

1 & 2 PETER STAFF STUDY



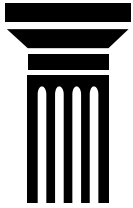
1 & 2 Peter Schedule

Week 1	Survey and Introduction
Week 2	1 Peter 1:1-12
Week 3	1 Peter 1:13-2:3
Week 4	1 Peter 2:4-12
Week 5	1 Peter 2:13-25
Week 6	1 Peter 3:1-7
Week 7	1 Peter 3:8-22
Week 8	1 Peter 4:1-11
Week 9	1 Peter 4:12-19
Week 10	1 Peter 5:1-14
Week 11	2 Peter 1:1-21
Week 12	2 Peter 2:1-22
Week 13	2 Peter 3:1-18
Week 14	Summary and Synthesis

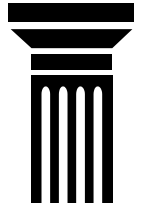
2009
By Andrew Hancock

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1 & 2 PETER SURVEY



PRAY Ask God to teach you **MEMORIZE:**

INTRODUCTORY ARTICLE

Simon Peter

According to the four Gospels, Peter was the leader and spokesman for the early disciples (Matt 15:15; 18:21; Mark 1:36-37; 8:29; 9:5-6; Luke 12:41; John 6:68). Peter's original name in Hebrew was "Simeon" (*simeon*). James called Peter by this name at the Jerusalem Council (Acts 15:14; cf. v. 7). The only other NT usage of Simeon is in 2 Peter 1:1. The Greek name "Simon" (*Simon*), however, is applied to Peter forty-nine times in the NT. A third name "Cephas" (*Kephas*) is a Greek transliteration of the Aramic word *kepa* ("rock"), which is the same as "Peter" (*Petros*). The NT, therefore, has four names for Peter. The combination "Simon Peter" (Matt 16:16) and the phrase "Simon who was known as Peter" (Acts 10:18) indicate that his new name (Peter) became his common designation.

Simon was one of the first disciples called into the service of Jesus (Mark 1:16-18). He was a fisherman from Bethsaida of Gaulanitis (John 1:44). Gaulanitis was the portion of the Transjordan immediately east of Galilee. Peter had a home in Capernaum (Mark 1:21, 29), which is about five kilometers west of Bethsaida, in Galilee. Peter was married (Matt 8:14; Mark 1:30; Luke 4:38) and took his wife on journeys to churches (1Cor 9:5). His strong north-country accent marked him as a Galilean (Mark 14:70). Doubtless he was influenced by the preaching of John the Baptist; his brother Andrew was one of the Baptist's disciples (John 1:35-42).

Andrew introduced Peter to Jesus (John 1:42). Peter quickly became the leader of the twelve disciples, and his name always stands first in lists of them in the Synoptics. Of the twelve, Peter was one of the inner three (along with James and John) closest to Jesus (Mark 5:37; 9:2; 14:33). His preaching in the early days of the church (Acts 1-10) shows his great ability. The risen Lord appeared especially to him (1Cor 15:5) and gave him a special commission (John 21:15-19).

Peter's leadership in the early church is not matched by his literary output. The NT contains only two letters that bear his name. Papias (c.60-c130) (cited by Eusebius in his *Ecclesiastical History* 3.39.15) and Irenaeus (fl. c.175 c.195) (*Contra Haereses* 3.1.2) state that Mark was the disciple and interpreter of Peter and that he transmitted in writing the things preached by Peter.

2. Authorship

This first letter claims to be from "Peter, an apostle of Jesus Christ" (1:1), who says he was "a witness of Christ's sufferings" (5:1). In addition, it states that he wrote it "with the help of Silas, ... a faithful brother" (5:12). The reference is undoubtedly to "Silas" of Acts 15:22 and 1 Thessalonians 1:1. Also, the "Mark" mentioned in 1 Peter 5:13 appears to be the same man mentioned in Acts 12:12. Both such references as these together and the strong, early reception of the letter by the church (cf. Bigg, p. 15) led to the almost universal acceptance of it as from Peter, till recent years.

In 1945, F.W. Beare said, "The English reader is here offered for the first time a commentary based upon the thesis, now widely accepted, that First Peter is a pseudonymous work of the post-Apostolic Age" (p. vii). Beare followed the lead of the German commentators Gunkel, Knopf, and Windisch (*ibid.*). In his third edition (1970), Beare is more dogmatic, claiming that "there can be no possible doubt that 'Peter' is a pseudonym" (p. 44). He bases this claim mainly on his identification of the persecutions mentioned in the book with those of the reign of Trajan (98-117). Since Peter died under Nero's reign (54-68), he could not have written the letter. The dating of the persecutions depends on the commentator's judgment. As Beare says, "The justification of the thesis must depend upon the commentary" (*ibid.*). In other words, unless there are clear references to dated events in the letter, its dating must depend on (1) evidences of the dependence of 1 Peter on other NT writings, (2) evidences of the use of 1 Peter by later Christian writers, and (3) what sense the letter itself makes when viewed against a specific historical setting. The third factor involves the writing of a whole commentary to determine whether the data fit the supposition. The first two factors are discussed here.

Another consideration that led Beare to the dogmatic position that Peter could not have written 1 Peter is that he finds it "scarcely imaginable" that Peter could develop the knowledge of the LXX, the Greek version of the OT (p. 45). In addition, the author of the letter was a master of Greek prose, while Peter, according to Acts 4:13, was "unlearned" (*agrammatos*). Beare (p. 47) argues that this word means "illiterate." But though *agrammatos* means "unable to write," "illiterate," in early Greek, it seems to have a wider meaning in later Greek. Here it can mean "uneducated" and perhaps "lacking in expertise concerning the law" in a Jewish context (cf. BAG, p. 13).

In response to Beare's objections, the following points are offered in support of Peter's authorship of this First Epistle. It is impossible to know to what extent Peter's home was bilingual. It is also very difficult to determine how much fluency in Greek a man like Peter could have achieved. Since use of Greek was widespread in the Middle East, one who was addressing Gentile converts would naturally use the LXX. As to the good literary style of 1 Peter, the book itself states that Peter used Silas as his secretary (5:12), and Silas might have had a part in shaping its style.

