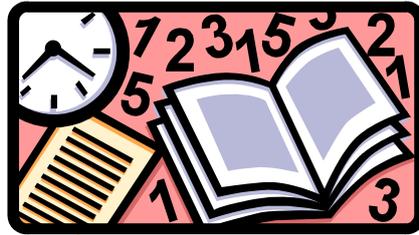


Progressing Together
BIBLE 201

Bible Study Methods

1 PETER



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Introduction to BIBL 201 Bible Study Methods New Test Version

In order to grow in the Christian life and be an effective witness for the Lord we need to know His Word and apply it to our life. This course is designed to equip you with tools that will enable you to perform dynamic Bible study, an approach to studying the Bible that leads you to discovering God's truth and making it real in your life.

As you read this course, keep the following objectives in mind:

1. State the two purposes for studying the Bible found in 2 Timothy 3:14-17?
2. Describe the general principles of dynamic Bible study?
3. Identify the key characteristics of each type of Bible study tool.
4. What are the four Bible study methods that will be used to study 1 Peter?

Introduction

It is important for Christians to know how to study the Bible on their own. In 2 Timothy 3:14-17 Paul gives us two purposes why we should know the Scriptures.

"But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."

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Syllabus for BIBL201 - Bible Study Methods Certificate Level

Course objectives

To prepare leaders of new discipleship groups and church plants to “rightly divide the word of truth” through simple and practical tools of Biblical interpretation (hermeneutics).

Course description

This course explores several approaches to Bible study, including analysis of the text, book study, study of a topic, and character study in a simple overview of hermeneutics (Biblical interpretation). The course introduces to students the principles of observation, interpretation and application by means of a study of 1 Peter. Students are then expected to apply those principles in a study of Philemon.

Learning Outcomes

Contents: *By the end of the course, the student will be able:*

- To present the five general principles of dynamic Bible study.
- To explain the four Bible study methods used to study 1 Peter in this course.
- To explain general principles for interpreting a specific passage of Scripture.

Character: *By the end of the course, the student will demonstrate:*

- Sensitivity to the dangers of misinterpreting scripture, or using it in ways that justify one’s own position in contradiction to the original context and meaning of a passage.
- An appreciation for applying the scripture in practical ways, rather than merely studying for the sake of “head knowledge.”
- A thirst for knowledge of God’s Word “as the deer pants after water in a dry and thirsty land.”

Competency: *By the end of the course, the student will be able:*

- To take into consideration the biblical, historical, cultural, and linguistic context of a passage when facilitating a Bible study.
- To use the following Bible study tools: concordance, Bible dictionary, cross references, commentaries, and Bible atlas.
- To model how to identify an author’s purpose in writing by explaining the purpose of 1 Peter.
- To apply the message of a passage of Scripture to his/her own context and time period.
- To find the main idea of a given biblical text.
- To apply thematic study of scripture to a specific concept.

Course requirements

Certificate Level

- To demonstrate knowledge of course material through
 - answering questions at the end of each section
 - completion of the final exam
- To attend 18 of 20 instructor-led sessions (27 contact hours minimum)

- To participate in discussions by listening, contributing as appropriate, and responding when asked a specific question
- To lead a model study of a portion of 1st Peter.
- To role play the misuse and misinterpretation of scripture in application to a particular theme.
- To practice the methods being learned by studying Paul's letter to Philemon, including observation, interpretation, and application.
- To carry out a study of a specific theme in Scripture which the student chooses

Evaluation methodology and scale

- Student performance and mastery will be assessed according to the following scale:
 - 50% on completion of reading, of questions, and of assignments (10% study of Philemon, 10% on the theme study, 5% role modelling activity; 10% model Bible Study session)
 - 10% on student participation and attitude in discussions
 - 10% on attendance (percentage equals number of classes attended, divided by number of classes held, times ten)
 - 30% on the final written, or oral, exam.
 - The evaluation scale is as follows
 - passing grade - 70-79%
 - good grade – 80-89%
 - excellent grade – 90-100%

Course schedule

To be announced.

Credits earnable

- 2 hours of credit towards a Certificate in Christian Studies

Prerequisites

(Completion of Progressing Together level 1, or equivalent)

Textbook and related materials

- Required - Progressing Together Manual for –
- Additional readings may be required at the instructor's discretion
- Recommended - A concordance, Bible dictionary, Bible commentaries, and a Bible atlas

Course methodology

The student will work inductively, reading texts, answering questions concerning knowledge, application and analysis, and drawing conclusions which will be applicable to local context. After answering the questions in each lesson, students will gather to discuss answers and practical application. When possible, the course leader will give additional talks to reinforce what the students are learning through the lessons.

Policies

- Cheating and plagiarism will not be tolerated, since they are deemed contrary to Christian teaching and academic integrity.
- Absences in excess of 3 class hours will lead to a reduced grade; no student missing more than 6 class hours will receive credit for the course. Students who show little or no interest in completing course work will first be warned, then asked to leave the course if they do not change their conduct.

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Lesson 1: Introduction to the basics of Bible Study Methods Observation, Interpretation and Application

A. Introduction

The Christian faith is based upon the Bible which contains the thoughts, plans, words and actions of God. The Bible answers questions that we may have such as: Who is God? What is His purpose for my life? Where is history going? These are just some of the questions that the Bible answers. However, in order to fully benefit from it, we must learn how to understand what God says to His people and put it into practice.

In order to encourage this understanding, God both invites and commands His people to study His Word. Those who do not make an effort to know what the Bible says neglect their primary means of spiritual nourishment and distance themselves from Him. One very powerful example of the relationship between the Bible and the life of God's people is found in Deuteronomy 4:1-2, 5-10.

"And now, O Israel, listen to the statutes and the judgments which I (Moses) am teaching you to perform... You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you... See, I have taught you statutes and judgments just as the Lord my God commanded me... So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'... For... what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today? ... Remember the day you stood before the Lord your God at Horeb, when the Lord said to me, 'Assemble the people to Me, that I may let them hear my words so they may learn to fear Me all the days they live on the earth, and that they may teach their children.'"

The Apostle Paul adds one more element to the purpose of your study of God's word, when he says to Timothy, *"the goal of our instruction is love from a pure heart, a clean conscience and a sincere faith."* (1 Timothy 1:5) In other words, the purpose of Bible study is not just more knowledge, but a transformed life; distinguished by a pure heart (for God), a clear conscience (before God), and a sincere faith (in God).

The purpose of this course is to teach a basic method of Bible study and introduce a number of practical tools designed to help you know and obey God's word and thus benefit from all of Scripture which, *"is inspired of God and profitable for teaching, for reproof, for correction, for training in righteousness, that the man (and woman) of God may be adequate, equipped for every good work"*. 2 Timothy 3:16, 17

B. Knowing what the Bible is and its importance.

1. Knowing what the Bible is.

a. Read the following passages and note what the Bible says about itself.

i. 2 Timothy 3:16 – All of scripture comes from God and is useful for teaching, improving, correcting and training in righteousness.

ii. Psalm 119:160 – The totality of God’s word is truth and everyone of God’s commands is everlasting.

iii. Isaiah 55:10, 11 – God’s word accomplishes what God sends it to do.

b. From these passages, summarize what the Bible is in your own words.

2. The Bible, God’s Word, is important in the life of the Believer.

a. Read the following verses. What is the role of the Bible in the life of the Believer?

i. Romans 10:17 –

ii. Hebrews 4:12 –

iii. 1 Peter 2:2 –

b. Psalm 119, is the only chapter in the Bible in which each verse makes reference to an aspect of God’s Word. After reading Psalm 119:1-9, complete the table. *The first verse is given as an example.*

Verse	Effect of God's Word on the life of the Believer
1	<i>The one who "walks" in the law of the Lord (obeys the law of the Lord) will be blessed</i>
2	
3	
4	
5	
6	
7	
8	
9	

Conclusion

From the verses you have studied in **Section B**, summarize what you understand to be the importance of the Bible to the life of the believer.

C. Studying the Bible

Now that you have seen what the Bible says about itself and its importance to the life of the believer, you need to learn how to understand what the Bible says so that you can obey it. To do so, you must learn to study the Bible. Studying a normal book is a relatively simple thing. Studying a piece of literature written long ago in a language which is not one's own is more difficult. In order to understand what the biblical writers originally meant and derive valid applications for your life, a systematic Bible study method based upon three steps is provided. These steps include:

1. Observation – what is in the text
2. Interpretation – what the text means and what other biblical texts say about this
3. Application – how this text applies to my life

1. Observation

Observation is the exercise of observing and noting what you “see”. Whether you are observing the weather, a herd of sheep, or a child playing in the sand, what you learn about the subject depends upon how much and how well you observe. Questions such as “who”, “what”, “why”, “where”, “when” and “how” are ones that you can ask to help you observe. When it comes to understanding the meaning of something (interpretation), what you can interpret and understand is directly related to your ability to accurately and thoroughly observe. Like a house built on a weak foundation, if your observation is poor, your interpretation will be poor as well.

a. Take 3 minutes to ask the questions, “who”, “what”, “why”, etc., and write down all that you observe about the leader of this course.

b. Take turns telling your group what you observed. Circle from your own list the things that others saw with you. Write down things that others saw that you didn’t.

An effective observer of the Bible is interested in “seeing” and noting the facts, the relationships, the terms, and questions that the writer has used in a given verse, paragraph, story, chapter or book to communicate his message. Because the Bible is the Word of God, and all the words are from God, nothing in any verse is unimportant.

c. When observing a text, the type of observation questions you ask yourself depend often on the type of literature you are studying. In the case of a narrative, such as the book of Acts, the major questions concern the principal actors and the action involved. Copy down Acts 1:8 from your Bible in the space below.

d. The following questions are therefore examples of what you can ask but not every question necessarily has an answer. The point is to learn to ask any and all questions that will help you “see” what is there. To which of the following questions can you find an answer?

i. Who is speaking?

ii. To whom is he speaking?

iii. What is going to happen?

iv. When did it happen or is it going to happen?

v. What places are mentioned?

vi. What terms seem to be important or hard to understand?

vii. What promises to depend on, commands to obey, or prayers to pray are given?

e. In one sentence, what would you say is the overall message of Acts 1:8?

2. Interpretation

Interpretation is the exercise of determining what something means. Whether reading a street sign or listening to a song on the radio, your mind is always seeking to interpret what it sees and hears. Interpretation is the practice of giving good answers to your questions of observation.

Step 1.

When you interpret the Bible you are first seeking to understand what the writer meant when he wrote from within his cultural and historical setting, to his selected readers. Just as good observation is the key to good interpretation, so good interpretation will be the key to good personal application. Before you can determine an application of a given verse to your life, you need to understand what the writer meant to say when he wrote it. In order to do this you must keep in mind that there are several obstacles to overcome.

These are:

- i. Language – the Bible was written in Greek, Hebrew and Aramaic.
- ii. Culture – the Bible was written from and to people in cultures different from your own. Even if your roots are in the Middle East, few live today as they did 2000 years ago.
- iii. Literature – the Bible is composed of narrative, parables, letters, laws, songs, poems, and Gospels. Accurate interpretation demands an understanding of how words are used differently in these different forms of literature.
- iv. Communication – the Bible was written to communicate a message. Communication involves the sender, the message, the means of sending the message, the recipient of the message, and what the recipient understood of the message. With so many things involved, it is easy to see how accurate communication can be difficult.
- v. Time – the Bible was written long ago and much has changed from when the Biblical writers composed their texts.

1. Do you remember what type of literature the book of Acts is? Look at the list above given in item iii if you don't remember, and decide for yourself which you think it is.

2. Why do you think the apostles to whom Jesus was speaking at the time would have had no difficulty understanding why he mentioned Jerusalem, Judea and Samaria?

3. Why is it harder for us in the 21st Century to understand Jesus' reference to these places?

Step 2.

Now it is time put together the information that you collected in the observation stage and to seek answers to the questions that you raised. The following exercises are typical of the things that will be necessary when working towards the understanding of a passage of the Bible

- a. Give a definition of the following terms found in Acts 1:8.
 - i. power : force or authority over someone or something

- ii. witnesses : someone who tells what he has seen or heard

- b. Now look in the dictionary in the appendix for the words underlined. How do these definitions differ from the ones you have given?

i. power:

ii. witnesses:

4. 1. Acts 1:8 also includes the phrase, "*when the Holy Spirit comes upon you.*" Read Acts 2:1-4 and Acts 4:31 and describe what this phrase means in Acts 1:8.

5. In Acts 1:8, the writer makes a number of geographical references: Jerusalem, Judea, Samaria and the uttermost parts of the earth.

a. How do these places relate to each other geographically? (refer to the map in the appendix)

b. What could be the reason that the writer of Acts listed these places here when he was talking about evangelism?

c. What does the writer mean by "the uttermost parts of the Earth" when talking about evangelism?

6. Using the Bible Dictionary (provided in the appendix) look up the word "Samaria" and read the explanation given. Read 2 Kings 17: 24; 27-33.

a. What is the significance of Samaria in the history of the Jews?

b. Why do you think that Samaria is included in this list of places to which the disciples will be witnesses?

7. With what you have learned so far, write in your own words a summary of the writer's meaning of Acts 1:8. This is your interpretation of this verse. (Note: the meaning of a verse is often longer than the verse itself).

Step 3.

Once you have decided on a certain interpretation of a verse or text of Scripture, the next step is to verify that this meaning fits with the meaning of the rest of the paragraph, chapter, and book of the Bible in which the text is found. This practice of "validation" is what keeps your interpretation from being disconnected from the rest of Scripture and confirms that you have made sense of the historical, theological, cultural, and linguistic information in a passage in a way that leads to an appropriate interpretation. Only when the validation of the interpretation of a passage is complete can you move on to application, answering the question, "How does this passage apply to me?"

