

Week 1
1 Peter 1:1-2
Elect Exiles

Peter, an apostle of Jesus Christ,

To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according 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.

1 Peter 1:1-2

Peter, an apostle of Jesus Christ,

How does Peter identify himself?

Peter identifies himself as an apostle of Jesus above all else.

What is significant about Peter identifying himself in this way?

He is showing the authority through which he writes.

Apostle=Authorized spokesman¹

He is identifying with Jesus.

What do we identify ourselves as?

By vocation

By family name

By status

By sexuality

By skills

What is our supreme identity?

Children of God

Servants of Christ

elect exiles

What does it mean when it says elect?

Chosen/Elect/Set Apart

There has been much debate and discussion surrounding this word and words like it, but we need to set aside that conversation and hear this word as Peter intended it for these Christians. This word is meant to bring comfort to those believers. He is essentially saying, "Though the world around you is volatile and scary at times, you can have

¹ Look at the Book: 1 Peter, John Piper

stability and confidence because you have been chosen by God. You are set apart. You have been secured by the blood of Jesus and are resting firmly in the right hand of God, and absolutely nothing can take you from his hands.” (see Romans 8:31-39)

In what ways are Christians exiles/sojourners/aliens?

Christians are God’s chosen/elect/set apart people. Distinct from the rest of the world.

Because Christians are set apart and distinct from the rest of the world, they live as exiles/sojourners/aliens. This world is not the final home for the Christian. Christians are citizens of the Kingdom of God, so they are just temporary residents here on earth. This world is not their home. One day they will dwell in the Kingdom of God with their Heavenly Father forever.

Foreigners speak, act, dress, and look different from natives. Christians serve a different master. They have a different standard than the culture. Christians will speak, act, and look different from the world.

In what ways can we tend to look like the residents rather than exiles?

2 Corinthians 5:20 calls us “ambassadors”

What is the role of an ambassador?

How are Christians like ambassadors?

Dispersion

“The Dispersion (diaspora) was a term used by Greek-speaking Jews to refer to Jewish people ‘scattered’ throughout the nations, ‘dispersed’ from their homeland, Israel (see John 7:35). Here and in James 1:1, ‘Dispersion’ refers to Christians, but this does not imply that Peter was writing only to Jewish Christians (see Introduction on ‘Destination and readers’). Rather, the term here has a new spiritual sense, referring to Christians ‘dispersed’ throughout the world and living away from their heavenly homeland (yet hoping some day to reach it). The word thus reinforces the meaning of ‘sojourners’ and adds the idea that they are part of a ‘worldwide’ scattering of Christians.”²

foreknowledge of God the Father,

“Thus ‘according to the foreknowledge’ suggests ‘according to God’s fatherly care for you before the world was made’.”³

“This implies that their status as sojourners, their privileges as God’s chosen people, even their hostile environment in Pontus, Galatia, etc., were all known by God before the world began, all

² 1 Peter, Wayne A. Grudem, loc. 806

³ 1 Peter, Wayne A. Grudem, loc. 854

came about in accordance with his fore-knowledge, and thus (we may conclude) all were in accordance with his fatherly love for his own people. Such foreknowledge is laden with comfort for Peter's readers."⁴

Know=intimate relationship⁵

1 Cor. 8:3

in the sanctification of the Spirit,

What does the word sanctify mean?

set apart as or declare holy; consecrate.

free from sin; purify.⁶

for obedience to Jesus Christ

For obedience to Jesus Christ indicates God's purpose in the readers' present existence as 'chosen sojourners' in their native lands: their lives ought to be leading 'toward' (eis) increasing obedience to Christ (cf. Eph. 2:10; 1 Thess. 4:3; John 14:15).⁷

"So that I can obey Jesus"⁸

for sprinkling with his blood:

"Sprinkled blood in the Old Testament was a visual reminder to God and to his people that a life had been given, a sacrifice had been paid."⁹

"The third possibility, the sprinkling with blood for purification from leprosy, seems more appropriate. This passage (Lev. 14:6–7) is less obscure than we may think, for the ceremony was used for any kind of skin disease (Lev. 14:54–57) serious enough to exclude the sick person from the community: that person was to live alone and shout, 'Unclean, unclean' (Lev. 13:45–46). Thus, Leviticus 14:6–7 is an excellent passage to represent cleansing from any defilement that would disrupt fellowship with God and his people."¹⁰

"In both cases, fellowship was disrupted but membership among the covenant people of God was retained."¹¹

"For obedience to Jesus Christ and for sprinkling with his blood thus means that God's plan for them is not obedience marred by unforgiven sin but obedience whose failings are cleansed by the blood of Christ; it means 'for continual daily obedience and forgiveness'. "¹²

⁴ 1 Peter, Wayne A. Grudem, loc. 854

⁵ Look at the Book: 1 Peter, John Piper

⁶ Dictionary.com

⁷ 1 Peter, Wayne A. Grudem, loc. 854

⁸ Look at the Book: 1 Peter, John Piper

⁹ 1 Peter, Wayne A. Grudem, loc. 854

¹⁰ 1 Peter, Wayne A. Grudem, loc. 913

¹¹ 1 Peter, Wayne A. Grudem, loc. 913

¹² 1 Peter, Wayne A. Grudem, loc. 913

F. H. Chase says Peter describes here 'a life lived in accordance with the Divine will and pattern ... and continually cleansed from the defilement of sin by the application of the quickening blood of Christ'.¹³

Sprinkling of the blood is producing obedience.¹⁴

Jesus' blood ransoms us from our old ways/disobedience.¹⁵ (1 Peter 1:18-19)

All three, "according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood," are for strengthening and encouraging the Christian to obediently persevere.¹⁶

May grace and peace be multiplied to you.

Grace to cover our sins and peace to rule our hearts. Peace is the ideal seen in Eden, and peace is only restored through the grace extended by the blood of Jesus.

What does lack of peace look like in our lives?

What might a multiplied grace and peace look like in our lives?

Gospel: Apart from Jesus, you are dead in your sins. You are an enemy of God, and you deserve his wrath. That is your identity. But, through the sacrificial blood of Jesus we are offered forgiveness and life. We become God's children. We are chosen and set apart. This is our new identity. Have you trusted in Jesus for your salvation?

Big Idea: My identity is rooted and secure in Jesus through the power of his sanctifying blood. This world is not my home, so I will speak, act, and look different from the world around me because I am resting in the abundant grace and peace of God.

¹³ 1 Peter, Wayne A. Grudem, loc. 913

¹⁴ Look at the Book: 1 Peter, John Piper

¹⁵ Look at the Book: 1 Peter, John Piper

¹⁶ Look at the Book: 1 Peter, John Piper

Week 2
1 Peter 1:3-5
Living Hope

3 Blessed 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, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

1 Peter 1:3-5

Blessed be the God and Father of our Lord Jesus Christ!

“Peter encourages his readers to praise God, a helpful remedy for hearts weighed down with discouragement because of suffering.”¹

Praise as a response to something... What is his praise a response to?

According to his great mercy,

What is the definition for mercy?

compassion or forgiveness shown toward someone whom it is within one's power to punish or harm.²

Not getting what you deserve.

Can you share a time you were shown mercy?

he has caused us to be born again

What is Peter speaking about here?

John 3:1-21

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. -2 Corinthians 5:17

1 John 5:1

How does God cause us to be born again?

“through the resurrection of Jesus Christ”

“Mercy has caused us to be born again and the result is praise [and] faith. Blessed be God!”³

How is God causing us to be born again merciful?

Ephesians 2:1-10

¹ 1 Peter, Wayne A. Grudem, loc. 939

² Dictionary.com

³ Look at the Book: 1 Peter, John Piper

We deserve God's wrath and judgement, but for those who trust in Jesus, he mercifully relents and graciously gives us life.

to a living hope

What is hope?

Hope is both desire and expectation. It is both longing and confidence. It must be both. You might have a desire/longing for something, but that is not necessarily hope if you have no expectation/confidence for that thing to happen.

Example: I long to play on the PGA Tour, but I have no expectation that it can happen. I don't hope to play on the PGA Tour.

In the same vein, you may have expectations/confidence that something might happen, but that is not necessarily hope if you have no desire/longing for that thing to happen.

Example: I have expectations/confidence that I will one day get sick again in some capacity, but I have no desire/longing to be sick. I don't hope to be sick.

Practically speaking, what does a life lived with hope look like compared to a life lived without hope?

Hope

- Drives you forward
- Helps you wake up each morning
- Gives you passion and energy

Hopeless

- Leaves you drained
- Leads to depression
- Takes your will to live

What is the hope that we have as Christians? What hope does the unbeliever have?

Christian

- God is with us
- God is working for our good (Romans 8:28)
- Eternity in the presence with God in fully resurrected bodies
- No more pain tears (Rev. 21:3-5)
- "The resurrection of Christ from the dead secures for his people both new resurrection bodies and new spiritual life. Christians do not in this age receive new bodies but God does grant, on the basis of Jesus' resurrection, renewed spirits. Thus, spiritually, believers have been 'raised with Christ' (Col. 3:1; Eph. 2:6; cf. Rom. 6:4, 11)."⁴

Unbeliever

⁴ 1 Peter, Wayne A. Grudem, loc. 939

No true hope

What does it mean that it is “living” hope?

“We have been born again, Peter says, to a living hope, or perhaps into (eis, into the sphere or realm of) ‘a living hope’. This hope is the eager, confident expectation of the life to come, which “Peter describes in more detail in the next verse. It is ‘living’ – by so describing it Peter indicates that it grows and increases in strength year by year.”⁵

“If such a growing hope is the expected result of being born again, then perhaps the degree to which believers have an intense, confident expectation of the life to come is one useful measure of progress toward spiritual maturity. It is not surprising that such a hope is particularly evident in many older Christians as they approach death.”⁶

Born=living

Resurrection=defeat of death=living⁷

through the resurrection of Jesus Christ from the dead,

to an inheritance

What does the word inherit mean?

to take or receive (property, a right, a title, etc.) by succession or will, as an heir⁸

But the Old Testament spoke of the promised land of Canaan as Israel’s ‘inheritance’ (Num. 32:19; Deut. 2:12; 12:9; Josh. 11:23; Ps. 105:11; cf. Acts 7:5; Heb. 11:8), and frequently used ‘inheritance’ to refer to the portion of Canaan belonging to each tribe or family as its ‘share’: Num. 26:54; 27:7–11; 36:3–12; Josh. 13:14, 23, 28, etc.”⁹

What is the inheritance of the Christian?

The Kingdom of God

This inheritance is something that we receive fully one day, but the inheritance is experienced in part now. Christians have the Holy Spirit dwelling in them. In the “now,” they have tastes of the “what is to come.”

that is imperishable,

“This heavenly inheritance is ‘imperishable’, meaning that it is not subject to decay, unable to be worn out with the passage of time.”¹⁰

⁵ 1 Peter, Wayne A. Grudem, loc. 939

⁶ 1 Peter, Wayne A. Grudem, loc. 939

⁷ Look at the Book: 1 Peter, John Piper

⁸ Dictionary.com

⁹ 1 Peter, Wayne A. Grudem, loc. 939

¹⁰ 1 Peter, Wayne A. Grudem, loc. 939

undefiled,

“The LXX frequently uses the related verb ‘defile’ to speak of ceremonial defilement which made a person or thing unfit to come before God in worship (Exod. 20:25; Lev. 11:24, 43, 44; 13:3, 8, 11; Num. 19:13, 20), and of moral defilement of the land by sin (Num. 35:34; Deut. 24:4; Jer. 2:7; 3:2; cf. Num. 5:13–29; Deut. 21:23; Hos. 5:3; 6:10). Peter invites contemplation of a heavenly inheritance unpolluted by sin and containing nothing unworthy of God’s full approval.”¹¹

and unfading,

it will never wither, grow dim, or lose its beauty or glory (cf. 1 Pet. 5:4).¹²

kept in heaven for you,

The form of the verb ‘kept’ (perfect passive participle) indicates a completed past activity (by God) with results that are still continuing in the present: God himself has ‘stored up’ or ‘reserved’ this inheritance in heaven for believers and it continues to be there, ‘still reserved’ for them. (Contrast the use of the same verb ‘kept’ in 2 Pet. 2:17; cf. Jude 13.)¹³

who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time.

“Guarded (phroureō) means ‘kept safe, carefully watched’, and is frequently used in military contexts”¹⁴

“The contexts above show that the word can mean both ‘kept from escaping’ and ‘protected from attack’, and perhaps both kinds of guarding are intended here: God is preserving believers from escaping out of his kingdom, and he is protecting them from external attacks. ‘Shielded’ (NIV) gives only half the sense.”¹⁵

Our inheritance is kept and secure, and Christians are kept and secure. Christians are kept secure by the gift of faith that God provides for them.

What is Peter saying in these verses, and why does he say it this way? In other words, what is he trying to accomplish?

“Peter’s readers may have been anxious about whether they would have strength to remain faithful to Christ if persecution or suffering became more intense.”¹⁶

How does the Christian’s inheritance give hope for now?

Big Idea: We have living hope and great reason to rejoice because of God’s mercy, he has caused us to be born again through Jesus.

¹¹ 1 Peter, Wayne A. Grudem, loc. 939

¹² 1 Peter, Wayne A. Grudem, loc. 987

¹³ 1 Peter, Wayne A. Grudem, loc. 987

¹⁴ 1 Peter, Wayne A. Grudem, loc. 987

¹⁵ 1 Peter, Wayne A. Grudem, loc. 987

¹⁶ 1 Peter, Wayne A. Grudem, loc. 987

Week 3
1 Peter 1:6-12
Tested by Fire

6 *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7 so 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. 8 Though 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, 9 obtaining the outcome of your faith, the salvation of your souls.*

10 *Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, 11 inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. 12 It 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.*

1 Peter 1:6-12

In this

What is the “this” in this verse?

Verses 3-5. Being born again in Jesus, living hope, future inheritance, etc.

you rejoice,

What types of things cause us to rejoice? (This is a good icebreaker question. It doesn't have to be overly spiritual.)

What is the Christian's ultimate reason to rejoice?

The gospel is the ultimate reason Christians have to rejoice.

Someone give an overview of the gospel: Let them talk through it collectively if need be, but the overview should be Creation, Fall, Jesus (life, death, & resurrection), Restoration. It should include those that trust in Jesus as Lord/Savior/Sacrifice are the ones whose sins are forgiven and are given new life.

“Rejoice represents a verb (agalliaō) which is not used by secular Greek writers, and which always in the New Testament signifies a deep spiritual joy, a rejoicing in God or in what he has done.”¹

“This kind of joy could be called ‘the joy of salvation’ for it is always a spiritually prompted joy. In fact, the LXX uses a cognate noun to translate David's prayer, ‘Restore to me the joy of your salvation’ (Ps. 51:12(50:14)).”²

¹ 1 Peter, Wayne A. Grudem, loc. 1038

² 1 Peter, Wayne A. Grudem, loc. 1038

Not a command, a response.³

though now for a little while,

Why do you think Peter says “for a little while?”

All suffering for the Christian is temporary. Maybe even in this life, it is temporal and seasonal, but definitely in the next there will be no more grief.

if necessary, you have been grieved by various trials,

What do you think Peter means when he says “if necessary?”

If necessary indicates there is a purpose to our trials and grief.

“Peter says therefore that Christians will experience grief only as it is necessary in the light of God’s great and infinitely wise purposes for them.”⁴

What is the most evident “necessary” suffering?

Jesus on the cross

Peter is general in his language of the reasons for grief. This generality helps us apply it to our lives.

What things bring us grief?

Can you both suffer and be joyful at the same time? Why or why not?

Rejoicing, though you have been grieved. There is rejoicing and grief simultaneously.⁵

You can suffer and be joyful at the same time because the two do not directly oppose one another. They are not polar opposites. The opposite of suffering is a lack of suffering. The opposite of suffering is not joy.

“Peter thus shows simultaneous grief and joy to be normal in the Christian life. Grief arises because of many difficulties encountered in this fallen world, but faith looks to the unseen reality beyond this present brief existence and rejoices.”⁶

so 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.

Does anyone know the imagery Peter is using here?

“proven quality of your faith”

³ Look at the Book: 1 Peter, John Piper

⁴ 1 Peter, Wayne A. Grudem, loc. 1038

⁵ Look at the Book: 1 Peter, John Piper

⁶ 1 Peter, Wayne A. Grudem, loc. 1040

“This word and closely related terms are frequently used of testing or refining metal (see Ps. 12:6(LXX 11:7); Prov. 27:21). Peter deliberately employs this analogy to say that situations of testing are occasions when God refines and purifies the faith of his people as precious metal is refined in a fire (cf. Isa. 48:10, ‘I have tried you in the furnace of affliction’). The trials burn away any impurities in the believer’s faith. What is left when the trials have ended is purified, genuine faith, analogous to the pure gold or silver that emerges from the refiner’s fire. The genuine faith which emerges from trials is more precious than gold which though perishable is tested by fire. Though gold for centuries has been a commonly understood symbol for the most precious and lasting of material possessions, genuine faith is more precious (literally, ‘much more precious’) than either gold or, by implication, any other material possession.”⁷

Peter is showing a purpose in suffering.

What are some positive things that you have seen that have come from suffering? What other positive things might come from suffering? In other words, how might God bring purpose to our suffering?

(Point this out after everyone talks through some reasons.) It’s good to keep in mind that we don’t always get an answer for the reason why we suffer. Think of the book of Job. God never tells Job the reason for his suffering. Regardless, we trust that God does not waste the tears of his people. He is working all things for the good of those who love him and have been called according to his purposes (Rom. 8:28).

