

PILGRIM GROUP STUDY

5

1 PETER

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How to Study the Bible, the PG Way

The Scriptures are God’s words spoken to us. A Pilgrim Group (PG) study gives you a concrete way to understand those words. The PG method first brings you directly to the Scriptures apart from someone else’s understanding or interpretation of text, and gives you the opportunity to come to your own conclusions. A PG study of the Scriptures involves three practices: observation, interpretation, and application. Once you have gathered as much data as possible from a particular passage (observation), you can then, with the aid of this study and discussion with your PG, interpret the scripture and arrive at applications that you can act on in your own life.

This Bible study was written to fit a bi-monthly Pilgrim Group structure, where part one of each chapter can be completed for one Pilgrim Group meeting and part two for the next. This allows for consistent immersion in the study of Scripture over the course of each month. This should also allow for time in each Pilgrim Group meeting to discuss the Bible study, as well as to engage in the Hot Seat Model or Trinitarian prayer.

Observation: What does it say?

1. *Start with Prayer.* 2 Timothy 3:16-17 says that “every scripture is inspired by God and useful for teaching, for reproof, for correction, and for training in righteousness, that the person dedicated to God may be capable and equipped for every good work.” **Ask God** what He wants to reveal to you and do in your life as you study His word.
2. Ask the 5 *W*’s and an *H* – as you study the text, discipline yourself to ask: **Who, What, When, Where, Why, and How?** These six questions are the foundation of clear observation of what is actually and specifically in the text.
3. *The Trinity:* One of the best ways to understand a passage of scripture or book of the Bible is to compile everything it says about **God – Father, Son** (“Jesus,” “Christ,” “our Lord,” etc.), and **Holy Spirit**. Choose a distinct way to mark each name/pronoun related to God.
4. *Mark Important Words and Phrases.* An important word is one that is vital to the text. Important **words** and **phrases** are often repeated in order to emphasize the author’s intent or purpose for writing. It may also be a concept upon which the whole section relies.
5. *Make Note of Any Lists.* **Lists** uncover truths and point your attention towards important concepts. If you notice **collections** of related ideas, jot them down as a list.
6. *Compare and Contrast.* Contrasts and comparisons are often composed of highly descriptive language to make them easier to visualize and remember. Make note of ideas that are held as **similar** or **different** in more subtle ways as well.
7. *Watch for Concluding Statements.* Words and phrases like “**therefore,**” “**thus,**” and “**for this reason**” indicate that a conclusion or summary is nearby. Such statements often clearly indicate the purpose of a section.
8. *Summarize Themes.* The theme of a chapter will center on the **main person, event, teaching, or subject** of the section of Scripture. Themes are often brought to light by a review of all the features you have marked and notated. There is no one “right” theme. Title the section in a way that makes sense to you.

First Meeting Practice Page

Use the eight observation techniques from the previous page to mark and evaluate the following two verses, making notes and choosing a title. Discuss your findings.

Ephesians 1.3 – 1.8

Title: _____

1 From Paul, an apostle of Christ Jesus by the will of God, to the saints [in Ephesus], the faithful in Christ Jesus. 2 Grace and peace to you from God our Father and the Lord Jesus Christ!

The Trinity List: (Father, Son, Holy Spirit)

God	Father	Son (Christ/Jesus)	Holy Spirit

Important words and phrases List: (Using Who, When, Where, Why, and How)

1. Paul – an apostle of Christ Jesus by the will of God
- 2.
- 3.
- 4.

Chapter One: Part One

1 Peter 1

Title _____

1 From Peter, an apostle of Jesus Christ, to those temporarily residing abroad (in Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia) who are chosen 2 according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling with Jesus Christ's blood. May grace and peace be yours in full measure! 3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he gave us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 that is, into an inheritance imperishable, undefiled, and unfading. It is reserved in heaven for you, 5 who by God's power are protected through faith for a salvation ready to be revealed in the last time. 6 This brings you great joy, although you may have to suffer for a short time in various trials. 7 Such trials show the proven character of your faith, which is much more valuable than gold—gold that is tested by fire, even though it is passing away—and will bring praise and glory and honor when Jesus Christ is revealed. 8 You have not seen him, but you love him. You do not see him now but you believe in him, and so you rejoice with an indescribable and glorious joy, 9 because you are attaining the goal of your faith—the salvation of your souls. 10 Concerning this salvation, the prophets who predicted the grace that would come to you searched and investigated carefully. 11 They probed into what person or time the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ and his subsequent glory. 12 They were shown that they were serving not themselves but you, in regard to the things now announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven—things angels long to catch a glimpse of. 13 Therefore, get your minds ready for action by being fully sober, and set your hope completely on the grace that will be brought to you when Jesus Christ is revealed. 14 Like obedient children, do not comply with the evil urges you used to follow in your ignorance, 15 but, like the Holy One who called you, become holy yourselves in all of your conduct, 16 for it is written, “You shall be holy, because I am holy.” 17 And if you address as Father the one who impartially judges according to each one's work, live out the time of your temporary residence here in reverence. 18 You know that from your empty way of life inherited from your ancestors you were ransomed—not by perishable things like silver or gold, 19 but by precious blood like that of an unblemished and spotless lamb, namely Christ. 20 He was foreknown before the foundation of the world but was manifested in these last times for your sake. 21 Through him you now trust in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. 22 You have purified your souls by obeying the truth in order to show sincere mutual love. So love one another earnestly from a pure heart. 23 You have been born anew, not from perishable but from imperishable seed, through the living and enduring word of God. 24 For all flesh is like grass and all its glory like the flower of the grass; the grass withers and the flower falls off, 25 but the word of the Lord endures forever. And this is the word that was proclaimed to you.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, and How

