

## Schedule

### Thursday:

|                   |  |
|-------------------|--|
| 5:00 pm – 6:00 pm | Check-in                                       |
| 6:00 pm           | Welcome (Erynn Sprouse) and Dinner             |
| 7:30 pm           | <b>Introduction to I Peter</b> (Kathryn Baker) |
| 8:30 pm           | Ice Breaker Games                              |
| 9:00 pm           | <b>Devotional</b> (Summer Haffner)             |
| 9:30 pm           | Free Time / Games                              |

### Friday:

|                   |   |
|-------------------|---|
| 8:00 am           | <b>Early Riser Devotional</b> (Leah Hughes) |
| 8:30 am – 9:30 am | Breakfast                                   |
| 10:00 am          | <b>I Peter Chapter 1</b> (Chelli Guthrie)   |
| 11:00 am          | Break                                       |
| 11:30 am          | <b>I Peter Chapter 2</b> (Kristy Huntsman)  |
| 12:30 pm          | Lunch                                       |
| 1:30 pm           | <b>I Peter Chapter 3</b> (Mona Popejoy)     |
| 2:30 pm           | Free Time                                   |
| 5:00 pm           | <b>I Peter Chapter 4</b> (Evelyn Bonner)    |
| 6:00 pm           | Dinner                                      |
| 7:30 pm           | <b>Somebody Help Me Please!</b>             |
| 9:00 pm           | <b>Devotional</b> (Cindy McCaghren)         |

### Saturday:

|                   |  |
|-------------------|--|
| 8:00 am           | <b>Early Riser Devotional</b> (Wendy Gibson) |
| 8:30 am – 9:30 am | Breakfast                                    |
| 10:00 am          | <b>I Peter Chapter 5</b> (Erynn Sprouse)     |
| 11:00 am          | Announcements                                |
| 12:30 pm          | Lunch  |

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## Kathryn Baker

Kathryn and her husband Andy recently moved to Maud, TX where Andy preaches for the Maud church of Christ. They have been married for almost 9 years and have three children, Audrey (5), Claire (3), and Aaron (1). Kathryn enjoys teaching Bible classes for all ages and has done mission work in Jamaica and France. Her love of travel has taken her to 14 countries (and counting)! In her spare time, she enjoys food (both cooking and especially eating), gardening, and taking their Boston terrier, Sharky for walks.

## Introduction to I Peter

### Consider the Writer:

I Peter 1:1 - "**Peter, an apostle of Jesus Christ**, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,"

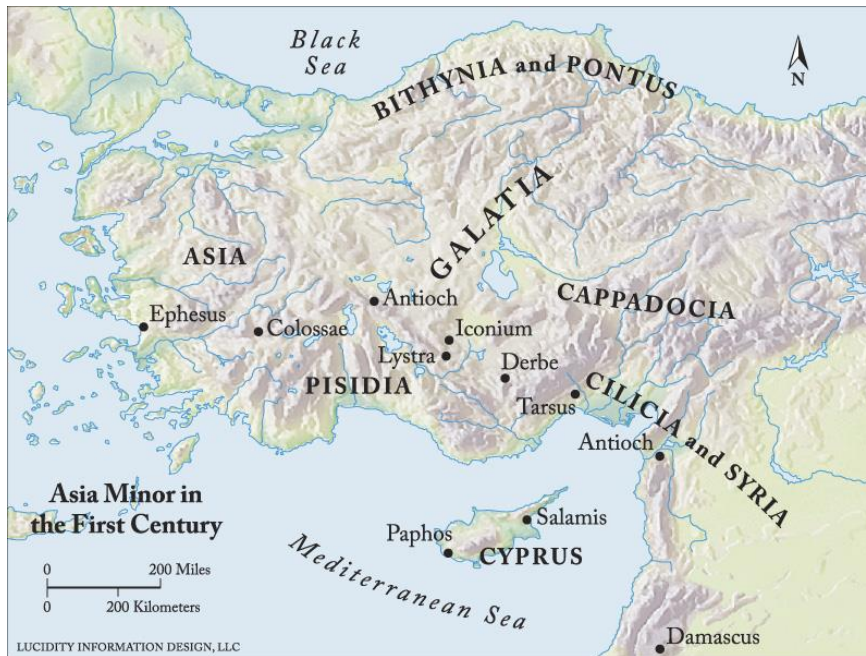
What do we know about Peter?

- A fisherman and brother of Andrew - Matthew 4:18
- An apostle –Matthew 10:2, I Peter1:1
- Name changed from Simon – Mark 3:16
- Walked on the water with Christ – Matthew 14:28-29
- Witnessed the transfiguration – Mathew 17:1-2
- Made the great confession – Matthew 16:15-16
- In the garden of Gethsemane w/ Jesus – Mark 14:32-34
- Denies Christ 3 times – Mark 14:54-72
- His words recorded as the first Gospel sermon – Acts 2
- Taught Cornelius the truth – Acts 10
- In prison – Acts 12
- Commissioned to preach primarily to the Jews – Galatians 2:7

### Consider the Location:

I Peter 1:1 - "Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion **in Pontus, Galatia, Cappadocia, Asia, and Bithynia**,"

- Modern day Turkey
- Various regions throughout Asia Minor – the letter would have gone to multiple congregations
- At the time of writing, these areas were Roman provinces and subject to Roman law.



### Consider the Time:

Written: ~A.D. 63-65

- Nero is reigning Emperor
- Rome burned for 6 days in the summer of A.D 64
- Wide-spread persecution of Christians

The following account was written by the Roman historian Tacitus in his book Annals. Tacitus was a young boy living in Rome during the time of the persecutions.

*"Therefore, to stop the rumor [that he had set Rome on fire], he [Emperor Nero] falsely charged with guilt, and punished with the most fearful tortures, the persons commonly called Christians, who were [generally] hated for their enormities. Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius, but the pernicious superstition - repressed for a time, broke out yet again, not only through Judea, - where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged. Accordingly first those were arrested who confessed they were Christians; next on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of "hating the human race."*

*In their very deaths they were made the subjects of sport: for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the*

*day waned, burned to serve for the evening lights. Nero offered his own garden players for the spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the dress of a charioteer, or else standing in his chariot. For this cause a feeling of compassion arose towards the sufferers, though guilty and deserving of exemplary capital punishment, because they seemed not to be cut off for the public good, but were victims of the ferocity of one man.”<sup>1</sup>*

### **Consider the Audience:**

From I Peter 1:1 - “Peter, an apostle of Jesus Christ, **To the pilgrims of the Dispersion** in Pontus, Galatia, Cappadocia, Asia, and Bithynia,”

- Described as pilgrims/sojourners
- Likely Christians from a Jewish background (though this is widely debated among scholars)
- 1 generation removed from Christ
- Possible that some were present at Pentecost

### **Key Words and Themes**

- |                         |                      |                         |
|-------------------------|----------------------|-------------------------|
| - Suffer/Suffering (16) | - Glory/Glorify (14) | - Submit/Subject to (7) |
| - Grace (9)             | - Holy (8)           | - Conduct (7)           |
| - Faith (5)             | - Hope (4)           |                         |

*In times of trial and suffering, Christians submit to Christ in faith, pursue holiness, and glorify God in their conduct because they have hope in God’s grace.*

### **An Outline of 1 Peter**

#### **A Pilgrim’s Travel Guide**

##### **I. You are here (1:1-2)**

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<sup>1</sup> Carrington, Phillip, *The Early Christian Church* (1957); Davis, William Stearns, *Readings In Ancient History* (1913); Duruy, Victor, *History of Rome and the Roman People*, vol V (1883).

- II. You've Embarked On A Grand Adventure (1:3-2:10)**
- III. Things To Consider in A Foreign Country (2:11-3:17)**
- IV. "You May Experience Some Turbulence..." (3:18-4:19)**
- V. Stay With Your Group (5:1-10)**
- VI. Follow the Map (5:11-14)**

## Chelli Guthrie

Chelli (pronounced Shelly) Guthrie has been married for 13 years to Luke Guthrie, the pulpit minister at the Abell Street church of Christ in Wharton, TX. She homeschools their three children: Grace (age 11), Sophia (age 8), and Levi (age 5). Chelli grew up in Arkansas in the foothills of the Ozark Mountains north of Russellville. She graduated from Arkansas Tech University in 2000 with a bachelor's degree in secondary education. In her free time she blogs at [www.theplantedtrees.com](http://www.theplantedtrees.com) about homeschooling, enjoys reading, studying God's word, writing, cooking, and traveling.



## I Peter Chapter 1

### I. Understand Who We (Christians) Are (Verses 1-2)

#### Verse 1

- *Elect or chosen*: This term was very familiar to Jews and given a new meaning under the Christian era. The church is the new Israel in that they are God's chosen people.
  - 1) Not passive. This is not just something that happens to you, aka predestination, but...
  - 2) To be chosen is to decide to accept Jesus' offer of salvation! It is active.
- *Exiles*: in Greek is *parepideemos* (para means beside, epi means upon, and deemos means strange people). Literally translated is live beside a strange people and upon a strange land.
  - 1) These exiles' have three things in common: their homeland is heaven, their King is God, and they do not belong in this world.
  - 2) Like Abraham in Canaan, Joseph in Egypt, Esther in Persia, Daniel in Babylon, etc.

#### Verse 2

- *Foreknowledge*: This is NOT predestination! The plan of the church and salvation through Jesus was foreknown and predestined, NOT individual salvation.
  - 1) The church was not an afterthought. It was God's plan from the beginning.
  - 2) Knowing is not the same as making it happen.
- Trinity Alert!!!! All three parts of the godhead are present in this verse!
  - 1) Father planned with His foreknowledge (see above) of what had to be done to save the chosen.
  - 2) Holy Spirit sanctifies.
    - A. literally means (those who have obeyed Jesus are) in holiness
    - B. separated for a special purpose
  - 3) Son redeems by blood through our obedience to him.

A. Sprinkling refers back to the law of Moses.

B. There were four occasions that blood was sprinkled:

i. When a leper was healed, he was sprinkled (Lev. 14:1-7). Symbol of *cleansing*.

ii. On the mercy seat by the high priest for forgiveness (Heb. 9). Demonstrates the *forgiveness* of our sins.

iii. Ritual of setting apart Aaron and the priests for service to God (Ex. 29:20-21; Lev. 8:30). Sign of *setting apart* for God.

iv. Confirmed the covenant relationship between the people of Israel and God (Ex. 24:1-8). Seals the *covenant relationship* with God.

**APPLICATION:**

- I am an \_\_\_\_\_; my home is in \_\_\_\_\_. I am the \_\_\_\_\_ of God, the \_\_\_\_\_ determined before time. I am \_\_\_\_\_; I am \_\_\_\_\_ to be different. I am \_\_\_\_\_, \_\_\_\_\_, and forgiven by Christ's blood so I honor him through my obedience.
- As bad as things seem now, they were just as bad during the first century in Rome. Christians should feel ill at ease in this world because we are exiles. Do I feel out of step with the world? Do I feel like a foreigner? What areas of my life have I allowed to become too comfortable with a sinful world?
- The Trinity is not mentioned by that term anywhere in scripture, but evidence of the triune nature of God is found in multiple places. Find three other examples of the Trinity in scripture and write the citations here:

**II. Our Living Hope (Verses 3-12)**

**Verse 3**

- *Born again*: Jews were born into a covenant with God simply by whom their parents were and the rite of circumcision. Being born again for a Christian means that your life has changed so

much that it is like starting your life over again. Most importantly, you have changed your status before God.

