

## **1 & 2 Peter Overview**

### **Background**

*You may want to consult a study Bible or Bible dictionary for help with these questions.*

1. Who is the human author of these two letters?
2. What do you know about him? (his background, his ministry, his culture)
3. Where was he when he wrote these letters?
4. Who are the recipients of these letters?
5. What do you know about them? (their relationship to the author, their circumstances, their relationship to God, their relationship to each other)
6. How are these people and their circumstances similar to us?
7. How are they different from us?

## Major Themes

*Read through each letter in one sitting (takes about 15-20 minutes) and then answer the next few questions.*

8. Why were these letters written? (Is the author addressing problems? Is his tone encouraging or confrontational? Does the author seem to have a primary purpose?)
9. What do you see as the primary themes of these letters? (If you can't decide on one, identify two or three prominent themes.)
10. What topics from the text are you excited about discussing in the next 12 weeks?
11. What questions do you have after reading through these books?

## 1 Peter 1:1–12 (NKJV)

Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time.

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, <sup>8</sup> whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of *your* souls.

<sup>10</sup> Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, <sup>11</sup> searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. <sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

**Interpretation:** Read through the passage, and then review and make notes under the questions below.

1. Why does Peter address his letter to “the pilgrims of the Dispersion”? (v. 1)  

---

---

---
2. What is the relationship between election, sanctification and obedience in v. 2? You may wish to compare several English translations of this verse.  

---

---

---
3. How has God’s mercy been “abundant” in your life? (v. 3)  

---

---

---
4. What do we receive as the result of being “begotten again” by God? (vv. 3–4)  

---

---

---
5. According to v. 5, what do you need to do to be “kept”? What does this verse and the prior context suggest about God’s work in your life?  

---

---

---
6. When Peter says, “in this you greatly rejoice” in verse 6, what is it that his readers are rejoicing about?  

---

---

---
7. What is one purpose for trials, according to vv. 6–7?  

---

---

---
8. Why would anyone love someone whom they had never seen? (v. 8)  

---

---

---
9. Why does Peter talk about the careful study of the prophets in vv. 10–12?  

---

---

---

**Application:** Take time to reflect on the implications of 1 Peter 1:1–12 for your own life today.

10. What does this passage mean for your walk with the Lord?  

---

---

---
11. How does this passage challenge the way you think about situations in daily life? What should you do about that?  

---

---

---

## 1 Peter 1:13–21 (NKJV)

Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;<sup>14</sup> as obedient children, not conforming yourselves to the former lusts, as in your ignorance;<sup>15</sup> but as He who called you *is* holy, you also be holy in all *your* conduct,<sup>16</sup> because it is written, “Be holy, for I am holy.”

<sup>17</sup> And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay *here* in fear;<sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,<sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot.<sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you<sup>21</sup> who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. The word “therefore” frequently introduces a portion of text that is logically supported by a preceding passage. Review vv. 1–12 and decide which verses function as the logical ground for vv. 13 and following.

---

---

---

2. What does Peter mean with the metaphor, “gird up [lit., bind up] the loins of your mind” in v. 13? You may want to consult a study Bible or compare a variety of English translations for some insight.

---

---

---

3. What is the relationship between thought (v. 13) and action (v. 14) in Peter’s exhortation to his readers?

---

---

---

4. List the reasons Peter supplies in vv. 15–16 for the commands in vv. 13–14. Is there any situation in life when these reasons might not apply?

---

---

---

5. What does it mean to “conduct yourselves... in fear” in v. 17?

---

---

---

6. In vv. 18–19, Peter contrasts something he calls “corruptible things” with “the precious blood of Christ.” What is he talking about when he says “corruptible things,” and how does that contrast with Christ’s work on our behalf?

---

---

---

7. Based on the context, what do you think it was about Christ that God “foreordained before the foundation of the world”? (v. 20)

---

---

---

8. Why do Christians, who have both “faith and hope... in God” (v. 21), still struggle with doubt and despair?

---

---

---

**Application:** *Take time to reflect on the implications of 1 Peter 1:13–21 for your own life today.*

9. What does this passage mean for your walk with the Lord?

---

---

---

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

---

---

---

## 1 Peter 1:22–2:3 (NKJV)

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,<sup>23</sup> having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,<sup>24</sup> because

“All flesh is as grass,

And all the glory of man as the flower of the grass.