Comparisons

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Themes (based on above observations)

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Key Verse:

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Chapter One: Part Two

This first epistle (letter) of Peter has been dated to approximately 64 A.D. This would suggest that it was written near the time of Paul's martyrdom and just before Nero's systematic persecution of Christians across the Roman Empire. It was sent to a people who were misunderstood and culturally at odds for holding to their faith, with a violent persecution just around the corner.

1. How might Peter's words in chapter one be specifically encouraging to people who are experiencing persecution?

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2. Consider the timeline laid out in chapter 1: What events are described as happening...

in the past?	
in the present?	
in the future?	

3. According to Peter, what is the identity of the Christian?

4. What does Peter ask Christians to *do* (1:13-17, 22)?

5. Why would these instructions be important specifically for someone who is suffering because of their faith?

6. How are *you* currently suffering? Based on 1 Peter 1:6-9, write a response to God about your current suffering.

Chapter Two: Part One

1 Peter 2:1 – 10

Title _____

1 So get rid of all evil and all deceit and hypocrisy and envy and all slander. 2 And yearn like newborn infants for pure, spiritual milk, so that by it you may grow up to salvation, 3 if you have experienced the Lord's kindness. 4 So as you come to him, a living stone rejected by men but chosen and precious in God's sight, 5 you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer spiritual sacrifices that are acceptable to God through Jesus Christ. 6 For it says in scripture, "Look, I lay in Zion a stone, a chosen and precious cornerstone, and whoever believes in him will never be put to shame." 7 So you who believe see his value, but for those who do not believe, the stone that the builders rejected has become the cornerstone, 8 and a stumbling-stone and a rock to trip over. They stumble because they disobey the word, as they were destined to do. 9 But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light. 10 You once were not a people, but now you are God's people. You were shown no mercy, but now you have received mercy.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons

Contrasts

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

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Key Verse:

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Chapter Two: Part Two

1 Peter 2: 1-10

In verse 1, Peter calls us “rid ourselves of malice, deceit, hypocrisy, envy, and slander”.

1. Who are we sinning against when we engage in these sins?

2. Which of the above sins do you feel most prone to?

3. Are there particular people or groups of people (family, work, specific friends) whom you impact when you give in to these sins?

4. How do these sins impact your relationship with God and those around you?

5. Peter explains that what fuels our transformation and spiritual growth is the experience of God’s goodness. How have you “tasted that the Lord is good”?

6. What practices can we engage in to grow up in our salvation?

We are living stones, with Jesus as our cornerstone. We are held up by the cornerstone, who supports the entire structure, and are called to hold each other up in turn. We are to be the spiritual house of God and illuminate his presence to the world. 1 Peter tells us that only the most special and strong stone was picked as the cornerstone, so Jesus is considered chosen and precious to God. Our response is therefore to offer spiritual sacrifices and worship to Jesus.

What “spiritual sacrifices” do we offer God since sacrifices are no longer necessary to make up for the death our sin requires? In Hosea 6:6 and Matthew 9:13, God says, “For I desire mercy, not sacrifice, and acknowledgement of God rather than burnt offerings”.

7. What does this look like in our local culture? In America? In the Kingdom of God?**8. What are the ways Jesus is precious to you and your particular story?**

Spend some time thanking Him for who He is and has been to you.

9. What are some ways you are currently stumbling that might be attributed to Jesus tripping you in order to alert you that you’re walking in darkness?

Peter declares who we are to God: “a chosen people, a royal priesthood, a holy nation, a people belonging to God”. These identities are proclaimed over us so we may declare “the praise of who called us out of darkness into his wonderful light”.

10. How can we as individuals and as a community declare the light through each of these identities?

	individuals	community
A chosen people		
A royal priesthood		
A holy nation		
A people belonging to God		

Chapter Three: Part One

1 Peter 2:11 – 25

Title _____

11 Dear friends, I urge you as foreigners and exiles to keep away from fleshly desires that do battle against the soul, 12 and maintain good conduct among the non-Christians, so that though they now malign you as wrongdoers, they may see your good deeds and glorify God when he appears. 13 Be subject to every human institution for the Lord's sake, whether to a king as supreme 14 or to governors as those he commissions to punish wrongdoers and praise those who do good. 15 For God wants you to silence the ignorance of foolish people by doing good. 16 Live as free people, not using your freedom as a pretext for evil, but as God's slaves. 17 Honor all people, love the family of believers, fear God, honor the king. 18 Slaves, be subject to your masters with all reverence, not only to those who are good and gentle, but also to those who are perverse. 19 For this finds God's favor, if because of conscience toward God someone endures hardships in suffering unjustly. 20 For what credit is it if you sin and are mistreated and endure it? But if you do good and suffer and so endure, this finds favor with God. 21 For to this you were called, since Christ also suffered for you, leaving an example for you to follow in his steps. 22 He committed no sin nor was deceit found in his mouth. 23 When he was maligned, he did not answer back; when he suffered, he threatened no retaliation, but committed himself to God who judges justly. 24 He himself bore our sins in his body on the tree, that we may cease from sinning and live for righteousness. By his wounds you were healed. 25 For you were going astray like sheep but now you have turned back to the shepherd and guardian of your souls.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons

Contrasts

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

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Key Verse:

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Chapter Three: Part Two

1 Peter 2: 11-25

We are foreigners. We do not know how the things of this world affect us. We like to think we do, but we don't. Christ is our guide. He tells us what will be good for us, what will distract us from those good things, and what will allow us to serve best in God's Kingdom.