We will be praised, glorified, and honored because of our faith in Jesus (not our own merit)⁸

Though 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,

We have not seen, and do not see, the physical manifestation of Jesus in the “now.”

The verb ‘love’ (agapaō) in the present tense indicates a continual or regular activity.⁹

The verb translated ‘believe’ (pisteuō) means here to ‘trust’ or to ‘rest one’s confidence in’ or to ‘depend upon’. It is followed by a preposition (eis) which prior to the New Testament was apparently never used with this verb and which carries the surprising nuance of ‘into’, almost as if this personal faith were going ‘into’ the Lord Jesus Christ and resting or remaining there.¹⁰ The combination of verb and preposition implies strong personal involvement in the act of believing, and carries a sense of resting oneself in Christ.¹⁰

Just as the verb ‘believe in’ gives the sense of continual present activity (present participle), the verb ‘rejoice’ is also in the present tense and may be translated ‘continually rejoice’. This verb (agalliaō) is also used in verse 6 of rejoicing in future heavenly reward. But whereas in verse 6

⁷ 1 Peter, Wayne A. Grudem, loc. 1091

⁸ Look at the Book: 1 Peter, John Piper

⁹ 1 Peter, Wayne A. Grudem, loc. 1087

¹⁰ 1 Peter, Wayne A. Grudem, loc. 1087

Peter used the word alone, here he strengthens the word by adding with unutterable and exalted joy. **The contrast is clear: whereas in the earlier verse Peter spoke of strong rejoicing in future hope, here he says that our personal, daily fellowship with Jesus Christ himself is cause for even greater rejoicing, unutterable and exalted joy.**¹¹

Have you ever heard someone, or yourself, been so happy that they couldn't even speak?

Peter is saying the joy in Christ is so great that you can't even put words to it.
inexpressible/unutterable: can't even put it to words

obtaining the outcome of your faith, the salvation of your souls.

What do you think this verse is saying?

Salvation is a process. We are immediately saved from our sins and justified before God at the moment we trust in Jesus. We then begin the process of sanctification (looking more and more like Jesus). Our salvation is complete when we receive our full inheritance, the Kingdom of God, in the next life.

Obtaining is an active word. It is speaking of the daily salvation we are receiving.¹²

Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

The purpose of this paragraph is to show Peter's readers that the spiritual blessings they now have are greater than anything that was envisaged by Old Testament prophets or even by angels. Thus Peter seeks to increase his readers' appreciation for their great salvation in Christ.¹³

An excellent suggestion is therefore that they searched through earlier Scripture, and probably their own prophecies as well, to find out about the 'salvation' and the 'grace' they were predicting. Moreover, the fact that they subsequently learned that their prophecies were not for their own times but the future ('they were serving not themselves but you', v. 12) suggests that they also searched and investigated their own times and circumstances, seeking to learn if their prophecies were to be fulfilled in the events they saw in their own lifetimes.¹⁴

It 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,

¹¹ 1 Peter, Wayne A. Grudem, loc. 1087

¹² Look at the Book: 1 Peter, John Piper

¹³ 1 Peter, Wayne A. Grudem, loc. 1142

¹⁴ 1 Peter, Wayne A. Grudem, loc. 1142

The prophetic predictions were not without relevance for the original hearers, for they would give comfort and hope to those who looked forward in faith (cf. Heb. 11:13), but primarily they were given to minister to you, that is, to New Covenant believers.¹⁵

You are heirs of all the hopes of the Old Testament.¹⁶

things into which angels long to look.

The whole paragraph carries a strong flavour of the newness and the excellence of the church age. Peter tells his readers: ancient prophets predicted the grace that would be ‘yours’ (v. 10); you live in the great ‘time’ of ‘glories’ (v. 11) which was long foretold; the prophets were in fact repeatedly ministering for the benefit of ‘you’ (v. 12b); and world-changing events have ‘now’ been proclaimed to ‘you’ through the working of the Holy Spirit ‘sent’ in epochchanging new power from heaven (v. 12b). Though the world may think such Christians insignificant and worthy of pity or scorn (see 3:14–16; 4:4), angels – who see ultimate reality from God’s perspective – find them to be objects of intense interest (v. 12c), for they know that these struggling believers are actually the recipients of God’s greatest blessings and honoured participants in a great drama at the focal point of universal history. We too may rightly think of our Christian lives as no less privileged and no less interesting to holy angels than the lives of Peter’s readers.¹⁷

Big Idea: Let your inheritance, living hope, and the grace of Jesus prophesied about from days of old, lead you to rejoice and find strength to persevere through trials.

Simply Said: Because of Jesus, the Christian lives a life of joy and perseverance.

¹⁵ 1 Peter, Wayne A. Grudem, loc. 1142

¹⁶ Look at the Book: 1 Peter, John Piper

¹⁷ 1 Peter, Wayne A. Grudem, loc. 1252

Week 4
1 Peter 1:13-21
Be Holy

13 Therefore, 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. 14 As obedient children, do not be conformed to the passions of your former ignorance, 15 but as he who called you is holy, you also be holy in all your conduct, 16 since it is written, "You shall be holy, for I am holy." 17 And 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, 18 knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Christ, like that of a lamb without blemish or spot. 20 He was foreknown before the foundation of the world but was made manifest in the 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.

Therefore,

What is the "Therefore" there for?

"Therefore refers to the great 'salvation' blessings explained in verses 3 to 12. Because of their possession of these, Peter's readers are to think and act in certain ways."¹

preparing your minds for action, and being sober-minded,

What do you think Peter is saying here?

The first phrase is Greek, and it says "gird up the loins of your mind."

ancient Oriental custom of gathering up one's long robes by pulling them between the legs and then wrapping and tying them around the waist, so as to prepare for running, fast walking, or other strenuous activity²

Thinking energetically³

Thinking actively

"Peter uses the same word in 4:7 and 5:8 to encourage spiritual alertness for prayer and for resisting the devil. He knows how easily Christians can lose their spiritual concentration through 'mental intoxication' with the things of this world (cf. Mark 4:19; Col. 3:2–3; 1 John 2:15–17). We today might well consider the dangers presented by such inherently 'good' things as career, possessions, recreation, reputation, friendships, scholarship, or authority."⁴

Thinking clearly⁵

¹ 1 Peter, Wayne A. Grudem, loc. 1270

² 1 Peter, Wayne A. Grudem, loc. 1270

³ Look at the Book: 1 Peter, John Piper

⁴ 1 Peter, Wayne A. Grudem, loc. 1270

⁵ Look at the Book: 1 Peter, John Piper

With action and clarity, think through the truths of the previous verses.⁶

set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

“Such hope in great blessings when Christ returns not only encourages downcast Christians; it also prompts a reordering of priorities according to God’s agenda (Matt. 6:19–21, 24) and inevitably leads to ethical changes in one’s life (cf. 1 John 3:3)... If Peter’s readers will first know the great truths about their salvation (vv. 1–12) and then begin a habit of visualizing themselves personally on a path of life leading without fail to unimaginable heavenly reward (v. 13), they will be mentally and emotionally ready to strive for a life of holiness before God (vv. 14–16, etc.).”⁷

Put your mind into the service of your hope.⁸

“revelation of Jesus Christ” is also in v. 7

Verse 7 is saying that though you are grieved by trials, in the end, you will be given praise, glory, and honor.

Verse 13 speaks about this being an act of God’s grace emphasizing it is not of your own merit.

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.”

Christians, are heirs to the inheritance. They are God’s children. Generally speaking, it is in the child’s best interest to be obedient to their parents.

Why does a loving, right minded parent give rules for their kids to obey?

They give rules so the child can live an abundant life.

(This is obviously keeping in mind that parents are sinful and will not always make the best decisions and parent perfectly. And in some cases, parents are outright wicked towards their children. However, parents that love their children, set up healthy boundaries and rules for their kids to obey. Obedience leads to a thriving life and a good relationship.)

God’s rules are given not to steal life, but to give life.

2 By this we know that we love the children of God, when we love God and obey his commandments. 3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome. (1 John 5:2-3)

⁶ Look at the Book: 1 Peter, John Piper

⁷ 1 Peter, Wayne A. Grudem, loc. 1270

⁸ Look at the Book: 1 Peter, John Piper

28 Come to me, all who labor and are heavy laden, and I will give you rest. **29** Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. **30** For my yoke is easy, and my burden is light.” (Matthew 11:28-30)

10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. (John 10:10)

What is Peter saying when he says “do not be conformed to the passions of your former ignorance?”

Before knowing Jesus as our personal Savior, Paul says we are slaves to sin/our flesh. Encourage everyone to spend some free time reading Romans 6.

Your ignorance produced sinful passions, and your passions produced sinful conduct.⁹

Why are we to be holy?

Because God is holy. Holiness is God’s character. God’s laws/rules/statutes, reflect his moral character.

“Be holy for I am holy” is an echo of the Old Testament.

“Because it is written (that is, it stands written in Scripture and remains valid today), You shall be holy, for I am holy (Lev. 11:44, 45; 19:2; 20:7 [LXX]; and 20:26).”¹⁰

We are to imitate him.

“Therefore, we are to imitate him (Eph. 5:1; Matt. 5:48; Luke 6:36; Col. 3:9–10; 1 John 3:2–3; 4:11, 19; cf. Eph. 5:2; 1 Pet. 2:21; 1 John 2:6), and thereby glorify him. Peter’s reminder of the father-child theme in this context (vv. 14, 17) is appropriate, for it is the nature of children to want to imitate their parents. Christians should delight in imitating God, both because he is their Father and because his moral excellence is inherently beautiful and desirable – to be like him is the best way to be (cf. Ps. 34:8; 73:25).”¹¹

Setting our minds on the new hope we have in Christ, changes our passions, and then also our conduct.¹²

Setting your mind on truth about your future and the grace that is coming to you through the revelation of Jesus leads you to hoping fully, and hoping fully leads you to holy conduct.¹³

The mind influences the heart/passions, and the heart/passions influences our conduct.¹⁴

⁹ Look at the Book: 1 Peter, John Piper

¹⁰ 1 Peter, Wayne A. Grudem, loc. 1359

¹¹ 1 Peter, Wayne A. Grudem, loc. 1359

¹² Look at the Book: 1 Peter, John Piper

¹³ Look at the Book: 1 Peter, John Piper

¹⁴ Look at the Book: 1 Peter, John Piper

And 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,

“The present tense suggests regular or habitual calling to God for help – the mark of a Christian (note 1 Cor. 1:2; 2 Tim. 2:22).”¹⁵

What judgement?

“However, the phrase is better understood to refer primarily or even exclusively to present judgment and discipline in this life, because: (1) this Greek construction (ton krinonta, articular present participle) would naturally carry the sense ‘the one who is judging’; and (2) the exhortation to ‘fear’ would be inappropriate to address to Christians if the subject were final judgment, for Christians need have no fear of final condemnation.”¹⁶

“A reference to God’s present discipline in this life is appropriate for Peter elsewhere recognizes God’s present activity of blessing and disciplining Christians (4:14, 17 [with the cognate word krima]; cf. Heb. 12:5–11; Matt. 6:12).”¹⁷

“The time of your exile” is referencing their time in this life.

Fear, John Piper Illustration¹⁸

Suppose there was a husband and wife with a daughter, and their daughter was kidnapped. Her kidnappers demanded a ransom of a million dollars. The family doesn’t have that kind of money, so they begin to sell everything. They sold the house, the tv, the cars, anything and everything. They scrounged up what they could to get the million dollars, and they took the money to the drop site. They placed the cash in the field, as directed, and their daughter took the bag to the house of her kidnappers. Afterwards she comes back to the door of the house, but instead of running into the arms of her loving parents, she turns her nose up and jeers at them and runs back inside. It was actually a scheme of her and her boyfriend to take money from her parents and run off together.

May we have a deep fear of treating our Father like that. May we have a deep fear of treating God the Father and the blood of Jesus as trash.

“If cozying up with the sins for which the Father sent his Son to die ever is tempting to you, run with all your might the other direction lest you find yourself in bed with the very things that slaughtered the Son of God. Fear, like crazy, trashing the ransom, the blood, and the Fatherhood.”

¹⁵ 1 Peter, Wayne A. Grudem, loc. 1359

¹⁶ 1 Peter, Wayne A. Grudem, loc. 1359

¹⁷ 1 Peter, Wayne A. Grudem, loc. 1359

¹⁸ Look at the Book: 1 Peter, John Piper

Other verses on fearing God

(Romans 11:20) fear drive you to faith

(Philippians 2:12-13) fear and trembling because God works in you

(2 Corinthians 5:10-11) fear of judgement seat

(Romans 2:6-7) Render according to/in accord with, not on the basis of, his works

(Matthew 16:27) According to what he has done

knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

What does ransomed mean?

“to purchase someone’s freedom by paying a ransom’, and was used in secular contexts of purchasing freedom for a slave or a hostage held by an enemy.”¹⁹

How were we ransomed?

As Christians, we were ransomed from sin and death to God. The ransom paid was Jesus himself.

Someone give an overview of the gospel: Let them talk through it collectively if need be, but the overview should be Creation, Fall, Jesus (life, death, & resurrection), Restoration. It should include those that trust in Jesus as Lord/Savior/Sacrifice are the ones whose sins are forgiven and are given new life.

“if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9)

“From (ek) is not simply ‘away from’ but ‘out of’, giving the vivid image of people being physically removed from one ‘place’ (the sphere of sinful patterns of life) to another (the sphere of obedience to God). Ways is once again anastrophe, ‘pattern of life’ (see notes at v. 15). This pattern of life was futile – empty, worthless, having no meaningful or lasting results (compare this word in 1 Cor. 15:17; Titus 3:9; and the cognate noun thirteen times in the LXX of Eccl. 1 – 2). The remarkable change brought about by conversion to Christ is seen in the fact that these abandoned sinful patterns of life had been inherited from your fathers, an influence made weighty by the accumulation of generations of tradition in a society that valued such ancestral wisdom.”²⁰

“While it could be argued that the primary reference is to the spotless lamb of the Passover in Exodus 12:5 (see Hort, p. 77), it is more likely that the allusion is to the frequent requirement of a ‘lamb without blemish’ for many Old Testament sacrifices (Num. 6:14; 28:3, 9; etc.),²⁸ and then to the Christian understanding of Jesus as the perfect ‘Lamb of God, who takes away the sin of the world’ (John 1:31; cf. 1 Cor. 5:7; Heb. 9:14; Rev. 5:6, 12; Isa. 53:7).”²¹

¹⁹ 1 Peter, Wayne A. Grudem, loc. 1411

²⁰ 1 Peter, Wayne A. Grudem, loc. 1411

²¹ 1 Peter, Wayne A. Grudem, loc. 1411

He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you

Jesus was not an afterthought. Peter paints the picture of a sovereign God in complete control of all things. Humanity could not derail his plans. Jesus was Plan A.

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.

“Yet Peter continues beyond the specification of the readers’ privilege to add that it is through him (i.e. through Christ) that you have confidence in God, here referring to God the Father (as is most common with the term *theos*, ‘God’, in the New Testament). **The God who planned their redemption is now the object of their trust.**”²²

“So that your faith and hope are in God brings Peter to the conclusion and also the main point of verses 20 to 21.30 After telling his readers to live holy lives (vv. 14–16) and to fear God’s discipline and displeasure if they disobey (v. 17) – for God redeemed them from sin at great cost (vv. 18–19) – he concludes by reminding them that the God whom they are to fear as Judge is also the God whom they trust as Saviour: he planned their redemption in the counsels of eternity (v. 20a), he sent forth his Son for their sake (v. 20b), he is the one whom they even now depend on (v. 21a), he raised Christ from the dead and glorified him (v. 21b), and thus he is the one in whom they place all their trust and hope (v. 21c). The God whom Christians fear is also the God whom they trust for ever, the God who has planned and done for them only good from all eternity.”²³

Big Idea: Fight to set your mind on the hope you have in Christ, allow that to sway your passions, and let these passions propel you to holy living.

²² 1 Peter, Wayne A. Grudem, loc. 1470

²³ 1 Peter, Wayne A. Grudem, loc. 1470

Week 5
1 Peter 1:22-25
Love one Another

22 Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, 23 since you have been born again, not of perishable seed but of imperishable, through the living and abiding 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,
25 but the word of the Lord remains forever.”*

And this word is the good news that was preached to you.

The command to love one another is sandwiched between verses pointing to the Christian’s ultimate identity as a loved child of God.

Obedience to the truth=faith and trust in the Gospel¹

What are some words/phrases in these verses that are repeated from prior verses?

Born again, perishable and imperishable, living

What does it mean to be born again?

Someone give an overview of the gospel: Let them talk through it collectively if need be, but the overview should be Creation, Fall, Jesus (life, death, & resurrection), Restoration. It should include those that trust in Jesus as Lord/Savior/Sacrifice are the ones whose sins are forgiven and are given new life.

Explain this statement: The Christian is both purified and is being purified.

The follower of Jesus is immediately justified (in right standing, sins forgiven) before God at conversion, and the follower of Jesus is being sanctified (made holy, pure; made to look like Jesus) daily. The follower of Jesus will be fully sanctified in the next life.

