

## 1 Peter

### Purpose and Themes

#### A. Purpose

1. The purpose of the epistle can be found in 5:12 where Peter states, “I have written to you briefly, in order to encourage you and testify that this is the true grace of God. Stand fast in it.”
2. Thus the purpose of the epistle is threefold:
  - a. To encourage the believers who are going through various trials to stay focused on Christ in their faith and obedience as they go through various trials and to look toward the glory to come.
  - b. To assure them of the true grace of God, in that He is sufficient in the trials they face and will bless them now and in heaven one day.
  - c. To stand fast in their dependence on and righteousness in God for He is using these trials to make them more holy and to be an example to those around them.

#### B. Themes

1. There are many themes in 1 Peter, but the major theme found is “suffering for righteousness (or Christ’s sake) in the hope of glory.” This can be broken down into three parts:
  - a. Suffering – as the result of living in a fallen world believers are going to suffer indirectly, but they may suffer directly from the persecution of others as well. God calls them to live righteously in the midst of the suffering.
  - b. For righteousness and for Christ – God does not cause suffering all the time, but He does always use it in order to make the believer more holy. The fiery trials believers go through purify their character in their obedience. Likewise in the midst of the trial they become a witness to those who are watching them as they suffer. Just as Christ suffered and gained victory and glory, so too will the believer.
  - c. In the hope of glory – If the believer remains dependent on and obedient to God through the suffering, they will experience the grace of God, in that He will bring peace and joy in the midst of the suffering and they will be able to rejoice in that. All that the believer experiences is to lead them to the glory that they will one day inherit in the kingdom of God to come. Through the Holy Spirit the believer experiences not only the presence of God but also a portion of that glory as they become more and more refined.
2. Grace is also a major theme that shows up in 1 Peter. The epistle reveals above all else that God’s grace is sufficient for all the believer’s needs. One could write over this whole epistle 2 Corinthians 12:9. Notice five things that Peter reminds believers about God’s grace (Thomas L. Constable. *Notes on 1 Peter*, p. 3.):
  - a. Grace proceeds from God. God in His grace has chosen the believers (1:1), now they need to realize God’s grace in its fullest measure in their experience (1:2).

- b. Grace produces confidence. Knowing that God has united the believers with Christ, who suffered and then received glory, gives them hope that they too will experience glorification in the future.
  - c. God's grace is proclaimed through the believer's conduct (2:19-20). The believer's conduct, patience and submission in trying and difficult circumstances manifest God's grace in a human life.
  - d. Grace perfects character. Grace is the source of service (4:10) and humility (5:5).
  - e. Grace promotes courage (5:10). Believers need courage to resist the devil (5:8-9), for His grace gives them strength to defend themselves against his attacks.
3. The message of 1 Peter can be stated as follows. The behavior of believers when they encounter unfair circumstances reflects a spirit of deference in all relationships as they follow Christ's example and anticipate future glory through God's grace.

## I. The Identity of the Believers (1:3-2:12)

### A. Salutation (1:1-2)

The word “apostle” means,

1. What does this opening phrase of Peter being an apostle remind the readers of?

2. What does Peter mean when he says “to those temporarily residing abroad”?

The word “sojourners or aliens”

The word “chosen” can

“Peter’s apostleship, his readers dispersion, and their election—all come within the scope of the Father’s foreknowledge, the Spirit’s sanctifying and the salvation secured by faith in Christ and His salvific work... In addition, here Peter stresses not so much God’s action of choosing this body as He does their chosenness. Peter uses the adjective *eklektois* (chosen) rather than the verb *eklegesthai* (choose).” (William W. Klein. *The New Chosen People: A Corporate View of Election*, pp. 238-9.)

The verb “foreknow” refers to

“Sanctifying” has the idea of

3. For what purposes is the believer set apart?

4. What does “sprinkled with His blood” mean?

5. How does Peter describe God in verse 2?

## **B. The Believers Great Salvation (1:3-12)**

1. What are the ways that peter describes salvation in this section?
  - 1) Verses 3-5 is the
  - 2) Verses 6-9 is the
  - 3) Verses 10-12 is the
2. What kind of inheritance do we have according to verses 4-5?

The verb “kept” in verse 5

“The ‘inheritance’ of the New Covenant Christian is thus shown to be far superior to the earthly inheritance of the people of the Israel and the land of Canaan. That earthly land was not ‘kept’ for them, but was *taken from them* in the exile, and later by the roman occupation. Even while they possessed the land, it produced rewards that *decayed*, rewards whose glory *faded* away. The beauty of the land’s holiness before God was repeatedly *defiled* by sin (Num. 35:34; Jer. 2:7; 3:2).” (Wayne Grudem, *1 Peter*, p. 58.)