- 1) In the Greek it is the word *anagennan*. It is only used two times in the NT, here and again in verse 23 of this chapter.
- 2) Being born again is ALWAYS tied to baptism (Romans 6:3, 4; John 3:1-8; Titus 3:5-7)
- *Living hope*: Expectation and desire for better things. The most precious word to the persecuted and/or suffering.
  - 1) Why living? Two theories:
    - A) Our hope is living because our resurrected Savior lives
    - B) Our hope is living because it should be growing within us as we mature in our faith
  - 2) The characteristic of hope set first century Christians apart from the Roman world. There was no hope of an afterlife. Christians stood out because they had a soul that nothing could destroy and a Savior who had already conquered death.
  - 3) *Dum spiro, spero.* = While I breathe, I hope.
- *“Through the resurrection”* is where our hope was born. Without the resurrection of Jesus we would have no hope. Circle hope and circle through the resurrection. Draw an arrow to connect the two. Hope cannot exist without the other. Notice in 3:21, Peter connects the resurrection to two other vital things for a Christian.

#### Verse 4

- *Inheritance*: This word (*kleronomia*) was used in the Greek Old Testament to talk about the land of Canaan, The Promised Land, that God had given his people. The Christian’s Promised Land is heaven.
  - 1) We do not merit heaven; we inherit.
  - 2) Peter’s Compare/Contrast Chart of Heaven and Canaan

| Heaven  | Canaan   |
|---|--|
| Imperishable.<br><br>This word can mean “unravaged by any invading army.” | A battleground throughout time by multiple armies. |

|  |   |
|--|---|
| <p style="text-align: center;">Undefined.</p> <p style="text-align: center;">This word refers to a piece of clothing that has never been soiled, pure. Cannot be infected by sin.</p>                        | <p style="text-align: center;">Defiled many times through their history by turning to false gods, idol worship, and other sins.</p> |
| <p style="text-align: center;">Unfading.</p> <p style="text-align: center;">The Greek word refers to a flower that did not wither/decay. Will never change or decay. It will remain completely pristine.</p> | <p style="text-align: center;">A land of this world where decay is a surety.</p>  |

- Our inheritance is *“kept in heaven;”* we will not have access to it in this life. That’s a good thing! It’s reserved for us. Somewhere in heaven is a place card with your name on it.

#### Verse 5

- *Guarded/protected:* This is a military term meaning to protect with a garrison or a military guard. God is guarding not only our inheritance, but His chosen as well. However....
  - 1) This protection is qualified by the phrase *“through faith.”* This is not a passive dependence, but an active sense of faithfulness. God guards the inheritance and the lives of those who actively yield their lives to him.
  - 2) God guarding us does not mean that he saves us from trials and troubles, but that he is always standing there keeping watch over us, enabling us to conquer and march forward.
- *“For a salvation ready to be revealed in the last time”* is not referring to the salvation from our past sins, but of the saving of our soul in heaven. We are saved from this world of sin. We need to live *“ready”* for this *“time”* when Christ returns.

#### APPLICATION:

- In biology for something to be classified as living it has to meet the following qualifications: ability to grow, to reproduce, uses energy, excrete waste, and respond to the environment. How is our hope able to do all of these things?

- Sometimes people see hope as foolish, such as when someone puts all of their hope into winning the lottery to solve their financial troubles. How is the hope of a Christian different?
- Christianity is often compared to painful things by New Testament writers. In this chapter Peter calls Christianity a birth (v. 3) and purifying by fire (v. 7). How do these images of painful processes with glorious outcomes describe the Christian life?

### Verse 6

- *In this:* Refers back to the three previous truths that Peter has stated...
  - 1) Our living hope through the resurrection.
  - 2) Our divine inheritance.
  - 3) Our providential care by God.
- *If necessary:* This is poorly translated. It is not a maybe or maybe not proposition. It is better rendered "since it has to be."
  - 1) Trials are a fact of life. Troubles are a fact of life.
  - 2) When holy people live in a sinful world, the world will hate them.
  - 3) The necessity of trials is NOT caused by God.

### Verse 7

- *Tested:* In Greek this word is *dokimion*, which means a trial or test to determine the value or character of that being tested.
  - 1) The trials which come to a man test his faith so that faith can emerge stronger than before. Trials create strength.
  - 2) Peter is encouraging his audience to view their trials through a lens of joy because through these trials their faith will be tested and their true character revealed.
  - 3) The example of gold going through fire to burn out the impurities in the metal is exactly what can happen to our faith if we only view it that way.

### Verse 8

- *You love him, you believe in him, rejoice with joy:* The verbs in these phrases can be translated as commands which gives the verse a totally different feel.

- 1) Though you have not seen him, love him.
- 2) Though you do not now see him, believe in him.
- 3) Rejoice with joy that is inexpressible and filled with glory.

### Verse 9

- The end result of our faith will be the salvation of our souls. This is why you go through the fire. This is why you rejoice in your trials. Your faith is being purified and strengthened so you can reach the desired end. We can endure anything as long as there is something to look forward to, and we have the greatest future of all!

### APPLICATION:

- People generally do not view difficulties and trials as useful things. Unfortunately many use these times as a way to blame God for allowing trials to happen instead of viewing the trial as a way to purify their faith. Name one trial that you are struggling with right now. What part of your faith could be strengthened as you go through it? Focus on that strengthening.
- How are the three things Peter said to rejoice about (living hope through the resurrection, divine inheritance, and God's providential care) comforting when you are struggling?

### Verse 10-12

- There are two interpretations of this passage. Are the prophets spoken of Jewish or Christian? Since this passage is usually taken to be referring to prophets of the Old Testament writing about the coming Messiah, I'll focus on the other interpretation.
  - 1) We know there were prophets during the time right after the establishment of the church (1 Cor. 12:28; Acts 11:27, 28; 15:32).
  - 2) The words *would come* in the NASB version were added by the translators. They are not there in the original Greek. A more literal translation of verse 10 would read, "Concerning which salvation the prophets who prophesied concerning the grace for you, sought out and made careful inquiry."
  - 3) The phrase "the Spirit of Christ within them" is an odd choice if referring to Old Testament prophets where the Spirit of God or the Holy Spirit was more commonly used. In fact, it is not found anywhere else in the New Testament that the Jewish prophets had the Spirit of Christ in them. This phrasing would make more sense if referring to Christian prophets.

4) The phrase “sufferings of Christ” is translated strangely compared to the other instances of the Greek word (eis) in this phrase. It is translated “for” in Acts 2:38 and other places in the NT. The Greek word for “of” (tou) is actually used by Peter two other times in the book (4:13 and 5:1) where it is translated “sufferings of Christ.” The phrase should read “sufferings for Christ” if you follow the other translations of the Greek word, *eis*. Translating it this way more sense when taken with what has been written directly before this section

5) The “subsequent glories” would also make more sense if the phrase is “sufferings for Christ” since it would now tie back into what Peter has just been discussing: the glory of our salvation.

- No matter what interpretive viewpoint you take, the important points that Peter is making are:
  - 1) The Christian is special. Christians live in a time that the full plan of God has been realized, the plan that Old Testament prophets wrote about and New Testament prophets tried to understand more fully. Even the angels are on the outside looking in.
  - 2) Christ suffered and we will also suffer as his followers. Christ was exalted and received glory for his suffering and so will Christians. We can take comfort in this.
  - 3) The message of the gospel is sent directly from heaven. From the beginning of time God has been waiting to reveal his message, and it is now here directly from the mind of God through the Holy Spirit.

**APPLICATION:**

- How do these verses help strengthen our hope? How do they help us to stay strong in times of trials?

**III. Our Reaction to the Living Hope (Verses 13-21)**

**Verse 13**

- *Therefore:* What exactly is this referring to? Everything Peter has discussed so far.
  - 1) You are chosen by God.
  - 2) You are facing a lot of trials because you are Christians.
  - 3) You have an amazing inheritance waiting for you.

4) You live in a time that the full plan of God has been realized.

Because of these blessings....

- *Preparing your minds*: This phrase is better rendered in the KJV, “gird up your loins,” but it doesn’t translate as well into our culture.
  - 1) In the desert culture of the Middle East, men wore long robes that were great for the heat, but not so great for doing anything quickly.
  - 2) “Gird up your loins” means tie or wrap your robes around you for some serious work.
  - 3) We might say, “roll up your sleeves.”
- What is Peter telling us to roll up our sleeves and do? There are 4 commands in the following verses:
  - 1) Be sober-minded. (v. 13)
  - 2) Be holy. (v. 15)
  - 3) Fear the Lord. (v. 17)
  - 4) Love one another. (v. 22)
- *Sober-minded*: This word in the Greek that literally means be free of drunkenness, but in this case it’s being used metaphorically to mean think rationally and be self-controlled.
  - 1) The Christian life should be characterized by a steadiness of one who knows what they believe in contrast to the Romans’ motto of *carpe diem*.
  - 2) To be a Christian one must have clearness of mind and singleness of dedication.

#### Verse 14

- *Obedient children*: Peter is giving them a compliment. He’s saying they belong to obedience. It is as if obedience is their father and they have inherited his nature.
  - 1) Peter stresses the necessity of obedience to God by Christians throughout this chapter and it is usually tied to sanctification (holiness). See 1:2, 1:14, and 1:22
  - 2) If you are truly obeying the Lord, you are going to be holy. It is unthinkable to see an obedient Christian who still follows their passions and evil desires.
  - 3) Peter characterizes the lost as being lustful and ignorant. We don’t want to be in that group!



**Verse 15**

- BUT!!!! This word is emphatic in the Greek. Peter is practically shouting at them through the pages, “You are not going to be conformed to lusts and ignorance, BUT you are going to be holy!”
  
- *Be holy*: Remember the word holy is the same as the word sanctification. These are the same idea.
  - 1) The word called here is referring back to verse 1 where he called them chosen. Because you are called/chosen, you are to be holy.
  
  - 2) The word be actually means to become in the Greek. Our holiness should not stagnate after our baptism. We should become more and more holy every day.
  
  - 3) There is no cop out for sin of “I’m only human” or “we all fall short.” God knows this, but he still calls us to be more and more holy. The goal of human life is holiness and God is the standard. We do not presume upon his grace, but are drawn to his grace because of our failures to be holy.

**APPLICATION:**

- The concept of holiness is much more than “set apart.” As Peter says, it is trying to the best of our ability to act like God in ALL of our conduct. How does this expanded definition convict you?

**Verse 17**

- *If*: This word should not be taken to sound doubtful. A better translated word for this phrase is “since.” These people are calling God their Father; it is not up for questioning.
  
- *Judges*: There are three things Peter wants us to understand about God’s judgment:
  - 1) Our Heavenly Father is our judge.
  
  - 2) Our judgment is according to our deeds.
  
  - 3) Our judgment is conducted without partiality.