The first thing to do is to check the meaning of the passage in light of the "context"? Context is that which comes before and that which comes after a given passage – whether it is a verse, paragraph, or story of the Bible. The context can be literary (the surrounding paragraph, section or book of the Bible), historical (when in time), cultural (e.g. Jews or non-Jews), geographical (e.g. Egypt, Israel, Rome), or theological (relating to God). Taking a verse and trying to interpret it without taking into consideration the context is dangerous because it limits the possible understanding of a verse, or worse, completely distorts the meaning. In order to validate your interpretation of a given text, it is wise to carefully think through each aspect of context. To do so, it is helpful to make use of a Bible with chain references noted in the margin.

8. Read Luke 24:33-53. These verses provide the literary and historical context for Jesus words in Acts 1:8. From these passages, answer the following questions:

a. (literary/historical context) What significant event in the life of the disciples has just taken place?

b. (historical/cultural context) How would you describe the feelings of the disciples at the end of Luke 24?

c. Why do you think they are feeling this way?

d. (theological context) Read Acts 2:1-4. How is this related to what Jesus said would happen in Acts 1:8?

e. (theological context) Read Acts 2:14-17.

i. Who is speaking?

ii. Who does he quote from the Old Testament?

iii. How does this Old Testament quote explain what has happened in Acts 2:1-4?

The next thing to do is to compare the verse you are studying with other verses that speak of the same thing. One of the key principles of biblical interpretation is the principle of **the non-contradiction of Scripture**. Simply put, this principle states that God has not said one thing at one time and an opposite thing later on which completely denies what He said earlier. This helpful principle enables you to find other verses which support and contribute to a given interpretation. To do so, you can use a Bible concordance or a Bible Dictionary (see appendix for a description of each).

9. Using the Bible Concordance (provided in the appendix), look up the word “witness” from Acts 1:8.

a. List other verse references in which this word is used in the book of Acts.

b. Note 2 of those references below, and summarize the meaning of the word “witness” from the verse.

c. Compare the meaning of the word “witness” as used elsewhere in Acts with your understanding of the word from Acts 1:8. How are they the same or different?

10. The theme of Acts 1:8 is evangelism. Look up the verses given below and complete the table.

Phrase	Passage	Similarities to Acts 1:8
"Make disciples of all nations"	Matthew 28:18-20	
"Preach the Gospel to all creation"	Mark 16:15	

The last thing in the validation process is to check your interpretation against a commentary (if you own one).

11. Read the section from the commentary provided in the appendix at the end of the course concerning Acts 1:8. How does the commentary agree or disagree with your interpretation of Acts 1:8?

12. If necessary, based upon the results of the validation process, rewrite your summary interpretation of Acts 1:8.

3. Application

Application is the exercise of answering the question, "How does this text apply to me?" It is important to remember that only after the observation and interpretation steps of Bible study are complete can a faithful and accurate attempt be made to apply it.

The basic issue in determining an appropriate application is answering the question, "What am I supposed to do with what I have learned?" The key is action, response, movement, change. That is why the Bible was written. As we said in the introduction to this lesson, the purpose of Bible study is not just more knowledge, but using that knowledge to transform your life; distinguished by a pure heart (for God), a clear conscience (before God), and a sincere faith (in God).

To help determine how to apply a passage to your life, a series of ten questions can be asked. Be aware that this list of questions is not all that could be asked and that you may not be able to answer each question from the passage you are studying. The questions are simply given as a guide to help you develop your ability to ask good questions.

1. Is there an example for me to follow or not to follow?
2. Is there a sin for me to avoid?
3. Is there a promise for me to claim?
4. Is there a prayer for me to pray?
5. Is there a command for me to obey?
6. Is there a condition for me to meet?
7. Is there a verse for me to memorize?
8. Is there an error (doctrinal/theological) for me to avoid?

- 9. Is there a challenge for me to face?
- 10. Is there something that helps me cope with a situation that I am going through?

13. Rewrite your summary interpretation of Acts 1:8 below.

14. Which of the ten application questions above “fit” with your interpretation? In other words, does your interpretation speak about an example to follow, a sin to avoid, a promise to claim, etc. List the ones that can be answered below.

15. Choosing one of the ten application questions that fit with your interpretation of Acts 1:8, complete the table and write out a personal application of what you will “do” as a result of your study of Acts 1:8. *An example has been provided.*

Question	Answer	Application
<i>Is there an error for me to avoid?</i>	<i>The Gospel is for ALL the World, not just for some</i>	
<i>Is there an example for me to follow</i>		

The most difficult part of the application process is not determining what is to be done, but doing it. In order to be a true doer of the word, you need to adopt three good habits. We will look at these habits in Lesson 5.

Appendix

Definition of Key and Difficult terms

Believer: an individual who by faith has put his/her trust in Jesus Christ for the forgiveness of his/her sins (not simply someone who has an intellectual acceptance that God exists).

Power: ability or capacity to do something; physical force or strength; control and influence over other people; political influence and control; the authority to act or do something according to a law or rule; a faculty or skill. God, as portrayed in the Bible, has unlimited power to alter the course of the natural world (do miracles), to direct people's lives, and to determine the course of history. He sometimes works through human beings as agents of physical or spiritual power, as well as exercising delegated authority.

Samaria: originally the capital city of the northern kingdom of Israel from the time of Omri (885 BC). Later the whole region became known by this name. The Assyrians destroyed the city in 721 BC and took most of the northern Israelites into captivity. Those who remained intermarried with people from other nations who were resettled in the area by the Assyrians. This meant that the majority of the inhabitants of the region, called Samaritans, were no longer pure descendants of Jacob (Israel). The enmity between the northern and southern kingdoms of Israel was perpetuated and worsened because the Jew who returned from captivity in Babylon in 539 BC would have nothing to do with the Samaritans because of their mixed bloodline. The Samaritans developed their own place and system of worship, in competition with the Jews whose worship centred around the temple in Jerusalem (see John 4:1-26). This situation continued into the New Testament period.

Theology: the study of God. When we speak of "theological terms" or of "theological concepts" we mean terms and concepts which refer to or explain God's relationship to His creation (including mankind).

Witness: a person or thing which affirms the truth of a past event, oath, or agreement. People, monuments, and even elements of nature, such as the soil, were invoked as witnesses in the Old Testament. Cases being tried by a judge required at least two witnesses before a sentence could be pronounced. The word "martyr" comes from the same word as "witness" in New Testament Greek. The person who was willing to go even unto death for the sake of Christ was clearly confirming by his or her blood the truth of the gospel message, becoming thereby a witness, or "martyr".

Explanation of Bible Study Tools

16. Bible Dictionary – a reference tool which gives the meaning and explanation of common terms, geographical locations, significant people, and theological concepts found in the Bible.

17. Bible Concordance – a reference tool which provides an index of verses in which a given word is found.

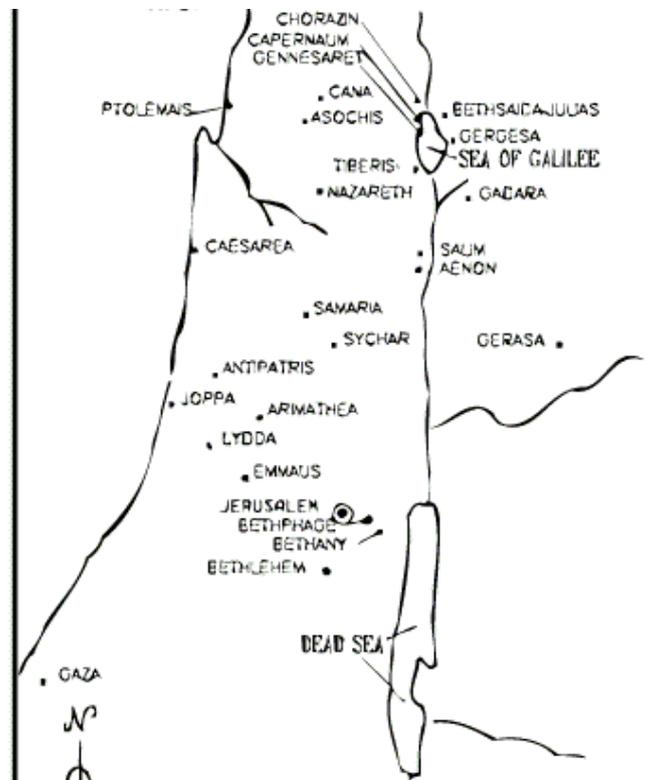
18. Bible Atlas – a reference tool which provides geographical maps and historical charts of biblical places, events and peoples.

19. Chain reference – an indication of other (key) verses which use the same word.

20. Commentary – a reference tool which provides an explanation of words, verses, or passages of Scripture.

Despite these challenges, accurate interpretation of the Bible is possible without needing to depend upon experts. Faithful practice of observing the text and seeking the answers to the questions raised will bear much fruit. As the exercise of interpreting a given biblical text begins, the wise student of the Bible will be careful not to develop bad habits which include:

- a. *misreading the text* – skipping or neglecting words or phrases in order to focus on one aspect of a verse or paragraph
- b. *distorting the text* – making a verse say what you want it to say to make your point
- c. *contradicting the text* – using a verse to justify wrong behaviour or bad theology
- d. *subjectivism* – letting feelings dictate the meaning of a verse
- e. *relativism* – finding new meanings in the verses of scripture as time goes by
- f. *mysticism* – seeing a mystical or hidden/coded truth behind the plain words of Scripture
- g. *overconfidence* – having an attitude that says, “I know all there is to know about this verse.” Wise is the student of the Bible who understands the meaning of the verse that says, “Pride goes before a fall.”



Judea

Lesson 2: Observation – What do I see?

A. Introduction

As you learned in Lesson 1, the first step in Bible study is observation – the exercise of answering the question, “What do I see?” When observing a biblical passage, the objective is to ask as many questions as possible in order to identify as much as possible. We said in lesson 1, that the Bible is made up of many different types of literature (letters, history, poems, prophecies, etc.). The type of observation questions you ask yourself depend often on the type of literature you are studying. In the case of a narrative, such as the book of Acts, the major questions concern the principal actors and the action involved. In this lesson we are going to observe a chapter in an epistle (letter), dealing therefore not so much with action as with doctrine (teaching). The type of questions you ask may include some of those used for a narrative, but perhaps other questions are more appropriate. Basically, with this type of literature we want to ask questions that will lead us to discover what the writer is teaching. There is no complete list of questions to ask. It is wise therefore to work hard at asking lots of questions in order to mine the maximum amount of spiritual gold from each verse. With practice you will become an expert at asking good questions.

B. Exercises

In lesson 1, we observed a verse. In this lesson, we will expand our horizons and look at a passage from 1 Peter.

1. Read 1 Peter 1:1-5.

2. Answer the following observation questions.
 - a. Who is speaking?

 - b. What is the role given to him by Jesus?

 - c. To whom are these verses addressed – Christians, or non-Christians?

 - d. What indications given in the passage lead you to your answer in question c?

3. Focusing now on verses 3-5,
 - a. What seem to be the key terms?

- b. Which terms are difficult to understand? (If available, read 1 Peter 1:3-5 in a different translation of the Bible. What differences do you find between the different translations?)
- c. Which ideas are emphasized because the writer uses different words to explain his idea in different ways?
- d. Based upon 1 Peter 1:3-5, check the box(es) which you think contain(s) the correct answer(s) from the list below. Is the writer...
- making a statement
 - asking a question
 - correcting a doctrinal/theological error
 - telling a story
 - quoting a poem/saying/psalm
 - speaking prophetically?
- e. What do these verses say about God?
4. Now take some time to read all of chapter 1 of 1 Peter to get a feel for the literary context.
- a. What do you think is the overall theme of chapter 1?
- b. How do verses 3-5 support the theme of chapter 1?
- c. Do you have any personal observation questions concerning verses 3-5 because of what you see in the rest of chapter 1?
- d. What would you say is the basic theme of 1 Peter 1:3-5?
5. Now observe verse 3.
- a. Peter begins this passage with “blessed be” (or “praise be”, according to your translation of the Bible). What does this tell you about the tone (i.e. hopeful, discouraged, unsure, etc.) of the passage?

- b. What does Peter say that God has done for us?

 - c. For what purpose has God done this for us?

 - d. How has He accomplished this for us?

 - e. What does Peter say is the proof of our being born again?
6. Now observe verse 4.
- a. In verse 4, Peter mentions an inheritance. What terms does he use to describe it?

 - b. Where is this inheritance being kept?
7. Now observe verse 5.
- a. How does Peter describe the believer in verse 5?

 - b. What does Peter say that God is doing for us here?

 - c. What is the purpose or the end result of what God is doing for us here in verse 5?

 - d. When will all this be revealed?

C. Conclusion

Once you have finished observing the verse or passage you should have a good feel for the overall theme or message, who is involved (the writer and the readers as well as the people that figure in the message), and the important aspects of the writer's message (i.e. places, events, facts, theological terms, etc.) The exercise of observation should also give you a list of words and ideas that need further study – which we will deal with in the interpretation phase of Bible study. List there the words and ideas found in this passage that you think need further study.

Lesson 3: Interpretation – Part I

A. Introduction

As you learned in lesson 1, once you have completed observing the text, asking all the questions you can, it is now time to move on to interpretation – seeking to answer the question, “What does it mean?” The purpose of the exercise of interpretation is to discover what the writer of the text meant to communicate to his original readers back when he wrote it. For it is only once you have understood what the writer meant that you can attempt to move on to applying the text to your life. In the next two lessons we will learn how to move from observation to interpretation of our chosen text 1 Peter 1:1-5..

B. Exercises

In lesson 1 you also learned that interpretation is the result of answering the questions that you raised in observation. In interpretation, you define the terms that are important, look up words that are difficult, and discover what impact the references to a given place, person, or event had on the original readers.