- 1. Take some time and ask God (or others close to you, if you feel stuck) what sinful desires are warring against you.**

- 2. How is your brokenness impacting your effectiveness in the Kingdom of God?**

- 3. What are some ways people see light, good, and Jesus in you?**

- 4. How are you hiding the light you offer the world in order to avoid persecution?**

- 5. Where do you experience persecution in the name of Christ?**

6. To which human authorities do you readily submit? (In the community, at work, with family or friends...)

7. To which human authority(ies) do you struggle to submit? Why?

8. In verse 18, Peter tells slaves to submit to their masters. In a world where slavery is still prevalent, how is Peter speaking to us?

9. Think about verses 19-21. In what ways are you suffering for God? In what ways are you bringing suffering on yourself for your own wrong choices? In what ways are you running away from suffering for the name of Christ?

10. In verses 21-25, Peter speaks of how Christ has gone before us. He experienced the ultimate suffering for God's Kingdom and for our wrong choices. Christ is a divisive figure who forced people to make decisions about him. He lived a life of self-denial for the Kingdom. Meditate and reflect on this. **How are we causing the people around us to make a choice about Christ -- to decide whether or not they will follow him?**

Verse 24 says that Jesus took on our sin "so that we might die to sins and live for righteousness; 'by his wounds you have been healed.'"

11. How has Jesus been faithful in your suffering? Spend some time thanking God for the ways He has healed your wounds.

Chapter Four: Part One

1 Peter 3:1 -12

Title _____

3 In the same way, wives, be subject to your own husbands. Then, even if some are disobedient to the word, they will be won over without a word by the way you live, 2 when they see your pure and reverent conduct. 3 Let your beauty not be external—the braiding of hair and wearing of gold jewelry or fine clothes— 4 but the inner person of the heart, the lasting beauty of a gentle and tranquil spirit, which is precious in God’s sight. 5 For in the same way the holy women who hoped in God long ago adorned themselves by being subject to their husbands, 6 like Sarah who obeyed Abraham, calling him lord. You become her children when you do what is good and have no fear in doing so. 7 Husbands, in the same way, treat your wives with consideration as the weaker partners and show them honor as fellow heirs of the grace of life. In this way nothing will hinder your prayers. 8 Finally, all of you be harmonious, sympathetic, affectionate, compassionate, and humble. 9 Do not return evil for evil or insult for insult, but instead bless others because you were called to inherit a blessing. 10 For the one who wants to love life and see good days must keep his tongue from evil and his lips from uttering deceit. 11 And he must turn away from evil and do good; he must seek peace and pursue it. 12 For the eyes of the Lord are upon the righteous and his ears are open to their prayer. But the Lord’s face is against those who do evil.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons

Contrasts

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

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Key Verse:

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Chapter Four: Part Two

1 Peter 3:1-12

On Wives and Husbands...

1. Describe the most beautiful person you have ever met. Define what made them beautiful. How do you define ugly? What makes you beautiful or ugly?

Consider Ephesians 5:22-32. If you are single, imagine yourself married.

2a. Women - Describe what emotions or reactions you experience about the idea of submitting to your husband. Review 1 Peter 3:6. How have you given way to fear?

2b. Men - Describe what you experience with the thought of someone submitting to you. What does it look like to respect and love your wife? Christ gave himself up for the church to cleanse her; what does it look like for you to give yourself up for your wife? What stops you?

2. The relationship between men and women can be said to represent the Kingdom of God. If you are married, how does your relationship with your spouse proclaim the Kingdom? If you are single, how do your attitudes toward the opposite sex proclaim the Kingdom?

Living in Harmony with One Another

3. Think about your last few conflicts with others. How did you handle it? What do you regret? What part of it do you believe you handled well?

4. What tools in your life have you used to speak evil of others during conflict (i.e. Facebook, emails, prayer requests, etc.)?

5. How are we called to handle conflict with believers? With non-believers?

Chapter Five: Part One

1 Peter 3:13-22**Title** _____

13 For who is going to harm you if you are devoted to what is good? 14 But in fact, if you happen to suffer for doing what is right, you are blessed. But do not be terrified of them or be shaken. 15 But set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess. 16 Yet do it with courtesy and respect, keeping a good conscience, so that those who slander your good conduct in Christ may be put to shame when they accuse you. 17 For it is better to suffer for doing good, if God wills it, than for doing evil. *18 Because Christ also suffered once for sin, the just for the unjust, to bring you to God, by being put to death in the flesh but by being made alive in the spirit. 19 In it he went and preached to the spirits in prison, 20 after they were disobedient long ago when God patiently waited in the days of Noah as an ark was being constructed. In the ark a few, that is eight souls, were delivered through water. 21 And this prefigured baptism, which now saves you—not the washing off of physical dirt but the pledge of a good conscience to God—through the resurrection of Jesus Christ, 22 who went into heaven and is at the right hand of God with angels and authorities and powers subject to him.*

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons

Contrasts

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

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Key Verse:

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Chapter Five: Part Two

1 Peter 3:13-22

1. According to verse 13, what is the normal way in which the world works?

2. Describe a time in your life when people around you treated you well just because you did the right thing. Have you ever been treated poorly for doing right?

