

OVERVIEW OF BOOK OF 1 PETER – SANCTIFIED SUFFERING

INTRODUCTION:

The apostle Peter wrote this general letter of 1 Peter probably from the city of Rome around AD 64 not to a specific congregation [that's why it's called a general letter] but to a larger group he identified as *the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia* = the region of Asia Minor. These were primarily Gentile believers but included saved Jews as well. But what they all had in common was the experience of suffering due to persecution for their faith. They were living as “*strangers*” – as pilgrims who recognized that their ultimate home and loyalties were identified with the kingdom of the Lord Jesus Christ. This world is not our final destination. We have been called by our Lord to be in the world but not of the world.

Persecution was about to ramp up even more intensely under the instigation of Emperor Nero. You are probably familiar with the **historical context**.

The Roman citizens suspected that their Emperor Nero in his lust to build some more magnificent structures, had paved the way by burning down a good portion of their city. This was a devastating fire that burned for a number of days. This was obviously very alarming since much of their culture had gone up in flames as well – some great temples and religious shrines and famous buildings. So their initial reaction was to blame Nero and become quite bitter.

To deflect the blame, Nero redirected their hostilities towards the Christians and made them the scapegoat for the fire. This was easy to sell because Christians were already viewed as hostile to the Roman culture. As a result a severe persecution was launched and spread throughout the Roman Empire. Some of the historical documents from those times describe the savagery of those attacks against Christians.

Our most detailed account comes from the Roman historian **Tacitus**, who was not a Christian and actually viewed Christianity very negatively. So his account is especially significant. Tacitus says: "An arrest was first made of all who pleaded guilty; then, upon their information, an **immense multitude** was convicted."

Nero did not simply execute Christians. **He turned their executions into spectacles.** Some Christians were:

- stripped or dressed in **animal skins**
- exposed in the arena
- attacked by trained dogs
- **torn apart and killed**

Tacitus specifically describes Christians being covered with the skins of wild animals and then "torn by dogs." Some were nailed to crosses; others were burned alive as human torches – again in the words of Tacitus: "doomed to the flames and burnt, to serve as a nightly illumination."

So we can understand that Peter would write: "***Do not be surprised at the fiery ordeal among you.***" -- **1 Peter 4:12** He is writing to strengthen the believers and encourage them to persevere.

They need to set their sights on eternity and understand that their commendable conduct under such unjust treatment follows the pattern of Christ and can have a tremendous evangelistic impact on the watching world.

Big Idea: By the Grace of God, the Persecuted Church Finds Vindication and Victory thru Living for Eternity, Maintaining Commendable Conduct, and Accepting Suffering as the Will of God

Key Verses:

1 Peter 4:19 *“Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.”*

1 Peter 5:10 *“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 perfect, confirm, strengthen and establish you.”*

Overview:

We see suffering and persecution in a new light when we focus on Living for Eternity and following the pattern of our Lord Jesus Christ. The grace of God enables us to stand firm and maintain a good testimony before the watching world. Our hope is set on the exaltation which Christ has promised to bring to us at His return. The resource of the Living Word of God enables us to bear up under unjust suffering and support the believing community with mutual love and encouragement as we worship God together.

J N D Kelly: “This letter, one of the most pastorally attractive and vigorously confident documents in the NT, presents itself as a message of encouragement from the Apostle Peter to Christian communities in Asia Minor which are bewildered by the cruel treatment and persecution to which they are being subjected. As Christians, it reminds them, they are God’s chosen people and their sufferings are a purely temporary testing of their faith; the End is at hand, which will bring destruction to their enemies and, if they stand firm, everlasting glory to themselves. So far from being disheartened by malice and misunderstanding, they should seek to disarm them by making their conduct in every department of life a reflection of their holy calling. Christ Himself, innocent though He was, accepted death patiently, and indeed by undergoing it has conquered the powers of evil and been raised to glory. They should take Him as their example, for participation in His sufferings will lead to participation also in His triumph. So they should reckon their present tribulations not only a challenge to steadfastness, but a positive ground for rejoicing.”

