

STUDIES IN
FIRST PETER
AND
SECOND PETER

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AND
SECOND PETER

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FIRST PETER
FACT SHEET

PENMAN: Peter, an apostle of Jesus Christ (1:1)

ADDRESSEES: "Exiles (sojourners) of the Dispersion" (1:1); "Among the Gentiles" (2:12); "the Gentiles" (4:3)

DATE: Circa AD 63-65.

THEME: (1) Shows Christians how to live a redeemed life in the midst of a world contrary and hostile to them;
(2) Shows how salvation may involve suffering, but that this can be patiently endured because of the hope which the grace of God has made possible for the Christian, and because God's grace is supplied to him to help him endure it.

CHARACTERISTICS: Intensely practical; contains several "imperatives" (at least 34); it is an epistle of directness; resembles a sermon; contains many "divine" truths concerning God (1:3,15,17,21; 2:25; 3:18; 4:5,19); contains many "doctrines" concerning Christ (1:3,7,13,18,20; 2:4,6-7,21,22,24; 3:15,21,22; 4:13; 5:1); a letter of encouragement; the word "grace" appears in every chapter;

Adapted to various classes and many experiences of life; often called the "Epistle of hope;" contains an outstanding conception of "brotherhood of believers" and the church; really no logical, close sequences.

KEY WORDS: "Suffering" (or equivalent - 14X); "joy, grace, glory" (26X).

OUTLINE:

INTRODUCTION (1:1,2)

I. THE VOCATION OF THE CHRISTIAN - SALVATION - 1:3-2:10

1. The Doctrine Expounded (1:3-12)

- (1) Salvation, the Hope of the Future (1:3-5)
- (2) Salvation, the Joy of the Present (1:6-9)
- (3) Salvation, the Theme of the Past (1:10-12)

2. The Duty Enjoined (1:13-25)

- (1) Personal Duty (1:13-21)
- (2) Relative Duty (1:22-25)

3. The Design Exhibited (2:1-10)

- (1) The Individual Design - Growth as of a body (2:1-3)
- (2) The Corporate Design - Structure as of a building (2:4-10)

II. THE BEHAVIOR OF THE CHRISTIAN - *SUBMISSION* - 2:11-3:12

Foreword - Personal (2:11,12)

1. Submission in Civil Relations (2:13-17)

- (1) The Duty (2:13,14)
- (2) The Motive (2:15-17)

2. Submission in Social Relations (2:18-25)

- (1) The Servants (2:18-20)
- (2) The Savior (2:21-25)

3. Submission in Domestic Relations (3:1-7)

- (1) Wives (3:1-6)
- (2) Husbands (3:7)

Final Word - Relative (3:8-12)

III. THE DISCIPLINE OF THE CHRISTIAN - *SUFFERING* - 3:13-5:11

- 1. Discipline in the World (3:13 - 4:6)
- 2. Discipline in the Church (4:7 - 5:7)
- 3. Discipline in the Heavens (5:8-11)

CONCLUSION: 5:12-14

LESSONS TO BE LEARNED

- 1. ABOUT SUFFERING: No special merit to it; does not suggest suffering is necessarily inevitable (1:6) God's will is we be allowed to suffer (4:19); must not view suffering as abnormal when it comes (4:12); suffering is not an indication of a divine displeasure since Christ Himself suffered (3:18; 4:1); is a privilege and should do so with joy

(4:13,14); faith is tried by suffering and has purpose (1:7); attitude toward suffering - borne patiently (2:24); intended to produce positive effects (5:10); in light of the second coming of Christ and hope (1:7,13;4:13).

2. CONCERNING THE EFFECTS OF SUFFERING: Opportunity to give evidence of our faith (3:13-16); purging and purifying effect (3:17-22); produces watchfulness (4:1-11); emphasizes provisions of God's grace to help bear it (4:10;5:5,12).
3. CONCERNING SALVATION: Glorious inheritance (1:3-5); life of faith and love subject to testing (1:6-9); theme of Old Testament prophets (1:10-12).
4. CONCERNING PILGRIMS AND SO BE BLAMELESS: 2:11,12, 13-25; 3:1-6,7,8-12,13-22; 4:1-19; 5:1-11)

THE MAN, PETER

Peter was also called Simon, or Simeon (Acts 15:14; 2 Peter 1:1)
Was born at Bethsaida (John 1:44)
Father's name was Jonas (Matthew 16:17), or John (John 1:42)
He and his brother, Andrew were fishermen at Capernaum (Matthew 8:14)
Where his wife's mother also lived (1 Corinthians 9:5)
Andrew, his brother, was responsible for bringing him to Christ
and Jesus gave him the name, Cephas (John 1:40-42)
The second call came for him to become a constant companion with
Christ (Matthew 4:19; Luke 5:10)
Some say there was a third call - to become an apostle (Matthew 10:2;
Mark 3:14-16)

Peter's ardor, earnestness, and courage made out of him from the
very first a leader among the disciples. His name always
appears first in the list of the apostles (Matthew 10:2; Mark 3:16;
Luke 6:14; Acts 1:13)
He was also one of the three in the inner circle of disciples.

DIVISIONS OF HIS LIFE:

I. BEFORE PENTECOST

II. AFTER PENTECOST

I. BEFORE PENTECOST:

Jesus healed his mother-in-law (Matthew 8:14ff)
Gave to him a great draught of fishes (Luke 5:1-11)
Called him as an apostle (Matthew 10:2)
Peter attempting to walk on the water (Matthew 14:28)
Confessed Jesus as the Christ upon two occasions (John 6:68-69; Matthew
16:13-17)
Witnessed the raising of Jairus' daughter (Mark 5:37)
At the Transfiguration (Matthew 17:1-5)
Benefited by the miracle of the tribute money (Matthew 17:24)
At the Last Supper, he at first objected when Christ wanted to wash his
feet (John 13:1-10)
He boasted of his devotion to Christ (Luke 22:31-33)
Christ said he would deny Him 3 times (Matthew 26:31-35)
Went with Christ into Gethsemane (Matthew 26:36-46)
Drew the sword and cut off the ear of the servant of the High Priest
(John 18:10-12)
At the trial of Jesus, he denied Him 3 times, but also repented genuinely
(Matthew 26:56-75)
He accompanied John to the tomb (John 20:1-10)
The angel directed the women to tell His disciples "and Peter" that
Jesus went before them into Galilee (Mark 16:7)
The Lord appeared to him (Luke 24:34; 1 Corinthians 15:5)
He was fully restored to the task that had been assigned him and
recommissioned to that task (John 21:15-19)
A witness to the Lord's ascension (Acts 1:9,10)
When the disciples returned to the city of Jerusalem, Peter led in the
process of choosing of Mathias to take the place of Judas, as
one of the twelve apostles (Acts 1:15-26)

II. THE SECOND PERIOD - AFTER PENTECOST:

This period ends with Acts 12.

He preached the sermon that is recorded in Acts 2:14-41.
With John he healed a man who was lame from birth at the gate Beautiful of the Temple (Acts 3:1-10)
He preached a second sermon in the city of Jerusalem (Acts 3:11-26)
He and John were arrested, tried, and released (Acts 4:1-22)
Administered the rebuke to Ananias and Sapphira (Acts 5:1-11)
Arrested with the other apostles and miraculously released, tried, beaten and dismissed (Acts 5:12-41)
Was sent with John to Samaria to bestow gifts (Acts 8:14-25)
Paul paid Peter a brief visit (Galatians 1:18)
Visited in various parts of Judea nad Samaria
He healed Aeneas at Lydda and raised Dorcas at Joppa
He saw a vision and preached to the conversion of Cornelius and his household at Caesarea (Acts 9:32-10:48)
In Jerusalem again, he gave an account of his mission to Cornelius to the Jewish brethren (Acts 11:1-18)
He was imprisoned by Herod Agrippa and miraculously released (Acts 12:1-17)
Then it is said he went to "another place" (Acts 12:17)
Present at the Jerusalem conference about circumcision and took a leading part in it (Acts 15:1-21; Galatians 2:6-10)
When he came to Antioch a little later he withdrew from the Gentile Christians and the association he had with them because of the presence of Jewish brethren, and for this dissimulation was rebuked by Paul (Galatians 2:11-15)
Traveled extensively, often accompanied by his wife (I Corinthians 9:5)