1. The first thing to do is to define the terms that seem to be important or hard to understand. Using the Dictionary in the appendix, look up the following words and give a brief summary of their meaning.

a. Mercy:

b. Hope:

c. Inheritance :

d. Salvation:

2. As you have discovered from the dictionary, the word “salvation” has several meanings. The key to knowing which meaning best fits the word in a given verse is the “context”, that is to say, the literary, theological, historical and cultural information that surrounds the word. One rule of interpretation says that **when trying to find the meaning of a word, first try to find other uses of the word in the same chapter, book, or used elsewhere by the same writer**. Uses of the same word that occur “near” to each other often share the same or similar meanings. However, it is not always possible to find other uses of the word elsewhere in the passage or book you are studying or even by the same writer. In this case, look for occurrences of the word in the same testament (Old Testament or New Testament) from which your text of study comes.

a. Read the following verses that were found using a concordance (in the New Testament) and complete the table by summarizing what salvation refers to in the verse, and if it refers to a past event, a future event, or an event already begun but which will be completed later. *The first answer has been given as an example.*

Verse	Salvation in this verse refers to...
Acts 4:12	<i>Being saved – a past event</i>
Romans 13:11	
1 Peter 1:9	
Hebrews 9:28	

b. In 1 Peter 1:3-5, when Peter refers to salvation, is he speaking of a past event, a future event, or an event already begun which will be completed later?

c. What from this passage tells you that?

d. Based upon what you have learned from your research on the word “salvation,” write a definition of the word that fits with the sense of what Peter is saying in verses 3-5.

3. Another key word in this passage is the word, “inheritance”. As you can see in the Bible dictionary, the word can refer to an earthly inheritance that is passed down from father to son (or daughter), or it can refer to a spiritual inheritance that God has prepared and keeps for His children.

a. Read the following verses that were selected for you with a concordance, and complete the table. *An example is given.*

Verse	Things that are included in our inheritance
Colossians 1:12-13	<i>The Kingdom of God’s Son</i>
Colossians 3:23-24	<i>Rewards for our work done for Christ</i>
Revelation 21:1-7	<i>Comfort, peace, satisfaction, life eternal, everything made new</i>

b. Based upon what you have discovered, write a summary of what you conclude Peter meant by “inheritance” in 1 Peter 1:3-5.

4. Peter makes a comment in verse 5 that the believer is “*protected by the power of God through faith*”. What does this mean? Below are a series of questions that need to be answered in order to understand what Peter meant when he wrote this phrase.

a. First, let's take a look at the context. Read 1 Peter 1:6-9. What does Peter say in these verses that helps you understand what the believers he was writing to were experiencing?

b. Read 1 Peter 4:12-19 and 5:10. In these verses, Peter gives more details as to what the believers were living through. It appears obvious that when he talked of God's protection, it was not from persecution and hardship. What does Peter suggest God's protection includes?

c. Let's take a look at what Peter means by "the power of God". Read the following passages and give a brief summary of what God did. *An example is given.*

Genesis 1:1-5 *Created the heavens and the Earth*

i. Exodus 14:21-31

ii. Luke 5:17-26

iii. Luke 24:1-8

d. With these things in mind, how would you describe the "power of God"?

e. Now let's take a look at what Peter means by "faith". Using a Bible dictionary, look up the word "faith" and summarize its meaning.

Faith:

f. In keeping with the "law of context" let's look at other verses in which Peter uses faith to see if we gain any insight. Read the following verses and summarize what "faith" means in each passage.

i. 1 Peter 1:7 -

ii. 1 Peter 1:9 -

iii. 1 Peter 1:21 -

iv. 1 Peter 5:9 -

g. Based on your summary of "faith" from the Bible dictionary and Peter's use of "faith" elsewhere in this letter, what does he mean by "faith" in 1 Peter 1:3-5?

h. How does your “faith” enable the “power of God” to “protect you”?

i. Now you need take all that you have learned and try to put it together to understand the phrase. In your own words describe what it means that your “faith enables the power of God to protect you”.

C. Conclusion

1. Having defined the key terms, looked at other scriptures to get a feel for the context, and made use of Bible dictionaries, concordances and other helps as necessary, it is time to make an effort to write a summary of the meaning of the passages. This summary, or interpretation, should reflect what you conclude that the writer meant when he wrote it to his readers. In your own words, write a summary interpretation of this passage, making sure to include what you have learned from each verse of 1 Peter 1:3-5.

Appendix

Understanding the “now” and the “not yet” aspect of our salvation.

In the early days of Israel’s history, God drove Israel’s enemies out of the Promised Land to a point where He gave “rest” to Israel. Despite this rest there were still enemies to be driven out! In other words, Israel was able to say that they possessed the land. For many Israelites of that generation, the possession of the Promised Land was a “now”, in their lifetime experience. And yet, enemies still dwelt in the Promised Land – enemies that God had promised to eliminate. This look to the future to a time when all of the Promised Land would be theirs without contest, was the “not yet” of their experience.

In a similar way, this experience of the “now, but not yet,” is also found in the reality that the Christian must face. Just as God did with the Israelites, He has brought us into His kingdom, triumphing over our enemies. And yet there are still battles to face and enemies to conquer. For the Christian however, in contrast to Israel, the battles are spiritual battles, not physical ones. But just as God promised to drive out Israel’s remaining enemies, so He has also promised to give the Christian victory over sin in his present life and over death for the life to come.

And so, for the Christian, salvation is both a “now, but not yet” reality. It is ‘now’ because our sins are forgiven, we are members of God’s family, we do have access to God through prayer, etc. It is also a “not-yet” reality because we will live in God’s presence, we will be glorified, and we will be delivered from the presence of sin and death.

Definition of Key and Difficult terms

(Copied from the *Holman Bible Dictionary*, 1991)

Faith: Trusting commitment of one person to another, particularly of a person to God. Faith is the central concept of Christianity. One may be called a Christian only in one has faith... Faith was fidelity. "Belief" came to be distinguished from faith as an intellect process having to do with the acceptance of a proposition.

Hope: Trustful expectation, particularly with reference to the fulfilment of God's promises. Biblical hope is the anticipation of a favourable outcome under God's guidance. More specifically, hope is the confidence that what God has done for us in the past guarantees our participation in what God will do in the future. This contrasts to the world's definition of hope as "a feeling that what is wanted will happen."

Inheritance: A legal transmission of property after death. The Hebrew Bible has no exclusive term for "inheritance". The words often translated "inherit" mean more generally "take possession". Only in context can they be taken to mean "inheritance". The Greek word in the New Testament does refer to the disposition of property after death, but its use in the NT often reflects the Old Testament background more than normal Greek usage.

Mercy: A personal characteristic of care for the needs of others. The biblical concept of mercy always involves help to those who are in need or distress. Such help covers a broad range, from assistance in finding a bride to God's forgiveness of sin. A wide vocabulary is employed in the original languages to express these concepts, and an even wider vocabulary is found in English translations.

Salvation: The acutely dynamic act of snatching others by force from serious peril. In its most basic sense, salvation is the saving of a life from death or harm. Scripture, particularly the New Testament, extends salvation to include deliverance from the penalty and power of sin.

Lesson 4: Interpretation - Part II

A. Introduction

The work of interpretation is not finished until you complete the exercise of validation. Validation is the process of verifying that the interpretation that you have decided upon for a given word, phrase, verse or passage fits with the meaning of the rest of the verse, paragraph, section, or book of the Bible from which it comes. Validation keeps us from coming to interpretive conclusions which are disconnected from the Bible and, as a result, protects us from moving to application which is not biblically justified.

B. Exercises

The first step in the validation process is checking the “context”, that is, verifying that your interpretation of a given passage makes sense in light of the surrounding literary, historical, theological, cultural and geographical information. Not every verse will be linked to all these aspects, but it is wise to take the time to check your interpretation against those that apply in order to be certain that you have accurately interpreted the passage.

1. Reread 1 Peter 1:1-25.

The first step is to identify which aspects of context need to be checked to verify your interpretation of 1 Peter 1:3-5. Look at the following terms and related questions. If the answer to the question for any of the given terms is “yes”, then you need to consider that aspect of context in order to validate your interpretation of the passage.

Check the box next to the concepts that seem to be most important to the understanding of 1 Peter 1:3-5.

- Literary – is the passage part of a larger paragraph or section of a book?
- Historical – is there a reference to a past or future physical event?
- Theological – does the passage deal with theological terms and ideas?
- Geographical – is there reference to a specific place on the Earth?
- Cultural- does the passage refer to specific behaviours, traditions, celebrations or teachings/laws of a certain group of people?

2. In the first chapter of 1 Peter, the writer (as is common in the epistles of both Paul and Peter) introduces the key topics that he will treat in the rest of the letter. In addition, Peter provides a brief picture of God and His relationship to the believer that he will use throughout. What do you think are the key themes that Peter wishes to address in this chapter?

3. To assist the Bible student in verifying the context issues of a passage, the notes provided in a study Bible can be very helpful. Read the introduction to 1 Peter in the appendix.

a. Record what the writer of those notes indicated as the themes of 1 Peter.

b. How do his conclusions differ from your own?

c. Looking back at your conclusions from lesson 3, describe how your interpretation of 1 Peter 1:3-5, fits with the themes of 1 Peter.

d. Based upon the key themes of 1 Peter that you identified in question 3a above, is there anything that you need to change in your interpretation of verses 3-5? If so, write the revised summary interpretation here.

4. As far as 1 Peter 1:3-5 is concerned, the geographical, historical and cultural elements are minimal or non-existent in the passage. However, Peter uses a great number of theological terms and ideas to communicate his message. You've already done the work of defining these terms and proposing an interpretation of what they mean. Now you need to look for other passages of Scripture which confirm and support your conclusions.

Did you discover these two elements in your interpretation of 1 Peter 1:3-5: a "future inheritance" and "God's protection"ⁱⁱⁱ? Whether or not the words you have used to describe these elements are the same or if you discovered other things, let's take the next step and validate your interpretation of these ideas. To do so, you need to identify other passages that speak of these same things. If possible, you want to find passages that are as "close"ⁱⁱⁱ to these as possible, understanding that the "closer" they are to the passage you are studying, the more likely they are to share common meaning and reinforce your interpretation.

a. First look for other biblical passages which talk about our inheritance as the goal of our salvation. Using a Bible concordance to find New Testament verses that use the term "inheritance", the following passages were selected for you. Read each passage and summarize what each says concerning our inheritance.

i. Ephesians 1: 7-11, 13-14, 18

ii. Acts 26:15-18

iii. Hebrews 9:15

b. What do these verses add to your understanding of your inheritance?

c. The other important theme that you probably noted in 1 Peter 1:3-5 was God's preservation or protection. Using the Bible Concordance in the appendix and your Bible, identify other passages that speak of God's protection or preservation of His people from those things that would keep them from receiving their inheritance. List the verse and summarize briefly what it says. Use the words, "protection", "protect", "guard", "preserve", and "deliver" to find the verses. *Two examples are given. Find two more.*

i. 1 Thess 5:23, 24 – *God will work to preserve my soul, body and spirit until the return of Christ.*

ii. 2 Timothy 4:18 –

iii. Jude 24 –

iv. Psalm 121: 5-8 – *The Lord will guard and protect me from all (ultimate) evil and will keep (guard/protect) my soul.*

d. What do these verses add to your understanding of God's protection/preservation so that you can receive your inheritance?

5. A final step in the process of validation is to look at what a commentary says about the passage you are studying.

There are many commentaries available and over the centuries not all commentators agree on the interpretation of a given passage. In a good commentary, the author will usually give the point of view of the most commonly held interpretations, even if they differ from his, and he will explain why he doesn't agree with some of the more obscure interpretations. It is often difficult for a beginner to decide which is the most accurate commentary. We would say that **the most commonly held interpretations are the most accurate even if there are slight differences.** We have chosen for you a widely held interpretation of 1 Peter 1:3-5.

a. Read the commentary provided on 1 Peter 1:3-5 in the appendix. Summarize what the commentator says about these verses below.

b. What does the commentary say that is different from your own interpretation of 1 Peter 1:3-5?

C. Conclusion

If your interpretation differs greatly from that of the commentary, it may nevertheless coincide with what other commentators say which we haven't been able to provide for you. However, if you have followed the instructions on observation and interpretation learned in lessons 1-4, then you should have a good result. As a final check of your interpretation, look at all that you have learned through the interpretation and validation exercises to this point and rewrite your interpretation summary to reflect your final conclusions. Write your "final" interpretation summary of 1 Peter 1:3-5 below:

Lesson 5: Application

A. Introduction

Once the work of observation and interpretation is completed you can move on to determining how the biblical text applies to your life. At the core of this exercise is the question, “What does this text mean to me?” Unlike the work of interpretation, which should lead you to the one meaning of what the writer meant to say when he wrote it to his original readers, application of a given text may have multiple possibilities. A general principle to keep in mind is this: **there is usually only one interpretation, but there are several ways of applying it.**

B. Exercises

As you saw in lesson 1, determining appropriate application of a given text is helped by asking the 10 application questions. No one biblical text will provide an answer to all of these questions, but you can ask as many of them as “fit” the text in order to identify the possibilities. For the sake of review, these questions are:

1. Is there an example for me to follow? (Or a bad example to avoid following?)
2. Is there a sin for me to avoid?
3. Is there a promise for me to claim?
4. Is there a prayer for me to pray?
5. Is there a command for me to obey?
6. Is there a condition for me to meet?
7. Is there a verse for me to memorize?
8. Is there an error (doctrinal/theological) for me to avoid?
9. Is there a challenge for me to face?
10. Is there something that helps me cope with a situation that I am going through?

When it comes to defining application from a passage that includes more than one thought or idea, it may be necessary to break the interpretation of the passage up into its basic parts and assign an application to each one. In that way, nothing of the passage is missed.

Do you know the story of King David and Bathsheba? There is adultery, murder and cover-up. We see the bad side of King David. However, when confronted by Nathan the prophet, David sees his sin and repents. Despite his confession, the child born to Bathsheba dies. This story has lots to say about sin and repentance, lying, etc. Because this story is so full of events, people and ideas, we need to break up the story and make application of each part. That way we will not miss any part of the passage.

1. From the interpretive summaries of four texts given below, write an application of each one that could be applied to your life. Use the 10 application questions to help guide your thinking. *An example is given.*

- a. Read 2 Samuel 11:1-5

Interpretive Summary: Failure to fulfill ones duties opens the doors to temptation.