3. How is the heavenly inheritance guarded or kept in verse 5?

“Not only is God protecting our inheritance, but He is also protecting us by His power. All Christians will undoubtedly obtain an eternal inheritance one day (cf. Phil. 1:6; 1 Cor. 1:8). Our faith in Christ for salvation is, on the human side, what guarantees our final realization of the fullness of our salvation (i.e., our glorification). Peter was not saying our faith keeps us saved. God’s power keeps us saved. Our faith is the means by which we receive salvation initially and, therefore, our inheritance.” (Thomas Constable. *Notes on 1 Peter*, p. 11.)

4. What should be your response to this?
5. How is the suffering described in verse 6, what does this imply?

“Peter thus shows simultaneous grief and joy to be normal in the Christian life. Grief arises because of many difficulties encountered in this fallen world, but faith looks to the unseen reality beyond this present brief existence and rejoices.” (Wayne Grudem, *1 Peter*, p. 63.)

6. What does suffering show and then bring in the believers life in verse 7?

“Trials do to faith what fire does to gold. They purify it and show it to be what it really is (cf. James 1:3). Peter assumed his readers would respond to their trials properly. God purifies our faith with trials by helping us realize the inadequacy of anything but trust in Him in these situations. He shows that our faith is genuine by demonstrating that our joy in trials rests solely on confidence in Him and His promises. Both results bring praise, glory, and honor to God ultimately, though they also benefit us.” (Thomas Constable. *Notes on 1 Peter*, p. 13.)

7. What is the cause of rejoicing in verse 8?

8. What did the prophets not understand and then search for in verses 10-11?

The word “glory” is actually

9. Why did the prophets continue on in their ministry if they did not understand?

10. What point is Peter making in verses 10-12 when he discusses the prophets?

"While Peter's teaching on how salvation is applied gave attention to the beginning and continued process of living as a Christian, the actual words for 'salvation' have a predominantly future orientation in 1 Peter." (Buist M. Fanning. "A Theology of Peter and Jude." In *A Biblical Theology of the New Testament*, p. 447.)

### C. The Believers New Way of Life (1:13-2:3)

1. What are the five outcomes of salvation in this section?
  - 1) Verse 13 is
  - 2) Verses 14-16 is
  - 3) Verses 17-21 is
  - 4) Verses 22-25 is
  - 5) Verses 2:1-3 is
2. What is the “therefore” there for in verse 13?

In verse 13 the Greek literally says, “gird up the loins of your mind.” This comes from an ancient Oriental custom of

3. Why is there the need for the believer to be ready?

“First, gird up your minds – get ready to think on God’s works and obey Him at once. Then, while continuing to be spiritually alert, begin to expect eagerly and confidently that you will receive from God great blessings when Christ returns.” (Wayne Grudem, *1 Peter*, p. 77.)

4. What is the contrast in verses 14-16?

“*Be holy yourselves in all your conduct* speaks of a pattern of life that transforms every day, every moment, every thought, every action... It involves not only avoiding outward sin but also maintaining an instinctive delight in God and His holiness as an undercurrent of heart and mind throughout the day.” (Wayne Grudem, *1 Peter*, p. 79.)

The quotation in verse 16 comes from Leviticus 19:2 in which God gives the reason that the Israelites were to meet the requirements of the His Law for the purpose of having fellowship with Him.

5. What kind of judgment is Peter referring to in verse 17 and what should this inspire in the believer?

6. What is being contrasted in verses 18-19, in what ways are they contrasted, what is the irony in the contrast and what is the significance?

“Foreknown,” in verse 20 either has the idea of prior knowledge or prior determination.

- 1) Although other texts show that Christ was pre-determined to bring salvation this is not the force of this passage. If Peter meant predestination he would have used *prohorizo*, rather than *proginosko*, which means a prior knowledge of something.
- 2) Before creation Christ was foreknown; and in the last times He has been manifested. The pre-incarnate Jesus was hidden from human view. Now the incarnation has made Him known. Yet God knew Christ prior to creation in a mutual loving and knowing relationship.
- 3) Verse 1:20 parallels 1:10-12, which states that salvation was a mystery that the prophets searched for, and yet neither they nor the angels ever understood it. (William W. Klein. *The New Chosen People*, pp. 233-5.)

