



# STUDY PACK

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## HOW THIS STARTER PACK WORKS

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To be really clear right from the start; these are not complete studies. These Study Starter Packs, are designed to equip you as leaders with all of the context, big and small picture detail and insight into themes, movement and structure of the book and particular passages, so that you can write a study/structure a discussion for your group that will be tailored to where they are at and to help them to engage with the text.

The thinking behind this is that pre-written studies rarely hit the mark for all of our groups; but as leaders, you all know your groups! How they work, how they think, how they process together, different activities that might work for them, things they might get distracted or interested by, etc. And so, being equipped with all the info to engage with the bible, you can put together a study that will help them to do just that.

The downside is you won't be able to just roll into Growth Group, unprepared, whip this material out and lead a discussion. This won't lend itself to that. You will need to make some time in the week before, work through this content yourself or with your co-leader, and put down some ideas, write some questions or lift some of the examples provided, and structure a study that you think might work for your crew.

If you want help with this, as always, don't hesitate to get in touch with Erica or Rhys. We would love to help you.

In this study pack we have also included a manuscript discovery tool to give your group members a go at exegesis and getting stuck into a passage for themselves. We hope that this will equip your group members to read the Bible well and to have more confidence when tackling passages for themselves (or as future leaders!) This tool should sweep up any observation questions, so we haven't included these in this study pack.

# MANUSCRIPT DISCOVERY

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## WHAT IS IT & WHY IS IT USEFUL?

Manuscript Discovery is a method of engaging with a passage by essentially scribbling all over the passage with symbols and notes. It helps us step out how we read a passage and gain meaning from it. This is essentially the first step in exegesis, and practicing this in Growth Group can be super helpful with Biblical fluency and confidence.

Manuscript Discovery is most useful when we bring open, fresh minds to a text, and also, when we look closely at phrases and form to derive meaning. It an excellent method to train us in pulling apart and wrestling with passages that we are both familiar with and that raise many questions for us - 1 Peter is the perfect candidate for this!

We hope you give Manuscript Discovery a crack for the first 15 minutes of your study time each week.

*NB: In most methods of Manuscript Discovery, the verses are eliminated and line numbers are established. You may choose to do this, but the manuscript copy of 1 Peter we have provided includes Bible verses to allow for ease in group interaction and smooth transition into cross-reference with our Bibles.*

## HOW DO YOU DO IT?

1. At the beginning of your series it is important to discuss with your group the genre of text, and it's context, you might find it helpful to watch a summary video together like this one by the Bible Project: <https://www.youtube.com/watch?v=WhP7AZQIzCg>. You can also refer to the 1 Peter overview (page 6 in this study pack) to help you lead this discussion.
2. Have printed Manuscripts (in the appendix of this study pack) to scribble on and pens available for everyone in your group. Provided is a suggested key for symbols to represent different categories of analysis, but you can use whatever symbols you want!
3. Do the discovery! This involves 3 readings which should take 15-20 minutes for the passages in 1 Peter. The suggested key includes a description of what each symbol represents. You may not use all of the symbols/categories all the time but breadth in the categories of analysis give us a range of entry points in which we can deepen our understanding of the text.

## SUGGESTED KEY FOR CATEGORIES OF ANALYSIS

1ST READING   Just read and take it in with fresh eyes		
2ND READING		3RD READING
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

### EXPLANATION OF KEY

1ST READING | 3 minutes

Just read! Bring fresh eyes and take it in.

2ND READING | 5 minutes

Emphasis: phrases that seem important/are emphasised

Repetition: phrases and concepts that repeat

References: excerpts and concepts from other biblical texts or elsewhere

Connecting words: conjunctions/words that transition phrases, ideas and arguments

Instruction: anything in which the writer is instructing or imploring the reader

3RD READING | 8 minutes

Structure: |

Establish where you think paragraphs should go; the connecting words from your 2nd reading will help inform this. You may want to, In your own words, title these sections.

Themes: ☆

Analysing the Emphasis, Repetition and References from your 2nd reading, mark the themes that you notice. You might want to also note these in the margin.

Reaction: !

What struck you or stood out to you? What did you have an emotional reaction to?

Questions: ?

What are you unsure about? What would you like to know more about?

Other Notes:

Write anything else you observed, analysed or would like to discuss further in the margin.

## 1 PETER OVERVIEW

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The author of 1 Peter is most likely Peter, written via Silas (5:12) during A.D. 64-65 from Rome (Peter often uses the label Babylon in reference to Rome to signify that they are in exile). The primary recipients are most likely converted Gentiles in the Churches in the northwest Asia Minor region (modern Turkey) but there are also Jews among these Churches too. Peter writes to address the heightened local persecution these new believers were experiencing for following Jesus. Remember that the first hearers didn't live individualistic lives like us, where faith and the rest of life is compartmentalised. These believers were living in a far more communal Greco-Roman world. To not show solidarity was a BIG act of disloyalty and was strange. They became traitors and were blamed for any national instability. Their adherence to Christianity was interpreted as communicating a big "STUFF YOU" to the Empire and everyone around them. So they were a minority group in this society, not just in number but because of the socio-structural factors that made them outsiders.

Early in the book (1:3-12) the language of suffering is more general, but it is also important to remember that when Peter is talking about persecution, it's not necessarily talking about mere discomfort and tension we might experience for being Christians in the western world.