The grass withers, And its flower falls away,

<sup>25</sup> But the word of the LORD endures forever.”

Now this is the word which by the gospel was preached to you.<sup>2:1</sup> Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,<sup>2</sup> as newborn babes, desire the pure milk of the word, that you may grow thereby,<sup>3</sup> if indeed you have tasted that the Lord is gracious.

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. In 1:22, Peter appears to be assuming that you have responded to God in several specific ways. What are those responses, and can you honestly say that Peter's assumption is true of your own life?  

---

---

---
2. Notice the contrast between human and divine responsibility in 1:22–23. What do these verses indicate that God has done in the life of a believer, and is there any reason to doubt God's faithfulness in doing these things?  

---

---

---
3. In 1:24, Peter quotes from Isaiah 40:6–8. Why do you think it was important for Peter's first readers to understand that "all flesh is as grass"?  

---

---

---
4. Explain why it is true that "the word of the Lord endures forever" (1:25) in contrast with human weakness and finiteness (1:24).  

---

---

---
5. Why does Peter point out that the gospel is based on God's enduring word in 1:25b? How would this be encouraging?  

---

---

---
6. Use a Bible concordance, computer software, or cross-reference list to locate other references to "malice," "deceit," "hypocrisy," "envy," and "evil speaking" (2:1). What else can you learn from Scripture about these actions?  

---

---

---

---

---

---
7. How might "laying aside" all the things listed in 2:1 be related to desiring "the pure milk of the word" in 2:2?  

---

---

---
8. How have you experienced the kindness of the Lord (2:3) in your own life?  

---

---

---

**Application:** *Take time to reflect on the implications of 1 Peter 1:22–2:3 for your own life today.*

9. What does this passage mean for your walk with the Lord?  

---

---

---
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?  

---

---

---



## 1 Peter 2:11–25 (NKJV)

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,<sup>12</sup> having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

<sup>13</sup> Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,<sup>14</sup> or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.<sup>15</sup> For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—<sup>16</sup> as free, yet not using liberty as a cloak for vice, but as bondservants of God.<sup>17</sup> Honor all *people*. Love the brotherhood. Fear God. Honor the king.

<sup>18</sup> Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh.<sup>19</sup> For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully.<sup>20</sup> For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

<sup>21</sup> For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

<sup>22</sup> “Who committed no sin, Nor was deceit found in His mouth”;

<sup>23</sup> who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;<sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.<sup>25</sup> For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. What does the identity of Peter's readers as "sojourners and pilgrims" have to do with the command in 2:11?  

---

---

---
2. In 2:12, Peter identifies a specific result that will occur when Christians display godly conduct within society. What does Peter say this result will be, and what does that suggest about the implications of our actions?  

---

---

---
3. To what extent did Peter expect the early church to obey authorities (2:13–14)? Given that they lived in an authoritarian society and we live under democratic law, do we have any reason to believe that our responsibilities are somehow different?  

---

---

---
4. What does it mean to be both "free" and "bondservant of God" (2:16)? Explain how this relates to submission to government in 2:13–14.  

---

---

---
5. What makes suffering under harsh masters "commendable" (2:19)?  

---

---

---
6. How does the suffering of Christ serve as an "example" to us in suffering (2:21)? Is Peter suggesting that you can/should remain sinless as you suffer? Why or why not?  

---

---

---
7. What does it mean for us to have "died to sins" and be able to "live for righteousness" (2:24)?  

---

---

---
8. Why does Peter refer to God as "the Shepherd and Overseer of your souls" in 2:25? How would those metaphors encourage his original readers?  

---

---

---

**Application:** *Take time to reflect on the implications of 1 Peter 2:11–25 for your own life today.*

9. What does this passage mean for your walk with the Lord?  

---

---

---
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?  

---

---

---

## 1 Peter 2:4–10 (NKJV)

Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious,<sup>5</sup> you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.<sup>6</sup> Therefore it is also contained in the Scripture,

“Behold, I lay in Zion

A chief cornerstone, elect, precious,

And he who believes on Him will by no means be put to shame.”

