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Heading For Home...

How much does your home address define you? For many of us the answer is 'not much' – until we realise that living in Australia gives us remarkable privileges and freedoms that many around the world don't enjoy. And yet, whatever our physical home address might be, 1 Peter teaches us that we have a life-giving, identity-shaping, eternity-securing, suffering-enduring home address provided by and located with the Lord Jesus Christ. In five short chapters we not only learn the reality of this new home, but again and again we see how it impacts our daily lives in very practical ways. You might have heard the saying that someone was 'so heavenly minded they were no earthly use'. It's a phrase that implies that you can be so focused on a notion of heaven and life there and then that you disengage from life on earth in the here and now. Well, in 1 Peter God teaches us that the very opposite should be true: Being assured of our eternal security in Christ equips us to live lives of radical service here and now, come what may!

The studies that follow are written to complement the Sunday sermon series and will work well whether you do the study before or after the sermons. They're designed for use in Growth Groups, but they'll still be profitable if you are working through them in a pair or even on your own. 1 Peter covers some huge theological themes as well as providing encouragement for the simple things of daily life. Along the way, there are some great passages to memorise – little nuggets to have rolling around in our mind and seeping deep into our soul. Here are some particularly helpful passages to consider:

1 Peter 1:3-4

1 Peter 2:9

1 Peter 3:15

1 Peter 3:18

1 Peter 4:16

1 Peter 5:6-7

For further resources, the Bible Project video on 1 Peter is a great overview (<https://bibleproject.com/explore/1-peter/>) while the "Tyndale New Testament Commentaries" volume on 1 Peter by Wayne Grudem provides detail without being overwhelming.

Study 1 – 1 Peter 1:1-12

Living Hope: Salvation

Read 1 Peter 1:1-12

Let's get our bearings... who wrote to whom and why?

- Who wrote 1 Peter? What do we know about him from Scripture? (consider 1 Peter 1:1, 5:1; Matthew 4:18-20, 14:26-31, 16:13-16, 26:31-35, 26:69-75; John 21:15-19; Acts 4:5-14)
- Who was 1 Peter written to? What insight do we gain about them from 1 Peter 1:1-12 and 2:11?
- Turn to 1 Peter 5:12. What does this say about why the letter was written?

Let's dig into the what... what is this letter about?

- While v2 is describing who we are, it is also giving us profound insight into who God is. What do we learn about the God the Father, God the Son and God the Holy Spirit?

- According to v3-5, what has God given to us?
- According to v6-9, what role does suffering play in the life of a believer? How does this suffering relate to our joy?
- What do v10-12 explain about your salvation?

For discussion and prayer:

- Let's get started with our first memory verse. But don't just memorise it – do it: Praise God by saying this to each other!
*"Praise be to the God and Father of our Lord Jesus Christ!
 In his great mercy he has given us new birth into a living
 hope through the resurrection of Jesus Christ from the
 dead, and into an inheritance that can never perish, spoil
 or fade."
 1 Peter 1:2-3*

- How do you cherish and care for your faith that is more precious than gold? What can you do this week to care for your faith?
- What will it mean for you to be filled with an inexpressible and glorious joy this week? Prayerfully consider what God would have you focus on this week.
- As you share prayer requests consider sharing how you can pray for each other to grow in faith and joy in light of who God is and what he has done.

Study 2 – 1 Peter 1:13-2:3

Confident Hope: Redeemed

Last study we saw that Peter called our salvation “a living hope... that can never perish, spoil or fade... kept in heaven.” What did you do to cherish your faith over the last week?

Throughout this letter Peter issues a series of exhortations. Remember an exhortation is an encouragement or a command for you to do (or not do) or be (or not be) something. To help see the breadth and variety of these exhortations, on the last page of this study guide you'll find a table to record them together. As we progress through this letter, write the verse reference and a summary statement of each exhortation as we come across them.

Read 1 Peter 1:13-2:3

Make note of the exhortations in the table provided at the back of this study guide. What role do these commands play in a believer's life?

Do you recognise some of these behaviours already in your life? Which actions do you find easy to do? Which seems most challenging?