(D. DeSilva, *1 Peter: Strategies for Counseling Individuals on the Way to a New Heritage*, Ashland Theological Journal, Pages 31-35)

Peter uses so much Jewish language and reference from the OT to demonstrate how the Gospel transforms what it means to follow and obey God. Gentiles along with Jews, now form the people of God with an expanded identity. But being God's people is unlike anything they expected, they are foreigners and exiles in a strange land. They are the Church built on Jesus who suffered, was rejected, was persecuted - as they are. Their purpose, even under the most unfair situations, is not to cause more evil in already evil/oppressive structures. Their call is to bear witness (which sometimes involves choosing submission!) and to do good for the sake of winning over non-believers around them.

We must remember to read 1 Peter as WHOLE text! This means that the context and themes brought up in the first half of the epistle are closely tied with the exhortations in the second half of the book. Just taking the instructions in the second half of the text and using it as a Christian ethic without working out the weight/shape of the context can be dangerous.

Let's work hard at application in 1 Peter together.

## OPEN DOORS

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Over 245 million Christians are persecuted for their faith globally, with many of these in countries where it is life threatening to follow Jesus. Open Doors partners with churches in over 70 countries to help them advance the gospel in the face of persecution. Each year they publish a World Watch List, which ranks the top 50 countries where it is most dangerous to be a Christian; where persecution is on the rise and how God is at work.

One of the main themes throughout 1 Peter is persecution. This can often feel foreign to many of us in our Western context where we experience relative religious freedoms. That's not to say that we don't and won't experience forms of persecution for being a Christian though.

However, 1 Peter presents an opportunity to consider what different forms of persecution look like for others and to learn from our brothers and sisters abroad what it looks like to stand firm during different kinds of persecution and hardship. During this series you could consider getting involved with the ministry of Open Doors, and spend time as a group praying for the persecuted church globally.

<https://www.opendoors.org.au/>

*NB: This suggestion is not intended to stir up guilt or to nullify any of our own experiences of persecution, but rather to help us broaden our understanding and to join in on the persecution experienced by so many Christians globally.*

# STUDIES

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## STUDY 1 | 1 PETER 1:1-12

Big Idea: Living Hope

### LEADERS NOTES

#### Key Themes:

- We are born into a living hope
- Our living hope will never perish, spoil or fade
- Exiles

#### Structure:

- v1-2 greeting
- v3-12 you have a living hope that is never going to be taken away from you
  - v3a Praise be to God because he has mercifully given us new birth
  - v3b-4 Description of our inheritance
  - v5-6 Protection even in trials
  - v7 Refining of faith results in praise
  - v8-9 The focus and end result of our salvation
  - v10-12 The heritage and privilege of our salvation

#### Tricky Bits:

- **Audience**

v1-2: Peter is writing to mixed Gentile and Jewish Christian audience, yet he calls them God's elect, a very Jewish way of thinking about things, Peter's language continues to be quite 'Jewish' through the letter. This is significant as it brings Gentiles into the heritage and history of the Israelites; their history is now our history, their story is now also our story.

- **Assurance**

v3-12: Potentially questions of assurance of salvation and lack of it may come out, particularly around 'not having/experiencing suffering and trials'. What this passage is not saying is that if you do not have suffering or trials then you are not a Christian. We are not Christian based on what we do, say, or experience, but on the basis of our faith in Jesus (Romans 10:9). We have comfort because our hope is in Jesus and he is living and he is sanctifying us through his Spirit so that we will become more like him in everything.

## Manuscript Discovery

See appendix 1 for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- What is hope? (How do your friends/work/world/etc. define hope?)
- Where might we try to find hope? Why?
- What do verses 1-12 define as hope and why is it living?
- Why is it important that hope is living?
- Why does Peter mention the prophets and the angels in verses 10-12?
  - (Hint for leaders: Peter is giving us a sense of the great privilege that believers now have, of having these truths revealed to us, truths which others had searched for and longed for).
- Why does Peter address his audience as exiles? How does this intersect with the themes of hope in 1 Peter?

### Potential Application Questions

- Where do you put your hope other than Jesus? What questions could you ask yourself to determine where you're putting your hope?
  - What do you reassure yourself with when things are hard?
  - What do you look forward to most in life?
  - How would you finish this sentence, after something you have tried didn't go very well: 'Well, at least I...'
  - When do you find yourself most disappointed or despairing?
- Why do you think you're tempted to put your hope in something other than Jesus?
- How does vv. 1-12 encourage you to put your hope in Jesus?
- How does hope being living change how you experience and understand trials and suffering?
- How does this change the way you relate to God and your neighbour?

## STUDY 2 | 1 PETER 1:13-2:3

Big Idea: Live holy lives because of your faith and hope

### LEADERS NOTES

#### Key Themes:

- Hope
- Holiness
- Temporary vs. Eternal

#### Structure:

- v1:13 - 16 Because of your hope, be holy
- v1:17 - 2:3 Whys and hows to be holy

#### Tricky Bits:

- **Holiness**

Holiness ≠ legalism or perfection, phew. Holiness means being set apart for God, and has many dimensions of application that 1 Peter explores.

- **Reverent Fear**

‘Reverent fear’ in v1:17. This doesn’t mean being scared of God, as though He is threatening us. Fear can also mean ‘deep respect.’ We can ‘reverently fear’ God when we acknowledge how big and powerful and good and holy He is, and how significant what He has done for us is. In v1:17 it is in response to his righteous judgement. This reverent fear is different from the kind of fear that has to do with punishment (1 John 4:18).