1. Be sober	
2. Set your hope . . . on grace.	1:13
3. Be holy	1:13
4. Pass the time . . . in fear	1:15
5. Love one another	1:17
6. Long for the spiritual milk	1:23
7. Be subject to every ordinance of man	2:2
8. Honor all men	2:13
9. Love the brotherhood	} 2:17
10. Fear God	
11. Honor the king	
12. Servants, be in subjection	2:18
13. Wives, be in subjection	3:1
14. Ye husbands, dwell with your wives . . .	3:7
15. Finally <i>be</i> ye all . . .	3:8
16. Fear not	3:14
17. Neither be ye troubled	3:14
18. Sanctify in your hearts	3:15
19. Arm yourselves	4:1
20. Be of sound mind	4:7
21. Be sober . . .	4:7
22. Think it not strange	4:12
23. Rejoice	4:13
24. Let none of you suffer	4:15
25. Let him not be ashamed	4:16
26. Let him glorify God	4:16
27. Let them . . . commit their souls	4:19
28. Tend the flock of God	5:2
29. Be subject unto the elders	5:5
30. Gird yourselves with humility	5:5
31. Humble yourselves	5:6
32. Be sober	5:8
33. Be watchful	5:8
34. Withstand the devil	5:9

BE HOPEFUL—1 PETER

Outline

Key theme: God's grace and the living hope

Key verses: 1 Peter 1:3; 5:12

I. GOD'S GRACE AND SALVATION—1:1-2:10

- A. Live in hope—1:1-12
- B. Live in holiness—1:13-21
- C. Live in harmony—1:22-2:10

II. GOD'S GRACE AND SUBMISSION—2:11-3:12

- A. Submit to authorities—2:11-17
- B. Submit to masters—2:18-25
- C. Submit in the home—3:1-7
- D. Submit in the church—3:8-12

III. GOD'S GRACE AND SUFFERING—3:13-5:11

- A. Make Jesus Christ Lord—3:13-22
- B. Have Christ's attitude—4:1-11
- C. Glorify Christ's name—4:12-19
- D. Look for Christ's return—5:1-6
- E. Depend on Christ's grace—5:7-14

1 Pet 1:1

one sent with a mission with proper credentials

Peter, an apostle of Jesus Christ, To God's elect, (strangers) in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, "Diaspora"

DT 7⁶ 15 45
Title once belonged to Israel alone

"Chosen"

ΕΚΛΕΚΤΟΣ

credentials = miracles & signs they worked
MK 16:20; Hb 2:1-4

one who comes from a foreign country
(1 Pt 2:11)

Asia Minor -
Modern Turkey

Paroikos

whose thoughts
always turned home
Hb 13:14

USED DIFFERENT WAYS

christ Hb 3:1

The twelve Ac 1:3 M

Church -

ZCR 8:23 (Titu

Ph 2:25 (Epaph

1 Pet 1:2

"elect"

3 FACTS OF THE CHRISTIAN LIFE - v.2.

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

"previous wisdom"

"setting apart"

→ sign of the cleansing
EK 24:8; Hb 9:18-22

NOT CALVIN'S Predestination

1. Conflicts with man's free will
MT 7: Hb 5:9 MK 16

2. Presents God as cruel and arbitrary with no regard to just and right.

3. Cancels human responsibility

4. Invitations, warnings, threatenings and admonitions to faithfulness meaningless

5. Makes God a Respector of persons

God predestines and foreknows future events which are in harmony with our free moral agency

1 Pet 1:3

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, "The New Relationship" - v.3

"what is hope?"

1 PT 3:15

→ source of hope

1 Pet 1:4

and into an inheritance that can never perish, spoil or fade--kept in heaven for you,

→ rewards of hope

KLĒRONOMIA (a settled and secure possession)

1 Pet 1:5

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.

→ "phrourein" = garrisoned

→ strength of hope

1:6-9 character of hope

(rejoicing in trials)

"Power of God" - Gospel - Ro 1:16

1 Pet 4:17, 18; 2 Thes 1:7-9

"Know not God" - 1 John 2:3, 4

1 Pet 1:6

In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

→ "what is the gospel?"

1 Cor 15:1-4

(facts)

Ro 6:17

(form)

Ro 6:3-5

(act)

1 Pet 1:7

These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

1 Pet 1:8

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,

faith

Jo 20:29 - pronounced a blessing on those who believe having not seen.

1 Pet 1:9

for you are receiving the goal of your faith, the salvation of your souls.

cf 2 Co 5:9

MT 25:31-41

Trial of your faith

2 Ti 3:12

Jas 1:2-4

1 Pet 1:10

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,

- MOTIVATING FACTORS to be obedient
1. The hope + salvation sat before them (God's part)
 2. prepare your minds sat your hope on this salvation } our part
 3. Be obedient children

1 Pet 1:11

trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.

1 Pet 1:12

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.

1 Pet 1:13
 3 challenges: (13-16) "Prepare for action" "Produced by continuous calmness of the mind" → Phil 4⁸
 Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed.

"Gather up all improper thoughts, feelings + activities of the mind and restrain them that they may not hinder your progress toward heaven"

1 Pet 1:14

As obedient children, do not conform to the evil desires you had when you lived in ignorance.

contrast of "before" and "after"
 "obedient children"

1 Pet 1:15

But just as he who called you is holy, so be holy in all you do;

→ 2 Thes 2:14; John 6:44, 45

"separate from common condition and use"
 "Pure, righteous both in ceremony and in morals"

MOTIVATING FACTOR

1. God + Christ are holy
 2. Fear of judgment
 3. Price paid
 4. Blood of Christ
- } God's part

1 Pet 1:16 Perfect tense

for it is written: "Be holy, because I am holy."

1. Be holy
2. Don't fashion yourselves to the world.

1 Pet 1:17

→ Prayer

Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear.

1 Pet 1:18

-- because --

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 forefathers,

"the empty way of life"

1 Pet 1:19

but with the precious blood of Christ, a lamb without blemish or defect.

Souls purified by the incorruptible,
everlasting Word of God (21-25)

1 Pet 1:20

He was chosen before the creation of the world, but was revealed in these last times for your sake.

1 Pet 1:21

Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

Why? That your faith and hope
may be in God.

1 Pet 1:22

Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.

1. Love one another

2. Put away

wickedness

Guile

Hypocrisy

Envyings

evil speakings

2:1

1 Pet 1:23

For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

1 Pet 1:24

For, "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall,

1 Pet 1:25

but the word of the Lord stands forever." And this is the word that was preached to you.

NAMES GIVEN TO CHRISTIANS: (1 Peter 1)

Pilgrims - 1

The Elect - 2a

Redeemed / Sanctified - 18, 2a

Obedient - 2c, 22

Born Again - 3

Beneficiaries - 3, 4

Tried & Tested - 6-9

Therefore (Continuing Christian Duties)

13a - "gird up the loins of your mind" (let it all together)

13b - "be sober" (calm; self-control) (be serious)

13c - "hope to the end" (clarify goals)

14 - Remember who you are

15, 16 - "Be holy" (genuine)

17-21 - Keep your "faith + hope ... in God"

22, 23 - "love one another fervently"

24, 25 - Be secure

QUESTIONS
1 PETER 1:1-25

1. What does "election" mean?
2. What does it mean to be "redeemed?" "Sanctified?" "Born again?"
3. How can we be holy as "God is Holy?"
4. What does 1 Peter 1 teach us about God's word?
5. What do you feel the emphasis of 1 Peter 1 is?
6. According to 1 Peter 1, relate one thing we ought to do because we have been saved.
7. What part does God play in our salvation? What part does the blood of Christ play in our salvation? What part do we play in our salvation?
8. What were the "credentials" of an apostle of Christ?
9. What is wrong with the doctrine of "predestination" as taught by the denominational world?
10. What is "God's power?"
11. Explain the "gist" of 1 Peter 1:10-12.
12. How are our souls purified?
13. What are some names given to Christians in 1 Peter 1?
14. What are some duties given to Christians in 1 Peter 1?

(because you have purified
your souls)

1 Pet 2:1

"Take off polluted garments"

→ wickedness in general

Therefore, rid yourselves of all malice and all deceit, → craftiness
hypocrisy, envy, and slander of every kind.

1 Pet 2:2

"corn that is entirely free
from any chaff or dust
or useless matter" "yearn"

not the slightest admixture of anything
evil in it

"Logikos" - from "Logos"

Like newborn babies, crave pure spiritual milk, so that by it
you may grow up in your salvation,

divine reason, spiritual; } Hb
intelligent, reasonable } 5:12-14
word

"epipothein"

1 Pet 2:3

(Planting after the water) - Ps 42:119¹⁷⁴
(no labor, but delight)

now that you have tasted that the Lord is good.

