



A STUDY OF I PETER

***GIVE
A
DEFENSE***

A PUBLICATION OF RAY REYNOLDS RAP

BIBLE STUDY GUIDE

Prepared by Ray Reynolds, Ph.D.

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

TABLE OF CONTENTS

INTRODUCTION

<i>Author of the book of I Peter</i>	3
<i>Date of the book of I Peter</i>	3
<i>Theme of the book of I Peter</i>	3
<i>Audience for the book of I Peter</i>	4
<i>Key Verses in the book of I Peter</i>	4
<i>Outline of the book of I Peter</i>	4

CHAPTER BY CHAPTER STUDY NOTESS

Chapter one notes	5
Chapter two notes	11
Chapter three notes	17
Chapter four notes	22
Chapter five notes	26

CONCLUSION	31
----------------------	----

This study guide was created by Ray Reynolds in 2015 and copyrighted in 2021 by Ray Reynolds Rap Publications. The material presented in this class series will be gleaned from personal notes, the New King James Study Bible, Dr. Coy Roper, Dr. Steven Guy, J.J. Turner, Tom Holland, Robert H. Gundry, B.W. Johnson, and other various sources.

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

INTRODUCTION

Author:

The book claims to have been written by the apostle Simon Peter (**I Peter 1:1**). Irenaeus and others validated this as a fact. Clearly from the material it can be assumed that the writer had an extensive knowledge of the life and teachings of Jesus. This proves that they had to be an eyewitness. Also, the words sound very similar to the words Peter spoke throughout Acts.

Peter was the most prominent of the twelve apostles and an outstanding leader in the early church. His name is mentioned over 150 times in the New Testament. He was a fisherman and brother to the apostle Andrew (**Matthew 4:18, 16:17, Luke 5:10**). Peter is almost always listed first when the apostles are discussed in Scripture.

Date:

It is generally accepted it was written in the early 60's AD. Some have ascribed 62-63 AD to the book. It was during this specific time that Nero began persecuting Christians (**I Peter 5:13**). This would have affected Peter in a very personal way. The apostle John gives a reference to the closing years of Peter's life in the last chapter of his gospel. John's interpretation of Christ's prediction makes it clear that Peter would die a violent death. The evidence is strong that Peter spent his last years in Rome and suffered martyrdom under Nero, who reigned 54–68 A.D.

Theme:

This book is about persecution and suffering. At this time tribulation was more sporadic and local rather than general. Suffering was due to the fact that Christianity was unpopular, not because of Roman policies, which would come later. Christians were exposed to slander, boycott, mob violence, and death, depending on the political leaders in that particular region. Paul and James also mentioned the sufferings of this present time (**Romans 8:18, I Corinthians 7:26, 15:30, II Timothy 2:11-13, 3:12, James 1:2ff**).

Peter identifies the true enemy, Satan, who is working through the Romans and the Jews, as a roaring lion seeking someone to devour (**I Peter 5:8**). Therefore, Peter appeals to the conduct of Jesus. He was the first to ponder WWJD? He especially emphasizes the meekness and patience of Christ (**I Peter 1:21, 3:13**). Then, he also admonishes the leaders of the church (**I Peter 5**).

Audience:

The letter was intended for the exiled Christians in Asia Minor (**I Peter 1:1**). It was written from Rome. The identification of Babylon with Rome is common (**I Peter 5:13, Revelation 14:8, 17:5, 18:2, 10, 21**). Peter's letters were specifically directed to Christians in five Roman provinces: Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Key Verses:

I Peter 1:3-5, 13-16, 2:1-2, 2:4-5, 2:9-10, 2:21-25, 3:1-7, 3:17, 3:21-22, 4:1-6, 5:1-4, 5:8-11

Outline:

- I. The Hope of a Christian - I Peter 1:1-12*
- II. The Holiness of a Christian - I Peter 1:13-25*
- III. The Maturity of a Christian - I Peter 2:1-12*
- IV. The Submission of a Christian - I Peter 2:13-25*
- V. The Companionship of a Christian - I Peter 3:1-14*
- VI. The Salvation of a Christian - I Peter 3:15-22*
- VII. The Wisdom of a Christian - I Peter 4:1-11*
- VIII. The Suffering of a Christian - I Peter 4:12-19*
- IX. The Humbleness of a Christian - I Peter 5:1-7*
- X. The Strength of a Christian - I Peter 5:8-14*

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

CHAPTER ONE

1 Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

(v.1) Peter was an apostle because he had seen the risen Christ and had been commissioned by Him to preach.

- Dispersed pilgrims were those around the world.
- The areas mentioned are located in Asia Minor.

(v.2) The triunity of the Godhead is affirmed throughout the Scriptures.

- At the baptism of Jesus, in Matthew 3:16-17, we find the presence of the Holy Spirit in the form of a dove, and the presence of the voice of the Father from heaven, which clearly indicates the existence of three distinct Persons who are of one essence.
- The church has been compelled to repudiate three different errors: (1) tritheism, which avows that there are three “Gods”—Father, Son, and Holy Spirit; (2) modalism, which asserts the existence of only one God who manifests Himself in different ways (modes) at different times but never can be two or more different manifestations simultaneously; and (3) subordinationism, which envisions Christ and the Holy Spirit as lesser gods than the Father, representing them as beings created by the Father.
- Against all three of these views the Scriptures claim: (1) there is but one God (Deuteronomy 6:4), eliminating tritheistic theories; (2) He is Father, Son, and Holy Spirit—three Persons in one essence from all eternity (John 1:1 and Ephesians 1:2-14), refuting modalism; and (3) the three Persons of the Godhead are all fully God (Acts 5:3-4, Colossians 2:9), ruling out subordinationism.
- The trinitarian formula is clear in this passage relating to salvation and is the result of the cooperative purpose and activity of God.
- The Father’s foreknowledge, effected by the sanctifying work of the Holy Spirit (II Thessalonians 2:13) and based upon the blood of Christ (Hebrews 9:14), produces salvation in man.

3Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5who are kept by the power of God through faith for salvation ready to be revealed in the last time.

(v.3) Peter thanked God for the sure hope we have.

- This hope enables us to rejoice, even in trials.
- All of the prophets looked forward to this salvation and even the angels want to understand it (vs.1-12).
- Through the resurrection of Christ, God's people are "begotten" or "born again" and thus share in Christ's undying life.
- The salvation that is granted is not something that is attained by human effort.

(v.4) Those who have been begotten to a living hope receive an inheritance incorruptible.

- We are guaranteed the benefits of that salvation, not because we are able to keep ourselves saved, but because we are guarded by the power of God.
- This assures believers that they can be preserved until the consummation of salvation.
- Israel had received the Promised Land as an earthly inheritance, but God's people now are promised an eternal inheritance.

(v.5) The Greek translated "kept by the power of God" employs a military term which can be translated "guard."

- If we continue to trust in Christ, God's power will enable us to receive salvation.
- It will be revealed fully upon Christ's return.

6In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 9receiving the end of your faith—the salvation of your souls.

(v.6) In comparison with eternity, the time of our testing is short.

- Also, even here our joy in Christ is greater than the trials we face.
- We need to rejoice in our trials (James 1:2).

(v.7) Peter views trials of faith as essentially productive.

- To illustrate the point, the author refers to the common practice of subjecting gold to such intense heat that the initial form of it is destroyed.

- When the gold is ready to be remolded, however, the impurities have also perished in the flame.
- Trials and difficulties may beset the life of a believer, but they also have the ability to identify and banish those impurities which might impair spiritual growth and Christian service.
- This is the first of several passages in this epistle which view suffering as essential, fruitful, and necessary for the Christian life.
- Also, true faith in genuine and produces praise, honor, and glory.

(v.8) Remember Jesus' words to doubting Thomas.

- The story is recorded in John 20:29.
- We have joy because even now we realize the great things we can have in Christ.
- This inexpressible joy is available to every believer.

(v.9) We will receive salvation fully when Jesus comes again at the end of this age.

- Notice that the end of our faith is salvation.
- We must remain faithful in order to inherit eternal salvation (Revelation 2:10).

10Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

(v.10) The NT bears witness that the prophets looked forward to the coming of Christ.

- The prophets were interested in determining the time or the kind of age which was to see the fulfillment of the things about which they prophesied.
- The two different terms, "inquired" and "searched," are used to describe prophetic interest.
- The latter term emphasizes the intensity of their search to discover the precise temporal relationship between the sufferings of Christ and the glories which should follow after.

(v.11) The source of the revelation given to the prophets is the "Spirit of Christ."

- That designation supports both the deity and the preexistence of Christ
- The time and characteristics would identify God's coming salvation ("what or what matter").
- The sufferings of Christ, would be, of course, His death on the cross.
- The glories that follow would be the resurrection.

(v.12) The Old Testament prophecies concerning Christ and the ministries of the Holy Spirit related to New Testament times.

- Though the phrase is intended to be synonymous with “Holy Spirit,” the identification of the Holy Spirit as the “Spirit of Christ who was in them” clearly indicates the existence of the Son of God prior to His incarnation in Bethlehem (II Peter 1:20-21).
- The Holy Spirit miraculously indwelt the prophets just as it did with each writer of the New Testament.

13Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15but as He who called you is holy, you also be holy in all your conduct, 16because it is written, “Be holy, for I am holy.”

(v.13) In ancient times people had to tie up their long robes in order to work, or do anything energetic.

- The modern equivalent would be “roll up your shirt sleeves.”
- The believer’s living hope, based on his new birth, should lead to:
 - (1) practical obedience and
 - (2) growth in holiness
- These verses show us that we must be ready for mental and spiritual activity in addition to physical.
- We can rest in grace He has given and will give.
- This commitment prepares us for the second coming of Jesus Christ.

(v.14) Obedient children do not conform to the world.

- Paul used similar words in Romans 12:1-2.
- We were ignorant before we experienced the saving power of Christ in salvation.

(v.15) God has called us to a life of holiness.

- He gives three reasons why we should be holy:
 - (1) God is holy (vs.15-16)
 - (2) God, who sees our inner attitudes, judges us justly (v.17)
 - (3) We are redeemed by the blood of Jesus Christ (vs.18-19)
- This part of God’s will cannot be evaded.

(v.16) God’s character and His call to be like Him prove that this is an obligation.

- Holiness is not easily attained, but it is essential.
- Holy living is motivated by a God-fearing faith that does not presume upon the redemption that was purchased at so great a cost (vs.18-19).

17And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; 18knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19but with the precious blood of Christ, as of a lamb without blemish and without spot. 20He indeed was foreordained before the foundation of the world, but was manifest in these last times for you 21who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

(v.17) If you acknowledge God as God and Christ as Lord, we must realize we are called to be holy like He is holy.

- This means we must be holy in all of our conduct.
- "Conduct" refers to our "manner of life."
- The "time of your stay here" is very short.
- We should have fear, or awe of God's presence.

(v.18) We were not redeemed with corruptible things.

- The term "redeemed" is a word generally used for the purchase of slaves with money (they were redeemed with silver and gold).
- Such corruptible resources, however, did not purchase our salvation.
- The value of money does not last beyond this life.

(v.19) The cost of human ransom from the slavery of sin was the precious blood of Christ (Hebrews 9:14).

- Precious contrasts the blood of Christ with things people normally consider of high value.
- He was the lamb, "without blemish and without spot," which made Him a perfect sacrifice to pay the penalty for our sins.