<sup>7</sup>Therefore, to you who believe, *He is* precious; but to those who are disobedient,

“The stone which the builders rejected Has become the chief cornerstone,”

<sup>8</sup>and

“A stone of stumbling And a rock of offense.”

They stumble, being disobedient to the word, to which they also were appointed.

<sup>9</sup>But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;<sup>10</sup> who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

**Interpretation:** Read through the passage, and then review and make notes under the questions below.

1. Compare 2:4 with Acts 4:11-12; Mark 12:10-11; Matt. 21:42-44; and Luke 20:17-18. Based on these other references, what must Peter be saying about Christ in 2:4?

---

---

---

2. What does the imagery of Christ as the Living Stone (2:4) and believers as living stones (2:5) imply about the relationship between Christ and the church?

---

---

---

3. What is the single criterion for acceptable spiritual sacrifices in 2:5? Based on the context, what could Peter mean by *spiritual sacrifices*?

---

---

---

4. Why is Christ's role described as that of a "chief cornerstone" (2:6), and what does that mean about the structure of the church?

---

---

---

5. What does the contrast between "you who believe" and "those who are disobedient" in 2:7 suggest about the spiritual life of a believer?

---

---

---

6. Compare Exod. 19:5-6 with 1 Pet. 2:9. What does it mean to be part of God's "royal priesthood"?

---

---

---

7. What does Peter identify as the purpose for God's people in 2:9?

---

---

---

8. Explain the contrast between the past and present state of believers in 2:10.

---

---

---

**Application:** Take time to reflect on the implications of 1 Peter 2:4-10 for your own life today.

9. What does this passage mean for your walk with the Lord?

---

---

---

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

---

---

---

## 1 Peter 3:1–12 (NKJV)

Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,<sup>2</sup> when they observe your chaste conduct *accompanied* by fear.<sup>3</sup> Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel—<sup>4</sup> rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.<sup>5</sup> For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,<sup>6</sup> as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

<sup>7</sup> Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

<sup>8</sup> Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous;<sup>9</sup> not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.<sup>10</sup> For

“He who would love life  
And see good days,  
Let him refrain his tongue from evil,  
And his lips from speaking deceit.

<sup>11</sup> Let him turn away from evil and do good;  
Let him seek peace and pursue it.

<sup>12</sup> For the eyes of the LORD *are* on the righteous,  
And His ears *are open* to their prayers;  
But the face of the LORD *is* against those who do evil.”

**Interpretation:** Read through the passage, and then review and make notes under the questions below.

1. By what means does Peter suggest that those husbands who “do not obey the word” might “be won” (v. 1)? Why does he say that this could happen “without a word” (v. 1)?

---

---

---

2. Explain the relationship between outer physical adornment and inner spiritual adornment in verses 3–4. Is Peter prohibiting women from maintaining an attractive appearance? Why or why not?

---

---

---

3. What is attractive about submission to a husband (v. 5), and how was Sarah’s relationship to Abraham exemplary (v. 6)?

---

---

---

4. How important is a husband’s relationship with his wife (v. 7)? What does it mean to be “heirs together of the grace of life” (v. 7)?

---

---

---

5. Why is it appropriate for Peter to conclude this section of practical exhortation (2:11–3:7) with a call to Christian unity in 3:8?

---

---

---

6. In verse 9, Peter gives two reasons why we should bless those who do evil to us. What are those reasons, and why are they significant for us?

---

---

---

7. In 3:10–12, Peter cites Psalm 34:12–16. Read Psalm 34 and consider what made this psalm so applicable to Peter’s audience and message.

---

---

---

**Application:** Take time to reflect on the implications of 1 Peter 3:1–12 for your own life today.

8. What does this passage mean for your walk with the Lord?

---

---

---

9. How does this passage challenge the way you think about situations in daily life? What should you do about that?

---

---

---

## 1 Peter 3:13–4:11 (NKJV)

And who is he who will harm you if you become followers of what is good? <sup>14</sup> But even if you should suffer for righteousness' sake, *you are* blessed. "And do not be afraid of their threats, nor be troubled." <sup>15</sup> But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. <sup>17</sup> For *it is* better, if it is the will of God, to suffer for doing good than for doing evil. <sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <sup>19</sup> by whom also He went and preached to the spirits in prison, <sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. <sup>21</sup> There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