- *Deeds*: In the Greek this word is not plural. Peter is saying that God will judge our life as a whole. The rendering in the NASB is correct, “each one’s work.”
- The judgment of God is not to be our primary motivation, but it is a motivation. The fear that motivates us is not one of terror, but the fear of displeasing the one that we love above all others. We need to think more seriously about fearing God because of who He is. There would be a certain amount of nervousness and trepidation about meeting the President of the United States or the Queen of England. How much more should we have an awe-inspiring dread of displeasing God?

### Verse 18

- *Ransomed*: The Greek word used here (*lutroomai*) means to obtain freedom for those who are enslaved or prisoners of war by paying money for their release.
  - 1) This ties back to verse 14 about not being conformed to past passions.
  - 2) We have been redeemed so we are no longer slaves to those things.
- Peter has now given us three motivations for living a life of holiness:
  - 1) Because God is holy and we are trying to be like him.
  - 2) Because God will judge us.
  - 3) Because God has redeemed us from captivity to sin.

### Verse 19

- *Precious blood*: The Greek adjective, *timios*, means anything that is costly, highly valuable, or precious.
  - 1) He is contrasting the precious blood with the perishable items of gold and silver (v. 18). Jesus’ blood is intrinsically more valuable.
  - 2) Nothing that humans value can redeem us from the slavery and stain of sin, only the blood of Christ.

### Verse 20

- *Foreknown*: Peter is bringing the readers mind back to verse 2 where he mentioned God’s foreknowledge about the plan to save mankind. Now Peter is becoming more specific about the central figure of that plan. God knew before the world was even created that Jesus would be our redeemer.

- *Last times:* This is not a future apocalyptic time in the future!
  - 1) The last times or end of the times is merely a confirmation by Peter that the Christian age is the end of God's plan.
  - 2) There will be no new messages or saviors. God has completed what he set out to do, save His people.
  - 3) Peter and his readers were living in the last times and Christians today are as well. The last times will continue until Jesus returns.

**Verse 21**

- *Faith and hope:* These words are similar in meaning, especially when faith is used synonymously with trust. However they each operate in different spheres of the Christian's life.
  - 1) Faith is focused on present circumstances and putting trust in God even when we lack empirical evidence.
  - 2) Hope is future oriented. Christians are looking toward the future when we will receive our inheritance from God that He has kept secure.
  - 3) God is the source of both of these for the believer.

**APPLICATION:**

- Does the thought of God judging your life work fill you with fear? Peter would say that's a good thing. What change can you make in one area of your life today to make it more holy and aligned with God's character?
- Much of our world today is focused on gadgets, hobbies, and entertainment that creates mindless followers enslaved to their passions and ignorance, but Christians have been redeemed from this life of slavery!!! How is your life as a Christian different than others around you in your focus, priorities, hobbies, and entertainment? What parts of your life still need to be redeemed and freed from slavery to your passions?

**IV. The Living Word (Verses 22-25)**

**Verse 22**

- *Purified:* This word is the Greek word *hagnizo*, meaning to purify morally or reform.

1) This is the perfect participle form of the word which means that the action occurred in the past, but with existing results.

2) At some point in the past they had been purified by God and they remained that way due to their own human willpower. Notice the importance of our own human agency on our ability to be pure.

3) They were purified by hearing the word (v. 25) and obeying the truth (v. 22). The result of their purified souls is a love of the brothers/sisters (v. 22) and a pure heart (v. 22)

- *Obedience to the truth*: The beginning catalyst for their purification process was their obedience to the truth.
  - 1) Peter is referring to their baptism. They have obeyed the truth of the gospel and been purified from their sins.
  - 2) Truth is something to be obeyed; it is not an abstract concept to be discussed.
- *Brotherly love*: The Greek word is *philadelphia*. Peter uses the word again in 3:8.
  - 1) Affection between brothers
  - 2) They are already showing love to each other in their deeds, but....
- *Love... earnestly*: Peter changes the word for love here from *philadelphia* to *agapao*. He is commanding his readers to go from a brotherly affection to a love based on the worth and preciousness of the person.
  - 1) *Agape* love is a greater love than *philo* love. He wants them to love more.
  - 2) The most important word in this phrase, though, is earnestly. It is very emphatic in the Greek.
  - 3) Peter is banging on the pulpit telling them to love each other with a constant, undiluted love that is eager to be expressed in every way possible just because they are precious in the sight of God.

### Verse 23

- *Born again*: Same verb in Greek as “born again” in verse 3.
  - 1) This is the motive for their love.
  - 2) They have the same parent, God.
- *Of perishable*: The *of* in this phrase is the Greek word, *ek*, which means out of.
  - 1) This seed originates in the flesh, physical birth.

2) This seed is subject to death and mortality.

3) This seed leads to the grave.

- *Imperishable, through*: The through in this phrase is the Greek word, dia.
  - 1) This seed originates with God, spiritual birth.
  - 2) This seed is incorruptible and does not decay over time.
  - 3) This seed leads to eternal life.

#### Verse 25

- *Word*: The Greek word used here is *rhema*. This is a different word than the one used in verse 23 for word (*logos*).
  - 1) *Rhema* means an utterance or a thing that is said, whereas *logos* is an expression of thought.
  - 2) The word being preached is how people are born again. Only where the word is preached is it possible for there to be new birth.

#### APPLICATION:

- Are you loving your church family the way Peter described it as a love that constant and eager to be expressed? In what ways and how often are you showing your brothers and sisters in Christ that you love them?

## Kristy Huntsman

Kristy and Lance have been married for 10 years. They live on a little homestead in Stonewall, OK where they attend the Stonewall Church of Christ. They have two daughters (Taylor-6 and Makayla-3) whom Kristy homeschools. Kristy serves as the Finer Grounds Editor and Website Administrator for [www.ComeFillYourCup.com](http://www.ComeFillYourCup.com). She is also the Mass Media Coordinator for the Dallas Lads-to-Leaders convention. Kristy has authored two books- *Sanctified: Set Apart for a Purpose (A Study of 1&2 Peter)* and *Redeemed: Bought Back No Matter the Cost (A Study of Hosea)*. In her almost non-existent spare time, Kristy enjoys quilting, gardening and reading. She holds a Bachelor's of Music in Oboe Performance and a Master's of Music in Conducting from the University of North Texas and Youngstown State University respectively. Kristy is continuing her education through the World Video Bible School's online school.

## I Peter Chapter 2

▣ **v. 1-3 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.**

➤ Definitions:

- Putting Aside (APOTITHEMI): take off, as one would strip an article of clothing
- Malice (KAKIA): mean spirited or vicious attitude
- Deceit (DOLOS): to take advantage of through craft and underhanded methods
- Hypocrisy (HYPOKRISIS): to create a public impression that is at odds with one's real purposes or motivations
- Envy (PTHONOS): jealousy
- Slander (KATALALIA): speaking ill of one another

➤ Think back to chapter 1: Peter urges his readers to have a sincere love for each other. He is now telling them how. Each of the items listed are actions that affect other people. If we are clothed with these things, we cannot have a true, loving relationship with our fellow Christians.

➤ Peter doesn't stop with simply telling us to shed these negative qualities. He commands us to nourish ourselves so that we continue to grow in our spiritual lives.

▣ **v. 4-10 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For this is contained in Scripture: *"Behold, I lay in Zion a choice stone, a precious corner stone, And he who believes in Him will not be disappointed."* This precious value, then, is for you who believe; but for those who disbelieve, *"The stone which the builders rejected, This became the very corner stone,"* and, *"A stone of stumbling and a rock of offense";* for they stumble because they are disobedient to the word, and to this doom they were also appointed.**

➤ Old Testament quotations:

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

➤ We, like Christ, are living stones used to make a spiritual house. Christ isn't just any piece in this formation; He is our cornerstone. A cornerstone would have been the first

placed and the most important in a structure. If the cornerstone was removed, the entire structure would be unstable and would have collapsed.

- To the unbeliever Christ acts as a stumbling block. Because they are disobedient to the Word, Christ will ultimately cause them to stumble. It is this disobedience that will condemn them.

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

- Old Testament quotations:
  - Isaiah 43:20
  - Isaiah 61:6
  - Deuteronomy 7:6
  - Deuteronomy 4:20
  - Hosea 1:10
  - Hosea 2:23
- Peter uses a lot of imagery to equate Christ's Church to spiritual Israel: chosen race, royal priesthood, holy nation, etc. Pay attention to these references throughout the book. Because we are now God's people, we belong to Him.
- "In any museum we find quite ordinary things-clothes, a walking stick, a pen, books, pieces of furniture which are of value only because they were once possessed by some great person. It is so with the Christian. The Christian May be a very ordinary person but he acquires a new value because he belongs to God." –William Barclay

▣ **v. 11-12 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.**

- Definitions:
  - Excellent (KALOS): beautiful in outward appearance
- Verse 12 is the main idea of this section.
- The "Gentiles" here are spiritual Gentiles...in other words, those who do not know God.
- Even if the world initially hates us because of our Christian identity, our actions should be so attractive that those "spiritual Gentiles" can't help but eventually desire to look like us.



- ▣ **v. 13-15 Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men.**
- Definitions:
    - Doing Right (AGATHOPOIEO): literally-to be a good citizen
  - Here Peter starts a list of some practical examples of the previous idea. What does it look like to be “excellent” among the Gentiles? These examples will show us.
  - In a society filled with self-centeredness, Peter knows that subjecting themselves to the will of another will be one way the Church will stand out.
  - This doesn’t necessarily we approve of everything the government does, but it does mean that in order to be obedient to the will of God, we will show our submission to the institutes of man as long as they don’t conflict with God’s law.
  - The purpose here in behaving in such a way is to “silence the ignorance of foolish men.” In other words, behave in a way that people won’t be able to say bad things about you (and by consequence Christianity).
- ▣ **16-17 Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. Honor all people, love the brotherhood, fear God, honor the king.**
- Definition:
    - Honor (TIMAO): to value someone or something
  - Peter wants us to treasure people. If we look at the world from a spiritual perspective, each person is a precious sol that is either won for the Lord, and therefore our brother, or they are eternally lost.
- ▣ **v. 18-20 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.**
- Definition:
    - Unreasonable (SKOLIOS): unscrupulous or “crooked”

- It is interesting to note that we are not only to be submissive to good masters but to the corrupt ones as well.
  - In our American culture today, probably the closest thing we have to a slave/master relationship is that between employer and employee. We are lucky to have the freedom to leave a place of employment any time we choose. However, while we are there, even if we do not agree with what is going on, there is no room for slander against the boss or ill will toward him.
  - No matter what our atmosphere, we must exude Christianity!
- ▣ **v. 21-25 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.**
- Definition:
    - Example (HYPOGRAMMOS): this word was used to describe the models that teachers wrote to be copied by their students, like the paper with the dotted letters from grade school
  - Jesus is like those dotted letters we should trace so that we can get it exactly right. God knew we couldn't just make it up on our own, we needed this pattern.
  - Jesus was the ultimate example of submission in a culture that was hostile!

## Mona Popejoy

Mona comes to us from the 9<sup>th</sup> and Main congregation in San Angelo, where she resides with her husband Rick. She is originally from Oklahoma, but her and Rick have spent the last 33 years working full-time with the Lord's church in Oklahoma, Wyoming & Texas.

She is the mother of 4 children, Caleb Popejoy, Sarah Williams and husband Brad of Ardmore, Josh, Danielle & Braelynn Popejoy, AFB Grand Forks, ND, and Rachel Jones and husband Ronialle of Edmond, Oklahoma. Mona also has 6 grandchildren.