“Here Peter uses the same verb (anagennaō) as in 1:3 (see notes there). The verb form here (perfect participle) emphasizes the continuing results of that previous new birth.”²

Verses 24-25 quote Is. 40:6-8

“What then can give hope of permanence or significance? The word (rhēma, the actual spoken or written word) of the Lord abides forever, and it is that word which Peter’s readers have heard and believed.”³

¹ Look at the Book: 1 Peter, John Piper

² 1 Peter, Wayne A. Grudem, loc. 1524

³ 1 Peter, Wayne A. Grudem, loc. 1524

These verses intensify the idea of the permanence of God's word by contrasting it with the fading glory of human achievement. Strength, power, wealth, beauty, fame – all the 'glory' of man – will quickly fade. Christians who have been 'born anew' (v. 23) will live with God for ever.

A major element to being made to look like Jesus is loving his people.⁴

Word of God (v. 23) = good news that was preached to you, the gospel (v.25)

What does having purified your souls and being born again have to do with loving one another?

What does Jesus say is the greatest commandment when asked?

Love God and love people. (*Matt. 22:36-40*)

Jesus loves perfectly, and we are being made to look like him. The more we love God, the more we will love others. Our hearts begin to look like his heart.

If we are feeling discouraged and self preoccupied, or at all worried about our future, we don't have the resources to love other people. But if our hope is secure, our future is safe, if there is an all satisfying inheritance coming our way because we have been born by an imperishable seed and an abiding word, then we are the freest of all people and should be the ones who love best.⁵

love one another earnestly

Earnestly (*ektenos*: ek-ten-oc'e')

Earnestly, fervently, intensely

"From a verb which means to 'stretch out the hand,' thus it means to be stretched out -- earnest, resolute, tense."⁶

Earnest definition: "with sincere and intense conviction; seriously"⁷

We are to absolutely love all people, but these verses are speaking specifically to followers of Jesus loving other followers of Jesus.

Why do you think Peter gave them this command?

Think about the context of the people who are receiving his letter. They are undergoing intense persecution. They will need to be more unified than ever to be able to persevere and encourage one another to endure.

⁴ 1 Peter, Wayne A. Grudem, loc. 1524

⁵ Look at the Book: 1 Peter, John Piper

⁶ Blue Letter Bible

⁷ Google Doc Dictionary

Trials have the tendency to either tear apart or bring together.

**What does it practically look like for followers of Jesus to love one another earnestly?
How can we love one another well?**

Encourage one another

Hold one another accountable

Financially support one another

Pray for one another

Help with difficult situations (help study for a test, help get a job, help someone move, help give wise counsel, help taking care of practical needs, etc.)

We cannot love one another earnestly without being in community with one another. We cannot love one another earnestly if we are not plugged into a local body of Believers. We have to be intentional and invested in Biblical community.

Big Idea: Our identity as loved children of God drives us to love one another.

“The argument is therefore: (1) love one another earnestly (v. 22) (2) because you have been born anew of imperishable seed (v. 23)”⁸

⁸ 1 Peter, Wayne A. Grudem, loc. 1524

Week 6
1 Peter 2:1-12
Cornerstone

So put away all malice and all deceit and hypocrisy and envy and all slander. 2 Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— 3 if indeed you have tasted that the Lord is good.

4 As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5 you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6 For it stands in Scripture:

*“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”*

7 So the honor is for you who believe, but for those who do not believe,

*“The stone that the builders rejected
has become the cornerstone,”^[a]*

8 and

*“A stone of stumbling,
and a rock of offense.”*

They stumble because they disobey the word, as they were destined to do.

9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

11 Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. 12 Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

So put away all malice and all deceit and hypocrisy and envy and all slander.

So points back to the previous verses. What was the big idea of the previous verses?

Because you have been born again, you should love one another earnestly.

“On the basis of your newness and your hope, live like your newness.”¹

¹ Look at the Book: 1 Peter, John Piper

Put Away: one must put away (give up, get rid of) attitudes and habits which are harmful to others. This same verb (apotithēmi) is used of taking off clothing (Acts 7:58), but also metaphorically to exhort Christians to ‘put off wrongful practices’²

Define and describe and define malice, deceit, hypocrisy, envy, and slander (Other translations can help)³

Malice: all malice (the Gk. term kakia is broader, nearer to English ‘evil’ or ‘wickedness’, including not only ill intent but also any actions harmful to others)

all guile (i.e. deceitfulness that harms others through trickery or falsehood),

insincerity (or hypocrisy, the masking of inward evil by an outward show of righteousness – note this word in Matt. 23:28; Mark 12:15; Gal. 2:13),

envy (the opposite of thankfulness for good which comes to others)

slander (any speech which harms or is intended to harm another person’s status, reputation, etc. – the related verb is used in 2:12; 3:16; Jas 4:11).

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— if indeed you have tasted that the Lord is good. if indeed you have tasted that the Lord is good.

This and verse 1 is all one sentence. It is all connected. “Peter implies that ‘putting away’ unloving practices (v. 1) is necessary for spiritual growth (v. 2), for the two verses are part of one long command. Someone who is practising ‘deceit’ or ‘envy’ or ‘slander’ will not be able truly to long for ‘pure spiritual milk’.”⁴

What is the illustration Peter is using? What is the message he is trying to convey?

This passage is not the same as 1 Cor. 3 when Paul gives the stages of spiritual growth. Paul compares immature believers to infants in need of spiritual milk. It’s okay for a baby to need a mother’s milk, but it’s weird for a 21 year old to need a mother’s milk. Paul is saying that as you grow you need solid food. As believers we mature from the basics of the Christian faith, we begin to consume and learn deeper truths and doctrine. We begin to look more and more like Jesus as we follow him in obedience.⁵

“The readers are to long for this pure spiritual milk. The verb suggests an intense personal desire (note its use in Ps. 42:1(LXX 41:2), of longing for God; Ps. 84:2(LXX 83:3), of longing for the courts of the Lord; also Phil. 1:8; 2:26; 2 Tim. 1:4).”⁶

² 1 Peter, Wayne A. Grudem, loc. 1580.

³ 1 Peter, Wayne A. Grudem, loc. 1580.

⁴ 1 Peter, Wayne A. Grudem, loc. 1580.

⁵ 1 Peter, Wayne A. Grudem, loc. 1580.

⁶ 1 Peter, Wayne A. Grudem, loc. 1580.

What is the spiritual milk Peter is referring to?

Several contextual considerations favour a reference to the written word of God, the Scriptures (whether read or listened to, cf. Col. 4:16; 1 Tim. 4:13):

(1) the word of God has just been mentioned extensively in the previous three verses (vv. 23–25), thus, no new idea needs to be introduced into the context;

(2) the fact that the word of God is said to be ‘living’ (v. 23) suits not only the idea that it is life-generating (v. 23) but also the idea that it is life-giving and capable of nourishing and sustaining life, enabling Christians to ‘grow up to salvation’ (v. 2);

(3) the idea that the word of God is spiritually nourishing is consistent with statements elsewhere in Scripture which would be familiar to Peter and his readers (Deut. 8:3; Matt. 4:4);

(4) the purity of God’s word is an Old Testament concept which would also be familiar to them (Ps. 12:6; 18:8; 119:96), and would fit the imagery of ‘pure’ milk better than any other option;

(5) the idea of ‘longing’ for God’s word is also an Old Testament concept, and one which is twice expressed with the same verb (epipotheō) used by Peter (Ps. 119(LXX) 118)120, 131);

(6) reading or listening to God’s word involves a process of taking information into oneself, a process more readily represented by a metaphor of drinking milk (taking it ‘into’ one’s body) than some other activities – such as prayer or worship – which more clearly involve ‘giving out’ words of prayer or praise.⁷

What OT verse is Peter referencing?

Psalm 34:8, 33:9

What is the connection between knowing the “Lord is good” and longing for the “spiritual milk” of Scripture?

Peter is assuming that the words of Scripture are the words of the Lord, so to read or listen to Scripture is to hear the Lord speak, to take his good and nourishing words into one’s heart. To drink the milk of the Word is to ‘taste’ again and again what he is like, for in the hearing of the Lord’s words believers experience the joy of personal fellowship with the Lord himself.⁸

Anyone can read God’s Word. Only some read it and taste the Lord’s goodness in it.⁹

You read so that you may grow in sanctification.

How does longing and tasting the Word of God keep us from the things of verse 1?

Your malice has caused you to want to deceive others. The specific type of deceit is hypocrisy. You want to deceive others away from knowing who you really are. You are

⁷ 1 Peter, Wayne A. Grudem, loc. 1580.

⁸ 1 Peter, Wayne A. Grudem, loc. 1632.

⁹ Look at the Book: 1 Peter, John Piper

afraid of being truly known. The power of hypocrisy and deceit is broken by being satisfied in the goodness of God.¹⁰

Envy is me being resentful of your success. I wish it happened to me, and I am unhappy it happened to you. My envy will cause me to slander you. But, if my soul was satisfied with the goodness/mercy/kindness of the Lord, then I would taste my envy and slander, and it wouldn't even taste good anymore.¹¹

As we are satisfied by the goodness of God and are sanctified by the Holy Spirit, our sinful passions are replaced by good fruit. Malice with love. Deceit with truth. Hypocrisy with authenticity. Envy with joy over others' successes. Slander with words of encouragement.¹²

Verses 4-9 (multiple illustrations)

Cornerstone/living stone

Isaiah 28:16; Psalm 118:22; Isaiah 8:14

"The fact that it would be the cornerstone, the first stone laid as the corner of the 'foundation' (Isa. 28:16), indicates that the original prophecy was a prediction of the beginning of a new work by God which would stand in opposition to the leaders rejected by him (Isa. 28:14–15, 17–22). The fact that the stone is laid as a foundation stone in Zion, the location of the Jerusalem temple, hints at the idea that this new work would in fact replace the Jerusalem temple, something Peter has already made explicit in verses 4 and 5. (On the words chosen and precious, see the notes at v. 4.)"¹³

Who is the "cornerstone" in this illustration, and what does it mean when it says "The stone that the builders rejected has become the cornerstone?"

Jesus (Matt. 21:42)

Those who rejected Jesus ended up rejecting the very foundation of all things. The religious leaders of the day rejected Jesus as the Christ/Messiah, but Jesus is indeed the Christ/Messiah.

Someone give an overview of the gospel: Let them talk through it collectively if need be, but the overview should be Creation, Fall, Jesus (life, death, & resurrection), Restoration. It should include those that trust in Jesus as Lord/Savior/Sacrifice are the ones whose sins are forgiven and are given new life.

How might Jesus be a stumbling stone and a rock of offense?

¹⁰ Look at the Book: 1 Peter, John Piper

¹¹ Look at the Book: 1 Peter, John Piper

¹² Look at the Book: 1 Peter, John Piper

¹³ 1 Peter, Wayne A. Grudem, loc. 1724.

In light of the persecution these Christians would face, Peter is reminded of the analogy of Jesus as the cornerstone (Matt. 21:42). Just as Jesus was rejected by man, so will Christians be rejected by man. But, just as Jesus is chosen and precious, so Christians are also chosen and precious.¹⁴

Spiritual House

How are followers of Jesus living stones being built into a Spiritual House/Temple and what does this mean for us practically?

Just as buildings are composed of many different materials, followers of Jesus, in all of their unique characteristics, backgrounds, gifts, and abilities are being built into a unified Temple (the place of God's dwelling). Jesus is the cornerstone/foundation that holds the pieces together. The pieces cannot be together and will not hold together apart from the cornerstone of Jesus.

Thus Peter encourages Christians to think of themselves as the living stones of God's new temple.¹⁵

The progression of God's dwelling with people:

Eden: The presence of God is with the people of God

Fall: Man is separated from the presence of God

Tabernacle/Temple: God's presence is in the holy of holies only accessible by the High Priest once a year

After the Ascension of Jesus: God's presence dwells in the hearts of his people

New Creation: The presence of God is with the people of God

Royal Priesthood

What was the role of Old Testament priests?

In charge of the liturgy (order of worship), sacrifices, rituals, etc.

Holy/Set apart from the people to be mediators between God and man.

How are followers of Jesus a "royal priesthood"?

"Every single Christian can now 'with confidence draw near to the throne of grace' (Heb. 4:16), and corporate worship among Christians should always be a wonderful entrance into the very presence of God."¹⁶

Our exalted position as a chosen, royal priesthood should not lead to pride but to awe and humility.¹⁷

¹⁴ Look at the Book: 1 Peter, John Piper

¹⁵ 1 Peter, Wayne A. Grudem, loc. 1688.

¹⁶ 1 Peter, Wayne A. Grudem, loc. 1632.

¹⁷ Look at the Book: 1 Peter, John Piper

“as they were destined to do” (You don’t have to address this unless it comes up. Keep it brief if it does come up, and you can encourage people to let you know if they would like to talk about this topic with a leader at another time.)

They are persecuting you and in rebellion to God, but do not fear because they are not thwarting God’s plan. It is all a part of his plan, and there is absolutely nothing that has the authority to derail his plan. He is in control even amidst seeming chaos and rebellion.

that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Our new identity leads us to proclaim God. We exist to “proclaim the excellencies” of God. We exist to proclaim the truth of the gospel.¹⁸

When we experience something pleasurable and good, we proclaim it to those around us. When we taste and experience the goodness of God, we proclaim it to those around us.

Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

Language from Hosea

What’s the story of Hosea, and what message does it portray for the people of Israel?

God called Hosea to marry a promiscuous woman named Gomer. Gomer cheated on Hosea time and time again. God commanded Hosea to go and purchase Gomer back. This is the picture of God and Israel. Israel, God’s chosen people, rejected him time and time again, but he continued to pursue them. That’s the picture of followers of Jesus too. God has paid the price to purchase us from our slavery. We are his people.

Hosea’s children’s names in Hebrew meant “No Mercy” and “Not my People”

And I will have mercy on No Mercy,
and I will say to Not My People, ‘You are my people’;
and he shall say, ‘You are my God.’” (Hosea 2:23)

Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. Keep your conduct among the Gentiles honorable,

What does it mean when it says “passions of the flesh?”

Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. (Galatians 5:19-21)

Things that cause you to stop “marveling” in the light¹⁹

What does it mean that the passions of the flesh wage war on your soul?

¹⁸ Look at the Book: 1 Peter, John Piper

¹⁹ Look at the Book: 1 Peter, John Piper

They are stripping you from your ability to live as God has intended for you to live²⁰

How do we abstain?

Remind yourself of the gospel. The strength to abstain does not come from “picking yourself up by your bootstraps.” The strength to abstain comes from remembering that you have been redeemed and made into a new creation by Jesus. As you dwell on what’s been done for you, your love of God will grow. As your love of God grows, your obedience will grow.

1. Deny your flesh and cut off your hand, and 2. Replace with the excellencies of God²¹

so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

“Conduct here refers to a day-by-day pattern of life.”²²

Your good deeds cause others to give God glory.

How might your good deeds and conduct cause others to bring glory to God?

Big Idea: Let your identity as a chosen, royal priest and your consumption of the Word of God impact your conduct, and let your conduct portray your identity as a chosen, royal priest and your consumption of the Word.

²⁰ Look at the Book: 1 Peter, John Piper

²¹ Look at the Book: 1 Peter, John Piper

²² 1 Peter, Wayne A. Grudem, loc. 1919.

Comments on Verse 8

Piper

THOUGHTS ON THE PREDESTINATION OF UNBELIEF (1 PETER 2:8)

- This is the other side of the coin in Peter's calling the Christians "elect exiles" (1:1)
- The mystery is how God rules over sinners without sinning, not that he does. (See Acts 4:27-28) God can and does will the sinful unbelief of those who reject Christ. Yet .
- There are no persons who want to be saved and are prevented against their will.
- Every person who perishes willfully rejects the knowledge of God that they have.
- There are no persons who are not morally responsible for their unbelief.
- There are no persons whose judgment will be unjust.
- All of us were hopelessly sinful, and none of us deserves to be delivered.
- Take heart, embattled exiles, none of your adversaries can thwart God's plans.²³

Grudem

(1) This text leaves open the possibility of repentance and saving faith in Christ for the unbelievers it talks about. The three key verbs are all in the present tense and may be rather literally rendered, 'But for those who are presently not believing ... who are presently stumbling because they are presently disobeying the word, unto which also they were destined.' This does not of course imply that they will come to saving faith, but it does stop short of saying that their eternal condemnation is already ordained. It rather affirms that their present rebellion and disobedience has been ordained by God, and does not indicate whether it will continue throughout life or not. Indeed it could not indicate this, for Peter explicitly affirms the hope that many of these same unbelievers will come to faith (2: 12; 3: 1, 15; 2 Pet. 3: 9).

(2) None the less the text does not allow us to conclude that all people everywhere will ultimately be saved. 52 Peter quite clearly recognizes that there will be final condemnation for all who persist in unbelief (4: 5, 17; 2 Pet. 2: 1, 3, 4, 6, 9, 12, 17, 20–21; 3: 7, 16).

(3) It does not seem possible to escape the conclusion that what the text does affirm (the 'destining' of present disobedience of unbelievers) implies also that all disobedience which tragically does persist to the end of life (and thus into eternity) has been 'destined' by God (cf. Acts 4: 27–28; Jude 4; Gen. 45: 5 with 50: 20; Exod. 10: 20 with 8: 15; 2 Sam. 16: 11; Acts 2: 23; Rom. 9: 17–23; 11: 7; 2 Thess. 2: 11).

(4) We may object that this does not seem to us morally right for God, even though it seems to be the inescapable meaning of the text before us. To this objection the only answer that Scripture gives is not to answer all our questions regarding 'how' or 'why', but only to indicate that ultimately even the condemnation of unbelievers will result in greater glory to God, in the praise of his justice, and power, and mercy to those to whom he shows mercy (Rom. 9: 14–25). Thus God can ordain something that is in itself

²³ Look at the Book: 1 Peter, John Piper

displeasing to him because he knows that finally it will accomplish a greater good (the death of Christ is the ultimate example of this). When we cannot fully understand how this can be, it is for us simply to be silent before our Creator and wait for fuller understanding in eternity (Rom. 9: 19–20; Job 38: 1–42: 6).