But you might say: **What does this have to do with me** living in 2026 in America? We have not experienced such severe persecution – although many people in other parts of the world today could easily identify with such suffering.

Why is 1 Peter Relevant for Me Today?

1) We must prepare ourselves before severe persecution arrives

We know that *all who live godly in Christ Jesus will suffer persecution.* (2 Tim. 3:12)

The downward spirals of society depicted in Romans 1 as a culture rejects God certainly warns America of the dangerous course it is pursuing and where we could soon end up.

If my view of the end times is correct, Christians will be called upon to endure much suffering right before Christ returns to deliver us and unleash the wrath of God against unbelievers.

So now is the time to develop the right biblical convictions and to be prepared for persecution.

We shouldn't read 1 Peter and think: "This doesn't apply to me because nobody is burning me alive." Instead, we can think: **"What qualities does God want to develop in me now that would prepare me to remain faithful if circumstances become much more difficult?"**

2) The book teaches us how to respond when we are mistreated and how to handle suffering we don't deserve.

In fact the book provides a **theology for suffering**. You remember that there are different types of suffering: (Pastor Harmon)

- Common Suffering – we are part of a fallen creation – not surprising that bad things will happen to everybody
- Carnal Suffering – consequences of personal sin – not surprising that we will suffer for doing wrong
- Chastening Suffering – part of God's hand of discipline on His children
- Christian Suffering – for identifying with Christ and living a godly life that sparks persecution – this is what Peter is addressing primarily

We can easily assume: **"If I'm doing God's will, things should go well."**

Peter says something very different.

Christianity doesn't guarantee a trouble-free life.

Peter teaches us that suffering can be:

- **temporary — 1:6**
- **testing — 1:6–7**
- **an opportunity for faithful witness — 2:12**
- **an opportunity to imitate Christ — 2:21–23**
- **an opportunity to receive God's grace — 5:10**
- **followed ultimately by glory — 5:10.**

That changes our perspective.

Instead of asking only: **"How can I get out of this?"**

Peter teaches us to ask: **"How can I glorify God while I'm going through this?"**

3. Peter addresses a much wider range of issues than physical persecution

The Christians Peter addresses were experiencing various forms of suffering:

- **social alienation** — they were regarded as outsiders (1 Pet. 1:1; 2:11–12)
- **verbal abuse and slander** — people spoke against them because of their Christian conduct (2:12; 3:16; 4:4)
- **unfair treatment** — particularly servants/slaves dealing with difficult masters (2:18–20)
- **hostility because of their faith** — they were insulted for Christ's name (4:14)

So Peter's principles apply on a spectrum. **No matter how severe or mild the suffering we experience, the same principles apply.**

Peter isn't merely preparing Christians to die for Christ.
He's teaching them how to live for Christ when life is difficult.

Peter Davids: 1 Peter is a **highly relevant book** wherever the church is suffering. (And a faithful church will suffer, if Paul and Jesus are correct.) It is also an example of the early church's applying the sayings of both Jesus and the OT to contemporary concerns and is thus a model for modern church usage of those materials. Finally, it contains some very useful perspectives on the Christian life-style, and in an age in which how to live Christianly is not as self-evident as it was previously **it would be most unwise to overlook this teaching.**

OUTLINE:

(1:1-2) Salutation

I. (1:3 - 2:10) Live For Eternity: 3 Living Realities Associated with Our Salvation

Focusing on Our Living Hope

Feeding on the Living Word of God

Functioning as Living Stones

II. (2:11 - 3:12) Commendable Conduct – Especially Submission to Every Appropriate Human Authority – Is the Only Answer to Persecution and the Best Way to Glorify God

III. (3:13 - 4:19) Suffering (From the Perspective of Living For Eternity and in the Context of Commendable Conduct) Fulfills God's Will and Finds Vindication and Victory)

IV. (5:1-10) Stand Strong in the Grace of God

(5:11) Doxology Extolling God's Dominion

(5:12-14) Closing Remarks

(1:1-2) SALUTATION

JESUS CHRIST (OUR SUPREME EXAMPLE) COMMUNICATES THRU PETER (HIS TRANSFORMED MESSENGER) TO US (THE ISOLATED ELECT)

Already addressed the author and recipients of the letter ...