The Lord is gracious

1 Pet 2:4

As you come to him, the living Stone--rejected by men but
chosen by God and precious to him--

MT 21:42 MK 12:10 LK 20:17
Ps 118:22 Is 28:16 & 13:14

1 Pet 2:5

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.

"Pontifex" - bridge bldr

Access to God and to
bring others to God
Brings offerings to God
To tell forth of God

1 Pet 2:6

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."

"stones"

The Christian finds his true place when he is
built into the edifice of the church -

no solitary religion

Becomes of use when built into a building -

Reason it was made - function and reason for existence

"spiritual sacrifices"

Bodies - Ro 12:1,2

Praise of lips - Hb 13:15

Good works - Hb 13:16

Money/material things - P 14:10-20

Souls - Ro 15:16

1 Pet 2:7

Now to you who believe, this stone is precious. But to
those who do not believe, "The stone the builders rejected
has become the capstone,"

1 Pet 2:8

and, "A stone that causes men to stumble and a rock that
makes them fall." They stumble because they disobey the
message--which is also what they were destined for.

1 Pet 2:9

→ Special relationship; covenant for
Privilege
Obedience
Service

But you are a chosen people, a royal priesthood, a holy
nation, a people belonging to God, that you may declare the
praises of him who called you out of darkness into his
wonderful light.

Co 1:12,13 - "excellencies"

The Function - Is 43:21 Ex 19:5,6
fulfilled in the church

1 Pet 2:10

GENTILES - Ep 2:11,12

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.

The Glory - called out of darkness into light
called into significance
called into mercy

1 Pet 2:11

Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.

CITIZEN of another country
Temporary resident in a place
Resident in a country not one's own

Hb 11:9,10
P1 3:20

The best argument for Christianity is a Christian - IT IS A challenge! MT 5:16

GA 5 19-21

negative/positive

↳ "military campaign"

1 Pet 2:12

Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds (Ro 12:20,21) and glorify God on the day he visits us. (VISITS in judgment; ALSO TO BRING salvation - PS 106:4)

"beautiful conduct" } beauty simplicity of life
= "noble lifestyle" } purity

IN THE FOLLOWING VERSES - Description of "beautiful conduct"

"FOR THE LORD'S SAKE" = because of the Lord

"NOT A POPULAR TOPIC!"

A GREEK MILITARY TERM MEANING TO

1 Pet 2:13 "ARRANGE IN MILITARY FASHION UNDER THE COMMAND OF A LEADER"

1. AS A CITIZEN - VS 13, 14, 15

Submit yourselves for the Lord's sake to every authority (KTISIS = "creature") MT 22:21; Ro 13:1-7; 1 Ti 2:2 instituted among men: whether to the king, as the supreme authority, (non-military = A VOLUNTARY ATTITUDE OF GIVING IN; cooperating, assuming RESPONSIBILITY AND carrying a burden) - To subordinate

cf. Daniel; Peter; building codes
Then: AUTHORITARIAN
Now: Democracy

AC 4:19; 5:29

1 Pet 2:14

or to governors, who are sent by him to punish those who do wrong and to commend those who do right.

1 Pet 2:15

For it is God's will that by doing good you should silence the ignorant talk of foolish men. → "MUZZLE" (barking dog pack!)

1 Pet 2:16

Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God.

2. IN SOCIAL LIFE - 16, 17
GA 5:13

1 Pet 2:17

Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king. (Continuous action)
PV 1:7

1 Pet 2:18 60,000,000

Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh.

3. AS A SERVANT - VS 18-25

new relationship (Philemon 16)

new attitude toward work
CO 3:17 1 CO 10:31

1 Pet 2:19

For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God.

1 Pet 2:20

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.

1 Pet 2:21

To this you were called, because Christ suffered for you,
leaving you an example, that you should follow in his steps. *hupogrammos = a pattern to be copied
in writing or drawing*

1 Pet 2:22

"He committed no sin, and no deceit was found in his
mouth."

1 Pet 2:23

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.

1 Pet 2:24

He himself bore our sins in his body on the tree, so that we
might die to sins and live for righteousness; by his wounds
you have been healed.

1 Pet 2:25

For you were like sheep going astray, but now you have
returned to the Shepherd and Overseer of your souls.

poimen

episkopos

Ps 23

Is 40:11

Ez 34:23; 37:24

Ps 100:3

Jo 10:1-18

STUDIES IN FIRST PETER

1 PETER 2

1. Are the vices of verse 1 primarily attitudes of the heart or outward actions?
2. Define:
 - (1) Malice-
 - (2) Deceit-
 - (3) Hypocrisy-
 - (4) Envy-
 - (5) Slander-
3. What spiritual milk might Peter be urging his readers to crave?
4. What are "spiritual sacrifices?"
5. Why are Christians considered "aliens and strangers?"
6. Why should the Christian have the attitude of "submission?"
7. How did you react the last time you recall having been treated unjustly?
8. Who is the Living Stone that has been rejected by men? Why did they reject Him?
9. How can the "ignorant talk of foolish men" be silenced?
10. Verses 16 and 17 share with us several commands for "doing good." They are:
 - (1)
 - (2)
 - (3)
 - (4)
 - (5)
11. "To this you were called, because Christ _____ for you, leaving you an _____, that you should _____ in His steps." (Verse 21)
12. "By His _____ you have been healed." (Verse 24)
13. "For you were like _____ going astray." (Verse 25)
14. "But now you have returned to the _____ and _____ of your souls." (Verse 25)

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3. What spiritual milk might Peter be urging his readers to crave? *Hebrews 5:12-6:15*
John 6:53-56
4. What are "spiritual sacrifices?" *Ps 51:17* *Ro 12:1,2* *15:15,16* *Hb 13:15,16*
5. Why are Christians considered "aliens and strangers?" *Phil 3:20,21*
2 Cor 5:1,20
6. Why should the Christian have the attitude of "submission?"
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10. Verses 16 and 17 share with us several commands for "doing good." They are:
 - (1) *LIVE AS FREE MEN*
 - (2) *LIVE AS SERVANTS OF GOD*
 - (3) *SHOW PROPER RESPECT TO EVERYONE*
 - (4) *LOVE THE BROTHERHOOD*
 - (5) *FEAR GOD*
 - (6) *HONOR THE KING*
11. "To this you were called, because Christ suffered for you, leaving you an EXAMPLE, that you should follow in His steps." (Verse 21)
12. "By His wounds you have been healed." (Verse 24)
13. "For you were like sheep going astray." (Verse 25)
14. "But now you have returned to the shepherd and overseer of your souls." (Verse 25)

1,5,22 → "To arrange under; To subordinate; to obey
To submit to one's control; To yield to one's
administration or advice"

1 Pet 3:1 "in a similar way"

"submit to husband's authority" (or leadership in marriage)

Wives, in the same way be (submissive) to your 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,

"HAVE SET THEMSELVES AGAINST
THE TRUTH"
"active disobedience"

1 Pet 3:2 → "because"

ev phobō

→ "with healthy apprehension of their displeasure"

when they see the purity and reverence of your lives.

↳ "free from moral defilement"

1 Pet 3:3

Your beauty should not come from outward adornment,
such as braided hair and the wearing of gold jewelry and
fine clothes.

→ "the focus of attention for one's attractiveness" - the thing a person uses
(cosmes) "APPEARANCE" - her source of beauty to make herself attractive

1 Pet 3:4

Instead, 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.

(internal beauty)

revealed by words & actions

↳ "praus" - not insistent

on one's rights; not pushy; not selfishly

assertive; not demanding one's own way.

1 Pet 3:5

For this is the way the holy women of the past who put their
hope in God used to make themselves beautiful. They were
(submissive) to their own husbands,

→ continuing to hope
over a long period of time

1 Pet 3:6

like Sarah, who obeyed Abraham and called him her master.

You are her daughters if you do what is right and do not
give way to fear.

↳ members of her spiritual family

1 Pet 3:7

"Likewise"

→ "Living together according to knowledge"

→ "Dwell" = "To know" (Heb) = sexual intercourse

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.

→ (+ be responded to with increased respect - not exploitation)

(not weak, but "weaker" - both are weak)

→ KIND AND AFFIRMING WORDS - not harsh + criticizing +
conflicting

"unrestrained;
nothing may interfere"

(To cut into; to impede one's course
by cutting off his way)

→ "The feminine one"

"FIVE CHARACTERISTICS" -

1 Pet 3:8 → "To sum up"

Finally, all of you, live in harmony with one another; be
sympathetic, love as brothers, be compassionate and
humble.