(5) We must note that while Scripture is willing to affirm God's ultimate 'destining' of wrongful actions (see Bible references in point (3) above), the blame for these actions is always given to the moral creatures (men and angels) who willingly choose to do wrong; the blame is never given to God (cf. Job 1: 22). If we ask how God can 'destine' that something happen through the wilful choice of his creatures, yet himself remain free from blame (and not be the 'author' of sin in the sense of actually doing wrong himself), then we approach Paul's questions in Romans 9: 19, 'Why does he still find fault? For who can resist his will?' Yet here Scripture gives us no answer except to say, 'But who are you, a man, to answer back to God?' (Rom. 9: 20). **53 Therefore, if our understanding of the text ever leads us to begin to blame God rather than ourselves for evil (something Scripture never does) or to engage in 'vain discussion' (1 Tim. 1: 6) which is unedifying, then we may be sure that our understanding or our application of the text is contrary to its original intent.**

(6) Election of some to eternal life and the passing over of others is never viewed in the same way in Scripture. Election to salvation is viewed as a cause for rejoicing and praise to God, who is worthy of praise and receives all the credit for our salvation (note 1 Pet. 1: 1–3; Eph. 1: 3–6). God is viewed as actively choosing us for salvation, and doing so with delight. But 'reprobation' (the passing over of those who are not chosen, and justly leaving them in their rebellion) is viewed as something which brings God sorrow, not delight (note Ezek. 33: 11, and cf. Paul's sorrow in Rom. 9: 1–2), and in which the blame is always put on the men or angels who rebel, not on God (John 3: 18–19; 5: 40).

(7) **Peter intended this text as a comfort for Christians in the midst of persecution** by hostile unbelievers (see above). It can best be applied that way today also (even as Rom. 8: 28 and 1 Pet. 1: 7) by any Christian facing any kind of abuse from non-Christians (note David's response to Shimei's cursing in 2 Sam. 16: 10–12)."²⁴

²⁴ 1 Peter, Wayne A. Grudem, loc. 1798-1854.

Week 7
1 Peter 2:13-25
Submit

13 Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, **14** or to governors as sent by him to punish those who do evil and to praise those who do good. **15** For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. **16** Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. **17** Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

18 Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. **19** For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. **20** For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. **21** For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. **22** He committed no sin, neither was deceit found in his mouth. **23** When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. **24** He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. **25** For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

What is a good definition of submission?

Submit: to arrange under, to subordinate; to subject, put in subjection; to submit to one's control; to obey; to yield

"In non-military use, it was 'a voluntary attitude of giving in, cooperating, assuming, responsibility, and carrying a burden.'"¹

Submission does not diminish value. Jesus is the example

Jesus submits to God the Father, but we would not in any way say he is less than God the Father within our Trinitarian framework.

When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. (1 Corinthians 15:28)

5 Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:5-8)

¹ Blue Letter Bible

And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." (Mark 14:36)

Jesus was even submissive to his parents (who were sinful humans), although he was perfect in every way.

And he went down with them and came to Nazareth and was submissive to them. (Luke 2:51)

"Joseph and Mary are the proper recipients of Jesus's submission, even when he was old enough to stand on his own two feet, because of God's calling on them as parents, not because of their competencies... Here Jesus, at age 12, teaches us an essential lesson for any age: **godly submission, in whatever context, does not stem from lack of competency. We are never too smart, too skilled, too experienced, or too spiritual for God-given submission.**"²

What reasons do Peter give for Christians to submit?

"For the Lord's sake" v.13

Be subject to every institution for the Lord's sake. The Lord is exalted over the emperor/institution³

God's will/plan v.14

God is sovereign over everything, so we can trust that any unjust suffering we face is not outside the scope of his power.

To silence people who accuse without knowledge v.15

You are a servant of God v.16

Ultimate reason: "Because Christ also suffered for you" v.21-25

Walk through verses 21-25 and explain the gospel in them

Committed no sin

Bore our sins in his body on the cross

That we may die to sin and live to righteousness

By his wounds we are healed

² Desiring God: Jesus Obeyed His Parents, David Mathis.

³ Look at the Book: 1 Peter, John Piper

Returned to the Shepherd and Overseer of your souls

“The fact that Christ bore our sins means that God the Father counted our sins against Christ and, in a way not fully understood by us, ‘laid on him the iniquity of us all’ (Isa. 53:6). The Father thought of our sins as belonging to Christ; he ‘made him to be sin who knew no sin’ (2 Cor. 5:21), and then punished him with that anger against sin, separation from God, and consequent death which we deserved. In this way Christ was a substitute for his people, one who stood in their place.”⁴

According to verse 16, what is true freedom?

True freedom is servitude to God

True freedom is not indulging in sin and wickedness. Indulging in sin is slavery to our own sinful desires. At the end of the day, we will always serve something. Being a slave to sin leads to destruction and death. Being a slave to Christ leads to life in abundance. Christ sets us free from sin.

Because his readers might think such extensive submission to authority would be oppressively restrictive, Peter explains that true freedom is consistent with obedience to God’s will.⁵

The kind of freedom meant is not specified, but certainly the great freedoms of the Christian life are freedom from the impossible obligation to earn merit before God by perfect obedience (Gal. 5:1–14; Acts 13:39; Rom. 6:23), freedom from guilt (Gal. 3:13; Rev. 1:5b), and freedom from the ruling power of sin (Rom. 6:6–7, 14, 17–18; 20–23; John 8:31–36). None the less, Christians do not have freedom to do wrong!⁶

In this freedom, God has called us to submit.

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. (Romans 13:1)

We are free from authority of anyone else but God, but God calls us to submit.⁷

Peter gives us two broad categories of people to submit to. What are they?

Human institutions v. 13-14 (emperor & governors)

Masters v. 18

⁴ 1 Peter, Wayne A. Grudem

⁵ 1 Peter, Wayne A. Grudem

⁶ 1 Peter, Wayne A. Grudem

⁷ Look at the Book: 1 Peter, John Piper

Why do you think Peter wrote the command to submit to governing authorities for his readers?

They were under oppressive persecution.

Nero persecuted Christians violently. He lit Christians on fire to light up his parties. Church history teaches that Peter was murdered (crucified upside down) under Nero's rule.

Imagine having to submit to this kind of rule.

We don't have an Emperor, so what kind of "human institutions" are we to submit ourselves?

Government (President, officials, mayor, etc.)

Police

Military

Servants

This word is tricky. In some translations, it is translated as "slaves." Because of our context, our mind typically goes to the atrocities of the 19th century slavery in America, but this is too far for the context of slavery within the Roman Empire. "Although mistreatment of slaves could occur then too, it must be remembered that 1st-century slaves were generally well treated and were not only unskilled labourers but often managers, overseers, and trained members of the various professions (doctors, nurses, teachers, musicians, skilled artisans). There was extensive Roman legislation regulating the treatment of slaves. They were normally paid for their services and could expect eventually to purchase their freedom."

In the same breath, the typical employer and employee relationship is perhaps too soft of an analogy. In 1st-century slavery, many cases were still involuntary. They were prisoners of war or even born into the situation. Or people would go into debt and sell themselves into an indentured servitude to pay off their debt. "Their legal status, social standing, and opportunity for economic independence were clearly lower than others in Roman society. **So a word stronger than 'servant' but weaker than 'slave' is needed** – something meaning 'semi-permanent employee without legal or economic freedom'." Paul will encourage slaves that come to know Jesus to submit to their masters. He does tell followers of Jesus to not sell themselves into slavery, but he recognizes that for some, this is their current situation.⁸

Bottom Line: Peter uses an illustration of a person in disproportionate power over you. In this case, he speaks to when this person is acting in a way that is unjust.

⁸ 1 Peter, Wayne A. Grudem

What are some “masters” in which we are to submit ourselves?

- Teachers/Professors
- Coaches
- Employers
- Parents
- Church leadership

Personally/individually, what might unjust suffering from our “human institutions” and “masters” look like? Get specific with the different relationships and dynamics.

Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, 10 not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior. (Titus 2:9-10)

Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, (Titus 3:1)

What are some natural inclinations of ours when we face unjust suffering?

- Retaliation
- Gripping and complaining
- General sense of entitlement
- Bitterness
- Envy

What does submission to our “human institutions” and “masters” in general and amidst unjust suffering look like practically? Get specific with the different relationships and dynamics.

- Obedience

 - With the exception of if the obedience leads you to sin.

 - Doing good is greater than subjection/submission⁹

- Respect through our words (with them and about them to others)

 - You can fundamentally disagree and even be passionate about your views and still respect and honor the person.

- Love for them as human beings created in God’s image

- Do good deeds

⁹ Look at the Book: 1 Peter, John Piper

Piper

1. Fearless fear of God. I fear dishonoring my Maker
Fear of treating God as though he were not a good, loving Father who cares
2. I honor all people appropriate to their role
3. We give special affection for Believers
4. Overflowing in good deeds. Look for ways to do good
5. Silence ignorance¹⁰

Why do you think we have submitting in general and even more so in unjust situations?

Pride. We like having control. We want power.

Entitlement. We feel as though we deserve to be treated a certain way.

Selfish desires

Where do we draw our strength to submit and endure unjust suffering?

Christ's example v.21-25

Being mindful of God v.19

We entrust it to the just Judge.

Strength of Jesus on the cross is him knowing that God will judge justly¹¹

Rather than depending on his own abilities to retaliate (which were far greater than the powers of his opponents), when Jesus was suffering he kept entrusting the situation to God the Father, knowing that God would be just and fair, for he is the one who judges justly.¹²

I can submit to unjust judgment because I know God is the ultimate and just judge who will right every injustice either on the cross of Christ or in Hell.

What results may come if we were to take this truth to heart?

so that in everything they may adorn the doctrine of God our Savior. (Titus 2:10)

When we live in this way, we are putting on the doctrine of salvation. We are clothed in the truth of the gospel.

¹⁰ Look at the Book: 1 Peter, John Piper

¹¹ Look at the Book: 1 Peter, John Piper

¹² 1 Peter, Wayne A. Grudem

Our actions will be a proclamation to the gospel and give credibility to our verbal witness. And through the proclamation of the gospel in word and deed, maybe some will come to know Jesus.

In my unjust suffering... What if I see opportunity rather than entitlement? What if I choose compassion rather than bitterness? What if I choose to advance the gospel rather than sulk at the destruction of my own kingdom?

Verse 17 is a good summary verse.

Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

The emphasis is on the middle two commands. Fear God and love other Christians, and from that you honor others.

Big Idea: Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

Do good, especially when you're treated unjustly, with your consciousness on God not on this earthly master because he does not have the final say.¹³

¹³ Look at the Book: 1 Peter, John Piper

Commentary on the word “servant/slave”

Peter addresses servants, using a less common word, *oiketēs*. The term is nearly synonymous to *doulos*, the common New Testament word for ‘servant’ (TDNT 2, p. 261), but *oiketēs* suggests a nuance of service within a household (LSJ, p. 1202). Both terms have also been translated ‘slave’ (NIV), but the horrible degradation of slaves in 19th-century America gives the word ‘slave’ a far worse connotation than is accurate for most of the society to which Peter was writing.¹¹ Although mistreatment of slaves could occur then too, it must be remembered that 1st-century slaves were generally well treated and were not only unskilled labourers but often managers, overseers, and trained members of the various professions (doctors, nurses, teachers, musicians, skilled artisans). There was extensive Roman legislation regulating the treatment of slaves. They were normally paid for their services and could expect eventually to purchase their freedom (OCD, p. 995; also p. 793, art. ‘peculium’). Nevertheless, their service was involuntary (in earlier Roman history slaves had been acquired through war or kidnapping from foreign lands, but by the 1st century most slaves had simply been born into slave households). Their legal status, social standing, and opportunity for economic independence were clearly lower than others in Roman society. So a word stronger than ‘servant’ but weaker than ‘slave’ is needed – something meaning ‘semi-permanent employee without legal or economic freedom’. Although ‘servant’ comes the closest, no single English word is adequate – perhaps because no comparable institution exists in modern Western society.¹⁴

Yet he does not say that it is pleasing to God merely to endure unjust suffering and the accompanying sorrow. Rather, it is only such action endured while one is mindful of God, or, more accurately, ‘because he is conscious of God’ (NIV).¹⁵

It is not a stoic self-motivated tenacity which holds out against all opposition but rather the opposite, the trusting awareness of God’s presence and neverfailing care, which is the key to righteous suffering. It is the confidence that God will ultimately right all wrongs which enables a Christian to submit to an unjust master without resentment, rebelliousness, self-pity, or despair.¹⁶

This kind of endurance is something only made possible by being ‘conscious of God’ (v. 19 NIV) and continually trusting him to care for those rights which have been trampled underfoot by others.¹⁷

The knowledge that we have been called to a life which will include some unfair suffering, while it may at first dismay us, should not ultimately unsettle our minds. We should not of course seek suffering (Matt. 6:13), but when it comes we may even ‘rejoice’ (1 Pet. 4:13; Jas 1:2), knowing that in it God will draw us near to himself, and we shall know the fellowship of Christ who understands our suffering, and ‘the spirit of glory and of God’ (4:14) will rest upon us.¹⁸

¹⁴ 1 Peter, Wayne A. Grudem

¹⁵ 1 Peter, Wayne A. Grudem

¹⁶ 1 Peter, Wayne A. Grudem

¹⁷ 1 Peter, Wayne A. Grudem

¹⁸ 1 Peter, Wayne A. Grudem

Week 8
1 Peter 3:1-7
Husbands and Wives

*Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, **2** when they see your respectful and pure conduct. **3** Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— **4** but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. **5** For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, **6** as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.*

***7** Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.*

Submission in light of the gospel

Because we have been born again through Jesus, we have the freedom to submit

When Peter says, “do not let your adorning be external,” is he saying it is wrong for women to wear jewelry and nice things? What is he saying?

You don't attempt to win your husband through external adorning¹

Not saying that you can't wear braided hair, gold jewelry, etc. We know this because it broadens out to clothing in general²

What is Peter calling for wives to do when he calls them to let their adorning be the hidden person of the heart?

What does it look like to have a gentle and quiet spirit?

Submission in marriage is...

Not a lesser role.

See note on Jesus' example of submission at end of guide

Different, but not less valuable. Both are joint heirs (v. 7)

Wives are not assigned the role of submission because of incompetence. Roles complement one another.

Not agreeing on everything³

¹ Look at the Book: 1 Peter, John Piper

² Look at the Book: 1 Peter, John Piper

³ John Piper, What Will Submission to My Husband Look Like?

It is possible to be submissive and refuse to think what your husband thinks (think specifically in the case of an unbelieving husband)

In cases of disobedience to God⁴

Not leaving your brain at the altar.⁵

Any man who says, “I do the thinking in this family” is sick.⁶

Not avoiding the effort to influence and change the husband⁷

Peter discusses hope that the husbands would “be won by the conduct” of their wives.

Not worshipping your husband

Wives are not called to put the will of their husbands before the will of Christ⁸

Jesus is supreme Lord, and wives should not follow their husbands in sin.

Wives are not called to get all of her spiritual strength from her husband⁹

God is the direct source of her strength and hope

Idolatry of a husband (or anything else other than God) is destructive and unsatisfying

Not acting in Fear¹⁰

Quiet confidence in God produces in a woman the imperishable beauty of a gentle and quiet spirit, but it also enables her to submit to her husband’s authority without fear that it will ultimately be harmful to her well-being or her personhood.¹¹

Not submitting to other husbands

Wives are called to submit to their own husbands, not other people’s husbands.¹²

Not allowing abuse to take place

Find shelter within the Church¹³

Having a gentle and meek spirit

The adjective gentle (praüs) only occurs three other times in the New Testament (Matt. 5:5; 11:29; 21:5), twice referring to Christ, but its related noun, translated ‘gentleness’ or

⁴ John Piper, What Will Submission to My Husband Look Like?

⁵ John Piper, What Will Submission to My Husband Look Like?

⁶ John Piper, What Will Submission to My Husband Look Like?

⁷ John Piper, What Will Submission to My Husband Look Like?

⁸ John Piper, What Will Submission to My Husband Look Like?

⁹ John Piper, What Will Submission to My Husband Look Like?

¹⁰ John Piper, What Will Submission to My Husband Look Like?

¹¹ 1 Peter, Wayne A. Grudem

¹² Look at the Book: 1 Peter, John Piper

¹³ John Piper, Does a woman submit to abuse?

‘meekness’, is more frequent (Gal. 5:23; 6:1; Jas 3:13; etc.). It means ‘not insistent on one’s own rights’, or ‘not pushy, not selfishly assertive’, ‘not demanding one’s own way’. Such a gentle and quiet spirit will be beautiful to other human beings, even unbelieving husbands (vv. 1–2), but even more importantly it is something which in God’s sight is very precious. Why? No doubt because such a spirit is the result of quiet and continual trust in God to supply one’s needs, and God delights in being trusted (cf. 1:5, 7, 8–9, 21; 2:6–7, 23; 3:12; 5:7).¹⁴

This does not mean that wives cannot be decisive and direct.

