



Women's Spiritual Development Retreat
September 2019



Studies in the book of
1 Peter

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Schedule

Thursday

4:00 – 6:00	Hargrove Center	Check in
6:00	Dining Hall	Welcome and Dinner
7:00	Chapel	Introduction to 1 Peter – Kristy Huntsman
8:00	Chapel	Ice Breaker / Mixer
8:45	Chapel	Devotional – Julie Rennaker

Friday

8:00	Chapel	Start Your Day With A Song
8:30	Dining Hall	Breakfast
9:30	Chapel	1 Peter 1 – Lacy Crowell
10:30	Chapel	1 Peter 2 – Tami Roberts
11:30	Outside Chapel	Group Picture
12:00	Dining Hall	Lunch / Free Time
2:00	Chapel	1 Peter 3 – Kaleena Westbrook
3:00	Chapel	1 Peter 4 – Janae Fridelle
4:00	Free Time	Free Time
5:45	Dining Hall	Dinner
6:45	Chapel	Devotional – Michelle Clayton
7:00	Chapel	Singing

Saturday

8:00	Chapel	Start Your Day With A Song
8:30	Dining Hall	Breakfast
9:30	Chapel	Singing
10:00	Chapel	1 Peter 5 – Erynn Sprouse
11:00	Clean Up	Stuff Gathering, Clean Up, Free Time
12:00	Dining Hall	Lunch



Speaker Bios

Kristy Huntsman

Kristy Huntsman is the author of Sanctified (A study of 1st & 2nd Peter), Redeemed (A Study of Hosea), and Appointed (A Study of Judges & Ruth). She and her husband, Lance, attend the Stonewall Church of Christ in Stonewall, OK, where Lance is the minister. She is a stay-at-home, homeschooling mommy of two sweet girls, Taylor (10) and Makayla (7). She is currently continuing her education by pursuing her Master's degree in Biblical Studies from Bear Valley Bible Institute.

Lacy Crowell

Lacy Crowell and her husband, Jonathan, worship with the Garriott Road church of Christ in Enid, Oklahoma where Jonathan serves as the Youth/Family Minister. They are blessed with four precious children whom Lacy has the privilege of homeschooling. Lacy has an Associate Degree in Biblical Studies from Bear Valley Bible Institute, and a Master of Arts in Marriage and Family Therapy from Amridge University. She is the author of the newest book in the Finer Grounds Bible Study Series, Proclaimed: Jesus the Messiah.

Tami Roberts

Tami Roberts is one half of the His Shoes Her Shoes marriage seminar team. She has more than 30 years teaching experience in Bible classes for all ages, ladies' days, retreats, teen girl camps, and lectureships. She is co-founder of the Come Fill Your Cup website for women and has been instrumental in putting together their annual spiritual development retreat.

Kaleena Westbrook

Kaleena Westbrook and her husband, Clayton, are currently serving as ministers to the North Oak church of Christ in Mineral Wells, Texas. Both Kaleena and Clayton are graduates of Bear Valley Bible Institute as of May 2018, but consider themselves to be life-long students of the word of God. They are currently excitedly awaiting the arrival of their first child, a baby boy named Wyatt, due in early December. Kaleena loves to powerlift, be creative, daydream about soon being a mom, and most importantly, study the Bible and grow closer to the Lord with her brothers and sisters in Christ.

Janae Fridelle

Janae Fridelle is wife to Andrew, minister at the Riverside Church of Christ in Lafayette, LA. She has a passion for ministry, as she has been raised as the granddaughter, daughter, sister, and sister-in-law of ministers. She was trained in Biblical Studies at the Sunset International Bible Institute in Lubbock, TX. Janae is passionate about teaching women and girls the word of God. She co-directs Ret's Retreat in Texas, a Christian retreat for young girls, which was founded in 2002. She serves on the board for Orr Family Ministries, a nonprofit Christian organization that houses several camps, retreats, and various ministries. Janae loves coffee, camping, singing, and her dogs.

Erynn Sprouse

Erynn Sprouse is the author of *Perfected: God's Best Reserved For You (A Study of Hebrews)*. Erynn has been married to Jeremy since 1999. She earned her Associate degree from Adams State University and her Bachelor of Arts from Bear Valley Bible Institute of Denver. She is the creator of Come Fill Your Cup women's ministry, including website and retreats. She has enjoyed speaking for ladies' days and retreats in several states. She is a stay-at-home, homeschooling mom to five boys and one girl in Dublin, Texas, where Jeremy serves as the pulpit minister.



Introduction to 1 Peter

AUTHOR:

- Peter, the Apostle of Jesus Christ (cf. 1:1)
 - Here we see an older, more temperate Peter who cautions his readers against some of the very things he struggled with, such as pride and impatience.
 - Even though he spent his time with Jesus Himself, he still struggled with thinking of things from an earthly perspective instead of a godly perspective (cf. Matthew 16:21-25; Gal 2:11-14).
 - Historical evidence suggests that Peter was crucified upside down (at his request) in 68 AD at the hands of Nero.

AUDIENCE:

- Written to those scattered throughout Asia Minor in the Diaspora (cf. 1:1)
 - Early church was mostly Jewish converts, but by this time Paul had reached many Gentiles and the Church was a melting pot of various nationalities.
 - Refusal to worship the Emperor and Roman gods was often seen as lack of patriotism.
 - Did not adhere to the household codes of the time.

DATE:

- Around 65 AD
 - During the Neronian Persecution (began in 64 AD).
 - Hated the Christians so much that he set fire to Rome (burned 2/3 of Rome) and blamed it on the Christians.
 - Torture of Christians:
 - Tied animal hides to them and had dogs tear them apart.

- Tied them to stakes in his garden and lit them on fire to light the paths.
 - Gives strength to the illustration of the fiery trials! (cf. 4:12)
- Put them in the colosseum to be chased and killed by charioteers.
- Crucifixion.
- While we don't have specific historical record of Nero himself using lions, this was a common Roman punishment, which would give more power to the illustration Peter uses of the devil prowling around like a lion (cf. 5:8).

PURPOSE:

- Preparation and instructions for dealing with suffering (cf. 1:6-7; 3:7; 5:14).

KEY VERSE:

- **1 Peter 1:6-7**

In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.

KEY WORDS (See Keyword lists starting on page 59):

- AGATHOS (morally good)
- DIKE (righteous / just)
- DOKEO (glory)
- HAGIOS (holy)
- KAKOS (evil / bad)
- KALEO (called)
- KALUPTO (cover)
- PASCHO (suffering)
- PHOBOS (fear)

- PISTEUO (faith / belief)
 - POIEO (make / do)
 - TASSO (submit / humble)
 - TIME (honor)
 - XAIRO (grace)
 - ZAO (life)
-
- Another important word to pay attention to is HINA (see keyword list on page 64), “so that” or “in order to.” Peter spends an enormous amount of time describing why they are to do what he is asking them.
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- It is also helpful to look at participles and imperatives in Peter’s writing. A participle describes an action in some way and an imperative is a command. In only 105 verses, Peter gives 121 participles and only 38 imperatives (see participle list starting on page 77 and imperative list starting on page 83). Once again, this points to the fact that Peter wants them to understand the why and see the whole picture. This makes enduring the temporary suffering on this earth easier.



1 Peter 1

- *¹Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.*
 - Peter begins his letter by identifying himself and the authority with which he is teaching.
 - He identifies himself as “Peter,” the name given to him by Jesus (Matthew 16:18) rather than by his birth name of Simon (Matthew 4:18).
 - He then identifies his readers: the elect exiles.
 - Elect – ἐκλεκτός *eklektós* (chosen).
 - Exiles – παρειπίδημος *parepídēmos* (to reside as a stranger, to live among foreigners).
 - Pontus, Galatia, Cappadocia, Asia & Bithynia were all Roman provinces, and these 4 comprised the majority of Asia Minor (Truth for Today).
 - It’s really interesting to note that by the time Peter was writing, the Gospel had already traveled to all of these areas, & each had bodies of believers.
 - “Dispersed” or “diaspora” is only found here, John 7:35, and James 1:1 (Truth for Today).
 - Verse 2 – all that these brethren were experiencing, all of their suffering, was foreknown by their Creator, and with that knowledge from the beginning God had provided a way of sanctification through the blood of Christ and the Holy Spirit.

- Grace and peace – Peter knows the suffering these brethren are, and will, endure. He is wishing grace (χάρις *cháris*, blessings from God) and peace (εἰρήνη *eirēnē*, safety from harm) for them.
- *³Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.*
- Born again (ἀναγεννάω *anagennáō*) also seen in verse 23. To regenerate, to create anew.
- Living (ζάω *záō*) can also mean “enduring.”
- Hope (ἐλπίς *elpís*) – also implies the source of our hope, so we are born again to the living source of our hope, God Almighty.
- Through (*dia* by means of) the resurrection of Jesus Christ from the dead – A reminder of our eternal hope. No matter how bad things get on this earth, no matter what trials we endure, because of Jesus we have hope.
- Inheritance – by using this word Peter is reiterating the familial bond we have in Christ. Same word found in the Septuagint for the land of Canaan (Barclay).
- 4 Descriptors of our inheritance:
 - Imperishable – ἄφθαρτος *áphthartos*: will continue on after this physical life.
 - Undefiled – ἀμίαντος *amíantos*: unstained, unsoiled.
 - Unfading – ἀμόραντος *amárantos*: eternal.
 - Kept in heaven for you – This living hope is being preserved, in Heaven, by God himself, for lowly us.

- Guarded by God's power: Military word meaning that we are garrisoned by God, and He will guard us always (Barclay).
 - Through faith – **πίστις *pístis***: conviction.
 - For salvation – **σωτηρία *sōtēria***: deliverance from sin. (Revelation 2:10).
 - Ready to be revealed in the last time – Until judgment.
- ***‘In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, ⁷so that the tested genuineness of your faith – more precious than gold that perishes though it is tested by fire – may be found to result in praise and glory and honor at the revelation of Jesus Christ. ⁸Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, ⁹obtaining the outcome of your faith, the salvation of your souls.***
 - “In this you rejoice” – The inheritance being guarded for them.
 - “For a little while” – Peter is reminding them that their trials are only temporary.
 - Necessary – **δεῖ *deí***: inevitable. Trials are inevitable for the Christian.
 - “Various” – This word is only used by Peter one other time in 1 Peter 4:10, in regards to the grace of God. God's grace is just as (more so) varied than any trials we may encounter, He will see us through (Barclay).
 - Trial – **πειρασμός *peirasmós***: Where we are able to prove our faith and confidence in God by staying faithful through adversity and affliction.
 - Tested genuineness of your faith – **δοκίμιον *dokímion***: Genuine. Carries the idea of precious metal cleansed through fire.
 - “Result in praise and glory and honor at the revelation of Jesus Christ – Our faith through the fire will result in others giving praise, honor and glory to our Savior.

- Though we have not seen Jesus with our own eyes, we can have true joy, because in faith we know that we have salvation through Him.

- *¹⁰Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, ¹¹inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. ¹²It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.*
 - “Concerning this salvation” – the salvation which is the outcome of their faith (vs. 9).
 - This section goes all the way back to verse 2, and the foreknowledge of God. Prophets did not fully understand who the Messiah would be and what He would endure. Angels longed to see the entirety of God’s plan, but this amazing plan, this plan that was set in motion by the foreknowledge of God before the beginning of time, was for us. We, as faithful Christians, are the culmination and fruition of all that has been set into motion and prophesied about since before the creation of the world.

- *¹³Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.*
 - “Preparing your minds for action” – In the Greek this is literally “gird up the loins of your mind.” This is both offensive and defensive: we need to build a wall of protection around our minds, while also filling our minds with what is true, honorable, just, lovely, pure, commendable (Philippians 4:8).