↖
in relation to
Christianism

1. Live in harmony
2. Be sympathetic
3. Love as brothers
4. Be compassionate
5. Be humble

1 Pet 3:9

Do not repay evil with evil or insult with insult, but with
blessing, because to this you were called so that you may
inherit a blessing.

↖
in relation to
non-Christianism

1 Pet 3:10

For, "Whoever would love life and see good days must keep his tongue from evil and his lips from deceitful speech.
bad and unnecessary

1 Pet 3:11

He must turn from evil and do good; he must seek peace and pursue it. *Purpose of Life*

1 Pet 3:12

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."

1 Pet 3:13

Who is going to harm you if you are eager to do good?

1 Pet 3:14

But even if you should suffer for what is right, you are blessed. "Do not fear what they fear; do not be frightened."

1 Pet 3:15

But in your hearts set apart 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,

1 Pet 3:16

keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

1 Pet 3:17

It is better, if it is God's will, to suffer for doing good than for doing evil.

1 Pet 3:18

For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

1 Pet 3:19

through whom also he went and preached to the spirits in prison

The Fact: Christ died for sins

The Nature: For sins, righteous for the unrighteous

The Purpose: That He might bring us to God

Psalm 34 12-16

"A WORTHWHILE LIFE"

1. Keep your tongue
2. Turn from evil, do good
3. Seek & pursue peace

vs 14a-16

sevenfold Appeal:

- for courage - v. 14
- for reverence - v. 15
- for readiness - v. 15
- for confession - v. 15
- for conviction - v. 15
- for humility - v. 15
- for sincerity - v. 16

vs 18-22

1. What was the purpose for Peter writing these verses?
2. What would it mean to the readers of Peter's day?
3. What does it mean for us today?
4. What is the central thought of these passages?

To encourage + comfort his brethren who were going through many trials
The illustration of Noah

1 Pet 3:20

who disobeyed 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,

1 Pet 3:21

and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,

interrogation
inquiry - "decision"
"a craving intense desire"
"craving for a conscience right with God"
"Appeal unto God"

1 Pet 3:22

exalted position
who has gone into heaven and is at God's right hand--with angels, authorities and powers in (submission) to him.
supreme dominion

1. The request to God for a clear conscience
2. An inquiry addressed to God by a good conscience.

The personal application to Christians -

We are to be like our Master

in suffering
in consequent blessings
in subsequent glory

1 Pet 4:1

Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.

1 Pet 4:2

As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.

1 Pet 4:3

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.

1 Pet 4:4

They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you.

1 Pet 4:5

But they will have to give account to him who is ready to judge the living and the dead.

1 Pet 4:6

For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.

1 Pet 4:7

The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.

1 Pet 4:8

Above all, love each other deeply, because love covers over a multitude of sins.

1 Pet 4:9

Offer hospitality to one another without grumbling.

1 Pet 4:10

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.

1 Pet 4:11

If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it 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.

1 Pet 4:12

Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you.

1 Pet 4:13

But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.

1 Pet 4:14

If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.

1 Pet 4:15

If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler.

1 Pet 4:16

However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.

1 Pet 4:17

For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?

1 Pet 4:18

And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"

1 Pet 4:19

So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.

1 Pet 5:1

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed:

1 Pet 5:2

Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1 Pet 5:3

not lording it over those entrusted to you, but being examples to the flock.

1 Pet 5:4

And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

1 Pet 5:5

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble."

1 Pet 5:6

Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

1 Pet 5:7

Cast all your anxiety on him because he cares for you.

1 Pet 5:8

Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

1 Pet 5:9

Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

1 Pet 5:10

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.

1 Pet 5:11

To him be the power for ever and ever. Amen.

1 Pet 5:12

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.

1 Pet 5:13

She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.

1 Pet 5:14

Greet one another with a kiss of love. Peace to all of you who are in Christ.

1 PETER 1:1-25

SOME TERMS DESCRIBING CHRISTIANS

SOME DUTIES FOR THOSE WHO ARE CHRISTIANS

SOME TERMS DESCRIBING CHRISTIANS

1. PILGRIMS - SOJOURNERS (verse 1)

"One who comes from a foreign country into a city or land to reside thereby the side of the national - in the New Testament metaphor, in reference to heaven as the native country - one who sojourns on earth - so of Christians"

Cf. 1 Peter 1:17; 2:11; Hebrews 11:13,16; 13:14;
Philippians 3:20

2. ELECT (verse 2a)

"Elect according to the foreknowledge of God the Father"

"Forethought; pre-arrangement" (Thayer)

God has predetermined to save faithful Christians, but He lets anyone become one who will accept His grace.

Foreknowledge in God means more than foresight of human actions.

It means foresight and definite knowledge of His own Divine plan and purpose.

It is something more than foresight and something less than fore-ordination.

God's foreknowledge of Jesus' death did not excuse His murderers.

Jesus knew in advance that Peter would deny Him but Peter was still accountable for his action.

"Elektos" - chosen by God...to obtain salvation through Christ" (Thayer) but we are not elected unconditionally.

Christ was offered for all (1 John 2:2). The ones who crucified Jesus were offered remission of sins (Acts 2:36-40).

The ones who crucified Jesus were offered remission of sins. This would not have been if salvation were unconditional.

Cf. 2 Thessalonians 2:13,14.

3. REDEEMED AND SANCTIFIED (verses 18, 2b)

"Not redeemed with corruptible things, but with the precious blood of Christ" (verse 18,19)

Sanctify from "hagiazō" = to set apart, to make holy.

Sanctification is not justification, because Jesus was sanctified (John 10:36; 17:19) and He had no sin. So it is not sinlessness.

By hearing and obeying the word given by the Spirit, one is set apart (John 16:13; 17:17; Romans 15:16; 1 Thessalonians 5:23)

4. OBEYING ONES (verse 2c)

"For obedience and sprinkling of the blood of Jesus Christ"

Cf. 1 Peter 1:22,14.

The twofold outcome of God's grace--

Obedience - true loyalty to Christ (1:22)

Sprinkling - personal application and appropriation of the atonement whereby our lives enter into and abide in covenant with God.

Distinguish "sprinkling" from the shedding of the sacrificial blood, i.e., Exodus 24:3-8; Hebrews 9:7-22; 10:22; 12:24.

Thus the crowning purpose of God's election is the life in covenant with God and experienced in obedience.

5. BORN AGAIN ONES (verse 3)

"According to His abundant mercy has begotten us again"

How was this done?

Cf. 1 Peter 1:23.

Cf. John 3:1-7 with 1 Corinthians 4:15; James 1:18; 1 Peter 1:23.

6. BENEFICIARIES (verses 3,4)

Of hope - verse 3 (Cf. verses 5,9,21)

Of an inheritance - verse 4 (incorruptible; undefiled; fading not away).

7. TRIED AND TESTED ONES (verses 6-9)

"Manifold trials" but are guarded "through faith" by the power of God (verse 5)

"Guarded (military) - to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight.

DUTIES WE HAVE TO MAKE THIS INHERITANCE A REALITY

Note "therefore".

Verse 13a - "gird up the loins of your mind" - allusion to long, flowing robes that needed gathered up and tied for battle. We need to get it all together and zero in on our main duty.

Verse 13b - "be sober" - calm, control self. Be serious about salvation and avoid all mental distractions.

Verse 13c - "hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ" - keep your goal clarified.

Verse 14 - "as obedient children, not conforming yourselves to the former lusts, as in your ignorance" - remember who you are. Break old habits and friendships. You are liberated. Don't go back to the same things you did when you did not know any better.

Verses 15,16 - "be holy" - did not say be a "holy joe", i.e., putting on a front or assuming a quick "jailhouse" religion. He does require genuine holiness (Cf. Hebrews 12:14).

Verses 17-21 - "keep your faith and hope in God" - continue to reverence and respect God. WHY?

Because of Who He is - impartial judge (verse 17)

Because we are grateful - He has redeemed us (verse 18)

Because of His future plans for us (verses 20,21)

Verses 22,23 - "love one another fervently" - unfeigned or sincere without pretense or deceit - "fervently" - intense affection.

Verses 24,25 - "be secure in an insecure world" - all flesh is as grass, and all glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the Lord endures forever."

CONCLUSION: Peter has said enough in this chapter to secure us for eternity - but not unless we accept it and apply it personally.