Mona has spoken at several ladies days and is a regular teacher at the Heart of Texas Christian Camp in Brady, Texas for 8-12 grades girls. She has taught Bible classes for all ages from toddlers to teenagers.

## I Peter Chapter 3

Objective: To show that to convert a non-believing spouse, we must show them Christ living in our lives. Peter gives us 4 specific adjectives in these first few verses: subjection, conversation, meek & quiet spirit. He also wants us to know that our “outward” appearance is not of utmost important to convert our husbands or to be pleasing to the Lord. God is looking on the inside... hence a “meek & quiet” spirit. Peter then gives husbands instruction on how to treat their wives, so that their prayers be no hindered. Peter then gives us 5 qualities that need to be adhered to for brethren to be brethren. We are called to give a blessing, not a cursing. Our security is only in God and even though persecuted bodily, we should be happy (internally) when we suffer for righteousness sake. We must be set-apart (for a purpose), for the Lord. Be ready always to give a defense, (a solid answer) of the hope that is within us. We are saved like Noah was, through water just like baptism saves us today. This is answer of a good conscience. Jesus has his reward and is now on the right hand of God.

- I. Righteous Marriages: (1-7)
  - a. History of dispersing and Nero’s persecution.
  - b. Going against her husband’s pagan religion would make this marriage a challenge.
    - i. Two adjectives stick out to me in these first few verses. Subjection & Conversation
      1. Like: Slaves in 2:18:
      2. **Subjection:** to submit to one’s control, to yield to one’s admonition or advice.
        - a. Even though not a believer he is still her head. Eph 5.
        - b. What does a head do for us?
        - c. But, her husband (non-believer) needed to know, her ultimate allegiance.
        - d. Women’s Lib., have a hayday with this.
        - e. Do we know how to be this way today? Really... I’m finding more and more ladies that are not practicing this...
        - f. **Conversation:** Manner of life (her day to day living)
          - i. Chaste: pure from carnality
            1. **Unspoken acting is more powerful than unperformed speaking.**
          - ii. Fireproof Movie... Love Dare 40 Day Challenge

- iii. **Any waiver** in this area as far as making God first will be critical to him finally obeying the gospel. Matt. 6:33  
**<extremely important**
- iv. Sunday Morning. Let's go fishing? No, honey I have services at 10:00.
- g. Notice the word " behold" (not heard) this is a seen action ( 2)
  - i. Beholding: Examination and evaluation: of the wife...
  - ii. Notice: **Not gospel arguments** but her conversation; manner of life.
  - iii. Eph. 5:33: reverence her husband
  - iv. **Her goal is to save his soul.**
- c. God's Question: WHAT DO WE DEPEND ON TO MAKE US BEAUTIFUL?
  - 1. Adorning: **not** outward appearance: not sinful, just the **wrong emphasis**
    - a. Extreme: Pagan women were known for their elaborate dress.
      - i. "Nero was said to have a room with walls covered with pearls; and Pliny saw Lollia Paulina, wife of Caligula, (Roman Emperor) wearing a dress so covered with pearls and emeralds that it cost more than a million dollars."
      - ii. Women would forgo sleep for fear that they would mess up their hair.
    - b. Flagrant dress was condemned in Isa. 3:16-24
    - c. **2 Cor. 4:16:** outward man will perish.
  - 2. 1 Tim 2:9: modest apparel: How are you doing... too tight, too low, too provocative, too much, too little. ...let's re-examine our dress each time we walk out the door.
- d. Our Adorning "Ornaments" (seen outwardly) (4)
  - i. Our Apparel is Are "NOT" More Important:
  - ii. MOST important: Hidden Man of the Heart: Inner Man
    - 1. Inner Man: The private being which every person knows himself to be.
  - iii. What are these?
    - 1. **Meek:** mild disposition, **Quiet:** tranquil
    - 2. These qualities are incorruptible: **not liable to decay**
      - a. Illustration: Ornaments.... Christmas Tree: WHAT IS ON YOUR TREE?
      - b. Not Proud, haughty, arrogant, bombastic, or boisterous. pride, self-willed,
  - iv. How valuable are these qualities?

1. These are of **extreme value** to our Lord (greater price, highest cost, very expensive.)
- v. Example: Sara
  1. Not a New Practice--something practiced by holy women of former times.
  2. Called Abraham Lord; Gen. 18:12: Why: respect, reverence
    - a. 1 Cor. 11:3: head of every man Christ, head of every women man: see also Eph. 5:22-33. DO WE TREAT OUR HUSBANDS THIS WAY TODAY?
    - b. Gen. 12: Get thee out of thy country and thy kindred...How did Sara handle this?
      - i. Heb. 11:8: Not even knowing where they were heading.
    - c. She had Falterers....
      - i. Gen. 12: Egyptian... ended up in Pharaoh's house, Plagues sent...
      - ii. Gen. 16: No children... took Hagar gave her to Abraham..
      - iii. Gen. 18: 9-15: you shall bear a son... laughed at God
      - iv. Gen. 20: Abimelech king of Gear sent and took Sarah...warned in dream.
      - v. **HER Ornaments: beautiful, devoted, faithful, obedient, hospitable, deceitful, faithless, harsh, liar.**
    - d. **BUT end result: Hall of Fame Recipient. Heb. 11:11-16:**
  - e. Likewise husbands (subject to Christ)... How can we help them?
    - i. Solomon: Prov. 18:22: finding a wife is a good thing, and obtaineth favour with God.
    - ii. Communications. How was your day? FINE! Anything wrong? NO!
    - iii. **Their communication (prayers) with God could be (cut off) if we don't help them out.**

II. Righteous Relations With Brethren (8-12) (6 qualities that Peter gives us to follow)

- a. Like- Minded, (8) Unified.
  - i. DOES IT HAVE TO BE MY MIND?? **No, the Mind of Christ. (Phil. 2: 1-11)**
  - ii. Single: 1 Cor. 1:10: no divisions among you.
  - iii. Having a ladies activity... only your ideas are used?
- b. Have Compassion (8)
  - i. Compassion: suffering or feeling the like with another, suffer alongside
  - ii. Rom. 12:15: rejoice with them that do rejoice, weep with them that weep
  - iii. Sympathy and selfishness cannot co-exist

- c. Love As Brethren (8): Phileo: (brotherly)
  - i. **John 13:35: by this shall all men know ye are my disciples.**
  - ii. Eph. 4:32: be kind one to another, tenderhearted, forgiving one another
  - iii. 1 Pet. 1:22; 2:17: unfeigned love for the brethren (Unfeigned: undisguised, sincere, genuine)
- d. Be Pitiful: have strong bowels: (8)
  - i. Does your gut hurt for your brethren?
- e. Be Courteous: friendly (8)                      Original Language: Humble-minded: modest opinion of one's self
- f. Render Evil for Evil (Actions) (9)
  - i. Rendering: deliver: actions bad for bad, retaliation
  - ii. Matt. 5:38-44: eye for eye, tooth for tooth, turn the other cheek;
  - iii. Gal. 5:15: but if you bite and devour one another take heed not consumed
- g. Railing for Railing (Verbal) (9)
  - i. Verses 9-12 are a quote from Psalm 34:12-16
  - ii. Railing: insults (sticks and stones)
    - 1. Verse 10: refrain (cease) his tongue from evil.
    - 2. See: 1 Pet. 2:23: Jesus was reviled, and reviled not, suffered and threatened now...
    - 3. Evil Language
      - a. MOM used to tell me, "If you can't say something nice, don't say nothing at all.
      - b. Col. 4:6: let your speech be always with grace, seasoned with salt.
    - 4. James 3:7-8: tongue, unruly evil, full of poison.
    - 5. Song: Be Careful Mouth What You Say, do we practice this?
    - 6. **\*\*Matt. 12:36: give account for every idle word.**
- h. Seek Peace and Pursue It: Actively working on this. (11)
- i. **Why are these qualities so important?**
  - i. **Contrariwise: we were called to give a blessing: (kind words and kind deeds.)**
    - 1. Hatcher, Michael, *The Epistles of Peter & Jude*, The Sixth Annual Southwest Lectures, April 12-15, 1987: "*Christians bless others, not in order that they should inherit a blessing, but because it is God's will and their duty; and that duty follows from the fact that God has made them inheritors of his blessing. God has blessed them; therefore they must bless others.*"<sup>2</sup>
    - 2. Must continue in his word. John 9:31
  - ii. **For (because) the eyes over, ears open to righteous... face of Lord against them that so evil.**

1. This is a powerful statement... read this verse again.

### III. Righteous Security (13-17)

- a. Who can harm (oppress) us? These brethren had faced and were facing persecution. (1 Pet. 1:1)
  - i. Persecution of Nero at this time. (Dickson Bible pages)
  - ii. We must be zealously working for that which is good.
  - iii. Persecution should not make us shrink back from doing good.
    1. John 14:1: let not your heart be troubled...
      - a. **Twice in verse 14: be not afraid—neither be troubled. Do You Really Trust God?**
    2. Eph. 1:3: all spiritual blessing are found in Christ.
- b. **IF>>>> ye be followers of that which is good!**
  - i. Imitators, zealously working for good.
  - ii. Be happy (blessed) if you suffer for righteousness sake. Is this possible?
    1. This blessedness comes from knowing we are safe in Christ.
- c. Sanctify the Lord: (Set apart; give control; give a special place; center of life)
  - i. **Where** should we Sanctify Jesus?: in my mind, heart, actions, etc.
  - ii. **HOW? 2 Tim. 2:15: Study to show thyself approved.**
    1. Rom. 6:18: Become a servant of righteousness.
    2. 2 Pet. 3:18: grow in the grace and knowledge of our Lord and Saviour Jesus Christ
    3. Titus 2:11-14: denying ungodliness, live soberly, righteously and godly in this present world.
    4. Rom 12:1-2: present our bodies a living sacrifice... be not conformed, but transformed by renewing mind... this can be only done by spending time in God's word.
    5. Rom. 6:12-13: Don't let sin reign in our mortal bodies, that you should obey it in its lusts.
  6. **Question: WHERE IS THE BULK OF OUR TIME SPENT?**
- d. **WHEN:** Always be Ready: Notice: to EVERY one that asks.
  - i. **Implies: sufficient/significant knowledge in God's word.**
    1. Phil. 1:17: Paul, I am set for the defense of the gospel.
- e. **How** to give this answer, with an attitude of: Meekness and Fear.
  1. Not haughty or arrogant
  2. Good Conscience (Internal Judge)
- f. **Why:** So those who are falsely accusing us will be ashamed.


