

“Grow in the Grace and Knowledge of Jesus”

A Textual Study of 1-2 Peter and Jude

Sunday Mornings • Auditorium

Week 1 (January 6th)	1 Peter 1:1-12 - Born Again to a Living Hope
Week 2 (January 13th)	1 Peter 1:13-2:12 - Called to be Holy
Week 3 (January 20th)	1 Peter 2:13-25 - Submission to Authority
Week 4 (January 27th)	1 Peter 3:1-7 - Grace and Knowledge at Home
Week 5 (February 3rd)	1 Peter 3:8-22 - Honoring Christ the Lord in Our Hearts
Week 6 (February 10th)	1 Peter 4:1-11 - Serving as Stewards of God’s Varied Grace
Week 7 (February 17th)	1 Peter 4:12-19 - Entrusting Our Souls to the Faithful Creator
Week 8 (February 24th)	1 Peter 5:1-5 - The Shepherds and Sheep of the Chief Shepherd
Week 9 (March 3rd)	1 Peter 5:6-14 - Standing Firm in the True Grace of God
Week 10 (March 10th)	2 Peter 1:1-15 - Making Our Calling and Election Sure
Week 11 (March 17th)	2 Peter 1:16-21 - The Power of Scripture and the Glory of Christ
Week 12 (March 24th)	2 Peter 2:1-22 / Jude 1-16 - Beware of False Prophets and Teachers
Week 13 (March 31st)	2 Peter 3:1-18 / Jude 17-25 - The Day of the Lord is Coming

SUNDAY MORNING (January 6th) • 1 Peter 1:1-12

Born Again to a Living Hope

When you think of “Peter, an apostle of Jesus Christ” (1:1), what comes to your mind?

Peter invokes a powerful triad of ideas in 1:2. What is implied by:

- according to the foreknowledge of God the Father –
- in the sanctification of the Spirit –
- for obedience to Jesus Christ and for sprinkling with his blood –

What does it mean to be “born again” (1:3)?

What is the significance of hope that is “living” (1:3)?

Why is the Christian’s hope inseparably tied to “the resurrection of Jesus Christ” (1:3)?

In what way are Christians “being guarded” by the power of God (1:5)?

Practically speaking, how do “various trials” test the “genuineness” of faith (1:6-7)?

How can genuine faith possibly be more precious than gold (1:7)?

What is “joy that is inexpressible” and where is it found (1:8)?

In your own words, how would you summarize what Peter is communicating in 1:10-12?

SUNDAY MORNING (January 13th) • 1 Peter 1:13-2:12

Called to be Holy

In your own words, what does it mean to “be holy” (1:16)?

Why does God anchor his expectation for our holiness in the fact that he is holy (1:16)?

Why must our minds be “prepared for action” (1:13)?

What role does “sober-mindedness” play in a life of holiness (1:13)?

“Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ” (1:13). What does this mean and how do we go about doing it?

How would you describe what the Spirit has in mind when he leads Peter to refer to “the passions of your former ignorance” (1:14)?

Why is it wise to “conduct” ourselves “with fear throughout the time” of our “exile,” and what is this “exile” (1:17)?

How would you summarize what Peter is revealing in 1:18-25?

How does one come to “taste that the Lord is good” (2:1-3)?

Peter describes Christians in a variety of different ways: “living stones” (2:5), “a holy priesthood” (2:5), “a chosen race” (2:9), “a royal priesthood” (2:9), “a holy nation” (2:9), “a people for his own possession” (2:9), “God’s people” (2:10), “sojourners and exiles” (2:11). As you read those God-breathed phrases, what comes to your mind? How should they shape our new identities in Christ?

SUNDAY MORNING (January 20th) • 1 Peter 2:13-25

Submission to Authority

In your own words, what does it mean to “be subject” to someone or something?

Why would the Spirit of God instruct Christians to “Be subject for the Lord’s sake to every human institution” (2:13), especially when “the emperor” or the “governors” may stand in direct and active opposition to what our Lord taught, the reasons for which he died, and the groundbreaking nature of his resurrection from the dead?

In what way is “the ignorance of foolish people” put “to silence” by disciples of Christ “doing good” (2:15)?

“Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God” (2:16). What does this mean?

How would you rephrase the following instructions in everyday terms:

- Honor everyone –
- Love the brotherhood –
- Fear God –
- Honor the emperor –

Why would it be important for servants to “be subject” to their masters, “not only to the good and gentle but also to the just” (2:18), and in what way is this “a gracious thing” (2:19-20)?