(v.20) God's purpose to save all people through Christ was established before the foundation of the world.

- However, He was manifested in the "last times."
- Now we are in these last days (II Timothy 3:1).

(v.21) God began and completed the plan of salvation.

- Our part includes believing in the resurrection.
- It also includes faith and hope in God.
- This book will bear out more steps to salvation, especially faithfulness and obedience in Christ.

22Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24because “All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, And its flower falls away, 25 But the word of the Lord endures forever.” Now this is the word which by the gospel was preached to you.

(v.22) When we obey the truth through the Spirit, He purifies our hearts and enables us to truly love others.

- Obedience to the truth produces sincere love for God’s people (1:22–25) in addition to a desire for spiritual growth (2:1-2).
- Only those purified from lust, envy, jealousy, and self-seeking can love sincerely with a pure heart.

(v.23) Purity and love are impossible without being born again (John 3:6).

- We are of “incorruptible” or unperishable seed.
- The word of God “lives and abides forever.”

(v.24) Here Peter is quoting from Isaiah 40:6-8.

- Peter stresses the enduring nature of God’s word.
- Flesh and material things are destined to be destroyed, so no one can afford to trust in them.
- Grass will wither and flowers will die.

(v.25) The word of God endures forever.

- God’s word is permanent, enduring, trustworthy.
- The word of God, including Jesus (John 1:1), is proclaimed thru “the gospel.”

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

CHAPTER TWO

1Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, 2as newborn babes, desire the pure milk of the word, that you may grow thereby, 3if indeed you have tasted that the Lord is gracious.

(v.1) There are certain things that Christians have to put behind them.

- This includes “malice, all deceit, hypocrisy, envy, and all evil speaking.”
- These sins that are listed contradict God’s command in 1:22.

(v.2) Christians are considered to be newborn babes in Christ.

- Just as babies desire milk, we should feed on the word of God (1:23).
- This is so that we can “grow thereby,” which means spiritually in Christ.

(v.3) Followers of God have seen the grace of God.

- The person who has experienced God’s grace in Christ will want to grow.
- The only way to grow is by partaking “the pure milk of the word.”

4Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.”

(v.4) Through faith we come to Christ and we become God’s people.

- Isn’t it interesting that Christ is pictured as the foundation stone (v.4), believers are the stones built upon Him (v.5), and the church is the spiritual house (v.5), or temple that is erected by the praise of God.
- Christ is the living stone because He has been raised from the dead and gives life to others, even though he was rejected at His crucifixion (1:21).
- He was “chosen by God” and is “precious” (John 3:16).

(v.5) Believers share in Christ’s resurrection and are, therefore, living stones.

- All may be a part of the “holy priesthood” because all may offer sacrifices of praise and obedience (Romans 12:1-2).
- These are acceptable to God because of our sacrifice for sin.

- (v.6) Jesus, the Stone, is the One who completes God's plan of salvation.
- Peter is drawing from OT scriptures to give us an image of Jesus (Isaiah 28:16).
 - Whoever believes, and obeys Him, will not be put to shame.

7Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"⁸ and "a stone of stumbling and a rock of offense." They stumble, being disobedient to the word, to which they also were appointed. 9But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

- (v.7) He who believes in Christ will never regret it here or in eternity.
- Sadly, men rejected Him while He walked this earth (Psalm 118:22).
 - What is even more disturbing is that men still reject Him and disobey Him.
 - If you believe in Jesus, then "He is precious" to you.

- (v.8) Those who are disobedient to Christ will stumble.
- If you refuse to believe in Christ you will find that He is a "stumbling" block to you instead of the "rock of offense" support you can lean on (Isaiah 8:14).
 - Each of us are also "were appointed" to be obedient to Christ and His Word.

- (v.9) Christians are called to be different from this world.
- As "living stones" (v.5), believers are placed in a new and significant relationship to Jesus, the "chief cornerstone" (v.6):
- (1) They are members of a "chosen generation," i.e., an elect race.
 - (2) Furthermore, all believers are "priests."
 - (3) The believer is also a part of a "holy nation."
 - (4) The designation "special people" may be rendered more literally, "a people to be around," stressing that God's people are a possession of God.
 - (5) The function of this believing community is to "proclaim the praises" of God, obviously as a community of believers.
- The doctrine of the priesthood of all believers is a significant N.T. revelation.
 - The Mosaical Law featured a Levitical priesthood, offering sacrifices for the people, interceding with God in their behalf, and on the Day of Atonement entering before God with sacrificial blood for the people.

- The new age, the Christian age, makes each believer a royal priest. This means:
 - (1) Every believer has immediate access to God in Jesus Christ.
 - (2) The approach to God has been made open by a perfect sacrifice.
 - (3) The saints of God have the privilege and responsibility of interceding for one another before God.
 - (4) Each Christian has the responsibility of a meaningful priesthood, representing God to the people in witnessing and teaching.
- Notice that all of the descriptive phrases and terms are titles for Israel (Exodus 19:5-6), but now are used for all believers, Jews and Gentiles.

(v.10) At one time we were nothing, but now we are the people of God.

- The term *laos* (Gk.), translated “people,” is always reserved in the New Testament for God’s people.
- The term *ethne* (Gk.) is used for all other peoples.
- In Romans 9:25, Paul, like Peter, also appeals to Hosea 1:9-10, 2:23 to stress the universal motif of God’s mercy.
- Peter, however, emphasizes the eschatological blessedness which his readers now enjoy as a result of believing in Jesus Christ.
- Then, and now, the condition for being chosen is the same, we must be obedient to the voice of God, and follow His Word.

11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

(v.11) Christians are simply sojourners and pilgrims on this earth.