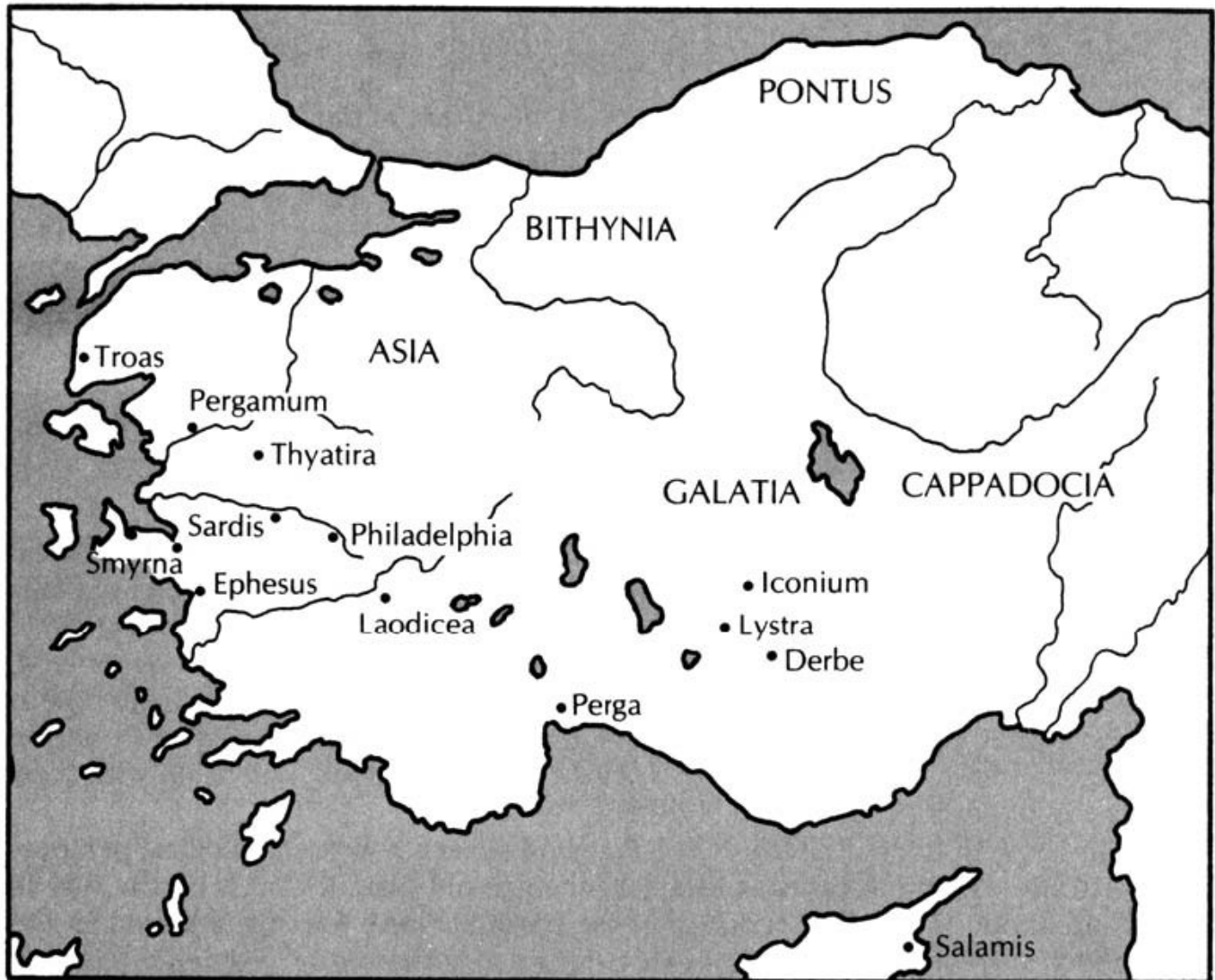
The positive case for Peter's authorship rests on these considerations: (1) The self-witness of the book is clear in claiming Petrine authorship. (2) The alternative of a pseudonymous letter is not without serious problems. (3) The church's early and strong reception of the letter as Peter's cannot be overlooked. (4) The letter reveals none of the telltale marks of a late pseudepigraphon. (5) The letter makes good sense when taken at face value as by Peter. Kelley, while noncommittal about the letter's authorship, states that if certain arguments are accepted, "both contents and tone are fully consistent with apostolic times" (p. 31).

3. Date and Place of Origin

1 Clement 5:4-7 names Peter and Paul as victims of persecution. The common understanding is that the passage refers to the persecution by Nero at Rome (cf. IDB, 3:755), which began after the disastrous fire in the city of Rome on 19 July 64. First Peter is written from "Babylon" (1Pe 5:13). This is most likely a code word for Rome (cf. the commentary in *loc.*; cf. also the similar usage of "Babylon" in Rev 14:8; 17:5) as "the great city that rules over the kings of the earth" (Rev 17:18). If 1 Peter is a genuine letter of Peter, then it was probably written from Rome shortly before Nero's great persecution—that is, in 62-64.

Destination

First Peter is addressed to "God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (1Pe 1:1)—places in northern Asia Minor or modern Turkey. Peter may have evangelized the northern region of Asia Minor while Paul founded churches in the southern and the western areas of Asia Minor. It is possible that Silas may have ministered in these northern provinces. The churches were no doubt composed of Christians from both Jewish and Gentile backgrounds. But the Christians outnumbered the Jews in these places. Jewish blindness to the gospel was a common phenomenon (cf. Acts 4:17-18; 28:25-28; Rom 10:11; 2Cor 3:13-15). 1 Peter 4:3-4 (cf. commentary) supports the thesis that the majority of the Christians had been converted out of paganism rather than out of Judaism.



Occasion and Purpose

The tone of 1 Peter is a warm pastoral one full of encouragement. The exhortations are addressed to Christians who are scattered over a wide area. They share a common faith with Christians everywhere and face common problems. Their basic problem is to live for God in the midst of a society ignorant of the true God. Because they are Christians they are misunderstood and subjected to cruel treatment. Peter's pastoral purpose is to help these early believers see their temporary sufferings in the full light of the coming eternal glory. In the midst of all their discouragements the sovereign God will keep them and enable them by faith to have joy. Jesus Christ by his patient suffering and glorious future destiny has given them the pattern to follow and also a living hope. Life in a pagan society is difficult and requires humility and submission. The immediate future for the church is an increase in the conflict with the world (*kosmos*) (4:7-18). But God will provide the grace to enable the community of the faithful to grow into maturity. They must help one another and show loving concern lest the members of God's flock be injured (4:8-10; 5:1-2).