From v18, what does it mean to redeem something? (Feel free to look up the meaning in a dictionary)

Why do we need to be redeemed?

What does 1 Peter 1:18-20 say about our redemption?

In 1:3, Peter says that we've been given new birth through Christ's resurrection. What else does Peter tell us about resurrection and birth in 1:20-23?

Have you tasted that the Lord is good (2:3)? How?

Take some time to review Peter's teaching so far on salvation, resurrection and new birth. How would you explain salvation to an unbelieving friend, co-worker, or family member?

Write your thoughts below and discuss them together. Pray together for someone in your life that you would like to have opportunity to talk to about this salvation.

Study 3 – 1 Peter 2:4-10

The Living Stone and Living Stones

We've seen Peter press the point about salvation over two weeks. (It must be important.) Break into pairs and take turns explaining this salvation as you would to a curious unbeliever. You only get one minute so be succinct. Feel free to use your notes from last study to help you.

Read 1 Peter 2:4-10.

Who is Peter referring to by the term 'living stones'?

What do we know about these stones? What is being done with these living stones and who is doing it?

Verses 6-8 quote sections of the Old Testament. Many Bibles will include a footnote to inform us that they are from Isaiah 28:6, Psalm 118:22 and Isaiah 8:14. Other New Testament authors use these passages to discuss belief and unbelief in Jesus. Jesus himself refers to Psalm 118:22 and Peter famously quotes it in Acts 4.

Read Mark 12:1-12.

Who was rejecting the Stone in the Mark passage? What about in 1 Peter?

According to Mark what are the consequences of rejecting the Stone?
And in 1 Peter?

Read Acts 4:8-13

What was Peter's point here?

These passages gives examples of the responses of those who do not believe in Jesus. How do you see similar responses today?

In contrast to those who have rejected Jesus, what does 1 Peter 2:9-10 say about those who do believe? What has God done, who are we now, and what are we called to do?

We have been given a new identity and this profoundly shapes our behaviour. Look again at the exhortations from last week that you listed on the last page of this study guide. What is God calling you to do this week? Consider how you might do this. Write your approaches below.

Over the coming week refer to this list. Prayerfully, live out your identity in Christ. You might like to memorise 1 Peter 2:9 as a summary of this new identity:

You are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. 1 Peter 2:9

Study 4 – 1 Peter 2:11-17

Respect, honour, love, fear

How did you go last week living out your identity in Christ?
What worked? What didn't? Take time to pray for each other in light of this.

The exhortations from week 2 generally focused on our relationship with God. This week Peter begins to consider how believers should relate to others.

Read 1 Peter 2:11-17.

Peter doesn't just give a command on its own. He often includes a reason. Read through this passage again taking note of the commands/imperatives and adding them to the table on the final page, including the reasons given.

v11 and 12 are like a heading over the discussion about behaviour that carries through to 1 Peter 4:19. This heading sums up both an inward and outward reason to take care in our behaviour.




What 'inward' reason does v11 provide?

What 'outward' reason does v12 provide?

How do you see this in your life and the world around you?

How do verses 13-16 relate to verse 12?

Look closely at 2:17. Peter writes four short commands in an interesting form. Fill in the blanks below:

Show respect to _____ —	 Love _____ —
Honour _____ —	 Fear  _____ —

Consider the top row. How should our behavior change between our unbelieving neighbours and co-workers and our believing siblings? What should this look like in your life?

Look at the bottom row. Compare and contrast believers' response to God and secular authorities. How does that show in your life?

Now look at the first column. How does our response to people in general compare with our response to those in positions of authority? What might this mean in a context when those in authority are persecuting believers?

Finally, the second column, compare and contrast how our behaviour changes as we engage with other believers and with God himself.

In what way does verse 17 support the concept introduced by verses 11 and 12?

Would your life cause those unbelievers around you to glorify God? (v12) Is God calling you to change something?

We have the privilege of praying for our brothers and sisters who serve with the Church Missionary Society around the world. Living and working cross-culturally often brings many challenges in the relationships outlined in v17. Take time now to pray that our gospel partners with CMS in light of v11-12 and v17.