- Imperative (command): Prepare your minds for action.
- Participles:
 - Being Sober.
 - Set your Hope.
- “Being sober-minded” – (νήφω *nēphō*): to be watchful.
- “Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.”
 - Hope – (ἐλπίζω *elpízō*): to hope with both expectation and desire. Ex: I “hope” to go to Disneyworld, and I have already set a date and purchased the tickets.
 - Fully – (τελείως *teleíōs*): entirely, steadfastly, unwaveringly.
- *¹⁴As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵but as he who called you is holy, you also be holy in all your conduct, ¹⁶since it is written, “You shall be holy, for I am holy.”*
 - “As obedient children” – (ὕπακοή *hupakoē*) – means to listen and comply. Here it is specifically used in reference to living the Christian life.
 - “Do not be conformed” – (συσχηματίζω *suschēmatízō*): Patterned after. Only found here and in Romans 12:2 (Truth for Today).
 - “To the passions of your former ignorance” – No longer pattern yourself after what you desired when you were lost.
 - “But as he who called you is Holy” – The idea of a shepherd calling his sheep.
 - “Be holy in all your conduct”
 - Holy – (ἅγιος *hágios*): pure, set apart.
 - Conduct – (ἀναστροφή *anastrophē*): behavior as you go about daily life.

- ***¹⁷And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without blemish or spot.***

- “And if you call on him as Father” – (ἐπικαλέω *epikaléō*): to call upon for aid. (Acts 22:16).
- “Who judges impartially”
 - Judges – (κρίνω *krínō*): to separate good and evil.
 - Impartially – (ἀπροσωπολήπτως *aprosōpolēptōs*): equally, justly.
- “According to each one's deeds” – Their works (James 2:18).
- “Conduct yourselves with fear” – Live with respect and honor.
- “Throughout the time of your exile” – Our time as foreigners on earth.
- “Knowing that you were ransomed” – (λυτρόω *lutrōō*): we have been released from payment.

- ***²⁰He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.***

- “He was foreknown before the foundation of the world” – God had considered Jesus Christ, and His role in bringing salvation to man, before He separated the light from the darkness on the first day.
- “But was made manifest” – Jesus has been made known, apparent, to mankind, so that we are now without excuse (Romans 1:20).
- “In the last times” – In this last era before judgment, the Christian era.

- ***²²Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, ²³since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God;***
 - “Having purified your souls” – This is similar wording to the priestly purification found in Numbers 8:21, only spiritual rather than physical. We are to put away all uncleanness in our lives. “Purified” is a perfect participle, meaning we have been purified in the past, and we remain purified in the present (Denny Petrillo).
 - “By your obedience to the truth” – (ἀλήθεια *alētheia*): THE truth, THE reality. Our actions must demonstrate a compliance, obedience to the truth found in God’s word.
 - “For a sincere brotherly love” –
 - Sincere – (ἀνυπόκριτος *anupókritos*): not hypocritical.
 - Brotherly love – (φιλαδελφία *philadelphía*): A love based on our commonalities in Christ.
 - “Love one another earnestly from a pure heart” –
 - Love – (ἀγαπάω *agapáō*): to delight in.
 - Earnestly – (ἐκτενῶς *ektenōs*): continually, intensely.
 - Pure heart – (καρδία *kardía*): from the center of who we are as a person.
 - “Since you have been born again” – See 1:3, created anew.
 - “Not of perishable seed but imperishable” – Not with that which is mortal and corruptible.
 - “Through the living and abiding word of God” – God’s word is living and active (Hebrews 4:12), and will remain with us always, specifically in this context in the good times and the bad.

- ²⁴for “*All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, ²⁵but the word of the Lord remains forever.*” *And this word is the good news that was preached to you.*
 - Quote from Isaiah 40:6-8. Peter is reminding his readers that no matter what else we encounter in life, God’s word, his Truth, is eternal.
 - And this word is the good news that was preached to you.” – Peter is reminding them that they know these things, and have based their faith on these timeless truths.

SOURCES:

Denny Petrillo Workshop in the Word, A Study of 1 & 2 Peter.

Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.).

Chattanooga, TN: AMG Publishers.

Truth for Today Commentary on 1 & 2 Peter & Jude. Duane Warden, PhD. General Editor,

Eddie Cloer, D. Min.



1 Peter 2

LIVING STONES (1-6):

- *¹Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander*
 - “Therefore” = Because you “fervently love one another” (1:22), you’ve “been born again” (1:23) and “the word of the Lord abides forever” (1:25).
 - You will put aside:
 - “put aside” = Take off completely; remove. Like you would take off a piece of clothing.
 - all malice – desire to cause pain, injury or distress to another; tear each other down.
 - all guile – deceit – the act of causing someone to accept as true or valid what is false.
 - hypocrisy – fake – portraying what one is not; behavior of people who do things that they tell other people not to do.
 - envy – resentful longing.
 - all slander – false or misrepresented statements which damage another person’s reputation; to make a statement that causes people to have a bad opinion of someone (can be a true statement).
 - When you genuinely love one another, you put aside all of this bad “one another” behavior.
 - How do we put that behavior aside?

- ***²like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation,***
 - “like newborn babes, long for the pure milk of the word” – Babies are desperate for milk and only milk will satisfy them.
 - “pure milk” – unadulterated, spiritual.
 - “that” – you may grow spiritually.

- ***³if you have tasted the kindness of the Lord. ⁴And coming to Him as to a living stone; rejected by men, but choice and precious in the sight of God***
 - “Him” = “a living stone” = Jesus.

- ***⁵you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.***
 - You also are living stones. You also are chosen and precious!
 - We are being built up to offer up spiritual sacrifices. Huh?

- ***⁶For this is contained in scripture: “Behold I lay in Zion a choice stone, a precious corner stone, and he who believes in Him shall not be disappointed.”***
 - Isaiah 28:16
 - Corner stone = foundation stone. The stone that the entire building rests upon.
 - “shall not be disappointed” = “put to shame.”
 - Rom 8:1 – There is therefore now no condemnation for those who are in Christ Jesus.

CHIEF CORNERSTONE (7-8):

- *⁷This precious value, then, is for you who believe. But for those who disbelieve, “The stone which the builders rejected, this became the very corner stone,” ⁸and, “A stone of stumbling and a rock of offense”; for they stumble because they are disobedient to the word, and to this doom they were also appointed.*
- Psalm 118:22; Isaiah 8:14.
- To you who believe, He is precious!!
- Disbelievers:
 - Reject Jesus.
 - Stumble over Jesus.
 - Jesus is offensive to them.
 - Stumble because they are disobedient to the word.

YOU ARE... (9-10):

- *⁹But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.*
- You are:
 - Chosen.
 - A royal priest.
 - A holy nation.
 - His.
 - Called.
 - The people of God.

- Given mercy.
- THAT YOU MAY: proclaim the excellencies of God!!!
- Do you see how verses 9-10 are an encouragement for them to remember WHOSE they are?
- Peter has told them the why they behave the way that they do. Now he is going to really focus on telling them how to behave.

BE AN ALIEN! (11-12):

- *¹¹Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.*
 - “urge” – I beg you!!
 - “aliens and strangers” – You don’t belong here.
 - The Message – “Friends, this world is not your home, so don’t make yourselves cozy in it.”
 - “abstain” – to choose not to do or have something; to refrain deliberately and often with an effort of self-denial from an action or practice.
 - “fleshly lusts” – Anything your “self” might be craving. Money, attention, alcohol, sex.
 - “that wage war against the soul” – When war is waged the thought is of something subduing another.
 - When you are letting the flesh lead you, you are not letting God lead you. It is a battle being fought within you, between “self” and the Lord.
 - The only way to win that battle is to let Jesus lead the way!! Listen to the Holy Spirit within you!!!

- ***¹²Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.***
 - “Excellent behavior” is not to draw attention to yourself, but to God. Be careful of “holier than thou” thinking!
 - “day of visitation” can be looked at in 2 different ways:
 - day of the return of Jesus.
 - day that the Gentile becomes a Christian.
 - Either way, on that day, God will be glorified.

EXCELLENT BEHAVIOR (13-17):

- ***¹³Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, ¹⁴or to governors as sent by him for the punishment of evildoers and the praise of those who do right.***
 - Do you see how Peter uses verses 11-12 to place a foundation for the verses starting in verse 13?
 - “Submit yourselves” – put yourselves under the authority of. This is voluntary behavior.
 - To:
 - Every human institution.
 - A king.
 - Governors.
 - Why? “for the Lord’s sake” (Rom 13:1-7).

- ***¹⁵For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁶Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.***
 - “free men” – You have been set free from your sin...act like it.
 - But don’t continue sinning willfully relying on the grace of God to cover that sin. Live in a way that shows that you BELONG to Him!

- ***¹⁷Honor all men; love the brotherhood, fear God, honor the king.***
 - Some people? No, honor ALL men!!!
 - Do you genuinely LOVE the church?
 - Do you fear God?
 - Do you honor our government?

SUBMISSIVE SERVANTS (18-20)

- ***¹⁸Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.***
 - “respect” = fear of God.
 - “unreasonable” = perverse, harsh.
 - Peter is building here to the example of Jesus.
 - Submission is at the heart of true Christianity. We are to lay ourselves aside and follow Him. We are to lay ourselves aside and put others before us (Lk. 9:23, Phil. 2:3-4).

- ***¹⁹For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. ²⁰For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.***
 - “favor” = grace.
 - If you suffer for doing right and patiently endure it, God’s grace flows over you.

THE EXAMPLE THAT JESUS LEFT (21-25):

- ***²¹For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,***
 - What’s the purpose? To patiently endure. To behave like Jesus.
 - Jesus gives us an example to follow in His steps.

- ***²²Who committed no sin, nor was any deceit found in His mouth.***
 - A reminder that Christ suffered, and He did NOTHING wrong.
 - How to follow in the steps of Jesus:
 - Commit no sin.
 - Don’t be deceitful.

- ***²³and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;***

- How to follow in the steps of Jesus:
 - Do not revile in return.
 - “revile” = verbal abuse.
 - Entrust yourself to God.
 - “entrust” = to commit to another with confidence.

- ***²⁴and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.***

- Have you truly died to sin?
- How can the example of Jesus help you face difficulties you can't change?

- ***²⁵For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.***

- The Shepherd:
 - Feeds and waters the flock.
 - They take care of any wounds or injuries.
 - They guide the sheep in the direction they need to go.
 - They keep the flock together, going after any strays.
 - They are on call around the clock.
- The Guardian:
 - Protects.
 - It is a person who manages the affairs on behalf of another.
- When we stray from the Shepherd, from the Guardian, we put ourselves into danger.

- Its why Peter has told them:
 - Put aside – verse 1.
 - Long for the word – verse 2.
 - You are living stones – verse 5.
 - You are chosen – verse 9.
 - You are a royal priesthood – verse 9.
 - You are holy – verse 9.
 - You are God’s chosen people – verse 9, 10.
 - You proclaim His excellencies – verse 9.
 - You are in His marvelous light – verse 9.
 - You have received mercy – verse 10.
 - You are an alien – verse 10.
 - Abstain from fleshly lusts – verse 11.
 - Keep your behavior excellent – verse 12.
 - Submit to governments and masters – verse 13, 18.
 - Do right – verse 15.
 - Stop sinning willfully – verse 16.
 - Honor all men – verse 17.
 - Love the brotherhood – verse 17.
 - Fear God – verse 17.
 - Honor the king – verse 17.
 - Bear up when suffering unjustly – verse 19.
 - Follow in the steps of Jesus – verse 21.
 - Commit no sin – verse 22.
 - Let no deceit be found in your mouth – verse 22.
 - Do not revile in return – verse 23.
 - Utter no threats – verse 23.
 - Entrust yourself to God – verse 23.

