



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



"... All of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not 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."

—1 Peter 3:8,9



The First Epistle of Peter

August 21st - 27th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The First Epistle Peter-

With my eye gratefully scanning the Petrine passage about the coming “fiery trial,” all I would say is this, that whatever may be coming to us in the days ahead, we need have no fear. He has anticipated it all. “Cast all your care upon Him, for he careth for you”! If you had gone to Shadrach, Meshach and Abed-nego after their “burning fiery furnace” exploit, and had expressed sympathy that they should ever have had to endure such an ordeal, what do you think they would have replied? They would have politely disclaimed all right to your sympathy and have assured you that the trial by fire was the grandest experience of their lives; for it was there, in the seven-times-heated furnace, that they suddenly found Christ Himself walking with them amid the flames and transforming the “burning fiery furnace” into a dew-kissed Garden of Eden!

--J. Sidlow Baxter, *Explore the Book*.

As we see the end approaching, as we suffer and endure for Jesus’ sake, the words of 1 Peter are a blessing and a comfort. “Peace to all of you who are in Christ,” Peter says in the very last line of his letter. Amid our trials and sufferings, amid a world that is crumbling all around us—peace! That is the encouraging message of 1 Peter.

--Ray C. Stedman, *Adventuring Through the Bible*.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/1_peter_sermons_by_john_piper.htm

Commentary:

The commentary used throughout this booklet is
With the Word Bible Commentary
by Warren W. Wiersbe.
ISBN 0-8407-9108-9

Notes for Booklet



Author: Peter. First Peter 1:1 clearly identifies the author as “Peter, an apostle of Jesus Christ.” His given name was Simon, but Jesus, on meeting him, said he would be called Cephas (John 1:42). The Greek translation of the Aramaic word Cephas is “petros,” from which we get the word Peter. Both Peter (in Greek) and Cephas (In Aramaic) mean “stone” or “rock.” Jesus’ description of Simon’s future strength of character became his personal name, and truly we see that character displayed in this book.

“Did we not know who wrote this letter we should be forced to say: ‘This is a rocklike man who writes thus, whose soul rests on a rock foundation, and who with his mighty testimony undertakes to fortify the souls of others against the pressure of the storms of suffering advancing upon them and to establish them upon the true rock basis.’”

—Wiesinger



Time: This epistle was probably written shortly before the outbreak of persecution under Nero in AD 64. Yet, if we made too much of this letter being about fierce persecution, we would miss the Spirit’s point. Jesus promised us that in this world we would be at odds with it – we would face tribulation (Jn 16:33). God also tells us that the more we pursue holiness, the more we will know persecution (2Tim 3:12). Therefore, the theme of dealing with a world in which we don’t belong and which opposes us is always relevant to the true church.



Place: This epistle claims to be written from “Babylon” (5:13), but scholars are divided as to whether this refers literally to Babylon in Mesopotamia or symbolically to Rome. Literally taking this to be Babylon is a possibility. There was a small Jewish community in the literal city on the Euphrates. Church tradition consistently indicates that Peter spent the last years of his life in Rome. As a center of idolatry, the term “Babylon” was an appropriate figurative designation for Rome. Further, the picture of the Jews in captivity, in a country that is not theirs and living fits the picture God has for us as Christians in this world.

This letter is written to Christians, both Jewish and Gentile, scattered by persecution throughout several provinces of Asia Minor (1:1).



Theme: A Pilgrims Survival Guide. From the content of the letter, it is apparent that hostility and suspicion were mounting against Christians in the empire, and they were being reviled and abused for their lifestyles and talk about another kingdom. Christianity had not yet received the official Roman ban, but the stage was set for severe persecution and martyrdom in the near future. Knowing that his readers will be facing more persecution than ever before, Peter writes this letter to give them a divine perspective on these trials so they will endure without wavering in their faith.

Although not every age has or is facing such intense suffering, the message of 1 Peter still rings out clear and applies strongly. The instructions show us as Christians how to live as pilgrims in this world. The idea of a pilgrim is that our home is in heaven—and we are temporarily living here as “resident aliens” - therefore this is an instruction book for how we live in this fallen world



Keys: Christ’s sufferings are mentioned in every chapter. As one who had himself failed several times, Peter shows great tenderness in this letter.