Study 5 – 1 Peter 2:18-25

Follow Christ's Example

We've spent time looking at salvation: how we are saved and what it means to be saved. We looked at Peter's exhortations on how to live engaged in, but set apart from, a non-believing society. We ended last week with a discussion on our right-relating to God, believers, secular authorities, and non-believers.

This week we turn to look at Peter's guidelines for Christians in the home (which also have implications outside the home). We will also look at a major theological theme that Peter uniquely develops: Christ as the suffering servant.

Read 1 Peter 2:18-25.

How are slaves directed to behave? Why? (you might like to add these instructions to the table at the back of this study guide)

List the things Peter tells us about Christ in this section.

Peter directly quotes Isaiah 53:9 but alludes to other verses in that chapter of Isaiah.

Read Isaiah 53:1-12

Write the phrases and ideas that Peter alludes to.

From Isaiah 53, why did the servant suffer so much?

From 1 Peter, why did Christ suffer so much?

Putting this together, what do we learn about why Christ went to the cross?

All this serves as explanation for why v21 isn't just a special instruction for slaves. It is relevant to anyone who suffers for doing good. We don't follow Jesus' example in dying on a cross for the sins of the world, so in what sense is Peter pointing to Jesus as an example for Christians?

How does this passage change your perspective on your suffering?

Break into pairs. In your own words explain why Christ died on the cross. (don't use fancy Christian words; use everyday words non-Christians would understand). Lead from this into a time of prayer, giving thanks for Jesus' sacrifice and praying that we would joyfully follow his example of self-sacrifice for the good of others.

A BRIEF APPENDIX ON SLAVERY

2019 marked the 400th anniversary of the first documented transportation of captive Africans being brought to North America as slaves. 2020 has seen an outpouring of concern for ongoing racial injustice. In this context it is helpful to reflect on the question raised by many: 'Does the Bible condone slavery?'

This is a very valid question, given the way that the Bible was used to justify institutional slavery in America and elsewhere during the 17th to 19th centuries.

There is far too much to be said in a short note here, but it is helpful to acknowledge that there are some passages that present a confronting description of slaves in terms of the property of their owners (Lev 25:44-46; Deuteronomy 20:10-22; Ex 21:20-21). However, even these texts need to be seen in their wider context in scripture. Perhaps most significant Old Testament context is the foundational account of Israel's redemption from slavery in Egypt, which graphically depicts the horrors of slavery (Ex 2:23-25) and extrapolates from this an ethic of human dignity for all people (Deut 24:17-18). From this basis the OT laws regarding slavery affirm the human dignity of slaves in a way that radically contrasts with alternative cultural perspectives of the time. Most significantly, it was time-limited with subsequent restoration of freedom and land-ownership (eg Ex 21:2), came with legal protections for the slave (eg Ex 21:26-27), and specifically prohibited the kidnapping and trade of slaves (Ex 21:16). As such, slavery in the OT was radically different from that in pre-civil war America and the various forms of slavery that are still rampant in much of the world today.

The New Testament was written into the context of Greco-Roman society where the form of slavery was different again. Passages giving instructions for how to conduct oneself as a slave (Eph 6:5, Col 3:22, 1 Tim 6:1, 1 Peter 2:18) were entirely necessary, given that a significant proportion of society and the church were slaves (figures range from 20% in some regions to as much as 80% in Rome itself). Such instructions do not amount to condoning slavery, and it's helpful to note that slave trade is specifically condemned in 1 Tim 1:8-11 while 1 Cor 7:21-22 encourages slaves to obtain their freedom. Furthermore, Paul helps Philemon and Timothy appreciate that the gospel radically reshapes relationships (Philem 1:16, 16; 1 Tim 6:2), which are viewed in relation to our master in heaven (Eph 6:9)

It is in this respect that we see the overarching response to slavery in the Bible, in which all relationships and positions in life are put in context of our new identity Christ, which brings freedom whatever our social status, while ultimately submitting us to a higher master.