- The people of God are in the world, but not of it.
- They are not to focus their goals and values on that which is transitory.
- Therefore, in the next two chapters Peter will outline how we are to treat others.
- First, and foremost, we must abstain from “fleshly lusts which war against the soul” that have alienated mankind from God in the first place.
- Some of these lusts would include pride, selfishness, power, authority, etc.

(v.12) Unbelievers may speak against the Christian’s exemplary conduct.

- Seeing the unchristian-like behavior will make the sinner feel guilty.
- God uses the example of a person transformed by His grace to bring others closer to Him.
- When it says, “glorify God” it means to accept God’s plan of salvation.
- The “day of visitation” is the time when God convicts them of sin.

13Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, 14or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 15For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— 16as free, yet not using liberty as a cloak for vice, but as bondservants of God. 17Honor all people. Love the brotherhood. Fear God. Honor the king.

(v.13) Submission is the key theme of this section (2:13-3:7).

- Submission involves not seeking one's own interests but rather assuming a voluntary commitment of service to others.
- Peter focuses on their overall relationships as Christian citizens (2:13-17)
- He also offers advice for how slaves were to relate to masters (2:18-25).
- He also gives guidelines for marriage (3:1-7), especially for how believing wives are to relate to unbelieving husbands.
- All of these exhortations are given within the cultural context of Peter's day and must be applied by contemporary readers to their own environment.
- For example, the slave-to-master section can be contextualized to apply to employees and employers.

(v.14) Submission should be made to those in authority (kings and governor).

- This refers to local government as well as that of the nation and country.
- Today that could apply to the president, governor, and the mayor.
- Disobedience toward these God established social institutions dishonor Christ.

(v.15) This submission to the laws of the land is pleasing to God.

- In doing good to others you can silence them and their evil towards you.
- The concept of "ignorance" implies refusal to understand and accept the gospel of Christ.

(v.16) The believer is free from sin and free to love.

- This seems to be consistent with Matthew 22:37-40.
- As God's bondservants we make His will our own will (Luke 22:42).

(v.17) These words are concise and to the point.

- In order to "honor", we must be concerned for the welfare of others.
- In order to "love", we must have to show our good works with action.
- In order to "fear", we must have the utmost respect for others.
- We should give our ultimate loyalty to God, but still respect civil rulers.
- We must obey the government authorities unless their requirements conflict with the laws of God.

18Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 19For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.

(v.18) These verses may be applied to employer and employee relationships.

- Slaves, or servants, were the employees in the homes of this time.
- Some slaves were paid, others were not, and some volunteered, while others didn't.
- This must be done "with all fear", which means out of reverence to God.

(v.19) This attitude is commendable by God.

- God will bless those who suffer for His sake, but He will bless all those who suffer.
- This suffering leads us to grief, especially if we have suffered wrongfully.

(v.20) The Christian can be credited with a blessing if they suffer.

- When we do good, in the eyes of God, not the eyes of men, we are blessed.
- When we patiently bear undeserved persecution, God is pleased.

21For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 22"Who committed no sin, Nor was deceit found in His mouth"; 23who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; 24who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. 25For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

(v.21) Peter's exhortations regarding submission are given a Christological foundation.

- The sufferings of Christ provide spiritual healing by His work on the cross.
- As Christ suffered at the hands of unjust people of His day for being faithful to the will of God, so believers may receive the same opportunity to follow in His steps.

(v.22) The sufferings of Christ are exemplary for several reasons.

- One reason is that He "committed no sin" and no "deceit" was in His mouth.
- This proves to us that Jesus Christ is, and was in the flesh, perfect.

(v.23) Jesus was "reviled" and "suffered" for us on the cross.

- However, He did not revile in return, nor did He threaten.
- He committed Himself to God who judges righteously and vindicates the innocent.
- This is the foundation for patient affliction.

(v.24) Christ's patient endurance of the Crucifixion was more than an example.

- He paid the penalty for our sins in order that we might escape the guilt and power of sin and live a new life of righteousness.

- An objective atonement is indicated in this affirmation.

- The truths of the gospel are that man is a sinner and that he must in some way meet the demands of God's righteous judgment against him.

- The answer to the dilemma is that Christ bore our sins in His own body on the cross. - Through this suffering of humiliation and death, we are spiritually healed.

(v.25) At one time we were like "sheep going astray" and lost in sin.

- However, now we are safe with the "Shepherd and Overseer" of our souls.

- Christ brings order and purpose to our confused lives when we turn to Him.

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

CHAPTER THREE

1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2when they observe your chaste conduct accompanied by fear. 3Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— 4rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

(v.1) One of life's most important lessons is the necessity of submission to God's will. Therefore, God uses relationships in daily life as a method of instruction for teaching submissiveness to Him.

- A wife, for example, is to be submissive to her husband.
- The word translated "submissive" literally means "to place under."
- The term implies no coercion or condescension but a voluntary recognition of God's assignment of leadership to the husband.
- The presence of an unbelieving husband becomes an occasion for the demonstration of godly conduct on the part of the wife as a means of winning the unbelieving husband to Christ.
- Nagging at your spouse will not win them to Christ.

(v.2) Chaste conduct reflects the loyalty of the Christian wife to her husband.

- Even the unsaved husband approves of such conduct.
- The unsaved husband may come to appreciate its source, God and His Word.

(v.3) Adornment is not as important as attitude.

- I have heard it said that these two verses cannot be separated if the proper meaning is to be discerned.
- They do not teach that a coiffure or jewelry is inappropriate for Christians, as some have imagined.
- If that were the case, the mention of "putting on fine apparel" would present a major ethical conflict since clothing, too, would be on the list of prohibitions.
- The two verses declare that the Christian woman is not to depend upon clothing, jewelry, or a coiffure to accentuate her beauty.