7. What do the words “for,” “through,” and “so that” communicate in verses 20-21?

8. How have the believers been purified, for what purpose and what is the command?

9. What point is Peter making with the quotation from Isa. 40:6-8 in verses 24-25?

10. What two analogies does Peter use in 2:1-3?

11. What do verses 2:1-3 have to do with the previous paragraph?

"The Word reveals God's mind, so we should *learn* it; God's heart, so we should *love* it; God's will, so we should *live* it. Our whole being—mind, will, and heart—should be controlled by the Word of God. . . . We do not study the Bible just to get to know the Bible. We study the Bible that we might get to know God better. Too many earnest Bible students are content with outlines and explanations, and do not really get to know God. It is good to know the Word of God, but this should help us better know the God of the Word." (Warren Wiersbe. *The Bible Exposition Commentary*. 2 vols. p. 2:397.)

#### **D. The Believers Priestly Calling (2:4-12)**

“Come to Him” employs a verb frequently used in the LXX of “drawing near” to God, either to hear Him speak (Lev. 9:5; Deut. 4:11; 5:27) or to come into His presence in the tabernacle to offer sacrifices (Ex. 12:48; 16:9; Lev. 9:7-8; 10:4-5).

1. What is the significance of Christ being called a “living stone” in verse 4?
2. What is being contrasted in verses 4-5?
3. For what purpose are the believers living stones in verse 5?

“This verse helps us appreciate how much we need each other as Christians. God has a purpose for all of us to fulfill that we cannot fulfill individually. The Christian who is not working in relationship with other Christians as fellow stones, as well as with Jesus Christ as his foundation, cannot fulfill God's complete purpose for him. While every Christian has an individual purpose we also have a corporate purpose that we cannot fulfill unless we take our place in the community of Christians that is the church.”  
(Thomas Constable. *Notes on 1 Peter*, p. 24.)

The quotation in verse 6 is from Isaiah 28:16. Peter also adds other phrases from Ps. 118:22 in verse 7 and Isa. 8:14 in verse 8.

The "corner stone" refers to

4. Why is it that some people stumble over the cornerstone according to verses 7-8?

“A holy priesthood” is a phrase which combines two words from the LXX of Ex. 19:6, where God had promised that if His people were faithful they would be to Him a royal priesthood and a holy nation (Ex. 23:22; Isa. 61:6).

5. For what purpose are believers made a royal priesthood?

6. What is the analogy in verse 11 and what force does it carry?

7. Why should the believer maintain good conduct?

“God’s purpose in redeeming us is not simply our own enjoyment but that we might glorify Him, as Peter indicates by the word ‘that’ in the phrase *that you may declare* (cf. Isa. 43:7, 25; 48:9-11; Rev. 4:11). Seeking our own eternal well-being – right though that is – could never provide a truly satisfying goal for life. The answer to our search for ultimate meaning lies in ‘declaring the excellences’ of God, for He alone is infinitely worthy of glory. Redemption is ultimately not man-centered but God-centered.” (Wayne Grudem. *1 Peter*, p. 112.)

## **II. The Submission of the Believers (2:13-3:7)**

### **A. Submission to Authorities (2:13-25)**

1. Why is the believer to be subject to every human institution?
2. For what purpose does God commission governments?
3. What does verse 15 mean?
4. What does it mean to be “free people” but also “God’s slaves” in verse 16? How are they contrasted?
5. What does it mean to “honor all people” in verse 17?

“. . . the principle of the redeemed Christian life must not be self-assertion or mutual exploitation, but the voluntary subordination of oneself to others (cf. Rom. xii. 10; Eph. v. 21; Phil. ii. 3 f.)” (J. N. D. Kelly. *A Commentary on the Epistles of Peter and Jude*, pp. 108-9.)

6. In what way and in what circumstances are slaves to be submissive to their masters?

The word translated “respect” (*phobos*) in verse 18 commonly

7. For what reason is the believer to submit and what does this demonstrate?

“Yet he [Peter] does not say that it is pleasing to God merely to endure unjust suffering and the accompanying sorrow. Rather, it is only such action endured while one is *mindful of God*, or, more accurately, ‘because he is conscious of God’ (NIV). It is not a stoic self-motivated tenacity which holds out against all opposition but rather the opposite, the trusting awareness of God’s presence and never-failing care, which is the key to righteous suffering. It is the confidence that God will ultimately right all wrongs which enables a Christian to submit to an unjust master without resentment, rebelliousness, self-pity, or despair.” (Wayne Grudem. *1 Peter*, pp. 126-7.)