Further reading:

'Slave, Slavery' in *New Bible Dictionary*, IVP

<https://www.rzim.org/read/rzim-global/how-can-i-trust-the-bible-when-it-was-used-to-justify-slavery>

Week 6 – 1 Peter 3:1-7

A Spirit of Great Worth

Study 4 introduced the whole section that runs from 1 Peter 2:11–4:11. We're about to read one of the most counter-cultural passages of 1 Peter, so it's important that we read it carefully and in context so we don't jump to our own cultural assumptions about what it must mean.

From 1 Peter 2:12 why does Peter tell us to "live such good lives"?

In 1 Peter 2:13–17 who are we to submit to and why?

In 1 Peter 2:18–28 who is submitting to whom and why?

Read 1 Peter 3:1-7.

To be clear, these verses do not command women to remain in abusive relationships. If are in an abusive situation we are keen to help! Please feel very welcome to talk to one of Trinity's pastoral team.

Before considering how this passage applies, use the following questions to read it carefully:

According to v1 what is the exhortation for wives and what is the reason given?

How does Peter say wives can do this? (v2)

How does Peter expand on this idea in v3 and 4?

Is being gentle and quiet a command only for those people who are married and Christian and female? What do the following passages tell us about gentleness and quietness?

- Matthew 11:29
- Galatians 5:22-23
- 1 Thessalonians 4:10-12
- 1 Peter 2:21-23

In v5-6 how are hope and fear contrasted?

Verse 7 starts with “in the same way” but the exhortation is different, with no directions to submit.

Look back at the review we did at the start of this session. How does the “in the same way” for husbands link to the previous sections?

In v7, Wives are described as the “weaker partner.” ‘Weaker’ simply refers to the general difference in physical strength between men and women. This can’t possibly mean ‘inferior,’ because of how it is paired with the inheritance husbands and wives share.

Recalling 1 Peter 1:3-4, what is this inheritance and how does it affirm the equality of husbands and wives before God?

Therefore, how are husbands exhorted to behave towards their wives?

What is the reason for this that Peter gives at the conclusion of verse 7?

Now, having carefully read through the passage, let's consider how it applies in the context of marriage and beyond.

- How does hope in God empower people not to give way to fear (v6)? Noting that Peter concludes his remarks about wives submitting to their husbands with the comment about not giving way to fear, in what sense is this view of submission the opposite of fear?
- What insight does this give us into what a Christian wife's submission should look like (v1)?
- How might a husband's failure to show consideration and respect hinder their prayers? What does this teach us about the significance of this exhortation?
- Some of these exhortations feel very counter-cultural for us! How does 2:11-12 guide our understanding about God's guidance for all relationships?

- This passage is set in the context of husbands and wives but has relevance more generally to any Christian: male, female, married and unmarried.
 - How does the reality that all Christians are “heirs with you in the precious gift of life” challenge you to show consideration and respect to others regardless of gender, race or social status?
 - Our society uses outer adornment to gain attention, position and power. How does a life of purity, reverence, and inner character impact the way you live?
 - We are called to live with concern for others, whether spouses, friends, neighbours or co-workers, that they may glorify God. How does Christ’s example challenge your self-interests in all of your relationships?

Take time to pray

- for godly marriages among our church community,
- for wisdom and protection for those suffering from abuse,
- for repentance for those who are misusing power in any way,
- and that we would all conduct ourselves in a manner worthy of the gospel.

A BRIEF APPENDIX ON SUBMISSION

There can be little doubt that the word 'submission' is one of the most countercultural words in all of 1 Peter, especially when applied to marriage. More than that, it raises important questions related to domestic violence. What can we make of this?