- **Grow up in your salvation**

‘Grow up in your salvation’ in v2:2 ≠ having to earn your salvation for the fear of losing it. It does not undermine the assurance of our salvation. Within 1 Peter, there are so many themes that support this assurance: imperishable + certain hope, election, eternal perspective. Instead, (the OG text seems to indicate) this phrase is exhorting a growth + maturity *within* the assurance of our salvation. Grow up like a baby grows when they are eating nutritious food.

### Manuscript Discovery

See appendix 1 for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- In 1:16, Peter quotes Leviticus 11:44-45, and, in 1:24-25, he quotes Isaiah 40:6-8. Look at these references up, what does he intend to call to mind by including them?
- What does Peter exhort us to do in this passage? List them.
- What are the reasons and the results he gives for each exhortation, i.e. because x, therefore y. Make a 2 columns to list, link and try and discern the connection between them. (Hint: sometimes y precedes x).
- In 1:22 Peter assumes that the hearers already have sincere love for each other and then immediately instructs them to love one another deeply, from the heart. Why? Why might the first readers of this text in particular have needed to hear this? How do the instructions in 2:1-3 relate to this exhortation?
- Define malice, deceit, hypocrisy, envy and slander from 2:1. What are examples of each that we fall into?

### Potential Application Questions

- How do you think people outside the church perceive the concept of holiness? What does the phrase “holier than thou” bring to mind? How does this passage re-shape and clarify that thinking?
- Vs 13 links the themes and truths raised in 1:1-12 to the exhortations in this passage. What might it look like for us to be alert and fully sober?  
As individuals and as a community?  
What methods, habits and new thought patterns might be helpful to us?
- What would it look like for you to grow in deep love for God’s family?
- Brainstorm some of the perishable things our culture values + the empty way of life our culture has handed down. What are the truths found in this passage that speak to these things?

## STUDY 3 | 1 PETER 2:4-10

Big Idea: The Church that Jesus is building is bigger and more beautiful than expected!

### LEADERS NOTES

#### Key Themes:

- Temple
- Priesthood
- Rejection vs. Election

#### Structure:

- v2:4-8 As a church built on Jesus, expect to be treated like Jesus
- v2:9-10 As a church built on Jesus, this is your fulfilled identity

#### Tricky Bits:

- **What does Spiritual House/Temple mean?**

Throughout the narrative arc of the Bible, the understanding of Temple expands in meaning. The Temple represents God's unique dwelling with his people. It involves his presence, glory, holiness and is closely tied with the worship of his people. We can track the biblical theology of Temple: the perfect dwelling of God in the Garden of Eden > the tabernacle as a temporary Temple in Israel's wandering > Solomon's established Temple at the peak of Israel's history > the destruction and attempts to rebuild Temple through exile > to Jesus who accomplished this theology of Temple through his death and resurrection (John 2:21).

It is on Jesus as the cornerstone, the Temple of God's people is being built. We individually experience the indwelling of God's Spirit (1 Cor 6:19) but also corporately as Peter describes in 2:5. He joins this image of the Church as Temple with the idea of Zion (the new + eternal Jerusalem) through his reference in 2:6 to the fulfilled picture of the eternal Temple made up of God's Church we understand in Rev 21:2 and Rev 3:12.

- **Stumbling on Jesus?**

2:8b raises the tension between human responsibility + predestination i.e. those who stumble over the truth of Jesus are both responsible for their disobedience to this truth, but were also predestined for this. If some of us are chosen to be God's people, the flipside of that is that some aren't. That feels unfair, yet we know we have a good and gracious God. This tension involves both truths that we need to hold together, and as Christians we are likely different understandings of this tension! That's okay. This is not the primary message of the passage, but if you need more material to discuss this tension with check out Romans 9 and 10 which also discusses Isaiah 8:14.

## Manuscript Discovery

See appendix 1 for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- What are the various building/stone metaphors used in 2:4-8, what do they represent?
- What is the logic and flow of this passage? What is Peter trying to exhort them to do? (Hint: 2:9b)  
You might like to draw cartoon sequence as it is such a visual + symbolic passage
- Peter quotes a few Old Testament prophecies in this passage:
  - 1 Peter 2:6 - Isaiah 28:16
  - 1 Peter 2:7 - Psalm 118:22
  - 1 Peter 2:8 - Isaiah 8:14

Look them up and discuss their original context and impact. How are these prophecies fulfilled through Jesus?

- Jesus is described as the living stone (and cornerstone) that was rejected by humans and chosen by God in 2:4 and 6. What does it mean that Peter brings us into this identity also (2:5)?
- Using 2 columns, compare the identities (chosen people, royal priesthood, holy nation, special possession) in 2:9 to these identities in Exodus 19:5-6.

What meaning did the concepts have in Exodus, what meaning did they have for the first readers of 1 Peter, and what meaning do they have now?

### Potential Application Questions

- 2:8 portrays Jesus as a stumbling stone to those who don't have faith in him. What is the tension in them *disobeying the message - which is also what they were destined for*?  
What truths about the character of God are helpful for you to remember in holding this tension together? Why is it hard? (Steer away from discussing specific viewpoints on predestination)

- How do the identities listed in 2:9a shape the exhortation to *declare the praises of him* in 2:9b? How do these add to your identity and shape how you live as a Christian?
- When we broaden our scope out of our local church, and think about Jesus Church historically and globally - what griefs and joys come to mind? Bring them to God in prayer.
- Read verse 5 and Romans 12:1-2. What might the language of spiritual sacrifice be talking about here?

## STUDY 4 | 1 PETER 2:11-25

Big Idea: Trusting that God will provide justice, you have the power to bear witness to God through your actions even in an oppressed situation.