Literary Form

First Peter is an epistle or letter written in the normal letter form of the NT world. Many scholars have worked to isolate or identify creedal or hymnic fragments in 1 Peter. It has been viewed as a sermon or homily (e.g., a baptismal homily), a paschal liturgy, or even as an early Christian catechesis. (For a survey of these views, cf. Dalton, pp. 62-71.) The rhetorical and didactic nature of the letter may reflect the fact that it was intended to be read aloud to congregations (cf. Col 4:16; 1 Thess 5:27; Rev 1:3 for evidence of the practice).

Date of 2 Peter

From 2 Peter 3:15-16 it is clear that the letter could not have been written until a good number of the Pauline Epistles had been written and gathered together. This means that the earliest possible date would be A.D. 60. If the reference in 3:1 ("Dear friends, this is now my second letter to you") refers to 1 Peter (though this is not entirely certain; cf. comments at 3:1), then the earliest possible date for 2 Peter would be about 63-64, i.e., around the time of the writing of 1 Peter. The latest possible date (for those who hold a non-Petrine authorship) is shortly before 135, because 2 Peter is used in the Apocalypse of Peter.

If the apostolic authorship of 2 Peter is accepted and the letter was published while Peter was still alive, the date would be shortly before his death (cf. 2 Peter 1:12-15) or A.D. 64-68. Some evangelical writers view 2 Peter as the testament of Peter and favor a posthumous publication by one or more of the apostle's followers. This would make the date about 80-90. Those who reject the letter's apostolic authorship or any connection of the letter with the apostle date it anywhere from 135 (Harnack dated it 150-75). Our conclusion is that to date the letter 64-68 is reasonable and best fits its self-witness.

Place of Origin

We have no reliable information for fixing the place where the letter was written, though Rome is a favorite choice because Peter is known to have been there. But since he traveled widely (Palestine, Asia Minor, Corinth [?], and Rome), it is impossible to determine where 2 Peter was written unless new information comes to light.

Destination

The only clues to the destination are in the letter itself: It is addressed "to those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours (1:1). This contrasts with the provinces in Asia Minor mentioned in 1 Peter 1:1 and may imply that 2 Peter was written to Christians in various places. In 2 Peter 3:1 the writer says, "Dear friends, this is now my second letter to you." If this refers to 1 Peter, then the letter is addressed to Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. But if 3:1 refers to a lost letter of Peter's (cf. 1Cor 5:9; Col 4:16b for probable lost letters of Paul), then we have no firm information about the destination of 2 Peter. Asia Minor or Egypt have been favorite choices of commentators. From the warnings in the letter concerning the false teachers (2:1-20), it seems that their vices were more typical of Gentiles than Jews.

Occasion

The occasion for writing 2 Peter may be inferred from its contents. The immediate occasion was Peter's knowledge that his time was short and that God's people were facing many dangers (1:13-14; 2:1-3). Just as sheep are prone to wander, so Christians are prone to forget the basic truths of the faith. The gift of exhortation in the church was a means of correcting this tendency (cf. Rom 12:8). Peter himself mentions this need in his first letter (5:1 [NIV, "appeal"], 12). So 2 Peter is a reminder of the basis for Christian faith (cf. 1:12-13). Faith in Jesus as Messiah is not grounded on myths or clever stories (1:16). It is based on sure revelation from God (1:16-21). The Christian's personal faith should not be static but ever growing. Continual growth in the Christian graces gives a certainty of election to the believer (1:8-10).

Christians must beware of false teachers (2:1-22) who deny the soon return of the Lord (3:3-4) and live immoral and greedy lives. These teachers are clever and claim scriptural support from Paul's Epistles for their views of liberty, but they pervert the letters and are headed for damnation (3:15-16). The church is to be alert to error and growing in the grace and knowledge of God (3:17-18).

Expositor's Bible Commentary

1 & 2 Peter Outline

Skim the books and summarize what each section is about below (Don't use a Bible that has headings)

1 Peter 1:1-12	
1 Peter 1:13-2:3	
1 Peter 2:4-12	
1 Peter 2:13-25	
1 Peter 3:1-7	
1 Peter 3:8-22	
1 Peter 4:1-11	
1 Peter 4:12-19	
1 Peter 5:1-14	
2 Peter 1:1-21	
2 Peter 2:1-22	
2 Peter 3:1-18	

From reading the introductory articles and from reading 1 & 2 Peter, fill in the information below:

What do we learn about Peter?

What is the purpose, occasion, and main theme of 1 Peter?

What is the purpose, occasion, and main theme of 2 Peter?

What are characteristics of the recipients?

Date:

List out repeated themes:

What are some key verses:



WHAT TO OBSERVE

What should you look for within a passage?

A. The Basic Questions:

- **Who** – Who is performing or receiving the action of the sentence or paragraph?
- **What** – What is occurring?
- **When** – When is it occurring? Is there a sequence of events?
- **Where** – Where is the action occurring? Does the location change within the paragraph?
- **Why** – What is the goal or purpose for the action? Who benefits? What is his/her motivation?
- **How** – What is the means or manner for accomplishing the action?

B. Key Words (especially theologically important terms)

C. Important Connectives - Indicate the relationships within and between clauses and paragraphs

- Temporal - after, then, as, until, before, when, now, while
- Local or geographical - where
- Logical – read next two pages entitled “Structural Indicators”
- Emphatic - indeed, only

D. Grammatical Construction - How does each word function in the sentence?

- Verb - creates the “action” or state of being
- Note the tense of the verb (when is the action being performed)
- Note the “voice” of the verb (active - the subject is doing the acting;
passive - the subject is being acted upon)
- Noun - name of a person, place, thing or quality
- Pronoun - used in the place of a noun
- Adjective - modifies or describes a noun
- Adverb - modifies a verb, adjective or other adverb

E. Figures of speech - Non-literal language (e.g. “I am the bread of life”)

F. Context of the preceding and following passage

- How is this passage related to the previous and following passages?
- What connecting words are used between the passages?
- Does the audience, mood, or subject change between the passages?

G. Things that are missing – what is not included in a passage can be just as important as what is! What words, phrases, or ideas does the author not include that you would have expected?