### IV. Righteous Salvation (18-22)



- a. Christ suffered to bring us to God
  - i. Suffered: once for all, afflicted for me, even to the point of death.
  - ii. Sin Separates: Isa. 59:1-2
- b. Verse 19: controversial on meaning: He preached to disobedient persons, (spirits in prison)
  - 1. Context is always king...
  - 2. Through Noah, while he was preparing the ark.
  - 3. BUT: only 8 (few) souls obeyed Christ's preaching... SAD SAD
- c. Type and Antitype: "The like figure":
  - i. Notice: Conversions in the Book of Acts Chart.
  - ii. Noah and his family were saved by water in the one ark.
  - iii. We are saved today by water in one church (Matt. 16:18)
    - 1. Not washing the filth (power is not in the water)
    - 2. Good Conscience (Internal Judge)
    - 3. John 3:5; Acts 2:38; Acts 22:16; Rom. 6: 3-6; 2 Cor. 5:17; Col. 2:11-14; Gal. 3:26-27

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3. Jamieson, Fausset & Brown, *I Peter* (Blueletterbible.org)
4. William, Barclay, *The Letters of James & Peter* (Philadelphia The Westminster Press, 1976) p. 221
5. The New Analytical Bible, *The Fiery Trial*, p. 1382
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9. Barnes, Donnie, *Biblical Examples of Conversion, New Testament Charts*, Biblecharts.org
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## Biblical Examples of Conversions

|    |   | HEAR THE GOSPEL                        | BELIEVE FAITH                                 | REPENT OF SINS                                | CONFESS CHRIST  | BAPTISM  |
|----|---|--|---|---|---|--|
| 1  | <b>DAY OF PENTECOST</b><br>ACTS 2:36-42               | HEARD<br>2:37                          |   | REPENT<br>2:37-38                             |   | BAPTIZED<br>2:38-41                                    |
| 2  | <b>SAMARITANS</b><br>ACTS 8:5-13                      | HEARD<br>8:6                           | BELIEVED<br>8:12                              |   |   | BAPTIZED<br>8:12                                       |
| 3  | <b>SIMON</b><br>ACTS 8:13                             | HEARD<br>8:6                           | BELIEVED<br>8:13                              |   |   | BAPTIZED<br>8:13                                       |
| 4  | <b>ETHIOPIAN EUNUCH</b><br>ACTS 8:36-41               | HEARD<br>8:35                          |   |   | CONFESSED<br>8:37                                     | BAPTIZED<br>8:38                                       |
| 5  | <b>SAUL - (PAUL)</b><br>ACTS 9:1-9; 22:6-16; 26:12-18 | HEARD<br>22:16                         |   |   |   | BAPTIZED<br>9:18                                       |
| 6  | <b>CORNELIUS</b><br>ACTS 10:25-48                     | HEARD<br>10:33                         | BELIEVED<br>10:43                             |   |   | BAPTIZED<br>10:48                                      |
| 7  | <b>LYDIA</b><br>ACTS 16:13-15                         | HEARD<br>16:13-14                      | BELIEVED<br>16:14                             |   |   | BAPTIZED<br>16:15                                      |
| 8  | <b>PHILIPPIAN JAILOR</b><br>ACTS 16:34                | HEARD<br>16:32                         | BELIEVED<br>16:31                             |   |   | BAPTIZED<br>16:33                                      |
| 9  | <b>THE CORINTHIANS</b><br>ACTS 18:8                   | HEARD<br>18:8                          | BELIEVED<br>18:8                              |   |   | BAPTIZED<br>18:8                                       |
| 10 | <b>12 MEN AT EPHESUS</b><br>ACTS 19:1-7               | HEARD<br>19:5                          |   |   |   | BAPTIZED<br>19:5                                       |
|    | <b>PREACHING</b><br>Romans 10:14<br>Galatians 1:6-9   | <b>HEAR</b><br>Mark 4:23<br>Acts 10:22 | <b>FAITH</b><br>Hebrews 11:6<br>Hebrews 5:8-9 | <b>REPENTANCE</b><br>Luke 13:3, 5<br>Acts 2:8 | <b>CONFESSION</b><br>Romans 10:10<br>Matthew 10:32-33 | <b>BAPTISM</b><br>1 Peter 3:21<br>Barnes' Bible Charts |

## Word Study Sheet

- (1): *Likewise, ye wives, be in **subjection** to your own husbands; that, if any obey not the word, they also may without the word be won by the **conversation** of the wives;*
  - Likewise: (G3668): equally in the same manner: servants in prior verses.
  - ye wives,: (G1135): a women of any age, whether a virgin, or married, or a widow
  - be in subjection: (G5293): submit to control, yield to admonition or advice, to order under
  - to your own: (G2398): pertaining to one's self, one's own, belonging to one's self
  - husbands;: (G435): a male, of a betrothed or future husband
  - that,: (G2443): in order, so that
  - if any: (G1536): whoever, whatever
  - obey not: (G544): not to allow one's self to be persuaded, refuse belief or obedience.
  - the word, (G3056): the sayings of God, moral precepts given by God, doctrine, teaching
  - they: (G2770): to gain, acquire, to get gain
  - also: (G2532): even, indeed
  - may: (G2770): by godly conduct
  - without: (G427): without one's will or intervention
  - the word, (G3056): the sayings of God, moral precepts given by God, doctrine, teaching
  - be won: (G2770): to gain any one , to win him over to the kingdom of God,
  - by: (G1223): through
  - the conversation: (G391): manner of life, conduct, behavior
  - of the wives;: (G1135): a women of any age, whether a virgin, or married, or a widow
  
- (2): *While they behold your chaste **conversation** coupled with fear.*
  - While they behold: (G2029): to look upon, view attentively, to watch
  - your: (G5216): you, ye, your own selves
  - chaste: (G53): pure from carnality, pure from every fault, immaculate
  - conversation: (G391): manner of life, conduct, behavior
  - coupled with: (G1722): in, by, with
  - fear: (G5401): reverence for one's husband, awe
  
- (3): *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;*
  - Whose: (G3739): who, which, what, that
  - adorning: (G2889): order, arrangement, ornament, adornment of one's person
  - let it: (G2077): be
  - not: (G3756): nothing
  - be: (G2077) let be
  - that outward: (G1855): from without, outward
  - adorning of plaiting: (G1708): an elaborate gathering of one's hair into knots
  - the hair,: (G2359): the hair of the head
  - and: (G2532): also, even, indeed
  - of wearing: (G4025): act of putting around
  - of gold: (G5553): precious things made of gold, ornaments.

- or : (G2228): either, or, than
  - of putting on: (G1745): a putting on
  - of apparel: (G2440): a garment, cloak, mantle and the tunic
- (4): *But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*
    - But: (G235): nevertheless, notwithstanding
    - let it be the hidden: (G2927): concealed, secret
    - man: (G444): human being, whether male or female
    - of the heart,: (G2588): the soul or mind, as it is the foundation and seat of the thoughts
    - in: (G1722): by, with
    - that which is not corruptible,: (G862): uncorrupted, not liable to corruption or decay
    - even the ornament of a meek: (G4239): mildness or disposition, gentleness of spirit, meekness
    - and: (G2532): also, even, indeed
    - quiet: (G2272): tranquil
    - spirit, (G4151): moral qualities and activities,
    - which: (G3739): who, which, what, that
    - is: (G2076): it is
    - in the sight: (G1799): presence of, before
    - of God: (G2316): God the Father, a general name of deities or divinities
    - of great price.: (G4185): precious, very costly, excellent, of surpassing value
  - (5): *For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in **subjection** unto their own husbands:*
    - For: (G1063): in fact, for also
    - after this manner: (G3779): in this manner, thus, so
    - in the old time: (G4218): once, formerly, aforesaid
    - the holy: (G40): most holy thing, a saint
    - women: (G1135): a women of any age, whether a virgin, or married, or a widow
    - also: (G2532): also, even, indeed
    - who: (G3588): this, that, these
    - trusted: (G1679): to hope, full confidence
    - in: (G1909): upon, on, at, by, before
    - God, : (G2316): God the Father, a general name of deities or divinities
    - adorned: (G2885): to put in order, make ready, prepare
    - themselves,: (G1438): himself, herself, itself
    - being in subjection: (G5293): to submit to one's control, to yield to one's admonition or advice
    - unto their own: (G2398): pertaining to one's self, one's own, belonging to one's self
    - husbands: (G435): a male
  - (6): *Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.*

- Even as: (G5613): as, like, even
  - Sara: (G4564): princess, the wife of Abraham
  - obeyed: (G5219): to listen, to harken to a command
  - Abraham,: (G11): father of a multitude, the son of Terah and the founder of the Jewish nation
  - calling: (G2564): to salute one by name
  - him: (G846): he, himself
  - lord: (G2962): is a title of honour expressive of respect and reverence, master
  - whose: (G3739): who, which, what, that
  - daughters: (G5043): offspring
  - ye are, (G1096) to become, to come into existence
  - as long as ye do well,: (G15): to do good, do something which profits others
  - and: (G2532): also, even, indeed
  - are: (G5399): to be struck
  - not: (G3361): not, not lest
  - afraid: (G5399): to fear, afraid of one; shrinking or shuttering
  - with any: (G3367): nobody, no one, nothing
  - amazement: (G4423): with terror
- *(7): Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*
    - Likewise,: (G3668): equally in the same manner: servants & wives in prior verses
    - ye husbands,: (G435): a male,
    - dwell with: (G4924): dwell together; of domestic association
    - them according to: (G2596): down from, through out
    - knowledge,: (G1108): knowledge signifies in general intelligence, understanding
    - giving: (G632): to assign, portion out
    - honour: (G5092): a valuing by which the price is fixed
    - unto the wife, (G1134): of or belonging to a woman, feminine, female,
    - as: (G5613): like, even as
    - unto the weaker; (G772): weak, infirm, feeble
    - vessel, (G4632): person
    - and: (G2532): also, even, indeed
    - as: (G5613): like, even as
    - being heirs together: (G4789): a fellow heir, a joint heir
    - of the grace: (G5485): good will, loving kindness, favor
    - of life;: (G2222): every living soul
    - that: (G1519): into, unto, to, towards, for, among
    - your: (G5216): you, ye, your own selves
    - prayers: (G4335): prayer addressed to God
    - be: (G1581): to cut out, cut off
    - not: (G3361): not, not lest

- hindered: (G1581): to cut out, cut off
- **New Paragraph: Thought**
- *(8): Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*
  - Finally,: (G1161): but, moreover, and
  - be ye all: (G3956): individually, collectively
  - of one mind,: (G3675): of one mind, concordant (harmonious, agreeing); unity
  - having compassion one of another,: (G4835): suffering or feeling the like with another, sympathetic
  - love as brethren,: (G5361): phileo, brotherly love
  - be pitiful,: (G2155): having strong bowels, compassionate, tender hearted
  - be courteous: (G5391): friendly, kind                      humble-minded: modest opinion of one's self
- *(9): Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*
  - Not: (G3361): no, not lest
  - rendering: (G591): to deliver, to requite, recompense in a good or a bad sense.
  - evil: (G2556): of a bad nature, troublesome, injurious, destructive.
  - for: G473): over against, opposite to , before
  - or: (G2228): either, or, than
  - railing: (G3059): reviling, insult
  - but: (G1161): moreover
  - contrariwise: (G5121): on the contrary
  - blessing: (G2129): praise, laudation,
  - knowing: (G1492): see, get knowledge of, understand, perceive, of a fact.
  - that: (G3754): because, since
  - ye are: (G2564): to call,
  - thereunto: (G1519): into, unto, to , towards,
  - called: (G2564): to call
  - that: (G2443): in order that, so that
  - ye should inherit: (G2816): to receive a lot, to receive the portion assigned to one,
  - a blessing: (G2127): a favour of God
- *(10): For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*
  - For: (G1063): and in fact
  - he that will: (G2309): to will, have in mind, intend
  - love: (G25): to welcome, to entertain, to be fond of, to love dearly,
  - life,: (G2222): every living soul
  - and: (G2532): also, even, indeed
  - see: (G1492): see, get knowledge of, understand, perceive, of a fact.
  - good: (G18): good, pleasant, agreeable, joyful, happy