### LEADERS NOTES

#### Key Themes:

- Slavery vs. Freedom
- Witness through good works
- Injustice and oppression

#### Structure:

- 2:11-12 | Live well as witnesses in society
- 2:13-17 | Live well under authorities
- 2:18-20 | Work well under masters
- 2:21-25 | Jesus' example of submission

#### Tricky Bits:

- **Is God condoning Slavery?**

No way! God is working even now to eradicate this systemic evil. The dignity of human life is a core doctrine in the Scriptures (Genesis 1:27, Galatians 3:28). This doctrine exists as an overarching framework alongside the understanding of the evil that exists in this world.

Peter advises against heated, verbal retaliation and reminds us of the certain hope of God's justice, through the example of Jesus (2:23). This does not mean we should not participate in fighting against systemic evils like slavery. God sends prophets throughout time (some of them recorded for us in the Bible) to speak truth to evil, to address injustices. The promise of certain justice is not an excuse to allow evil structures like slavery reign, but a powerful comfort when we are powerless to do anything about it. Don't forget that the slaves that Peter is addressing likely had little to no power out of their situation. In cases where slaves did have some power to leave their situation, 1 Corinthians 7:20-23 encourages them to leave and be free!

Peter does not tell us exactly what kind of slavery he was talking about. But we can assume from history that some were bonded slaves with near no rights, some had lots of freedom and rights. Slavery was also often a means of dealing with bankruptcy, in which you could work to pay off your debt. He doesn't teach that slavery should be promoted or is good in anyway, infact he uses the example of Jesus who is the epitome of suffering unjustly.

5 things to consider in Peter's exhortation to slaves:

1. The submission he talks about is voluntary (2:18 submit *yourselves*)
2. He instructs them to not perpetrate more evil in an already evil system, that is not commendable (2:20)
3. The call to be a Christian is sometimes also a call to suffer (2:21a), it doesn't mean the suffering you endure is not evil in itself
4. He asks them to see their slavery as a mission field; they can do good and bear witness even in this evil situation. They are not powerless!
5. We follow a God who knows what it means to suffer deeply but one who will also judge justly.

## Manuscript Discovery

See appendix for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- How does the language of “foreigners and exiles” connect 2:11-12 with the previous passage?
- What overarching motivation does 2:12 give to the exhortations that Peter gives following it?
- How does the language in 2:13 and 2:16 define submission? (Voluntary and alongside freedom)
- 2:18-20 addresses slaves. Is God condoning slavery here? Does acknowledging this reality of evil (slavery) mean that Peter is approving it? How does the rest of the Bible speak about the dignity of human life and freedom in Christ? (Refer to Tricky Bits if needed)
- List all the ways in which Christ suffered well in 2:23-25
- Read Isaiah 52:12 - 53:13 which is referenced in 2:23-25, what imagery does Peter bring into this passage?

### Potential Application Questions

- Do you relate to the feeling of sin waging war against your soul? (2:11) If not, why?  
What connotations (spiritual warfare, The Kingdom of Light vs. the Kingdom of Darkness, being *in* the world but not *belonging* to it, etc.) does this language bring up for you?
- How far should we go to bear witness for the Gospel (refer to Jesus example in 2:23-23)? What is an example of forgoing some of your freedoms to do this? When might it be unhelpful? How does the phrase “sustainable sacrifice” speak to this?
- Do you find it hard to submit to human authority? What reminders does Peter have for us in 2:13-17? How does that challenge/comfort you?
- How does it make you feel that God judges justly (2:23b)? What does it look like for you to better entrust yourself to him who judges justly?
- What is an example of how you can live better as a witness for Jesus? Where might you be more blameless and do more good?

## STUDY 5 | 1 PETER 3:1-12

Big Idea: We should live in a humble and peaceful way so that others may be saved

### LEADERS NOTES

#### Key Themes:

- Submission
- Eternal Inheritance
- Suffering

#### Structure:

- v.1-6 This passage is a continuation of Peter's instructions for submission to others at the end of chapter 2 (see 3:1 'in the same way').
- v7 Instruction for husbands: be considerate and respectful towards your wives.
- v 8-12 Instruction for everyone about suffering unjustly. Do not repay evil with evil, but repay evil with blessing. God rewards and protects us in this.

#### Tricky Bits:

- **Wives submit to your husband**

The word *submit* can be triggering for many people reading this text, and brings up concerns from other passages such as Ephesians 5. Peter was NOT addressing concerns of headship or gender roles within marriage here, but rather wives with unbelieving husbands, living within a societal structure that resulted in wives being oppressed by their husbands (They were completely dependant on their husband for income, food, safety and were expected to take on whatever religion their husband identified with). It is important to distinguish the context in which Peter is writing as different to other Biblical passages that often come to mind when we read the word 'submit'. In the ancient world, women were considered inferior beings. Christianity gave dignity to the status of women as equals with men. In the context of 1 Peter, many women were married to non-believing husbands. Peter stresses the importance of Christlike behaviour to win them over. (*D.A Carson. New Bible Commentary. p1379*). In this passage, Peter stresses the spiritual equality of man and wife as co-heirs of eternal salvation (v3:9) and as ambassadors of God's glory (v2:12). Scripture also teaches that men and women complement one another in marriage relationships, and both are called to mutual submission where the wife's submission is to be matched by the husband's self-giving love (See *tricky bit: Weaker Partner* below).

Note that as Peter describes what submission looks like in the following verses, loss of voice or power is not mentioned, instead he calls women to demonstrate inner beauty and Christlike behaviour that comes from loving and submitting to Christ. This is described in a way that women should not have to be fearful of their husbands.