IDEAS FOR INTERPRETIVE QUESTIONS

Components	Definitive (What?)	Rational (Why? How?)
Terms	What key words require word study? What is the meaning of the term ____? How does it function in this sentence? What verb tenses are used?	Why was this word (or verb tense) used here? What other word might have been used, and why was it not? Why does the author change terms? Is this word crucial to the argument of the paragraph or book?
Structure	What type of sentence is this? What laws of structure are used? Result/Purpose, Cause/Effect, Explanation/Reason, Association, Proportion, Repetition/Continuity, Comparison, Climax, General/Particular, Contrast, Interchange, Question/Answer, Preparation, Summation, Transition, Pivot, Illustration (main point or sub-point?) What key connectors are used?	Why was this type of sentence used? What are the causes, effects, reasons or purposes given in the main clauses? Why is this order of words, phrases or clauses used? What are the timeless principles taught in the main statements or clauses?
Literary Form	What literary form is used? What are the primary characteristics of this form? Is the language literal or figurative? What figures of speech are used?	How does this literary form help to convey the author's meaning? What other form might have been used and to what effect? Why are the figures of speech used rather than literal language? What increased understanding of the truth is communicated through the figures of speech?
Atmosphere	What is the general atmosphere (sarcasm, compassion, urgency, despair, humility, awe, gratitude, joy, anger, concern)? Is there any change in atmosphere? What clues does the author give to set the atmosphere of the passage? What emotional words are used? How are the author's and the audience's attitudes revealed?	Why does this atmosphere pervade the passage? What historical reasons might be affecting the frame of mind of the author or audience? What is the intended effect on the audience of the terms, structure, form and atmosphere (e.g. persuasion, motivation, repentance, encouragement)?
Synthesis	What is the flow of thought? How does this passage function within the broader structural unit of which it is a part?	Why does each idea follow or precede another? How might the argument have been developed differently? How would the argument be affected if this passage were omitted?

Brian Fisher



1 PETER 1:1-12



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc

¹ Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen ² according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure. ³ Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵ who are protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶ In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, ⁷ 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; ⁸ and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, ⁹ obtaining as the outcome of your faith the salvation of your souls. ¹⁰ As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, ¹¹ seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. ¹² It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.



QUESTION 1 **Write out and answer 3 of your interpretive questions**



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

From 1:1 what does it mean to be “elect” or “chosen” (Col 3:12; John 15:16; Acts 13:17; 15:7; Eph 1:3,4; 2 Thess 2:13; 1 Peter 2:4,6,9,10; Rev 17:14)? Are all people “chosen” by God (Mt 22:11-14)? Are all believers “chosen” by God (cf. Romans 8:30-39)? How should this affect our evangelistic efforts (cf. 2 Tim 2:10)?

What does it mean to “sanctify” (1:2; cf. John 17:17,19; Acts 20:32; 26:18; Romans 15:16; 1 Cor. 1:2; 6:11; 1 Thess 4:3,4,7; 5:23; 2 Thess 2:13; Hebrews 10:10; 12:14; 1 Peter 3:15)? Are all believers “sanctified”?

What is the significance of being “sprinkled with His blood” (1:2; cf. Heb 9:13,14,19-22; 10:22)?

List and discuss the reasons given in verses 3-12 for a believer to maintain joy and hope in the midst of difficult circumstances. Does this joy exclude the intermingling of sorrow? Is it possible to have joy given your present circumstances? Is it reasonable? How can we obtain this joy?

Define “salvation” (vv. 5,9,10) in this section. Does it have the same definition in each instance? Do we have our salvation now? Support your answer. Note: *komizomai* (“to obtain”) normally refers to receiving what is deserved in contrast to receiving something as a gift (e.g. an earned wage or recompense; cf. 2 Cor 5:10; Eph 6:8; Col 3:23-25; Heb 10:35,36; 11:13,39). It may also be important that the verb is in the present tense here. “The salvation of your soul” is a common and important phrase/theme in the New Testament, especially in the teaching of Christ. I would encourage you to carefully read through these cross-references: Mt 10:39; 16:24-27; Mk 8:34-38; Lk 9:24-26; 17:33; Jn 12:25; Heb 10:39; James 1:21; 5:20.



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 1:13-2:3



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc

¹³ Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. ¹⁴ As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, ¹⁵ but like the Holy One who called you, be holy yourselves also in all *your* behavior; ¹⁶ because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY." ¹⁷ If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*; ¹⁸ knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹ but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ. ²⁰ For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you ²¹ who 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. ²² Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, ²³ for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God. ²⁴ For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, ²⁵ BUT THE WORD OF THE LORD ENDURES FOREVER." And this is the word which was preached to you. ¹ Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, ² like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, ³ if you have tasted the kindness of the Lord.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



WORD STUDY

Skill of the week: Word Study

One great way to do a word study is to go to the places where the same Greek or Hebrew word is used in other passages. Then see where it is used in similar ways to your word you are studying. This will help you get a good grasp on the meaning of the word.

Questions to ask yourself when you are studying a word:

1. What is the type of word: noun, adjective, verb, tense, voice, etc. Does it have any modifiers or does it modify anything?
2. Is the word explained or illustrated in the immediate context?
3. Does the author of the same book use the same word in other paragraphs? How do these different instances compare?
4. Where else in the Bible is the word used in the same type of sense?
5. Are there any other places in the Bible where the word is illustrated or where a character demonstrates this word?
6. What is the Old Testament background of the word? Or does the New Testament modify the meaning of the word in anyway?
7. What are the possible range of meanings of the word?
8. Can it be grouped into sub-topics to narrow down the possible range of meaning?
9. How does the word contribute to what the author is trying to say in the passage?

Process: Study the word

- Go to bible.crosswalk.com/lexicons and look up the word.
- Survey other verses that may be similar to the usage in the passage.
- Jot down the answers to a few of the items in the “Questions to ask yourself when you are studying a word” section.
- Use the OT lexicon to gain insight on how justify was used in the Old Testament.
- Jot down a brief definition.

Record your research in using the following categories

1. Cross References that are similar in meaning.
2. Observations on the Old Testament background of the word.
3. Possible meanings from lexicon definition.
4. Answer any of the questions from the above section.
5. Definition of the word in this particular passage.



FOR FURTHER THOUGHT

Do a word study on “hope” in the New Testament. How is it used in 1 Peter?