8. What is the believer called to in verse 21 and why?

9. How did Christ live and how did He die?

The word “trusted” (*paradidomi*) in verse 23 means,

10. What are the three emphasis of why Jesus died in verse 24-25?

## **B. Husband and Wives (3:1-7)**

The opening words “in the same way” (*homoios*) are

1. What does be submissive to your husbands mean?
2. How is the disobedient husband won over?

“Submission involves at least four things. First, it begins with an attitude of entrusting oneself to God (cf. 2:23-25). The focus of our life must be on Jesus Christ. Second, submission requires respectful behavior (3:1-2). Nagging is not respectful behavior. Third, submission involves the development of a godly character (3:3-5). Fourth, submission includes doing what is right (3:6). It does not include violating other Scriptural principles. Submission is imperative for oneness in marriage.” (Thomas Constable. *Notes on 1 Peter*, p. 40.)

3. What should be a woman’s true beauty in verses 3-4?

The adjective “gentle” (*praus*) in verse 4 means

4. What does “living together according to knowledge” mean in verse 7 and how is this done?

The word translated “sex” or “partner” (*skeuos*) in verse 7 often means

5. What in the husband’s life is affected by his relationship with his wife?

### **III. The Suffering of Believers (3:8-5:14)**

#### **A. Suffering for doing Good (3:8-17)**

The term translated “unity of the Spirit” in verse 8 means

1. What is the motivation for blessing others in verses 8-9?
2. Does the blessing that the believer receive come in this life or the next according to verses 10-12?

The quotation in verses 10-12 comes from Psalm 34:12-16, the purpose for this quotation seems to be more clarification than proof.

3. How do you balance the two statements in verses 13-14?
4. In what circumstances are believers to “be ready to give an answer to anyone who asks about the hope you possess” in verse 15?

The phrase in verse 14 is an adaptation of Isaiah 8:13, “But the LORD of hosts, Him you shall regard as holy; let Him be your fear, and let Him be your dread.”

5. How should believers conduct themselves when they tell others about the hope within them?

“While other parts of the New Testament mention effectiveness in prayer (1 John 3:21-22) and confidence of access to God in worship (Heb. 10:22) as benefits of a clear conscience, here witness to others is the motive.” (Wayne Grudem. *1 Peter*, p. 154.)

## **B. Christ's Example (3:18-4:6)**

See excursus on page 20 for a discussion of 3:18.

1. What point is the "because" making in verse 18?

"Jesus Christ became the Victor rather than a victim. All who trust Him share that victory (cf. vv. 13-17). This verse is an encouragement to Peter's readers that even though Jesus died because He remained committed to God's will, He experienced resurrection. Therefore we should remain faithful with the confident hope that God will also vindicate us." (Thomas Constable. *Notes on 1 Peter*, p. 50.)

There are three questions to consider in verses 19-20:

- 1) Who are the spirits in prison?
  - Unbelievers who have died
  - Fallen angels
- 2) What did Christ preach?
  - Second chance for repentance to those who are dead
  - Repentance and righteousness to those who are alive
  - Final condemnation
- 3) When did Christ preach?
  - In the days of Noah
  - Between His death and resurrection

The phrase the "spirits in prison" in verse 19 can refer to either human or to angelic spirits, depending on the larger context.

2. Does the context refer to human spirits or angelic spirits?

The Greek word *kerysso* in verse 19 simply means,

3. Why is Christ preaching according to the context?

Neither the Old nor the New Testament teach that fallen angels ever have the chance to repent (2 Peter 2:4; Jude 6).

Verse 19 can also be understood to mean

4. When did Christ preach according to the context?

“What need would there be for believers to endure suffering now if these who refuse to become Christians now because of the cost involved can repent after death?” (Wayne Grudem. *1 Peter*, pp. 229-30.)

5. What point is Peter making in verses 19-20?

6. Is Peter saying that Baptism saves people in verse 21?

7. What point is Peter making with verse 22?

8. What attitude is the believer to arm himself with in verse 4:1?

Flesh refers to ones moral lifetime not to a carnal life of sin (3:18; 4:6). "... 'the flesh' is not used here or anywhere else in 1 Peter (it is used seven times; all but one of them are in 3:18—4:6) in the Pauline sense of the sinful nature in human beings (as, e.g., in Rom. 7—8), but in the normal Jewish sense of human existence as weak, fallen, and therefore subject to pain and death." (Peter H. Davids. *The First Epistle of Peter*, p. 150.)