When approaching this verse in your study, it might be easy to get caught up in concerns about how and if we apply submission to marriages today. It's an important topic with many different opinions on what this looks like, but isn't a concern that this passage address.

- **Modesty**

In the context of 1 Peter (and our context today!) it was normal for women to 'dress up' by braiding their hair and wearing fine jewellery. Notice that Peter doesn't say anywhere that these things are

sinful, but rather makes the point that this shouldn't be the adorning that women spend most of their attention on, as it doesn't last. Rather they should spend more attention on inward beauty that continues to beautify and points others to Christ. (*Juan R. Sanchez. 1 Peter For You. p119*). It's worth noting that generally when the Bible talks about modesty, it has less to do with sexuality and more to do with class/wealth than we traditionally apply it.

- **Gentle and Quiet Spirit**

This verse often hits a nerve for many women - particularly those who identify as strong, loud, and/or extraverted. It will be helpful to note that in this passage, *gentle* means humble, as opposed to harsh. The Greek word used has also been translated as meek to describe Jesus. *Quiet* means peaceful rather than silent. It means being a calming presence and pursuing peace rather than conflict/war with others. To be gentle and quiet in the way that Peter speaks is compatible with being extroverted, talkative, enthusiastic and so on, rather the qualities of humility and peacefulness betray strength, rather than weakness. (*Juan R. Sanchez. 1 Peter For You. p119-120*). In the full story of the Bible we have portrayals of lots of different godly women, who present their strengths and gifts in different ways - this is freeing! It may be useful to reflect on this range of women.

- **Weaker partner**

Peter is here referring to the fact that men are generally physically stronger than women. In the ancient world, women were considered *lesser* than men, and the husband was responsible for the economic viability of the whole family. Given that this is the cultural background, Peter calls husbands to treat their wives differently, to cherish them. (*D.A Carson. New Bible Commentary. p1379*). 'considerately with your wives' is sometimes translated as 'living together according to knowledge'. Peter doesn't specify what this knowledge is, but what he may intend is knowledge that would be beneficial to the husband-wife relationship: knowledge of God's purposes for marriage, knowledge of the wife's desires, goals and frustrations, her strengths and weaknesses in spiritual, emotional and physical realms. A husband who lives with this knowledge would greatly enrich his marriage relationship. (*W. Grudem. 1 Peter. p142-143*).

- **Hinder Your Prayers**

This seems like a weird link between how you treat your wife and your relationship with God. Peter is urging that husbands should know the depth and seriousness of their call to love their wives so that they do not mistake their immense worth, purpose and beauty. Mistaking this and treating your wife any less than what is described in the Bible is so serious before God that he interrupts his relationship with husbands when they are not understanding and loving their wives right. Hindering of prayers is a form of discipline from God (Hebrews 12:3-11). This suggests that developing and maintaining a good marriage is God's will and a spiritual activity that is pleasing to him.

## Manuscript Discovery

See appendix 1 for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- This passage starts with 'In the same way'. What is this referring to? (Go back to 1 Peter 2:12-25).
- What similarities and differences are there in the instructions to wives and slaves? How might this passage be misunderstood?
  - Hint for leaders: Peter instructs slaves to endure even unjust treatment. This is partly because slaves had no other option in that period. They could either endure, or most likely would be killed by their masters. In contrast, however, there is no corresponding instruction for wives. In fact, husbands are specifically warned against mistreating their wives. So we should be careful about making too many parallels between the instructions for slaves and the instructions for wives.
- What motivations does Peter give for wives to submit to their husbands?
- What does it mean for husbands to be considerate to their wives? Why would this make it easier for a wife to gladly submit to him?
- Why might a husband's prayers be hindered?
- In 3:1-12, Peter quotes Psalm 34. Read Psalm 34. What motives or blessings does Peter highlight for his audience as encouragement to continue doing good while under persecution?

### Potential Application Questions

- Looking back to last week's study, and this study, Paul makes 3 different calls for submission. When is submitting hardest for you, and why? How does this passage challenge or encourage you?
- In what ways can this passage in 1 Peter be misused in abusive relationships? What ways does the passage protect against this? (It might be helpful to consider what submission is not from the passage)

- Think of a non-christian friend reading this passage. How do you think they would respond to it and how would you want to direct the conversation? (Don't be afraid to play the devil's advocate here to push group members in thinking this through)
- Peter encourages women to focus on inner beauty rather than appearances. Why is this call particularly difficult for women in our context today? What comfort might this passage offer us?
  - Hint for leaders: Given how much importance our culture places on women's looks, it is comforting to know that, in Christ, those things are not the most important thing about us. Instead, it is beautiful character that matters to God, and should matter to Christian community.
- Suffering for doing good is very counter-cultural. Why are Christians called to live this way?
- Are there any instances in recent months where you have avoided suffering for doing good? Or endured suffering for doing good?

## STUDY 6 | 1 PETER 3:13-4:6

Big Idea: Suffering for Christ will bring gospel opportunities and reminds us that we share in Christ's glory

### LEADERS NOTES

#### Key Themes:

- Suffering for doing good
- Judgement
- Redemption

#### Structure:

- v13-17 Peter warns his readers that they might suffer for doing good, but instead of being fearful, they should turn to Christ and be ready to give an account of their attitude.
- v18-19 Peter turns his readers to the example of Jesus' suffering
- v20-4:6 Peter reminds his readers that judgement is coming and that they have been redeemed through their baptism with Jesus.