- Die to sin and live to righteousness – verse 24.

Our Christianity is a reflection of Jesus. This life is NOT about you! But are we reflecting Jesus through everything we do? Is our life fully and totally wrapped around Jesus? We behave the way we behave because we belong to Him!!!



1 Peter 3

OUTLINE:

- I. Wives (1-6)
 - a. Be submissive (1)
 - i. Why (1-2)
 - ii. How (3-4)
 - 1. Example
 - a. Of women in the former times (5)
 - b. Of Sarah (6)
- II. Husbands (7)
 - a. Live with your wives (7)
 - b. Show her honor (7)
 - c. Why (7)
- III. All of you (8-12)
 - a. Be: (8)
 - i. Harmonious
 - ii. Sympathetic
 - iii. Brotherly
 - iv. Kindhearted
 - v. Humble in spirit
 - b. Not: (9)
 - i. Returning evil for evil
 - c. But: (9)
 - i. Giving a blessing instead
 - d. For:
 - i. You were called (9)
 - ii. Old Testament quotation (10-12)

IV. Suffering for what is good / right (13-17)

a. God's defense for good-doers (13)

i. Contrast:

1. Blessed even if suffering for righteousness (14)

b. How:

i. Do not (14)

1. Fear

2. Be Troubled

ii. But sanctify Christ as Lord (15)

1. Always being ready (15)

2. Keeping a good conscience (16)

iii. So that:

1. Those who revile will be put to shame (16)

V. Example (18-22)

a. Christ died for sins (18)

i. So that:

1. Might bring us to God

2. Put to death in flesh but made alive in spirit

a. Just as He made proclamation to the spirits in Noah's time (19-20)

b. Where eight persons were brought safely through water (20)

b. Corresponding to Noah's day —> Baptism now saves you (21)

i. Through the resurrection of Jesus Christ (21-22)

INTRODUCTION:

- So far in the book of 1 Peter, we have seen that Peter is addressing those who reside as aliens, born again to a living hope and to obtain an inheritance, protected by God's power (1:1-5). We see these aliens are undergoing various trials, but through the trials they are greatly rejoicing because the outcome of that proof of their faith in Jesus Christ is salvation (1:6-12). Then Peter gets to the first command section of his letter, basically saying "You have this, now go do this." The manifestation of this is, you have this salvation, now as obedient children of God, go behave in a manner worthy of that salvation (1:13-24), grow in the word in respect to salvation (2:1-3), and be built up as living stones as the people of God (2:4-10).
- Then we get to the section of text that carries into chapter 3 in 2:12, which, again, is all about keeping excellent behavior as those born again. Peter says those born again must keep their behavior excellent among the Gentiles (2:12), must submit to the human institutions and authorities (2:13-17), must submit as servants (2:18-20), and then he gives the ultimate example of that excellent behavior through submission from Jesus Christ Himself (2:21-25).
- 1 Peter 3 usually has a chapter description of "Godly Living," but the whole book has already been addressing this; therefore, chapter 3 is no different and continues this thought.

KEY WORDS:

- Submit
- Behavior
- Chaste / holy
- Respect / fear
- Calling
- Right / good
- Suffer
- Life

- Wrong / evil
- Summing up the specific key words we find in chapter 3, we learn: let us **suffer** in this **life** for **submitting** to God and **behaving** in a **holy, fearful** manner according to the purpose for which we have been **called** and not suffer for doing **evil**.

DETAILED OUTLINE:

- *¹In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,*
 - “In the same way” refers back to 2:13-25.
 - As we submit to kings (2:13).
 - As we submit to masters (2:18).
 - Suffering for doing what’s right (2:20).
 - Ultimately, as Christ’s example (2:21-25).
 - “You wives, be submissive to your own husbands...”
 - Lots of women want to object here and say that this is an example of the Bible being against women, but we just saw this is following the pattern Christ, who is not just a man but God Himself, set.
 - Submit (HYPOTASSO) – to subject oneself; be subjected or subordinated; obey.
 - This is not done to a woman, but what a woman does to herself.
 - “Be submissive” implies a constant state of subjection.
 - Sometimes we are better at submitting to someone else’s husband (an elder, a preacher, a teacher, etc.) than we are our own husbands.
 - We must make sure we are submitting to the proper man.
 - “So that...”
 - The reason is to win them, not to ourselves, but to the word.

- Contrast of the obedient woman of God (1:14) and those who stumble in disobedience (2:8).
 - The lost husband may slander (2:12), be ignorant and foolish (2:15), or treat his Christian wife harshly (2:20).
 - But, again, “in the same way as Christ,” we understand it is our behavior that may win him to the word, just as for the “Gentiles” (2:12).
- What “behavior”?
 - Refers back to 1:14-19.
 - Holy behavior (1:15).
 - Fearful behavior (1:17).
 - No longer futile behavior (1:18-19).
- *²as they observe your chaste and respectful behavior. ³Your adornment must not be merely external – braiding the hair, and wearing gold jewelry, or putting on dresses;*
 - Chaste (HAGNOS) – Pure; holy (set apart).
 - Respectful (PHOBOS) – Fear; alarm; fright.
 - Fearful of God, not our husbands. Fear of God results in treating our husbands in this good, submissive behavior naturally.
 - “Adornment must not be merely external...”
 - Again, not futile behavior.
 - This is not speaking against adorning ourselves with these things:
 - Beauty (braiding the hair).
 - Riches (wearing gold jewelry).
 - Attractiveness / presentation (putting on dresses).
 - This verse is saying that it is not having the quality of these things that will result in our husbands being won to the word.

- *⁴but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.*
 - In contrast, our adornment must be the “hidden person.”
 - External = Perishable.
 - Gentle and quiet spirit = Imperishable.
 - Precious (POLYTELES) – Being of great value or worth.
 - God is the only one who matters, as is what He finds valuable.

- *⁵For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; ⁶just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.*
 - “For in this way...”
 - That is, adorning themselves with those imperishable qualities of the hidden person.
 - Submitting to your husband is a manifestation of these qualities.
 - Example: Sarah in regard to Abraham.
 - Calling (KALEO) – To identify by name or attribute; call by name; name.
 - Same word as used in 1:17, in us “addressing” or calling God our Father.
 - Lord (KYRIOS) — Master; one who is in a position of authority.
 - Sarah gave Abraham the name of master in her life. This was a sign of her submitting to him, giving up her will and desires to follow his instead.

- Again, this was not something done to her, but something she chose to do as a result of following and hoping in God.
 - “You have become her children” – Means we imitate her as a child would imitate his or her mother.
 - “Do what is right” — Submitting to our husbands with good behavior.
 - Submission is not just a good idea. It is abiding by the standard God set.
 - The opposite is true: not submitting to our husbands is doing what is wrong / sinful.
 - “Without being frightened by any fear.”
 - This is not that fear we need to have towards God, but fear, or rather “being afraid,” of our husbands and / or the world that would cause us to not do as God commands.
 - We are only to fear God, no one else.
- ***⁷You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.***
 - “You husbands in the same way...”
 - Follow the chain up:
 - In the same way as the holy women, as the wives, as Christ...
 - You husbands, in the same way...doing this for the Lord’s sake.
 - Live – House together.
 - Weaker doesn’t mean weak, but weak in comparison to the husband.
 - Can mean physically or emotionally.
 - “Honor” (TIME) is the same word as “precious” found in 1:7, 19.

- A wife's true value comes from her eternal value as an heir (born again to a living hope and inheritance), a child of God redeemed with precious blood.
 - Her value doesn't come from what she does or how she looks, but whose she is.
- A husband is to show her that she is precious as he understands her value comes from being a fellow heir (1:3-5).
- Hindered (EGKOPTO) — Interrupt; make progress slow or difficult; thwart.
 - God will not hear the prayers of a man who does not live with his wife in an understanding way or show her honor.
- ***⁸To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; ⁹not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.***
 - “To sum up, all of you,” is a reference to the groups of people, he has been talking to: those in submission to authorities, servants, wives, and husbands – in general, the saved.
 - “Sympathetic” carries a similar meaning as the word suffer: to suffer with/alongside; understanding.
 - Brotherly connects back to 1:22.
 - Kindhearted refers back to 2:17.
 - “Not returning evil for evil or insult for insult, but giving a blessing instead.”
 - This is exactly what Christ did for us (2:23-24). Instead of sinning in return to those who sinned against Him, He blessed them by bearing their sins.
 - So, for us today:
 - When the government wrongs us, but we submit anyway.

- When our masters are unreasonable, we are submissive anyway.
- When our husbands wrong us, but we submit with good behavior.
- When a wife treats her husband poorly, but he honors her anyway.
 - Doing God's roll for our lives is giving a blessing instead.
- We are called for the purpose of inheriting (1:4) a blessing – being a part of the people of God (2:9-10) is part of that blessing.
 - This is the same calling as in 2:21, where we follow in Christ's footsteps, as He too suffered in order to inherit His blessing: us.
- ***¹⁰For, "The one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit. ¹¹He must turn away from evil and do good; He must seek peace and pursue it...***
 - This is a quote from Psalm 34:12-16.
 - Breakdown:
 - The one who desires three things:
 - Life
 - To love
 - See good days
 - Must do six things:
 - Keep his tongue from evil (2:1).
 - Keep his lips from speaking deceit.
 - Turn away from evil.
 - Do / turn to good.
 - Seek / look for peace.
 - Pursue / go after peace.

- We cannot expect to find life, love, and good days if we are not willing to put effort in.
 - To see good, we must do good.
 - Again, “not returning evil for evil or insult for insult” as in verse 9.
 - We can ruin the good around us if we are involved in evil.
- ¹²...*For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil.*
 - This is the result / reason why doing good or evil has the effect that it does.
 - The Lord is watching over the righteous.
 - Goes back to 2:25 – The Shepherd and Guardian of our souls is watching us.
 - His ears attending our prayer connects back to the husband’s hindered prayers in 3:7.
 - Again, living unrighteously or mistreating God’s children will result in hindered prayers.
 - “The face of the Lord is against those who do evil.”
 - “Against” doesn’t mean God is ignoring or looking away from those who do evil, but rather implies Him being contrary to or pushing against.
 - In the context, such as those who don’t submit to authority, the wives who don’t submit to their husbands, or the husbands who don’t honor their wives, these are doing evil.
 - Let’s not provoke the Lord to be against us.

- ***¹³Who is there to harm you if you prove zealous for what is good?***
 - No one can stand against God.
 - He protects the saved with His power (1:5).
 - Again, trials do not result in our ultimate harm, but our good (1:6-7).
 - This also reminds us that doing good silences those who are against us (2:12, 15).

- ***¹⁴But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, ¹⁵but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; ¹⁶and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.***
 - “But” implies a contrast... Suffering is different from being harmed.
 - This quote is from Isaiah 8:12.
 - Do not:
 - Fear those that cannot stand against God.
 - This is not godly fear, but being afraid of man.
 - But instead:
 - Sanctify (HAGIAZO) – This is our “holy” word (1:15-16), and here specifically, to make more of or to make more holy; purify.
 - Meaning: increase Christ’s position as Lord in our hearts.
 - How?
 - Always being in a constant state of readiness / preparation.
 - Our defense is like a trial in a courtroom.

- It is to “everyone,” which includes both the lost and the saved.
 - “Yet with gentleness and reverence.”
 - Gentleness is not possible without preparation.
 - Reverence (PHOBOS) – same word as fear / terror. This is back to that godly fear.
 - Keep a good conscience.
 - Connects back to 2:19-20 and 1:17.
 - Remember the good behavior we are to have as wives (3:1-4).
 - Their shame might come now on earth or in the day of visitation (2:12).
- ***¹⁷For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.***
 - This is the “why” of verses 14-16.
 - This compares the two. You will suffer either way, so do what is right.
 - This verse is a summation of this entire section of godly living (2:12-3:22) and simply rewords 2:19-20.
- ***¹⁸For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;***
 - Our example again is Christ (like in 2:22-25).
 - “Died for all, the just for the unjust.”
 - No one is just but God alone, from the beginning of time to the end.