(v.4) The “hidden person of the heart” is a reference to the persons inner attitude.
- This refers to the attitudes of integrity, kindness, gentleness, etc., which are the ornaments that genuinely reflect and accentuate beauty.
- Particularly, God affixes great value to the womanly attitude that displays “a gentle and quiet spirit.”

(v.5) Godly women adorn themselves with the attitude of submission.
- They are not worried about their own rights and privileges.
- They will put their God and their spouse above all things.

(v.6) Sarah is a wonderful example to women.
- The whole matter of subjection is illustrated by a reference to Sarah, who referred to Abraham as “lord.”
- Though the reference is undoubtedly to Genesis 18:12, it encompasses the general attitude of Sarah toward Abraham.
- Christian women have become the offspring of Sarah, spiritually speaking, and thus “do good and are not afraid with any terror.”

7Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

(v.7) The responsibilities for the husband are no less demanding.
- His assignment is to live with his wife, knowing her needs, recognizing her strengths and weaknesses, and treating her with “honor.”
- This term is used to describe the value of a precious stone.
- Thus, she is to be treasured, reassured, protected, and loved, with every tender provision being made for her.
- If the husband fails in this mandate, he may find his prayers “hindered.”
- The Greek term may be rendered “cut off.”

8Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; 9not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. 10 For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. 11 Let him turn away from evil and do good; Let him seek peace and pursue it. 12 For the eyes of the Lord are on the righteous, and His ears are open to their prayers; But the face of the Lord is against those who do evil.”

(v.8) In order to be of one mind we need to have these characteristics listed.

- These five virtues are to be normative qualities in the lives of the people of God, reflecting the attitude and example of Christ.
- The advice offered is for believers facing persecution, but applies to all.
- Compassion is sympathy for others needs.
- Love is a need for all who are a part of the same spiritual family.
- To be tenderhearted we must be sensitive to other people and their needs.
- In order to be courteous, we must simply be kind.

(v.9) Only when we return good for evil will we receive a blessing.

- Of course, it is a blessing that God desperately wants to give His children.
- Peter quotes Psalms 34:12-16 to support this truth and then comments.

(v.10) We should be people that love life.

- This means we should want a full and satisfying life.
- In order to prove that we love life we must “refrain” our tongue from evil and our lips from “speaking deceit.”
- The only way to true happiness is to follow God’s will and this is His will.

(v.11) We must turn away from evil and do good to others.

- This verse shows us the concept of repentance.
- When we become a Christian we must repent (Luke 13:3, Acts 2:38, 3:19, 17:30).
- In doing this we must “seek peace and pursue it” with God and men.

(v.12) God is concerned for the righteous, which are His children.

- The “eyes of the Lord are on the righteous,” which means He sees us.
- His “ears are open to their prayers,” which means He hears us.
- His face is “against those who do evil,” which means don’t get on His bad side!

13And who is he who will harm you if you become followers of what is good? 14But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.” 15But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 16having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 17For it is better, if it is the will of God, to suffer for doing good than for doing evil.

(v.13) Who can harm us if we follow God and do good?

- The emphasis in the entire letter is on the Christian response to suffering and persecution, and this section is proof of this fact.
- Goodness is honored by almost everyone, the next verse shows one exception.

(v.14) Even if you suffer while doing good, it is still the right thing to do.

- If you do suffer in doing good “do not be afraid of their threats.”
- Also, “do not be troubled,” which is like Paul said in Galatians 6:9-10.
- There is nothing to fear because God is with us (Romans 8:31).

(v.15) We must give a defense for what we have done and what we believe.

- The word “sanctify” means “set apart.”
- Having established a special dwelling for God in the heart, the Christian ought to be ready always to give an answer to those who seek a reason for his hope.
- The word “defense” (apologia) is from which the English word “apology” is derived. - However, closer to the intent of Greek thought is the idea of Christian “apologetics,” an organized, thoughtful defense of the faith.
- The believer’s task is to know well the truths of the faith and to prepare to present them in a persuasive fashion.

(v.16) A good conscience is one that is clear before God.

- He uses the good conduct of Christians under persecution to make sinners ashamed and bring them to Himself.
- However, we must hold up our end of the bargain or we do Christ an injustice.
- Good conduct is essential to a faithful Christian, because we must have good works.

(v.17) It is good for us to suffer for the cause of Christ.

- Those who suffer for good receive a blessing, but those who suffer for evil receive what they deserve, punishment.
- Jesus said we would be blessed in the Sermon on the Mount (Matthew 5:10).

18For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19by whom also He went and preached to the spirits in prison, 20who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, 22who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

(v.18) When we suffer, we suffer along with Christ.

- Peter stresses the nature of the definitive, accomplished work of Jesus on the cross.
- He was “put to death in the flesh but made alive in the Spirit.”
- He did this so that He might “bring us to God.”

(v.19) This passage can be interpreted in many ways.

- Some understand it to mean that the preincarnate Christ spoke through Noah by the Holy Spirit to the people of Noah’s day, and because they disobeyed they are now spirits in prison, in Hades.
- Others hold that the word “preached” doesn’t mean offered salvation, and they believe that Christ, after his death, proclaimed victory to the evil spirits because He was able to raise, and they knew their doom was certain.

(v.20) The Lord did allow the people in the days of Noah time to repent.

- His waited and His divine longsuffering allowed Noah and his family to be spared.
- Only eight souls were saved, while the rest of the world perished.

(v.21) Baptism, which is immersion in water, now saves us from our sins.

- The word “antitype” is a translation of antitupon from the Greek.
- Baptism is viewed as a perfect “type” or “picture” of salvation when compared to the story of Noah in the OT, if it does not save, why would Peter mention it?
- In no sense does water baptism ever seem to accomplish “the removal of the filth of the flesh,” but instead it is the indispensable answer of a good conscience toward God, of one that believes, has repented, confessed, and is ready for the final step.
- Christ commanded baptism as a death to sin, a burial in His blood, and then our new walk with Christ takes place after our resurrection (Romans 6:3-4).