- days,: (G2250): of the civil day, or the space of twenty four hours.
  - let him refrain: (G3973): to make to cease or desist
  - his : (G846): himself, herself, themselves, itself
  - tongue: (G1100): a member of the body, an organ of speech
  - from: (G575): of separation,
  - evil,: (G2556): of a bad nature, troublesome, injurious, destructive
  - lips: (G5491): a lip, of the speaking mouth
  - that they speak: (G2980): to utter a voice or emit a sound
  - no: (G3361): not lest, no
  - guile: (G1388): craft, deceit
- (11): *Let him eschew evil, and do good; let him seek peace, and ensue it.*
    - Let him eschew: (G1578): to turn aside, deviate
    - evil,: (G2556): of a bad nature, troublesome, injurious, destructive
    - and: (G2532): also, even, indeed
    - do: (G4160): to act rightly, do well, to execute
    - good: (G18): good, pleasant, agreeable, joyful, happy
    - let him seek: (G2212): to seek in order to find, strive after
    - peace, (G1515): a state of national tranquility
    - ensue: (G1377): to seek after eagerly, earnestly endeavor to acquire; pursue
    - it.: (G846): the same
- (12): *For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*
    - For: (G3754): that, because, since
    - the eyes: (G3788): the eyes of the mind, the faculty of knowing
    - of the Lord: (G2962): he to whom a person or thing belongs, about which he has power of deciding, master
    - are over: (G1909): upon, on, at, by, before
    - the righteous,: (G1342): observing divine laws.
    - and: (G2532): also, even, indeed
    - his, their: (G846): himself, herself, themselves, itself
    - ears: (G3775): the faculty of perceiving with the mind, the faculty of understanding and knowing
    - are open unto: (G1519): into, unto, to, towards, for, among
    - prayers: (G1162): seeking, asking, entreating, entreaty to God or to man
    - but: (G1161): but, moreover
    - the face: (G4383): narrowly observe
    - is against: (G1909): upon, on, at, by, before
    - them that do: (G4160): to do; to make
    - evil: (G2556): of a bad nature, troublesome, injurious, destructive
- **New Paragraph: Thought**
  - (13): *And who is he that will harm you, if ye be followers of that which is good?*

- And: (G2532): ): also, even, indeed
  - who: (G5101): who, which, what
  - is he that will harm: (G2559): to oppress, afflict, harm, maltreat
  - you, :(G5010): you
  - if: (G1437): if, in case
  - ye be: (G1096): to become, be made
  - followers: (G3402): an imitator
  - of that which is good?: (G18): pleasant, agreeable, joyful, happy
- *(14): But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;*
    - But: (G235): nevertheless, notwithstanding
    - and if: (G1499): even, if although
    - ye suffer: (G3958): to be affected or have been affected, to feel,
    - for: (G1223): by reason of, on account of, because of for this reason
    - righteousness' sake: (G1343): the character or quality of being right or just
    - happy: (G3107): blessed
    - are ye: and: (G1161): but, moreover, and
    - be: (G5399): be
    - not: (G3361): no, not lest
    - afraid: (G5399): alarmed
    - of their: (G846): himself, herself, themselves, itself
    - terror,: (G5401): fear, dread
    - neither: (G3366): and not, but not, nor, not
    - be troubled: (G5015): to agitate, to strike one with fear or dread.
  - *(15): But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*
    - But: (G1161): moreover, and
    - sanctify: (G37): to make holy; set apart for God; acknowledgment of Lordship of Christ
    - the Lord: (G2962): he to whom a person or thing belongs, about which he has power of deciding, master
    - God: (G2316): the Godhead, trinity
    - in: (G1722); in by with
    - your: (G5216): of your
    - hearts: (G2588): soul, mind, of the understanding of the will
    - and: (G1161): but, moreover, and
    - be ready: (G2092): prepared; ready, be always prepared
    - always: (G104): perpetually, incessantly, anytime, every time
    - to: (G4314): to take advantage of
    - give an answer: (G627): verbal defense, speech in defense, *apologia*.
    - to every man: (G3956): individually, each, every, all, the whole
    - that asketh: (G154): to ask, beg, call for, crave, desire, require
    - you: (G5209): you



- a reason: (G3056): speech
  - of: (G4012): about, concerning, on account of
  - the hope: (G1680): expectation of good, hope
  - that is in: (G1722): in, by, with
  - you: (G5213): you
  - with: (G3326): with, after, behind
  - meekness: (G4240): mildness of disposition, gentleness of spirit
  - and: (G2532): also, even, indeed
  - fear: (G5401): reverential fear
- (16): *Having a good **conscience**; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good **conversation** in Christ.*
    - Having: (G2192): to have (hold) a possession of the mind
    - a good: (G18): morally, honorable, pleasing to God
    - conscience: (G4893): distinguishing between what is morally good and bad; internal judge
    - that,: (G2443): in order that, so that
    - whereas: (G1722): in, by, with
    - they speak evil: (G2635): to speak against one, to incriminate
    - of you,: (G5216): of your
    - as: (G5613): like, even as
    - of evildoers,: (G2555): evildoer, doing evil
    - they may be ashamed: (G2617): to dishonor, disgrace
    - that falsely accuse: (G1908): insult, revile, treat abusively
    - your: (G5216): of your
    - good: (G18): morally, honorable, pleasing to God
    - conversation: (G391): manner of life, conduct, behavior
    - in: (G1722): in, by, with
    - Christ. (G5547): Christ, the Son of God
  - (17): *For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*
    - For: (G1063): for
    - it is better, (G2909): more excellent
    - if: (G1487): whether, if
    - the will: (G2307): of what God wishes to be done by us
    - of God: (G2316): the Godhead, trinity
    - be so,: (G2309): a desire, or wish
    - that ye suffer: (G3958): to be or have been affected, to feel, have a sensible experience, to undergo
    - for well doing: (G15): to do good, do something which profits others
    - than: (G2228): either, or, than
    - for evil doing.: (G2554) to do harm, to do evil

- **New Paragraph: Thought**

- *(18): For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*
  - For: (G3754): that, because, since
  - Christ: (G5547): Christ, the Son of God
  - also: (G2532): and, also, even, indeed, but
  - hath once: (G530): once for all, one time
  - suffered: (G3958): to be affected or have been affected, to feel, have a sensible experience
  - for: (G4012): on account of, because of
  - sins,: (G266): to miss the mark, to err, to miss or wander from the path of righteousness and honor
  - the just: (G1342): righteous, observing divine laws
  - for: (G5228): in behalf of, for the sake of
  - the unjust: (G94): unrighteous, sinful, one who violates or has violated justice
  - that: (G2443): in order that, so that
  - he might bring: (G4317): to open a way of access, for one to God
  - us: (G2248): us, we, our
  - to God,: (G2316): the Godhead, trinity
  - being put to death: (G2289): to make to die, destroy, render extinct
  - in the flesh: (G4561): flesh, body, the physical nature of man as subject to suffering
  - but: (G1161): but,, moreover, and
  - quickened: (G2227): to produce alive, make alive
  - by the Spirit: (G4151): Holy Spirit, the third person of the triune God
  
- *(19): By which also he went and preached unto the spirits in prison;*
  - By: (G1722): in, by, with
  - which: (G3739): who, which, what, that
  - also: (G2532): and, even, indeed, but
  - he went: (G4198): to pursue the journey; to continue on one's journey
  - and preached: (G2784): to be a herald, to publish, proclaim openly
  - unto the spirits: (G4151): human souls,
  - in: (G1722): in, by, with
  - prison,: (G5438): guard, watch, imprisonment
  
- *(20): Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*
  - Which sometime: (G4218): once, formerly , aforesaid
  - were disobedient,: (G544): to refuse belief and obedience
  - when: (G3753): whenever, while, as long as
  - once: (G530): one time
  - the longsuffering: (G3115): patience, endurance, forbearance
  - of God: (G2316): the Godhead, trinity
  - waited: (G1551): to look for, expect, wait for
  - in: (G1722): in, by, with

- the days: (G2250): the day, the interval between sunrise and sunset
  - of Noah,: (G3575): the tenth in descent from Adam
  - while the ark: (G2787): Noah's vessel built in the form of an ark
  - was a preparing,: (G2680): to furnish, equip, prepare, make ready
  - wherein: (G1519): into, unto , to , towards
  - few,: (G3641): little, small of number
  - that is, (G5123): that is
  - eight: (G3638): eight
  - souls: (G5590): a living being, a living soul
  - were saved: (G1295): to preserve through danger, to bring safely through
  - by: (G1223): through, by means of
  - water.: (G5204): water
- *(21): The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
    - The like figure: (G499): a thing formed after some pattern, resembling another
    - whereunto: (G3739): who, what, which, that
    - even baptism: (G908): immersion, submersion
    - doth: (G4982): to save, to keep safe and sound
    - also: (G2532): also, even, indeed, but
    - now: (G3568): at this time, the present
    - save: (G4982): to save, to keep safe and sound
    - us: (G2248): we, our, us
    - not: (G3756): no, nay
    - the putting away: (G595): a putting off or away
    - of the filth: (G4509): filthy, dirty
    - of the flesh,: (G4561): flesh, living body
    - but: (G235): nevertheless, notwithstanding
    - the answer: (G1906): a demand or appeal
    - of a good: (G18): good, pleasant, agreeable,
    - conscience: (G4893): distinguishing between what is morally good and bad; internal judge
    - toward: (G1519): into, unto, to, towards
    - God,: (2316): the Godhead, trinity
    - by: (G1223): through, of means, by reason of, on account of
    - the resurrection: (G386): a rising of the dead , that of Christ
    - of Jesus: (G2424): Jesus, the Son of God
    - Christ: (G5547): Christ the Messiah
  - *(22): Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*
    - Who: (G3739): who, which, what, that
    - is gone: (G4198): to lead over, carry over,

- into: (G1519): unto, to, towards, for, among
- heaven,: (G3772): where God dwells
- and is: (G2076): it is
- on: (G1722): in, but, with
- the right hand: (G1188): a place of honor or authority
- of God;: (G2316): the Godhead, trinity
- angels: (G32): a messenger, one who is sent
- and: (G2532): also, even, indeed
- authorities: (G1849): spiritual potentate
- powers: (G1411): strength power, ability
- being made subject: (G5293): put in subjection, to submit to one's control
- unto him.: (G846): himself

## Evelyn Bonner

Evelyn Bonner has been a Christian for 30 years, married to Mike Bonner for 18 years, and has five wonderful children. Her husband has been preaching for 17 years and he has been the pulpit minister for the N. 5th & Grape church of Christ in Abilene, TX for 7 years. Together they have grown to love God more and more while working with the church. She seeks to please God through sincere study and application and enjoys speaking at ladies days and other similar events.