Outline

- I. The Pilgrims Position with God (1:1-2:10)
 - a. Greeting (1:1–2)
 - b. Our future Hope – living hope (1:3–12)
 - c. Therefore Be Holy (1:13–21)
 - d. Therefore Be in the Word (1:22–2:3)
 - e. Therefore Be Special to God (2:4-10)
- II. The Pilgrims Position in this world (2:11-3:12)
 - a. Be examples (2:11-12)
 - b. Examples as Citizens (2:13–17)
 - c. Examples as Employees (2:18-25)
 - d. Examples in Marriage (3:1-7)
 - e. Examples in Fellowship with Christians (3:8-12)
- III. The Pilgrims Persecution in this world (3:13-4:19)
 - a. Suffering leads to witness (3:13–17)
 - b. Christ’s mission to the “spirits in prison” (3:18–22)
 - c. The value of suffering (4:1–6)
 - d. Serving in spite of suffering (4:7–11)
 - e. Suffering for our faith (4:12–19)
- IV. Exhortations and Salutation (5:1–14)
 - a. Serving as shepherds (5:1–4)
 - b. Serving as soldiers (5:5–11)
 - c. Conclusion (5:12–14)

Daily Bible Study

Saturday, August 23rd, 2008

Passage for today: 1 Peter 1

Questions to Ponder

1. What does it mean to be a pilgrim or stranger? What does it imply about our lives in this world? Where is our true home? How does this apply to you personally?
2. What does this chapter teach us about the nature of salvation? What does it mean to be begotten?
3. What does it say concerning our inheritance? In light of such great truths, what practical instructions are we given for our lives?

With the word Bible Commentary

1 Peter 1

Salvation is a calling (1–2, 15). We are chosen by the Father, who gives us the new birth (v. 3). We are set apart by the Spirit, who gave the Word and enables God’s servants to declare it (vv. 10–12), and gives sinners the faith to believe the promise (v. 22). We have been purchased by the blood of God’s Son (vv. 18–21), who died for us, rose again, and is coming for us to give us our inheritance (vv. 3–4, 13). No wonder Peter opened his letter with a song of praise! (See Eph. 1:3–14.)

Salvation is a birth (3, 23). This is the spiritual birth Jesus tried to explain to Nicodemus (John 3). When you put your faith in Jesus Christ (vv. 5, 7, 9, 21), you are born from above. You receive hope (vv. 3–4, 13, 21) and love for Christ (v. 8) and His people (v. 22). Because we are God’s children, we want to obey Him (vv. 14–16).

Salvation is a redemption (17–21). The apostle is referring to the Passover Feast (Exod. 12). Jesus is the Lamb slain for us, and His blood was sprinkled to shelter us (v. 2). The Jews in Egypt had to be ready to depart, and we must have the same attitude (v. 13). When Jesus comes again, we will make our exodus from this world!

And all of this was “for you” (vv. 4, 10, 12, 13, 20, 25). Are you praising Him?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (1 Pe 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, August 24th, 2008

Passage for today: 1 Peter 2

Questions to Ponder

1. Why are believers pictured as living stones? What is God building? What is the foundation? If we are a holy nation and a chosen generation, how ought we to live before the world?
2. What does this chapter teach us about submission? How does this apply to your life?

With the word Bible Commentary

1 Peter 2

Salvation is a calling (1–2, 15). We are chosen by the Father, who gives us the new birth (v. 3). We are set apart by the Spirit, who gave the Word and enables God’s servants to declare it (vv. 10–12), and gives sinners the faith to believe the promise (v. 22). We have been purchased by the blood of God’s Son (vv. 18–21), who died for us, rose again, and is coming for us to give us our inheritance (vv. 3–4, 13). No wonder Peter opened his letter with a song of praise! (See Eph. 1:3–14.)

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And all of this was “for you” (vv. 4, 10, 12, 13, 20, 25). Are you praising Him?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (1 Pe 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, August 25th, 2008

Passage for today: 1 Peter 3

Questions to Ponder

1. What specific exhortations are given to wives in this chapter? What does it teach concerning real beauty? How should husbands treat their wives? What does it mean to “dwell with them with understanding”?
2. How should we view those who persecute us? What perspective should we have on suffering? In the midst of trials, what does our good conduct produce? How does it open a door for evangelism?

With the word Bible Commentary

1 Peter 3

Peter compared believers to sheep (2:25), and sheep are gentle animals. He then called for Christians to practice gentleness in several areas of life.