Why does Peter, in the context of 2:13-25, point us to the example of Jesus in 2:21-24?

In your own words, how would you convey the truths revealed in 2:25?

SUNDAY MORNING (January 27th) • 1 Peter 3:1-7

Grace and Knowledge at Home

In our last study we asked the question, what does it mean to “be subject” to someone or something? In light of 3:1-2, how does the call to “be subject” apply to wives?

Is there any significance to the first word in 3:1—“Likewise”?

What does Peter mean when he describes the possibility of husbands being “won” by the conduct of their wives?

Practically speaking, how can the “respectful and pure conduct” (3:2) of a wife factor in this winning of her husband, even “without a word”?

In your own words, what is the Spirit of God prescribing in 3:3-4?

Why bring up “the holy women” of the past who “hoped in God” (3:5)?

In what way could a contemporary Christian woman be a daughter of Sarah (3:6), and what does that even mean?

Why encourage Christian women not to “fear anything that is frightening” (3:6)?

Is there any significance to the first word in 3:7—“Likewise”?

In everyday terms, what does it mean for husbands to “live with [their] wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with [them] of the grace of life, so that [their] prayers may not be hindered” (3:7)?

SUNDAY MORNING (February 3rd) • 1 Peter 3:8-22

Honoring Christ the Lord in Our Hearts

Is there any significance to the first word in 3:8—“Finally”?

Why is it vital that disciples of Christ have (3:8):

- Unity of mind?
- Sympathy?
- Brotherly love?
- Tender hearts?
- Humility of mind?

What difference does it make if I “repay evil for evil or reviling for reviling” (3:9)?

Why, in contrast, is the choice to “bless” always the better choice?

In 3:10-12, Peter cites Psalm 34:12-16. In your own words, what is being communicated in those ancient poetic phrases?

Why would the Holy Spirit find it important to encourage Christians not to be afraid in 3:13-14?

In everyday terms, what practical impact does honoring “Christ the Lord as holy” have (3:15)?

Why is it important for disciples of Christ to “always” be “prepared to make a defense to anyone who asks [us] for a reason for the hope that is in [us]” (3:15-17)?

In your own words, how would you convey the truths revealed in 3:18-22?

SUNDAY MORNING (February 10th) • 1 Peter 4:1-11

Serving as Stewards of God's Varied Grace

What significance should be attached by Peter's transitional phrase at the beginning of 4:1—"Since therefore"?

In what practical ways does the fact that Christ "suffered in the flesh" help or motivate Christians to "arm [themselves] with the same way of thinking" (4:1)?

"For whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God" (4:1-2). What does this mean?

In your own words, how would you describe what the Spirit of God (through Peter) is describing and warning against in 4:3-6?

"The end of all things is at hand" (4:7). In what way?

Why is it important for disciples of Christ to "be self-controlled and sober-minded for the sake of [their] prayers" (4:7)?

Why would the imperative to "keep loving one another earnestly" be qualified with a phrase like "above all" (4:8)?

"Love covers a multitude of sins" (4:8). How, practically speaking?

How would you summarize what God is prescribing for his children in 4:10-11. And why? Why would he encourage us to actively devote ourselves to such things? What difference will they make in our lives and the lives of others?

SUNDAY MORNING (February 17th) • 1 Peter 4:12-19

Entrusting Our Souls to the Faithful Creator

What is being communicated by Peter's use of the term "Beloved" at the beginning of 4:12?

Why would the Spirit of God encourage Christians not to be "surprised at the fiery trial when it comes upon [them]" (4:12)?

In what ways do such trials "test" disciples of Christ?

How can real-life men and women possibly come to "rejoice" in the midst of trials (4:13)?

"Rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed" (4:13). What does this mean?

In your own words, how would you communicate what God is communicating in 4:14?

Why include the prohibitive note of 4:15?

Why is it important that Christians "not be ashamed" in the face of suffering "as" Christians (4:16)?

Practically speaking, what does it mean to "glorify God" in the midst of suffering (4:16)?

How would you encapsulate the points being revealed through Peter in 4:17-19? What does God want us to remember and keep in perspective? And why? What difference will these truths make in everyday life? Finally, what very real dangers are posed if we forget or neglect these truths?