- b. Read 2 Samuel 11:6-27

Interpretive Summary: Unconfessed sin produces more sin.

c. Read 2 Samuel 12:1- 6

Interpretive Summary: Confrontation by a faithful friend leads to repentance.

d. Read 2 Samuel 12:7-14

Interpretive Summary: Though God forgives a repentant heart, the consequences of sin remain.

2. Look again at your summary interpretation of 1 Peter 1:3-5. Write out two different personal applications of this passage by choosing two different application questions above. In your response, state the application question that you wish to respond to and then state your application.

a. Application question: A promise for me to claim

b. Application question: A condition for me to meet

3. The last and most important step of applying Scripture to our lives is DOING it. To help you do so, the following three steps are encouraged.

a. **First, decide to change.** Make up your mind that when you conclude something from Scripture that you should do, that you will indeed do it.

Take a moment right now to ask God to help you make the change from one of the applications that you have noted from your study of 1 Peter 1:3-5.

b. **Second, make a plan to implement this application.** If your application involves prayer, make a plan to modify your current prayer habits to include his new application. If your application involves forgiving or seeking forgiveness from someone, make a plan to go and see the person and say and do what is necessary so that forgiveness is granted/given.

c. **Third, involve the help of a faithful Christian friend to help keep you accountable and pray for you.**

Choose one of the applications that you identified from 1 Peter 1:3-5 and complete the table below:

Application	Plan (I will do what, when)	My faithful friend

C. Conclusion

Once you have defined appropriate applications that relate to the interpretation of the text you are studying you have successfully completed your study of the passage. Remember though, the point of studying the Bible is not just to learn more about the Bible, but to be transformed. As the Apostle Paul wrote to his young friend Timothy in 1 Timothy 1:5, *“But the goal of our instruction (or learning) is love from a pure heart and a good conscience and a sincere faith.”*

Lesson 6: Study a book of the Bible

1 Peter

A. Introduction

This lesson is concerned with the study of a book of the Bible. To begin, you must first acquire a panoramic view of the writer's message as if you were looking at it through a telescope or from the top of a skyscraper. The idea is to better understand the overall message, structure and contents of the book in question. A basic approach to studying a book of the Bible is summarized below:

1. Reread the book of the Bible without stopping to note the details.
2. Take notes on the literary and theological context and contents of the book.
3. Study the historical context of the book.
4. Make a schematic table (a plan of the contents) of the book.
5. Summarize the message of the book as it was intended for its original readers.
6. Determine a personal application from the contents of the book.

A schematic table (see point 4, above) of a book of the Bible is nothing more than a collection of rows and columns of information, unique to each book of the Bible, which show the important themes, facts, events, or people that the writer used to communicate the unique message of the book. Such a table provides a one-page summary of the elements that make up the message of the book of the Bible.

The key to making a schematic table is good observation. Observation, as you have learned, is the art of asking, "What do I see?" In lesson 1 a long list of typical questions was provided to help you get an idea of what kinds of questions should be asked during observation. As was noted however, because the Bible is made up of different types of literature, not all questions apply to every passage of the Bible. In the case of 1 Peter, which is an epistle (a letter) written from an apostle to a group of believing friends, the following questions are appropriate.

- Who is speaking?
- To whom is the writer speaking?
- What is going to happen?
- When is it going to happen?
- What contextual or historical references need to be understood?
- Is the writer emphasizing future events or past ones? How can you tell?
- What terms seem to be important or difficult to understand?
- How does the verse (or verses) you are studying fit with what you know about the book in question?
- What is emphasized, repeated or true to life?
- What things are related, similar or different?
- What promises to depend on, commands to obey, or prayers to pray are given?
- What does the verse/passage say about God?
- What questions does this verse/passage raise that you need to answer?
- Can I say in one sentence what the major theme is?

B. Exercises

When making a schematic table of a book, instead of looking into the details of a given verse, we are instead looking for patterns, repeated phrases or events, beginnings and endings, etc. In short we are trying to uncover the structure that the writer used to organize his thoughts in order to communicate his message.

1. Read 1 Peter entirely two times. As you read, write down the verse references where you notice a change in topic. In a book like 1 Peter which is a letter that deals with theological ideas and pastoral counsel, recognize that the breaks between sections will be indicated by a change in topic instead of a change in scene or an event.

2. Once you have listed the verse references that define the topic sections of the book, decide upon and write down a title for each section.

1:1-2

1:3-12

1:13-2:12

2:13-3:12

3:13-4:19

5:1-5

5:6-14

3. Draw a schematic table of 1 Peter, by dividing the box below (vertically to show the topic sections) into the major sections of the book that you identified above. Make sure to include the verses that mark the beginning and ending of each section. *The first and last sections and verses have been given as an example.*

1 Peter

Title:						
<i>Introduction</i>						<i>Conclusion</i>
<i>1:1-1:2</i>						<i>5:6-5:14</i>

4. For each topic section, the next step is to identify the major elements of that topic section that Peter talks about to develop this part of his message. Which verse references did you decide upon for the next topic section break and what title did you give to this section?

It doesn't matter if you didn't mention exactly the same ones as others. But perhaps you agree with us when we say that chapter 2:13 – 3:12 of 1 Peter is one of the major sections in the book. The main theme of this section is submission. Read the section twice through and

identify the three major examples that Peter uses here to make his point about submission. The first set of verses and example are given below.

Verse	Example
a) 2:13-17	<i>submission to the government</i>
b)	
c)	

5. Write the information from your study of chapter 2:13-3:12 in question 4 into the schematic table of 1 Peter below in the space provided for "Major Elements". Be careful to summarize each section in as few words as possible. The first title is given as an example.

Major Section titles

1 Peter

Title: <i>How great a salvation</i>	Title:	Title:	Title:
Major elements: <i>We have a living hope of an eternal inheritance (3-5). Trials prove our faith and lead us to our ultimate salvation (6-9). Even the prophets marvelled at this salvation (10-12).</i>	Major elements:	Major elements:	Major elements: <i>Suffering for doing the right things puts to shame those who hate you (13-17). Christ is our example of one who suffered for doing the right things (18-22). Do not let the fear of suffering tempt you to live like the World (4:1-6). Serve each other in the face of suffering (7-11). Suffering for the right things is honourable, suffering for the wrong things is not (12-19).</i>
1:3-1:12	1:13-2:12	2:13-3:12	3:13-4:19

6. Repeat the exercise of question 4 above for each remaining section of 1 Peter and record your summaries of the major elements of each section in the schematic table above as you did for the section on submission from 1 Peter 2:13 - 3:12. The information for sections 1:3 – 2:12 and 3:13 – 4:19 is given as an example.

7. Now take a look over all that you have included in the chart. Write a phrase that summarizes the overall message of the book. Answer the question, “what did the writer want to say to his readers when he wrote this book?”

8. Making use of the suggested application questions from lesson 1, write a personal application applying the overall message of 1 Peter to your life. To do so,

a. First identify which application questions “fit” with the message of 1 Peter. Write those questions which you think “fit” below (not more than 3).

b. Choosing 1 of these application questions, write out a personal application for you.

c. As you learned in lesson 5, note below your plan to put this application into practice (be sure to note “what” you will do, when you will do it, and who will help you to remember to do it).

What I will do...

When I will do it...

Who will help me remember to do it...

9. Finally, record the results of your study in the final version of your schematic table of 1 Peter below.

1 Peter

Overall Message:

Key Verse(s)^{iv} :

Personal Application:

Titles:						
Introduction	How great a salvation	Live holy lives	Learn to submit with joy	Learn to suffer with hope	Instructions to church leaders	Conclusion
<i>1:1-1:2</i>	<i>1:3 -1:12</i>	<i>1:13-2:12</i>	<i>2:13-3:12</i>	<i>3:13-4:19</i>	<i>5:1-5:5</i>	<i>5:6-5:14</i>

Conclusion: A schematic table brings together on one page, the key themes, people, and events that the writer used to communicate his message. The schematic table of 1 Peter makes clear that Peter was concerned for his persecuted brothers and sisters. By recalling and reviewing the greatness and eternal aspects of their salvation, Peter sought to encourage them despite their experience of submission and suffering.

Lesson 7: Study of a chapter from 1 Peter

A. Introduction

Once you have completed a schematic table of the book of the Bible that you are studying – which serves as an overview of the contents and message of the book – the next step is to study in detail the chapters of the book. To do so, you want first to try to get an overview of the contents and structure of the chapter. Then you want to look in more detail at each theme, noting the emphasis the writer places on each. Lastly, you want to identify a personal application of this portion of Scripture for your personal life.

For this lesson, you will study 1 Peter chapter 4.

B. Observation

1. Beginning with observation, seek to answer the question, “What do I see?” From the list of typical observation questions that you first used in lesson 6 which refer to an epistle (a letter), note below your observations of 1 Peter 4.

2. In verses 7-11, Peter gives a number of commands. List them below:

a. v. 7 -

b. v. 8 -

c. v. 9 -

d. v. 10 -

e. v. 11a -

f. v. 11b -

3. The exercise of observation will often raise questions that need to be answered as part of your work to interpret the passage. Remembering that Peter is writing these commands in a chapter that is dealing with suffering, why do you think that Peter included these commands here. Or, in other words, what does behaving well have to do with suffering?

4. In this chapter Peter compares and contrasts suffering for “good” reasons with suffering for “bad” reasons.

a. What are the good reasons that Peter refers to in this chapter?

b. What are the “bad” reasons that Peter refers to in this chapter?

5. List here the questions you need to answer and other things you discovered in your work of observation of the passage.

C. Interpretation

Once you have finished observing the chapter, the next step is to **determine an interpretation of the writer’s message as he intended it for his original readers**. In this step you want to try to answer the questions you raised during the observation phase of your study and also find other Scripture to support your interpretive conclusions.

1. What difficult words or concepts does Peter use in this chapter?

2. Using the dictionary provided at the end of this lesson, look up the word, “hospitality” from 4:9.

a. What is the meaning of this word?

- b. Let's look at Peter's command to, "be hospitable to one another, without complaint" (4:9).
- i. What kinds of things would make hospitality a reason to complain?

 - ii. How does Peter's command to be hospitable fit in the context of suffering?

 - iii. Thinking about your situation, what kind of things could a believing brother or sister do for you to show hospitality?
3. In verses 1-6, Peter refers to Jesus as an example of someone who also suffered. What does Peter want to tell his readers by using Jesus as an example?
4. Based upon the example of Jesus and verses 12-19 what is the attitude that Peter wants his readers to develop when faced with persecution and the suffering that comes with it?
5. Based on what you have learned of Peter's message from 1 Peter 4, write an interpretive summary of Peter's message of this chapter.
6. What overall title would you give to this chapter?
7. What would you say is the key verse? (Note: a key verse is one that seems to best summarize the message of the section of the Bible you are studying.)
8. In this chapter Peter mentions three different themes. Complete the table below by providing the verses and a summary title for each section as required. *An example is given in the table below.*

Verses	Summary of theme of the section
1-6	<i>Christ has suffered for our sins therefore we should turn from sin</i>
7-11	
12-19	

Having identified the structure of the chapter and noted the main themes, the next step is to analyze the chapter making use of the observation, interpretation and application exercises you have learned.

9. As you learned in lesson 1, to reinforce and support your interpretation, it is necessary to seek in other chapters or even in other books of the Bible, examples of the theme in the book you are studying. This step of validation can reinforce and sometimes clarify your interpretation of a verse or passage of Scripture. The following verses on suffering were selected using a Bible concordance. Summarize what each one says with regard to suffering and the believer’s response to it. *An example is given.*

Verse	Summarize how the believer should respond to suffering
1 Peter 2:20	<i>He/she should endure suffering with patience.</i>
1 Peter 3:14	
1 Corinthians 4: 11-13	

10. Based on what you have learned from the passages above, how would you modify your interpretive summary of Peter’s message from 1 Peter 4 (from question 5) to better reflect what he is saying?

D. Application

Now that you have written an interpretative conclusion of Peter’s message in chapter 4, it is time to make personal application of the passage to your life.

1. Review the application questions to help orient your thinking.

1. Is there an example for me to follow (or a bad example not to follow)?
2. Is there a sin for me to avoid?
3. Is there a promise for me to claim?
4. Is there a prayer for me to pray?
5. Is there a command for me to obey?
6. Is there a condition for me to meet?
7. Is there a verse for me to memorize?
8. Is there an error (doctrinal/theological) for me to avoid?
9. Is there a challenge for me to face?
10. Is there something that helps me cope with a situation that I am going through?

2. Which of the ten application questions above “fit” with your interpretation? In other words, does your interpretation speak about an example to follow, a sin to avoid, a promise to claim, etc? List the ones that “fit” below.

3. Choosing one of the ten application questions that “fit” with your interpretation of 1 Peter 4, write out a personal application of what you will “do” as a result of your study of this chapter.

My personal application:

4. Remember that once we have written a personal application, it is helpful to develop a plan of follow-through which includes the personal application, a description of how and when it will be done, and a faithful friend who will help you follow through. Complete your application by describing a plan and identifying a faithful friend in the table below.

Application	Plan (I will do what, when)	My faithful friend

5. In addition to the personal application above, what can you do for a believing brother or sister who is undergoing persecution?

E. Conclusion

In this lesson you have studied a chapter of 1 Peter. A chapter study such as this enables you to begin to look more closely at the details of a book and should come after you have taken the time to analyze the book of the Bible as a whole as you did in lesson 6 (for instance by making a schematic table of the book). To continue your study of Peter, you should complete a chapter study as described here for each of the chapters of the book.

Appendix

Definition of Key and Difficult terms

(Copied from the *Holman Bible Dictionary*, 1991):

Hospitality: To entertain or receive a stranger (sojourner) into one's home as an honoured guest and to provide the guest with food, shelter, and protection. This was not merely an oriental custom or good manners, but a sacred duty that everyone was expected to observe. Only the depraved would violate this obligation. Hospitality probably grew out of the needs of nomadic life. Since public inns were rare, a traveller had to depend on the kindness of others and had a right to expect it. This practice was extended to every sojourner, even a runaway slave (Dt. 23:16-16) or one's arch enemy.