An intelligent, happy, and wise support for the leadership of your husband.¹⁵

Using her strengths and gifts to support her husband and family

Submission is the divine calling of a wife to joyfully and fearlessly honor and affirm her husband's leadership, and to help carry it through according to her gifts.¹⁶

Using wisdom in communication

Without an excessive word¹⁷

Having a natural reflex of respect and honor for the husband

In verse 6, Peter alludes to Sarah calling Abraham Lord
(Gen. 18:9-12) Respect was so natural that she just says it in passing

Never speaking ill of him (to family, friends, co-workers, etc.)

“[Submission] is not an absolute surrender of her will. Rather, we speak of her disposition to yield to her husband’s guidance and her inclination to follow his leadership. Her absolute authority is Christ, not her husband. She submits “out of reverence for Christ.”¹⁸

Leadership in marriage is...

Not leading out of selfish ambition

Not authoritarian governance

“If the husband is to treat his wife as Christ does the church, does that mean he should govern all the details of her life and that she should clear all her actions with him?”

¹⁴ 1 Peter, Wayne A. Grudem

¹⁵ John Piper, What Will Submission to My Husband Look Like?

¹⁶ John Piper, What Will Submission to My Husband Look Like?

¹⁷ Look at the Book: 1 Peter, John Piper

¹⁸ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

No, we can't take the analogy that far because the husband is not Christ. "At this point, he must not be Christ to his wife, lest he be a traitor to Christ. He must lead in such a way that his wife is encouraged to depend on Christ and not on himself."¹⁹

"She is his fellow heir, not a servant girl."²⁰

"Leadership is not synonymous with unilateral decision making. In fact, in a good marriage, leadership consists mainly in taking responsibility to establish a pattern of interaction that honors both husband and wife (and children) as a store of varied wisdom for family life."²¹

Does not mean unilateral decisions without you. That's not true God leadership²²

In principle in the rare cases of disagreement after discussion and contemplation, the wife will submit to the husband's leadership. Sometimes the husband will yield this right and choose what the wife thinks.²³

In a draw, she says, "I trust you."²⁴

Not always being extremely vocal and assertive

A good husband leads his wife with understanding knowing how to effectively communicate.

Loving your wife as Christ loves his bride

Husbands, love your wives, as Christ loved the church and gave himself up for her,
(Ephesians 5:25)

Leading your wife (and family) in obedience to Christ

Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. (Ephesians 5:25-27)

Bearing the weight of accountability and responsibility

¹⁹ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

²⁰ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

²¹ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

²² John Piper, What Will Submission to My Husband Look Like?

²³ John Piper, What Will Submission to My Husband Look Like?

²⁴ John Piper, What Will Submission to My Husband Look Like?

As the husband, when you sin, you are held accountable, and when your wife sins, you have a level of accountability. Your sin is your sin, and her sin is your sin.

Leading in such a way that allows the wife to thrive in every way (as a wife, mother, daughter, sister, friend, employee, and ultimately as a child of God)

Leading in a way that allows her to be all that God created her to be.

Committing to know your wife

Husbands must pursue our wives in such a way that we know them deeply. The aim is to become so “one” that her desires, needs, dislikes, etc. become second nature to him.

Taking initiative²⁵

Who says let’s most often?²⁶

Let’s do this. Let’s do that. Let’s not do this.

In wisdom and love, yielding to his wife

Not necessarily in charge in everything. He doesn’t have to do it all.

Ex: Finances. Let’s talk finances. You’re better than me, so will you do it?²⁷

There are many times when the husband will lead by allowing his wife to choose

Honor her as a chosen child of God

Be amazed that you get to live with your wife

Cherish her as the most precious gift God has given you.

What do you think Peter means by hindered prayers?

Sin obstructs our relation to God

(3:12) eyes of the Lord are on the righteous and ears open to prayer

Obstructs unity and prayer is obstructed (Matt. 18:19)

Broken relationship makes it very hard to kneel

How can you honor your future spouse today?

Let your adorning be internal

²⁵ John Piper, What Will Submission to My Husband Look Like?

²⁶ John Piper, What Will Submission to My Husband Look Like?

²⁷ John Piper, What Will Submission to My Husband Look Like?

Practice submission in relationships God has called you to submit (NOT YOUR BOYFRIEND) (parents, teachers, bosses, leaders, ect.)

Fight for purity

Practice communication

Evaluate in light of Biblical standards. In other words, in dating, and even before you date, observe and see if the person has Biblical characteristics.

If someone is disrespectful to authority, will they ever be able to submit in marriage?

If he abuses his power, or if he is passive and doesn't lead well, will he ever be able to lead a family?

Big Idea: Marriage is a picture of the Gospel. It's another avenue through which we can glorify God and make his name famous.

This mystery is profound, and I am saying that it refers to Christ and the church.
(Ephesians 5:32)

Submission does not diminish value. Jesus is the example

Jesus submits to God the Father, but we would not in any way say he is less than God the Father within our Trinitarian framework.

When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all. (1 Corinthians 15:28)

5 Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:5-8)

And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." (Mark 14:36)

Jesus was even submissive to his parents (who were sinful humans), although he was perfect in every way.

And he went down with them and came to Nazareth and was submissive to them. (Luke 2:51)

"Joseph and Mary are the proper recipients of Jesus's submission, even when he was old enough to stand on his own two feet, because of God's calling on them as parents, not because of their competencies... Here Jesus, at age 12, teaches us an essential lesson for any age: **godly submission, in whatever context, does not stem from lack of competency. We are never too smart, too skilled, too experienced, or too spiritual for God-given submission.**"²⁸

Yet it must be remembered that submission to authority is often consistent with equality in importance, dignity, and honour – Jesus was subject both to his parents and to God the Father, and Christians who are highly honoured in God's sight are still commanded to be subject to unbelieving government authorities and masters.²⁹

since they are heirs with you of the grace of life

Equally valuable and are heirs to the "inheritance" mentioned in 1:3-4

Grudem Commentary on "Weaker Vessel"

Peter does not specify the way in which he understands the woman to be the weaker sex, but the context would make it appropriate for him to have in mind any kind of weakness of which husbands would need to be cautioned not to take advantage. This would certainly include the

²⁸ Desiring God: Jesus Obeyed His Parents, David Mathis.

²⁹ 1 Peter, Wayne A. Grudem

idea that, by and large, women are physically weaker than men (i.e. if men tried they usually could overpower their wives physically). But the context also shows that women are 'weaker' in terms of authority in the marriage (vv. 1, 5–6), and Peter therefore directs husbands that instead of misusing their authority for selfish ends they should use it to 'bestow honour' on their wives. Yet there may also be a third sense of 'weakness' which would fit the context (because it is something husbands should not take advantage of), namely, a greater emotional sensitivity. While this is something which is also a great strength, it none the less means that wives are often more likely to be hurt deeply by conflict within a marriage, or by inconsiderate behaviour on the part of the husband. Knowing this, Christian husbands should not be 'harsh' (Col. 3:19) or fill their marriage relationship with criticism and conflict, but should rather be positive and affirming, 'living together in an understanding way', and 'bestowing honour on the feminine one, as the weaker sex'.³⁰

³⁰ 1 Peter, Wayne A. Grudem

Notes:

~~Part of the role as a husband is to lead in such a way that allow to thrive (as a wife, future mother, daughter, sister, friend, employee, and ultimately as a child of God)~~

~~Nevertheless, Peter does not use the stronger term kathos, 'even as, in the same way as', nor does he say 'in every way (kata panta, Heb. 4:15) be similar to servants in your submission' (for wives clearly do not relate to husbands in every way that servants relate to masters!).³¹~~

~~Same word as Jesus and his parents~~

~~Yet it must be remembered that submission to authority is often consistent with equality in importance, dignity, and honour—Jesus was subject both to his parents and to God the Father, and Christians who are highly honoured in God's sight are still commanded to be subject to unbelieving government authorities and masters.³²~~

~~The adjective gentle (praüs) only occurs three other times in the New Testament (Matt. 5:5; 11:29; 21:5), twice referring to Christ, but its related noun, translated 'gentleness' or 'meekness', is more frequent (Gal. 5:23; 6:1; Jas 3:13; etc.). It means 'not insistent on one's own rights', or 'not pushy, not selfishly assertive', 'not demanding one's own way'. Such a gentle and quiet spirit will be beautiful to other human beings, even unbelieving husbands (vv. 1–2), but even more importantly it is something which in God's sight is very precious. Why? No doubt because such a spirit is the result of quiet and continual trust in God to supply one's needs, and God delights in being trusted (cf. 1:5, 7, 8–9, 21; 2:6–7, 23; 3:12; 5:7).³³~~

~~Quiet confidence in God produces in a woman the imperishable beauty of a gentle and quiet spirit, but it also enables her to submit to her husband's authority without fear that it will ultimately be harmful to her well-being or her personhood.³⁴~~

~~Happy response to a husband's biblical leadership/headship³⁵~~

~~An intelligent happy wise support for the leadership of your husband.³⁶~~

~~Does not mean unilateral decisions without you. That's not true God leadership³⁷~~

~~Who says let's most often?³⁸~~

³¹ 1 Peter, Wayne A. Grudem

³² 1 Peter, Wayne A. Grudem

³³ 1 Peter, Wayne A. Grudem

³⁴ 1 Peter, Wayne A. Grudem

³⁵ John Piper, What Will Submission to My Husband Look Like?

³⁶ John Piper, What Will Submission to My Husband Look Like?

³⁷ John Piper, What Will Submission to My Husband Look Like?

³⁸ John Piper, What Will Submission to My Husband Look Like?

~~He should take initiative³⁹~~

~~Not necessarily in charge in everything. He doesn't have to do it all. Ex: Finances. Let's talk finances. You're better than me, so will you do it?⁴⁰~~

~~In principle in the rare cases of disagreement after discussion and contemplation, the wife will submit to the husband's leadership. Sometimes the husband will yield this right and choose what the wife thinks.⁴¹~~

~~In a draw, she says, "I trust you."⁴²~~

~~Submission does not mean...~~

~~1. Agreeing on everything⁴³~~

~~It is possible to be submissive and refuse to think what your husband thinks (think specifically in the case of an unbelieving husband)~~

~~In cases of disobedience to God⁴⁴~~

~~2. Leaving your brain at the altar.⁴⁵~~

~~Any man who says, "I do the thinking in this family" is sick.⁴⁶~~

~~3. Avoiding the effort to influence and change the husband⁴⁷~~

~~4. Putting the will of the husband before the will of Christ⁴⁸~~

~~5. Getting all of her spiritual strength from her husband⁴⁹~~

~~God is the direct source of her strength and hope~~

~~6. Acting in Fear⁵⁰~~

~~Submission is the divine calling of a wife to joyfully and fearlessly honor and affirm her husband's leadership, and to help carry it through according to her gifts.⁵¹~~

~~Wives are called to submit to their own husbands, not other people's husbands.⁵²~~

~~Exile/sojourner in marriage⁵³~~

³⁹ John Piper, What Will Submission to My Husband Look Like?

⁴⁰ John Piper, What Will Submission to My Husband Look Like?

⁴¹ John Piper, What Will Submission to My Husband Look Like?

⁴² John Piper, What Will Submission to My Husband Look Like?

⁴³ John Piper, What Will Submission to My Husband Look Like?

⁴⁴ John Piper, What Will Submission to My Husband Look Like?

⁴⁵ John Piper, What Will Submission to My Husband Look Like?

⁴⁶ John Piper, What Will Submission to My Husband Look Like?

⁴⁷ John Piper, What Will Submission to My Husband Look Like?

⁴⁸ John Piper, What Will Submission to My Husband Look Like?

⁴⁹ John Piper, What Will Submission to My Husband Look Like?

⁵⁰ John Piper, What Will Submission to My Husband Look Like?

⁵¹ John Piper, What Will Submission to My Husband Look Like?

⁵² Look at the Book: 1 Peter, John Piper

⁵³ Look at the Book: 1 Peter, John Piper

~~Without an excessive word⁵⁴~~

~~You don't attempt to win your husband through external adorning⁵⁵~~

~~Not saying that you can't wear braided hair, gold jewelry, etc. We know this because it broadens out to clothing in general⁵⁶~~

~~Hoping God makes you fearless which makes you to be a tranquil and gentle person amidst difficult circumstances.⁵⁷~~

~~Respect was so natural that she just says it in passing
Gen. 18:9-12~~

"The aim of these verses is to magnify God's superior worth by hoping in him, through Jesus Christ, as more precious and more resourceful than her husband, and by showing that this hope results in a life that is more husband-honoring and husband-winning than if he were the idol he would like to be."

1 Peter 2:17 "Honor everyone"

1 Peter 2:13 "For the Lord's sake"

~~We must study our wives. It's not just generalized women we are talking about.~~

Men and women are vessels
Generally speaking, the physical bodies are weaker
Generally speaking, men have a genetic advantage

How do we honor weaker vessels
Protection, provision, leadership, initiative
Not condescending

~~Inheritance (1:3-4)=fellow heirs~~

~~Honor her as a chosen child of God~~

~~Be amazed that you get to live with your wife~~

Hinders prayers
Sin obstructs our relation to God; (3:12) eyes of the Lord are on the righteous and ears open to prayer

⁵⁴ Look at the Book: 1 Peter, John Piper

⁵⁵ Look at the Book: 1 Peter, John Piper

⁵⁶ Look at the Book: 1 Peter, John Piper

⁵⁷ Look at the Book: 1 Peter, John Piper

Obstructs unity and prayer is obstructed (Matt. 18:19)
Broken relationship makes it very hard to kneel

~~"[Submission] is not an absolute surrender of her will. Rather, we speak of her disposition to yield to her husband's guidance and her inclination to follow his leadership. Her absolute authority is Christ, not her husband. She submits "out of reverence for Christ."~~⁵⁸

~~"Leadership is not synonymous with unilateral decision making. In fact, in a good marriage, leadership consists mainly in taking responsibility to establish a pattern of interaction that honors both husband and wife (and children) as a store of varied wisdom for family life."~~⁵⁹

~~"If the husband is to treat his wife as Christ does the church, does that mean he should govern all the details of her life and that she should clear all her actions with him?"~~

~~No, we can't take the analogy that far because the husband is not Christ. "At this point, he must not be Christ to his wife, lest he be a traitor to Christ. He must lead in such a way that his wife is encouraged to depend on Christ and not on himself."~~⁶⁰

~~"She is his fellow heir, not a servant girl."~~⁶¹

⁵⁸ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

⁵⁹ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

⁶⁰ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

⁶¹ Piper and Grudem, 50 Crucial Questions: An Overview of Central Concerns about Manhood and Womanhood

Week 9
1 Peter 3:8-22
How to Love Life and See Good Days

8 Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. **9** Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. **10** For

"Whoever desires to love life

and see good days,

let him keep his tongue from evil

and his lips from speaking deceit;

11 *let him turn away from evil and do good;*

let him seek peace and pursue it.

12 *For the eyes of the Lord are on the righteous,*

and his ears are open to their prayer.

But the face of the Lord is against those who do evil."

13 Now who is there to harm you if you are zealous for what is good? **14** But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, **15** but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, **16** having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. **17** For it is better to suffer for doing good, if that should be God's will, than for doing evil.

18 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, **19** in which he went and proclaimed to the spirits in prison, **20** because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. **21** Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, **22** who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

Verse 8

Leading up to this verse, Peter has addressed specific relationships and dynamics, but here, Peter addresses the Christians as a whole. He gives them five things that deal with the inner self.

Discuss each of these elements: What do they each mean practically? How does the truth of the gospel shape each of these?

Unity of mind: same mindset, harmonious, of one mind, concordant¹

Sympathy: feeling with, suffering or feeling the like with another, having a fellow feeling, mutually commiserative, having compassion one of another²

Brotherly love: family affection, loving brother or sister, loving one like a brother, loving one's fellow countrymen, fond of brethren³

Tender heart: feeling for, kindhearted, having strong bowels, compassionate, tender hearted, well compassioned, sympathetic, pitiful⁴

Humble mind: lowly mindset, humility, humble in spirit, humble opinion of one's self, modesty, lowliness of mind (Phil. 2:3)⁵

Clothe yourselves with humility toward one another

Jesus died to save us not just to God but to a people. The gospel changes my selfish "me" mentality into a unified "we" mentality. It lets me see others as brothers and sisters for whom Jesus suffered and died to save. It gives me a deep and special compassion and love for my brothers and sisters in Christ

Verses 9-12

In these verses, Peter calls Christians to bless those who do evil to them, and he promises that they will receive a blessing when they do this.

Verses 10-12 are quotes from Psalm 34

What things does Peter command the Christian not to do and what might doing these things look like? (think specifically in this context of suffering Christians, and also think broadly)

Repay evil for evil, reviling for reviling

Speak evil and deceit

¹ Blue Letter Bible

² Blue Letter Bible

³ Blue Letter Bible

⁴ Blue Letter Bible

⁵ Blue Letter Bible

Walk in evil

What does Peter command the Christian to do and what might doing these things look like?

Bless others

Do good

Seek peace and pursue it

Peter says that if you don't do those things and if you instead do these things, then you will "obtain a blessing," "love life and see good days," and have the Lord's eyes and ears on you. What does this mean? How might this be misconstrued?

Blessing does not mean you earn your salvation

Peter is clear from the beginning that it's purely by God's great mercy that you have salvation

Your good deeds are a result of the Holy Spirit within you

Blessing is not material in nature: Not saying, "If you obey me and do good, then your life will be easy and enjoyable"

"But even if you should suffer for righteousness' sake, you will be blessed." (1 Peter 3:14)

"Do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening. But rejoice insofar as you share in Christ's sufferings..." (1 Peter 4:12-13)

As your heart is molded to match the shape of Jesus' heart, and your hands and feet begin to look like his hands and feet, it is important that we remember that his hands and feet were scarred

He was mocked, reviled, and persecuted... he suffered

He doesn't promise us that we won't suffer too. In fact he says, if they hated me, then of course they will hate you

Be oh so weary of anyone who preaches otherwise

Blessed means that amidst bad circumstances you will love life and see good days (maintain a deep joy, peace, confidence, and purpose)

When you've royally missed the mark and have sinned against God, you know that your worth is not contingent upon your works but rather on the work of Christ. You rest in an ocean of grace.

