithfulness is essential to eternal life. God nowhere promises to keep the unfaithful in time of trial or to save them at the coming of Christ.

   3) Those who follow the teaching of the apostles have the assurance of inspiration that their course of life is the true grace of God. They also have Peter’s assurance that God will perfect, establish, and strengthen them in that course of life if they are humble and faithful and dependent upon God.

7. **Promises of What God Will Do for Us** (1 Peter 5.10). “Peter makes some great promises to his suffering readers, assuring them of what the God of all grace will do for them. Peter does say that God himself will do these things. Every word has a vivid picture. It tells us what God can do for us. **God can perfect us.** The word means to restore. It means to mend a broken fishing net or set a broken bone. It means to supply what is missing. Paul said we are to **restore** a brother overtaken in any sin (Galatians 6.1). Suffering, if accepted in humility, trust, and love, can add to a man’s character that which is lacking. It can repair the weakness in his character and add the greatness to his character which is missing. **God can establish us.** The word means to make firm or steadfast. It is interesting that Jesus used this word when he challenged Peter to **strengthen** his brethren (Luke 22.32). Suffering does one of two things: It can cause a person to collapse from the trial, or it can cause him to grow in character like he never would otherwise. This process is like the athlete who, through the rigors of training and the effort of his performance, emerges with a new toughness of fiber and staying power to win the race. **God can strengthen us.** The word means to be filled with strength. A life with no effort or discipline almost out of necessity becomes a flabby life. No one knows what faith means until it is tested by affliction. **God can establish our faith.** The word means to lay a foundation. Only through suffering are we driven down to the bedrock of our faith. It is then that we discover the things which are decoration and the things that are essential. It is through trials that we discover the great truths on which life is founded and the truths we can’t do without. Remember, suffering may well bring bitterness, resentment, and despair, and take away our faith. But, if accepted in love, in trust, and in reality, God’s hand will never cause us needless tears. Then, out of our suffering come things which the easy way can never bring”
VI. Questions.

True or False

01. _____ Peter was the Chief Shepherd.
02. _____ Peter considered his epistle a brief writing.
03. _____ It is the responsibility of elders to feed the flock of God.
04. _____ Humility before God eventually leads to exaltation.
05. _____ Paul refers to God as “the God of all comfort” (2 Cor 1:3), and Peter calls Him “the God of all grace.”

Multiple Choice (Select the BEST Answer)

06. _____ The kind of kiss mentioned in 1 Peter 5 was a kiss of: (a) death; (b) distinction; (c) charity or love.
07. _____ The EXALTATION Peter spoke of was to come: (a) to all saints; (b) in due time; (c) soon.
08. _____ Instead of being lords over God’s heritage, elders in the Lord’s church need to be this to the flock: (a) servants; (b) teachers; (c) examples.
09. _____ The special “clothing” mentioned in this chapter is: (a) humility; (b) righteousness; (c) wisdom.
10. _____ For ever and ever, to God be glory and: (a) praiseworthiness; (b) reverence; (c) dominion.

Fill in the Blanks

11. “And when the chief Shepherd shall appear, ye shall receive a __________ of __________ that fadeth ________ away.”
12. Peter wrote this epistle to Christians and made the direct statement that God ___________ for you.
13. The only place name mentioned in this chapter is ____________.
14. The devil is like a roaring lion and we must remember he is our _____________.
15. Peter was a _____________ of the sufferings of Christ.

Each Question is worth 7 Points

My Score is: _______

Answers will be found on next week’s handout
ANSWERS to 1 Peter 4 Questions... 01—True (19); 02—True (10); 03—True (4); 04—True (5); 05—False (12); 06—b (7); 07—f (15); 08—a (8); 09—a (5-6); 10—b (14); 11—righteous, ungodly (17); 12—exceeding (13); 13—for, us (1); 14—manifold, God; 15—Christian, ashamed (16).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. —DRL

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VIII. Crossword Puzzle.

1 Peter 5 (KJV)

ACROSS
01) The devil. ______
06) The same _____ are accomplished in your brethren.
08) Elders must not be interested in this filthy stuff.
09) Casting all your _____ upon Him for He careth for you.
12) To him be glory and _____ for ever and ever.
13) This chapter mentions a roaring one.
14) A certain kind of shepherd.

DOWN
02) He is our adversary.
03) Elders are to be this to the flock.
04) There is a _____ of glory does not fade away.
05) Peter was exhorting and _____ about the true grace of God.
07) Satan is _____ whom he may devour.
10) Elders need to do their work with a ready one.
11) Peter urges us to be _____ and vigilant.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...