EXPLORER'S BIBLE STUDY

NEW TESTAMENT EPISTLES AND REVELATION LESSON 23

THE FIRST EPISTLE OF PETER

Notes

I. Introduction

The Epistle of First Peter was written to encourage and strengthen the Jewish believers scattered throughout the northeastern part of Asia Minor. Their faith was being sorely tested through persecution and trials. This is not considered a doctrinal epistle, although high Christian standards and doctrines are very much a part of the book. Abounding in exhortations and references from Old Testament history, the epistle was very practical and helpful to the believing Jews as they daily faced severe times of testing. Sufferings and glory keynote the contents.

The epistle was written by Peter the fisherman, called to be an apostle of the Lord Jesus Christ. He was impulsive, forward, and self-confident, yet he was a true, loving and faithful disciple. He was one of the most colorful in character of all the disciples, and one with whom a good many of us more readily relate in our inner and outer conflicts of personal discipline. His epistles are seasoned with conflict and victory, not only in the area of physical circumstances but in the spiritual as well.

In all probability, Peter was ministering to the Jewish believers in Babylon of Mesopotamia, which at this time in Biblical history was a city fast decaying. Although the date is uncertain, it must have been written between the years A.D. 62 and 65. This epistle, although brief, is a clear summary of consolations and instructions which are needed for encouragement and direction by every Christian traveling through this world to his heavenly home. It helps to overcome all opposition and keep our hearts and minds on the fact that we are "strangers and pilgrims" in this world and have hope for a better home after faithfully traveling this life. To establish the Christian in believing and doing, and to comfort in suffering, there are three dominate thoughts: faith, obedience and patience.

II. The Inheritance, Evidence and Stability of the Believer (1 Peter 1:1-21)

A. Salvation: The Hope and Joy of the Future (1 Peter 1:1-9)

The nation Israel had been set aside by God because of its unbelief and rejection of Jesus Christ. Individually they became believers in Jesus as their Messiah through the work of the Holy Spirit and accepted the gospel as preached by the apostles. No one is a favorite of God apart from Christ's work of redemption, for "*He is no respecter of persons.*" Knowing God as their

Father, they became His children through the provision of salvation in Jesus Christ. Their sanctification was to obedience and sprinkling of the blood of Jesus Christ. They were called to obey, not according to the law or an obedience to it, but an obedience unto Christ Jesus. Their former sacrifices could not cleanse from sin, but the blood of Christ gave to them perfect cleansing, forgiveness and justification. 1 Peter 1:3 is the doxology of the book and affirms the new relationship into which the believer is brought. It rings with a joyful song of a better hope, *"A living hope through the resurrection of Jesus Christ from the dead."* The resurrection of Jesus Christ was greater to the disciples than for Christ to have fulfilled their dreams of a national Messiah. They wanted Him to be King of Israel and reign on the throne of His father, David, thus redeeming their nation from foreign domination. When this dream died on the shameful cross of Calvary, their hope died too, until that day when the resurrection took place and Jesus came forth from the grave and became *"a living hope."* The earthly hope was changed to a heavenly one *"to an inheritance incorruptible and undefiled and that does not fade away, ..."* This is the hope of every Christian. Believers are kept by the power of God through faith for this great and glorious inheritance.

The children of Israel, as they traveled to the Promised Land, were led through desert lands with trials and testings. So it is with Christians today; we too have wilderness experiences of trial and testing. Yet Peter writes, *"In this you greatly rejoice."* God's service is joyful, regardless of circumstances. One great joy a Christian has is in the present expectation of the joys laid up for him in eternity. Then it is a great privilege to know Christ and it is important to exercise the privileges we have as Christians. If you need to be happier than you are now, begin to exercise the privilege of joy and rejoicing in Christ, remembering the greatness of your inheritance in Him. Our influence for Christ and Christianity depends on our attitude towards life. If the Christian life is burdensome and the world sees us overwhelmed with unhappiness and problems, by our very conduct we nullify all we say Christ is to us and what He does for us. We sing, "the Saviour can solve every problem," then often make a display to the world of unbelief because we haven't been able to trust Him with these problems. Our witness to those who don't know Christ will be positive as we show stability by a spirit of joyfulness. We need not expect to be exempt from earthly sorrows and sicknesses, but we can expect to know the happiness and joy that comes to us from heaven. The times of testing bring us into a greater relationship of faith and trust in God. Peter adds, *"though for a little while"* persecutions abound, the devil aims his fiery darts against you, the world spreads its glittering allurements, yet this state of trial has its alleviations—it is only *"for a little while."* Times of trial do not destroy the Christian's joy. Your heart remains glad in spite of your trials. Obstacles arise and the clouds come, but the sunshine comes and the peace of God flows past and over them and triumphs over outward circumstances. The one who does not know Christ can only rejoice when all goes well and prospers.

Peter talks about the trial of faith *"may be found to praise, honor, and glory at the revelation of Jesus Christ."* Faith will know its time of trial. Sometimes by divine command in a difficult task to perform, true faith will be challenged and will meet all difficulties. Faith can be tried by doubts yet come through the clouds of doubt challenged to a greater and deeper commitment to Christ. Faith is also tried by fire—the fire of discipline, of persecution, or bodily afflictions, yet in spite of all that your faith may *"be found"* with nothing lost—to the praise, honour and glory of our Christ. Triumphant faith! Our faith is compared in preciousness to gold. Materials purchased by this precious metal cannot be compared to the preciousness of our faith before God. Gold and

all it represents in earthly possessions will perish, but faith is from heaven and is eternal. So many spend a lifetime accumulating what gold can bring to them in riches which are only temporary. It is not worth missing what God has for us. Faith cannot be purchased with all the gold in the world, and one who has faith is richer than one who has all the gold a man can accumulate in a lifetime.

Loving Christ, whom you have not seen, shows the special character and power of a Christian's faith. The object of the Christian's love is Jesus Christ Himself.

B. Salvation Through Christ's Suffering: The Theme of the Past (1 Peter 1:10-12)

The prophets of the past testified of Christ's suffering and of the glories that should follow that suffering. They prophesied of the grace to come, and yet they, by example, did not understand their own prophecies though they searched the Scriptures diligently. The grace of the living hope of salvation came through Messiah whom they prophesied would surely come. They knew it was not for themselves, nor for their times, but for another time. The "*joy inexpressible and full of glory*" mentioned by the text is the resurrection, Christ's ascension, and the hope of the future that He will one day come.

C. Peter's Exhortation to Holy Living (1 Peter 1:13-21)

"Gird up the loins of your mind." When a man girds up the loins of his body, he is getting ready for service; girding the loins of the mind means to set our minds on the things we have been talking about. By doing this we can be better prepared for the fight. We can run a better race and will be better fitted for the King's service. To be settled in our convictions concerning divine truth is of great value. Convictions give stability, contentment and influence which make it possible for us to be helpful to others who are weak. To be sober means we are to be watchful and temperate, setting our hope perfectly on the grace that is to be brought at the revelation of Jesus Christ. As children, our responsibility is to live and act as God's obedient children. A holy God demands a holy people.

Peter gives two great reasons for walking in holiness: our relationship as children to God our Father, and the great redemption price that was paid for us. This world, as we know, is headed for destruction and death, and if we cling to it we too shall go down with it. The Holy God is coming and we must set our hope and affections in Him, and act according to that hope. We are not to be conformed to this world and its lusts but to be transformed through Jesus Christ. We have been called by God's grace and we call God our Father. We belong to His family; we are His children. He is a strict Father and has rules to govern His house and family. His government is one of love and grace, yet we are to pass the time of our sojourn with fear, not certainly with a slavish fear which destroys a man, but a fear that is godly and holy. We should fear lest we fall short of pleasing Him because He is such a wonderful heavenly Father. Because we love him, we want to do our very best in pleasing Him. We know what this means if we have loved our earthly parents. This holy fear should be an incentive, a passion to measure up to our calling as children to please our heavenly Father. The great love expressed by God the Father in the provision of redemption through the blood of Christ, the Lamb without spot and blemish, is another incentive

to please God. He did not redeem us with silver or gold but through the means of something very dear and near to Him, the most precious and blessed blood of Christ. Who can comprehend the infinite cost to God for the price paid for our redemption? We should consider with grateful emotion the merciful and important fact of our redemption. Are you redeemed from a vain conversation? Are you redeemed from a useless form of religion? Are you redeemed from an unspiritual profession of faith in the gospel? Are you redeemed from trifling and unprofitable behavior and from the course of this world?

