

Handout 1: 1 Peter Lesson 1

SUMMARY OUTLINE OF 1 PETER

Biblical Period	# 12: The Universal Church of the New and Eternal Covenant (the final age of man)				
Covenant	# 8: New Covenant in Christ Jesus				
Focus	Introduction	The Gift and call of God in Baptism	Christians in a Hostile World		
Scripture	1:1-----1:3-----2:11-----5:14				
Division	Greeting and blessing	Divine election and Christian conduct in all aspects of life	Christian conduct in suffering	Jesus' example in suffering	Benediction
Topic	Faith of Christians	Right behavior of Christians	Behavior during trials and tribulations		
	Commitment to Holiness		Commitment to Humility		
Location	Rome				
Time	c. AD 64/67 (the beginning of intense Christian persecution)				

Suffering Viewed from a Human and Divine Perspective in 1 Peter	
Human Perspective	Divine Perspective
Suffering through various trials (1 Pt 1:6b)	Rejoice, trials are temporary and you suffer for Christ (1 Pt 1:6a, c)
Suffering subjugation by the powerful (1 Pt 2:18)	Resist evil by doing good (1 Pt 2:21)
Suffering in the flesh (1 Pt 4:1)	Give up harmful desires of the flesh (1 Pt 4:2)
Suffering persecution for the faith (1 Pt 4:12-15)	Rejoice to share in Christ's sufferings (1 Pt 4:13-14)
Suffering for the sake of God's will (1 Pt 4:19a)	Such suffering increases spiritual growth (1 Pt 4:19b)
Suffering from a Satanic attack (1 Pt 5:8)	Resist and Christ will restore, confirm, strengthen, and establish you (1 Pt 5:10)

St. Peter's Old Testament references in Chapters 1 and 2: 1:22 = Is 40:6b-8; 1:7 = Ps 118:22; 1:8 = Is 8:14; 1:9 = Ex 19:5-6 and Is 43:19-21; 1:10 = Hos 1:9; 2:25; 2:22 = Is 53:9b.

Handout 2: 1 Peter Lesson 1

In Peter 1:2, St. Peter uses a Trinitarian formula to explain how Christians are called to belief:

1. *in the foreknowledge of God the Father*
2. *through sanctification by the Holy Spirit*
3. *for obedience and sprinkling with the blood of Jesus Christ*

This Trinitarian order is the same as in Revelation 1:4-5 as opposed to the order in Matthew 28:19.

Matthew 28:19 ~

Go therefore and make disciples of all nations, baptizing them in

1. *the name of the Father*
2. *and of the Son,*
3. *and of the Holy Spirit*

The order in Revelation 1:4-5 ~

1. *He who is and who was and who is to come* = God the Father
2. *from the seven spirits before His throne* = God the Holy Spirit
3. *Jesus Christ the faithful witness* = God the Son

The Church Fathers identified the Trinitarian order in Revelation and 1 Peter as a liturgical order in naming the Most Holy Trinity as opposed to theological order in Matthew 28:19. This may be significant in pointing to Peter's homily being read in a liturgical assembly, as the visions in Revelation are in a heavenly liturgical context.

How the liturgical order of the Most Holy Trinity is reflected in the sacrifice of the Mass:

1. We begin our worship by addressing our prayers to **God the Father**, and continue with prayers to the Father until the Eucharistic prayer.
2. In the Eucharistic prayer the priest first calls upon **God the Holy Spirit** when he prays: *"Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ."*
3. It isn't until the rite of the "Sign of Peace" that the priest first addresses a prayer to **God the Son**: *"Lord Jesus Christ, you said to your apostles: 'I leave you peace, my peace I give you.' Look not on our sins, but on the faith of your Church and grant us the peace and unity of your kingdom where you live for ever and ever."* From the Sign of Peace onward our prayers are continually directed to God the Son.