<http://bible.crosswalk.com/Lexicons/> Strong's #1679

Refer to the “word study.” This will walk you through how to do it.

Define “holiness.” How does the context of Leviticus (1 Pet 1:16; Lev 11:44ff; 19:1ff; 20:7) inform your definition? What does holiness look like in day to day life? What are the motivations for personal holiness in this section?

What is “the fear of God” (v. 17; cf. Exod 20:20; Deut 1:17; 5:29; 6:2,13; 2 Kings 17:34-36; Prov 1:7; Jer 5:22-24; 2 Cor 5:11; 7:1; Rev 14:7; 19:5)? What is the role of “fear” in our lives, and what reasons does Peter give that we should “conduct ourselves in fear during the time of our stay upon earth”?

How is God pictured in v. 17? What is the significance of this two-fold portrait (cf. Rom 8:15; Gal 4:6,7; Rev 19:11-16; 20:11-15)?

What things interfere with the work of God's word in our spiritual growth? Why is it that we often don't “long” for God's word? Why does v. 1 precede v. 2? (cf. Eph 4:22-24; Col 3:5-10; Jas 1:21; II Pet 1:5).



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 2:4-12



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc

⁴ And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, ⁵ you 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. ⁶ For *this* is contained in Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” ⁷ This 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*,” ⁸ and, “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. ⁹ But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God’s* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰ for 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. ¹¹ Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. ¹² Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

What are some of God's reasons for establishing our priesthood as given in vv. 4-10? What is the means to being “built up as a spiritual house”?

What significance is there in each of the descriptive terms applied to God's people (2:9,10)?

Why does Peter address his readers as “aliens and strangers” (2:11; cf. 1:1)? What does this mean it mean to be aliens and strangers in this world?

How could our good works give rise to unbelievers “glorifying God in the day of visitation”? Whom do you think Peter regarded as the Rock of the Church (cf. cf. Mt 16:13-19; cp. 1 Cor 3:10,11)?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 2:13-25



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE

OBSERVE

key words, connectives, cross-refs, etc

¹³ Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, ¹⁴ or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵ For such is the will of God that by doing right you may silence the ignorance of foolish men. ¹⁶ *Act* as free men, and do not use your freedom as a covering for evil, but *use it* as bondslaves of God. ¹⁷ Honor all people, love the brotherhood, fear God, honor the king. ¹⁸ Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. ¹⁹ For this *finds* favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. ²⁰ For 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. ²¹ For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, ²² WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³ and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; ²⁴ and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. ²⁵ For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

What authorities exist in your life? Are they worthy of your respect? Is their worthiness the basis for our submission?

Under what circumstances is suffering commendable? When is it not? Why is this distinction important?

How and in what sense do we earn the “favor” (literally “grace”) of God (1:19-20)?
What is the significance of “for” in 2:21? What is the relationship between 2:13-20 and 2:21-25?

Read Isaiah 52:13-53:12.

Discuss Christ's example. What are the circumstances surrounding His suffering which make it exemplary? Why did He undergo such suffering? How did He respond to undeserved suffering?

To whom do the stray sheep refer? Why do you think Peter uses this image here? Meditate on the plight of a lost and straying sheep. How should this affect our outlook on unbelievers?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 3:1-7



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE

OBSERVE

key words, connectives, cross-refs, etc

¹ In 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, ² as they observe your chaste and respectful behavior. ³ Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴ but *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. ⁵ For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; ⁶ just 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. ⁷ You 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.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



WORD STUDY

Skill of the week: Word Study

One great way to do a word study is to go to the places where the same Greek or Hebrew word is used in other passages. Then see where it is used in similar ways to your word you are studying. This will help you get a good grasp on the meaning of the word.

Questions to ask yourself when you are studying a word:

1. What is the type of word: noun, adjective, verb, tense, voice, etc. Does it have any modifiers or does it modify anything?
2. Is the word explained or illustrated in the immediate context?
3. Does the author of the same book use the same word in other paragraphs? How do these different instances compare?
4. Where else in the Bible is the word used in the same type of sense?
5. Are there any other places in the Bible where the word is illustrated or where a character demonstrates this word?
6. What is the Old Testament background of the word? Or does the New Testament modify the meaning of the word in anyway?
7. What are the possible range of meanings of the word?
8. Can it be grouped into sub-topics to narrow down the possible range of meaning?
9. How does the word contribute to what the author is trying to say in the passage?

Process: Study the word

- Go to bible.crosswalk.com/lexicons and look up the word.
- Survey other verses that may be similar to the usage in the passage.
- Jot down the answers to a few of the items in the “Questions to ask yourself when you are studying a word” section.
- Use the OT lexicon to gain insight on how justify was used in the Old Testament.
- Jot down a brief definition.

Record your research in using the following categories

1. Cross References that are similar in meaning.
2. Observations on the Old Testament background of the word.
3. Possible meanings from lexicon definition.
4. Answer any of the questions from the above section.
5. Definition of the word in this particular passage.



FOR FURTHER THOUGHT

Do a word study on “submit” How is it used in 1 Peter? <http://bible.crosswalk.com/Lexicons/> Strong's #5293. Refer to the “word study” section at the end of this study—as a guide.

To whom is a wife to submit? (3:1,5; cf. Eph 5:22-24) Does a wife's submission to her unbelieving husband guarantee his conversion? (cf. 1 Cor 7:13-16) What then is the goal of proper “behavior”? (cf. 2:12)

What is God's standard of beauty for women (cf. Is. 53:2,3; 1 Sam. 16:7; Gal. 5:21,22)? What bearing does this have on our priorities?

Why might a woman be “frightened by fear” (3:6)? Is this fear different from the fear in 3:2? How can this fear be faced and overcome effectively? (cf. 3:13-17; 4:19)

What are the keys to a man's correctly responding to his wife? What does Peter mean by “heirs together of the grace of life”? (cf. Rom 8:17; Eph 3:6; Heb 11:9) What is our inheritance (3:9)? In what sense is a woman a “weaker vessel”?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it

1 PETER 3:8-22

PRAY Ask God to teach you **MEMORIZE:**

SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc



⁸ To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; ⁹ not 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. ¹⁰ For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. ¹¹ "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT. 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." ¹³ Who is there to harm you if you prove zealous for what is good? ¹⁴ But even if you should suffer for the sake of righteousness, *you are* blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, ¹⁵ but 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; ¹⁶ and 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. ¹⁷ For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. ¹⁸ For 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; ¹⁹ in which also He went and made proclamation to the spirits *now* in prison, ²⁰ who 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. ²¹ Corresponding 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, ²² who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

What does it mean to “sanctify” the Lord God in your hearts (3:15)? How should this help a person in the midst of unjust suffering? What is the role of “hope” (1:3,13,21; 3:5; 4:19; 5:10) in 1 Peter?