#### Tricky Bits:

- **Suffer for what is right, you are blessed**

A question that often gets asked is whether we are blessed in this life or in the life to come after enduring suffering. In the Greek, Peter has used a plural adjective rather than a verb, indicating that the blessing comes at the same time as the suffering. The blessing to which he is referring to is the favour of God in general, but also refers to the blessings of a righteous person mentioned in verse 12 (*W. Grudem. 1 Peter. p151*).

- **Proclamation to the imprisoned spirits**

The meaning of this verse is widely disputed. It raises for us three main questions as outlined in *W. Grudem's* commentary: 1. Who are the spirits in prison? 2. What did Christ preach? 3. When did he preach? Some commentators agree that Jesus preached to all the dead to proclaim his victory over death and triumph over the power of evil to confirm deliverance for believers and confirm the sentence on unbelievers (*D.A Carson. New Bible Commentary. p1381*). Peter's aim in this context is to demonstrate that God's purpose is being worked out even in times of suffering, and so it can be understood that a declaration of Christ's triumph to assert his power and authority over all things would be appropriate (*D.A Carson. New Bible Commentary. p1381*). *Grudem* rather, holds the view that Christ was preaching through Noah when he built the ark. By saying that Jesus 'went and preached' he interprets this to mean that Jesus went to where people were disobeying and preached to them through the lips of Noah. The content of this preaching was not of redemption or condemnation, but rather the need to repent and come to God for salvation. This is what Noah would have preached to those around him (*W. Grudem. 1 Peter. p160*). No interpretation is without its limitations, but one thing that we can be sure of is that Peter is using this description to recount what Jesus has accomplished between his death and resurrection (*D.A Carson. New Bible Commentary. p1381*).

- **The example of Noah**

There are many parallels between Noah's context and the context of Peter's readers: 1. Noah and his family were a minority of believers 2. Noah was righteous in the midst of a wicked world 3. Noah witnessed boldly to those around him 4. Noah realized that judgement was soon to come upon the

world 5. Christ preached to the unseen spiritual realm through Noah to unbelievers. Peter is reminding his readers of the reality of Christ's work in the unseen spiritual realm and that Christ is also in them, empowering their witness and reverence for Christ 6. God was waiting patiently awaiting repentance from unbelievers as in the time of Noah (*W. Grudem. 1 Peter. p160-161*).

- **Baptism**

The only way to pass from a state of sinful rebellion and God's judgement to deliverance into a new life is through the waters of judgement. Noah and his family did this symbolically in the ark, whereas Jesus' speaks of his death as a kind of baptism (Mk. 10:38-39) when he endured God's wrath on our behalf. For believers now, Jesus' death is the means of cleansing from sin and into new life (Rom. 6:3-4) (*D.A Carson. New Bible Commentary. p1381*). Coming up out of the water of baptism, reminds us that we are kept safe through the waters of the flood, the waters of God's judgement on sin. As Noah fled into the ark, we flee to Christ (*W. Grudem. 1 Peter. p163*). By saying that baptism saves you *not as removal from dirt from the body*, Peter is guarding against any 'magical' ideas towards baptism and reminds his readers that it is not the physical act which saves you, but rather what it represents spiritually (*W. Grudem. 1 Peter. p163*).

- **Judgement in the body and spirit**

All people, Christian or non-Christian still have to suffer physical death (*judged in the flesh like men*), as this is the curse that came with the sin of Adam. However, the gospel of Christ was preached to everyone, past and present, so that they may live in the spirit with God (*W. Grudem. 1 Peter. p171*).

## Manuscript Discovery

See appendix 1 for printables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- What challenge does Peter describe Christians will experience?
- What was the outcome of Jesus' suffering?
- In 4:1, what does it mean to be 'done with sin'?
  - Note: in light of verse 3:17, this probably means something like: whoever has suffered for doing right and kept on obeying God has made a clean break with sin (*W. Grudem. 1 Peter. p167*).
- If Peter encourages us to not have fear of unbelievers, where should our attention be shifted to?
- Why has Peter included the example of Noah in this passage?
- What does it mean to be blessed for enduring unjust suffering?

### Potential Application Questions

- How would your words, actions and behaviours look different if you really did not fear anything, and that God's love for you is certain?
- How do verses 15-16 instruct us to share our faith with others?
  - Activity: Break off individually and spend 5-10minutes writing your own summaries of the Gospel, imagining you were saying it to a non-Christian. Encourage everyone to avoid using Christian jargon. Come back together and share some of your responses. To take this activity further, ask everyone to reflect on a time (or hypothesize a scenario) where they were asked to give an account and either didn't do a 'good job' or dodged the question. Ask them to write down what they would have liked to say, which gave an answer for the hope that they have despite the circumstances.
- How would you respond to the statement "A good God would not allow suffering" in a way that gives a reason for the hope that you have?
- How does this passage encourage us to remain faithful when we endure suffering?
- What difference does knowing that all people will be judged by God make to the way you live out your faith? (in general, during suffering, sharing with others)
- Have you experienced others 'heaping abuse on you' because you wouldn't join in on *reckless* things? Reflecting on that time, how does this passage help you respond better?
  - It could be helpful to take your group back to 1 Peter 2:11-12

## STUDY 7 | 1 PETER 4:7-19

Big Idea: Live with Eternal Perspective

### LEADERS NOTES

#### Key Themes:

- Love each other deeply above all else because the end is near
- Suffering for Christ's sake is glorious and we should rejoice that we get to participate in that with Him.