When the world is falling apart around you, you rest on the rock of Christ.
When your days are dark, you walk in the light of Christ.

When your physical body is broken and in pain, you know your pain is temporary and that Christ, the Great Physician, has brought you ultimate healing and will one day give you a fully glorified body.

When you are overcome with grief and sorrow, you grieve in the arms of Christ, your gracious savior who does not waste a single tear of his children.

If you refrain from evil and live righteously, then you will be blessed. The problem is we are all wicked. None are righteous, not even one (Rom. 3:9). Have someone (or a few people) give an overview of the gospel. Encourage them to think of what we have learned from Peter so far.

No one is righteous, all are wicked (Romans 3:9)

but through the ransom (1:18) and sacrifice of Jesus, through his blood (1:2), his life and death on the cross (2:24) (3:18) and his resurrection (1:3, 21),

those who trust in him have their sins crucified with Jesus (2:24) and in turn receive his righteousness (3:18, 2 Corinthians 5:21)

Those who were unrighteous now walk in his righteousness

Jesus brings those who trust in him to right relationship with God (3:18)

His face is against those who do evil and are wicked. He will justly punish evil, but for those who have the imputed righteousness of Jesus, his face is towards them (3:12). They have salvation and a rich inheritance that is being kept and secured (1:4).

Grudem's Summary Paraphrase of 8-12: 'Finally, all of you, be like-minded, loving toward one another, compassionate, and humble (v. 8), not returning evil for evil or reviling for reviling; but on the contrary blessing, for you have been called to such a righteous life, in order that by this righteous living you may obtain God's blessing on your life' (v. 9). 'For in the Psalms God promises blessings to those who live righteously' (vv. 10–12).⁶

Verses 8 to 12 as a whole should not be taken as evidence for final salvation by good works, for they are addressed to those who are already Christians and already have an imperishable 'inheritance' kept for them in heaven (1:4). Yet this passage does present a bold affirmation of the relation between righteous living and God's present blessing in this life.⁷

Verses 13-17

⁶ 1 Peter, Wayne A. Grudem

⁷ 1 Peter, Wayne A. Grudem

When you suffer, don't fear man, but rather fear God. As you fear God and pursue righteousness in your suffering, people will notice, and you will have an opportunity to proclaim the hope of Christ.

What do you think makes people “notice” you in your suffering and “ask” about your hope? What does a Christian suffering in hope look like?

When you “love life and see good days” even in your darkest of hours, others will be amazed and want to know about the hope that you have.

However, since the questioning is concerning the hope that is in you, Peter must be assuming that the inward hope of Christians results in lives so noticeably different that unbelievers are prompted to ask why they are so distinctive (cf. 4:4).⁸

No fear of them and not troubled; fearlessness⁹

Nor be troubled uses a term (tarassō) which means ‘be shaken up, disturbed, frightened’, and often implies emotional turmoil (note its use in Matt. 2:3; 14:26; John 13:21; 14:1; etc.).¹⁰

Have no fear of them. The passage is an inexact but fairly close quotation from Isaiah 8:12–13 (LXX), which (at least in the Heb. text) is a warning not to fear what the faithless people fear (see NIV).¹¹

Isaiah 8:12-14¹²

1. Christ stands where YHWH stood
2. Christ is honored as holy by our treasuring him above safety and life
3. Christ thus becomes our sanctuary

V. 13: No harm can come to a Christian unless God wills it for his good.¹³

Hoping in God creates a quiet and gentle spirit, no fear (v. 1-7)¹⁴

The alternative to fear is to focus attention on someone else: But in your hearts reverence Christ as Lord.¹⁵

Honor Christ as supremely valuable until your hope is unshakable¹⁶

⁸ 1 Peter, Wayne A. Grudem

⁹ Look at the Book: 1 Peter, John Piper

¹⁰ 1 Peter, Wayne A. Grudem

¹¹ 1 Peter, Wayne A. Grudem

¹² Look at the Book: 1 Peter, John Piper

¹³ Look at the Book: 1 Peter, John Piper

¹⁴ Look at the Book: 1 Peter, John Piper

¹⁵ 1 Peter, Wayne A. Grudem

¹⁶ Look at the Book: 1 Peter, John Piper

To revere Christ as Lord means really to believe that Christ, not one's human opponents, is truly in control of events. To have such reverence in your hearts is to maintain continually a deep-seated inward confidence in Christ as reigning Lord and King, who even now has 'angels, authorities, and powers subject to him' (3:22).¹⁷

What is the defense to give anyone who asks “for a reason for the hope that is in you?”

Why do I not fear the things man fears? Why do I have an unshakable joy, peace, confidence, and fearlessness? Here's why... (In context of 1 Peter) Christ...¹⁸

1. Came into the world; made manifest (**he came**)
2. Bore our sins in his body and died (**he died**)
3. Resurrection (**he rose**)
4. Gone into heaven & subjected to him (**he reigns**)
5. return/revelation of Christ (**he will return**)
6. Bring us to God (**always with God**)
7. Trials are used by God to refine us (**all things are working for our good**)

What would be the opposite of giving the defense in gentleness and what would it practically look like?

What does it look like to give a defense in the way Peter calls us to do?

Gentleness

Yet such witness must be given with gentleness and reverence, not attempting to overpower the unbeliever with the force of human personality or aggressiveness, but trusting the Holy Spirit himself quietly to persuade the listener. (The word gentleness and its related adjective 'gentle' are discussed in the note at 3:4.)¹⁹

Respect

Fearing God

Having a good conscience

Blood of Christ clears our conscience & gentleness (Hebrews 9:14)

This does not imply that sinless perfection is possible, but it does imply that a Christian should aim to have a 'good conscience' before God. This can be maintained by (1) avoiding conscious or wilful disobedience to God throughout each day; and (2) continuing to practise immediate repentance and prayer for forgiveness (and therefore for a cleansing of the conscience) whenever one becomes aware of any sin in one's life.²⁰

¹⁷ 1 Peter, Wayne A. Grudem

¹⁸ Look at the Book: 1 Peter, John Piper

¹⁹ 1 Peter, Wayne A. Grudem

²⁰ 1 Peter, Wayne A. Grudem

Verse 18

Righteous and perfect Jesus suffered and died for unrighteous people. His death was ultimate, and those who trust in him receive his righteousness and are made in right relationship with God.

Christ's death was for sins, a compressed way of saying that he paid the penalty for our sins. This is made more explicit when Peter adds the righteous for the unrighteous – more literally, 'the righteous one (singular) for unrighteous people (plural)'. Precisely because Christ had no guilt of his own to pay for (he was 'righteous'), he could be the substitute who died in our place, bearing the punishment we deserved.²¹

Note on Christ's resurrection being physical: But made alive in the spirit, in view of the contrast noted above, must mean 'made alive in the spiritual realm, in the realm of the Spirit's activity'. Here it refers specifically to Christ's resurrection, because 'made alive' must be the opposite of 'put to death' in the previous phrase. 'In the spiritual realm, the realm of the Holy Spirit's activity, Christ was raised from the dead.' This is important because in the New Testament generally this 'spiritual' realm is the realm of all that is lasting, permanent, eternal.²²

Verses 19-20

These verses are unbelievably confusing, but here are three possibilities:²³

1. "[It refers to] Christ's preaching through Noah to those who lived while Noah was building the ark." (*This is where Ryan lands... right now anyways...*)

Peter tells us earlier in his letter that the prophets prophesied with the Spirit of Christ in them. Noah is a prophet, so he had the Spirit of Christ in him as he proclaimed to those around him a message of repentance. The people did not repent, so at their deaths, their spirits were locked in prison.

Our conclusions on this passage may now be expressed in an extended paraphrase: 'In the spiritual realm of existence Christ went and preached through Noah to those who are now spirits in the prison of hell. This happened when they formerly disobeyed, when the patience of God was waiting in the days of Noah while the ark was being built.' In its context, this passage thus functions (1) to encourage the readers to bear witness boldly in the midst of hostile unbelievers, just as Noah did; (2) to assure them that though they are few, God will surely save them; (3) to remind them of the certainty of final judgment and Christ's ultimate triumph over all the forces of evil which oppose them. This passage, similarly understood, can provide similar encouragement to Peter's readers today.²⁴

²¹ 1 Peter, Wayne A. Grudem

²² 1 Peter, Wayne A. Grudem

²³ Look at the Book: 1 Peter, John Piper

²⁴ 1 Peter, Wayne A. Grudem

2. “[It refers to] the Old Testament saints who died and were liberated by Christ between his death and resurrection.”
3. “The text describes Christ’s proclamation of victory and judgement over the evil angels.”

Verses 21-22

This is not saying that the act of Baptism is what saves someone. Peter even points out that the outwardly washing of dirt with water is not what saves someone but rather an appeal to God through faith is what cleans our conscience. Baptism is a special, outward showing of the salvation that has already happened in our hearts.

JD Grear points out that Peter is speaking in short here. It would almost be like saying, “When me and my wife exchanged rings...” The physical exchanging of rings is not what makes a marriage. It is just a symbol of marriage. No one would think from that figure of speech that the ring itself makes my marriage to Sarah. In the same way, Peter speaking of baptism in this way, is just a shorthand pointing to what baptism represents. Just as in the time of Noah, God granted salvation through the waters for a few, God will bring salvation to a few through Jesus.

We could paraphrase, ‘Baptism now saves you – not the outward physical ceremony of baptism but the inward spiritual reality which baptism represents.’ Thus Peter guards against any ‘magical’ view of baptism which would attribute saving power to the physical ceremony itself.²⁵

The water of baptism is like waters of judgment – similar to the waters of the flood, and showing clearly what we deserve for our sins. Coming up out of the waters of baptism corresponds to being kept safe through the waters of the flood, the waters of God’s judgment on sin, and emerging to live in ‘newness of life’ (cf. Rom. 6:4). Baptism thus shows us clearly that in one sense we have ‘died’ and ‘been raised’ again, but in another sense we emerge from the waters knowing that we are still alive and have passed through the waters of God’s judgment unharmed. As Noah fled into the ark, so we flee to Christ, and in him we escape judgment.²⁶

Big Idea: Because Christ suffered and died, I am being changed in every way and have been brought to God. Because of the hope of Christ, I can suffer without the fear of the things that the world fears and proclaim the hope that I have in him. Even in my darkest hour, I will love life and see good days.

²⁵ 1 Peter, Wayne A. Grudem

²⁶ 1 Peter, Wayne A. Grudem

Notes:

But why is it better to suffer for doing right than for doing wrong? In this context, it is because such wrongful suffering patiently endured is so remarkable that it becomes a powerful form of witness, leading unbelievers to salvation (cf. 2:12; 3:1–2).²⁷

The contrast put to death in the flesh but made alive in the spirit fits in with the whole letter's emphasis on the relative unimportance of temporary suffering in this world compared to the enjoying of an eternal inheritance in the next (cf. 1:6–7, 8, 11, 13, 23; 2:11; 3:3–4, 14; 4:1–2, 6, 13, 14, 16, 19; 5:1, 4, 10). Our Lord willingly suffered physical harm, even death, for the sake of eternal, spiritual gain – that he might bring us to God. Peter's readers should not therefore be surprised to find themselves 'following in his steps'.²⁸

How do we defend?²⁹

Gentleness

fear (fear dishonoring God)

good conscience (Heb. 9:14, blood of Christ clears our conscience & gentleness)

How does shaming people lead to the spread of the gospel?³⁰

Silence > shame > glorifying God (the end goal)

Acts 4:27-28 (God willing suffering)³¹

All of this, (forgiven, justified, free from guilt, free from wrath, free from hell, and all of that forever), can be desired and lived for and died for by people who are not born again...

What shows that you are a believer is that you want to be with God. You love God. You delight in God.³²

²⁷ 1 Peter, Wayne A. Grudem

²⁸ 1 Peter, Wayne A. Grudem

²⁹ Look at the Book: 1 Peter, John Piper

³⁰ Look at the Book: 1 Peter, John Piper

³¹ Look at the Book: 1 Peter, John Piper

³² Look at the Book: 1 Peter, John Piper

Week 10
1 Peter 4:1-6
Arm Yourself

*Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, **2** so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. **3** For 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. **4** With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; **5** but they will give account to him who is ready to judge the living and the dead. **6** For 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.*

Verse 1

These verses hinge on “Christ suffered in the flesh.” What is this referencing? Have someone (or a few people) give an overview of the gospel. Encourage them to think of what we have learned from Peter so far.

No one is righteous, all are wicked (Romans 3:9), but through the ransom (1:18) and sacrifice of Jesus, through his blood (1:2), his life and death on the cross (2:24) (3:18) and his resurrection (1:3, 21), those who trust in him have their sins crucified with Jesus (2:24) and in turn receive his righteousness (3:18, 2 Corinthians 5:21). Jesus brings those who trust in him to right relationship with God (3:18). His face is against those who do evil and are wicked. He will justly punish evil, but for those who have the imputed righteousness of Jesus, his face is towards them (3:12). They have salvation and a rich inheritance that is being kept and secured (1:4).

What does Peter tell them to arm themselves with?

The same way of thinking as Christ

What are some elements of Christ’s way of thinking seen throughout 1 Peter?

Christ’s way of thinking: (4 elements)(2:21-24)¹

Obedience; Not going to sin my way into suffering

Truthfulness; No deceit

Did not return evil for evil

Entrusted to God the just Judge

“Arm yourselves with the same thought means to think as Christ did about obedience and suffering: to be convinced that it is better to do right and suffer for it than to do wrong (cf. 3:17–18).”²

¹ Look at the Book: 1 Peter, John Piper

² 1 Peter, Wayne A. Grudem

Practically, how can we have our hearts and minds changed to match the heart and mind of Christ?

What does Peter mean when he says “whoever has suffered in the flesh has ceased from sin?” Does it mean that those who suffer will be perfect and will never sin?

“It rather means ‘has made a clear break with sin’, ‘has most definitely acted in a way which shows that obeying God, not avoiding hardship, is the most important motivation for his or her action’.”³

Dead to sin and alive to righteousness (2:24)

Since I have died to sin, I do not participate in 4:3-4⁴

“We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him.” (Romans 6:6-8)

Verse 2

Because you have died to sin, from now on, you live “no longer for human passions but for the will of God.” What is Peter saying here?

You are no longer a slave to your sinful passions/desires. My passions/desires are conformed to the will of God. It's not that we lose our passions and desires, but rather it's that our passions and desires change.⁵

Verse 3

What does Peter mean when he says, “For the time that is past suffices for doing what the Gentiles want to do...”?

No longer do you need to live the way in which the world lives.

“The time before you came to know Jesus is enough time to live in sin. Whether you come to know Jesus at 7 or 67, you have had enough time.”⁶

Discuss the sins listed

Blue Letter Bible Definitions⁷

³ 1 Peter, Wayne A. Grudem

⁴ Look at the Book: 1 Peter, John Piper

⁵ Look at the Book: 1 Peter, John Piper

⁶ Look at the Book: 1 Peter, John Piper

⁷ Blue Letter Bible

Sensuality: unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence

Passions: desire, craving, longing, desire for what is forbidden, lust

Drunkenness: overflow of wine

Orgies: a revel, carousal; “a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence, used generally, of feasts and drinking-parties that are protracted till late” (Strong’s definition)

Drinking Parties: a drinking, carousing

Lawless Idolatry: contrary to law and justice, prohibited by law, illicit, criminal; worship of false gods

Piper’s Sins Progression⁸

Sensuality: having a body that is constantly throwing up desires to you and you just give way to you; a bodily oriented existence; passions of the flesh (2:11)

Personal Addictions

Communal sin; others join you

Idolatry

Verse 4

“They are surprised when you don’t join them”

“The phrase join them is literally ‘running with them’, an expression which vividly reflects the frenetic pace of their continually disappointing search for true pleasure.”⁹

Malign Definition¹⁰

to speak reproachfully, rail at, revile, calumniate, blaspheme

to be evil spoken of, reviled, railed at

Why might they “malign” you?

“No doubt because silent non-participation in sin often implies condemnation of that sin, and rather than change their ways unbelievers will slander those who have pained their

⁸ Look at the Book: 1 Peter, John Piper

⁹ 1 Peter, Wayne A. Grudem

¹⁰ Blue Letter Bible

consciences, or justify their own immorality by spreading rumours that the 'righteous' Christians are immoral as well."¹¹

Have you seen this in your life or someone you know? What might it look like for others to “malign” a Christian for living differently?

Verse 5

They will give an account either in this life or the next.¹²

Should we be encouraged by verse 5, or is that vengeful and vindictive? Aren't we supposed to love others?

Look to Jesus' example: Jesus did not revile or return wickedness. He loved. He loved until the end. He also entrusted God to settle the account. (2:22-23)¹³

I will actively bless those who curse me, seek the good of those who do evil, and love my enemy. I have the freedom to love my enemies because I know God is the ultimate Judge, and he will settle all accounts of evil either in eternity or on the cross.

Verse 6

Does not mean that there is a second chance to hear and believe the gospel after death.