3. Even if the world does repay evil for good are we to be afraid? Why or why not?

4. According to this passage, what is a positive response to evil?

5. According to verse 18, what was the purpose of Christ dying for our sins?

6. In the ark story what does the flood water represent (according to verse 21)?

7. Baptism can be thought of as our acceptance of the terms or stipulations of a binding contract between Jesus and us (vs 21). Looking back at verse 13-17, what are the terms that we agree to when we receive baptism?

8. What are the terms that Jesus agrees to (vs 18-22)?

9. How do we know that Jesus has the power to carry out his obligations of the contract?

Chapter Six: Part One

1 Peter 4

Title _____

4.1 So, since Christ suffered in the flesh, you also arm yourselves with the same attitude, because the one who has suffered in the flesh has finished with sin, 2 in that he spends the rest of his time on earth concerned about the will of God and not human desires. 3 For the time that has passed was sufficient for you to do what the non-Christians desire. You lived then in debauchery, evil desires, drunkenness, carousing, drinking bouts, and wanton idolatries. 4 So they are astonished when you do not rush with them into the same flood of wickedness, and they vilify you. 5 They will face a reckoning before Jesus Christ who stands ready to judge the living and the dead. 6 Now it was for this very purpose that the gospel was preached to those who are now dead, so that though they were judged in the flesh by human standards they may live spiritually by God's standards. Service, Suffering, and Judgment 7 For the culmination of all things is near. So be self-controlled and sober-minded for the sake of prayer. 8 Above all keep your love for one another fervent, because love covers a multitude of sins. 9 Show hospitality to one another without complaining. 10 Just as each one has received a gift, use it to serve one another as good stewards of the varied grace of God. 11 Whoever speaks, let it be with God's words. Whoever serves, do so with the strength that God supplies, so that in everything God will be glorified through Jesus Christ. To him belong the glory and the power forever and ever. Amen. 12 Dear friends, do not be astonished that a trial by fire is occurring among you, as though something strange were happening to you. 13 But rejoice in the degree that you have shared in the sufferings of Christ, so that when his glory is revealed you may also rejoice and be glad. 14 If you are insulted for the name of Christ, you are blessed, because the Spirit of glory, who is the Spirit of God, rests on you. 15 But let none of you suffer as a murderer or thief or criminal or as a troublemaker. 16 But if you suffer as a Christian, do not be ashamed, but glorify God that you bear such a name. 17 For it is time for judgment to begin, starting with the house of God. And if it starts with us, what will be the fate of those who are disobedient to the gospel of God? 18 And if the righteous are barely saved, what will become of the ungodly and sinners? 19 So then let those who suffer according to the will of God entrust their souls to a faithful Creator as they do good.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons

Contrasts

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

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Key Verse:

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Chapter Six: Part Two

1 Peter 4

The first verse of this chapter tells us to adopt the attitude of Christ, but it does not tell us what the attitude of Christ is. We can look back at verse 3:18 and see that the attitude, whatever it was, motivated Jesus to live righteously and to sacrifice himself for the unrighteous in order to bring them to God. This is consistent with Peter's instruction to repay evil and insult with blessing (3:9).

1. What does it look like for you to arm yourself with the attitude of Christ?

The words "arm yourselves" point to the need to prepare for a battle; suffering, in the sense Peter means, is not passive. Looking back to the previous verse at the end of Chapter 3, we see that Jesus has angels, authorities, and powers in submission to him. So adopting his attitude, his mission as it were, to repay evil with blessing and bring people to God, aligns you with him and his power. This is why arming yourself with his attitude prepares and empowers you to actively battle in suffering. Verse 4:1 is an echo of verse 1:5 which says we are shielded by God's power.

Read Luke 21:41-44. The verses describe an intense moment of Jesus's internal suffering as he faced the prospect of dying for the purpose of bringing people to God. In this moment, as Jesus resolves to follow God's will, God strengthens him.

2. How do you need God's help in order to live into the description you wrote above?

Suffering in the body, as verse 1 describes, means suffering in this broken and sinful world as we await “the coming of the salvation that is ready to be revealed in the last time” (1:5). Although Peter says we are born again (1:3), it is a new birth into a living hope (we have the same physical body and live in the same world). This means our lives are dictated by what we are looking forward to rather than our earthly circumstances now. So it is surprising for those who optimize their lives to best meet their desires in this world that we would live differently.

3. In what specific ways does God call you to live differently from the culture around you as you follow Jesus (list them out whether you’re doing them now or not)?