## I Peter Chapter 4

- 1) About the author
  - a) Lived DURING MOSAIC DISPENSATION - Mk 1:16-22
  - b) An apostle of Christ - Matt 10:2
  - c) Given the keys to the Kingdom - Matt 16:16-19
  - d) Preached the 1st gospel sermon - Acts 2:14
  - e) An Elder in the Lord's church - 1 Pet 5:1
  
- 2) About the letter
  - a) Written to pilgrims of the dispersion - 1 pet. 1:1
  - b) written to The elect - 1 Pet. 1:2
  - c) First of two letters - 2 Pet. 3:1
  - d) Written to stir up their pure minds by way of reminder - 2 Pet. 3:1-2
  
- 3) About the chapter [4]
  - a) Verses **1-6**
    - i) The beginning of the conclusion of 1st letter...Therefore, since Christ \_\_\_\_\_ arm yourself with the \_\_\_\_\_. I Cor. 2:16; Phil 2:5
    - ii) so that you may no longer live in the flesh for the \_\_\_\_\_, but for the \_\_\_\_\_. Gal. 5:22-25
    - iii) Why? Because we have wasted enough time living in sin...
    - iv) In regard to these...lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries...the world think it \_\_\_\_\_ that you DO NOT RUN with them...speaking \_\_\_\_\_.
    - v) The world will be held accountable to God...the spiritually alive and spiritually dead. John 5:22 & 27; Acts 10:42; 17:31; 2 Tim 4:1
    - vi) A reason for preaching the gospel to the spiritually dead...opportunity to live BUT be judge by men in the flesh.
  
  - b) Verses **7-11**
    - i) There is an end to all things...therefore be serious and watchful in prayer.
    - ii) The most important thing is fervent love for one another because love covers \_\_\_\_\_. Matt 22:38-40; I Cor. 13:8a & 13
    - iii) Keep on being...continue the action of hospitality without whining, complaining, protesting or making a fuss.
    - iv) Each one has received a gift let us use it Rom 12:6-8; Faithfully as good stewards I Cor. 4:1-2
    - v) Eph. 4:29...so God can be glorified through our words and through our service.

c) Verses **12-19**

- i) wisdom to be prepared for trials; rejoice and be blessed... 12-14
- ii) warning **NOT to suffer as a** \_\_\_\_\_; encouragement **to suffer as a** \_\_\_\_\_...15-16
- iii) The time has come...judgement has begun with the \_\_\_\_\_ . Prov. 11:31... Therefore commit your soul to a faithful \_\_\_\_\_ . ...17-19

## Erynn Sprouse

Erynn and Jeremy have been married 16 years. They make their happy (albeit messy) home in Dublin, TX. Jeremy preaches for the local congregation and Erynn isn't entirely sure where her time goes. They have one girl who is six months old and has five adoring brothers ages three to ten years. Erynn home schools their children and serves as the Editor-in-Chief of [ComeFillYourCup.com](http://ComeFillYourCup.com), a ladies ministry she and Tami Roberts founded in 2010. She loves to speak at ladies days, ignore the weeds in her garden, have foam sword fencing matches, write articles for various Christian publications (including her band new book on Hebrews "Perfected: God's best reserved for you"), cook strange sounding recipes, and wear "dandetigers" in her hair. Her goals include inspiring women to dig into the meat of God's word, slam dunking a basketball just once, encouraging couples to love being married, and above all, seeing her family in Heaven.



## I Peter Chapter 5

5:1 **Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed**

- **Therefore**— refers back to the previous section where we are encouraged to bear up under trials and suffering. Since we are to bear up, rather than fold under, Peter exhorts the elders specifically in this section.
- **exhort**— PARAKALEO— urge strongly, appeal to (Arndt).
  - In Paul’s letters, this word marks a major emphasis of his writings. This is true (though not to the same extent) with Peter as well. It is the first century equivalent of bold print or underlining.
  - Peter’s urging is based on three points:
    - he is a fellow elder.
    - he is a witness of the sufferings of Christ (note: in this, he references his status as apostle. While he does not specifically state that he is calling them to duty as an apostle, this is a subtle reminder of that fact).
    - he is a partaker of the glory to be revealed, just as they also are.
  - **elders**
  - PRESBYTEROS— an older person, or a title. “The elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches” (Zodhiates). Side note: consider this definition with regard to those in the denominational world who make a practice of naming young men as elders. It is oxymoronic to do so.
  - Peter here uses the double meaning of PRESBYTROS to advantage. He is addressing the elders/shepherds/overseers, but he also uses the term to contrast with “younger men” of 5:5.
  - “Originally, [PRESBYTEROS] had reference to age, but it later came to be the most common designation of those empowered by the Holy Spirit to exercise oversight of the churches. (Acts 20:28.) Each congregation of the apostolic age had a plurality of men so functioning, their duties being to feed the flock (Acts 20:28), to administer discipline (1 Thess. 5:12), and to watch for the souls of the saints committed to their care (Heb. 13:17). They are thus variously styled ‘bishops’ (Acts 20:28), ‘pastors’ (Eph. 4:11), ‘teachers’ (Eph. 4:11), and ‘presbyters’ (1 Tim. 4:14), in keeping with the functions required of them. Their activities, in the functional capacities above designated, were limited to the congregations in which they held membership, and the foregoing designations are descriptive of the same men—the distinctions between elders, bishops, and pastors which later developed and which are currently used in the denominational world being without New Testament sanction. Qualifications of elders are listed in 1 Tim. 3:1-7; Tit. 1:5-16.” (Woods 122)
- **fellow elder**
  - Peter urges them from the standpoint of a fellow elder, as one who stands in the same shoes. He does not take on his rightful authority as an apostle (Philemon 8, 9).

- Peter did not see himself as above them, but as one of them. Surely, if anyone were above other elders in the church, it would be the apostles (not to mention that Peter was one of Christ's closest friends on earth), but it wasn't so. There is no hierarchy in the Lord's church.
- Along with references to Peter's mother-in-law in the gospels (Matthew 8:14, Mark 1:30, Luke 4:38), this verse shows us that Peter was married since an elder is required to be the husband of one wife (1 Timothy 3:2, Titus 1:6). This is significant because the Catholic faith claims Peter was the first Pope, a position which requires the holder not be married.
- **witness**— MARTYS— "There is a distinctive and ambivalent use [of this word] in 1 Pet. 5:1. The first and obvious sense is eyewitness, but the continuation suggests participation as well. The author knows from his own experience what the sufferings of Christ entail (cf. 4:13)" (Kittel).
  - Peter was there not only for Christ's final sufferings, but also witnessed His life on Earth and the persecutions He suffered. As one who had been with Jesus from the beginning, Peter was given the charge to witness, or testify by Christ Himself (John 15:27, Acts 1:8).
  - Within the book, Peter recalls often Christ's sufferings as reason and example for His followers to bear up under persecution and suffering. Here he gives his authority for issuing these charges.
- **glory that is to be revealed**— reference to all the wonderful things in store for those who remain obedient even under trials and suffering.

**5:2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;**

- **shepherd**— POIMAINO— guide and help, rule. "To watch out for other people, *to shepherd*, of activity that protects, rules, governs, fosters" (Arndt). "The most comprehensive term of leadership in all of Scripture (cf. v. 4; Ps 23). Shepherds were given complete care of the sheep. They were charged with protecting, guiding, feeding, nurturing, etc. Those who claim that elders have no authority are not considering the all-encompassing aspect of this word" (Petrillo 23).
  - This is where we derive our terms "shepherd" and "pastor" in reference to elders.
  - John 21:16— Jesus uses the same word when He tells Peter to shepherd His people.
  - Acts 20:17, 28— Paul calls the Ephesian elders (PRESBYTEROS) and instructs them, among other things, to shepherd (POIMAINO) the church of God.
  - Ephesians 4:11— the noun form of this word is translated "pastor." Biblically speaking, the terms "pastor" and "elder" are interchangeable (as seen in this passage and Acts 20:17, 28). The denominational world uses "pastor" to refer to the preacher, but these are not one and the same. While a pastor can certainly also be a preacher, it is not necessarily the case.
- **flock of God**— it is not the elders' flock, but rather God's flock. The elder is a steward, not the master.
- **among you**— elders are the shepherds of those they are actually among, not over other congregations. Each congregation maintains its autonomy.
- **exercising oversight**
  - EPISKOPEO— to accept responsibility for the care of someone (Arndt).
  - Also translated overseer (Acts 20:28, 1 Timothy 3:1, 2; Titus 1:7), Guardian (1 Peter 2:25), visitation (1 Peter 2:12).

- King James translators used “bishop” in Philippians 1:1, 1 Timothy 3:2, Titus 1:7, 1 Peter 2:25. “Bishop” then, does not indicate a higher rank; it is simply an antiquated term for an elder.
- **under compulsion**— ANANKASTOS— out of obligation (Louw).
- **voluntarily**— willingly. They are to serve because they see the need and the value, not because they are obliged into service either by internal or external pressures.
- **according to *the will of God***
  - Because of manuscript differences, this phrase does not appear in the KJV. However, the vast majority of scholars accept it and it appears in all reliable modern translations except NKJV which is translated from the same manuscript as the KJV.
  - Seeing as the flock is God’s, not the elders’, it should be ruled by His will, not the shepherds’. The eldership does not have the authority to alter God’s plan for His church in any way. For example, if the question of whether or not to use instrumental music were to arise, the eldership must consult God’s word for the answer rather than decide on their own. We can liken it to a franchise, in a way. If someone comes to the owner of your local McDonalds and asks them to serve tacos, he cannot do so. He can only do what the corporation allows if his restaurant is to remain under the franchise.
- **sordid gain**—
  - AISCHROKERDOS— shamefully greedy (Louw).
  - We find this word in adjective form in 1 Timothy 3:8 (qualifications for deacons) and Titus 1:7 (qualifications for elders).
  - “This statement is significant beyond the instruction which it contains in revealing that in the apostolic age elders were supported financially by the congregation in the work in which they were engaged... Paul provided that the elders who ruled well should be accorded a double stipend— ‘especially those who labor in the word and in teaching.’ (1 Tim. 5:17.)” (Woods 124).
- **with eagerness**— PROTHYMOS— willingly, eagerly, freely (Arndt). There is a word Peter could have chosen that means “being willing to do something without being forced or pressured” but he chose *this* word (EKOUSISOS Louw). God wants the shepherds to be more than just willing to take charge of and care over His flock; He wants them to be eager for the position.

**5:3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.**

- **lording it over**— KATAKYRIEYO— to have dominion over (Zodhiates). (cf Matthew 20:25, Mark 10:42). The elders must not abuse the power of their position.
- **allotted to your charge**— all one word in the Greek, KLEROS— lot or portion. Also used of an inheritance, cf Deuteronomy 9:29
- **examples**— TUPOS— an archetype serving as a model... technically... [or] in moral life (Arndt). This is the word used of the pattern given to Moses for the Tabernacle (Acts 7:4, Hebrews 8:5). We might say “blueprint.” The elders should be those whose lives are worthy of emulation.