III. The Blessings and Privileges of All Believers (1 Peter 1:22–2:10)

A. The New Birth (1 Peter 1:22-25)

Peter's great concern in this epistle is to reach out and instill hope in the hearts of those who are going through a time of trial and testing, grounded on the ransom paid by Christ in the offering of His blood. This redeeming work results in holiness and fear and love in the lives of those who belong to the Lord Jesus Christ. Those who have salvation through Christ are born again and are fed by the living and abiding Word which does not perish or pass away. Born again ones are in possession of a new nature, they are still in the world but no longer attached to it. The old things of the flesh must be put off and we must put on the Lord Jesus Christ. Peter speaks of believers as "*new-born babes*," ever hungering for that which the Lord provides for our spiritual growth for the life we have received in Christ. We must never suffer under the subtle teaching that we are so filled with the Spirit we no longer need the living Word, the reading and feeding on it. If we have so tasted and felt that the Lord is good and gracious, we desire more and more of His Word.

B. The Privileges of the Believer (1 Peter 2:1-10)

Regeneration and the love of sin cannot stand together. There must be a new life. This new life must be nourished on the living Word of God that we might grow to full spiritual maturity. Peter declares that the Lord Jesus Christ is the rock foundation, the Stone upon whom all is built. It was not Peter who was rejected by men, then chosen and precious, but the Lord Jesus Christ. Israel had rejected the Stone and was unfit as a nation to build the spiritual house. They had, as a nation, a house called "*the house of the Lord*," where God delighted to dwell. This was not a spiritual house but one made with hands and a shadow of the spiritual house to come. When Israel rejected the Messiah, when they delivered Him up and He died, after His resurrection from among the dead and His exaltation to the right hand of God the Father, the Holy Spirit came to earth for the purpose of building among men the habitation of God, a spiritual house, which is made up of true believers in Jesus Christ, His body, the church. Believers are the living stones and Jesus Christ is that Rock upon which the church is built—"*the spiritual house*." All our delight is in the Lord Jesus Christ. All believers constitute a holy priesthood. Peter does not claim an exclusive priesthood. All members of the body of Christ, the living stones, are a priesthood. The holy priesthood of believers bring spiritual sacrifices acceptable to God by Jesus Christ. Believing Jews through faith in Jesus Christ had become a chosen generation, a royal priesthood,

a holy nation, a peculiar people. All believers, whether Jew or Gentile, have a royal priesthood. Christ is a holy Priest and a royal Priest. We are called to represent our King and our Priest and to show forth the praises of Him who has called us out of darkness into His marvelous light. We are to make Christ known among men.

IV. The Christian: Abstinence and Subjection (1 Peter 2:11–3:12)

A. Abstinence and Submission (1 Peter 2:11-17)

Because we really belong to a heavenly home, we cannot be at home in a world which is in opposition to God and continues to reject Him. We are exhorted to abstain from fleshly lusts which war against the soul, fleeing them as Paul exhorted Timothy. A general exhortation is given to have an honest conversation among the Gentiles, who often regarded the Christians as evil-doers, accusing Christians of their own shameful conduct to bring shame on “that worthy name.” By godly lives, the Gentiles should see that their works are good, and when the day of visitation comes, they will glorify God. Unbelievers often turn to the Christian for help and comfort in their troubles. At this time the grace of God will be manifest in the “*day of visitation*,” and this glorifies God.

Peter accepted government as divinely ordered, but this does not mean any particular governmental structure has a divine right to existence. It means that law has been instituted by God for the protection of mankind. To submit to the laws of the government is “*the will of God*.” Christians are exhorted to obey the law and serve the governing powers only for the sake of the Lord, “*that by doing good you may put to silence the ignorance of foolish men*.”

B. Christ, the Pattern for Those Who Suffer (1 Peter 2:18-25)

Servants are exhorted to serve their masters for the same reason Christians are to obey the law—for the sake of the Lord. They were to be submissive to both gentle and overbearing masters. Peter uses the example of Christ’s patience in suffering. He suffered cruel death on a tree although He committed no sin, so Christians must willingly and cheerfully follow His steps. Patient obedience in the name of Christ will give witness to the world that our strength is in Him who died that we might have life eternal.

C. The Marriage Relationship and Glorifying Christ (1 Peter 3:1-12)

Peter continues his practical exhortations from the civil and economic order which are based on obedience and service, and now writes concerning God’s order in the family. Although Christianity has emancipated womanhood as one of the blessings of the gospel in the culture of the world, this freedom does not release the wife from the lordship of her husband. There can be only one master in a household. If the husband is a Christian, the house will be one of harmony and peace. If the husband is not a believer, Peter tells us he must be won to Christ through the example of a loving wife. How often wives, having an unbelieving husband, have listened to unbiblical counsel of others, and rather than submitting to the demands of the unbeliever, have

resisted. The result has been miserable circumstances for many people. Divorce never just affects a couple, but its effects are very far reaching into the home of parents and into society generally. Through this Word, the Holy Spirit insists on obedience. The unbelieving husband is often won by the godly life of meekness and submission of the believing wife.

Lest women have the wrong idea as to the method used to win husbands, Peter wanted them to know that it must not be through deceptive seduction of outward prettiness, but by the sincere and abiding love of sacrifice and service, *"the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God."* In our modern day world, women are violating biblical principles in many areas of life. We also have in this passage of Scripture guidelines for the Christian woman to dress outwardly as becomes a follower of Jesus Christ. There should be a difference between the women of the world and those who are Christians. Remember that shabbiness of dress with an unkept appearance is certainly not an honor to the gospel any more than dress in extreme fashion by a woman who does not profess godliness.

The husband is not told to claim submission or to insist upon it as his right. He is exhorted to honor the wife as the weaker vessel, and to show her kindness, tenderness, consideration and loving sympathy. In Ephesians 5, we read, *"Husbands, love your wives, just as Christ also loved the church."* You are heirs together of the grace of God and can bow before Him together in His presence, expressing praise, and seeking Him for your needs and the needs of others. 1 Peter 3:8-12 gives general exhortations which constitute good, sound Christian character.

V. The Discipline of the Christian (1 Peter 3:13–4:19)

A. Comfort in Suffering (1 Peter 3:13-17)

God does not change. *"For the eyes of the Lord are on the righteous, and His ears are open to their prayers."* God looks for practical righteousness and his face is against evil-doers. God has promised to the believer His comfort in times of terror and persecution. He wants us to trust in Him and not be afraid.

B. Few Saved as Illustrated by Noah's Preaching (1 Peter 3:18-22)

This passage, because of the great misunderstanding which has come from it, needs to be thought through carefully. First of all the focal point of what is meant by quickening or *"made alive by the Spirit"* is important. Jesus Christ was crucified and only His body died, the only part of Him that could die. The scripture text says, *"He was put to death in the flesh,"* that means His body. There is no quickening of His spirit for His spirit was alive. The *"quickenings by the Spirit"* (KJV) means the raising up of His body, and this was done by the Holy Spirit. Romans 8:12 speaks of the Spirit as raising Jesus from among the dead. There is no way possible that Christ was quickened (resurrected) while His body was not yet raised from the dead. Christ preached by the Holy Spirit, or in the Spirit—the same Spirit who raised Him from the dead—to the spirits now in prison. When the preaching occurred, they were not in prison. They are a special class of people; they were living in Noah's day. Christ was not personally or corporally present, just as He is not present in person in this age when the gospel is preached. His Spirit is here. He was present by His Spirit in the days of Noah. Genesis 6:3 reads, *"My Spirit shall not*

strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” His Spirit was then on earth, and in long-suffering God waited 120 years while the ark was being prepared. His Spirit preached to them. His instrument was Noah who was the preacher of righteousness; he delivered the warning message of impending judgment to those in his day. His message was rejected and because of disobedience to the message through the Spirit of God, Noah being the instrument, the deluge swept them away. This rebellious generation is now kept in prison until the final judgment day.

Peter’s intent was to encourage and comfort his brethren who were passing through many fiery trials. They could not understand their suffering and the fact that so few were saved while they lived among vast multitudes who reject the gospel and live in sin and disobedience. They are reminded that such was the case in Noah’s time, and it will be true at the end of the age. Christ himself used the days of Noah as an illustration of the last days. Christians need to be encouraged rather than discouraged in these days, as well as being greatly challenged to obedience to the Word of God even though Biblical principles are thought fanatical by an apostate church and the world. The multitudes in Noah’s day despised the warning; only eight souls were saved out of the judgment of the flood.