<sup>4:1</sup> Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, <sup>2</sup> that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God. <sup>3</sup> For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. <sup>4</sup> In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of you. <sup>5</sup> They will give an account to Him who is ready to judge the living and the dead. <sup>6</sup> For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. <sup>7</sup> But the end of all things is at hand; therefore be serious and watchful in your prayers. <sup>8</sup> And above all things have fervent love for one another, for "love will cover a multitude of sins." <sup>9</sup> *Be* hospitable to one another without grumbling. <sup>10</sup> As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. <sup>11</sup> If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

**Interpretation:** Read through the passage, and then review and make notes under the questions below.

1. What do you think is the main theme for 3:13–4:11? What statements in the passage support this theme? (You may want to use colored pencils or a highlighter on the other side of the page.) Can you state your theme in a sentence?

---

---

---

---

2. Do you think the persecution experienced by Peter’s original readers was primarily verbal or physical? What statements in the text support your conclusion?

---

---

---

3. Why is it so important to have “a good conscience” (3:16) during times of persecution?

---

---

---

4. How would the suffering of Christ serve as an example (3:18) and encouragement (4:1) for Peter’s audience?

---

---

---

5. When Peter says that Christ “preached to the spirits in prison” (3:19), what could he be referring to? [Note: Consider consulting a Bible commentary on this passage. Ask your teacher for commentary recommendations.]

---

---

---

---

6. Who is Peter referring to in 4:1 when he speaks of “he who has suffered in the flesh”? In what sense has this person “ceased from sin”? Does Peter say anything else here that helps clarify this verse?

---

---

---

7. What effect should the nearness of the end have on Christian living (4:7)?

---

---

---

8. What does Peter identify as the ultimate result of faithful Christian living (4:11)?

---

---

---

**Application:** Take time to reflect on the implications of 1 Peter 3:13–4:11 for your own life today.

9. What does this passage mean for your walk with the Lord?

---

---

---

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

---

---

---



## 1 Peter 4:12–19 (NKJV)

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;<sup>13</sup> but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.<sup>14</sup> If you are reproached for the name of Christ, blessed *are* you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.<sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.<sup>16</sup> Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter.

<sup>17</sup> For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?<sup>18</sup> Now

“If the righteous one is scarcely saved,

Where will the ungodly and the sinner appear?”

<sup>19</sup> Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

**Interpretation:** Read through the passage, and then review and make notes under the questions below.

1. What is it that Peter describes as a “fiery trial” (v. 12)? Can you find any hints within the surrounding context?  
.....  
.....  
.....
2. Why should believers “rejoice” and “be glad” to “partake of Christ’s sufferings” (v. 13)? Is Peter saying that believers should seek to be persecuted?  
.....  
.....  
.....
3. Compare the phrase “the Spirit of glory and of God rests upon you” in v. 14 with the statements of Isaiah 11:1–3. Do you notice any similarities or dissimilarities? If so, explain why this is significant.  
.....  
.....  
.....
4. What is the single common feature of the various things that Peter prohibits in v. 15?  
.....  
.....  
.....
5. Why is there a contrast between the kind of suffering described in v. 15 and the kind of suffering described in v. 16?  
.....  
.....  
.....
6. What is Peter describing as the “house of God” (v.17)? How can Peter say that God is beginning judgment there?  
.....  
.....  
.....
7. In v. 18, Peter quotes Proverbs 11:31. What does it mean to be “scarcely saved”? (You may wish to compare a variety of translations for some insight.)  
.....  
.....  
.....
8. According to v. 19, every persecuted Christian should draw strength and confidence from what source?  
.....  
.....  
.....

**Application:** Take time to reflect on the implications of 1 Peter 4:12–19 for your own life today.

9. What does this passage mean for your walk with the Lord?  
.....  
.....  
.....
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?  
.....  
.....  
.....

## 1 Peter 5:1–14 (NKJV)

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:<sup>2</sup> Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;<sup>3</sup> nor as being lords over those entrusted to you, but being examples to the flock;<sup>4</sup> and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

<sup>5</sup> Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for

“God resists the proud, But gives grace to the humble.”

<sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

<sup>7</sup> casting all your care upon Him, for He cares for you.