Verse 6 says Jesus preached even to those who are now dead, similar to 3:19. This is part of the Apostle’s creed which says “He descended into hell”, although “Hades” has been suggested as an easier word for us to understand. This is because Jesus would be preaching to the dead in a state prior to their final judgment; it is neither the ultimate place of punishment nor is it in God’s heavenly presence. Although we can’t fully understand the implications of Jesus’s preaching to the dead, we can take away two important truths: (1) On the cross Jesus died genuinely and completely, and (2) as William Barclay wrote: “there is no corner of the universe into which the grace of God has not reached.”

The Christians to whom this letter is addressed lived in a culture that pursued perpetual intoxication (see verse 3). In verse 7 Peter calls them out of that lifestyle, telling them to be alert and sober minded. While the values of our culture are different, they offer a similar kind of intoxication: beauty, athleticism, wealth, intelligence, sexuality, etc. can lure our minds away from God and the reality of our brokenness. Instead of focusing on these distractions, we should keep “the end of all things” in mind and live prayerfully.

4. In what ways are you drawn to cultural intoxications? How might forsaking these things facilitate your prayer?

Consider Peter's statement in verse 8 that our choice to love each other covers over a multitude of sins. The fact is that we carry the sinful nature with us while we are in the process of being refined (1:7) and sanctified (1:1). Loving others places the focus on the brilliant character of Jesus rather than on our common, drab sinfulness. In this sense, loving others is like holding up a mirror that faces away from you and toward Jesus; when people look at you the brightest thing they see is the reflection of Christ.

5. From verses 9-11, list the things Peter instructs us to do to love one another.

6. Think of some specific ways you have experienced God's grace.

7. How can these experiences be used to bring him praise in the service others?

Accepting salvation from Jesus does not mean that everything becomes pleasant in this life. Instead Peter reminds us that living as Jesus did invites opposition from this world and with that, the same flavor of suffering that he (Jesus) experienced. But the whole chapter is anchored on the truth of verse 13: that when we take on Christ-like suffering, we will be overjoyed when his glory is revealed. We can also expect a closer acquaintance with God when we suffer as we follow Christ, as verse 14 says God's Spirit will rest on you.

What Peter means by “the judgment of God’s household” is what we are invited into as we follow Jesus in this world. It is the active sanctification of the Holy Spirit and refining that comes from suffering for doing good. This judgment is different from the final judgment of God that is more terrible for those who do not live according to the gospel.

8. How might things you are currently suffering be understood as ways God is drawing you closer to himself?

Chapter Seven: Part One

1 Peter 5:1 – 7

Title _____

5 So as your fellow elder and a witness of Christ's sufferings and as one who shares in the glory that will be revealed, I urge the elders among you: 2 Give a shepherd's care to God's flock among you, exercising oversight not merely as a duty but willingly under God's direction, not for shameful profit but eagerly. 3 And do not lord it over those entrusted to you, but be examples to the flock. 4 Then when the Chief Shepherd appears, you will receive the crown of glory that never fades away.

5 In the same way, you who are younger, be subject to the elders. And all of you, clothe yourselves with humility toward one another, because God opposes the proud but gives grace to the humble. 6 And God will exalt you in due time, if you humble yourselves under his mighty hand 7 by casting all your cares on him because he cares for you.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons

Contrasts

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

--

Key Verse:

--

Chapter Seven: Part Two

1 Peter 5:1 – 7

The Village is an elder-rule church. That means it is not a democracy or a place where everyone gets a vote in what will happen. Instead, the elders together seek God's will and call the members of the Village to follow Jesus. The elders are called by God to rule the church and to do so as servants, offering themselves willingly to the work.

- 1. What do you see in your elder's (pastor's) lives that you wish to emulate or copy? What keeps you from doing so?**

- 2. What comes to your mind when you reflect on the reality that the role of the elder is not one of power, but of service? Distinguish between power and authority.**

- 3. How do you allow elders to look into your life so that they can better serve you?**

The key word in verse 5 is the word 'submit'. Submission is difficult for us. Many of us feel helpless and at risk and to submit to someone who has authority over us causes us fear because it means that we might once again be wounded, hurt, or rejected. Submission requires that we willingly place ourselves under the authority of other people and allow them to have power over us.

4. What keeps you from following those God has placed over you as elders and submitting to what they might ask of you?

5. Young men are instructed to be submissive to those who are older. Why might that instruction be necessary for young men? Elders are instructed to not abuse or misuse their power. Why might that instruction be necessary?

6. True humility involves not thinking of ourselves over others. We are called to curb and rein in our natural inclination to make everything about ourselves. We are all asked to think of others first. What are ways you might do that?

7. What does it look like to submit ourselves to people who we believe are not as smart as we are or as knowledgeable as we are or who we do not believe have our best interests at heart?