But I want to focus here on the life of Peter himself – how we see his **personal transformation**:

Bob Deffinbaugh: “When I read about Peter in the Gospels, I find an entirely different “Peter” than the apostle who penned the first epistle of Peter. In the Gospels, Peter wanted the kingdom of God to come now, and without human suffering. He wanted Jesus to quickly overthrow human government and establish His own. He bristled when Jesus spoke of His imminent suffering and

death on the cross of Calvary. In his first epistle, Peter writes about our heavenly hope—the kingdom of God which will come after the suffering of the saints for their faith. He urges the saints to submit to divinely ordained human institutions, even when abused and corrupted by sinful leaders. Suffering is not represented as an exception, but as the rule for true believers. The suffering and death of Jesus Christ on the cross of Calvary becomes the pattern for Christian living and service in this life. As we read 1 Peter, we see a **transformed man**, and the theology which turned his thinking and lifestyle upside-down. It can do the same for all who read his epistle with an open heart and mind, searching for the truth of the gospel of Jesus Christ. Most of all, Peter changed because he came to know and trust Jesus Christ. It is my hope that Peter's words will help you know Him as well.

I. (1:3 - 2:10) LIVE FOR ETERNITY: 3 LIVING REALITIES ASSOCIATED WITH OUR SALVATION

A. Focusing on Our Living Hope (1:3-21)

Joy in Suffering — Our Guaranteed Future Spurs Overflowing Joy Despite Fiery Trials

In times of difficulty, Christians need to be focused on our **Great Hope**:

Warren Wiersbe: The Power of Hope

Hope is not a sedative; it is a shot of adrenaline, a blood transfusion.

Like an anchor, our hope in Christ stabilizes us in the storms of life; but unlike an anchor, our hope moves us forward, it does not hold us back.

The Christian Hope of final and complete salvation is a gift from God to those he has regenerated. It becomes a core part of the message we proclaim to others by our words and by our life. Our Living Hope depends on a Living Savior.

1) (:3-4a) Our destiny and inheritance have been radically changed

a. Our destiny has been changed from death to life – we have a new family identity; we have a new goal and orientation described as a Living Hope

The Resurrection of Christ is the key to our guaranteed future.

b. (:4a) Our inheritance has been changed from earthly to heavenly

- 1) Imperishable – will not rot or decay
- 2) undefiled – morally and religiously pure
- 3) Unfading – eternal

Our inheritance cannot be degraded by either external forces or internal corruption. In contrast to earthly riches, this is an inheritance that sticks with us throughout eternity.

c. (:4b-5) Our future (our destiny and inheritance) has been totally guaranteed

Both our inheritance and we ourselves are totally protected by God – like a heavenly safe deposit box – we don't worry about our eternal security

We greatly rejoice in anticipation of the revelation of that final and ultimate salvation

2. (:6b-9) Fiery Trials Actually Focus our Faith and Intensify our Joy instead of extinguishing it

Hope should lead to Joy

- We must keep trials in perspective (:6b)
 - o They do cause grief and suffering
 - o But they are of relatively short duration
 - o They are ordained by God for His purposes
 - o They come packaged in a diversity of ways
- The Purpose of trials = to highlight and reward genuine faith (:7) –
A goldsmith doesn't put gold into the fire because he wants to destroy it. He puts it into the fire because he wants to purify it.
- Application: Genuine Faith Focuses on Jesus Christ (:8a)
- Focusing on Christ intensifies our joy (:8b-9)

3. (:10-12) Our Guaranteed Future is Worth Waiting for

- Curiosity of the OT prophets (:10-11) – desiring to know more about the sufferings of Christ and the glories to follow
- Proclamation of NT Gospel Preachers (:12a)
- Amazement of the Holy Angels (:12b)

If angels get excited contemplating the salvation of believers in this age of grace, how much more should we who are experiencing that great salvation get excited and rejoice constantly – despite any trials that might come our way.

4. (:13-21) Live for Eternity

Since we have such a glorious living hope, live for eternity and escape the futility of the human condition.