“Whoever has suffered in the flesh has ceased from sin” does not mean that they no longer sin at all for this goes contrary to scripture (1 Ki. 8:46; Pr. 20:9; Ecc. 7:20; Jas. 3:2; 1 Jn. 1:8). Rather it means

9. What does “for the time that has passed was sufficient for you to do what the non-Christians desire (v. 3a) mean?

10. What hope is there for the believer in verses 3-5?

11. Who are those “who are now dead” in verse 6 and for what reason was the gospel preached to them?

**C. The Believer’s Need for Mutual Love (4:7-11)**

1. What is Peter telling the believer to do in verse 7?

2. What does “love covers a multitude of sins” in verse 8 mean?

3. What are the two basic ways the believer can demonstrate their love in verse 11?

4. What is the focus and point in verses 8-11?

**D. The Fiery Trial (4:12-19)**

1. What is the “trial by fire” and why should its presence not astonish believers?
  
  
  
  
  
  
  
  
  
  
2. How is the believer to respond to the “trial by fire” and for what reason?
  
  
  
  
  
  
  
  
  
  
3. Why is the believer blessed in verse 14 and what does this bring?
  
  
  
  
  
  
  
  
  
  
4. What kind of judgment is the believer going to face in verse 17?
  
  
  
  
  
  
  
  
  
  
5. How does this judgment compare to the unbelievers? Should this encourage the believer?
  
  
  
  
  
  
  
  
  
  
6. How should the believer respond to the “time of Judgment”?

God allows us to suffer to demonstrate our character (v. 12). Those who identify themselves with Jesus Christ will share in the sufferings of our Savior (v. 13; cf. Phil. 3:10). Our sufferings will be an occasion of God blessing us (v. 14). In addition, our suffering will glorify God (v. 16). He then redirected our perspective on suffering by reminding us of the time and intensity of our sufferings compared with those of unbelievers (vv. 17-18). Finally he concluded with an exhortation to trust God and do right (v. 19). Peter thus encouraged his readers by revealing God's perspective on their sufferings. (Thomas L. Constable. *Notes on 1 Peter*, p. 61.)

### **E. The Church Under Trial (5:1-11)**

1. Why does Peter transition from talking about the “time of judgment” to addressing elders and their leadership?
2. What are the three commands Peter gives elders in verses 2-3?

"If I have any counsel for God's shepherds today, it is this: cultivate a growing relationship with Jesus Christ, and share what He gives you with your people. That way, you will grow, and they will grow with you...The effective pastor . . . must be 'among' his people so that he can get to know them, their needs and problems; and he needs to be 'over' his people so he can lead them and help them solve their problems." (Warren W. Wiersbe. *The Bible Exposition Commentary*, pp. 2:428-9.)

3. What is the “crown of glory” in verse 4?
4. What is the believer commanded to do in verses 6-7, how is this to be done, why is it to be done, and what will it result in?
5. How is Satan portrayed in verse 8 and what three things is the believer told to do?

The believers three-fold enemy and the solution:

- 1) The world (1 John 2:15-17), the lust of the flesh, the lust of the eyes, and the pride of life. The solution is to flee (1 Tim. 6:11; 2 Tim. 2:22).
  - 2) The flesh (Rom. 7:18-24), the solution is to deny it (Rom. 6:12-13; 8:13).
  - 3) The devil (1 Peter 5:8), the solution is to resist (1 Peter 5:9).
6. What should encourage believers to be strong in their faith in verse 9?
  7. What four things in verses 10-11 give the believer hope?

**F. Conclusion (5:12-14)**

The “Church in Babylon” in verse 13 is Peter carrying through the imagery of the Church as the new people of God, the true Israel from 2:10. Just as in the Old Testament Babylon was the center of worldly power and opposition to God and His people, so in the New Testament Rome is the center of worldly power and the Church is in the midst of it.

## **Put to Death in the Flesh Made Alive in the Spirit**

### **1 Peter 3:18**

There are several views for the phrase "having been put to death in the flesh, but made alive in the spirit" in verse 18.