From the closing verses in this third chapter there is no reason to teach that baptism is a saving ordinance. There is a comparison of baptism to the ark of Noah in the flood. Noah was saved through faith and obedience to what God told him to do. The ark was built and the floods came, and the ark kept Noah from drowning along with others of his generation. The water of baptism, as the flood, is a type of death, the death of the world. Christ passed through death and is risen from the dead. Baptism is a type of death and resurrection: death to the sin and corruption of the old life and resurrection to a newness of life in Christ Jesus. Through the ordinance of baptism, we give witness to the world by this outward sign that an inward spiritual work has taken place in our lives.

C. The Transforming Power of the New Life (1 Peter 4:1-11)

Peter, in this fourth chapter, begins by dealing with a misconception of favor and disfavor with God. The Jews had been taught that earthly, temporal blessings showed that one was living in divine favor with God, and if you were suffering under trials and persecutions these were evidences that you had God’s disfavor. This greatly perplexed the Jewish Christians when persecution arose, and they suffered as a result of it. These were only the evidences that they followed Christ who suffered for them in the flesh, therefore believers must expect suffering from an evil world that hated them because it hated their Christ. The death of Christ for sin demands that the believer also cease from sin and living after the old nature. If the Christian gratifies the old nature and yields to it, it may not bring about any suffering, but if the Christian lives as “*dead to sin*” and walks in separation from this evil world, the result will be suffering in some way. We live no longer in the flesh and the lusts of men, but after the will of God. Once they too lived as the heathen—walking in lasciviousness, lusts, excess of wine, revelings, banqueting and abominable idolatries—but now their lives had been transformed. They no longer lived as the heathen did around them. Many times we have to be willing to be misunderstood for the stand we take against certain things because they are against God. Let men say what they will, but we must be faithful to the Word of God and our abstinence from things that mar our witness for Jesus

Christ. The world's Bible is the life of a Christian—let us not misrepresent Christ. 1 Peter 4:6 is another verse into which unscriptural concepts often creep. If we keep it in its context there is no problem, as is so true with most of Scripture. Peter mentions the dead to whom the gospel had been preached. It is a thing of the past and means that those who are now dead, while they lived, had heard the preaching of the gospel. He means only the righteous dead; the other dead are not in consideration at all. Those who are now dead passed through the same experience as the living pass through, judged according to men in the flesh, but living according to God in the Spirit. Preaching to the dead as dead is not taught at all in this text. The new life which is dead to sin must be manifest. The end of the present age will come, and how much more true that is today than it was when Peter wrote his epistle. Expecting Christ's return soon, we are to be sober and watchful unto prayer; we are to manifest fervent love among fellow-believers. We are to show hospitality without murmuring, ministering in preaching and teaching with the ability and enabling of the Holy Spirit.

D. Suffering and Glory (1 Peter 4:12-19)

Peter exhorts the Christians again to use the gifts and talents God gave them, love being the controlling gift of grace. In anticipation of what God has for believers, we can rejoice. There are sufferings, Peter reminds them, that are inconsistent with Christ's sufferings and with the character of a Christian. *"Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter."* Peter knew what this was from the experiences in his own life and there were times when he rejoiced that he was counted worthy to suffer shame for Christ.

Judgment must begin at the house of God. He permits and uses afflictions, sorrow and losses that we may be partakers of His holiness. If this is true of His church, what will be the end of the unbelievers and those who disregard and disobey the gospel.

VI. Exhortations in Regard to Service and Conflict (1 Peter 5:1-14)

A. Christian Service (1 Peter 5:1-7)

Peter speaks here out of a heart of love and rich experience. Believers are called *"the flock of God."* The flock of God is the body of Christ, the church. The elders or overseers were to feed or tend as shepherds, the flock of God. Peter says that this should not be done for filthy lucre's sake, not for selfish gains or for money. God so beautifully takes care of the shepherd of the flock who puts the will of God before financial consideration. The hirelings often, for the sake of better financial conditions, will exchange "his flock" for another. The shepherds of the flock, those who minister, are to be an example to the flock in godly living. God has a reward for faithful shepherds, *"the crown of glory that does not fade away."* God honors and rewards a faithful shepherd. There is to be submission by the younger elders and others who are of the flock of God to the senior shepherd. Being subject one to another, humility will keep everything together in right perspective against discouragement and pride. Self-exaltation is the very essence of sin, and God cannot tolerate it in His people. Humility will never leave us ashamed. The Lord will exalt us. Allow the Lord to do this. We can experience the comfort of casting all our care upon Him,

for He cares for us. ALL means just that: all cares, whatever they are; all burdens, with the perfect assurance that He does care. Anxieties, worries, hurries, all speak of unbelief. God wants us to learn His faithfulness. Let us sing and rejoice, being anxious for nothing, knowing He cares and carries all our burdens.

B. Conflict and Victory (1 Peter 5:8-14)

"Be sober, be vigilant!" There is both an adversary and a conflict, a roaring lion in persecution. In our day it is an angel of light. We no longer have the persecution of the church, but we have the corruption of the truth of God's Word which is the work of the adversary today. In the end time before Christ's final revelation, the adversary will again bring about great persecution, seeking to destroy God's people. Because he knows his time is short, the closer we get to the time of Christ's second advent, the greater will be the activity of satanic influences, deceitfully bold. Is it any wonder we can so aptly apply this exhortation right now, *"Be sober, be vigilant!"* As we see the boldness of wickedness, let us take this exhortation to heart.

1 Peter 1 Questions

what does "election" mean?

what does it mean to be redeemed?

what does it mean to be sanctified?

what does it mean to be born again?

How can we be holy as God is holy?

what does 1 Peter 1 teach us about God's word?

what do you feel the emphasis of chapter 1 is?

According to Chapter 1 relate one thing we ought to do because we have been saved.

what part does God play in our salvation? what part does the blood of Christ play in our salvation? what part do we play in our salvation?

what were the "credentials" of an apostle of Christ?

What is wrong with the doctrine of "predestination" as taught by the denominational world?

what is "God's power"?

Explain the gist of verses 1:10-12.

How are our souls purified?

what are some names given to Christians in Chapter 1?

what are some duties given to Christians in Chapter 1?

Questions
1 Peter 3

If you were to rate your natural inclination for being submissive on a scale of 1-10, where would you place yourself and why?
1 = mud-colored doormat
10 = banner-waving firebrand

In a society where wives ^{rated} barely above slaves, what can you find that is progressive¹ about the marriage principles in vs 1-7?

How can 3:15 help you endure suffering?

What part does baptism play in ^{our} salvation?

1. The first part of the document is a list of the names of the members of the committee who have been appointed to the various sub-committees. The names are listed in alphabetical order of the last name.

PETER, EPISTLES OF

Two New Testament epistles bearing the name of "Peter, an apostle of Jesus Christ" (1 Peter 1:1) and "Simon Peter, a servant and apostle of Jesus Christ" (2 Peter 1:1), though otherwise having little in common.

First Peter, the longer of the two epistles, is written in fine Greek and refers frequently to the Old Testament. It is an epistle for the downhearted, written to give encouragement in times of trial and disappointment. First Peter anchors the Christian's hope not on logic or persuasion, but on the matchless sacrifice of Jesus Christ, who "suffered for us, leaving us an example, that you should follow His steps" (2:21).

In contrast to 1 Peter, 2 Peter is briefer and written in a forced style. It rails against false teachers, while reminding believers of their election by God and assuring them of Christ's return.

For outlines of the epistles see 1 Peter and 2 Peter

Structure of the Epistles. Following a greeting (1:1-2), 1 Peter begins on a positive note, praising God for the blessings of a "living hope" which He has reserved for believers (1:3-12). This Doxology of praise sets a triumphant tone for the remainder of the letter, which can be divided into three parts: blessings, duties, and trials. The blessings extend from 1:3 to 2:10. Because of the "inheritance incorruptible and undefiled...reserved in heaven for you" (1:4), Peter calls on his readers to live a life holy and blameless, reminding them that they are a "holy nation, His [God's] own special people" (2:9).

The second part of 1 Peter extends from 2:11 to 3:22. This section consists of guidance for social duties. The Christian's life-style ought to be a testimony to non-believers (2:11-17); slaves ought to obey their masters-even unjust ones-bearing their humiliation as Christ bore His (2:18-25); the silent example of a Christian wife has great effect on a non-Christian husband (3:1-6); Christian husbands are to treat their wives as joint-heirs of the grace of life (3:7). In all things, let a blameless lifestyle bring shame on whomever would show opposition (3:8-22).

The third and final part of 1 Peter addresses the question of trials (4:1-5:11). In light of the nearness of the end, Christians must be "good stewards of the manifold grace of God" (4:1-11). They can rejoice in sharing Christ's sufferings because of the glory that awaits them (4:12-19). In their pastoral duties, church elders are to follow the example of Jesus, who perfects, establishes, and strengthens the flock (5:1-11). The epistle closes with mention of Silvanus, the secretary who wrote the letter, and with greetings from "Babylon" (5:12-14).