In the home (1–7). Christian wives with unsaved husbands should seek to win them to the Lord with true spiritual beauty and not with artificial glamour or nagging. External glamour may fade, but a meek and quiet spirit is incorruptible. Husbands should live as though their wives were priceless porcelain vases and treat them with gentle love.

In the church (8–12). Imagine having to remind Christians to show one another love and courtesy! But as James 4 shows, not every local assembly is a place of peace.

In the world (13–22). Anybody can suffer for doing wrong, but Christians must learn to suffer for doing what is right. Of course, Jesus is the example for us to follow (v. 18; 2:18–25). We witness not by making noise and fighting back but by showing meekness and fear (v. 15). A gentle witness can make a big difference in a violent world.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (1 Pe 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, August 26th, 2008

Passage for today: 1 Peter 4

Questions to Ponder

1. What contrasts do we see between the lifestyle of child of God and the worldly person? In verses 7-11, what things are we called to do?
2. How should we respond to fiery trials? In what way is suffering for Christ a blessing? According to verse 19, what should those who are suffering do? How does this apply to you?

With the word Bible Commentary

1 Peter 4

Do not be controlled by the past (1–6). People who have been born again through faith in Christ (1:23) should not allow the old life to control them. The past has been buried, and they are new creatures in Christ. Furthermore, life is too short to waste it on godless living, especially when you realize that one day we will all stand before God.

Be serious about the present (7–11). No matter how difficult life may be, there is a job to do; and we must be faithful. Take time to pray. Show love to the saints. Use your gifts and talents to serve others. The Lord who gave you the ability will also give you the strength to use it for His glory.

Be prepared for the future (12–19). A “fiery trial” was about to come to the church. Peter told his readers to expect it, use it as an opportunity to witness for Christ, and in all things seek to glorify God. The trial came under the Roman emperor Nero who accused the Christians of burning Rome. The church today faces persecution. Are you prepared?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (1 Pe 4:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, August 27th, 2008

Passage for today: 1 Peter 5

Questions to Ponder

1. What special exhortations are given to the elders? What kind of leadership are they called to model? Who should they be in submission to?
2. What does it mean to be clothed with humility? Why is humility such a needful thing? In contrast, why is pride so destructive?
3. What do we learn of our adversary? How should this prompt us to live?

With the word Bible Commentary

1 Peter 5

Even apart from the end-times suffering that the church will experience, believers must face their three great enemies.

The world (1–4). Christian leaders are tempted to act like the world and “lord it over” God’s people (Matt. 20:20–28). But leaders are shepherds, and sheep must be led, not driven. Our service must be willing and humble; we must be eager to help others.

The flesh (5–7). By nature, we do not want to submit to others. The phrase “clothed with humility” reminds us of our Savior when He wore a towel and washed Peter’s feet (John 13:1–11). If we are submitted to the Lord, we will submit to His people. Humility leads to honor; pride leads to shame.

The devil (8–14). The devil is an adversary, not a friend; he is a roaring lion, not a playful pet. He wants to devour you, and you had better be on guard. Peter thought he was well able to defeat the enemy, so he did not heed the Lord’s warning (Luke 22:31–34). The results were failure and shame. You can resist Satan by faith if you are wearing the armor and trusting the Spirit (Eph. 6:10–20).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (1 Pe 5:1). Nashville: Thomas Nelson.

First Peter

The apostle Peter was chosen to be the first to take the gospel to the Gentiles (Acts 10; 15:7), but his ministry was primarily to the Jews (Gal. 2:1–10). He wrote these two letters to believers scattered in five areas of the Roman Empire, two of which Paul had not been allowed to enter (Acts 16:7). In writing these letters, Peter fulfilled the commission given him in Luke 22:32 and John 21:15–17.

The theme of the first letter is *the grace of God* (5:12), and Peter tells us how to live as aliens in a hostile world. The theme of the second letter is *spiritual knowledge* (he uses *knowledge* seven times in the letter), and he warns us about false teachers.

Peter opens his first epistle by reminding his readers of what God's grace has done for them in saving them (1:1–2:10). He then points out that God's grace helps them in various relationships of life (2:11–3:12) and in the coming time of persecution (3:13–5:14). Peter sums up the themes of both letters in his benediction in 2 Peter 3:18: "But grow in the grace [1 Pet.] and knowledge [2 Pet.] of our Lord and Savior Jesus Christ." That is the only way to succeed in these last days.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (1 Pe 1:1). Nashville: Thomas Nelson.