- 1) "Flesh" refers to the material part of Jesus Christ's person and "spirit" to the immaterial part. Thus "flesh" and "spirit" are seen as two parts of Jesus' human nature (cf. Matt. 26:41; Rom. 1:3-4; 1 Tim. 3:16; 1 Cor. 5:5). The contrast then would be that Jesus' body ("flesh") died, but His immaterial part ("spirit") experienced resurrection.
  - The problem with this view is that an article precedes neither "flesh" nor "spirit" in the Greek text. The absence of the article usually stresses the quality of the noun. This would not be normal if Peter meant to contrast Jesus' body and His spirit. He would have included an article before each noun. The absence of the articles suggests a special meaning of "flesh" and "spirit." Furthermore Jesus' resurrection involved both the material and immaterial parts of His person, not just His spirit.
- 2) The Greek nouns (*sarki* and *pneumati*, translated "in the flesh" and "in the spirit") as dative ("by the flesh" and "by the spirit") rather than as instrumental. The contrast, according to this interpretation, is between wicked men, who put Jesus to death by fleshly means, and the Holy Spirit, who raised Him.
  - However, the Greek dative case ("*in* the flesh") is probably what Peter intended here rather than the instrumental case ("*by* the flesh)." It is not *who* was responsible for Jesus' death and resurrection that is the issue but *how* Jesus suffered death and experienced resurrection. Moreover if "spirit" means the Holy Spirit, its meaning is not parallel with "flesh."
- 3) "Flesh" refers to Jesus' death and "spirit" refers to His resurrection.
  - The weakness of this view is that it is redundant. Peter said, according to this view, that Jesus was put to death in death and that He was made alive in resurrection.
- 4) "Flesh" is seen as describing Jesus' pre-resurrection condition (following the Incarnation) and "spirit" as referring to His post-resurrection condition. Peter used the same terminology in 4:6 where he referred to Christians who had died but were now alive.

"As in Rom. i.3f.; 1 Tim. iii.16, *flesh* and *spirit* do not here designate complimentary parts of Christ, but the whole of Christ regarded from different standpoints. By *flesh* is meant Christ in His human sphere of existence, considered as a man among men. By *spirit* is meant Christ in His heavenly spiritual sphere of existence, considered as divine spirit (see on 1. 11); and this does not exclude His bodily nature, since as risen from the dead it is glorified." (J. N. D. Kelly. *A Commentary on the Epistles of Peter and Jude*, p. 151.)

"The statement that Christ was 'made alive in the Spirit,' therefore, means simply that he was raised from the dead, not as a spirit, but bodily (as resurrection always is in the NT), and in a sphere in which the Spirit and power of God are displayed without hindrance or human limitation (cf. 1:21)." (Ramsey J. Michaels. *1 Peter*, p. 205.)

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<b>The Identity of the Believer (1:1-2:12)</b>	<b>The Submission of the Believer (2:13-3:7)</b>	<b>The Suffering of the Believer (3:8-5:14)</b>
<b>Salutation (1:1-2)</b> Foreknown Chosen Sanctified	<b>Authorities (2:13-25)</b> Be Subject to Every Institution For the Lord's Sake In order to win others to Christ This Finds Favor with God	<b>Suffering for Doing Good (3:8-17)</b> Be Harmonious and Bless Others For a Full Life Always Ready to Give and Answer
<b>Great Salvation (1:3-12)</b> Hope of Salvation Joy of Salvation Greatness of Salvation		<b>Christ's Example (3:18-4:6)</b> Suffered Obeyed Proclaimed Entrusted Vindicated The Believer Do Likewise
<b>New Way of Life (1:13-2:3)</b> Hope Holiness Godly Fear Love Growth in the Word	<b>Husband and Wives (3:1-7)</b> In the same way (For the Lord's Sake) Wives Be Subject to your Husbands Husbands Love and Honor your Wives Living According to the Knowledge	<b>Need for Mutual Love (4:7-11)</b> Be Self-controlled Love Covers a Multitude of Sins Do it with God's means So that God would Be Glorified
		<b>The Fiery Trial (4:12-19)</b> Do not be Surprised But Rejoice Do not be ashamed but Glorify Entrust your Souls to God
<b>Priestly Calling (2:4-12)</b> <u>Christ</u> Living Stone Corner Stone <u>Believer</u> Holy Priesthood To be Pleasing to God To Glorify God To Lead others to God		<b>The Church Under Trial (5:1-11)</b> Give Care to God's Flock The Younger Submit to Elders Be Sober and Alert Endure for God's Glory
		<b>Conclusion (5:12-14)</b> To Encourage and Testify to the True Grace of God Stand Fast in it