(v.22) Jesus is now at the right hand of God.

- Christ has been raised from the dead and has gone into heaven to the place of power and authority that He was given for His accomplished work on earth.
- Therefore, the future for the new people of God is assured.
- Notice that even the angels are subject to Him (Hebrews 1:8,13).

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

CHAPTER FOUR

1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God. 3 For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. 4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. 5 They will give an account to Him who is ready to judge the living and the dead. 6 For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

(v.1) Christ suffered and died to deliver us from sin.

- The “therefore” looks back to I Peter 3:18, and I Peter 3:19-22 is parenthetical.
- The suffering of Christ has made possible a new way of thinking and acting.
- When the results of His suffering become a reality, we will not be controlled by sin.

(v.2) We are called to walk in the ways of God.

- Our time in the flesh is, of course, this earthly life.
- All types of sinful desires are described in the following verses.
- The “will of God,” is holiness of heart and living, referred to previously.

(v.3) Our past lifetime refers to the time before we were saved

- Many of us have past sins that we would rather not talk about.
- We walked as the Gentiles walked without God, without hope, and without law.
- Some of those ungodly actions included sexual sins, all types of intemperance, and worship of false gods.

(v.4) Christians refuse to walk as the rest of the world walks.

- The new life-style of careful, godly living is an open condemnation of the values of a pagan society in every age.
- Peter rightly notes that the pagan response will be one of astonishment when Christians refuse to participate with them in the “same flood of dissipation.”
- We are different because we walk in the spirit, not in the flesh.

(v.5) Unbelievers struggle to understand why we choose to be different.

- They may speak evil of us now (v.4), but they will be judged by God.

- We have to be ready to give an account to God for all that we do on this earth.
- God is “ready to judge the living and the dead.”

(v.6) The gospel is the saving message that we need (Romans 1:16).

- The point of this verse is that the Good News of the gospel message was preached to Christians who are now dead.
- While these believers may have been condemned and put to death in the realm of the flesh, there will be a great reversal in God’s judgment.
- God promises that believers will live with Him in the new resurrection.

7But the end of all things is at hand; therefore be serious and watchful in your prayers. 8And above all things have fervent love for one another, for “love will cover a multitude of sins.” 9Be hospitable to one another without grumbling. 10As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

(v.7) The end of this age is at hand.

- Paul uses similar language, and it is no wonder that the brethren in Thessalonica misunderstood this teaching, but they simply wanted people to be ready.
- However, this age, the Christian age, is the last one and we are living in the last days.
- Jesus is coming soon, quickly, and we do not know the time or the hour.
- Do not be lax because judgment is not far off (v.5).

(v.8) We should have fervent love for one another.

- The words “above all” exhort all believers to their ultimate responsibility and reminds them of the primacy of love among God’s people.
- Love will indeed cover a multitude of sins (Matthew 6:14-15).

(v.9) If we are genuinely cheerful and hospitable we have love.

- Many people are willing to be hospitable because they know it is necessary.
- However, they will often grumble to themselves.

(v.10) We should use our gifts to minister to one another.

- Spiritual gifts or grace gifts are gifts were sovereignly dispensed by the Holy Spirit.
- The word “minister” means “to wait upon one another” in the use of these gifts.
- Under no circumstances were these gifts, or any gifts from God, to be employed selfishly or merely for self-edification.

- Good stewardship demands that all spiritual gifts be exercised for the edification of the whole church (Romans 12:3-13, I Corinthians 12-14).

(v.11) Christians should speak the oracles of God.

- The word “speaks” refers to the gifts of preaching, teaching, or prophesying.
- Preachers and teachers should speak God’s truth as if God was speaking.
- Those who show kindness and mercy should remember that God gives them that ability to do those deeds.
- In both what we say and what we do, God must be glorified through Jesus Christ.

12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. 15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. 16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. 17 For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? 18 Now “If the righteous one is scarcely saved, where will the ungodly and the sinner appear?”

(v.12) Christians will face suffering and persecution.

- Christians are never to be astonished about the fiery trial (II Timothy 3:12).
- Not only is suffering the inevitable consequence of following Christ, but also in suffering the child of God becomes a partaker of Christ’s sufferings.
- By suffering with Christ, believers may also anticipate the future when they shall be made glad with Christ.
- Furthermore, if a believer is reproached for the name of Christ, he is twice said to be happy (3:14, 4:14) because the Spirit of God rests upon him in a special way.
- In other words, when we suffer we are blessed.

(v.13) Why should we rejoice when we suffer for Christ?

- Well, first of all we are partners with Him in His work.
- If we suffer for Him here, we will be glad when He comes again.
- Heaven will surely be worth it all!

(v.14) I we are reproached we are blessed.

- Jesus taught this as early as the Beatitudes in Matthew 5:10-12.
- He repeated this to His disciples throughout His ministry.

- The “Spirit of glory and of God” rests on us.
- People may blaspheme Him, but we glorify Him.

(v.15) No Christian should be guilty of wrong deeds that are condemned by the world.

- If the world admits that they are wrong, and of course God’s Word also disapproves of them, we have been condemned by God and the world.
- No one likes a murderer, a thief, an evildoer, or a gossip.

(v.16) We should not be ashamed if we do suffer.

- God gives us the honor of suffering and the reward for suffering.
- Therefore, we should glorify God by being patient and loving under persecution.

(v.17) God chooses to judge His own first.