8. If humility is arranging yourself beneath another and is an act of will, **what keeps you from doing that?**

9. **What does it look like to wait for God to lift you up? What might you have to do in the meantime?**

10. Placing ourselves under the spiritual care of others can produce anxiety. Anxiety produces fear. **What are you afraid of when it comes to submitting to elders and humbling yourself before others?**

11. The word 'cast' in verse 7 is a word that means to hurl or throw with great force. We are to throw our anxiety at God. To do that means that we have to let it go. **How are you at letting go of your anxiety and allowing God to take it? What does your anxiety accomplish for you?**

12. Verse 7 reminds us that God cares for us. If elders fail us, and those who are called to serve and love us let us down, it is God who rescues us. He will take our anxiety and our fear and provide all that we need. **What does it require of you to believe that God cares for you? What belief must you gain or let go of in order to allow God to take control of your life?**

Chapter Eight: Part One

1 Peter 5:8 - 14

Title _____

8 Be sober and alert. Your enemy the devil, like a roaring lion, is on the prowl looking for someone to devour. 9 Resist him, strong in your faith, because you know that your brothers and sisters throughout the world are enduring the same kinds of suffering. 10 And, after you have suffered for a little while, the God of all grace who called you to his eternal glory in Christ will himself restore, confirm, strengthen, and establish you. 11 To him belongs the power forever.

Amen.

12 Through Silvanus, whom I know to be a faithful brother, I have written to you briefly, in order to encourage you and testify that this is the true grace of God. Stand fast in it. 13 The church in Babylon, chosen together with you, greets you, and so does Mark, my son. 14 Greet one another with a loving kiss. Peace to all of you who are in Christ.

The Trinity List: (Father, Son, Holy Spirit)

God (the Trinity)	Father
Son (Jesus Christ)	Holy Spirit

Comparisons**Contrasts**

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Conclusions List (“Therefore,” “For,” “Thus,” “So,” “For this reason,” etc.)

Important Words and Phrases List:

Words/Phrases	Who, When, Where, Why, What and How?

Themes (based on above observations)

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Key Verse:

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Chapter Eight: Part Two

1 Peter 5:8 - 14

*In light of...
1 Peter 5:5-14*

1. **Take some time to become still in God's presence. Slow your breathing through the following exercise:**

Inhale: Breathe in the peace of Christ.

Exhale: Breathe out the anxiety of the day.

Inhale: Breathe in the gentleness of Christ.

Exhale: Breathe out mental clutter and distraction.

Inhale: Breathe in freedom in Christ.

Exhale: Breathe out that which binds you.

Inhale: Breathe in the joy of Christ.

Exhale: Breathe out discouragement.

Inhale: Breathe in the love of Christ.

Exhale: Breathe out selfishness and personal agendas.

Continue doing this until you feel ready to meet God according to His plan.

*–Adapted from **Contemplating the Cross***

2. Read 1 Peter chapter 5 to remember what God has been speaking to you in the previous verses.
3. Now read 1 Peter 5:5–14

Peter's purpose for writing this letter is:

...to encourage you and assure you that the grace of God is with you no matter what happens. 1 Peter 5:12b (NLT)

The NET Bible puts it this way:

I have written to you briefly, in order to encourage you and testify that this is the true grace of God. Stand fast in it. (Net Bible)

Peter wants us to remember what life holds:

Our pride...

An enemy...

And suffering.

God is calling us to live in the awareness that this is our reality. But in each of these things the grace of God is with us no matter what happens. Read verses 5–6: In light of your pride remember that God opposes the proud but gives grace to the humble, so humble yourself.

4. Ask Jesus...

“Will you help me see my pride, Jesus?”

Listen and respond to God with whatever thoughts or images come to mind.

Ask Jesus the following questions and write down whatever comes to mind:

5. How are you asking me on a very practical level to humble myself today?

Read verses 8–9. Be aware that the enemy’s attacks will come and be ready to stand firm against them.

6. Ask Jesus...

“How does the enemy attack me? What areas am I most vulnerable to being attacked?”

7. “...How are you asking me to stand firm?”

Read verses 10–12. Be aware of your present sufferings. Remember that no matter what happens, the grace of God is with us. Know that you will one day be restored.

8. Ask Jesus...

“What does it mean that your grace is with me no matter what happens?”

9. “...How do I live as though you are not with me in my suffering, Jesus?”

10. “...Are you inviting me to suffer for you? How am I resisting you?”

Summary:

Respond to Jesus about the ways in which he has spoken to you through this book.

(Appendix 1): Your Identity In The Kingdom**MY RELATIONSHIP**

I am reconciled to God - 2 Cor 5:18
 I'm a child of God - He is my Father - 1 Jn 3:1,2
 I am a saint - Eph 1:1; 1 Cor 1:2; Phil 1:1
 I am Christ's friend - Jn 15:15
 I am a fellow citizen in God's kingdom - Eph 2:19
 I am born of God - 1 Jn 4:7
 I have been brought near to Christ - Eph 2:13
 I have been adopted by God - Rom 8:15
 I'm to be righteous and holy like God - Eph 4:24
 I have direct access to God - Eph 2:18

MY INHERITANCE

I am a citizen of heaven - Phil 3:20
 I am an heir of God - Rom 8:17
 I've been rescued from Satan's domain - Col 1:13
 I am a joint heir with Christ - Rom 8:17; Gal 4:7
 I am hidden with Christ in God - Col 3:3
 I am blessed with every spiritual blessing - Eph 1:3
 I am chosen of God - holy, beloved - Col 3:12
 I am a child of promise - Rom 9:8; Gal 3:14
 I am a child of light, not darkness - 1 Thess 5:5
 I've been given great promises - 2 Pet 1:4
 I am a partaker of Christ - Heb 3:14
 I'm one of God's living stones - 1 Pet 2:5