Read Isaiah 8:11-18. How does this passage relate to 1 Peter 3:13-17?

Who are “the spirits in prison” (3:19)? Explain verses 19, 20. Why does Peter use the example of Noah and his ark? Is there a second chance for those who do not respond to the gospel in this lifetime (cf. Heb 9:27)?

In what sense does baptism save us? How does Peter define baptism in this context (3:21)? That is, to what kind of baptism is Peter referring?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 4:1-11



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE

OBSERVE

key words, connectives, cross-refs, etc

¹ Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, ² so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. ³ For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries. ⁴ In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign *you*; ⁵ but they will give account to Him who is ready to judge the living and the dead. ⁶ For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*. ⁷ The end of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer. ⁸ Above all, keep fervent in your love for one another, because love covers a multitude of sins. ⁹ Be hospitable to one another without complaint. ¹⁰ As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God. ¹¹ Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

When did Christ “suffer in the flesh” (4:1)? When do (or did; note verb tense) we “suffer in the flesh”? Based on your answers, what does it mean to have “ceased from sin”? Is Peter saying that there is the possibility that a believer might never sin again? Use the other verses in 1 Peter that talk about suffering, death, and the spirit to help answer these questions (e.g. 3:18; 4:2,5,6; cf. Rom 8:11).

In what sense has the gospel been preached to those who are dead (4:6)? How do you define “death,” “flesh” and “spirit” in this verse?

Was Peter wrong when he wrote almost 2000 years ago, “The end of all things is at hand...”? Is the end of all things still at hand?

Peter gives a series of commands in 4:7-11. How do they relate to the end of all things being near (note the “therefore” in 4:7)? That is, why are these commands, separately and collectively, important given the nearness of the end?

Define “grace” in 4:10 (recall our definition from 1:2). In what sense are we stewards of God's grace (note: a “gift” is literally a manifestation or bestowal of “grace”)? What is your gift(s) from God? How can you begin to employ it this week?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 4:12-19



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE

OBSERVE

key words, connectives, cross-refs, etc

¹² Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; ¹³ but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. ¹⁴ If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. ¹⁵ Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; ¹⁶ but if *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name. ¹⁷ For *it is* time for judgment to begin with the household of God; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God? ¹⁸ AND IF IT IS WITH DIFFICULTY THAT THE RIGHT-EOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? ¹⁹ Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

How do you reconcile verse 12 with 3:13? Are they contradictory?

What is the significance of the phrase “to the degree (or, insofar as) that you share the sufferings of Christ...”?

What are our natural responses to “fiery trials” and undeserved suffering (cf. 4:12,16)? What beliefs that we have about the way life ought to be cause these responses?

What are the present and future reasons for rejoicing in suffering for Christ's sake (13,14)? Where else in 1 Peter do we find the themes of Christ's future revelation and glory and our participation in that glory?

What does it mean to “glorify God”? What are some specific ways we can “glorify God” (v. 16) in the midst of undeserved suffering? Give some biblical examples of men or women who did this.

In what sense are the righteous saved “with difficulty” (4:18)?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



1 PETER 5:1-14



PRAY Ask God to teach you **MEMORIZE:**



SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc

¹ Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, ² shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; ³ nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. ⁴ And when the Chief Shepherd appears, you will receive the unfading crown of glory. ⁵ You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. ⁶ Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, ⁷ casting all your anxiety on Him, because He cares for you. ⁸ Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. ⁹ But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 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. ¹¹ To Him *be* dominion forever and ever. Amen. ¹² Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it! ¹³ She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark. ¹⁴ Greet one another with a kiss of love. Peace be to you all who are in Christ.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:

PASSAGE LAYOUT

Doing a passage layout is without a doubt the most difficult skill to master (or to teach!), but the rewards it offers to the diligent student make it well worth the effort. It will be your most valuable tool for discovering the author's intended meaning and flow of thought in a passage. A well done mechanical layout will help you answer many of our earlier interpretive questions such as: "How does this passage relate to the previous section?", "Who is the author's intended audience?", and "What are the author's main ideas and supporting ideas?"

The first rule of creating a passage layout is: there is no one "right" way to create a one! You have a great deal of freedom and flexibility in how you practice and use this technique. However, whatever techniques you use, your goal should always be the same: to discover the author's flow of thought by graphically laying out the passage. Toward this end, I'll list out some general rules to follow. Throughout this list, I'll be referencing my examples on the next pages from Titus 3:1-3 and 2 Tim 2:1-7.

First, read carefully through the passage. You can get an idea of how complex the structure is from the length of each sentence. The longer they are, the more complex the structure.

Second, identify the main clause of the first sentence, and write this, starting at the top left of your paper. The only things that should go before this are function words, such as our structural indicators. The main clause should have a subject, a verb, and a direct object. In my 2 Tim example, I put the structural indicator "therefore" first, and then the main clause of the first sentence "you my son be strong" at the top left. You can rearrange the order of the sentence if you wish, as I did in verse 4 of the Titus example.

Place the supporting phrases or words directly under the words they modify. If your diagram is getting messy or confusing, draw connecting arrows from the main word or clause towards its modifier. If there are multiple modifiers of a particular word or phrase, line these modifiers up directly under what they modify, similar to how I lined up "No soldier...", "if anyone competes...", and "the hard-working farmer..." under "good soldier", in the 2 Tim example.

For each structural indicator in the sentence, write in its type in curly brackets.

If it helps you, bracket the commands (imperatives) like I did in the 2 Tim example.

Repeat these steps for the next sentence. If this sentence introduces a new main idea, place the main clause of the sentence to the far left, such as "But He saved us" in the Titus example. Otherwise, if it continues with the same idea as the sentence above, indent the main clause to line it up with the word or phrase it is modifying or continuing from the first sentence. In my example from 2 Tim, you'll notice that the second sentence does not start an entirely new idea. Just like the first sentence, it presents a command from Paul to Timothy. Therefore, I indented the sentence to line up the command "entrust" with the first command "be strong". Unfortunately, this sentence was pretty complex, so I separated off the first part of it "The things which you have..." and indented it so that it lines up with what it modifies "these". To make it easier to follow, I drew an arrow from the main word "these" to the phrase that modifies it "The things which you have..."