- No sacrifice is as just or precious (1:18-19).
- Together with verse 17 we see Christ already paid for sins, so instead of suffering pointlessly for our sins when they've already been paid for, let us pay (suffer) for doing good.
- ***¹⁹in which also He went and made proclamation to the spirits now in prison, ²⁰who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.***
 - “In which” refers to in the spirit (1:11).
 - “The spirits now in prison” are those who were alive during Noah’s time but did not listen.
 - This prison is likely referring to Hades.
 - Their disobedience means they were not children, they did not have faith. They didn’t believe the proclamation of the suffering to come (the flood).
 - As a result of their disobedience, they reviled Noah, but ultimately were put to shame (proven wrong while drowning).
 - In the same way today, as 3:16 says, people will not believe our proclamation and will slander us for it, but they, too, like the spirits in prison, will be put to shame. This time their shame will not come with water but with fire.
 - In spirit, Jesus preached salvation to those even in Noah’s time. His blood flows both ways. Back then, just like now, we are saved through faith in Christ’s blood.
 - “Patience” and “kept waiting” means that these spirits had plenty of time to obey. God always gives us time to believe Him.
 - “Were brought safely” is in the passive voice.

- These eight persons (Noah, his wife, his three sons, and three daughters-in-law) did not save themselves.
- *²¹Corresponding to that, baptism now saves you – not the removal of dirt from the flesh, but an appeal to God for a good conscience – through the resurrection of Jesus Christ,*
 - “That” being the eight being brought safely through the water...
 - In the same way, we do not save ourselves, but “baptism now saves” us.
 - This is not a fleshly saving (“not the removal of dirt from the flesh”) but, instead a spiritual saving (“an appeal to God for a good conscience”).
 - Appeal (EPEROTEMA) – the content of asking; question; a formal request.
 - Certain versions say “answer,” but this is not a good translation.
 - Conscience (SYNEIDESIS) – the inward faculty of distinguishing right and wrong; moral consciousness.
 - We have already been told why and how to keep a good conscience (2:19; 3:16).
 - Here we learn that baptism is where that good conscience starts – the appeal.
 - You cannot maintain something you do not first have. Trying to keep to all of the godly living we have seen so far in the book for the sake of our conscience without appealing for that good conscience from God through baptism is useless.
 - We first discovered that the resurrection of Christ brought us a living hope (1:3), and now we learn that His resurrection brings us a clean conscience.

- ***²²who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.***
 - “Right hand of God”
 - Jesus submitted to God while He was here on earth and now, He is being exalted at His right hand in heaven.
 - Three things are subjected (made submissive) to Christ by God:
 - 1. Angels
 - 2. Authorities
 - 3. Powers
 - Unlike these three things, we have the option of choosing to submit to Him through how we live our lives now, before we all are subjected to Him at the end of time.

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1 Peter 4

INTRO:

- In this chapter Peter encourages and equips his readers to endure sufferings, just as Christ did. He warns them not to give into the insults of their former friends, and to refrain from their sinful pasts. He warns them that the end is near and tells them how to respond. Peter had endured much suffering and knew he had more to come. He was well qualified to encourage his readers to share in his joy of suffering for the sake of Christ and to join him in longing for the promises of eternal life with God.

SUFFERING AND LIVING FOR GOD'S WILL (4:1-6):

- Peter knew that Jesus was well acquainted with suffering. He witnessed the sufferings of Christ firsthand. At the beginning of this chapter, we see Peter remind us all that if our minds aren't right, we cannot endure the suffering ahead. He points us to Jesus, our High Priest who endured it all.
- *¹ Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking,*
 - Peter is referencing Christ's suffering in the flesh just mentioned in the previous chapter. What attitude and motivations did Christ arm Himself with, according to 1 Peter 3:13-18?
 - He wanted to reconcile us to God.
 - He was put to death in the flesh but made alive in the Spirit.
 - "Arm yourselves"
 - Military imagery, used by Paul many times, most notably in Ephesians 6:10-17.
 - Peter was preparing believers for a battle and trials to come – persecution.
 - What does it look like to arm yourself with something?
 - How, then, do we arm ourselves with that same way of thinking?

- We are prepared. We carry with us the same thoughts and motivations Christ did when he suffered in the flesh:
 - Since Christ suffered in order to reconcile us to God, we should be willing to suffer to reconcile others to God.
 - We must put more importance on spiritual life than fleshly life. Current suffering shouldn't compare to the glory to come. See Romans 8:18.
- “The same way of thinking”
 - Greek (ennoia) – Mind.
 - A deeper picture of the attitude / mind of Christ in suffering is painted by Paul in Philippians 2:5-8. In this passage we are also called to have the same attitude, or mindset of Christ.
 - He didn't consider his equality with God something to be grasped.
 - He made himself nothing, taking the nature of a servant.
 - He humbled himself and became obedient to the will of God, not just to death, but to the most public and humiliating death – on a cross.
- ***for whoever has suffered in the flesh has ceased from sin, ²so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. ³For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.***
- Romans 6:6-7
 - We have been set free from the bondage of sin. It no longer has mastery over us. We live no longer to obey sin, but to obey righteousness. We are set free from its demands over our lifestyle.
- Romans 8:1-2
 - Our sin no longer controls our eternal destiny. Christ's sacrifice counts us as blameless.
 - The law of sin and death = One jump off a cliff and you die. One sin can eternally separate us from God. The law of the Spirit sets us free from this

law of sin and death. We are forgiven of every sin – past, present, and future – when the Spirit of God dwells in us.

- Romans 6:1-4
 - We have been rescued from sin, why would we jump back into it? We know the consequences of sin and have moved on from that lifestyle. Yes, we will still commit sins, but sin is no longer our occupation. It no longer consumes and enslaves us.
 - When we step out of the shower, our first thought is not to go outside and play in the mud. Why, then, would we desire a life of sin when we know the cleansing power of Christ and the rewards of a life spent living for His will?
 - Galatians 5:1
 - 2 Peter 2:17-22
- We cannot pursue evil and war against it. We would not fight against a cause we have suffered for. Suffering often causes allegiance. When a soldier has suffered for his country, he does not then forsake it for the enemy. In the same way, when we have put blood, sweat, and tears into our walk with Christ, and have been persecuted for it, it solidifies our faith and values. It turns us away from the very thing that separated us from our Savior to begin with – our sin.
- ***⁴With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you;***
 - Peter's audience is likely mostly Gentile. He writes as though they would be familiar with the lifestyle of pagan Gentiles – so much so that their former friends would be “surprised” at their choice to refrain from past pleasures.
 - When worldly friends don't understand a Christian's change in lifestyle, they will heap abuse and mockery upon them. Peter was not preparing only the Gentiles of his time for this behavior. His words ring true today to Christians who have left a lifestyle of sin to follow Christ.

- *⁵but they will give account to him who is ready to judge the living and the dead. ⁶For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.*
 - “These who demanded an accounting for the conduct of Christians (around) them would themselves be required one day to render an accounting for their own lives.” [New Testament Commentary, Volume 13, Page 109]
 - “The Dead” – There are a few different interpretations of who “the dead” might refer to. Despite interpretation of the subject, the message is the same: The gospel is, was, and will be preached so that all human beings, though judged in the flesh, might live in the Spirit.
 - This passage again connects to 1 Peter 3:18 – the death of the flesh / life in the Spirit.

LOVE AND SERVE EACH OTHER (4:7-11):

- In this chapter Peter begins and ends with warnings of suffering and trials. Sandwiched in between is this short section explaining the “how” of arming yourself for the sufferings to come.
- *⁷The end of all things is at hand;*
 - Peter presents a fact followed by a “therefore.” He introduces a sense of urgency and proceeds to state some ways we should respond to the coming of judgment and the suffering and trials in the last days.
 - The motivation for the commands that follow is that the end is near.
- Because the end is near...
 - *Therefore, be self-controlled and sober-minded for the sake of your prayers.*
 - Self-control and sober mindedness in all things in an entry level skill in endurance of trials. The enemy can so easily take control of us if we don’t stay on our guard, as Peter will warn about at the end of Chapter 5, where he instructs us to be “sober-minded” and “watchful” (5:8).

He also tells us to be sober-minded so that we can prepare our minds for action (1:13).

- It is important to be clear minded in prayer. We all remember what happened when the disciples were supposed to be praying in the garden, but a fuzzy mind can do more than put us to sleep. Peter shows concern for prayer in 3:7 and 12 as well.
- Because the end is near...
 - ***⁸Above all, keep loving one another earnestly, since love covers a multitude of sins.***
 - Just as suffering keeps us from sin, loving others keeps us from sinning against them. When we actively show love to someone, it lessens our desires to sin against them, therefore covering a multitude of sins we might commit against them otherwise.
- Because the end is near...
 - ***⁹Show hospitality to one another without grumbling.***
 - In the context of suffering and end times, there are many reasons hospitality might be both necessary and inconvenient, especially in cultures where Christian persecution is prevalent. Peter's contemporaries were about to endure or had already endured extreme sufferings for the name of Christ – physical harm, imprisonment, displacement, death, etc. Hospitality would have included sharing homes, meals, and supplies, even if it meant giving up necessities and being inconvenienced. When we consider hospitality in our time and culture, we may not have as many opportunities for grumbling, but we still find reasons to grumble. The end is still near, and Christian hospitality is still necessary in creating and maintaining an environment of belonging and trust.
- Because the end is near...
 - ***¹⁰As each has received a gift, use it to serve one another, as good stewards of God's varied grace: ¹¹whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies – in***

order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

- The importance of using our spiritual gifts is also mentioned in Romans 12 and 1 Corinthians 12. We have one body, but many parts. Because the end is near, we must all do our part to keep the Lord's body functioning properly. It is important to remember that our spiritual gifts are not our own. They belong to the church, and when we refuse to unwrap them, we are withholding them from our congregations, and the Lord's body as a whole.

REJOICE WHEN YOU SUFFER FOR CHRIST (4:12-19):

- Peter was no stranger to suffering and rejoicing in his sufferings. In Acts 5, Peter and his friends are physically persecuted and leave rejoicing for having suffered for Christ's sake. This was not the only time Peter suffered. Jesus predicted Peter's suffering in John 21:18, and history tells us that Peter died for his convictions.
- ***¹²Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.***
 - John 15:18-21 – Jesus warned Peter and the other disciples of His time of hatred and persecution. “If the world hates you, keep in mind that it hated me first.” Jesus had been there and done that, and now Peter had, too. This is a message for all, a “take it from me, I’ve been there” coming from one of Christ's best friends and faithful follower to death.
- ***¹³But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. ¹⁴If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.***
 - James 1:2-4, 12 – James encourages us to “consider it pure joy” when facing various trials. Why? Trials test our faith, which produces endurance / perseverance. When complete, this endurance matures us, equips us, and

leaves us lacking nothing. When we've stood the test, we will receive the crown of life promised.

- Matthew 5:10-12 – We are blessed when persecuted for righteousness, slandered, and insulted for the sake of Christ. We should rejoice and be glad, since our heavenly reward is great.

- ***¹⁵But let none of you suffer as a murderer or a thief or an evildoer or as a meddler.***

- Peter has just told us in 3:17 that it is better to suffer for doing good than for doing evil. Why suffer for both?
- Our blessings don't come from the suffering itself, but rather the reason why we are suffering.

- ***¹⁶Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.***

- Christian literally means "little Christ." If we claim to love, adore, and admire Christ – so far as to bear his name – we should be proud to suffer for that name.
- Romans 1:16.