- God uses the judgment to purify and discipline those in this life.
- Remember that the dead in Christ will rise first on the day of judgment.
- We are not sure why He chooses to do this first (Matthew 25).
- How much worse will His final judgment be on those who refuse His forgiveness and discipline while they are on this earth.

(v.18) Righteous people will be saved, but the ungodly and sinful will be condemned.

- Modern society expresses amazement that God could condemn anyone.
- The biblical perspective is reflected, however, in this declaration.
- The point of amazement and astonishment is that the righteous are saved.
- If the righteous “scarcely” are saved, prospects for the unconverted sinner are hopeless indeed.
- Even all Christians have to remain faithful to enter heaven (Revelation 2:10).

19Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

(v.19) When we suffer, we should suffer according to the will of God.

- We should commit our souls to God in doing good for Him and others.
- He is our faithful Creator, so shouldn’t we be faithful to Him.
- Just like Jesus we should pray for God’s will to be done (Mark 14:36).
- God, of course, is trustworthy so we should depend on Him.

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

CHAPTER FIVE

1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

(v.1) We learn that Peter himself was an elder in the church.

- Three descriptive terms are employed in the N.T. to depict the role of the pastor.
- All three are used in this passage, though here two are used in verb form: “Elder” (presbuteros, Gk.) is a term generically referring to a fully mature man.
- The respect accorded to an elderly man is transferred to the office of the pastor.
- The use of the word “elder” indicates profound respect and esteem for the office.

(v.2) Pastors/Elders must lead as overseers.

- The second descriptive term used for pastor is “shepherd”
- Shepherding the flock of God employs the Greek verb *poimainoug*.
- The nominal form of the word is *poimeugn*, which is rendered “pastor” or “shepherd,” so some of your translations may differ.
- The word describes the spiritual ministries of the leader of the church. As pastor or shepherd, he is to feed, protect, guide, and pray for the flock of God.
- The last descriptive term used is “overseers” is a translation of *episkopountes* (Gk.). - The noun form *episkopos* is usually translated “bishop.”
- The emphasis is upon the administrative responsibilities of the chief officer.
- The terms are all synonymous and refer to the same office, differ only in emphasis.
- The term “bishop” indicates strong leadership but not dictatorship (Hebrews 13:7).
- These responsibilities are to be discharged willingly as an example (*tupoi*, Gk.) to the flock, and they are not to be rendered due to constraint, due to the desire for inordinate gain, or due to the ambition to be lords over God’s people.

(v.3) Pastors/Elders must lead by example.

- The elders must not lord it over the flock of God, or be “Head Elders.”
- It is humbling to know that the church is entrusted into the care of its elders, and that the elders are responsible for the souls of their congregation.
- It is certainly not an office that one enters into lightly.

(v.4) The Chief Shepherd of the church is Christ.

- Of course, He is the Head of the church (Ephesians 5).
- Many crowns in NT: (1) an “imperishable crown” (I Corinthians 9:25), (2) a “crown of rejoicing” (I Thessalonians 2:19), (3) a “crown of life” (James 1:12), (4) a “crown of righteousness” (II Timothy 4:8), and here (5) a “crown of glory.”
- However, a preoccupation with crowns or rewards of any kind is not appropriate for believers, in fact, notice the disposition of crowns in Revelation 4:10.

5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, but gives grace to the humble.”

(v.5) Christians should be submissive to one another.

- This section focuses on the life of a believer: submissiveness (v.5), humility (v.6), and trusting in God (v.7), and resisting the Devil (vs.8-9).
- Young people should be submissive to older people.
- However, mutual submission and concern for the interest of others is the essence of Christian love and Christ-like living.
- Remember that “God resists the proud, but gives grace to the humble” (Proverbs 3:34).

6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. 11 To Him be the glory and the dominion forever and ever. Amen.

(v.6) We should humble ourselves in the sight of the Lord.

- The “mighty hand of God” means God’s power at work in the world.
- If we cooperate with God’s will, even though it means suffering.
- He will exalt us in His own time, is possibly a reference to Christ’s return.

(v.7) We should cast our cares upon God because He cares for us.

- Our care is our burden, and He is willing to bear our burdens (Matthew 11:28-30),
- He cares for us, therefore, we should not worry (Matthew 6:31-34).
- There is no reason why we should have to endure trials and bear every burden when we can lean on God and our brethren.

(v.8) Satan is seeking us out.

- Christians must be sober and watchful, in responding to satanic opposition with faith and firm resistance (Ephesians 6:10-18, James 4:7-8).
- Make no mistake about the devil's intentions.
- No matter how attractive his temptation, his purpose is to devour a person.
- He can devour us spiritually, emotionally, and physically.

(v.9) We should resist the devil.

- Resist every temptation to compromise your faith when you must suffer in order to serve Jesus Christ.
- Take courage and remember that your fellow Christians remain steadfast when they are under the same pressure.
- The world will persecute us and other brethren, but we must stand together.

(v.10) God will perfect, establish, strengthen, and settle us.

- God is able to meet every need that we have.
- Eternal glory is contrasted with suffering that just lasts for a short time.
- God Himself will use the suffering to develop our character.
- In making us "perfect" He will make us like Him, righteous.
- By "establish" it means to make us ready and dependable.
- He will "strengthen" us by sharing His strength with us.
- And He will "settle" us by making us firm in the face of trial.

(v.11) God deserves the credit for our work and endurance.

- God deserves the praise, because He is the source of all blessings.
- He is the One that kept us strong, and will keep us strong, in the face of trials.

12By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand. 13She who is in Babylon, elect together with you, greets you; and so does Mark my son. 14Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

(v.12) Peter, like Paul, used another person to pen and deliver some of his letters.