Continue this process for each of the remaining sentences.

Keep your diagram as neat and spaced out as possible. You can use different fonts or colors to help make your layout clearer or easier to follow. **I recommend creating your mechanical layout on a computer as it is easier to manipulate the sentences and make changes later.**

Hopefully, these guidelines and examples will get you started on laying out this week's passage.

Example 1 : ML for Titus 3:3-7

(3) For {REASON} ← (this phrase begins to explain why Christians should portray the qualities listed above. So it would be indented below the list if we were also doing 3:1-2)

we also once were foolish ourselves (main clause)
disobedient
deceived
enslaved to various lusts and pleasures
spending our life in malice and envy
hateful
hating one another

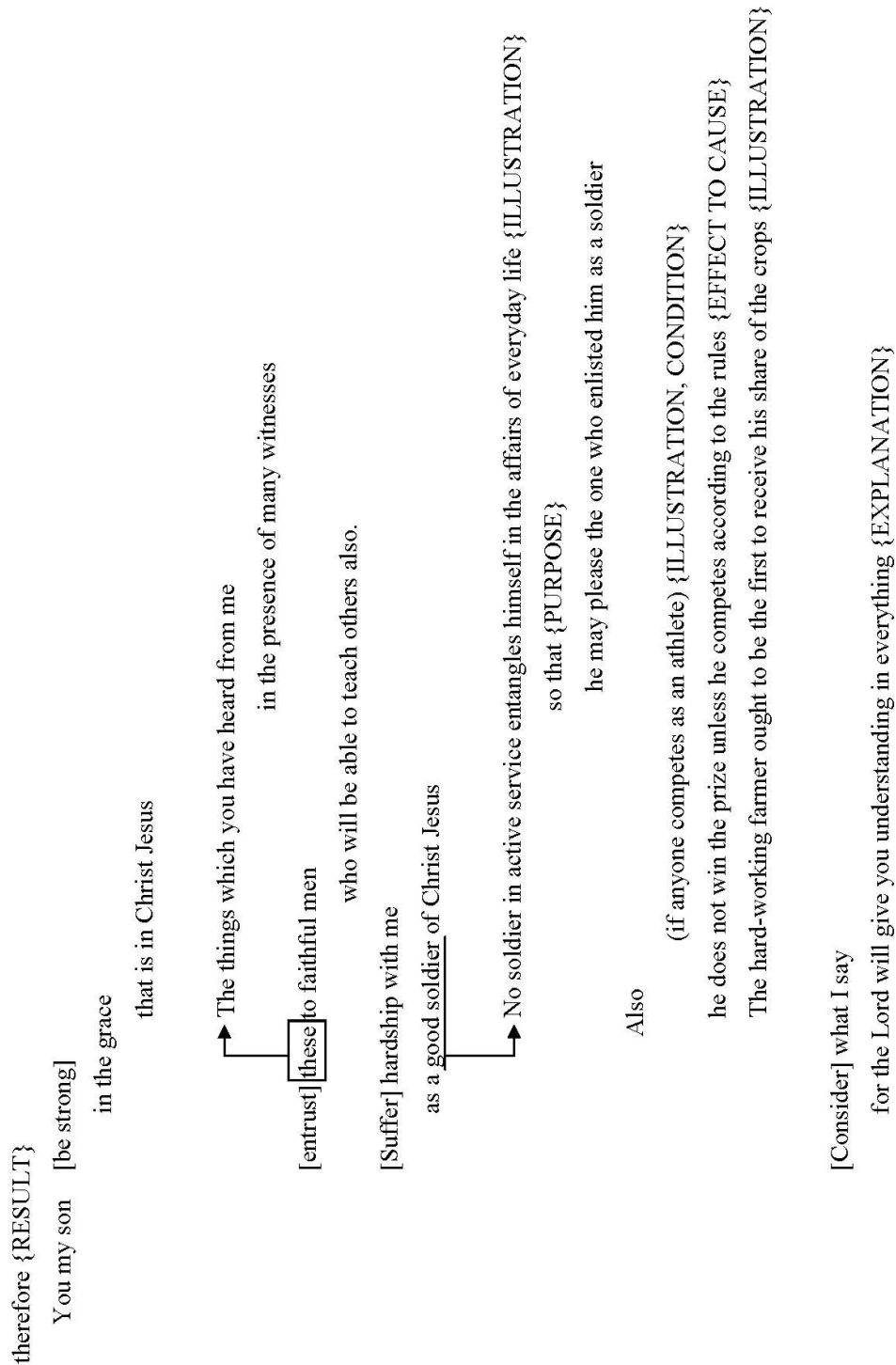
(4) But {CONTRAST} (contrast to our former condition)

(5) He saved us (main clause)
when appeared (modifies "saved")
the kindness of God our Savior
and
His love for mankind
not on the basis of deeds (modifies "saved")
which we have done in righteousness

but {CONTRAST}
according to His mercy
by the washing of regeneration
and
renewing by the Holy Spirit
(6) whom He poured out upon us
richly
through Jesus Christ our Savior

(7) so that {PURPOSE} (either the purpose for which He saved us or for which He gave the Spirit)
being justified by His grace
we would be made heirs
according to the hope of eternal life

Example 2 : ML for 2 Tim 2:1-7





SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it



FOR FURTHER THOUGHT

Do a passage layout of this portion of Scripture: 1 Peter 5. Refer to the “passage layout” section just before this page (Complete this on a separate sheet of paper using a computer to space things out).

When did Peter witness Christ's sufferings (5:1; John 18,19,21)? What influence do you think this event as well as living with Christ for 3 years had on Peter's life and on the lives of the other disciples (2 Peter 1:16-18; 1 John 1:1-4; John 15:27; Acts 1:22)?

What principles for spiritual leadership do you find in verses 1-4? What motivations for leadership are to be carefully avoided? Read Ezekiel 34 to contrast godly and ungodly leadership. What critical truth for effective leadership is found in verse 3? In what ways are we to be “examples” (cf. 1 Tim 3:1-7; 4:12)?