Second Peter begins with a greeting (1:1-2), enjoining believers, because they have been chosen by God, to develop noble characters (1:3-11). Recognizing that his own death is near, the author sees in the transfiguration of Jesus a forecast of the brilliant day when Christ will come again (1:16-21). Chapter two> is a condensation of material from the letter of Jude, condemning false teachers and prophets. The final chapter deals with the future coming of the Lord and the reasons for its delay (3).

Authorship and Date. First Peter identifies its author as "Peter, an apostle of Jesus Christ" (1:1). His frequent references to Christ's suffering (2:21-24; 3:18; 4:1; 5:1) show that the profile of the Suffering Servant was etched deeply upon his memory. He calls Mark his "son" (5:13), recalling his affection for the young man and family mentioned in Acts 12:12. These facts lead naturally to the assumption that the apostle Peter wrote this letter.

Authorship of the epistle by the apostle Peter has been challenged, however, on the following grounds: (1) no official persecutions of the church took place during Peter's lifetime; (2) the epistle echoes some of Paul's teachings; and (3) the literary quality of the Greek seems too refined for a Galilean fisherman.

Valid as these objections are, they do not seriously challenge Peter's authorship of the epistle. The sufferings mentioned in the epistle need not refer to official persecutions, which did not begin until the time

of the Roman emperor Domitian (A.D. 81-96), but to earlier local incidents. The last two questions are neatly resolved by recognizing the role that Silvanus (5:12) played in composing the epistle.

As a former associate of the apostle Paul, and as one who doubtlessly came to the Greek language as a native, Silvanus may have played an important role in bringing this epistle to completion. We might say of 1 Peter that the ideas came from Peter, but the design from Silvanus. The reference to "Babylon" (5:13), a common image for civil power opposed to God, indicates that the epistle was written from Rome.

The question of authorship of 2 Peter is more difficult. Although the epistle claims to come from the apostle Peter (1:1; 3:1-2), who witnessed the transfiguration of Christ (1:18) and at the time of writing was nearing his death (1:14), few scholars believe Peter wrote the letter. Reasons for this judgment stem from a number of factors.

The style of 2 Peter is inferior to that of 1 Peter. Nearly the whole of Jude 4-18 has been reproduced in the second chapter>; if Jude were not written until late in the first century, then 2 Peter obviously could not have been written before it. Again, 2 Peter refers to Paul's epistles as a part of "the Scriptures" (3:16). This suggests a date, perhaps early in the second century, when Paul's epistles had reached a level of authority in the early church. Finally, the Epistle of 2 Peter seems to have been unknown to the early church, and it was one of the last books to be included in the New Testament.

These factors suggest that 2 Peter was written by an anonymous author but attributed by someone to the apostle Peter in order to assure a hearing for a message in a time well after Peter's death.

Historical Setting. First Peter is addressed to Christians living in "Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1:1) - places in the northern and western parts of Asia Minor (modern Turkey). The readers appear to have been Gentiles (1:14,18; 2:10; 4:3), although they probably had not been evangelized by Peter himself (1:12). The letter was obviously written to believers undergoing trials and persecutions, to give them courage in the face of their adversities (5:10).

Since it makes no mention of its audience, 2 Peter was probably intended for a general readership. Its primary purpose was to combat false teachers. Widespread in the ancient world was the view that sparks of eternal light lay trapped within the prisons of human bodies. These sparks of light, which longed to return to their primal home, could be liberated only by gnosis, or knowledge. Second Peter uses "knowledge" (1:5-6; 3:18) to show that only in Jesus Christ is the knowledge of God and salvation fully revealed. These false teachers also must have been critical of the delay in Christ's return. To this challenge the author devoted the entire third chapter.

Theological Contribution. First Peter was written by one who sensed the triumphant outcome of God's purpose for the world (1:4). The triumph of the future depends in no way on what we have done but on the resurrection of Jesus Christ. Because God has raised Jesus from the dead, God is deserving of praise; for "His abundant mercy has begotten us again to a living hope" (1:3).

The unshakableness of our hope in Jesus Christ, which awaits us in heaven, resounds like a clap of thunder throughout this epistle. Because Christ has been raised from the dead, His suffering and death have meaning. The believer can gain courage in present adversity by looking to the example of Christ in His suffering. We have a sure hope for the future because of Christ's resurrection. This truly is a "living hope," for it is one we can live by, even in the midst of "various trials" (1:6).

If 1 Peter is an epistle of hope, the accent falls not on wishful thinking, but on present help. No biblical writer shows the connection between faith and conduct in a clearer manner than does Peter. "Conduct," in fact, is a key word in this epistle (1:15,17-18; 2:12; 3:1-2,16). For Peter, practice is not simply the most important thing; it is the only thing.

Peter's stress on behavior, however, is not an appeal to some vague sense of "moral goodness" in people. The conduct Peter describes is the result of a life reclaimed by the perfect power of Jesus Christ. Christ has redeemed believers (1:18-19); Christ upholds and guides them (1:8; 2:25); and Christ will reward them (5:4). Christ is both the model and goal of the redeemed life. Consequently, believers may move forward on the pilgrim way, confident that the end will rise up to meet them with joy and salvation (2:11; 4:13-14).

Jesus said, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt 5:10). There is no better commentary on this Beatitude than the Epistle of 1 Peter. Here is no pale, tight-lipped religion. Rather, "living from the end" cultivates an abiding joy even in the trials of the present. Here, too, Jesus is our sole help and our sure Lord, "who for the joy that was set before Him endured the cross" (Heb 12:2).

Second Peter shifts the emphasis from a hope by which one can live to a hope on which one can count. The epistle speaks to the assurance of salvation in chapter one> by making the extraordinary claim that Christians are "partakers of the divine nature" (1:4). The second chapter deals with false teachers. The unique contribution of 2 Peter, however, comes in chapter three>.

In chapter three> the "day of the Lord" (3:10) or the "day of God" (3:12) breaks through the gloom of the doubters who taunt the hopeful: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (3:4). Such persons may be assured that God does not delay in coming because he lacks power or concern. Rather, what the unfaithful interpret as delay, the faithful know to be patience; for God is "not willing that any should perish but that all should come to repentance" (3:9).

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FIRST PETER: A Teaching Outline

Part One: The Salvation of the Believer (1:1—2:12)

- I. Salutation** 1:1-2
- II. Salvation of the Believer** 1:3-12
 - A. Hope for the Future** 1:3-4
 - B. Trials for the Present** 1:5-9
 - C. Anticipation in the Past** 1:10-12
- III. Sanctification of the Believer** 1:13—2:12
 - A. "Be Holy"** 1:13-21
 - B. "Love One Another"** 1:22-25
 - C. "Desire the Pure Milk of the Word"** 2:1-3
 - D. "Offer Up Spiritual Sacrifices"** 2:4-10
 - E. "Abstain from Fleshly Lusters"** 2:11-12

Part Two: The Submission of the Believer (2:13—3:12)

- I. Submission to the Government** 2:13-17
- II. Submission in Business** 2:18-25
- III. Submission in Marriage** 3:1-8
- IV. Submission in All of Life** 3:9-12

Part Three: The Suffering of the Believer (3:13—5:14)

- I. Conduct in Suffering** 3:3-17
- II. Christ's Example of Suffering** 3:18—4:6
- III. Commands in Suffering** 4:7-19
- IV. Minister in Suffering** 5:1-9
 - A. Elders, Shepherd the Flock** 5:1-4
 - B. Saints, Humble Yourselves** 5:5-9
- V. Benediction** 5:10-14

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SECOND PETER: A Teaching Outline

- I. Cultivation of Christian Character** 1
 - A. Salutation** 1:1-2
 - B. Growth in Christ** 1:3-14
 - C. Grounds of Belief** 1:15-21
 - 1. Experience of the Transfiguration** 1:15-18
 - 2. Certainty of the Scriptures** 1:19-21
- II. Condemnation of False Teachers** 2
 - A. Danger of False Teachers** 2:1-3
 - B. Destruction of False Teachers** 2:4-9
 - C. Description of False Teachers** 2:10-22
- III. Confidence of Christ's Return** 3
 - A. Mockery in the Last Days** 3:1-7
 - B. Manifestation of the Day of the Lord** 3:8-10
 - C. Maturity in View of the Day of the Lord** 3:11-18

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