Lesson 8: Study a key theme from 1 Peter

A. Introduction

From your study thus far of 1 Peter, you have learned that the letter deals with three primary themes: salvation, submission and suffering. Certainly what Peter says about these themes in his first letter is not all that the Bible has to say about them. The goal of your study of a key theme from a book of the Bible is to determine what aspect of the theme the writer develops or emphasizes in order to communicate his message to his readers. In Peter's first letter, the chapter breaks do not necessarily coincide with a change of theme (see lesson 6). Therefore, in order to follow Peter's thoughts we will concentrate our study on a section rather than a chapter. The section chosen is 1 Peter 2:13 – 3:12, which you already examined briefly in lesson 6.

B. Finding the key theme(s)

1. Read 1 Peter 2:13 – 3:12 twice.
2. Summarize the message of this section in a short phrase (expand upon the title you used for your schematic table in lesson 6).

3. Complete the table below by identifying and summarizing the major themes of 1 Peter 2:13-3:12. Note the verse references that separate one theme from the next. (This should already have been done for the final chart completed in lesson 6. If so, this is a good place to verify that you have accurately defined the major parts of the section.)

Verses	Summary of Theme
2:13 - 2:17	<i>Submission to the government</i>
2:18 – 2:25	
3:1 – 3:6	

C. Observation

Once you have identified the parts of the theme you are studying, begin to analyze them by making use of the exercises of observation, interpretation and application that you have learned earlier in this course.

1. Record below your observations from 1 Peter 2:13-3:12 below. Be sure to make use of typical observation-type questions (refer to lessons 1 and 6 if necessary). Seek to answer the question, "What do I see?"

2. Note key and difficult words below that need to be explained.

3. Write below questions that you have about the passage that need to be answered.

D. Interpretation

Now that you have completed your initial observation of the passage, it is time to move into interpretation, seeking to answer the question, “what does it mean?” To help you in doing so, be careful to work paragraph by paragraph because the paragraph serves as the basic unit of literary thought. For each paragraph:

1. Define the key or difficult words that you noted above, making use of the dictionary provided in the appendix. (If you had a difficult time identifying key or difficult words, take time to provide a definition for the following words.)

a. **Submit:**

b. **Bondslave:**

2. Read 1 Peter 2:12 and 21-24. What does Peter mean when he says to submit “for the Lord’s sake” in 2:13?

3. Based upon the information you have gleaned from this passage (2:13 – 3:12), write an interpretation summary that explains what this passage means. (Remember in this step you are trying to state what the writer meant when he wrote this to his original readers. Do not jump ahead and state what you think this passage means to you today... that is the application step which comes later!)

4. The next step in the study of the passage is validating the interpretative conclusion(s) that you have come to. To do so, you first need to check the literary, cultural, historical, and theological contexts to make sure that your conclusions “fit” with what comes before and what comes after. Secondly, you need to identify other Scriptures which support your conclusions.

a. Literary Context: Look briefly at the rest of 1 Peter (look at your final chart from lesson 6).

i. What are the other main themes of the book in addition to submission?

ii. Is anything else said about submission anywhere else in 1 Peter? (i.e. Is there an example of someone who has submitted?) Does Peter make any other comment about submission elsewhere? If so, what does he say?

b. Cultural/Historical Context: Read the following text taken from *“La Dictionnaire Biblique pour Tous*, concerning the Roman Empire in Peter’s day.

The Roman Empire at the time of 1 Peter

In AD 54, Nero, son of a distinguished Roman family, succeeded Claudius as the Emperor of Rome. As a young man with refined taste his artistic research both scandalized and fascinated his contemporaries. His atrocities (including the murder of his own mother) and his weaknesses sullied the name of his family. Faced by a revolt, he committed suicide in AD 68. Paul called upon Nero (Acts 25:10 ff) whose authority he respected (Romans 13:1 ff). The loyalty of the Christians of Rome was cruelly rewarded by one of the worst barbaric tyrants in history: in AD 64, Rome was seriously damaged by fire and Nero diverted suspicions of his own responsibility by ordering massive arrests and executions of the Christians whom he subsequently blamed for the fire. By so doing Nero created a legal precedent transforming dislike of Christianity into official repression. The first epistle of Peter echoes this situation.

i. The Apostle Peter wrote the epistle of 1 Peter from Rome shortly before the outbreak of the persecution described above. How would you describe the government (the Roman Emperor) that Peter lived under?

ii. Would you say this King was friendly to Christians? Why or why not?

iii. Imagine that you are living in the time of Peter and you are hearing his letter. When you get to chapter 2:13-14, Peter says that you should submit to kings and governors. But that means you should submit to Nero. How does this make you feel?

c. The next thing to check is the meaning of important or difficult theological terms or expressions. There may be other terms of significance in this passage, but for this exercise, after reading the following excerpt taken from a Bible Dictionary, answer the following question.

“Righteousness is conformity to the law, especially to the law, mind, and will of God, which is the norm of righteousness. Christ fulfilled this righteousness, both by conformity to the precepts of God in life, and by conformity to the righteous judgment of God on sin in his death.” (*The New Bible Dictionary*, Eerdmans, 1979, pg. 1097.)

In 2:24, when Peter says that “(Jesus) bore our sins in His body on the cross, that we might die to sin and live to righteousness,” what did he mean by the phrase “that we might...live to righteousness”?

d. Does the passage make reference to significant people from the Old Testament? If yes, list them.

i. Old Testament person:

ii. Why do you think Peter includes this person in this passage?

e. Once the context has been checked, you need to finalize the validation of your interpretation by finding other Scriptures which support your findings. Making use of the Bible concordance in the appendix, look up other passages that deal with submission to authorities. (Note: remember to begin with Scriptures that are “close” and move progressively “further” away. So, look first for other verses from 1 or 2 Peter, then look for other verses in the Epistles.^v Then look for verses in other New Testament books and, finally, look for verses in the Old Testament.)

List 2 passages that speak of submission to authority. Summarize the message of each one.

f. Finally, reread your interpretation of 1 Peter 2:13-3:12 from section D, question 3. Does your interpretation summary agree with the contextual information you learned above and also with the other passages that talk about submission? If not, rewrite your interpretation summary of the passage here, making sure to include the new information you have learned.

E. Application

Once the observation and interpretation exercises are complete you are finally ready to move to application. Remember, application is the process of answering the question, “What does this passage mean to me?” To help answer this question, make use of the application questions (from lesson 1) to help isolate the specific thing(s) that God would like you to put into practice as a result of your study of this passage.

1. Write out two possible applications that follow from your study of this passage.

2. Choosing one of these applications, write out the following:
 - a. Describe your plan for putting this into action (give dates, actions and people involved).

 - b. Note a Christian friend that you will ask to hold you accountable to follow through on this application.

 - c. Take a moment to ask God to help you follow through on this application and see real change in your life.

F. Conclusion

Submission is an aspect of the Christian life that Peter wanted to be certain that his friends understood. As a closing exercise, how does the biblical view of submission that you have studied here, differ from the view of submission that you observe around you at work, or at home or in your culture in general?

Open answer – example: Peter suggests that faith in Christ – our ultimate authority – is what makes possible submission to lesser, earthly authorities who exist only by His decree. Those around me who do not share my faith in Christ and hence, do not share this view of the relationship of earthly authorities to God, do not share this same motivation to submit to them. As a result, submission to authority is either contested, challenged and considered to be “weak”, or it is pursued blindly as a necessary element of life and faith. 1 Peter calls the

Christian to submit to authority, not out of blind duty, but because submission is part of God's plan. As part of our submission to authority, Christians are called to pray for rulers and respect them.

Appendix

Definition of Key and Difficult terms

Submit: Yield to somebody; to give in to somebody's authority, control, or demands; to agree to undergo something; to defer to another's knowledge, judgment or experience. (Copied from the *Encarta World English Dictionary*, 1999)

Bondslave: A servant, serf, or slave. Slavery was quite common in biblical times. All slaves were considered the property of their owners and could be freely bought, sold, or punished. However, it was the master's duty to supply the basic needs of the slave: food, clothing, and shelter. The treatment and duties of any given slave varied greatly depending on the slave's own abilities, the slave's disposition, the master's needs, and the master's disposition. Some slaves were treated very harshly, to the point of dying or fleeing for their lives. Others were given very high level responsibilities and honour. Many became quite wealthy and influential in ancient societies.

Lesson 9: Biographical Study of a Biblical Character

A. Introduction

The Bible is a book that provides mankind with the message of God via the lives of men and women, many of whom lived ordinary lives just like us, while others led somewhat exceptional lives. But each of them can be a source of learning for our own lives, through their faith or lack of it, their exploits, their daily living, their mistakes, their sins, in short – their humanness.

Because, as the Apostle Paul says in 2 Timothy 3:16-17 “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness, that the man of God may be adequate, equipped for every good work,” the lives and stories of men and women of the Bible are also a great subject for Bible study. God has in fact provided the details of their lives to instruct us about what it means to be men and women of faith.

The study of one of these men or women of the Bible is called a “biographical study” of a biblical character. The objective of such a study is to learn about and develop in our own lives the godly habits and convictions which defined many of these men and women.

A biographical study involves 6 steps:

- 1) Choose the person that you want to study.
- 2) With the help of a concordance or Bible dictionary, make a list of all the biblical references you can find concerning the person.
- 3) Make a chronological profile of the events of his or her life.
- 4) Note the important events of his or her life.
- 5) Identify the character traits that you observe over the course of his or her life.
- 6) Identify and describe a personal application for your own life.

B. Exercises

For this lesson, you will study the Apostle Peter.

1. Using the concordance and the Bible Dictionary in the appendix find and note the references to Peter from the New Testament.

a. Here are three suggestions:

i. To avoid repetition of verses and events in Peter’s life as they are recorded in the Gospels just look in the Gospels of Matthew and John, and the book of Acts.

(Note: The Gospel writers, as inspired by the Holy Spirit, selected incidents from the life of Jesus that served to convey their particular message. Not all of the Gospels include all of the same incidents, teachings or people. However many of the same events are recorded by more than one of the Gospel writers. The key when studying a biblical person who is described by the Gospel writers is to find all the passages that cover all the various events that are recorded in the Gospels.)

ii. Don’t forget that Peter is also referred to as “Simon”, “Simon Peter” or “Cephas”.

iii. The concordance will only give you the reference to the chapter and the first verse. When you find this reference in your Bible, it is necessary to read the whole text concerning Peter and not just the first verse.

b. Read and give a brief title to the following references to Peter in the New Testament (from Matthew, John and Acts), found with the help of a Bible concordance. *An example is given.*

- i. Matthew 4:18 –
- ii. John 21:2-21 –
- iii. Matthew 14:28-29 –
- iv. Acts 4:8-19 –
- v. Matthew 17:1-26 –
- vi. Acts 12: 3-18 –
- vii. Matthew 16:16-23 –
- viii. John 13:6-37 –
- ix. John 20:2-6 –
- x. Acts 2:14-38 –
- xi. Acts 10:5-46 –

c. Organize these verses of the life of Peter in chronological order.

To do so:

- i. First group together all the verses referring to Peter that speak of the same event. (For instance you might find a reference to Peter in Galatians 2:7, 8, 9, 11 and 14. These are all speaking about the same event. So you group them like this: Galatians 2:7-14).
- ii. Next summarize what is happening in these verses. (Example: Galatians 2:7-14 records the time when Paul confronted Peter over his withdrawal from Gentile Christians. A summary of this passage could be: “Paul confronts Peter”)
- iii. Now arrange the passages in chronological order. The Gospels and the Epistles do not always give clear indication of when things happened, so use your best judgment if you are not sure.

- c. Identify what you consider to be five of the most important events in the life of Peter. Note these below in chronological order:

2. Make a list of traits of Peter’s character that you have noticed.

- a. What do you think were the things (i.e. attitudes, feelings, etc...) that Peter struggled with?

 - b. What do you think were Peter's strengths?

 - c. What do you think was the most important event in his life?

 - d. What progress do you notice in Peter's attitudes and behavior (example: how did he change and grow from the man he was as depicted in the Gospels to what he became as described in the book of Acts when he had not only received the Holy Spirit, but also grown in maturity. Don't forget that the Peter who wrote two epistles is a changed man from whom he was as seen in the Gospels.)

 - e. How does Peter's progress encourage you to progress?
3. Write a description of Peter using your own words. To do so imagine this scene, you have just met Peter on the street in your hometown. He knows no one and needs a place to stay for a few days. You call home to ask your family if he can stay with you and they say to you, "Tell us about him." What would you say to describe who Peter is?
4. Based upon what you have learned about Peter, think about how you are like or unlike him. Write a brief answer to the typical application questions below to help orient your thoughts.
- a. What in Peter's life is an example for me to follow or not to follow?

- b. What in Peter’s life reveals a sin that I need to avoid?

- c. How does Peter’s life encourage me to trust in God?

- d. In what way does Peter’s life help me cope with a situation that I am going through?

- e. What personal strengths of Peter’s do I want God to develop in me?

5. Draw here the table from Lesson 5, question 4 which helps organize the essential steps to making good personal application. Choose one of your responses to parts a-e of question 4, above. Complete the table to explain your personal application.

Personal Application	Details: how and when	Faithful Friend

Take a moment to ask God to help you follow-through on this application and see real change in your life.

C. Conclusion

The Bible is full of stories, laws, events and letters lived and written by real men and women. The study of these men and women is a fruitful exercise to learn how biblical truths were lived out then and how they can be applied in our lives today. This study of Peter will hopefully encourage you to choose another biblical person and do the same sort of study following the guidelines in this lesson.

Lesson 10: Questions for Review and Evaluation

The student should prepare answers to the following questions. As an evaluation of your comprehension of the material in this course, you will be given 4 of the following questions and asked to respond to two of them. The questions are taken from the material you have completed in this course in lessons 1-9.