What are some specific ways that we can be “submissive to one another”? What does it mean to be “clothed with humility”? What motivations are given in verses 5-7 for cultivating humility? What incident in Christ's life might Peter be thinking of here (cf. John 13)?

What are some of the ways Satan seeks to “devour” Christians? How are we to respond to his attack?

2 PETER 1

PRAY Ask God to teach you **MEMORIZE:**

SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc



¹ Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: ² Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; ³ seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴ For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust. ⁵ Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, ⁶ and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, ⁷ and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. ⁸ For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹ For he who lacks these *qualities* is blind or short-sighted, having forgotten *his* purification from his former sins. ¹⁰ Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you. ¹² Therefore, I will always be ready to remind you of these things, even though you *already* know *them*, and have been established in the truth which is present with *you*. ¹³ I consider it right, as long as I am in this *earthly* dwelling, to stir you up by way of reminder, ¹⁴ knowing that the laying aside of my *earthly* dwelling is imminent, as also our Lord Jesus Christ has made clear to me. ¹⁵ And I will also be diligent that at any time after my departure you will be able to call these things to mind. ¹⁶ For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. ¹⁷ For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"— ¹⁸ and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. ¹⁹ So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰ But know this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation, ²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

From verses 1-4, what is “everything we need for life?”

With “everything” given to us, for what reason must we then add to our faith? And with what effort (5,10)?

What seven qualities or equipment are we to zealously desire? How does each fit with the one mentioned before it? Which one of these do you need to work on this week?

Why does Peter forcefully establish his eyewitness credentials? What problem does this imply that his readers may have been facing?

Why does Peter defend the authority and inspiration of the Prophets? How could a harmony of Peters message and the prophets’ message help Peter’s cause?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it

2 PETER 2

PRAY Ask God to teach you **MEMORIZE:**

SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc



¹ But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. ² Many will follow their sensuality, and because of them the way of the truth will be maligned; ³ and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. ⁴ For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; ⁵ and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; ⁶ and *if* He condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly *lives* thereafter; ⁷ and *if* He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men ⁸ (for by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds), ⁹ *then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, ¹⁰ and especially those who indulge the flesh in *its* corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, ¹¹ whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. ¹² But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, ¹³ suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, ¹⁴ having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; ¹⁵ forsaking the right way, they have gone astray, having followed the way of Balaam, the *son* of Beor, who loved the wages of unrighteousness; ¹⁶ but he received a rebuke for his own transgression, *for* a mute donkey, speaking with a voice of a man, restrained the madness of the prophet. ¹⁷ These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. ¹⁸ For speaking out arrogant *words* of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, ¹⁹ promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. ²⁰ For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. ²¹ For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. ²² It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, *returns* to wallowing in the mire."



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

If it is so plain that judgment awaits these false teachers, why does anyone follow them (2-3, 14, 18-19)?

If these teachers are so evil, why does God allow them to teach in his church? What are God's purposes in delaying their judgment? What responses does Peter give in God's track record in dealing with evil? Why are these helpful?

What kinds of imagery and examples does Peter use to denounce the seductive character of these false prophets? Study the background of some of these.

What freedom do they promise: freedom from sin? From laws? From judgment? From ethical demands?

How would you paraphrase vv 20-21? What do you think this is saying about salvation? How does verse 22 support your answer?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it

2 PETER 3

PRAY Ask God to teach you **MEMORIZE:**

SCRIPTURE **OBSERVE** key words, connectives, cross-refs, etc



¹ This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, ² that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior *spoken* by your apostles. ³ Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts, ⁴ and saying, "Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation." ⁵ For when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water, ⁶ through which the world at that time was destroyed, being flooded with water. ⁷ But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. ⁸ But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. ⁹ The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. ¹⁰ But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. ¹¹ Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³ But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. ¹⁴ Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, ¹⁵ and regard the patience of our Lord *as* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶ as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. ¹⁷ You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, ¹⁸ but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.



QUESTION 1 Write out and answer 3 of your interpretive questions



QUESTION 2:



QUESTION 3:



FOR FURTHER THOUGHT

Why does God's creation of the earth support Peter's contention that he will also destroy the earth? Why is this difficult to believe? How will this happen? When?

What are the benefits of God's patience (9,15)?

How does God's view of time differ from the readers' view? How does this viewpoint effect the six "days" of creation? The "soon" return of Christ?

In this context (10-16), is Peter addressing the certainty, the timing, or the manner of Christ's coming? How is that an effective exhortation to godly living now?

What is Peter's final antidote to the false teachers of his day (17-18)?



SUMMARIZE

Make a chart, list, drawing, or paragraph that sums it up



THE BIG IDEA

Write out the main theme of the passage in 3-6 words



APPLICATION

Write out what you need to apply and how you will do it

SUMMARY AND SYNTHESIS

1 & 2 Peter Big Idea Statements

Look back at your “Big Idea” statements from each section and write them below

1 Peter 1:1-12	
1 Peter 1:13-2:3	
1 Peter 2:4-12	
1 Peter 2:13-25	
1 Peter 3:1-7	
1 Peter 3:8-22	
1 Peter 4:1-11	
1 Peter 4:12-19	
1 Peter 5:1-14	
2 Peter 1:1-21	
2 Peter 2:1-22	
2 Peter 3:1-18	

Theology of 1 & 2 Peter

What do we learn about God?

The Father:

The Son:

The Holy Spirit:

Theology of 1 & 2 Peter

What do we learn about mankind?

What do we learn about the Scriptures?

What do we learn about salvation?

Positional: Justification—initial standing with Christ:

Progressive: Sanctification—growth process of the Christian life:

Ultimate: Glorification—future state of believers:

Theology of 1 & 2 Peter

What do we learn about the Church?

What do we learn about end times?

Scan your previous week's application statements and goals. Write out some specifics on how you will continue apply the message of 1 & 2 Peter to your life.



CONTRASTS IN THE THEMES

First Peter	Second Peter
External Opposition	Internal Opposition
Hostility	Heresy
Antagonism	Apostasy
Endurance	Steadfastness
Waiting	Warning
Suffering	Error
Submission	Knowledge
Comfort	Caution
Hope in the Lord's Return	Confidence in the Lord's Return
Holiness	Maturity
"Pain with a Purpose"	"Poison in the Pew"