Prepare your minds for action

Imagery of gathering up long robes so a person can move quickly --

- Live in Hope because our focus must be on eternity (:13)
- Live in Holiness because that is the standard for eternity (:14-16) –
Holiness isn't merely avoiding certain sins. It means belonging completely to God.
- Live in Reverence because eternity brings accountability (:17-21)

Dwight Edwards: “Years ago the Russian scholar Berdyaew wrote, “Life in time remains without meaning if it does not receive its meaning from eternity.” If this is true, which no doubt it is, then we ought to consider very carefully the path down which we want our lives to march. Since we have but one life, it is eternally crucial that we make the right decision in how we spend it. If we give our life to things which mean nothing in eternity, then our life really will be meaningless here on earth. It will be gone once it is lived and eternity will bear no lasting imprint as the result of this squandered existence. If, on the other hand, we spend our lives on things that last forever (God's word, men's souls, character, etc.) then our lives will be eternally etched upon the pages of time and we will “still speak” after our earthly sojourn is finished. The philosopher William James put it well when he said, “The greatest use of life is to spend it for something that

will outlast it.” Apparently the Apostle Peter was also keenly interested that we make our lives count for eternity; for he devoted an entire letter of the New Testament to this very issue.

B. Feeding on the Living Word (1:22 – 2:3)

**Living for Eternity Requires Feeding On the Living and Abiding Word of God in Order to Aggressively Love One Another
Proper Exercise and Nourishment**

1. Proper Exercise (:22-25) – Aggressive love should be the new lifestyle of those who have experienced the power of the Word of God

Command: fervently love one another from the heart

True Holiness doesn’t make us proud and judgmental. It makes us loving.

2 Reasons – related to our experiencing the power of the Word of God

- We obeyed the truth of the gospel which purified our souls so that we can love the brethren
- We have been born again by the Word of God into an abiding fellowship of love

(:24-25) Illustration of the abiding nature of the Word of God in contrast to fading glory of flesh and of grass

2. Proper Nourishment (2:1-3) -- Feeding on the Living and Abiding Word of God enables us to grow in aggressively loving others

This is what healthy Christian community should look like

Reflect on these 5 pictures of how our Nourishment and Exercise relate to our Growth and Health:

- 1) **Mr. Bloatburger** – Too much food (spends all day at McDonalds); this guy can’t even move if he wanted to
- 2) **Miss Anorexia** – Not enough food
- 3) **Mr. Couch Potato** -- Diet might be OK -- but **no exercise** (doesn’t do any good to just lie on the couch and read your Bible all day without ever putting anything into practice)
- 4) **Mr. Worked to the Bone** -- Works hard all day long; loads of time in church and in various Christian ministries; but **no nourishment**; never spends any quiet time feeding on the Word
- 5) **Mr. Spiritually Fit** – right balance of Nourishment and Exercise

Application: What type of appetite do I have for the Word of God?

(2:2-3) -- We must have a desperate appetite for the Word of God

5 Growth Stunters: Malice, Guile, Hypocrisy, Envy, Slander – will hinder the goal of fervently loving one another in the Body of Christ from the heart

Application:

A good practical test of our spiritual maturity: To what extent do we have to battle with feelings of ill will towards others??

C. Functioning as Living Stones (2:4-10)

The Living Stone in Fulfillment of OT Prophecy Elevates the Privileges and Worship of God's People in the Church

Wayne Grudem: Christians who remain in fellowship with Christ the cornerstone (vv. 5–6) are 'living stones' in a new kind of temple, far superior to the lifeless stones of the physical temple in Jerusalem. Now, in the New Covenant age, God's dwelling place on earth is no longer limited to the Jerusalem temple, for Christian believers are now the living stones in a 'temple' made of people, and God will now manifest his presence in the new kind of temple wherever his people gather together. Christian believers are now also priests in this new temple, fully qualified to enter into God's presence in worship and prayer. In addition, they are no longer ordinary, common people but are members of God's royal family. The vivid images of Christian believers as living stones and as a royal priesthood provide abundant incentive for Christians to show love towards one another: if that is who they really are, then it will certainly affect the way they treat one another.