- ***¹⁷For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? ¹⁸And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?" ¹⁹Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.***

- If we must face the scrutiny of God's judgment as Christians, how much worse will it be for those who disobey?
 - 2 Thessalonians 1:4-10 – Paul, Silas, and Timothy praise the Thessalonians for their endurance through persecution and then reveal

what judgment will look like for the unrighteous who do not obey the gospel.

- It is important to remember that without God, His forgiveness, and the Spirit of God dwelling within us, we would face the same fate.
- We suffer – not for a reward or bragging rights – but so that others might see Christ in us and that He might be glorified.
- We are to entrust our souls to our creator, no matter what suffering may bring.

CONCLUSION:

- In this chapter, Peter prepared his readers for trials, suffering, and persecution to come. He warned them not to return to their former lifestyles, which seemed so tempting in times of suffering. He showed them how to arm themselves with the mindset of Christ. He showed them how to treat others, how to serve, how to love, since the end is near. He reminded them to remain joyful during even the worst times of persecution and to keep their eyes focused on the glory of God and His promises. He showed them the worth in suffering. This chapter is timeless and relevant to all generations, all countries, and all Christians. We all face different levels of suffering, but we all serve the same God who can help us endure it all.

RESOURCES:

- The College Press NIV Commentary – 1 and 2 Peter
- New Testament Commentary – A Commentary on the New Testament Epistles of Peter, John, and Jude by Guy N. Woods – Gospel Advocate Company



1 Peter 5

OUTLINE:

- I. Duties of Shepherds (5:1-4)
 - a. To shepherd the flock of God among them
 - b. Serve as overseers
 - i. Not by compulsion but willingly
 - ii. Not for dishonest gain but eagerly
 - iii. Not as lords but as examples
- II. Duties of Younger Men (5:5)
 - a. Submit yourselves
 - i. To your elders
 - ii. To one another
 - b. Clothe yourselves with humility
 - i. For God resists the proud
 - ii. For God gives grace to the humble
- III. Duties regarding God (5:6-7)
 - a. Humble yourselves under His mighty hand, that He may exalt you in due time
 - b. Cast all your care upon Him, for He cares for you
- IV. Duties regarding Satan (5:8-9)
 - a. Be sober and vigilant of your adversary
 - i. The devil walks about like a roaring lion
 - ii. The devil seeks whom he may devour
 - b. Resist him
 - i. Remaining steadfast in the faith
 - ii. Knowing that the same sufferings are experienced by brethren in the world

- V. Closing Prayer (5:10-11)
- a. May the God of all grace perfect, establish, strengthen, and settle you
 - i. Who called us to His eternal glory by Christ Jesus
 - ii. After you have suffered a while
 - b. To Him be the glory and dominion forever and ever. Amen
- VI. Closing Remarks (5:12-14)

KEY VERSES:

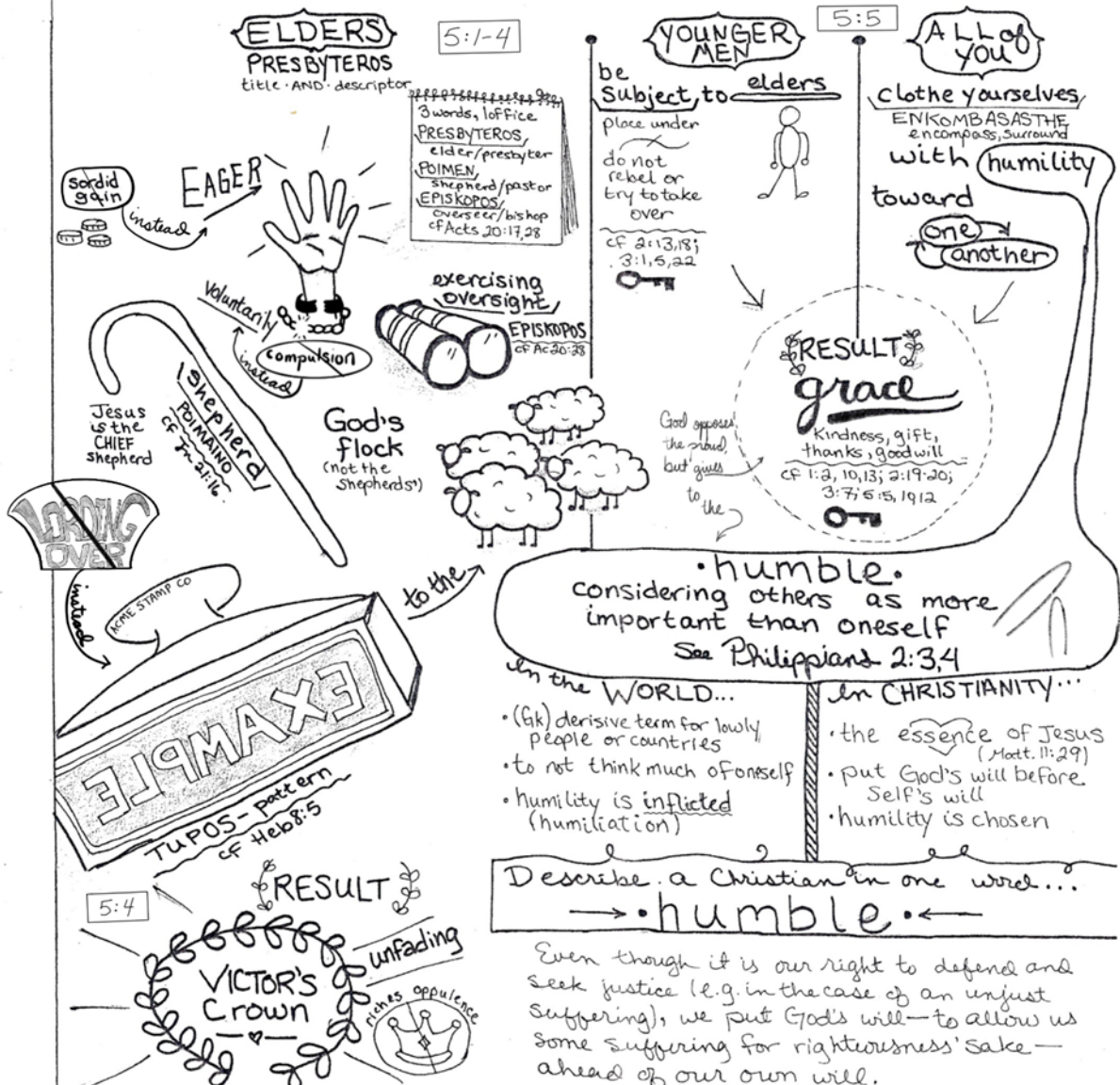
- **1 Peter 5:8**
Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.
- **1 Peter 5:10**
After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen, and establish you.
- **1 Peter 5:14**
Greet one another with a kiss of love. Peace be to you all who are in Christ.

Erynn Sprouse
updated 2019

((1 PETER 5¹⁻⁵))

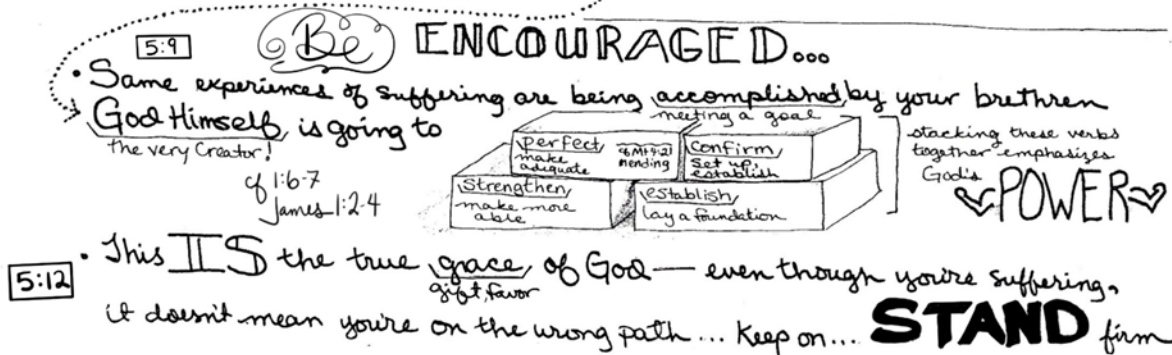
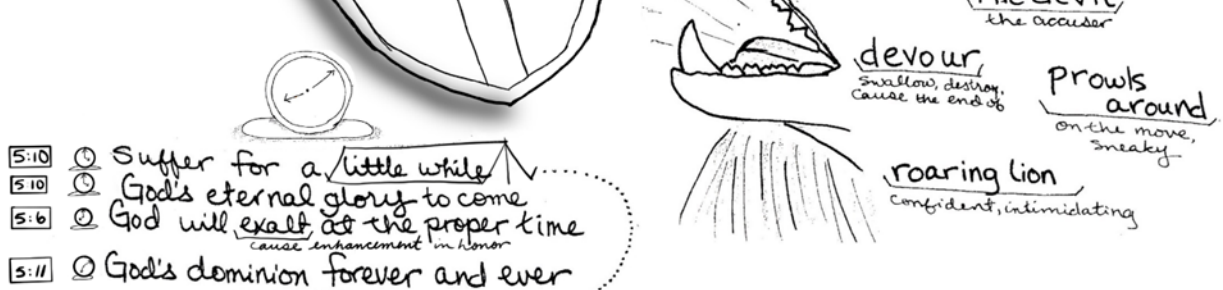
→ 4:12-19 Since we're to bear up under trials, here's what to do...

Therefore, **I** → Fellow elder
PRESBYTEROS
EXHORT... → witness of Christ's sufferings
eye witness
AND
personal experience
→ partaker of glory to be revealed
PARAKALEO - petition verb



Erynn Sprouse
 updated 2019

(1 PETER 5⁶⁻¹⁴)





Keywords

All Keywords Exported from Logos Bible Software

AGATHOS (morally good)



New American Standard Bible: 1995 Update 13 results

1 Pet 2:14	and the praise of those who	do	right.
1 Pet 2:15	such is the will of God that by	doing	right you may silence the
1 Pet 2:18	not only to those who are	good	and gentle, but also to those who
1 Pet 2:20	it with patience? But if when you	do	what is right and suffer <i>for it</i>
1 Pet 3:6	have become her children if you	do	what is right without being
1 Pet 3:10	who desires life, TO LOVE AND SEE	GOOD	DAYS, Must keep his tongue from
1 Pet 3:11	must turn away from evil and do	GOOD;	HE MUST SEEK PEACE AND PURSUE IT
1 Pet 3:13	if you prove zealous for what is	good?	
1 Pet 3:16	and keep a	good	conscience so that in the thing in
1 Pet 3:16	slandered, those who revile your	good	behavior in Christ will be put to
1 Pet 3:17	will it so, that you suffer for	doing	what is right rather than for
1 Pet 3:21	flesh, but an appeal to God for a	good	conscience—through the
1 Pet 4:19	souls to a faithful Creator in	doing	what is right.

CHAIRO (grace/joy)

SEE ILLUSTRATION ON PAGE 74



New American Standard Bible: 1995 Update 14 results

1 Pet 1:2	be sprinkled with His blood: May	grace	and peace be yours in the fullest
1 Pet 1:8	in Him, you greatly rejoice with	joy	inexpressible and full of glory,
1 Pet 1:10	prophets who prophesied of the	grace	that <i>would come</i> to you made
1 Pet 1:13	fix your hope completely on the	grace	to be brought to you at the
1 Pet 2:19	For this <i>finds</i>	favor,	if for the sake of conscience
1 Pet 2:20	patiently endure it, this <i>finds</i>	favor	with God.
1 Pet 3:7	her honor as a fellow heir of the	grace	of life, so that your prayers will
1 Pet 4:10	each one has received a <i>special</i>	gift,	employ it in serving one another
1 Pet 4:10	as good stewards of the manifold	grace	of God.
1 Pet 4:13	the sufferings of Christ, keep on	rejoicing,	so that also at the revelation
1 Pet 4:13	revelation of His glory you may	rejoice	with exultation.
1 Pet 5:5	opposed to the proud, BUT GIVES	GRACE	TO THE HUMBLE.
1 Pet 5:10	a little while, the God of all	grace,	who called you to His eternal
1 Pet 5:12	testifying that this is the true	grace	of God. Stand firm in it!