For one thing, it's helpful to recognise that this isn't an isolated glitch using the 's' word about marriage (see Eph 5:22, Col 3:18, Tit 2:5, noting that both Paul and Peter address it). But it is certainly challenging to our 21st century sensibilities, which may leave us wondering if it is just a cultural thing that is no longer relevant to us. However, this would fail to recognise the theological framework that God provides for marriage that is far more than just cultural, or functional, but 'representational' in that God has ordered the marriage relationship that it might 'represent' two profound relationships: the relationships within God himself as Father, Son and Spirit, and the relationship between God and his people. To put it another way, marriage is to portray how God the Son relates to his Father (eg 1 Cor 11:3, 15:24-28, Phil 2:5-11, John 8:28), and how the Son of God relates to his church (eg Eph 5:32, Rev 19:7, 21:2). When a couple marry, they choose much more than each other, they each choose to play a part in a drama that portrays the glorious submission and service of our Lord Jesus Christ.

This helps us see that submission is not a dirty word, nor an image of cowering inferiority. It is modeled on the one who has glory and might above all others and willingly submitted himself. Yet some caveats can be made from 1 Peter 3:

- A wife's submission to her husband is always subject to her greater submission to Christ (see the context of 2:11-13), which may limit the bounds of her submission at times.
- Submission does not imply 'unthinking', for the wife on view in 3:1-6 is a believer and hence the wiser partner compared to her unbelieving husband.
- Submission does not imply 'without influence', for the goal of 3:1 is that the husband would be won over to Christ, even without words.
- Submission doesn't necessitate obedience, for the example of Sarah's obedience is descriptive rather than prescriptive (see Eph 5 where wives are instructed to submit but children and slaves to obey).
- Submission is always only voluntarily given and never coerced, as is evident in the reciprocal instruction of v7 for husbands not to abuse their greater physical strength, but to be considerate and respectful (cf Eph 5: 28-29, Col 3:19).

With these final observations in mind it must be said plainly that the call for a wife to submit is never an excuse for a husband to be violent or abusive. Such conduct is totally out of step with God's will. If you are in an abusive relationship, please let us know so that we can support and help you.

Further Reading:

Christopher Ash *Married for God*, IVP

Timothy and Kathy Keller *The Meaning of Marriage*, Hodder and Stoughton

<https://www.sa.gov.au/topics/family-and-community/safety-and-health/domestic-violence-and-sexual-assault/support-services>

Study 7 – 1 Peter 3:8-22

Ready to Give an Answer

Has there been an area of life where you've been challenged to live 'as foreigners and exiles... [to] live such good lives among the pagans that... they may see your good deeds and glorify God'? (1 Peter 2:11-12)
How can we pray for each other in this?

Read 1 Peter 3:8-18.

Once again, add Peter's exhortations to the final page of this study.
What stands out to you about this growing list of exhortations?

1 Peter 3:15 is a key passage not just for 1 Peter but for all Christians.
We'll look at it in three parts. Fill in the blanks below.

1. Revere _____ as _____

2. Be prepared to give an _____ to

_____ the reason for your

3. Respond with _____ and _____

1. Revere Christ as Lord

How do verses 8-14 inform what it means to revere Christ as Lord?

What is the confidence we have with Christ as our Lord (consider 1:3-4)?

How does reverence for Christ show in your life?

What is one way this might shape your prayers?

2. Be Prepared to Answer

Peter says we are to be prepared to give a reason for the hope we have. In the context of this letter, what is this hope?

How can you have confidence in this hope? (v18, but also 1:2, 1:20-21)

How does this hope show in your life? What can others see in your life that indicates a special hope?

Who are you to give reasons to? At what point in your Christian life should you be ready to give an answer?

Pray specifically that you would be ready to give an answer to this person.

3. Respond with Gentleness and Respect

Look at v8-12 and v16. What guides our gentle and respectful response?

We saw “gentleness” last week as an internal adornment of a wife. How does the use in v15 expand to include both men and women?

How does revering Christ as Lord enable us to give answers about our faith with gentleness and respect?

What is your greatest fear about talking to people about Christ? How do these verses give you confidence?

Spend time in thanksgiving to God for the sure hope we have in knowing Christ as Lord.

We've got two more pithy verses to commit to memory in this passage:

In your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.
1 Peter 3:15

Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.
1 Peter 3:18

A BRIEF APPENDIX ON 1 PETER 3:19-22

Imprisoned spirits, Noah and the flood which is baptism which saves you... could it get any stranger? We've chosen to consider these verses separately from the rest of the passage because they're not essential to the main point being made, although those of you who have watched the excellent overview produced by the Bible Project will have noticed that they highlight how the vivid imagery of this section contributes to the shape of the book.