Lesson 1:

1) Name the three steps of Bible Study.

2) Name 3 obstacles to interpretation.

Lesson 2:

The focus of this lesson is “observation”. For the following 5 phrases respond “T” for true or “F” for false. If the answer is false, re-write the phrase and correct it to make it true.

1) The first step in Bible Study is observation.

2) When observing a biblical passage you should only ask as many questions of the text as you feel like.

3) The type of observation questions that you can ask about a given biblical text depends upon the length of the text you are studying.

4) There is no complete list of questions to ask when observing a biblical text.

5) You can ask the same questions about a passage in 1 Peter as you can of a passage in Acts.

- 5) Explain what is meant by the “closeness” of one verse to another.

Lesson 5:

- 1) What is the purpose of the application step of Bible study?

- 2) Determining appropriate application can be helped by asking 10 application questions. List 5 of these questions.

Lesson 6:

The focus of this lesson is the study of a book of the Bible. Fill in the blank and complete the schematic table.

- 1) The study of an entire book of the Bible is concerned with trying to uncover the _____ that the writer used to organize his thoughts in order to communicate his message.
- 2) From what you learned about making a schematic table as a means to study a book of the Bible, complete the following (partial) table of 1 Peter.

Live holy lives	Learn to submit with joy	Learn to suffer with hope
1:13-2:12	2:13-3:12	3:13-4:19

Lesson 7:

The focus of this lesson is the study of the chapter from a book of the Bible. For the following 5 phrases respond “T” for true or “F” for false. If the answer is false, re-write the phrase and correct it to make it true.

- 1) **When studying a chapter of a book of the Bible, it is a good idea to have in mind what application you want before you begin to study.**

- 2) **A chapter study does not require the use of observation, interpretation or application.**

- 3) **Studying the chapters of a book of the Bible should come before the study of the book.**

Other exercises...

1. Read John 3:16. Write down all that you observe in this verse making use of the appropriate observation questions.

2. To interpret this verse (John 3:16), you need to understand what the writer means by the following key words:

- a) "world"
- b) believes
- c) perish

a. Using the definitions of the word "world" taken from a Bible dictionary, check the box which best describes what the writer meant by the term in John 3:16.

- The universe
- The inhabited earth
- Humanity that God loves and desires to save
- The evil and sinful population of the Earth
- The current era or century

b. What other clues in the verse confirm that your answer is correct?

3. Read the following verses and summarize what John means by the word "believe".

- a) John 1:12
- b) John 4:41- 42
- c) John 6:28-29
- d) John 6:67-69
- e) John 20:30-31

4. Read John 3:16.

a. Does the word "perish" mean physical death, as in, "those who believe in Christ will not die physically?"

b. Read John 11:24-26. What clues from this text confirm your answer given to part a) above?

5. Write out an interpretive summary of John 3:16. (What did the writer mean to say when he wrote this verse to his original readers?)

6. Using the 10 application questions (see lesson 5), write out a personal application for John 3:16.

7. Using a Bible concordance, complete a character study on the life of Barnabas (only consider the verses from the book of Acts which speak of him).

Step 1: Character to study: Barnabas

Step 2: Identify the verses that speak of the events of his life. Give a brief summary of the verse(s).

Step 3: Make a chronological profile of the events of his life

Step 4: Note the important events of his life

Step 5: Identify the main traits of his character

Step 6: Identify and describe a personal application.

Appendix

Bible Dictionary excerpts

PETER (PE' TER) PERSONAL NAME MEANING, "ROCK."

Four names are used in the New Testament to refer to Peter: the Hebrew name Simeon (Acts 15:14); the Greek equivalent Simon (nearly fifty times in the Gospels and Acts); Cephas, most frequently used by Paul (1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9, 11, 14) and occurring only once outside his writings (John 1:42). Cephas and Peter both mean rock. Simon is often found in combination with Peter, reminding the reader that Simon was the earlier name and that Peter was a name given later by Jesus. The name Peter dominates the New Testament usage.

Family of Peter

The Gospels preserve a surprising amount of information about Peter and his family. Simon is the son of Jona, or John (Matt. 16:17; John 1:42). He and his brother, Andrew, came from Bethsaida (John 1:44) and were Galilean fishermen (Mark 1:16; Luke 5:2-3; John 21:3), in partnership with the sons of Zebedee, James and John (Luke 5:10). Peter was married (Mark 1:29-31; 1 Cor. 9:5) and maintained a residence in Capernaum (Mark 1:21, 29). Before becoming disciples of Jesus, Peter and Andrew had been influenced by the teaching of John the Baptist (John 1:35-42).

Role of Peter

Among the Disciples Peter is credited with being a leader of the twelve disciples, whom Jesus called. His name always occurs first in the lists of disciples (Mark 3:16; Luke 6:14; Matt. 10:2). He frequently served as the spokesman for the disciples (compare Mark 8:29) and was usually the one who raised the questions which they all seemed to be asking (Mark 10:28; 11:21; Matt 15:15; 18:21; Luke 12:41). Jesus often singled out Peter for teachings intended for the entire group of disciples (see especially Mark 8:29-33). As a member of the inner circle, Peter was present with Jesus at the raising of the synagogue ruler's daughter (Mark 5:35-41), at the Transfiguration (Mark 9:2-8), and at the arrest of Jesus in Gethsemane (Mark 14:43-50). As representative disciple, Peter frequently typified the disciple of little faith. His inconsistent behavior (see Matt. 14:27-31) reached a climax with his infamous denial scene (Mark 14:66-72). Peter was, however, rehabilitated in the scene where the resurrected Jesus restored Peter to his position of prominence (John 21:15-19; compare Mark 16:7).

Peter's Role in the Early Church

Despite Peter's role among the disciples and the promise of his leadership in the early church (see especially Matt. 16:17-19), Peter did not emerge as the leader of either form of primitive Christianity. Though he played an influential role in establishing the Jerusalem church (see the early chapters of Acts), James, the brother of Jesus, assumed the leadership role of the Jewish community. Though Peter was active in the incipient stages of the Gentile mission (see Acts 10-11), Paul became the "apostle to the gentiles."

Peter probably sacrificed his chances to be the leader of either one of these groups because of his commitment to serve as a bridge in the early church, doing more than any other to hold together the diverse strands of primitive Christianity. The Legacy of Peter Tradition holds that Peter died as a martyr in Rome in the 60's (1 Clem. 5:1-6:1). His legacy, however,

lived on long after his death. Both 1 and 2 Peter in the New Testament are traditionally attributed to the apostle Peter. Significant also was the presence of a group of devotees of Peter who produced several writings in the name of the apostle - the Acts of Peter, the Gospel of Peter (and some would include 2 Peter). To a great extent, subsequent generations of the church rely on the confession, witness, and ministry of Peter, the devoted, but fallible follower of Christ.

(Mikeal C. Parsons, *Holman Bible Dictionary*, Holman Bible Publishers, Nashville, TN, 1991, pages 1098-1100)

1 PETER (Pe' ter) Twenty-first book of the New Testament.

Authorship

The book was written from Rome (called Babylon in 5:13 for an unknown reason) by the apostle Peter. The opinion that the apostle Peter is the author is sustained by both history and careful investigation. Arguing from presuppositions about the character and background of Peter, some critics have emphatically rejected Petrine authorship. The opinion that the very fine quality of the language cannot be from a Galilean fisherman ignores the long history of Greek language in Galilee and the fact that Peter had preached for some thirty years by the time he wrote this book. Considering both style and church history, there is no compelling reason to reject Peter's authorship.

Canonicity

While some modern critics have rejected it, 1 Peter was not among the disputed books by the early church. Its omission in the list of accepted books in the Muratorian Canon is due to the incomplete nature of that text, not because there was any early doubt as to 1 Peter's acceptance.

The Date

During Nero's reign there was great persecution of believers, hence the most likely time period for the composition is around A.D. 62-64.

The Destination

The address is to churches of the provinces in northern Asia Minor which is modern Turkey (Pontus, Galatia, Cappadocia, Asia, and Bithynia). When this area was evangelized, and what part Peter had in it is unknown unless one believes Paul worked this far north.

The Readers

They were converted Jews and Gentiles. Jewishness is implied in the use of the Old Testament and factors cited in 1 Peter 1:10-12; 2:4-9, 11-12. That some were Gentiles is supported in 1 Peter 1:14,18-19; 2:10. It is likely that the majority were Gentiles.

The Style

The Greek is much more literary in both vocabulary and syntax than one would expect from an ignorant fisherman, but Peter was likely well educated, although not in formal schools (Acts 4:13). His preparation for this task included his background as a tradesman, requiring conversation with Greek-speaking men, training at the feet of Jesus, and the various

meetings with the infant church and her leaders (Acts 1:12-2:42; 11:1-18; Gal. 1:18; 2:1-14). The place of the amanuensis in early literary work was greater than a modern secretary, and Silvanus (1 Pet. 5:12) could have been responsible for some of the stylistic sophistication.

The Purpose

The persecuted believers in Asia were encouraged to hope in God's ultimate deliverance, and hence remain steadfast in their persecutions.

Theological Contributions

The vicarious atonement is stated more clearly in 1 Peter 3:18 (see also 1:18-19; 2:24) than anywhere else in Scripture. This leads to the most difficult passage in the book and one of the most difficult in the entire Scriptures.

First Peter 3:18-22 has the following problems: (1) the meaning of "preached unto the spirits in prison" 3:19; (2) the mention of Noah, 3:20; and (3) "baptism doth also now save us." Two common positions are held regarding Christ preaching to spirits in prison: (1) it is a descent of Christ into Hades to announce that He had died for sinners and victory over Satan is assured; (2) the spirit of Christ was in Noah as he preached to no avail to that hard-hearted generation. Peter was not teaching a second chance for salvation after death. The statement about baptism does not infer that the act of dipping in water accomplishes what Scripture affirms elsewhere is done by grace through faith (Eph. 2:8-9). It is "not a removal of dirt," but the response of a good conscience to God (1 Pet. 3:21 NRSV).

The appeals to holiness and personal Christian living are everywhere apparent (1:14-2:12; 2:24-25; 3:8-13), but it is the biblical theology of suffering which pervades the book (1:6-9; 2:18-25; 3:9-17; 4:1-6; 4:12-19). His advice to family members is typically Jewish, reflecting his background (2:18-20; 3:1-7). The doctrine of eschatology is often mentioned (1:4, 7, 11, 13; 2:12; 4:7, 13). It is the basis for the appeal to holy living and patiently suffering unjustly, knowing that God will finally establish His kingdom with justice.

The Theme: "The Believer is to stand in God's true grace."

Outline

Introduction (1:1-2)

- I. The Coming of Grace in Salvation (1:3-2:12)
 - A. The theme presented (1:3-12)
 - B. Worked into life by holiness (1:13-2:12)
 1. Positive: what to be (1:13-25)
 2. Negative: what to avoid (2:1-12)
- II. The Outworking of Grace in Living (2:13-3:7)
 - A. Submission to Government (2:13-17)
 - B. Submission to Leaders (2:18-25)
 - C. Submission to Spouses (3:1-7)
- III. The Testing of Grace in Suffering (3:8—4:19)
- IV. The Summary of Standing in Grace (5:1-10)
 - A. Instructions to Elders (5:1-4)
 - B. Instructions to the Congregation (5:5-10)

Conclusion (5:11-14)

(Duane A. Dunham, *Holman Bible Dictionary*, Holman Bible Publishers, Nashville, TN, 1991, pages 1100)

Bible Commentary Entries

ACTS

Outline of the Book

The outline used in this study is the result of using two keys in Acts. The first and most obvious one is the theme verse, Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

The second key is the use Luke makes of "progress reports" which are sprinkled throughout the book (cf. 2:47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:30-31). Because Luke does not use a precise formula there is some debate as to the location of other progress reports (cf. 2:41; 4:31; 5:42; 8:25, 40; etc.). However, these other statements either do not have the same sense of summary or they lack finality...

The Internment at Jerusalem (1:6-26)

The Ascension (1:6-11)

1:6. The disciples' question, 'Lord are You at this time going to restore the kingdom to Israel?' is most illuminating.

The sentence is introduced by the connective *so (men oun)*, which associates the thought of verse 6 with verse 5. In the disciples' minds the outpouring of the Holy Spirit and the coming of the promised kingdom were closely associated. And well they should be, because the Old Testament frequently joined the two (cf. Isa. 32:15-20; 44:3-5; Ezek. 39:28-29; Joel 2:28-3:1; Zech. 12:8-10). When Christ told the disciples of the soon-coming Spirit baptism, they immediately concluded that the restoration of Israel's kingdom was near in time.

1:7. Some conclude from the Lord's response that the apostles had a false concept of the kingdom. But this is wrong. Christ did not accuse them of this. If the followers of the Lord Jesus had an incorrect view, this would have been the time for Him to correct it. The fact is, Christ taught the coming of an earthly, literal kingdom (cf. Matt. 19:28; Luke 19:11-27; 22:28-30). Acts 1:3 states that the Lord instructed the disciples about the kingdom; He certainly gave them the right impression as to its character and future coming. What Jesus discussed here (v. 7) was the time of the coming of the kingdom. The Greek word for times (*chronous*) basically describes duration of times, and the word for dates (*kairous*) refers to both length of times and kinds of times (as in, e.g., "hard times"). The disciples were 'not... to know' either the times or the critical periods the Father had 'set by His . . . authority'. Later, further revelation would be made concerning these (cf. 1 Thes. 5:1).

1:8. This verse contrasts (*alla, but*) with verse 7. Instead of knowing the times or dates, the apostles were to be Christ's witnesses to the ends of the earth. This they were to do after they had been supernaturally empowered by the Holy Spirit.

The meaning of the clause 'you will be My witnesses' is subject to question. Is this a command, or is it a simple statement of fact? Grammatically the words may be taken either way, but because of 10:42 (cf. 4:20) it is clearly an imperative in the future tense.