1 Peter 1 Notes

Living Hope: *Men's hopes are dead hopes. Like cut flowers, they bloom awhile and then fade and die (1 Pet. 1:24–25). The Christian's hope is fresh and fruitful because it is a "living hope" (v. 3), purchased by the living Christ (v. 3) and promised in the living Word (v. 23).*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (1 Pe 1:1). Nashville: Thomas Nelson.

1 Peter 3 Notes

A Godly Life: *The Christians who received Peter's letter were being slandered by others (2:12, 15, 23; 3:9, 16; 4:4, 14). Peter told them that the best weapon against slander was a godly life that nobody could criticize. H. A. Ironside said, "If what they say about you is true, mend your ways. If it isn't true, forget it, and go on and serve the Lord."*

"Nothing is so strong as gentleness, and nothing so gentle as real strength."

Francis de Sales

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (1 Pe 3:1). Nashville: Thomas Nelson.

1 Peter 4 Notes

Persecution: Peter said that judgment begins at the house (church) of God (1 Pet. 4:17). The first purpose of persecution is to purify the church so that it will be able to witness to the lost. But it is also a warning to the lost. If God judges His own children for their sins, how much more will He judge lost sinners! (See Prov. 11:31; Ezek. 9.)

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (1 Pe 4:1). Nashville: Thomas Nelson.

“The Collision Of God And Sin”

Taken from *My Utmost for His Highest*

Written by Oswald Chambers

"Who His own self bare our sins in His own body on the tree."

—1 Peter 2:24

The Cross of Jesus is the revelation of God's judgment on sin. Never tolerate the idea of martyrdom about the Cross of Jesus Christ. The Cross was a superb triumph in which the foundations of hell were shaken. There is nothing more certain in Time or Eternity than what Jesus Christ did on the Cross: He switched the whole of the human race back into a right relationship with God. He made Redemption the basis of human life, that is, He made a way for every son of man to get into communion with God.

The Cross did not happen to Jesus: He came on purpose for it. He is "the Lamb slain from the foundation of the world." The whole meaning of the Incarnation is the Cross. Beware of separating God manifest in the flesh from the Son becoming sin. The Incarnation was for the purpose of Redemption. God became incarnate for the purpose of putting away sin; not for the purpose of Self-realization. The Cross is the centre of Time and of Eternity, the answer to the enigmas of both.

The Cross is not the cross of a man but the Cross of God, and the Cross of God can never be realized in human experience. The Cross is the exhibition of the nature of God, the gateway whereby any individual of the human race can enter into union with God. When we get to the Cross, we do not go through it; we abide in the life to which the Cross is the gateway.

The centre of salvation is the Cross of Jesus, and the reason it is so easy to obtain salvation is because it cost God so much. The Cross is the point where God and sinful man merge with a crash and the way to life is opened - but the crash is on the heart of God.

“Arm yourselves with the same mind.”

1 Peter 4:1

Taken from *Our Daily Homily*

Written by F B Meyer

The Church was redeemed in a baptism of pain for her members to suffer, and by suffering to overcome the world, is to fulfill the forecast which Jesus gave when He said, “In the world ye shall have tribulation; be of good cheer, I have overcome the world.” Arm yourselves with this mind; put on this thought, this resolution, this purpose; determine that suffering at least shall never daunt you.

The reason for donning this armor. — Here we have no continuing city. In the death of Jesus we suffered in the flesh, and ceased from our connection with the world which cast Him out: and, as suffering is meted out to us, we become increasingly convinced that we can have no fellowship with its sins. The pain which the world allots to the followers of Jesus widens the chasm between them and it, pulls down the old nests in which their affections once built, and makes them more determined than ever to follow their Lord.

The choice which this armor involves. — No more the lusts of men, but the will of God. Never again to work the desire of the Gentiles, but to live according to God. Not henceforth to bow before the bondage of evil habit, but with erect and upright gaze to behold the face of Christ — such is the choice. Will you not now make it at this solemn moment, as you stand on this watershed between the two continents — here of the morning, there of the midnight? Follow the King, cost what it may.

The nature of the armor. — It is the armor of Light: in which Christ’s nature was encased, and on which all the shafts of man and devil broke into splinters. No weapon that was ever manufactured can prevail against its heavenly temper.