**5:4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.**

- **Chief Shepherd**— Jesus Christ is the Chief Shepherd. (cf John 10:11, 14; Hebrews 13:20)

- **appears**— Throughout this letter, Peter’s eye is cast to Jesus’ second coming and the reward waiting the faithful. This reward is worth enduring all the suffering and trials with good behavior and it is also worth it for the elders to shepherd well.
- **unfading**—
  - AMARANTINOS— pertaining to not losing the wonderful, pristine character of something— ‘unfading, not losing brightness, retaining its wonderful character’ (Louw).
  - Peter expresses the same thought regarding the reward in 1:4.
  - The traditional crown of glory was a wreath made of local plants, and would certainly fade. The crown to be given at the appearing of Christ will retain its brightness and wonderful character.
- **crown of glory**— DOXES STEPHANON— This is a victor’s crown and is in contrast to a ruler’s crown, meant for displaying opulence and riches (Warden 270).

**5:5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble.**

- **younger men**— NEOTEROS— younger, contrasts to PRESBYTEROS of 5:1 and later in this verse (Warden 271). Women are not exempt from this command to submit.
- **subject**—HYPOTASSO— literally to place in order under (Zodhiates). This is the sixth and final time Peter uses this key word (cf 2:13, 18; 3:1, 5, 22). The younger men are to allow the elders to be over them, rather than rebel against their authority or try to take over.
- **all of you**— he shifts from addressing the younger men specifically to addressing the group as a whole.
- **clothe yourselves**—we are to be completely covered with humility, as though it were our very clothes. The Greek word here is ENKOMBASASTHE. Sounds like “encompass” (though it doesn’t seem that our word originates with this word, “encompass” describes the word well. We are to be entirely surrounded, encompassed by humility.
- **humility**
  - Considering others as more important than oneself (cf Colossians 2:18, see also Ephesians 4:2, Colossians 3:12)
  - In extra-biblical writings, this is a derisive term used of the insignificance of countries and peoples, but in Christianity, it is the very essence of Jesus, who lowered Himself to an earthly body so that He might destroy the power of sin which bound us in darkness. This word in itself is a contrast between the Christian and the world.
  - “If it is true that pride and arrogance are fundamental to an anti-God frame of mind, it follows that humility and submission are prerequisites for a God-approved frame of mind” (Warden 271).
  - The prime example of humility in Peter’s letter is given as bearing up under sufferings (2:19, 20). To do so is to put one’s own rights (to defend and seek justice) behind what is good for the kingdom.
- **proud**—HYPEREPHANOS—arrogant, haughty (Arndt). In context, simply one who is not humble.
- **grace**— KARIS— kindness, gift, thanks, good will (Louw)
  - It could be argued that this is *the* key word of 1 Peter.
    - In 1:2, it is Peter’s prayer that *grace* be theirs in the fullest measure.

- In 1:10ff, the prophets—who wrote of all that would come by the work of the Christ, His sufferings, and glories to follow— were prophesying of the *grace* that was to come to us.
- In 1:13, we are to rest our hope completely on *grace*, that is, on all that will be given us at the end times, the very reward we are striving for.
- In 2:19-20, one finds favor (*grace*) with God by patiently enduring mistreatment in His name.
- In 3:7, husbands are to give consideration to their wives based on the fact that they are fellow heirs of *grace*
- In 5:5 (here), *grace* is what God gives to those who are on His side thru humility
  - In 5:10 God’s prime descriptor is that He is the God of all *grace*.
  - In 5:12, Peter says his letter is to exhort and testify of the true *grace* of God.
- **humble**—
  - same root word as “humility” earlier in the verse; the same word is used in the next verse.
  - To be humble in our modern use often means to not think much of oneself. Biblically speaking, though, to be humble is to put others before yourself. In the grand scheme of things, to be humble is to put God’s will before your own.
  - Example uses
    - Matthew 11:29—Jesus describes Himself as gentle and *humble* in heart, urging His listeners to take His yoke
    - Luke 1:52—God brings down rulers and exalts the *humble*
    - Romans 12:16—one should not be haughty of mind or wise in his own eyes, but should associate with the lowly (*humble*).
    - 2 Corinthians 7:6— God comforts the depressed (*humble*)
- The last part of this verse quotes the Septuagint’s version of Proverbs 3:34. This verse is also quoted in James 4:6. If the brother of Christ and Peter, one of Jesus’ closest friends both quote this verse, it leads one to suspect that perhaps the Savior often referred to it.

**6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time**

- Throughout the Bible, God is the one who puts the lofty back in their place, raises the humble, defends the oppressed. The story of His redemption of His people from Egypt is a prime example. In the gospels, Jesus taught on three separate occasions that those who exalt themselves will be humbled, but those who humble themselves will be exalted (Matthew 23:12; Luke 14:11, 18:14). In a sense, this verse sums up the entire duty of mankind as well as the promise of God.
- **humble yourselves**— in the world’s estimation, humility is something inflicted upon you (think of humiliation). In Christianity, though, one chooses to humble himself, chooses to put another’s will before his own. Here, specifically we are to put God in His might ahead of ourselves. In humbling ourselves under God, we trust that all is in His control, that he has all in hand.
- **mighty hand**—could there be any better hands to be in? Surely the wise man chooses to humble himself under God’s mighty hand rather than to keep control of his own life.
- **exalt**— HYP SOO— “to cause enhancement in honor, fame, position, power, or fortune” (Arndt)

- **proper time**— God’s timing is perfect. He timed the coming and sacrifice of the Christ perfectly and He will time our exaltation and reward perfectly as well (cf 2 Peter 3:8, 9).

**5:7 casting all your anxiety on Him, because He cares for you.**

- The use of the participle after a command explains how one fulfills the command. So how do we humble ourselves? By casting our anxieties on God. To do otherwise—to keep our cares and troubles—is arrogance.
- cf Psalm 54:23
- **casting**—EPIRIPTO—in a literal sense, this word is used of throwing things. In Genesis 37:20, Joseph’s brothers throw him in the well. In Matthew 27:5, Judas throws the silver pieces into the temple. More to the context here, this phrase is used idiomatically as causing someone else to be responsible.
- **anxiety**—MERIMNA—worry, care (Arndt). (cf Luke 21:34— Jesus warns of the worries of life in like with dissipation and drunkenness)
- **cares**— MELEI— “to think about something in such a way as to make an appropriate response” (Louw)

**5:8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.**

- God cares for us, but the devil, in contrast, actively seeks someone to devour. Because we have humbled ourselves under the mightiest of hands, we can still be without anxiety despite a hungry lion in our midst.
- **sober**— NEPHO— “be free from every form of mental and spiritual ‘drunkenness’, from excess, passion, rashness, confusion, etc. *be well-balanced, self-controlled*” (Arndt).
- **alert**— GREGOREO— stay awake; be alert; be alive (Louw) This is a relatively common command given by the Lord and by Paul in his writings (Matthew 25:13; Mark 13:35, 37; Colossians 4:2; 1 Thessalonians 5:6).
- **adversary**— ANTIDIKOS— “one who brings a charge in a lawsuit, *accuser, plaintiff...* one who is continuously antagonistic to another, *enemy, opponent*” (Arndt).
- **devil**—DIABOLOS—slandorous; the accuser/ devil (Arndt). The devil stands, as though he were our prosecutor in a court of law, and accuses us, brings charges against us. It is he who brings our wrongs up again and again, and he does not limit his accusations to truth. He is also slanderous in his charges.
- **devour**—KATAPINO— swallow; destroy; cause end of (Louw).

**5:9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.**

- Though the devil is hungry and prowling, we are told to resist him by being steadfast in our faith, shored up by the knowledge that we do not resist alone, but are, in fact, part of a band of brothers throughout the world.
- **resist**— cf James 4:7
- **experiences of suffering**— PATHEMA— suffering, misfortune (Arndt).
- **accomplished**— EPITELEO— “to cause something to happen as fulfillment of an objective or purpose” (Arndt) The suffering that is going on isn’t without its fruit or purpose.

**5:10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.**

- The suffering will be for a little while, but the glory in Christ will be eternal.
- **perfect**—KATARIZO—make adequate (Louw). Used in Matthew 4:21 of James and John mending nets.
- **confirm**—STERIZO—set up, establish (Arndt).
- **strengthen**—STHENOO—make more able (Louw)
- **establish**—THEMELIOO—lay a foundation, cf Matthew 7:25
- “In the present age, the apostle promised, God Himself would perfect, confirm, strengthen and establish them. There is an emphatic pronoun added in Greek which as the effect of saying ‘You may be sure that this very God who has called you will do these things.’ Each word has its own nuance, though we probably should not make a great deal out of distinctive meanings found in each of them. Stacking the verbs together in this manner has the effect of underscoring the fulsome power of God to keep His called people until His glory is revealed” (Warden 280).

**5:11 To Him *be* dominion forever and ever. Amen.**

- It would be easy to think while suffering that God did not have dominion, but the fact of the matter is that He does have dominion and will forever and ever. It is to this same God that we have entrusted ourselves through faith and obedience, and it is to this same God that Peter here, in essence, dedicates this letter.

**5:12 Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it!**

- **Silvanus**— the same man also called Silas served as Peter’s scribe for this letter. cf Acts 15:22ff, 1 Corinthians 4:17; Ephesians 6:21; Colossians 1:7
- **regard**— LOGIZOMAI— often translated consider, credited. Whether or not there was controversy as to Silvanus’ faithfulness, Peter here vouches for him.
- Peter states plainly his purpose in writing:
  - **exhorting**—PARAKALEO—a strong appeal or urging. “Call to one’s side” (Arndt)
  - **testifying that this is the true grace of God**— “Grace that allows one to suffer persecution? Yes, but also grace that provides the strength to endure, and the grace that will be given to those who *stand firm in it*” (Petrillo 25).
- **Stand firm in [grace]**— this is an exhortation that would be pointless if one could not fall from grace.

**5:13 She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark. (14) Greet one another with a kiss of love.**

**Peace be to you all who are in Christ.**

- “*Babylon* is probably a cryptic reference to Rome. Babylon was a place of exile in the OT, and these Christians were referred to as ‘scattered’ and ‘exiles.’ The *she* Peter notes is probably the church, the *chosen* (cf. 1:2). Peter again wishes for there to be *love* among them. The final wish for *peace* summarizes the entire letter” (Petrillo 25).

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## TLC Retreat Survey

Help us make the Texas Ladies in Christ Retreat even better next year! Give us your thoughts...

Using a 0-10 scale (0 = worst, 10 = best):

1. Overall, how would you rate the TLC Retreat? \_\_\_\_\_
2. Was it a good value for the price paid? \_\_\_\_\_
3. Were your expectations for the weekend met? \_\_\_\_\_
4. Overall, how would you rate the location / accommodations? \_\_\_\_\_
5. Overall, how would you rate the speakers? \_\_\_\_\_
6. Did the speakers meet your expectations? \_\_\_\_\_
7. How well would you say the Bible was taught / expanded on? \_\_\_\_\_

Give a brief answer:

8. Who would you suggest as a future speaker? \_\_\_\_\_
9. Did you enjoy a "book" study? What other Bible book or topic would you suggest?  
\_\_\_\_\_
10. Would you come again next year? \_\_\_\_\_
11. Would you recommend TLC to a friend? \_\_\_\_\_
12. How would it affect you if TLC was in another part of the state (any other location/camp suggestions)? \_\_\_\_\_
13. What was your favorite part of the TLC Retreat?  
\_\_\_\_\_  
\_\_\_\_\_
14. What was your least favorite part of the TLC Retreat?  
\_\_\_\_\_  
\_\_\_\_\_
15. Use the back of this form to give us any other comments or suggestions you may have.