Questions are many, but perhaps the most significant are: Who are the spirits in prison? When did Christ preach to them? What did he preach to them? The recommended commentary on 1 Peter by Wayne Grudem includes a helpful appendix on this passage that summarises five different ways it has been interpreted and comes to the same conclusion proposed here. We obviously don't have space to explore it all, so here's the Simon Marshman take on it:

Comparing v19 in the NIV and the ESV (or the footnote of the NIV) will show two quite different readings. This isn't because the translators have no idea, but because the Greek phrase at the start of verse 19 ('in which') could relate to the final phrase of v18 in two ways: either 'in the time he was made alive..', or 'in the (S)pirit in which he was alive...'

To run with the first, as the NIV does, it seems that Peter is informing us what Jesus did after his resurrection, giving us new information about him making some kind of proclamation to some kind of spirits (which could be angelic or human spirits) who had been disobedient at the time of Noah, but are now in spiritual prison. How this relates to the comments about the flood and baptism or the letter overall is not clear, but it's vivid imagery that fires the imagination!!

Alternatively, if Peter is commenting further on Christ being raised from the dead (as the ESV reads), then he is stating that through the Spirit Christ was preaching during the time of Noah to those alive then, but now dead (See 2 Peter 2:5). It emphasises that even at a time when 'every inclination of the thoughts of the human heart was only evil all the time' (Gen 6:5) Jesus was proclaiming the kingdom of God, through Noah. Noah stood alone in the face of this disobedience and as God's judgment swept over the earth in the inundation, Noah was saved 'through water'. In this sense, Peter goes on to say in v21 that our baptism is like that flood-water in that it expresses God's judgment of sin and his saving work for those protected from it by his grace. So you could paraphrase Peter's encouragement: 'as you give the reason for the hope you have (3:16), do it with a clear conscience (v16, cf v21), knowing that even if they persecute you 'it is better... to suffer for doing good than for doing evil' (v17) because you know that God has always been demonstrating his power over sin and his victory on your behalf has already been secured. After all, look at what the Spirit of God did – not only raising Jesus from the dead, but seating him at the right hand of God (v22).'

Clearly there is more that could be said! Further reading:

Wayne Grudem *1 Peter* in *Tyndale Commentaries on the New Testament* IVP

<https://bibleproject.com/explore/1-peter/>

Study 8 – 1 Peter 4:1-11

Living For God

Last week we considered the exhortation to be ready to give an answer for our hope in Christ. Did you get a chance to talk with anyone about your hope in Jesus since then? How did it go? Pray for each other in light of this.

Read 1 Peter 4:1-11.

Don't forget to add Peter's exhortations to the final page, but don't worry if it is hard to sum up the reason given for the exhortation in verse 1, because that's what we'll spend some time working through.

This section opens with a 'therefore' so it's good to ask 'what is the therefore is there for?' Peter is continuing a line of thought he's been developing for a while now. In 1 Peter 2:20-22 and 3:17-18 he has already made the link between Christ's suffering and the Christian's suffering for doing good.

With this in mind, what kind of suffering is on view in v1 and how does it relate to being 'done with sin'?

What two alternative ways of life are summed up in v2 and how are they described in v3-4 and 8-11?

According to verse 4, what can we expect if we choose to live for God's will? How does that relate to the exhortation of v1 and the context of suffering?

The hinge between these two alternative ways of life comes in v5-7 where Peter lifts our perspective to a significant future event. What is this future event and in what sense is it 'near' (recognising that Peter wrote this nearly 2000 years ago)?

How does this sharpen our thinking about the two alternative ways of life?

With this future reality in mind, v7-10 outline four ways believers are to live for God's will. Identify each one and consider what it might look like for you in the coming week:

v7.

v8.

v9.

v10.

Pray for each other in these practical areas of living for God in light of Jesus' suffering and his return.