<sup>8</sup> Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. <sup>9</sup> Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. <sup>10</sup> But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. <sup>11</sup> To Him be the glory and the dominion forever and ever. Amen.

<sup>12</sup> By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

<sup>13</sup> She who is in Babylon, elect together with you, greets you; and so does Mark my son. <sup>14</sup> Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. What does Peter mean when he calls himself “a partaker of the glory that will be revealed” (5:1)?  

---

---

---
2. In verses 2 and 3, Peter describes the manner in which an “elder” (pastor) should “shepherd the flock of God.” Explain why each one of these things would be important for a pastor to remember.  

---

---

---
3. Why would the reminder about the future “crown of glory” (5:4) be particularly encouraging for the pastors to whom Peter wrote? How might this reminder encourage today’s pastors?  

---

---

---
4. In 5:5, Peter quotes from Proverbs 3:34 (which is also quoted in James 4:6). List some ways that God could “resist the proud” today. How does that contrast with ways in which He “gives grace to the humble”?  

---

---

---
5. In 5:8, Peter mentions the devil, who is otherwise unmentioned in the book of 1 Peter. Reflect on what it would have meant to the original audience to be told that their real “adversary” was the devil.  

---

---

---
6. Explain how it can be possible to “resist” the devil (5:9), including any statements from the nearby context that might support your explanation.  

---

---

---
7. Peter concludes the body of his letter by ascribing “the glory and the dominion forever and ever” to God. Why is this an appropriate ending for 1 Peter?  

---

---

---
8. Verse 13 includes the cryptic reference to “she who is in Babylon.” What might Peter be saying with this phrase?  

---

---

---

**Application:** *Take time to reflect on the implications of 1 Peter 5:1–14 for your own life today.*

9. What does this passage mean for your walk with the Lord?  

---

---

---
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?  

---

---

---

## 2 Peter 1:1–21 (NKJV)

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, <sup>3</sup> as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, <sup>4</sup> by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

<sup>5</sup> But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>6</sup> to knowledge self-control, to self-control perseverance, to perseverance godliness, <sup>7</sup> to godliness brotherly kindness, and to brotherly kindness love. <sup>8</sup> For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. <sup>10</sup> Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; <sup>11</sup> for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup> For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. <sup>13</sup> Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, <sup>14</sup> knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me. <sup>15</sup> Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

<sup>16</sup> For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. <sup>17</sup> For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” <sup>18</sup> And we heard this voice which came from heaven when we were with Him on the holy mountain.

<sup>19</sup> And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; <sup>20</sup> knowing this first, that no prophecy of Scripture is of any private interpretation, <sup>21</sup> for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. Read through the book of 2 Peter in a single sitting. How is 2 Peter similar to 1 Peter? How is it different?  

---

---

---
2. List the gifts from God to believers in vv. 2–4. What does this imply about the Christian’s ability to live a godly life?  

---

---

---
3. Peter gives a list of several virtues in vv. 5–7. What is the central verb that unites this list of virtues, and what does that verb suggest about the nature of Christian growth?  

---

---

---
4. What is the relationship between the “abundance” of spiritual virtues described in verse 8 and the “lack” of spiritual virtues in verse 9? Explain how the warning in verse 10 logically expands the statements of vv. 8–9.  

---

---

---
5. In verses 12–14, Peter frequently states that it is important to “remind” his readers of “these things” (v. 12). What is it that is so important to remember?  

---

---

---
6. In verse 17, Peter cites an experience where he heard the Father commend the Son. What contextual statement does this experience prove, and how does it prove that statement?  

---

---

---
7. Explain the process that is like “a light that shines in a dark place” (v. 19). Why is this metaphor appropriate?  

---

---

---
8. What does it mean to say “no prophecy of Scripture is of any private interpretation” (v. 20)? Restate this using your own words.  

---

---

---

**Application:** *Take time to reflect on the implications of 2 Peter 1:1–21 for your own life today.*

9. What does this passage mean for your walk with the Lord?  

---

---

---
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?  