DIKE (righteous/just/judgement)



New American Standard Bible: 1995 Update 10 results

- [1 Pet 2:14](#) governors as sent by him for the [punishment](#) of evildoers and the praise of
- [1 Pet 2:19](#) up under sorrows when suffering [unjustly](#).
- [1 Pet 2:23](#) *Himself* to Him who judges [righteously](#);
- [1 Pet 2:24](#) we might die to sin and live to [righteousness](#) ; for by His wounds you were
- [1 Pet 3:12](#) eyes of the Lord are toward the [RIGHTEOUS](#), And His ears attend to their
- [1 Pet 3:14](#) you should suffer for the sake of [righteousness](#) , *you are* blessed. And do not fear
- [1 Pet 3:18](#) died for sins once for all, *the* [just](#) for *the* unjust, so that He might
- [1 Pet 3:18](#) once for all, *the* just for *the* [unjust](#), so that He might bring us to
- [1 Pet 4:18](#) if it is with difficulty that the [RIGHTEOUS](#) IS SAVED, WHAT WILL BECOME OF THE
- [1 Pet 5:8](#) *spirit*, be on the alert. Your [adversary](#), the devil, prowls around like a

DOKEO (glory)

SEE ILLUSTRATION ON PAGE 74



New American Standard Bible: 1995 Update 14 results

- [1 Pet 1:7](#) be found to result in praise and [glory](#) and honor at the revelation of
- [1 Pet 1:8](#) joy inexpressible and full of [glory](#).
- [1 Pet 1:11](#) the sufferings of Christ and the [glories](#) to follow.
- [1 Pet 1:21](#) Him from the dead and gave Him [glory](#), so that your faith and hope are
- [1 Pet 1:24](#) flesh is like grass, AND ALL ITS [GLORY](#) LIKE THE FLOWER OF GRASS. The
- [1 Pet 2:12](#) good deeds, as they observe *them*, [glorify](#) God in the day of visitation.
- [1 Pet 4:11](#) so that in all things God may be [glorified](#) through Jesus Christ, to whom
- [1 Pet 4:11](#) Jesus Christ, to whom belongs the [glory](#) and dominion forever and ever.
- [1 Pet 4:13](#) also at the revelation of His [glory](#) you may rejoice with exultation.
- [1 Pet 4:14](#) blessed, because the Spirit of [glory](#) and of God rests on you.
- [1 Pet 4:16](#) is not to be ashamed, but is to [glorify](#) God in this name.
- [1 Pet 5:1](#) and a partaker also of the [glory](#) that is to be revealed,
- [1 Pet 5:4](#) receive the unfading crown of [glory](#).
- [1 Pet 5:10](#) who called you to His eternal [glory](#) in Christ, will Himself perfect,

HAGIOS (holy)

SEE ILLUSTRATION ON PAGE 75



New American Standard Bible: 1995 Update 12 results

- [1 Pet 1:2](#) of God the Father, by the [sanctifying](#) work of the Spirit, to obey Jesus
- [1 Pet 1:12](#) preached the gospel to you by the [Holy](#) Spirit sent from heaven—things
- [1 Pet 1:15](#) but like the [Holy](#) One who called you, be holy
- [1 Pet 1:15](#) the Holy One who called you, be [holy](#) yourselves also in all *your*
- [1 Pet 1:16](#) it is written, “YOU SHALL BE [HOLY](#), FOR I AM HOLY.”
- [1 Pet 1:16](#) , “YOU SHALL BE HOLY, FOR I AM [HOLY](#).”
- [1 Pet 1:22](#) have in obedience to the truth [purified](#) your souls for a sincere love of
- [1 Pet 2:5](#) up as a spiritual house for a [holy](#) priesthood, to offer up spiritual
- [1 Pet 2:9](#) race, A royal PRIESTHOOD, A [HOLY](#) NATION, A PEOPLE FOR *God’s* own
- [1 Pet 3:2](#) as they observe your [chaste](#) and respectful behavior.
- [1 Pet 3:5](#) in this way in former times the [holy](#) women also, who hoped in God, used
- [1 Pet 3:15](#) but [sanctify](#) Christ as Lord in your hearts,

HINA (so that)



New American Standard Bible: 1995 Update 13 results

1 Pet 1:7		so	that the proof of your faith,
1 Pet 2:2	for the pure milk of the word,	so	that by it you may grow in respect
1 Pet 2:12	excellent among the Gentiles,	so	that in the thing in which they
1 Pet 2:21	leaving you an example for you	to	follow in His steps,
1 Pet 2:24	sins in His body on the cross,	so	that we might die to sin and live
1 Pet 3:1	submissive to your own husbands	so	that even if any <i>of them</i> are
1 Pet 3:9	were called for the very purpose	that	you might inherit a blessing.
1 Pet 3:16	and keep a good conscience	so	that in the thing in which you are
1 Pet 3:18	for all, <i>the</i> just for <i>the</i> unjust,	so	that He might bring us to God,
1 Pet 4:6	even to those who are dead,	that	though they are judged in the
1 Pet 4:11	the strength which God supplies;	so	that in all things God may be
1 Pet 4:13	of Christ, keep on rejoicing,	so	that also at the revelation of His
1 Pet 5:6	under the mighty hand of God,	that	He may exalt you at the proper

KAKOS (bad/evil)



New American Standard Bible: 1995 Update 12 results

- [1 Pet 2:1](#) Therefore, putting aside all [malice](#) and all deceit and hypocrisy and
- [1 Pet 2:12](#) in which they slander you as [evildoers](#), they may because of your good
- [1 Pet 2:14](#) sent by him for the punishment of [evildoers](#) and the praise of those who do
- [1 Pet 2:16](#) your freedom as a covering for [evil](#), but *use it* as bondslaves of God.
- [1 Pet 3:9](#) not returning [evil](#) for evil or insult for insult, but
- [1 Pet 3:9](#) not returning evil for [evil](#) or insult for insult, but giving a
- [1 Pet 3:10](#) days, MUST KEEP HIS TONGUE FROM [EVIL](#) AND HIS LIPS FROM SPEAKING DECEIT
- [1 Pet 3:11](#) “HE MUST TURN AWAY FROM [EVIL](#) AND DO GOOD; He must seek peace
- [1 Pet 3:12](#) the Lord is against those who do [EVIL.”](#)
- [1 Pet 3:13](#) Who is there to [harm](#) you if you prove zealous for what
- [1 Pet 3:17](#) what is right rather than for [doing](#) what is wrong.
- [1 Pet 4:15](#) as a murderer, or thief, or [evildoer](#), or a troublesome meddler;

KALEO (call)



New American Standard Bible: 1995 Update 10 results

- [1 Pet 1:15](#) but like the Holy One who [called](#) you, be holy yourselves also in
- [1 Pet 1:17](#) If you [address](#) as Father the One who impartially
- [1 Pet 2:9](#) the excellencies of Him who has [called](#) you out of darkness into His
- [1 Pet 2:11](#) Beloved, I [urge](#) you as aliens and strangers to
- [1 Pet 2:21](#) For you have been [called](#) for this purpose, since Christ
- [1 Pet 3:6](#) just as Sarah obeyed Abraham, [calling](#) him lord, and you have become her
- [1 Pet 3:9](#) a blessing instead; for you were [called](#) for the very purpose that you
- [1 Pet 5:1](#) Therefore, I [exhort](#) the elders among you, as *your*
- [1 Pet 5:10](#) while, the God of all grace, who [called](#) you to His eternal glory in
- [1 Pet 5:12](#)), I have written to you briefly, [exhorting](#) and testifying that this is the

KALUPTO (cover/opposite=reveal)



New American Standard Bible: 1995 Update 8 results

- [1 Pet 1:5](#) faith for a salvation ready to be [revealed](#) in the last time.
- [1 Pet 1:7](#) praise and glory and honor at the [revelation](#) of Jesus Christ;
- [1 Pet 1:12](#) It was [revealed](#) to them that they were not serving
- [1 Pet 1:13](#) grace to be brought to you at the [revelation](#) of Jesus Christ.
- [1 Pet 2:16](#) and do not use your freedom as a [covering](#) for evil, but *use it* as bondslaves
- [1 Pet 4:8](#) for one another, because love [covers](#) a multitude of sins.
- [1 Pet 4:13](#) on rejoicing, so that also at the [revelation](#) of His glory you may rejoice with
- [1 Pet 5:1](#) also of the glory that is to be [revealed](#).

PASCHO (suffering)

SEE ILLUSTRATION ON PAGE 75



New American Standard Bible: 1995 Update 17 results

- [1 Pet 1:11](#) indicating as He predicted the [sufferings](#) of Christ and the glories to
- [1 Pet 2:19](#) bears up under sorrows when [suffering](#) unjustly.
- [1 Pet 2:20](#) if when you do what is right and [suffer](#) *for it* you patiently endure it,
- [1 Pet 2:21](#) this purpose, since Christ also [suffered](#) for you, leaving you an example
- [1 Pet 2:23](#) did not revile in return; while [suffering](#), He uttered no threats, but kept
- [1 Pet 3:8](#) sum up, all of you be harmonious, [sympathetic](#), brotherly, kindhearted, and
- [1 Pet 3:14](#) But even if you should [suffer](#) for the sake of righteousness, *you*
- [1 Pet 3:17](#) God should will it so, that you [suffer](#) for doing what is right rather
- [1 Pet 3:18](#) For Christ also [died](#) for sins once for all, *the* just
- [1 Pet 4:1](#) Therefore, since Christ has [suffered](#) in the flesh, arm yourselves also
- [1 Pet 4:1](#) same purpose, because he who has [suffered](#) in the flesh has ceased from sin,
- [1 Pet 4:13](#) to the degree that you share the [sufferings](#) of Christ, keep on rejoicing, so
- [1 Pet 4:15](#) Make sure that none of you [suffers](#) as a murderer, or thief, or
- [1 Pet 4:19](#) Therefore, those also who [suffer](#) according to the will of God shall
- [1 Pet 5:1](#) fellow elder and witness of the [sufferings](#) of Christ, and a partaker also of
- [1 Pet 5:9](#) that the same experiences of [suffering](#) are being accomplished by your
- [1 Pet 5:10](#) After you have [suffered](#) for a little while, the God of all

PHOBOS (fear)



New American Standard Bible: 1995 Update 8 results

- [1 Pet 1:17](#) one's work, conduct yourselves in [fear](#) during the time of your stay on
- [1 Pet 2:17](#) all people, love the brotherhood, [fear](#) God, honor the king.
- [1 Pet 2:18](#) to your masters with all [respect](#), not only to those who are good
- [1 Pet 3:2](#) as they observe your chaste and [respectful](#) behavior.
- [1 Pet 3:6](#) do what is right without being [frightened](#) by any fear.
- [1 Pet 3:14](#) *you are* blessed. AND DO NOT [FEAR](#) THEIR INTIMIDATION, and do not be
- [1 Pet 3:14](#) blessed. AND DO NOT FEAR THEIR [INTIMIDATION](#) , AND DO NOT BE TROUBLED,
- [1 Pet 3:15](#) in you, yet with gentleness and [reverence](#);

PISTEUO (faith/believe)