#### Structure:

- v7-11 love each other deeply above all else
- v12-19 suffering for being a Christian

#### Tricky Bits:

- **Assurance**

Individuals might feel like they are not Christian because they are not loving others as deeply as described in v7-11. The good news of the gospel is not that we have to do anything to earn our salvation but it is in our faith in Jesus who has done all the work for us, our work is our expression of the love we have for Jesus in light of what he has already done for us! This might also come out in the way that they are not 'suffering' for the sake of being Christian. (See study 1 Peter 1:1-12 for more on assurance)

### Manuscript Discovery

See appendix 1 for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- Why would the end of all things being near influence how the audience acted?
- v9-11 describes some ways that Peter thinks loving others deeply looks like, are there what you would have included in the list? Would you take some out? Add some in? Why do you think Peter has included what he has here?
- How is God related to the instructions we are given to love one another?

- Hint for leaders: notice that God is attached to each instruction. We don't just serve, but we serve 'as faithful stewards of God's grace.' We don't just speak, but 'speak as one who speaks the very words of God.' We don't just serve, but 'do so with the strength that God provides.'
- The reason: 'so that in all things God may be praised through Jesus Christ.' (v. 11b).
- What blessings does Peter instruct us to see in suffering for our faith?
- In the face of 'fiery trials' how should Christians not act?
  - Hint: we should not be surprised when suffering comes. It is an inevitable reality for anyone who lives out the Christian life.
- What does Peter instruct his readers to do in the face of suffering? (v13-16, 19)
  - Rejoice! Because you're sharing in Jesus' sufferings(v13); we know that one day we will be in glory (v13); we have the spirit with us (v14), it gives us opportunities to share the gospel (v16); we can trust that God is in control as our faithful creator (v19)
  -

#### Potential Application Questions

- In v9-11, what of those ways of loving others deeply is easiest for you? Which is the hardest?
- v13, does this description of rejoicing resonate or grate with you and why? What steps do you need to take to help change your perspective?
- Which of the instructions Peter gives in verses 7-11 will you commit to focussing on doing this week? What accountability or support do you need for that?
- Verses 17-18 Indicate that judgment that is coming for those who do not obey the gospel of God. Who will you commit to praying for and sharing the gospel with?
- A big theme throughout 1 Peter is that Christians should expect to suffer because of their faith and the way they live their lives. Why do you think some people lose faith when suffering comes their way?
  - Hint: No doubt there will be many different opinions and experiences of this within your groups. Some common thoughts that come up are: People don't expect to suffer for being a Christian; they think God doesn't love them if they suffer; they think they've done something wrong; or they've forgotten that the promise of eternal life outweighs any present suffering. Try to point your group towards Jesus death on the cross to provide an answer to these misconceptions.
- What truths do we need to remind each other of when we are experiencing suffering?

## STUDY 8 | 1 PETER 5:1-13

Big Idea: Be Humble

### LEADERS NOTES

#### Key Themes:

- Young and Old
- Be Humble
- How the devil works and what to do about it

#### Structure:

- v1-5 Instructions to the Elders and the Youth
- v6-9 Be Humble
- v10-12 Final remarks

#### Tricky Bits:

- **Eldership**

Some groups might get a tad bogged down in what eldership is. Peter appears to use the term a little differently to other epistles (Paul provides a list of desired character traits in both Titus 1:5-10 and 1 Tim 3), highlighting a seniority that appears to come with age. I think it's genuinely okay to just read this one literally!

- **Anxiety**

In v7 Peter commands the reader to lay all their anxieties upon God. It's important to acknowledge that this isn't an argument that Christians should never experience anxiety, rather it acknowledges this as a fact and gives us a helpful suggestion for a place we can look for comfort. This verse does not invalidate the need for professional help re: anxiety.

- **Suffering**

v9 could be read in a way that places some sort of flat line of "all christians suffer the same amount." However, you may notice that Peter labels these 'kind of sufferings' - plural, indicating that what is the same is the category, not the amount, of suffering. Do all Christians suffer the same amount? No. Will they all receive all the glory in Christ? Heck yes.

### Manuscript Discovery

See appendix 1 for pintables

### Reflection Questions Following Manuscript Discovery:

- What are your initial thoughts or reactions to this passage?
- What themes did you notice?
- Do you have any questions after reading this passage?

### Potential Analysis/Interpretation Questions

- Who are the elders in this passage?
- What are the elders charged with. Why should they do it?
- Who is the shepherd that the elders serve under/look to for a model of their ministry?
- What do you think is helpful about recognising that every shepherd also has a Chief Shepherd?
- What does the humility described in this passage look like?
- How is the devil described in verse 8? What does being 'alert and of sober mind' look like?
- Given that this is a little scary, what comfort does the exhortation of verse 9 offer us?  
(Hint: It's actually possible to resist the devil, and to stand firm in the faith)

### Potential Application Questions

- Have a think about which demographic you'd place yourself in (Elder or Youth). Do you have a relationship with anyone at church that would fit into the other category? If so, how does this elder/young person dynamic play out, if not, how are you going to find someone?
- Do you live your life like Peter describes in verse 6?
- Take some time now to list your anxieties, and then pray through them.
- We are instructed to be watchful and sober-minded by Peter (v8), particularly in regards to the devil's attempts to destroy us. Are there any areas of your life where you have stopped being 'alert' to that possibility? What practices of alertness can you develop?
- What do we think are some of the most common ways the devil is working to undermine our faiths on individual and cultural levels? What does resistance look like in response?