One other common view has been that this verse means that the gospel was preached to people after they died, giving them a 'second chance' to repent and believe the gospel. But such a meaning does not fit the context: what kind of warning would it be to say that God is ready to judge people for wickedness (v. 5) and then add that it really does not matter much what they do in this life for there will be a second chance for them to be saved after they die? Moreover, it could hardly encourage Peter's persecuted readers to persevere as Christians in the hard path of obedience if the easy road of debauchery could all be renounced and forgiven after they died. Finally, the entire missionary activity of the early church, as well as some specific texts of the New Testament (Luke 16:26; Heb. 9:26–28; Matt. 25:10–13), argues against such a view.¹⁴

In other words, 'It was because of the coming final judgment that the gospel was preached, even to those who believed in Christ and then later died.' In this way the dead means 'those who are now dead' (when Peter was writing), though when the gospel was preached to them they were still living on the earth. (See discussion above on the similar expression 'the spirits in prison' at 3:19.) The NIV has 'those who are now dead'.¹⁵

The fact that they died should not trouble the minds of those left alive, for, short of the second coming of Christ, the gospel was never intended to save people from physical death. All people,

¹¹ 1 Peter, Wayne A. Grudem

¹² Look at the Book: 1 Peter, John Piper

¹³ Look at the Book: 1 Peter, John Piper

¹⁴ 1 Peter, Wayne A. Grudem

¹⁵ 1 Peter, Wayne A. Grudem

both Christians and non-Christians, still have to die physically (and this is the apparent meaning of judged in the flesh like men). But even though they are judged in the flesh like men (the judgment of death which came with the sin of Adam still affects them as it does all men), the gospel of Christ was preached to them so that they might live in the spirit like God. It was with respect to the final judgment ('for this reason', referring to v. 5) that the gospel was preached, and it will save them from final condemnation.¹⁶

Piper's interpretation: "For this is why the gospel was preached even to those [of you] who are [now] dead, that though judged in the flesh the way people are, they might live in the spirit the way God does."¹⁷

Though you die and it looks to men that you will be judged, you are not judged, but rather you live in the spirit.¹⁸

Big Idea: Allow your mind and heart to be conformed to Christ's, live in obedience no matter what, and entrust the results to God.

¹⁶ 1 Peter, Wayne A. Grudem

¹⁷ Look at the Book: 1 Peter, John Piper

¹⁸ Look at the Book: 1 Peter, John Piper

Other Notes:

Verse 1

How do we arm ourselves with this thinking?¹⁹

Hope (1:13), Abstinence (2:11), and Faith (5:8-10)²⁰

There is a motive for this: they should be willing, like Christ, to suffer for doing right for whoever has suffered in the flesh has ceased from sin. As a general statement, without qualification, this would not be true, for there are many people who have suffered physically and yet still sin very much. Nor is Peter simply saying that physical suffering somehow purifies and strengthens people – it strengthens some, but others become rebellious toward God and embittered. Rather, we must read the sentence in the light of the theme of suffering for doing right which is found in the preceding context (3:14, 16–18). The kind of suffering in the flesh which Peter means is defined by 3:17: ‘For it is better to suffer for doing right, if that should be God’s will, than for doing wrong.’²¹

Suffering in the flesh= death²²

Christ suffered in the flesh (3:18)

Die to sin (2:24)

Romans 6:6-8

Verse 2

Human Passions=desires of man²³

In the flesh here means in the body. It does not have a negative connotation here because of the context.²⁴

Possible definition of human passions:²⁵

Desires that humans have.

Desires that root or originate in man not God/Holy Spirit.

Verse 5

The fact that God is ready to judge suggests the possibility that judgment could come suddenly, without warning (cf. v. 7; Jas 5:9; 2 Pet. 3:10).²⁶

Ryan’s paraphrase of 4:1-6

¹⁹ Look at the Book: 1 Peter, John Piper

²⁰ Look at the Book: 1 Peter, John Piper

²¹ 1 Peter, Wayne A. Grudem

²² Look at the Book: 1 Peter, John Piper

²³ Look at the Book: 1 Peter, John Piper

²⁴ Look at the Book: 1 Peter, John Piper

²⁵ Look at the Book: 1 Peter, John Piper

²⁶ 1 Peter, Wayne A. Grudem

Allow the desires of your heart to be conformed to match the heart of Jesus. Remember that you have died to sin. You no longer walk in the ways of the world, but rather, you abstain from living unrighteously. Understand that when you separate from the rest of the world, they will condemn you for it. But take heart and follow the mindset of Jesus, believing that God, the just Judge, will ultimately settle the account.

Week 11
1 Peter 4:12-19
Fiery Trial

12 Beloved, **do not be surprised** at the fiery trial when it comes upon you to test you, as though something strange were happening to you. **13 But rejoice** insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. **14** If you are insulted for the name of Christ, you are blessed, because the Spirit of glory^[b] and of God rests upon you. **15 But let none of you suffer as a murderer** or a thief or an evildoer or as a meddler. **16** Yet if anyone suffers as a Christian, **let him not be ashamed**, but let him **glorify God** in that name. **17** For 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? **18** And

"If the righteous is scarcely saved,

what will become of the ungodly and the sinner?"

19 Therefore let those who suffer according to God's will **entrust their souls** to a faithful Creator while **doing good**.

Summary of what we have talked about in 1 Peter

Verse 12

Beloved

Why is this word important?

Reminds us who we are in Christ: God's profoundly and infinitely loved children.

Why does he start off this section reminding us of this truth?

Understanding who we are and how God views us must be the foundation of trying to understand the Christian life and how suffering plays into it.

Do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you

Peter is saying that as a follower of Christ, expect to suffer and be ready for it, do not be caught off guard.

Why should we expect to suffer?

In 1 Peter 1:6, Peter told us that it is necessary for us to go through temporary suffering, while here on earth.

Jesus told us that in following Him, we would also suffer as he suffered.

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: A servant is not greater than his master. If they persecuted me, they will also persecute you." (John 15:18-20)

Where have you heard the language of fire be used in regards to trials? What is the imagery?

1 Peter 1:6-7; Malachi 3

What purposes do trials serve in our lives?

Test the genuineness of our faith; when we are strengthened, through the Holy Spirit, to endure trials, it gives us assurance of our salvation.

Purify us like Gold. The Lord uses trials in our life to shape us to be more like Christ. Everything has a purpose and it will be used for good.

What are some examples in scripture where we see the Lord use undesirable situations to work His good and perfect will?

The story of Joseph in Genesis is riddled with the theme of evil meant against Joseph but God used it for good. Joseph was sold into slavery by his brothers and wrongly accused of adultery, yet he never wavered in his faith. Through all of this, the Lord placed him head over the house of Pharaoh and used him to provide for the land, including Joseph's brothers.

Genesis 50:20 "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today."

How have you seen the Lord use hard times, trials, or suffering in your life or those around you?

Verse 13-14

But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

Why do we rejoice in suffering?

V13 As we share in His suffering, we know that one day we will share in His glory
Future Blessing. Hopeful and encouraged, knowing what it is to come.

V14 We are blessed with the presence of the Lord **right now (present blessing)**
Jesus can sympathize with us

The Holy Spirit will strengthen us

This Spirit gives us a taste of what is to come in this future, heavenly glory

Grudem points out that the language of the text suggests that the degree we suffer leads to the degree to which we experience the joy of the Lord. This is how he summarizes verse 13

“Instead of being thrown off balance by trials, Christians are to *rejoice in so far as* (i.e. to the degree that) they *share Christ’s sufferings*. Both verbs have a suggestion of continuation over time: ‘In so far as you are sharing Christ’s suffering, keep on rejoicing.’ It is amazing to think that increased sufferings seem only to increase the believer’s joy in the Lord, but Scripture testifies that this is so (Hebrews 10:34, Colossians 1:24, Romans 5:3, Acts 5:41).¹

Many times, as we suffer, we see and experience God in ways that we do not when times are good. Suffering, to a degree, forces humility and dependence on the Lord. If we are sanctified in suffering, we see and experience God in suffering, and we are blessed in suffering, should we then seek out suffering?

No, the book of 1 Peter tells us that, as a believer, it is coming. It will take place, we have no need to seek it out. Verse 15 confirms this.

Verse 15-16

But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name.

The focus in this verse seems to be on, do not suffer for these actions, not necessarily the actions themselves. Why might this be the case?

He is pointing back to 1 Peter 2:20 and 3:17

1 Peter 2:20 There is no credit for suffering for sin. The blessing in verse 14 is on unjust suffering, suffering for righteousness’ sake, not the just repercussions of sin.

1 Peter 3:14;3:17 suffer for doing good, not for evil

We should heed verse 19 and pursue righteousness, live in obedience and then if we suffer, we have a clear conscience.

Big Idea of Verses: Do not be the cause of the suffering. Our role is to walk in obedience and pursue righteousness, then as suffering comes, handle it accordingly.

If we are not to suffer in that way, how then should we suffer?

As a follower of Christ, in obedience to Him, pursuing righteousness (3:14; 4:9)

Not ashamed, firm in our identity in Christ, focused on the goal of glorifying the Lord.

¹ 1 Peter, Wayne A. Grudem

Verse 17

For it is time for judgment to begin at the household of God

Who or what is the household of God?

We are, the Church, the body of believers. We are His temple, His dwelling place.

What does the word Judgment mean here?

John Piper points out that in the original language there are a couple of different words used throughout scripture for judgment. This word in the original language It is for purification, not condemnation

Loving discipline as our Father, won't let us stay where we are

His just and loving nature is to discipline us in this way, to refine us, as we discussed in v12

When we place our faith in Christ and are saved by His blood, we are fully and permanently judged righteous. From that point on, God is no longer judge to us in the sense of deeming us righteous for unrighteous, but He is a loving Father who lovingly disciplines us for our good and His glory.

What does Peter mean by it is time for judgment to begin at the household of God?

Eternal Focus

God has a higher standard to which his followers are held. The believer is disciplined because God loves them.

Those in Christ are being judged (purified) in this way now, the judgment of unbelievers is coming. Not yet time

And if it begins with us, what will be the outcome for those who do not obey the gospel of God? 18 And "If the righteous is scarcely saved, what will become of the ungodly and the sinner?"

What is Peter saying? What is this not saying?

If we are loved and treasured by God as His children, and He allows suffering/trials for us, that is our judgement, then what will happen to those who are not His beloved children? ²

When it is time for those apart from Christ to be judged, what will it be like?

Idea is that for His children, this is the worst it will ever be. For those apart from Christ, this is the best it will ever get.

² Bill Fowler, Elect Exiles, How does the Exile Suffer?

Proverbs 11:31 “If the righteous is repaid on earth, how much more the wicked and the sinner!”

Not saying

We just barely make it

Close call, scraped by

What is the answer to Peter’s rhetorical question?

Death, punishment, eternal separation from God. Worse than we could ever imagine.

How should we respond to this? What should it make us realize?

Reminds us of the holiness of God/His glory

Draws us to compassion for the unbeliever, urgency in spreading the Gospel

Puts our suffering into perspective, far better than eternity of the worst suffering

Verse 19

Therefore let those who suffer according to God’s will entrust their souls to a faithful Creator while doing good.

What is the therefore, there for?

He is saying “In light of all of this,” or “because of this”

According to God’s will: 2 meanings

1. It is within God’s divine will for us to endure purifying and redeeming suffering. God allows all evil to take place

If we suffer, it is because God allowed us to suffer, it is His good and perfect will

All things are under His sovereignty and control. Even evil operates within the boundaries that He gives it. Nothing is done without Him allowing it. It has a purpose.

2. THE WAY IN WHICH WE suffer

As Christ does, not because of sin. The way we go about sin should be in line with God’s will

What do we do when we suffer and don’t understand why?

Ask Him why and ask Him to show you the purpose of the suffering

Entrust our souls to Him

Do good, walk in obedience

Why and how do we entrust our souls to Him?

He is a faithful creator

Be reminded of His character, who He is

Be reminded of who we are, His beloved Children

Surrender control to Him and recognize his trustworthy authority over you

He is working all things for our good and for His glory

Romans 8:28

What does it look like to “do good,” when going through trials/suffering?

Surrender our thoughts and actions in obedience to Christ and seek to align our lives with Him in the process.

Look to the commands of God as counselors, protectors, and for guidance, while being vulnerable and honest with the Lord.

Example: “Lord, I do not understand what you are doing or why this is happening and ask you to show me what you are doing, but even if you do not, I trust you and will walk in obedience to your commands”

Big Idea: As you entrust your soul to the faithful creator and walk in obedience, expect to suffer, realize that His presence is with you and you will one day share in His glory.

Summary by John Piper on how to apply this to daily life that I thought was interesting and helpful.

PIPER - what are the expectations/imperatives of the text, What are the actions we are called to?

1. Do not be surprised at the fiery trial
2. But rejoice
3. Let him not be ashamed
4. Glorify God
5. Entrust their souls to a faithful Creator
6. While doing good

How do these relate to each other in reality

How do we move from the deepest cause(of these six) to the highest goal or purpose

What is the root of these six and what are all of the others leading to

This is the flow in our lives of how to handle suffering as a Christian

- V12 Dont be surprised (know it is coming)//THEOLOGY
- V19 Entrust souls (Trust in God when it comes)//FAITH
- V16 Trusting in God enables me not to be ashamed//HOPE
- V13 Which leads to joy/rejoicing//JOY
- V19 Out of that overflow, I do good naturally//LOVE
- V16 Which brings glory to God//GOD'S GLORY

Notes:

PIPER - what are the expectations/imperatives of the text, What are the actions we are called to?

7. Do not be surprised at the fiery trial
 8. But rejoice
 9. Let him not be ashamed
 10. Glorify God
 11. Entrust their souls to a faithful Creator
 12. While doing good
- How do these relate to each other in reality
 - How do we move from the deepest cause(of these six) to the highest goal or purpose
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- V19 Out of that overflow, I do good naturally//LOVE
- V16 Which brings glory to God//GOD'S GLORY

Grudem

- Is this section written to a different situation, one where persecution was not just a possibility but actually happening?³
 - Written to many different churches, so not unreasonable to think he may have assumed that at least one or more of them was currently under live persecution

Fowler

- The book of 1 Peter is a manual for a christian on how to live life as a follower of Christ⁴
 - If this is the case and he repeats it so much, we know it is important for the Christian
- Chapter 1: necessity of trial
- Chapter 3: Jesus suffered for righteousness
- Chapter 4: You do the same
- Now: How to deal with the junk of life, how to handle the struggles/suffering
-

V12

Piper

³ 1 Peter, Wayne A. Grudem

⁴ Bill Fowler, Elect Exiles, How does the Exile Suffer?

- BELOVED, this is for a specific purpose. Reminds us of our identity in Christ. Back to 1Pet 1:1-2 and 2:11
 - Reminds us of who we are, shows affection for us before he lets us know that suffering is coming
- DO NOT BE SURPRISED.... It is coming, be aware of it
- AT THE FIERY TRIAL
 - Mainly suffering as Christ does (1:6-7)
- WHEN IT COMES TO TEST YOU what does pass and fail look like (2v11)
- AS THOUGH SOMETHING STRANGE WERE HAPPENING
 - Why not strange: it is happening to Christians all around the world ever since Christ suffered (John 15: 20)

Grudem

- Language is similar to 1:7, trial expected to purify, a positive result
- Calling us to see these trials as normal to a degree. Good for us, glorifying to God
-

Fowler

- BELOVED: critical point, those who are dearly loved
 - Key to everything after, have to understand that we are deeply and profoundly loved by God
 - Have to start here, in our identity to Him. If don't understand this, two results:
 - Don't view God as good... He could stop everything in a second, yet he allows me to suffer, how could he love me
 - The scripture's revealing of His character should help us to decipher and understand His actions, not our perception of His actions leads us to draw conclusions on His character
 - Legalism, like Job. If I do more, then I will no longer suffer
 - Not the gospel
 - We are not saved based on our performance but the righteousness of Christ
 - No one is less justified, less loved
 - Have to understand that God loves us completely, absolutely, fully as you are right now because of Christ's sufficient work
- DO NOT BE SURPRISED
 - Not weird, but normal, to be expected...
 - Flipped teams, in a war with a real enemy, when saved you flipped sides
 - Opposite of surprised is to be ready and expectant
 - PURPOSE OF TRIALS:
 - Test the genuineness of faith (parable of the sower)
 - Refine us, sanctify us, reveal idols to us and grow dependency on Him

Questions to Ask:

-

V13

Piper

Relationship between joy in suffering now and Joy in His glory later

- **BUT REJOICE**
- INsofar AS YOU SHARE CHRIST'S **SUFFERINGS**
 - The means to get to the result
- IN ORDER THAT AYOU MAY ALSO **REJOICE AND BE GLAD**
- WHEN HIS **GLORY** IS REVEALED
 - The end, the result, the goal, the motivations

Ground: Rejoice now in suffering because you have a great reward in heaven

Purpose: Rejoice in order that you will have a great reward

Rejoicing in Christ's suffering, shows that your treasure is Christ, not the world. Shows that you are born again. Therefor your reward is sure in Heaven and being kept for you (1:5-6)

-

Grudem

- Rejoice in Christs suffering, the language leads to suggest continuation and in proportion
 - As long as you suffer, keep on rejoicing
 - The more you share in the Christ's suffering, rejoice all the more. Snowball
- When we are unified with Christ, it is not only in His death and resurrection but in all aspects of His life, including suffering. This should act as a reminder of our salvation

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Fowler

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Questions to Ask:

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V14

Piper

- IF YOU ARE INSULTED
 - 4:3-4 maligned for not doing what they do
-
- FOR THE NAME OF CHRIST
- YOU ARE BLESSED
 - Matthew 5:11-12
- BECAUSE THE SPIRIT OF GLORY AND OF GOD RESTS UPON YOU
 - Blessed bc presence of the Lord, divine spirit of Glory that is coming at the end of age rests on us
 - We experience the future glory of Christ when we recognize it through trials
 - The power of the presence of the Lord and will strengthen in the time of suffering
 - SEEING Glory as real and valuable

-

Grudem

-

- Gives an example of Christian suffering
- V13 refers to glory in the end, future glory. V14 is glory/blessing in the present, right now

Fowler

BUT REJOICE, For two reasons

- 1.) share in Christ's suffering, share in His future glory FUTURE
-
- 2.) You are blessed with the Presence of the Lord PRESENT
 - In suffering, we draw near to God and experience Him in ways that don't happen in times that are good. Humility piece and Dependence piece that is forced
 - HOW IT IS SUPPOSED TO BE
-

Questions to Ask:

-

V15-16

Piper

- Why focus on DO NOT SUFFER, Not the action of murder, thief or evil
- 2:20, 1:7, 3:17
- Reaffirming the notion that we should not desire to suffer for our sins
- 2:20 shows that there is no credit for suffering justly for sins, just repercussions
- Injustice against you is better than you doing injustice
- Better to be the person robbed than the person doing the robbing
-

Grudem

- This blessing is not on all suffering
- Not suffering for sin, but for following Christ, for the purpose of glorifying God

Fowler

- Even though good comes from suffering, DO NOT BE THE CAUSE OF IT, DON'T **SUFFER FOR SIN**. Make sure you're trials aren't because something you have done
- The word Christian is only found 3 times in scripture and its important
 - At the time, the people were known as followers of Caesar
 - When believers began to not bow to Caesar, they began to be called followers of Christ. IN A DEROGATORY WAY, NOT POSITIVE WAY... This is why he says do not be ashamed

Questions to Ask:

-

V17-18

Piper

- Household of God is us, the Church, temple of the Lord
- 1:17 judges impartially, different than the judgement to follow for the unbelievers
- Our judgement is for purification not condemnation
- Jesus is the great dividing one, the great judge. Not to condemn the world but that the world may be saved John 5:24

- Glorify God in that name BECAUSE it is time for this purification to begin for God's people
 - He is working in the suffering. Meant for good, made more like Christ
 - God's purpose is purification not condemnation 1:7, 4:1-2
- GOAL OF Christian living, pursuit of purity in our suffering
- IDEA OF SCARCELY SAVED IS THAT it we suffer and it appears that on this earth we may
 - Proverbs 11:31: Righteous are judged (for purification) on earth, sinners will be Judged on earth and at the return of Christ.
- Rhetorical question, opposite of saved is not saved, not covered by the blood of Christ
- BEGIN refers to Ezekiel 9:4-6
 - POINTS TO THE END Times, eternal focus. Suffering is temporary
- Warnings are to sober us as believers
 - Remind us of the holiness of God/His glory
 - Draw us to compassion for the unbeliever
 - Put our suffering into perspective, far better than eternity of fullest suffering

Grudem

- Malachi 3, refining fire and that the Lord is purifying the priests so that they may offer sacrifices pleasing to the LORD (for us, obedience)
- The thought is simply that if the fiery trials, judgement lead to suffering and anguish for those united to Christ, what shall the consummation of that divine presence mean for those that have rejected God's son, and the Gospel?
 - Opposite of saved is separation from God
 - Brings our suffering into perspective

Fowler

- If we are loved and treasured by God, and he allows suffering/trials for us, that is our judgement, then what will happen to those who are not His beloved
 - For believers this is as bad as it gets, look forward to greater days. THIS IS OUR TIME TO STRUGGLE FOR SANCTIFICATION PURPOSES
 - For nonbelievers, this is as good as it gets. JUDGEMENT IS COMING, NOT TIME YET

Questions to Ask:

V19

Piper

- According to God's will:
 - divine purpose... purifying, redeeming suffering. God allows all evil to take place (3:17)
 - THE WAY IN WHICH WE suffer, as Christ does, not because of sin

- 2 actions: Entrust souls WHILE doing good
 - NO NEED FOR REVENGE (v 3:23)
- Why focus on faithful CREATOR
 - To remind us of the magnitude of God in regard to us (5:10)

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Grudem

- Romans 8:28 all things working for our good and His glory

-

Fowler

- IF GOD IS ALLOWING US TO SUFFER, IT IS HIS WILL
 - We can entrust our soul to him, as Christ did
 - DO NOT PUSH DOING GOOD TO SIDE IN ORDER TO AVOID SUFFERING OR STRUGGLE, don't take the easy road, take the obedient road

Questions to Ask:

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Closing

Week 12
1 Peter 5:5b-11
Stand Firm

5b Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." **6** Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, **7** casting all your anxieties on him, because he cares for you. **8** Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. **9** Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. **10** And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. **11** To him be the dominion forever and ever. Amen.

The previous verses speak about how elders/pastors are to lead the people God has entrusted to them. They are to shepherd their flock not out of compulsion but willingly. Not out of selfishness, but out of an eagerness to serve. Not domineering, but by setting an example. He then speaks to those under the shepherdship of the elders and encourages them to submit themselves to their elders' leadership.

He then transitions to speaking to the people as a whole.

Verses 5b-6

What does it mean to be humble? What does humility practically look like? What does humility not look like?

(Selfish Ambition from Philippians 2) Selfish: electioneering or intriguing for office; desire to put oneself forward, partisanship, fractiousness¹

"The term humility speaks of an attitude which puts others first, which thinks of the desires, needs, and ideas of others as more worthy of attention than one's own."²

"This word (tapeinophrosynē) is well defined by Philippians 2:3-4: 'Do nothing from selfishness or conceit, but in humility count others better than (NASB: 'more important than') yourselves. Let each of you look not only to his own interests, but also to the interests of others' (Christ himself is the great example of this in Phil. 2:5-8)."³

Why do you think Peter uses the imagery of clothing yourself?

Daily, one of the first things we do is clothe ourselves, and we wear clothes continuously. We must daily choose to put on and keep on humility.

Clothing often times can signify status: rich/poor, high/low, master/slave⁴

¹ Blue Letter Bible

² 1 Peter, Wayne A. Grudem

³ 1 Peter, Wayne A. Grudem

⁴ Look at the Book: 1 Peter, John Piper

What does it mean when it says “God opposes the proud but gives grace to the humble”?

Have someone give an overview of the gospel. Encourage them to think of what we have learned from Peter so far and think of the language in these verses.

Summation of notes: We are sinners deserving of God’s judgement, but if we humble ourselves before him and believe/trust in Jesus’ life, death, and resurrection, our sins are forgiven. We go from God’s enemies to God’s children. We have a living hope. We have an inheritance that is forever kept for us. We have a promise of a day where, at the proper time, he will exalt you.

Being humble is not a way of meriting grace, but it’s a way of saying I can’t live without grace. Humility is the soil/atmosphere/breath/air of faith. Humility is the precondition of helplessness into which grace is poured.⁵

“Grace is God’s undeserved favour toward us, and is needed not only to save us from eternal judgment but also to enable us to live the Christian life.”⁶

“Apparently because the proud (those who are haughty or arrogant, thinking of themselves as more important than everyone else) trust in themselves, while the humble trust in God, and God delights in being trusted.”⁷

“Moreover, the proud seek glory for themselves while the humble give glory to God – and glory rightfully belongs to God, not us (1 Cor. 4:7; also 1 Cor. 1:26–31; Rev. 4:11).”⁸

Whole context of 1 Peter: No one is righteous, all are wicked (Romans 3:9), but through the ransom (1:18) and sacrifice of Jesus, through his blood (1:2), his life and death on the cross (2:24) (3:18) and his resurrection (1:3, 21), those who trust in him have their sins crucified with Jesus (2:24) and in turn receive his righteousness (3:18, 2 Corinthians 5:21). Jesus brings those who trust in him to right relationship with God (3:18). His face is against those who do evil and are wicked. He will justly punish evil, but for those who have the imputed righteousness of Jesus, his face is towards them (3:12). They have salvation and a rich inheritance that is being kept and secured (1:4).

⁵ Look at the Book: 1 Peter, John Piper

⁶ 1 Peter, Wayne A. Grudem

⁷ 1 Peter, Wayne A. Grudem

⁸ 1 Peter, Wayne A. Grudem

“The whole quotation applies well to daily Christian living, since the present tense verbs give the sense ‘God is continually opposing the proud but continually giving grace to the humble’.”⁹

How can we have a mentality of humility?

Look to the example of Jesus. Read Philippians 2:5-11.

If the God of all things was willing to humble himself to become a servant to the point of death, in what world are you too important to humble yourself?

“We should join God in hating our pride.”¹⁰

What type of destruction might come from pride? Think personally, within the body of Christ, and with interactions with the outside world.

Some of Piper’s thoughts on Prides destructiveness:¹¹

Opposes/dishonors his might

Destroys people

Ruins people’s peace (pride insists on carrying its own anxieties)

Robs us of the sweetest experience of God’s care

Verse 7

What types of anxieties do you think the people Peter is writing to might face? Remember their context of persecution.

What types of anxieties might we have?

What does it look like for us to cling to these anxieties, and what are some results of clinging to anxieties?

Why should the Christian cast anxieties on God?

He is all powerful

He cares.

⁹ 1 Peter, Wayne A. Grudem

¹⁰ Look at the Book: 1 Peter, John Piper

¹¹ Look at the Book: 1 Peter, John Piper

We cast our anxieties trusting that God is strong enough to handle them (they are within his dominion and the scope of his sovereignty, verse 11) and loving enough to work them for our good (Romans 8:28).

Trust that the same God that has numbered the stars (Psalm 147:4) has also numbered the hairs on your head (Luke 12:7).

What does it look like to cast anxieties on God?

“Cast means to throw something upon someone or something else (so in Luke 19:35).”¹²

“Among other things this will involve bowing to God’s wisdom, accepting the twists and turns of his providence, and entrusting all our concerns to him.”¹³

How is casting anxieties (verse 7) connected to humility (verses 5b-6)?

The prideful person clings to anxieties and says, “I must care for me.” The humble person casts anxieties on God and says, “God will care for me.”

“Peter recognizes that a great barrier to putting others first and thinking of them as more important is the legitimate human concern ‘But who then will care for me?’ The answer is that God himself will care for our needs. He is able to do so far better than we are (his hand is ‘mighty’, v. 6), and he wants to do so, for he continually cares for his children.

Therefore casting all your anxieties on him is the path to humility, freeing a person from constant concern for himself and enabling him or her truly to be concerned for the needs of others.”¹⁴

Verse 8

What does Peter mean when he says the enemy is prowling and waiting to devour someone?

“Devour means ‘swallow, swallow up something’ (the same term is used of the great fish swallowing Jonah in Jon. 1:17).”¹⁵

Can the enemy cause you to lose your standing as a child of God?

No (inheritance verses)

We cannot lose our ultimate position as children of God, but we can find ourselves out of fellowship with God. Sin does not break our relationship because it has been ultimately forgiven on the cross, but sin drives a wedge in our relationship. I ask for forgiveness of sin, not because I am no longer his child, but

¹² 1 Peter, Wayne A. Grudem

¹³ 1 Peter, Wayne A. Grudem

¹⁴ 1 Peter, Wayne A. Grudem

¹⁵ 1 Peter, Wayne A. Grudem

I ask for forgiveness of sin because I want fellowship with God because I am his child.

Can the enemy force you to sin?

No. Sin is us following our own desires. We sin because we want to sin. The enemy does not plant desires in your heart. The enemy might fan the flames of those desires or orchestrate circumstances and conditions to entice you to give in to those desires, but ultimately the enemy is powerless to make you sin. Think of a fish and a lure. The lure does not force the fish to bite it. The fish bites the lure because that's what it desires to do. The lure just entices the fish to give into its desires. That's the picture of the enemy.

The goal of the enemy is to kill, steal, and destroy (John 10:10). The enemy seeks to lure you into temptation and drive a wedge in our relationship with God.

He cannot change your ultimate position as a child of God, but he can help render you ineffective in the mission in which you have been called.

What does it mean to be sober-minded and watchful? How can we do this? How does this practically play out in our lives?

Clarity of mind to think rationally in light of the truth of God's Word.

This is not just a passive and reactive sense of alertness, but it is proactive as well. Jesus encouraged his disciples to be alert and pray when he was in Gethsemane.

34 "But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. 35 For it will come upon all who dwell on the face of the whole earth. 36 But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man." (Luke 21:34-36)

37 And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? 38 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." (Mark 14:37-38)

How is being sober-minded and watchful connected to the prowling nature of the enemy?

"The opposite of this sober watchfulness is a kind of spiritual drowsiness in which one sees and responds to situations no differently than unbelievers, and God's perspective on each event is seldom if ever considered."¹⁶

How is being alert to the attacks of the enemy (verse 8) connected to casting anxieties (verse 7)?

¹⁶ 1 Peter, Wayne A. Grudem

Anxiety clouds judgement and causes us not to be sober-minded. It distracts us and causes us not to be alert.

Casting anxieties allows for a clear and vigilant mind to be alert to the attacks of the enemy.

Verses 9-11

What does it mean to stand firm in faith?

Our faith is secured in Jesus. God's promises find their "yes" in him (2 Corinthians 1:20). To stand firm in faith is to rest in the security of the cross believing and trusting the character and nature of God and his promises.

What aspects of God's character and promises do we see in these verses that can encourage us in our resistance to the attacks of the enemy?

He gives grace (verse 6)

He will one day exalt us (verse 6)

His care for us (verse 7)

We are not alone (verse 9)

Our time here is but a moment on the timeline of eternity (verse 10)

His complete sovereignty and control (verse 11)

How can we encourage our hearts to stand firm in faith? How can we encourage our hearts to trust and believe God's character and nature more and more?

Live in submission to God and draw near to him.

6 But he gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble." 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. (James 4:6-8)

Spiritual disciplines (prayer, internalizing God's Word, plugging into the Body of Christ, etc.)

"Peter does not tell us, but Paul's discussion of the equipment for spiritual warfare in Ephesians 6:10–18 is a good commentary on this passage."¹⁷

¹⁷ 1 Peter, Wayne A. Grudem

How can standing firm in faith help us resist the enemy? What happens when we stand firm in our faith and resist the enemy?

When we deeply believe and trust God, we will see through the lies the enemy uses to entice us to sin. We will believe, trust, and desire God's way more than sin. We will say no to the enemy and yes to God.

James tells us the enemy flees.

6 But he gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble." 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. (James 4:6-8)

Big Idea Long Version: Everything starts, comes back to, and flows through humbling ourselves before God. We humble ourselves to receive God's grace, in our humility we cast all of our cares, concerns, and anxieties on God, as we cast our cares our minds are cleared and we are alert to the enemies attacks, and as we humble ourselves before God, in our submission we will trust him more and more.

Big Idea (Shortened): Humble yourself before God. Cast your anxieties on God. Be alert to the attacks of the enemy. Trust in God.

Notes:

Previous verse speaks about humbling yourself before your elders/leaders, and clothing yourself with humility as you move towards one another

God opposes the proud but gives grace to the humble

Consider others before yourself knowing that God will raise you up in glory when Christ returns. Give all of your anxious cares and concerns to God because he cares for you. Be vigilant because the enemy is on the attack. Resist him [and he will flee from you], stand firm even amidst suffering knowing that you are not alone. Suffer knowing that in God's grace, through Jesus, he will restore you at Christ's return. Praise be to God.

In light of the promised return of Jesus, humble yourself, be vigilant against temptation, and stand firm amidst suffering.

Verse 5b

Proverbs 3:34

"Fear God's opposition and desire God's grace."¹⁸

Verse 6

"'Therefore' connects this statement with the quotation in verse 5: if God opposes the proud it is true wisdom to humble oneself before him."¹⁹

Pride says, "I need to care for myself."²⁰

God's care/strength/provision makes us active not passive.²¹

Verse 7

"No new sentence begins here in Greek, and an important connection between verses 6 and 7"²²

Matthew 13:22

Teachings of these verses in light of what we know about Peter from the gospels.²³

Mark 14:37-38

Luke 22:31-34

Christ knew Peter would fail.

Christ knew that he would cause him to return.

Christ secured this return through his prayers.

¹⁸ Look at the Book: 1 Peter, John Piper

¹⁹ 1 Peter, Wayne A. Grudem

²⁰ Look at the Book: 1 Peter, John Piper

²¹ Look at the Book: 1 Peter, John Piper

²² 1 Peter, Wayne A. Grudem

²³ Look at the Book: 1 Peter, John Piper

Verse 8

“Yet caution is appropriate here, for there is much evil in the world which is not directly from Satan or demons but simply from sin remaining in our own hearts or in the lives of unbelievers around us.”²⁴

Even if the Enemy were already destroyed, we would still sin because of the bend of our hearts.

Verse 9

“While it is wrong to ignore the devil’s existence, it is also wrong to cower before him in fear: Resist him!”²⁵

Understanding that other Christians are suffering too is meant for their encouragement.²⁶

Verse 10

“In sum: all loss will soon be made right, and that for eternity.”²⁷

Verse 11

God reigns sovereignly over all things.

²⁴ 1 Peter, Wayne A. Grudem

²⁵ 1 Peter, Wayne A. Grudem

²⁶ 1 Peter, Wayne A. Grudem

²⁷ 1 Peter, Wayne A. Grudem