New American Standard Bible: 1995 Update 12 results

- [1 Pet 1:5](#) by the power of God through [faith](#) for a salvation ready to be
- [1 Pet 1:7](#) so that the proof of your [faith](#), *being* more precious than gold
- [1 Pet 1:8](#) you do not see Him now, but [believe](#) in Him, you greatly rejoice with
- [1 Pet 1:9](#) obtaining as the outcome of your [faith](#) the salvation of your souls.
- [1 Pet 1:21](#) who through Him are [believers](#) in God, who raised Him from the
- [1 Pet 1:21](#) and gave Him glory, so that your [faith](#) and hope are in God.
- [1 Pet 2:6](#) PRECIOUS CORNER *stone*, AND HE WHO [BELIEVES](#) IN HIM WILL NOT BE DISAPPOINTED.”
- [1 Pet 2:7](#) value, then, is for you who [believe](#); but for those who disbelieve, “
- [1 Pet 2:7](#) who believe; but for those who [disbelieve](#), “THE STONE WHICH THE BUILDERS
- [1 Pet 4:19](#) shall entrust their souls to a [faithful](#) Creator in doing what is right.
- [1 Pet 5:9](#) But resist him, firm in *your* [faith](#), knowing that the same
- [1 Pet 5:12](#) Through Silvanus, our [faithful](#) brother (for so I regard *him*), I

POIEO (make/do)

SEE ILLUSTRATION ON PAGE 76



New American Standard Bible: 1995 Update 15 results

- [1 Pet 2:9](#) A HOLY NATION, A PEOPLE FOR *God's* [OWN](#) POSSESSION, so that you may
- [1 Pet 2:12](#) in which they slander you as [evildoers](#), they may because of your good
- [1 Pet 2:14](#) sent by him for the punishment of [evildoers](#) and the praise of those who do
- [1 Pet 2:14](#) and the praise of those who [do](#) right.
- [1 Pet 2:15](#) such is the will of God that by [doing](#) right you may silence the
- [1 Pet 2:20](#) it with patience? But if when you [do](#) what is right and suffer *for it*
- [1 Pet 2:22](#) WHO [COMMITTED](#) NO SIN, nor was any deceit found
- [1 Pet 3:6](#) have become her children if you [do](#) what is right without being
- [1 Pet 3:11](#) "HE MUST TURN AWAY FROM EVIL AND [DO](#) GOOD; He must seek peace and
- [1 Pet 3:12](#) of the Lord is against those who [DO](#) EVIL."
- [1 Pet 3:17](#) will it so, that you suffer for [doing](#) what is right rather than for
- [1 Pet 3:17](#) what is right rather than for [doing](#) what is wrong.
- [1 Pet 3:18](#) put to death in the flesh, but [made](#) alive in the spirit;
- [1 Pet 4:15](#) as a murderer, or thief, or [evildoer](#), or a troublesome meddler;
- [1 Pet 4:19](#) souls to a faithful Creator in [doing](#) what is right.

TASSO (submit/opposite=oppose)



New American Standard Bible: 1995 Update 7 results

- [1 Pet 2:13](#) [Submit](#) yourselves for the Lord's sake to
- [1 Pet 2:18](#) Servants, be [submissive](#) to your masters with all respect,
- [1 Pet 3:1](#) In the same way, you wives, be [submissive](#) to your own husbands so that even
- [1 Pet 3:5](#) used to adorn themselves, being [submissive](#) to their own husbands;
- [1 Pet 3:22](#) authorities and powers had been [subjected](#) to Him.
- [1 Pet 5:5](#) You younger men, likewise, be [subject](#) to *your* elders; and all of you,
- [1 Pet 5:5](#) toward one another, for GOD IS [OPPOSED](#) TO THE PROUD, but gives grace to

TIME (honor/precious)



New American Standard Bible: 1995 Update 9 results

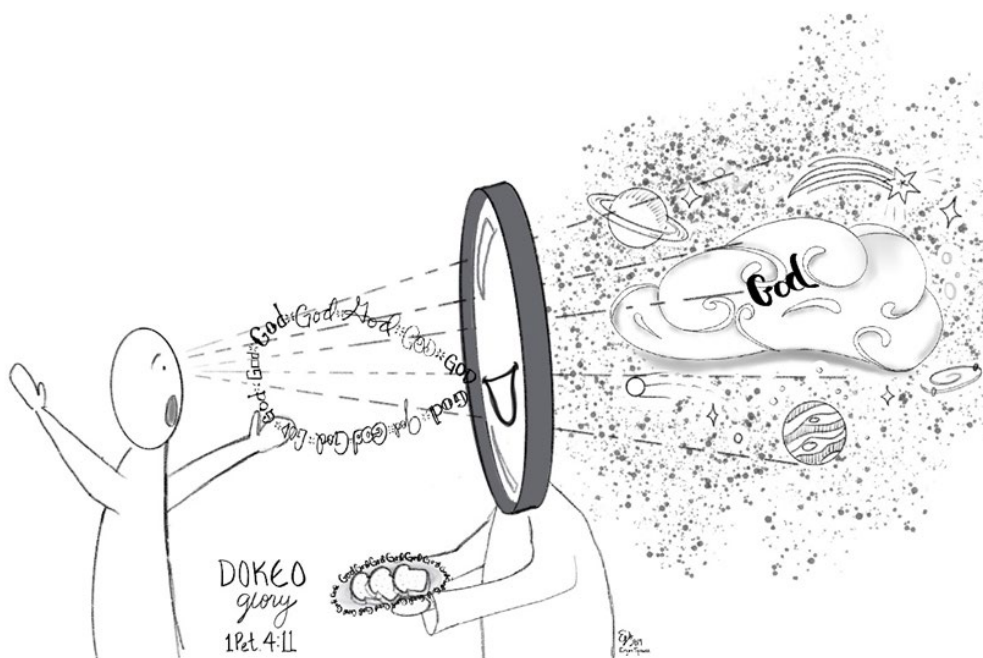
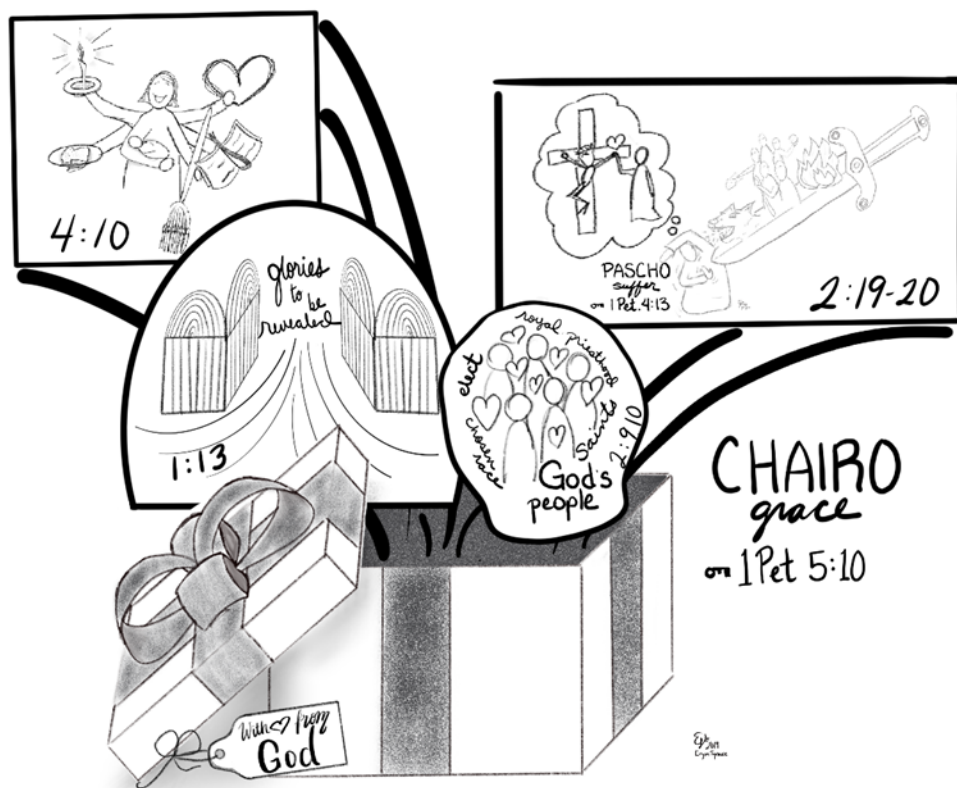
- [1 Pet 1:7](#) the proof of your faith, *being* [more](#) precious than gold which is
- [1 Pet 1:7](#) to result in praise and glory and [honor](#) at the revelation of Jesus Christ;
- [1 Pet 1:19](#) but with [precious](#) blood, as of a lamb unblemished
- [1 Pet 2:4](#) by men, but is choice and [precious](#) in the sight of God,
- [1 Pet 2:6](#) , I LAY IN ZION A CHOICE STONE, A [PRECIOUS](#) CORNER *stone*, And he who believes
- [1 Pet 2:7](#) This precious [value](#), then, is for you who believe;
- [1 Pet 2:17](#) [Honor](#) all people, love the brotherhood,
- [1 Pet 2:17](#) love the brotherhood, fear God, [honor](#) the king.
- [1 Pet 3:7](#) she is a woman; and show her [honor](#) as a fellow heir of the grace of

ZAO (live)



New American Standard Bible: 1995 Update 10 results

1 Pet 1:3	caused us to be born again to a living	hope through the resurrection of
1 Pet 1:23	<i>that is</i> , through the living	and enduring word of God.
1 Pet 2:4	And coming to Him as to a living	stone which has been rejected by
1 Pet 2:5	you also, as living	stones, are being built up as a
1 Pet 2:24	so that we might die to sin and live	to righteousness; for by His
1 Pet 3:7	as a fellow heir of the grace of life ,	so that your prayers will not be
1 Pet 3:10	For, "THE ONE WHO DESIRES LIFE ,	TO LOVE AND SEE GOOD DAYS, Must
1 Pet 3:18	put to death in the flesh, but made	alive in the spirit;
1 Pet 4:5	to Him who is ready to judge the living	and the dead.
1 Pet 4:6	in the flesh as men, they may live	in the spirit according to the







Participles (How/Descriptors)



New American Standard Bible: 1995 Update 121 results

1 Pet 1:3	according to His great mercy has	caused	us to be born again to a living
1 Pet 1:3	caused us to be born again to a	living	hope through the resurrection of
1 Pet 1:4	undefiled and will not fade away,	reserved	in heaven for you,
1 Pet 1:5	who are	protected	by the power of God through faith
1 Pet 1:6	though now for a little while, if	necessary,	you have been distressed by
1 Pet 1:6	if necessary, you have been	distressed	by various trials,
1 Pet 1:7	more precious than gold which is	perishable,	even though tested by fire, may
1 Pet 1:7	which is perishable, even though	tested	by fire, may be found to result in
1 Pet 1:8	and though you have not	seen	Him, you love Him, and though you
1 Pet 1:8	love Him, and though you do not	see	Him now, but believe in Him, you
1 Pet 1:8	you do not see Him now, but	believe	in Him, you greatly rejoice with
1 Pet 1:8	joy inexpressible and full of	glory	
1 Pet 1:9		obtaining	as the outcome of your faith the
1 Pet 1:10	this salvation, the prophets who	prophesied	of the grace that <i>would come</i> to
1 Pet 1:11		seeking	to know what person or time the
1 Pet 1:11	within them was indicating as He	predicted	the sufferings of Christ and the
1 Pet 1:12	to you through those who	preached	the gospel to you by the Holy
1 Pet 1:12	gospel to you by the Holy Spirit	sent	from heaven – things into which