---

---

---

## 2 Peter 2:1–22 (NKJV)

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction.<sup>2</sup> And many will follow their destructive ways, because of whom the way of truth will be blasphemed.<sup>3</sup> By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

<sup>4</sup>For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;<sup>5</sup> and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly;<sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;<sup>7</sup> and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked<sup>8</sup> (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—<sup>9</sup>*then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,<sup>10</sup> and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries,<sup>11</sup> whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

<sup>12</sup>But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,<sup>13</sup> *and* will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you,<sup>14</sup> having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, *and are* accursed children.<sup>15</sup> They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;<sup>16</sup> but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.<sup>17</sup> These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

<sup>18</sup>For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.<sup>19</sup> While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.<sup>20</sup> For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.<sup>21</sup> For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.<sup>22</sup> But it has happened to them according to the true proverb: “A dog returns to his own vomit,” and, “a sow, having washed, to her wallowing in the mire.”

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. What makes false teachers dangerous? What do verses 1–3 describe as the source of the real threat to the church?  
.....  
.....  
.....
2. What is the common theme that connects the various examples Peter cites in vv. 4–8? How does this theme support the statement of v. 9?  
.....  
.....  
.....
3. Why is the contrast between the false teachers (v. 10) and angels (v. 11) appropriate in this context? Explain.  
.....  
.....  
.....
4. How does Peter describe the false teachers in verses 12–17? Do these descriptions emphasize their teachings or their conduct? Identify some of Peter’s most striking statements and reflect on what actions by the false teachers must have led him to these conclusions.  
.....  
.....  
.....  
.....
5. Why is it appropriate for Peter to say that the false teachers speak “great swelling words of emptiness” (v. 18)?  
.....  
.....  
.....
6. In verse 19, Peter describes the false teachers as “slaves of corruption” who bring others into “bondage.” Explain how following false teaching would be “bondage.”  
.....  
.....  
.....
7. In verse 22, Peter quotes the graphic statements of Prov. 26:11 as a support for what he says in verse 21. How does this proverb illustrate Peter’s point, and why is it an appropriate comparison?  
.....  
.....  
.....

**Application:** *Take time to reflect on the implications of 2 Peter 2:1–22 for your own life today.*

8. What does this passage mean for your walk with the Lord?  
.....  
.....  
.....
9. How does this passage challenge the way you think about situations in daily life? What should you do about that?  
.....  
.....  
.....



## 2 Peter 3:1–18 (NKJV)

Beloved, I now write to you this second epistle (in *both* of which I stir up your pure minds by way of reminder),<sup>2</sup> that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,<sup>3</sup> knowing this first: that scoffers will come in the last days, walking according to their own lusts,<sup>4</sup> and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.”<sup>5</sup> For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,<sup>6</sup> by which the world *that* then existed perished, being flooded with water.<sup>7</sup> But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

<sup>8</sup> But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.<sup>9</sup> The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

<sup>10</sup> But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.<sup>11</sup> Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,<sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?<sup>13</sup> Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

<sup>14</sup> Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;<sup>15</sup> and consider *that* the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,<sup>16</sup> as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

<sup>17</sup> You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;<sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

**Interpretation:** *Read through the passage, and then review and make notes under the questions below.*

1. Why would Peter's stated goal in verse 2 be important for his original readers? Consider the significance of this goal in relationship to the warnings which Peter has just given in chapter 2.

---

---

---

2. What does this passage say in response to the contentions of the "scoffers" (described in verses 3–4)?

---

---

---

3. What does the creation of the world prove about God's promises (v. 5)?

---

---

---

4. Why does Peter choose to remind us that "with the Lord one day is as a thousand years" (v. 8)?

---

---

---

5. How would you answer Peter's question in verse 11 if he had asked you personally?

---

---

---

6. How can "the longsuffering of our Lord" be described as "salvation" in verse 15?

---

---

---

7. What can you learn from Peter's warning in verse 17, and how might that prevent you from falling?

---

---

---

8. What are the two ways in which we are to grow (v. 18)? Describe what that would mean for your growth in Christ.

---

---

---

**Application:** *Take time to reflect on the implications of 2 Peter 3:1–18 for your own life today.*

9. What does this passage mean for your walk with the Lord?

---

---

---

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

---

---

---

## Jude Overview

### Background

*You may want to consult a study Bible or Bible dictionary for help with these questions.*

1. Who is the human author of this letter?

---

---

---

2. What do you know about him? (his background, his ministry, his culture)

---

---

---

---

3. Where was he when he wrote this letter?

---

---

---

4. Who are the recipients of this letter?

---

---

---

5. What do you know about them? (their relationship to the author, their circumstances, their relationship to God, their relationship to each other)

---

---

---

---

6. How are these people and their circumstances similar to us?

---

---

---

---

7. How are they different from us?

---

---

---

---

## Major Themes

*Read through the entire letter in one sitting (takes about 10-15 minutes) and then answer the next few questions.*

8. Why was this letter written? (Is the author addressing problems? Is his tone encouraging or confrontational? Does the author seem to have a primary purpose?)