We value Christ – the Living Stone – (:4)

We own our new identity as Living Stones (:5)

- The Church transcends the glory of the Jewish temple
- Our Priesthood transcends that of the OT Levitical priests
- Our Sacrifices transcend those OT animal sacrifices

All this is possible thru Jesus Christ, the Living Stone

The fulfillment of OT Messianic prophecies regarding Christ as a living stone (:6-8)

The transformation of elect believers (emphasis on Gentiles) into a new covenant people of God (:9-10) – Our calling = to proclaim the Excellencies of our merciful and Gracious God

4 remarkable descriptions of NT believers:

A chosen race, royal priesthood, holy nation, people for God's own possession

II. (2:11 - 3:12) COMMENDABLE CONDUCT – ESPECIALLY SUBMISSION TO EVERY APPROPRIATE HUMAN AUTHORITY – IS THE ONLY ANSWER TO PERSECUTION AND THE BEST WAY TO GLORIFY GOD

Erland Waltner: Peter has proclaimed Christian hope and called believers to holy love lived out in Christian community. Now he shifts attention to the situation and calling of the church living

in the midst of a pagan society. This society is not only without Christian faith but in various ways exhibits **hostility** toward believers, and sometimes is oppressive and abusive. In this larger section, **2:11 - 3:12**, the writer gives both general guidelines and even specific counsel on how to respond as a **missionary community** in Christian witness.

A. Commendable Conduct (2:11-13a)

Still addressing the believers as “*aliens and strangers*” – can’t lose that pilgrim mindset

1) Commendable Conduct described as a Negative Prohibition – *abstain from fleshly lusts*

We know what these are in terms of the specifics:

Galatians 5:19–21 *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.*

We are waging a spiritual battle

John Owen wisely said, “*Be killing sin or it will be killing you*”

2) Commendable Conduct described as a Positive Pursuit – *Keep your behavior excellent*

We live in a fishbowl environment where our actions are being scrutinized by hostile Gentiles who love to slander and try to destroy our reputation

We must live lives of integrity and manifest good works in order to have a testimony for Jesus

3) The Essence of Commendable Conduct is Submission to every appropriate Human Authority

We do this for the Lord’s sake – God is the one behind earthly authorities in the different realms of our lives

B. Submission in Society (2:13b-17)

Vs. 15 -- *For such is the will of God that by doing right you may silence the ignorance of foolish men.*

Peter instructs the saints to submit to governing authorities not because they are always right, or fair, or because doing so will always keep us from persecution. We are to obey *for the Lord’s sake*, in obedience to Him, and for His glory. Praise for well-doing may or may not come from earthly rulers, but it will come from God at the return of our Lord. Such submission follows the pattern of Christ’s life and provides the backdrop for an impactful testimony for Christ.

Christians should be known as people who:

- obey legitimate laws
- pay what they owe
- respect authorities
- pray for leaders
- pursue the good of society

C. Submission in the Workplace (2:18-25)

This is one of the central passages of the book – addressing servants who may experience unjust treatment

Christ is both our example, but beyond that He is our Savior

D. Submission in the Home (3:1-7)

E. Balancing Instructions to Husbands (3:8-12)

III. (3:13 - 4:19) SUFFERING (FROM THE PERSPECTIVE OF LIVING FOR ETERNITY AND IN THE CONTEXT OF COMMENDABLE CONDUCT) FULFILLS GOD'S WILL AND FINDS VINDICATION AND VICTORY

A. Triumph of Suffering (3:13-17) – Divine Blessing and Apologetic Benefit of Suffering

- 1) (:13) Suffering should be the exception rather than the rule in the context of commendable conduct
And who is there to harm you if you prove zealous for what is good?
- 2) (:14-15) Suffering finds significance in Divine Blessing and Apologetic Impact
 - **Opposition Brings Blessing Not Trouble**
But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled,
 - **Obedience to the Lordship of Christ Is the Priority**
but sanctify Christ as Lord in your hearts,
 - **Opportunity for Testimony Requires Readiness**
always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