1 Pet 1:13	Therefore, prepare your minds for action,	keep sober <i>in spirit</i> , fix your
1 Pet 1:13	prepare your minds for action,	keep sober <i>in spirit</i> , fix your hope
1 Pet 1:13	completely on the grace to be	brought to you at the revelation of Jesus
1 Pet 1:14	As obedient children, do not be	conformed to the former lusts which were
1 Pet 1:15	but like the Holy One who	called you, be holy yourselves also in
1 Pet 1:17	as Father the One who impartially	judges according to each one's work,
1 Pet 1:18		knowing that you were not redeemed with
1 Pet 1:20	For He was foreknown	before the foundation of the
1 Pet 1:20	foundation of the world, but has	appeared in these last times for the sake
1 Pet 1:21	Him are believers in God, who	raised Him from the dead and gave Him
1 Pet 1:21	who raised Him from the dead and	gave Him glory, so that your faith and
1 Pet 1:22	have in obedience to the truth	purified your souls for a sincere love of
1 Pet 1:23	for you have been	born again, not of seed which is
1 Pet 1:23	<i>that is</i> , through the	living and enduring word of God.
1 Pet 1:23	<i>that is</i> , through the living and	enduring word of God.
1 Pet 1:25	And this is the word which was	preached to you.
1 Pet 2:1	Therefore,	putting aside all malice and all deceit
1 Pet 2:4	And	coming to Him as to a living stone which
1 Pet 2:4	And coming to Him as to a	living stone which has been rejected by
1 Pet 2:4	to a living stone which has been	rejected by men, but is choice and precious

1 Pet 2:5	you also, as	living	stones, are being built up as a
1 Pet 2:6	PRECIOUS CORNER <i>stone</i> , AND HE WHO	BELIEVES	IN HIM WILL NOT BE DISAPPOINTED.”
1 Pet 2:7	value, then, is for you who	believe;	but for those who disbelieve,
1 Pet 2:7	who believe; but for those who	disbelieve,	“THE STONE WHICH THE BUILDERS
1 Pet 2:7	disbelieve, “THE STONE WHICH THE	BUILDERS	REJECTED, THIS BECAME the very
1 Pet 2:8	for they stumble because they are	disobedient	to the word, and to this <i>doom</i> they
1 Pet 2:9	the excellencies of Him who has	called	you out of darkness into His
1 Pet 2:10	THE PEOPLE OF GOD; you had NOT	RECEIVED	MERCY, but now you have received
1 Pet 2:10	received mercy, but now you have	RECEIVED	MERCY.
1 Pet 2:12		Keep	your behavior excellent among the
1 Pet 2:12	of your good deeds, as they	observe	<i>them</i> , glorify God in the day of
1 Pet 2:13	whether to a king as the one	in	authority,
1 Pet 2:14	or to governors as	sent	by him for the punishment of
1 Pet 2:15	such is the will of God that by	doing	right you may silence the
1 Pet 2:16	Act as free men, and do not	use	your freedom as a covering for
1 Pet 2:18	Servants, be	submissive	to your masters with all respect,
1 Pet 2:19	bears up under sorrows when	suffering	unjustly.
1 Pet 2:20	what credit is there if, when you	sin	and are harshly treated, you
1 Pet 2:20	is there if, when you sin and are	harshly	treated, you endure it with
1 Pet 2:20	it with patience? But if when you	do	what is right and suffer <i>for it</i>
1 Pet 2:20	if when you do what is right and	suffer	<i>for it</i> you patiently endure it,

1 Pet 2:21	Christ also suffered for you,	leaving	you an example for you to follow
1 Pet 2:23	and while being	reviled,	He did not revile in return;
1 Pet 2:23	did not revile in return; while	suffering,	He uttered no threats, but kept
1 Pet 2:23	entrusting <i>Himself</i> to Him who	judges	righteously;
1 Pet 2:24	on the cross, so that we might	die	to sin and live to righteousness;
1 Pet 2:25	For you were continually	straying	like sheep, but now you have
1 Pet 3:1	In the same way, you wives, be	submissive	to your own husbands so that even
1 Pet 3:2	as they	observe	your chaste and respectful
1 Pet 3:5	times the holy women also, who	hoped	in God, used to adorn themselves,
1 Pet 3:5	used to adorn themselves, being	submissive	to their own husbands;
1 Pet 3:6	just as Sarah obeyed Abraham,	calling	him lord, and you have become her
1 Pet 3:6	have become her children if you	do	what is right without being
1 Pet 3:6	do what is right without being	frightened	by any fear.
1 Pet 3:7	You husbands in the same way,	live	with <i>your wives</i> in an
1 Pet 3:7	weaker, since she is a woman; and	show	her honor as a fellow heir of the
1 Pet 3:9	not	returning	evil for evil or insult for
1 Pet 3:9	evil or insult for insult, but	giving	a blessing instead; for you were
1 Pet 3:10	For, "THE ONE WHO	DESIRES	LIFE, TO LOVE AND SEE GOOD DAYS,
1 Pet 3:12	of the Lord is against those who	DO	EVIL."
1 Pet 3:13	Who is there to	harm	you if you prove zealous for what
1 Pet 3:15	to make a defense to everyone who	asks	you to give an account for the

1 Pet 3:16	and	keep	a good conscience so that in the
1 Pet 3:16	you are slandered, those who	revile	your good behavior in Christ will
1 Pet 3:17	will it so, that you suffer for	doing	what is right rather than for
1 Pet 3:17	what is right rather than for	doing	what is wrong.
1 Pet 3:18	bring us to God, having been	put	to death in the flesh, but made
1 Pet 3:18	put to death in the flesh, but	made	alive in the spirit;
1 Pet 3:19	in which also He	went	and made proclamation to the
1 Pet 3:20	who once were	disobedient ,	when the patience of God kept
1 Pet 3:20	in the days of Noah, during the	construction	of the ark, in which a few, that
1 Pet 3:22	at the right hand of God, having	gone	into heaven, after angels and
1 Pet 3:22	authorities and powers had been	subjected	to Him.
1 Pet 4:1	Therefore, since Christ has	suffered	in the flesh, arm yourselves also
1 Pet 4:1	same purpose, because he who has	suffered	in the flesh has ceased from sin,
1 Pet 4:3	For the time	already	past is sufficient <i>for you</i> to have
1 Pet 4:3	desire of the Gentiles, having	pursued	a course of sensuality, lusts,
1 Pet 4:4	are surprised that you do not	run	with <i>them</i> into the same excesses
1 Pet 4:4	excesses of dissipation, and they	malign	<i>you</i> ;
1 Pet 4:5	they will give account to Him who	is	ready to judge the living and the
1 Pet 4:5	to Him who is ready to judge the	living	and the dead.
1 Pet 4:8	Above all,	keep	fervent in your love for one
1 Pet 4:10	one has received a <i>special</i> gift,	employ	it in serving one another as good

[1 Pet 4:12](#) the fiery ordeal among you, which [comes](#) upon you for your testing, as
[1 Pet 4:12](#) as though some strange thing were [happening](#) to you;
[1 Pet 4:13](#) of His glory you may rejoice [with](#) exultation.
[1 Pet 4:17](#) be the outcome for those who do [not](#) obey the gospel of God?
[1 Pet 4:19](#) Therefore, those also who [suffer](#) according to the will of God shall
[1 Pet 5:1](#) also of the glory that is [to](#) be revealed,
[1 Pet 5:2](#) the flock of God among you, [exercising](#) oversight not under compulsion,
[1 Pet 5:3](#) nor yet as [lording](#) it over those allotted to your
[1 Pet 5:3](#) allotted to your charge, but [proving](#) to be examples to the flock.
[1 Pet 5:4](#) And when the Chief Shepherd [appears](#), you will receive the unfading
[1 Pet 5:7](#) [casting](#) all your anxiety on Him, because
[1 Pet 5:8](#) the devil, prowls around like a [roaring](#) lion, seeking someone to devour.
[1 Pet 5:8](#) around like a roaring lion, [seeking](#) someone to devour.
[1 Pet 5:9](#) resist him, firm in *your* faith, [knowing](#) that the same experiences of
[1 Pet 5:10](#) After you have [suffered](#) for a little while, the God of all
[1 Pet 5:10](#) while, the God of all grace, who [called](#) you to His eternal glory in
[1 Pet 5:12](#) I have written to you briefly, [exhorting](#) and testifying that this is the
[1 Pet 5:12](#) to you briefly, exhorting and [testifying](#) that this is the true grace of

Imperatives (Commands)



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1 Pet 1:13	for action, keep sober <i>in spirit</i> ,	fix	your hope completely on the grace
1 Pet 1:15	like the Holy One who called you,	be	holy yourselves also in all <i>your</i>
1 Pet 1:17	according to each one's work,	conduct	yourselves in fear during the time
1 Pet 1:22	love of the brethren, fervently	love	one another from the heart,
1 Pet 2:2	like newborn babies,	long	for the pure milk of the word, so
1 Pet 2:6	<i>this</i> is contained in Scripture: " BEHOLD ,		I LAY IN ZION A CHOICE STONE, A
1 Pet 2:13		Submit	yourselves for the Lord's sake to
1 Pet 2:17		Honor	all people, love the brotherhood,
1 Pet 2:17	Honor all people,	love	the brotherhood, fear God, honor
1 Pet 2:17	all people, love the brotherhood,	fear	God, honor the king.
1 Pet 2:17	love the brotherhood, fear God,	honor	the king.
1 Pet 3:3	Your adornment must not	be	<i>merely</i> external – braiding the hair,
1 Pet 3:10	TO LOVE AND SEE GOOD DAYS, MUST	KEEP	his tongue from evil and his lips
1 Pet 3:11	"HE MUST	TURN	AWAY FROM EVIL AND DO GOOD; He
1 Pet 3:11	"HE MUST TURN AWAY FROM EVIL AND	DO	GOOD; He must seek peace and
1 Pet 3:11	from evil and do good; HE MUST	SEEK	PEACE AND PURSUE IT.
1 Pet 3:11	do good; HE MUST SEEK PEACE AND	PURSUE	IT.
1 Pet 3:14	<i>you are</i> blessed. AND DO NOT	FEAR	THEIR INTIMIDATION, and do not be
1 Pet 3:15		but sanctify	Christ as Lord in your hearts,
1 Pet 4:1	Christ has suffered in the flesh,	arm	yourselves also with the same

1 Pet 4:7	all things is near; therefore, be	of	sound judgment and sober <i>spirit</i>
1 Pet 4:7	be of sound judgment and	sober	<i>spirit</i> for the purpose of prayer.
1 Pet 4:12	Beloved, do not be	surprised	at the fiery ordeal among you,
1 Pet 4:13	the sufferings of Christ, keep on	rejoicing	so that also at the revelation
1 Pet 4:15	Make sure that none of you	suffers	as a murderer, or thief, or
1 Pet 4:16	as a Christian, he is not to	be	ashamed, but is to glorify God in
1 Pet 4:16	is not to be ashamed, but is to	glorify	God in this name.
1 Pet 4:19	to the will of God shall	entrust	their souls to a faithful Creator
1 Pet 4:19	to the will of God shall	entrust	their souls to a faithful Creator
1 Pet 5:2		shepherd	the flock of God among you,
1 Pet 5:5	You younger men, likewise, be	subject	to <i>your</i> elders; and all of you,
1 Pet 5:5	to <i>your</i> elders; and all of you,	clothe	yourselves with humility toward
1 Pet 5:6	Therefore	humble	yourselves under the mighty hand
1 Pet 5:8		Be	of sober <i>spirit</i> , be on the alert.
1 Pet 5:8	Be of sober <i>spirit</i> , be	on	the alert. Your adversary, the
1 Pet 5:9	But	resist	him, firm in <i>your</i> faith, knowing
1 Pet 5:12	this is the true grace of God.	Stand	firm in it!
1 Pet 5:14		Greet	one another with a kiss of love.