- Silvanus was one of the leading men in the early church.
- If he served as the secretary for this letter, it is not unlikely that he had an important role in its composition.
- On occasion the secretary wrote what was dictated by the author and at other times used his own words to convey the author's intention.
- It is also possible that the words "by Silvanus" should be limited to indicate only that Silvanus carried the letter to its intended destination.

(v.13) The lady in Babylon, the brethren of the church, and Mark greeted the brethren.

- Peter is probably alluding to the Babylon on the Euphrates, a part of that Eastern world where he lived and did his work, rather than Rome (with Babylon being utilized as a cryptic word).

- Evidence for this position includes the following: (1) There is no evidence that Rome was ever called Babylon until after the writing of the Book of Revelation in A.D. 90–96, many years after Peter's death. (2) Peter's method and manner of writing are not apocalyptic.

On the contrary, Peter is a man plain of speech, almost blunt, who would not interject such a mystical allusion into his personal explanations and final salutation. (3) Babylon is no more cryptic than Pontus, Asia, or the other places mentioned when Peter says the elect in Babylon send greetings to the Jews of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia. (4) Babylon, no longer a great world capital in the time of Peter, was still inhabited by a colony of people, mostly Jews, many of whom Peter befriended and won to Christ. (5) A study of the chronology of Peter's travels argues for Babylon to be the Babylon on the Euphrates.

- Such a study reveals these significant points: (a) In 40 AD, three years after Paul's conversion and subsequent travels into Arabia, Peter was still in Jerusalem. Around that time, he made his missionary journey through the western part of Judea to Lydda, Joppa, Caesarea, and back to Jerusalem (Acts 9-11). (b) Imprisoned under Herod Agrippa I, he was miraculously delivered by the angel of the Lord (Acts 12). Peter was probably still in the vicinity of Palestine when Herod Agrippa I died (Acts 12:17-23). The date, according to Josephus, was the fourth year of the reign of Claudius, 45 AD. In 54 AD, soon after Paul visited Peter again in Jerusalem (Galatians 2), Peter returned the visit by going to Antioch where Paul was working and where the famous interview between the two occurred (Galatians 2:11-14). (c) From 54 AD to 60 AD, Peter apparently made an extensive missionary journey (or journeys) throughout the Roman provinces of the East, taking his wife with him (I Corinthians 9:5).

- During their travels in Pontus, Galatia, Cappadocia, Asia and Bithynia, Peter and his wife remained in the Orient, never entering Rome.

- One can verify this by the last chapter of the epistle to the church at Rome, written 60 AD, in which Paul salutes 27 persons, never mentioning Peter.
- It would seem that Paul did not send him greetings simply because Peter neither was there nor ever had been.
- Those who hold that Peter governed a church at Rome must face the fact of Paul's omission of Peter's name.
- Had Peter been in Rome, the omission would have been a gross insult.
- Furthermore, it had been agreed at the Jerusalem Conference that Peter should go to the Jews and Paul to the Gentiles.
- The church at Rome was Gentile (Romans 1:13), and Paul was eager to go where no other apostle had been (Romans 15:20, II Corinthians 10:15-16).
- Since he wrote his Roman epistle to the people at Rome, Paul's desire to witness to that city would be inexplicable had Peter been there at the time, or had he ever spent a number of years there.
- Neither while Paul was under Roman imprisonment from about 60 AD to 63 AD, when he wrote four letters—Ephesians, Philippians, Colossians, and Philemon—nor shortly before his death, when he wrote his final letter to young Timothy, did he mention Peter.
- In his letters he mentioned many fellow Christians who were in Rome, but he stated clearly in II Timothy 4:11 that only Luke was with him.
- “Mark my son” is most likely a reference to John Mark (Acts 12:12, 13:5, 15:36-39).
- Strong early church tradition in the testimony of Papias links Mark's Gospel to the central truths emphasized by Peter in his ministry.
- The writer of the second Gospel has been referred to as an “interpreter of Peter.”

(v.14) The brethren are urged to greet one another with a kiss.

- The “kiss of love” was a common greeting as well as an expression of love.
- Paul, of course, uses this expression several times in his epistles.
- It is interesting that peace begins (1:2) and concludes Peter's first epistle (5:14).

A Study Guide for the First Letter to Peter

A PUBLICATION OF RAY REYNOLDS RAP

CONCLUSION

The first epistle of Peter has significantly highlighted aspects of the Christian faith. One writer uses the following outline:

- I. Christ and the Trial of Faith (1:3–25)
- II. Christ and the Life of Faith (2:1–25)
- III. Christ and the Obedience of Faith (3:1–22)
- IV. Christ and the Ethics of Faith (4:1–19)
- V. Christ and the Church of Faith (5:1–9)

All of these points, of course, are helpful in allowing us to understand the will of God. Before we study second Peter it would be wise to make a comparison the books.

THEME:

- I Peter - Hope in the midst of suffering
- II Peter - The danger of false teaching and practices

CHRISTOLOGY:

- I Peter - The sufferings of Christ for our salvation and example
- II Peter - The glory of Christ and the consummation of history

DAY OF THE LORD:

- I Peter - The day of salvation when Christ suffered, died, & rose again
- II Peter - The day of the Lord when Christ returns in judgment

TITLE OF JESUS

- I Peter - Redemptive title: Christ
- II Peter - Title of dominion: Lord

MESSAGE:

- I Peter - Be encouraged in your present trials
- II Peter - Be warned of eschatological judgment

MOTIVATION:

- I Peter - We need hope to face our trials
- II Peter - We need full knowledge to face error

SIMILARITIES

- I Peter - Numerous similarities to Paul (especially Ephesians/Colossians)
- II Peter - Almost identical similarities to Jude (II Peter 2 & Jude 4-18)

I hope and pray that this study of I Peter has helped you in your Christian faith. Please spend some time reading II Peter and prepare for our next study. May God continue to bless you as you study the word of God!