---

---

---

---

9. What do you see as the primary themes of this letter? (If you can't decide on one, identify two or three prominent themes.)

---

---

---

---

10. What topics from the text are you excited about discussing in the next 2 weeks?

---

---

---

---

---

---

---

---

11. What questions do you have after reading through this book?

---

---

---

---

---

---

---

---

## **Jude 1-25 (NKJV)**

Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ: <sup>2</sup> Mercy, peace, and love be multiplied to you.

<sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. <sup>4</sup> For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

<sup>5</sup> But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup> And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; <sup>7</sup> as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

<sup>8</sup> Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. <sup>9</sup> Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" <sup>10</sup> But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. <sup>11</sup> Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

<sup>12</sup>These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; <sup>13</sup>raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

<sup>14</sup>Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, <sup>15</sup>“to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

<sup>16</sup>These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. <sup>17</sup>But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: <sup>18</sup>how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. <sup>19</sup>These are sensual persons, who cause divisions, not having the Spirit.

<sup>20</sup>But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

<sup>22</sup>And on some have compassion, making a distinction; <sup>23</sup>but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.

<sup>24</sup>Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, <sup>25</sup>To God our Savior, Who alone is wise, *Be* glory and majesty, Dominion and power, Both now and forever. Amen.

**Interpretation:** Read through the passage, and then review and make notes under the questions below.

1. Restate Jude's purpose for writing (v. 3) in your own words, and explain why such an emphasis might be important.

---

---

---

2. Describe how false teachers might remain undetected while infiltrating the church (v. 4).

---

---

---

3. In verses 5–7, Jude presents three separate incidents from history. What is the common theme that ties these accounts together, and what is Jude's point in mentioning them?

---

---

---

4. Verse 8 mentions that the dreamers "speak evil of dignitaries." Based on the context, what kind of "dignitaries" are likely in view here?

---

---

---

5. What is the point of the contrast between the actions of Michael the archangel in v. 9 with the actions of the false teachers in v. 10?

---

---

---

6. Considering the three bad examples cited in v. 11, what can we infer about the actions of the false teachers? [For more details about the examples, consult Gen. 4:3–8 (Cain); Num. 22–24, 31:16 (Balaam); and Num. 16 (Korah).]

---

---

---

7. Why does Jude describe the false teachers as "spots in your love feasts" (v. 12a)?

---

---

---

8. What seems to be the point of the metaphors used in vv. 12b–13 to describe the false teachers?

---

---

---

9. Explain how the prophecy from Enoch (vv. 14–15) relates to the situation Jude describes in this letter.

---

---

---

10. What makes grumbling and flattery so heinous in God's eyes (v. 16)?

---

---

---

11. To what action does Jude call his readers in response to the false teaching (v. 17)? Explain why this would be important in that situation.

---

---

---

12. What is the doctrinal significance of the choice of the “mockers” to “walk according to their own ungodly lusts” (v. 18)?

---

---

13. Why is it significant that Jude says the false teachers “cause divisions” (v. 19)?

---

---

14. What does it mean when Jude says that the false teachers are “not having the Spirit” (v. 19)?

---

---

15. Which verb in vv. 20–21 seems to be the main command to the believers? Why?

---

---

16. Based on the context of the book of Jude, what do you think the phrase “making a difference” in verse 22 means?

---

---

17. What does it mean to “save with fear” (v. 23)? You may wish to consult multiple translations as you consider the verse.

---

---

18. How is God our Saviour wise and glorious (v. 25)?

---

---

**Application:** *Take time to reflect on the implications of the book of Jude for your own life today.*

19. What does this passage mean for your walk with the Lord?

---

---

20. How does this passage challenge the way you think about situations in daily life? What should you do about that?

---

---