MY TRANSFORMATION

I'm a member of a royal priesthood - 1 Pet 2:9
 I'm redeemed and forgiven - Eph 1:6-8
 I'm to be a stranger to this world - 1 Pet 2:11
 I've been justified - made righteous - Rom 5:1
 I'm an enemy of the devil - 1 Pet 5:8
 I have eternal life - Jn 5:24
 I died w/Christ to the power of sin - Rom 6:1-6

MY CALLING

I am free from condemnation - Rom 8:1
 I am to be salt on the earth - Mt 5:13
 I have received the Spirit of God - 1 Cor 2:12
 I am to be light in the world - Mt 5:14
 I have been given the mind of Christ - 1 Cor 2:16
 I'm chosen and appointed to bear fruit - Jn 15:16
 I have been crucified with Christ - Gal 2:20
 I am called to do the works of Christ - Jn 14:12
 I am a new creation - 2 Cor 5:17

MY CALLING CONTINUED

I am to do what Christ commanded His disciples - Mt 28:20
 I have been made alive with Christ - Eph 2:5
 I have been given spiritual authority - Lk 10:19
 I am God's workmanship - Eph 2:10
 Signs should accompany my work - Mk 16:17-20
 I have received fullness in Christ - Col 2:10
 I am a minister of a new covenant - 2 Cor 3:6
 I am a minister of reconciliation - 2 Cor 5:18,19

MY POSITION

I am to be an expression of life in Christ - Col 3:4
 I am connected to the true vine - Jn 15:1,5
 I am a partaker of a heavenly calling - Heb 3:1
 I'm a willing slave of righteousness - Rom 6:18,22
 I am a temple of God - 1 Cor 3:16; 6:19
 I am one spirit with the Lord - 1 Cor 6:17
 I am a member of Christ's body - 1 Cor 12:27

(Appendix 2) The Trinity: by Russ Lewis

The doctrine of the Trinity is a paradox: a pair of statements which are so diametrically opposed that, within human reasoning, we imagine that they cannot possibly both be true. Yet we believe in the Trinity because we believe that both statements are the inescapable conclusions of Scripture.

First, we believe that God is One. There is only one God. There are no lesser Gods, or rival Gods, or alternative Gods. Second, we believe that there are three persons who are all equally God: the Father, the Son, and the Holy Spirit. Christian theology holds that there is something very important which separates these three from each other; we cannot simply lump them together and assume that they are different flavors of the same God. Yet, in another sense, they are entirely linked and unified; it would be just as large a mistake to claim that there are three Gods.

Many good theologians have attempted to resolve this paradox. However, these summaries usually either minimize the three-ness of God (often depicting Him as a single being with three expressions) or minimize the oneness of God (often depicting Him as three beings utterly united in purpose). I suspect that the Trinity is something which is impossible for human minds to grasp entirely; we will forever need to hold onto the two “incompatible” truths at the same time.

The doctrine of the Trinity reminds us that we do not understand God in any complete or essential sense. There is something about Him which is impenetrable to human minds. God said, “My thoughts are not your thoughts,” and I believe this is quite literally true. There is no intellectual box which we can build which will contain all of the truth about God. Keep an eye out; you will find that there is much about God which we can describe, but cannot entirely understand.

Trinitarian Community

God has lived in community for all eternity; there was never any time (nor will there be in the future) when any of the three Persons did not exist. Since all three are Persons, God has always experienced relationship within the Trinity. Since all three are all-loving, the relationship has always been one of perfect love.

In that perfect love, there is a natural order. The Father sits at the top of the order; He is deserving of all honor, power, and authority, and the others love to give it to Him. Under this authority sits the Son, who submits willingly and delightedly to the authority of the Father. (The Spirit is also involved in all of this relationship, but I'm not clear exactly how the Spirit fits in.)

We humans are often shocked when we hear this. If there is a natural order – if there is a system of honor and power – then can there truly be love and relationship? Surely the Trinity is an unequal partnership – the Father gets the best, and the Son has to settle for less.

Yet this is emphatically not the case. The authority structure is natural to the relationship, and is expressed in a purely loving way. The Father's authority is never destructive or domineering, and yet is pervasive; the Son's submission is neither subservient nor denigrating, and yet is complete. When we look at the relationship of Father and Son, we see the ideal of what human authority can be: full of love flowing in both directions, without undermining the natural, beautiful structure and order of the relationship.

The key is love-filled, mutual delight. It is not simply that the Son chooses to submit to authority because it is His role, or because He must; instead, He delights in giving glory and honor to the Father because He loves the Father so completely. In fact, the Father promises to do the same: in the culmination of all things, when sin is wiped out and all is set right, the Father will glorify the Son above all things.

(Appendix 3) The Village Pilgrimage...

The spiritual disciplines create a path from our physical world into the new world of the Kingdom of God, a world which is breaking in around us. On this path, we learn to think about and respond rightly to God. We open space in our lives to become aware of God interacting with us. We begin to see his beauty unfolding in and around us, and His work accomplished through us. This is the pilgrimage we are presently undertaking.