Study 9 – 1 Peter 4:12-19

Bearing Christ's Name

What examples are there from the last week of how you were able to love others deeply? What made it difficult to do this?

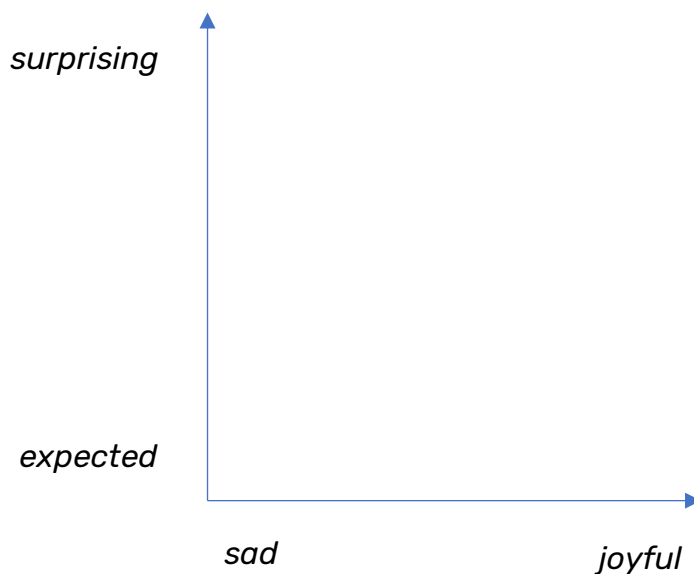
Discuss the following quote:

"There will be a time when we must choose between what is easy and what is right."

-Professor Dumbledore (Harry Potter: The Goblet of Fire)

Read 1 Peter 4:12-19.

On a graph of expected vs surprising, and sad vs joyful, mark where you would tend to place 'suffering.' Then mark where v12-13 teaches us it should go. Discuss.



From this passage, what is the reason for joy in the midst of suffering?

In v 14, Peter states that if we are insulted for the name of Christ “we are blessed.” Consider your actions at work or school, in social groups or in public. Are you so distinct that you might draw insult for being different? Would verse 14 apply to you? Why or why not?

The point of v15-16 is simple: sometimes we will suffer because we deserve it, but sometimes it’s because we are Christians. Aside from the criminal conduct mentioned, what is the problem of meddling?

Earlier we suggested 1 Peter 4:16 as a memory verse:

“If you suffer as a Christian, do not be ashamed, but praise God that you bear that name.”

How do v17-18 help us to see good reasons to praise God that we bear the name of Christ?

What attitude and action does v19 call for? How can we spur one another in this?

Pray for ENGAGE Work Faith and Evangelical Students this week. They help believers find a voice in the workplace and on our university campuses, encouraging them to bear the name of Christ with joy and perseverance.

Study 10 – 1 Peter 5

Humble and Steadfast

Have there been any experiences this last week that have tested you in finding joy in the face of suffering? How'd it go? How can we pray for each other in this?

Read 1 Peter 5:1-13.

How does Peter's description of himself in v1 connect back to what we've learnt about suffering in this letter so far?

How do the instructions for elders reflect what we've learnt about the assurance of future glory? Even if you're not an elder, what does this 'case study' in v2-4 teach us all about life in the here and now?

Humility might seem a strange thing to specifically encourage in people who are suffering, but that's what Peter does in v5-9. How might pride (the opposite of humility) get in the way of each of the exhortations included here (you might want to add these exhortations to the table at the back of this study guide)

Set a project to memorise 1 Peter 5:6-7 in the coming week.

V10-11 sums up so much of this letter. You might like to put it in your own words and share with a partner about the encouragement you find in it. Alternatively, use these verses as a launch for prayer at the conclusion of this study.

Take some time to look over the list of exhortations on the next page. This isn't a checklist to salvation, but rather a response to it. As such, what value can these commands and exhortations add to your response to God's grace? As you reflect on this list, are there ways that God is calling you to change?

With all you've learned over the last 10 weeks, how can we pray for one another to "stand fast" in God's true grace? (v12)

Exhortations in 1 Peter

[illegible]

Exhortations in 1 Peter

[illegible]