## APPENDIX

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## STUDY 1 | 1 PETER 1:1-12

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

1.1 Peter, an apostle of Jesus Christ, To God’s elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood: Grace and peace be yours in abundance. 3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you, 5 who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time. 6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. 7 These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed. 8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, 9 for you are receiving the end result of your faith, the salvation of your souls. 10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, 11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. 12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

## STUDY 2 | 1 PETER 1:13-2:3

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

1.13 Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. 14 As obedient children, do not conform to the evil desires you had when you lived in ignorance. 15 But just as he who called you is holy, so be holy in all you do; 16 for it is written: “Be holy, because I am holy.” 17 Since you call on a Father who judges each person’s work impartially, live out your time as foreigners here in reverent fear. 18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, 19 but with the precious blood of Christ, a lamb without blemish or defect. 20 He was chosen before the creation of the world, but was revealed in these last times for your sake. 21 Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. 22 Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart. 23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. 24 For, “All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, 25 but the word of the Lord endures forever.” And this is the word that was preached to you.

2.1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. 2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, 3 now that you have tasted that the Lord is good.

## STUDY 3 | 1 PETER 2:4-10

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

2.4 As you come to him, the living Stone—rejected by humans but chosen by God and precious to him—  
 5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering  
 spiritual sacrifices acceptable to God through Jesus Christ. 6 For in Scripture it says: “See, I lay a stone in  
 Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.” 7  
 Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders  
 rejected has become the cornerstone,” 8 and, “A stone that causes people to stumble and a rock that  
 makes them fall.” They stumble because they disobey the message—which is also what they were  
 destined for. 9 But you are a chosen people, a royal priesthood, a holy nation, God’s special possession,  
 that you may declare the praises of him who called you out of darkness into his wonderful light. 10 Once  
 you were not a people, but now you are the people of God; once you had not received mercy, but now  
 you have received mercy.

## STUDY 4 | 1 PETER 2:11-25

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

2.11 Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. 12 Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. 13 Submit yourselves for the Lord’s sake to every human authority: whether to the emperor, as the supreme authority, 14 or to governors, who are sent by him to punish those who do wrong and to commend those who do right. 15 For it is God’s will that by doing good you should silence the ignorant talk of foolish people. 16 Live as free people, but do not use your freedom as a cover-up for evil; live as God’s slaves. 17 Show proper respect to everyone, love the family of believers, fear God, honor the emperor. 18 Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. 19 For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. 20 But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. 21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. 22 “He committed no sin, and no deceit was found in his mouth.” 23 When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. 24 “He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” 25 For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

## STUDY 5 | 1 PETER 3:1-12

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

3.1 Wives, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, 2 when they see the purity and reverence of your lives. 3 Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. 4 Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight. 5 For this is the way the holy women of the past who put their hope in God used to adorn themselves. They submitted themselves to their own husbands, 6 like Sarah, who obeyed Abraham and called him her lord. You are her daughters if you do what is right and do not give way to fear. 7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers. 8 Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. 9 Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing. 10 For, “Whoever would love life and see good days must keep their tongue from evil and their lips from deceitful speech. 11 They must turn from evil and do good; they must seek peace and pursue it. 12 For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil.”

## STUDY 6 | 1 PETER 3:13-4:6

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

3.13 Who is going to harm you if you are eager to do good? 14 But even if you should suffer for what is right, you are blessed. “Do not fear their threats; do not be frightened.” 15 But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, 16 keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander. 17 For it is better, if it is God’s will, to suffer for doing good than for doing evil. 18 For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. 19 After being made alive, he went and made proclamation to the imprisoned spirits— 20 to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, 21 and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ, 22 who has gone into heaven and is at God’s right hand—with angels, authorities and powers in submission to him. 4.1 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin. 2 As a result, they do not live the rest of their earthly lives for evil human desires, but rather for the will of God. 3 For you have spent enough time in the past doing what pagans choose to do—living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry. 4 They are surprised that you do not join them in their reckless, wild living, and they heap abuse on you. 5 But they will have to give account to him who is ready to judge the living and the dead. 6 For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to human standards in regard to the body, but live according to God in regard to the spirit.

## STUDY 7 | 1 PETER 4:7-19

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

4.7 The end of all things is near. Therefore be alert and of sober mind so that you may pray. 8 Above all, love each other deeply, because love covers over a multitude of sins. 9 Offer hospitality to one another without grumbling. 10 Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. 11 If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. 12 Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. 13 But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. 14 If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. 15 If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. 16 However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. 17 For it is time for judgment to begin with God’s household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? 18 And, “If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?” 19 So then, those who suffer according to God’s will should commit themselves to their faithful Creator and continue to do good.

## STUDY 8 | 1 PETER 5

<b>1ST READING</b>   Just read and take it in with fresh eyes		
<b>2ND READING</b>		<b>3RD READING</b>
Emphasis	<i>Underline</i>	Structure
Repetition	<i>Double Underline</i>	Themes ☆
References	<i>Bracket</i>	Reaction !
Connecting words	<i>Circle</i>	Questions ?
Instruction	<i>Box</i>	Other Notes

5.1 To the elders among you, I appeal as a fellow elder and a witness of Christ’s sufferings who also will share in the glory to be revealed: 2 Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; 3 not lording it over those entrusted to you, but being examples to the flock. 4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. 5 In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because, “God opposes the proud but shows favor to the humble.” 6 Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on him because he cares for you. 8 Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings. 10 And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. 11 To him be the power for ever and ever. Amen. 12 With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it. 13 She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark. 14 Greet one another with a kiss of love. Peace to all of you who are in Christ.