Probably “the ends (singular, ‘end’ in the Gr. text) of the earth” looks to Rome, the proud center of world civilization in the Apostolic Age, a significant distance from Jerusalem (more than 1,400 miles, as the crow flies).

1:9-11. These verses describe the Lord’s Ascension but they also anticipate His return. He will come back in a cloud, bodily, in view of people (Rev. 1:7), and to the Mount of Olives (Zech. 14:4) - the same way the apostles saw Him go.

The Ascension of Christ marked the conclusion of His ministry on earth in His bodily presence. It also exalted Him to the right hand of the Father (Acts 2:33-36; 5:30-31; Heb. 1:3; 8:1; 12:2). At the same time the Ascension meant that the continuing work of Christ on earth was now placed in the hands of His disciples (Acts 1:1-2, 8).

It was imperative that the Ascension occur so that the promised Comforter could come (cf. John 14:16, 26; 15:26; 16:7; Acts 2:33-36). The Holy Spirit would empower the disciples as they ministered the gospel and waited for the kingdom. (Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament*, Victor Books, Wheaton, IL, 1983, pages 352 and 354)

1 PETER

II. Chosen for New Birth (1:3-2:10)

Peter continued to present the theological basis for encouragement in persecution. The stress throughout this section is on God’s grace toward believers, evidenced by His sovereign call to salvation and its results in a believer’s life. In the midst of trials one’s new birth is the source of a living hope and a lifestyle of holiness.

A. The new birth’s living hope (1:3-12)

In a doxology of praise to God, Peter encouraged his readers by reminding them that the new birth gave them a living hope in an imperishable future inheritance. The inheritance is sure because believers are shielded by the power of God till it is ready to be revealed. Consequently, Christians may rejoice even when they face trials, since trials will prove their faith genuine and thus bring greater glory to Christ. Finally the new birth’s hope is based not only on a future inheritance and present blessings but also on the written Word of God.

1. THE FUTURE INHERITANCE (1:3-5)

1:3. The contemplation of God’s grace caused Peter to praise God, the Author of salvation and the Source of hope. The words ‘Praise be to the God and Father of our Lord Jesus Christ’ are identical in 2 Corinthians 1:3. The phrase ‘in His great mercy’ refers to God’s unmerited favor toward sinners in their hopeless condition. He has given us new birth; people can do nothing to merit such a gift. The words “has given . . . new birth” translate *anagennesas*, from the verb “beget again” or “cause to be born again.” It is used only twice in the New Testament, both times in this chapter (1 Peter 1:3, 23). Peter may have been recalling Jesus’ interview with Nicodemus (John 3:1-21). The “new birth” results in ‘a living hope through the resurrection of Jesus Christ from the dead’. The “living hope” is based on the living resurrected Christ (cf. 1 Peter 1:21). The Christian’s assurance in Christ is as certain and sure as the fact that Christ is alive! Peter used the word “living” six times (1:3, 23; 2:4-5; 4:5-6). Here “living” means that the believer’s hope is sure, certain, and real, as opposed to the deceptive, empty, false hope the world offers.

1:4. The sure hope is of a future inheritance (*kleronomian*). This same word is used in the Septuagint to refer to Israel's promised possession of the land (cf. Num. 26:54, 56; 34:2; Josh. 11:23); it was her possession, granted to her as a gift from God. A Christian's inheritance cannot be destroyed by hostile forces, and it will not spoil like over-ripened fruit or fade in color. Peter used three words, each beginning with the same letter and ending with the same syllable, to describe in a cumulative fashion this inheritance's permanence: can never perish (*aphtharton*), spoil (*amianton*), or fade (*amaranton*). This inheritance is as indestructible as God's Word (cf. 1 Peter 1:23, where Peter again used *aphtharton*). Each Christian's inheritance of eternal life is kept in heaven or "kept watch on" by God so its ultimate possession is secure (cf. Gal. 5:5).

1:5. Not only is the inheritance guarded, but heirs who have been born into that inheritance are shielded by God's power. "Shielded" (*phrouroumenous*) is a military term, used to refer to a garrison within a city (Phil. 4:7 uses the same Gr. word). What greater hope could be given to those undergoing persecution than the knowledge that God's power guards them from within, to preserve them for an inheritance of salvation that will be completely revealed to them in God's presence. Believers possess salvation now (pres. tense) but will sense its full significance at the return of Christ in the last time. This final step, or ultimate completion of "the salvation of their souls" (1 Peter 1:9), will come "when Jesus Christ is revealed," a clause Peter used twice (vv. 7, 13). (Walvoord and Zuck, *The Bible Knowledge Commentary: New Testament*, Victor Books, Wheaton, IL, 1983, pages 840-841)

Concordance Entries

Most concordances only give the most abbreviated form of the reference possible. References which do not give the book name or chapter mean that it is the same as the reference just above it. You must also be aware that each different translation of the Bible should have its own corresponding concordance, because the words used from one translation to the next may vary for many reasons. For example, one translator might use the word "protect" and a different translator might use the word "guard" instead, because, as synonyms, they are close to one another in meaning.

The sample given below is taken from the well-known *Strong's Exhaustive Concordance of the Bible*, which was produced for use with the King James translation. Even though some of the verb forms and pronouns may be unfamiliar to the modern student, the references will send you to the right verses in whatever translation of the Bible you are using.

Cephas

Joh 1:42 thou shalt be called C, which is
 1Co 1:12 and I of Apollos: and I of C
 3:22 Whether Paul, or Apollos, or C
 9:5 as the brethren of the Lord, and C
 15:5 he was seen of C, then of the
 Ga 2:9 And when James, C, and John,

Deliver

Mt 5:25 adversary d thee to the judge
 25 and the judge d thee to the officer
 6:13 temptation, but d us from evil
 10:17 will d you up to the councils
 19 But when they d you up, take
 21 the brother shall d up the brother
 20:19 And shall d him to the Gentiles
 24: 9 Then shall they d you up to the
 26:15 and I will d him unto you

27:43 let him d him now, if he will have
 Mr 10:33 and shall d him to the Gentiles
 13: 9 they shall d you up to councils
 11 and d you up, take no thought
 Lu 11:4 temptation: but d us from evil
 12:58 the judge d thee to the officer
 20:20 that so they might d him unto the
 Ac 7:25 God by his hand would d them
 34 and am come down to d them
 21:11 and shalt d him into the hands of
 25:11 no man may d me unto them
 16 to d any man to die, before that
 Ro 7:24 who shall d me from the body of
 1Co 5:5 To d such an one unto Satan
 2Co 1:10 a death, and doth d in whom
 10 we trust that he will yet d us
 2Co 1:10 hope that he will continue to d
 us
 Ga 1:4 that he might d us from this
 2Ti 4:18 the Lord shall d me from every
 Heb 2:15 and d them who through fear of
 2Pe 2: 9 The Lord knoweth how to d the

Deliverance

Lu 4:18 to preach d to the captives, and
 Heb 11:35 were tortured, not accepting d

Delivered

Mt 11:27 All things are d unto me of my
 18:34 and d him to the tormentors, till
 25:14 and d unto them his goods
 27:2 and d him to Pontius Pilate the
 18 that for envy they had d him
 26 Jesus, he d him to be crucified
 68 commanded the body to be d
 Mr 7:13 your tradition, which ye have d
 9:31 is d into the hands of men, and
 10:33 the Son of man shall be d unto
 15: I him away, and d him to Pilate
 10 chief priests had d him for envy
 15 and d Jesus, when he had scourged
 Lu 1:2 Even as they d them unto us
 57 time came that she should be d
 74 that we being d out of the hand
 2:6 accomplished that she should be d
 4:6 of them; for that is d unto me

17 was d unto him the book of the
 7:15 And he d him to his mother
 9:42 and d him again to his father
 44 Son of man shall be d into the
 10:22 things are d to me of my Father
 12:58 that thou mayest be d from him
 18:32 For he shall be d unto the Gentiles
 19:13 d them ten pounds, and said unto
 23:25 but be d Jesus to their will
 24:7 must be d into the hands of sinful
 20 and our rulers d him to be
 Job 16:21 as soon as she is d of the child
 18:30 we would not have d him up unto
 35 chief priests-have d thee unto me
 36 that I should not be d to the Jews
 19:11 therefore he that d me unto thee
 16 Then d he him therefore unto
 Ac 2:23 Him being d by the determinate
 3:13 whom ye d up, and denied him
 6:14 the customs which Moses d us
 7:10 And d him out of all his afflictions
 12:4 and d him to four quaternions of
 11 and hath d me out of the hand of
 15:30 together, they d the epistle
 16:4 d them the decrees for to keep
 23:33 d the epistle to the governor
 27: I they d Paul and certain other
 28:16 the centurion d the prisoners to
 17 yet was I d prisoner from
 Ro 4:25 He was d over to death for our
 sins
 6:17 form of doctrine which was d you. ‘
 7:6 now we are d from the law
 8:21 shall be d from the bondage of
 32 own Son, but d him up for us all
 15:31 That I may be d from them that
 1Co 11:2 ordinances, as I d them to you
 23 which also I d unto you, that the
 15:3 For I d unto you first of all that
 24 when he shall have d up the
 2Co 1:10 Who d us from so great a death
 4:11 are always d unto death for Jesus
 Col 1:13 d us from the power of darkness
 1Th Jesus which d us from the wrath
 2Th 3: 2 we may be d from unreasonable
 1Ti 1:20 whom I have d unto Satan, that

Guard

Mk 13:33 Be on g! Be alert!
Lk 12:1 Be on your g against the yeast
12:15 Be on your g against all kinds
Ac 20:31 So be on your g! Remember
1Co 16:13 Be on your g; stand firm
Php 4:7 will g your hearts and your minds
1Ti 6:20 g what has been entrusted
2Ti 1:14 G the good deposit that was

Inheritance

Mt 21:38 kill him and let us seize on his i
Mr 12:7 kill him and the i shall be ours
Lu 12:13 that be divide the i with me.
20:14 kill him, that the i may be ours
Ac 7:5 And he gave him none i in it
20:32 to give you an i among all them
26:18 i among them which are sanctified
Ga 3:18 if the i be of the law, it is no more
Eph 1:11 In whom we obtained an i
14 is the earnest of our i until the
18 of the glory of his i in the saints
5:5 hath any i in the kingdom of Christ
Col 1:12 be partakers of the i of the saints
9:24 shall receive the reward of the i
Heb l: 4 as he hath by i obtained a more
9:15 receive the promise of eternal i
11:8 he should alter receive for an
1Pe 1:4 an i incorruptible, and undefiled

Peter

Mt 4:18 And Simon called P, and Andrew
10:2 The first. Simon, who is called
14:28 P answered him and said. Lord
29 when P was come down out of the
15:15 Then answered P and said unto
16:16 And Simon P answered and said
18 That thou art P and upon this
22 P took him. and began to rebuke
23 said unto P. Get thee behind me
17:1 Jesus taketh P, James, and John
4 Then answered P and said unto
24 received tribute money came to P
26 P saith unto him, Of strangers
18:21 Then came P to him and said
19:27 answered P and said unto him

26:33 P answered and said unto him
35 P said unto him, Though I should
37 P and the two sons of Zebedee
40 saith unto P, What could ye not
58 P followed him afar off unto the
69 Now P sat without in the palace
73 said to P, Surely thou also art one
75 P remembered the word of Jesus
Mr 3:16 And Simon he surnamed P
5:37 to follow him, save P. and James
8:29 P answereth and saith unto him
32 P took him, and began to rebuke
33 he rebuked P, saying, Get thee
9:2 Jesus taketh with him P, and
5 P answered and said to Jesus
10:28 P began to say unto him. Lo, we
11:21 P calling to remembrance saith
13:3 P and James and John...Andrew
14:29 P said unto him. Although all
33 he taketh with him P and James
37 saith unto P Simon, sleepest thou?
54 P followed him afar off, even into
66 P was beneath in the palace, there
67 when she saw P warming himself
70 said again to P. Surely thou art
72 P called to mind the word that
16:7 tell his disciples and P that be
Lu 5:8 When Simon P saw it. he tell down
6:14 Simon, (whom be also named P
8:45 P and they that were with him
51 suffered no man to go in, save P
9:20 P answering said. The Christ of
28 he took P and John and James
32 But P and they that were with him
33 P said unto Jesus, Master, it is
12:41 P said unto him. Lord. speakest
18:28 Then P said, Lo, we have left all
22:8 And he sent P and John, saying
34 I tell thee P, the cock shall not
54 house. And P followed afar off
55 together. P sat down among them
58 them. And P said. Man. I am not.
60 P said. Man. I know not what thou
61 Lord turned, and looked upon P
61 P remembered the word of the
62 And P went out and wept bitterly
24:12 Then arose P and ran unto the

Joh 1:44 Bethsaida, city of Andrew and P
 6:68 Simon P answered him. Lord. to
 13:6 Then cometh he to Simon P : and
 6 P saith unto him. Lord. dost thou
 8 P saith unto him. Thou shall we
 9 Simon P saith unto him, Lord, not
 34 Simon P therefore beckoned to
 36 Simon P said unto him, Lord
 37 P said unto him, Lord, why cannot
 18:10 Simon P having a sword drew it
 11 said Jesus unto P, Put up thy
 15 And Simon P followed Jesus, and
 16 P stood at the door without. Then
 16 kept the door and brought in P
 17 damsel that kept the door unto P
 18 P stood with them, and warmed
 25 And Simon P stood and warmed
 26 his kinsman whose ear P cut off
 27 P then denied again: and
 20:2 runneth and cometh to Simon P
 3 P therefore went forth, and that
 4 the other disciple did outrun P
 6 cometh Simon P following him
 21: 2 together Simon P and Thomas
 3 Simon P saith unto them. I go a
 7 loved saith unto P, It is the Lord
 7 P beard that it was the Lord
 11 Simon P went up, and drew the
 15 Jesus saith to Simon P, Simon
 17 P was grieved because he said
 20 P turning about, seeth the
 21 P seeing him saith to Jesus, Lord
 Ac 1:13 where abode both P and James
 15 P stood up in the midst of the
 2:14 P, standing up with the eleven,
 37 unto P and to the rest of the
 38 Then P said unto them. Repent
 3:1 P and John went up together into
 3 seeing P and John about to no
 4 P, fastening his eyes upon him
 6 P said. Silver and gold have I
 11 which was healed held P and John
 12 when P saw it lie answered unto
 4:8 P, filled with the Holy Ghost, said
 13 saw the boldness of P and John
 19 P and John answered and said
 5:3 P said. Ananias, why hath Satan