This Village journey has several objectives: first, to further develop community within the Village. Pilgrim Groups are a specific discipleship structure of the Village, and we ask that people who participate in them be active participants in the community, attending worship services at the Village and so forth during their time in the Pilgrim Group. Within this context, the Pilgrim Group is designed for the practice of some of the disciplines of the faith together (these may vary depending on the topic & structure of the particular study & group); to discuss our sexuality in healthy ways; to confess sin, pray for each other, and experience healing; to develop leaders (if you are part of a Pilgrim Group, you should expect to lead one in the future); to grow in knowledge and application of the Bible; and finally, to further the discussion of our vocation in the Kingdom of God.

The Discussion...

In response to another person's sharing, group members should refrain from giving advice or telling their own stories as a way of instruction. This is a time to pursue one another by asking open-ended questions and practicing active listening. Try to use clarifying statements like, "What do you mean by _____?" or, "Tell me more about _____." Instead of offering answers to people's problems, consider praying together with the laying on of hands as a default solution.

The Confession...

Confession is about our struggle to live "in the world but not of the world." This may include admitting to overt sins, but it may just as well be telling other people about our worldly patterns of thought that need to be transformed (Romans 12:1-2). Any way of thought or action that is not based on God's goodness and the life to which He calls us is fair game for confession. This should be followed by people praying for the confessee, as in James 5:16 and 1 John 1:9. God wants to renew our minds, and He does this when we ask in prayer. Sometimes areas of sin in our life seem subtle, or we hold them in denial, so conversation in your pilgrim group may also include helping guide someone toward seeing their own hidden sin and the impact it has. We need to be open to the voices of people in our community as they gently point out areas that need to be healed.

Discussing Sexuality...

As we consider our stories and tell each other about the experiences which have shaped us, our sexuality may be an evident force. God has designed us as sexual beings. Sexuality, however, which He created for good, has been twisted and abused in the dark world around us. We are each in the process of growing into wholeness in this area of our lives. Some of us struggle with addictions to pornography, some have long histories of sexual abuse, some have lived sexually impure lives, and most of us struggle to reconcile the worldly messages about sexuality with our own bodies, desires, and experiences.

As we seek to better understand God's view of sexuality and to become more comfortable with our sexual selves in Christ, it is important for us to create a safe space for each other where we can head toward the freedom from shame which God offers. Please honor sensitive conversations with appropriate confidentiality as well as gentle, active listening.

(Appendix 4) Trinitarian Prayer by Rod Hugen

Trinitarian prayer comes from a desire to establish a relationship with the three Persons of the Trinity. We recognize God as Father, Son, and Spirit.

As a kid, one of the beauties of a proper relationship with our father is that we are always amazed at what he can do and we are always excited and willing to ask him for anything, knowing that he is good and loving and will do what is best for us. We recognize that in our sin flawed world we don't have good father role models, but also recognize that God is the perfect father. With that in mind, we begin our Trinitarian Prayer time by telling God how amazing he is and we describe to him our experience of his attributes. We tell him about our knowledge of his strength, or majesty, or beauty, or love, or any of the other qualities that we see in him. We choose to fully trust him. We also ask him for anything we desire. We are willing to risk him answering 'no' or 'later' because we know that the perfect Dad knows best what we should have. He may say no to ice cream before dinner, but he may take pleasure in giving us our heart's desire. We are confident that what ever we ask in his name he will give us and that he loves us completely and will not give us that which would harm us.

The second part of our Trinitarian Prayer come out of a recognition that Jesus is the perfect older brother to us. He has already been through whatever we might be going through. He has suffered death itself on our behalf and sits at the right hand of the Father. He knows what to do in every situation we face since he was tempted as we are tempted and he suffered in ways that we cannot imagine as he suffered the consequences of our sin. He loves us as brothers and sisters and we can ask him to help us with anything. He is always available to us when we are confused or frightened or when we simply don't know what to do. He will show us in his word and through his Spirit everything that we should do or say. He never mistreats us or treats us evilly since he is good and righteous and loving toward all he has made. We can depend on him whenever we are unsure and we know that he will correct us when we do that which is harmful or sinful. We have confidence in him and can trust whatever he tells us to do so we simply tell him what an amazing older brother he is and bring all of our cares and concerns before him.

The third part of our Trinitarian Prayer is a recognition that the Spirit is our encourager. The Spirit always speaks truth to us and urges us to do that which is righteous and good. The Spirit can be trusted and when we listen to the Spirit we hear that which the Father and Jesus would have us do. We realize that the primary way the Spirit speaks to us is through the Bible so we open our Bibles and listen for what he might be saying to us. We also recognize that the Spirit prompts us to do what we are called to do through the still, small voice that urges us into the ways God would have us go. With that in mind, we sit silently and expectantly waiting to hear from the Spirit. We ask the Spirit to guide us into all truth and we make note of that which we read in God's word and that which we 'hear'. We listen knowing that the Spirit will never lead us astray and will always encourage us and give us hope.

We finish our time of Trinitarian Prayer sharing with our community what we heard from God. We share the Scriptures that came to our minds and we offer what we believe we heard to the scrutiny of others who walk with Jesus. We recognize that God is also a God who speaks through his people and we willingly submit what we believe is true to other believers and especially to the elders who are called to be responsible for our spiritual care. We recognize that sometimes we do not hear clearly and that we need others to speak truth to us. We listen carefully to those God has placed in our lives recognizing that in humility and submission to others we can most often hear the truth of what God is saying to us.

The Reason for the Hot Seat Model: 1 Peter 5:8

8 Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings. (NIV)