In 1:10 Peter uses the word "salvation" as the general term for the sum of all that we receive in Christ. Peter's point is that our salvation is both present and future. It is something we have already through faith and Baptism, but our salvation will be completed only when Christ comes again at the end of time (CCC 163).

Examples of Scripture defining the Past, Present, and Future Dimensions of Salvation:

Past	Present	Future
Ephesians 2:5	1 Peter 1:8-9	Romans 13:11
Ephesians 2:8	1 Corinthians 1:18	1 Corinthians 3:15
	Philippians 2:12	1 Corinthians 5:5

CCC# 588; 1256-57; 1277; 1739-42; 1889

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Old Testament references in 1 Peter chapters 1-2	Old Testament Passages
1:16 <i>for it is written, “Be holy because I am holy.”</i>	Leviticus 11:45b ... <i>be holy because I am holy.</i>
1:24 <i>for: “all flesh is like grass, and all its glory like the flower of the field; the grass withers, and the flower wilts; but the word of the Lord remains forever.”</i>	Isaiah 40:6b-8 <i>“All mankind [flesh] is grass, and all their glory like the flowers of the field. The grass withers, the flower wilts, when the breath of the LORD blows upon it ... Though the grass withers and the flower wilts, the word of our God stands forever.”</i>
2:3 <i>for you have tasted that the Lord is good.</i>	Psalm 34:8/9 <i>Taste and see that Yahweh is good... (NJB)</i>
2:6 <i>For it says in Scripture: “Behold, I am laying a stone in Zion, a cornerstone, chosen and precious, and whoever believes in it shall not be put to shame.”</i>	Isaiah 28:16 LXX <i>Behold, I lay for the foundations of Zion a costly stone, a choice, a cornerstone, a precious stone, for its foundations; and he that believes in him shall by no means be put to shame.</i>
2:7 <i>Therefore, its value is for you who have faith, but for those without faith: “The stone which the builders rejected has become the cornerstone ...”</i>	Psalm 118:22 <i>The stone which the builders rejected had become the cornerstone.</i>
2:8 <i>“A stone that will make people stumble, and a rock that will make them fall.”</i>	Isaiah 8:14 <i>Yet he shall be a snare, an obstacle and a stumbling stone to both the houses of Israel, a trap and a snare to those who dwell in Jerusalem ...</i>
2:9 <i>But you are “a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises”</i>	Exodus 19:5-6 <i>Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation.</i> Isaiah 43:20b <i>for my chosen people... the people whom I formed for myself that they might announce my praise.</i>
2:9b <i>of him who called you out of darkness into his wonderful light.</i>	Isaiah 9:1 <i>The people who walked in darkness have seen a great light, upon those who dwelt in the land of gloom a light has shone.</i>
2:10a <i>Once you were “no people” but now you are God’s people;</i>	Hoses 1:9 <i>Give him the name Lo-ammi, for you are not my people, and I will not be our God.</i> Malachi 3:17a <i>And they shall be mine, says</i>

	<i>the LORD of hosts, my own special possession, on the day I take action.</i>
<i>2:10b you “had not received mercy” but now you have received mercy.</i>	<i>Hoses 2:25b I will say to Lo-ammi, “You are my people,” and he shall say, “My God!” Malachi 3:17b And I will have compassion on them, as a man has compassion on his son who serves him.</i>
<i>2:22 He committed no sin, and no deceit was found in his mouth.</i>	<i>Is 53:9b Though he had done no wrong not spoken any falsehood...</i>
<i>22:23 When he was insulted, he returned no insult</i>	<i>Is 53:7 Though he was harshly treated, he submitted and opened not his mouth</i>
<i>2:24a He himself bore our sins in his body</i>	<i>Is 53:4 Yet it was our infirmities that he bore, our sufferings that he endured Is 53:12c And he shall take away the sins of many</i>
<i>2:24b By his wounds you have been healed.</i>	<i>Is 53:5b By his stripes we were healed</i>
<i>2:25 For you had gone astray like sheep</i>	<i>Is 53:6 We had all gone astray like sheep</i>
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