8 P answered unto her. Tell me
 9 P said unto her. How is it that
 15 the shadow of P passing by might
 29 P and the other apostles answered
 8:14 they sent unto them P and John
 20 But P saith unto him. Thy money
 9: 32 P passed throughout all quarters
 34 P said unto him, Aeneas, Jesus
 38 disciples had heard that P was
 39 Then P arose and went with them
 40 P put them all forth, and kneeled
 40 and when she saw P, she sat up
 10:5 one Simon, whose surname is P
 9 P went up upon the housetop to
 13 voice to him, Rise, P, kill and eat
 14 P said. Not so. Lord; for I have
 17 P doubted in himself what this
 18 which was surnamed P, were
 19 While P thought on the vision
 21 P went down to the men which
 23 morrow P went away with them
 25 as P was coming in. Cornelius met
 26 P took him up, saying, Stand up
 32 Simon, whose surname is P
 34 P opened his mouth, and said
 44 P yet spake these words, the Holy
 45 as many an came with P
 46 magnify God. Then answered P
 11:2 P was come up to Jerusalem
 4 P rehearsed the matter from the
 7 unto me. Arise, P, slay and eat
 13 for Simon, whose surname is P
 12:3 proceeded further to take P also
 5 P therefore was kept in prison
 6 P sleeping between two soldiers
 7 he smote P on the side and raised
 11 when P was come to himself, he
 13 as P knocked at the door of the
 14 told how P stood before the gate
 16 But P continued knocking: and
 18 soldiers, what was become of P
 15:7 P rose up, and said unto them
 Ga 1:18 I went up to Jerusalem to see P
 2: 7 of the circumcision was unto P
 8 he that wrought effectually in P
 11 But when P was come to Antioch
 14 I said unto P before them all

1Pe 1:1 P, an apostle of Jesus Christ
2Pe 1:1 Simon Peter

Peter's

Mt 8:14 Jesus was come into P s house
Joh 1:40 him was Andrew, Simon P s
brother
6:8 Andrew, Simon P s brother, saith
Ac 12:14 And when she knew P s voice,
she

Preserve

Lu 17:33 shall lose his life shall p it
2Ti 4:18 p me unto his heavenly kingdom

Preserved

Mt 9:17 into new bottles, and both are p
Lu 5:38 into new bottles; and both are p
1Th 5:23 be p blameless unto the coming
Jude 1 and p In Jesus Christ and called

Protect

Joh 17:11 p them by the power of your
name
17:15 that you p them from the evil one
2Th 3:3 and p you from the evil one

Protected

Joh 17:12 p them and kept them safe

Protects

1Co 13:7 It always p always trusts

Simon

Mt 4:18 S called Peter, and Andrew his
10:2 The first, S, who is called Peter.
4 S the Canaanite, and Judas
13:55 and Joses, and S, and Judas?
16:16 S Peter answered and said, Thou
17 Blessed art thou, S Bar-jona, for
17: 25 What thinkest thou. S of whom
26: 6 in the house of S the leper,
27: 32 a man of Cyrene, S by name: him
Mr 1:16 he saw S and Andrew his brother

29 entered into the house of S and
36 S and they that were with him
3:16 And S he surnamed Peter;
18 Thaddeus, and S the Canaanite.
6:3 and Joses, and of Judah, and S?
14:3 in the house of S the leper, as he
37 saith unto Peter, S, sleepest thou?
15:21 they compel one S a Cyrenian
Lu 5:4 he said unto S, Launch out into
5 And S answering said unto him,
8 When S Peter saw it, he fell down
10 which were partners with S
10 Jesus said unto S, Fear not: from
6:14 S, (whom he also named Peter)
15 of Alpheus, and S called Zelotes,
7:40 S, I have somewhat to say unto
43 S answered and said, I suppose
44 unto S, Seest thou this woman?
22:31 S, behold, Satan hath desired
23:26 away, they laid hold upon one S,
24:34 indeed, and bath appeared to S
Joh 1:40 was Andrew, S Peter's brother.
41 He first findeth his own brother S.
42 Thou art S, the son of Jona: thou
6:8 Andrew, S Peter's brother, saith
68 Then S Peter answered him. Lord.
71 of Judas Iscariot the son of S: for
13:6 Then cometh he to S Peter: and
9 S Peter saith unto him, Lord, not
24 S Peter therefore beckoned to him.
26 it to Judas Iscariot, the son of S
36 S Peter said unto him. Lord
18:10 S Peter having a sword drew it
15 S Peter followed Jesus, and so did
25 S Peter stood and warmed himself.
20:2 runneth, and cometh to S Peter
6 cometh S Peter following him, and
21: 2 There were together S Peter, and
3 S Peter saith unto them, I go a
7 when S Peter heard that it was
11 S Peter went up, and drew the net
15 Jesus saith to S Peter, S, son of
16:17 S, son of Jonas, lovest thou me?
Ac 1:13 S Zelotes, and Judas the brother
8:9 there was a certain man, called S.
13 Then S himself believed also: and
18 when S saw that through laying

24 Then answered S and said, Pray
 9:43 days in Joppa with one S a tanner
 10:5 for one S, whose surname is Peter
 6 He lodgeth with one S a tanner
 18 S which was surnamed Peter
 32 call hither S whose surname is
 32 in the house of one S a tanner by
 11:13 call for S, whose surname is Peter
 2Pe 1:1 S Peter, a servant and an apostle

Simon's

Mr 1:30 But S wife's mother lay sick of a
 Lu 4:38 and entered into S house
 38 S wife's mother was taken with a
 5:3 into one of the ships, which was S
 Joh 12:4 disciples, Judas Iscariot, S son
 13:2 the heart of Judas Iscariot, S, son
 Ac 10:17 had made enquiry for S house

Subject

Mt 5:22 angry with his brother will be s
 Lu 2:51 Nazareth, and was s unto them
 10:17 devils are s unto us through thy
 20 not that the spirits are s unto you
 Ro 8:7 for it is not s to the law of God
 20 the creature was made s to vanity
 13:1 every soul be s unto the higher
 5 Wherefore ye must needs be s not
 1Co 14:32 the prophets are s to the
 prophets
 15: 28 the Son also himself be s unto him
 Eph 5:24 as the church is s unto Christ
 Col 2:20 the world, are ye s to ordinances
 Tit 3:1 in mind to be s to principalities
 2:5 and to be s to their husbands
 2:9 slaves to be s to their masters
 Heb 2:15 all their lifetime s to bondage
 Jas 5:17 Elias... a man s to like passions
 1Pe 2:18 Servants, be s to your masters
 3:22 powers being made s unto him
 5:5 all of you be s one to another

Subjected

Ro 8:20 For the creation was s

Subjection

1Co 9:27 my body, and bring it into s
 2Co 9:13 your professed s unto the gospel
 Ga 2:5 To whom we gave place by s
 1Ti 2:11 woman learn in silence with all s
 3:4 his children in s with all gravity
 Heb 2: 5 not put in s the world to come
 8 Thou hast put all things in s under
 8 in that be put all in s under him
 12: 9 rather be in s unto the Father of
 1Pe 3: 1 be in s to your own husbands
 5 in s unto their own husbands

Submission

1Co 14:34 but must be in s, as the Law
 1Ti 2:11 learn in quietness and full s

Submission

Jas 3:17 then peace-loving, considerate s
 1Pe 3:1 in the same way be s
 5:5 in the same way be s

Submit

Ro 13:1 Everyone must s himself
 13:5 necessary to s to the authorities
 1Co 16:16 That ye s yourselves unto such
 Eph 5:21 S to one another out of
 reverence
 22 Wives, s yourselves unto your
 Col 3:18 Wives, s yourselves unto your
 own
 Heb 12: 9 How much more should we s
 13:17 rule over you, and s yourselves
 Jas 4:7 S yourselves therefore to God
 1Pe 2:13 S yourselves to every ordinance
 18 s yourselves to your masters
 5:5 S yourselves unto the elder

Submits

Eph 5:24 Now as the church s to Christ

Submitted

Ro 10:3 have not s themselves unto the

Submitting

Eph 5:21 S yourselves one to another in

Witness

Mt 15:19 thefts, false w, blasphemies
 19:18 steal. Thou shalt not bare false w
 24:14 preached in all the world for a w
 28:59 sought false w against Jesus
 62 is it which these w against thee?
 27:13 many things they w against thee?
 Mr 10:19 Do not bare false w. Defraud not
 14:55 sought for w against Jesus
 56 many bare false w against him
 56 but their w agreed not together
 57 and bare false w against him
 59 neither so did their w agree
 60 is it which these w against thee?
 15: 4 many things they w against thee.
 Lu 4:22 all bare him w and wondered at
 11:48 Truly ye bare w that ye allow the
 18:20 Do not bare false w. Honour thy
 22:71 What need we any further w
 Joh 1:7 The same came for a w to bear
 7 to bear w of the Light, that all
 8 was sent to bear w of that Light
 15 John bare w of him, and cried
 3:11 seen; and ye receive not our 10
 26 Jordan, to whom thou barest w
 28 Ye yourselves bear me w. that I
 5:31 If I bear w of myself
 31 my w is not true
 32 is another that beareth w to me
 32:1 know that the w which he
 33 and he bare w unto the truth
 36 have greater w than that of John
 36 works that I do bear w of me
 37 hath sent me, hath borne w of me
 8:18:1 am one that bear w of myself
 18 that sent me beareth w of me
 10:26 Father's name, they bear w of me
 15:27 ye also shall bear to', because ye
 18:23 spoken evil, bear w of the evil
 37 I should bear w unto the truth
 Ac 1:22 be a w with us of his resurrection
 4:33 the apostles w of the resurrections
 7:44 tabernacle of w in the wilderness
 10:43 To him give all the prophets
 14:17 he left not himself without W

15:8 knoweth the hearts, bare them w
 22:5 the high priest doth bear me w
 15 thou shall be his w unto all men
 23:11 must thou bear w also at Borne
 26:16 and a w both of these things
 Ro 1:9 For God is my w, whom I serve
 2:15 their conscience also bearing w
 8:16 Itself beareth w with our spirit
 9:I not my conscience bearing me w
 13:9 Thou shalt not bear false w
 1Th 2:5 a cloak of covetousness; God to w
 Tit 1:13 This w is true. Wherefore rebuke
 Heb 2:4 God also bearing them w both
 10:15 the Holy Ghost also is a w to us
 11:4 obtained 10" that he was righteous
 Jas 5:3 the rust of them shall be a w
 1Pe 5:1 a w of the sufferings of Christ
 1Jo 1:2 we have seen it and bear w
 5:6 And it is the Spirit that beareth w
 8 are three that Dear w in earth
 9 It we receive the w of men
 9 the w of God to greater
 9 this to the w of God which he hath
 10 Son of God hath the win himself
 3Jo 6 have borne w of thy charity
 Re 1:5 Christ, who to the faithful w
 3:14 the faithful and the true w, the
 20:4 beheaded tor the w of Jesus

Witnessed

Ro 3:21 being w by the law add the siw
 1Ti 6:13 Pontius Pilate w a good
 confession
 Heb 7:8 them, of whom it w that he liveth

Witnesses

Mt 18:16 in the mouth of two or three w
 23:31 be ye w unto yourselves
 26:60 though many false w came yet
 60 At the last came two false w
 65 What further need have we of w
 Mr 14:63 what need we any further w
 Lu 24:48 And ye are w of these things
 Ac 1:8 and ye shall be w unto me both in
 2:32 raised up. whereof we all are w
 3:15 from the dead; whereof we are w

5:32 And we are his w to these things
 6:13 And set up false W. which said
 7:58 and the w laid down their clothes
 10:39 we are w of all things which he did
 41 but unto w chosen before of God
 13:31 who are his w unto the people
 20:23 the Holy Ghost w in every city
 1Co 15:15 and we are found false w of
 God
 2Co 13:1 In the mouth of two or three w
 1Th 2:10 Ye are w and God also how holily

ITi 5:19 but before two or three w
 6:12 a good profession before many w
 2Ti 2: a hast heard of me among many w
 Heb 10:28 mercy unto two or three w
 12:1 about with so great a cloud of w
 Re 11:3 I will give power unto my two w

Witnessing

Ac 26:22 w both to small and great, saying

Endnotes

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ⁱⁱ With regard to the “future inheritance” that is yours, reserved in heaven; Peter’s point is that you were saved in order to receive this inheritance. In other words, your salvation had from the very beginning an eternal perspective. You were not just saved to have a better life on earth, or to get relief from pain and suffering. Rather the goal of your salvation is, and has always been, an eternal inheritance.

With regard to “God’s protection”, Peter seems to be making the point that God’s salvation also involves His effort, coupled with your faith, to protect and preserve you from those things that might prevent you from arriving in Heaven to receive your inheritance.

ⁱⁱⁱ When we speak of the “closeness” of one verse to another we are speaking about textual and theological proximity. In other words, we look first for other uses of the idea in the same book by the same writer, then in another book by another writer, or in a similar type of literature (i.e. a different Gospel, another epistle), then elsewhere in the same testament (i.e. New Testament or Old Testament). Obviously the more support we can find for our interpretation in passages “close” to ours, the more we can be sure that our interpretation is justified.

^{iv} a verse or verses that seem(s) to best summarize the message of the section of the Bible you are studying

^v The Epistles are New Testament letters and include: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1 and 2 and 3 John, and Jude