We need to function like a lighthouse shining in the darkness

- 3) (:16) Suffering finds vindication
and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame.
- 4) (:17) Suffering for doing what is right fulfills the will of God
For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

B. Assurance of Triumph – Victory in Jesus (3:18-22)

CHRIST'S DEATH (THE ULTIMATE SUFFERING FROM THE PERSPECTIVE OF LIVING FOR ETERNITY AND IN THE CONTEXT OF COMMENDABLE CONDUCT) FULFILLED THE WILL OF GOD AND HIS RESURRECTION SECURED VINDICATION AND VICTORY

Daniel Doriani: This threefold declaration is the framework for the passage:

- 1) Jesus was put to death,
- 2) rose to life
- 3) ascended into heaven.

Peter wants us to know that if we suffer and even die for the faith, God will raise and vindicate us, too. It is all too common for Western Christians to obsess over their pains and sorrows. But if we can discipline ourselves to lift our eyes from present troubles, we should find courage in knowing that we will follow the pattern of Christ, through suffering to resurrection and vindication.

1. (:18) Christ's Death Fulfilled the Will of God

a. His Righteousness -- The Paradox of His Death -- How could this be God's will?

- The Just for the Unjust
the just for the unjust,

- On Account of sins
also died for sins

b. His Reality -- The Finality of His Death -- It really did happen.

- Died once for all
once for all,
- Having been put to death in the flesh
having been put to death in the flesh,

c. His Resurrection -- The Reversal of His Death
but made alive in the spirit;

d. His Reconciliation -- The Purpose of His Death
in order that He might bring us to God,

2. (:19-20) Christ's Resurrection Secured Vindication

Christ proclaimed His victory over evil angels who had sexual relations with women (**Gen. 6:1-4; 2 Pet. 2:4-5; Jude 6**). These angels were imprisoned since the time of Noah.

[No time to analyze the other popular views of this complex passage.]

3. (:21-22) Christ's Resurrection Secured Victory

Paraphrase: Baptism now saves you – not the outward physical ceremony of baptism which pictures our death and resurrection with Christ – but the inward spiritual reality that baptism represents.

Significance of the resurrection and ascension of Christ – delivered the death blow to the demonic powers. Death could not hold Jesus in the grave. He now sits at God's right hand in the position of supreme power and dominion. We are seated there with Christ.

C. Acceptance of Suffering (4:1-6) – Complete Dedication to the Will of God

Daniel Akin: Just as Christ suffered in the flesh (3:18; 4:1), we can expect to suffer in this life (4:1). Following Christ may not always be easy. But when you follow Jesus, you can be assured you will not live a wasted life. . . Why is a life without Jesus a **wasted life**? Peter highlights four reasons.

- 1) A Life without Jesus Is Enslaved to Sin
- 2) A Life without Christ Is Captive to Human Passions
- 3) A Life without Jesus Is Applauded by the World
- 4) A Life without Jesus Is Not Prepared for Judgment

- Be prepared to suffer in the flesh as Christ did.
- Dedicate yourself to the will of God
- Anticipate coming judgment
- Embrace the testimony of Christian martyrs who valued eternal life

D. Urgency of Commitment (4:7-11) – Accept suffering and commit yourself to the will of God knowing the end is coming soon

1. Discern the times
the end of all things is at hand
2. Devote yourself to prayer
therefore, be of sound judgment and sober spirit for the purpose of prayer.
3. Devote yourself to mutual love and hospitality
Keep fervent in your love for one another

E. Be Prepared (4:12-19) – to Suffer Intensely while Staying Committed to the Will of God

4:19 -- *Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right.*

IV. (5:1-10) STAND STRONG IN THE GRACE OF GOD

A. Strong Leaders Needed -- Profile of a Pastor (5:1-4)

Covered most of this leadership topic in previous studies –
Some areas of **special emphasis** here:

1. Proper Motivation for a Pastor

- a. Voluntarily in Submission to God's Will
not under compulsion, but voluntarily, according to the will of God;
- b. Eagerly with Pure Motives
and not for sordid gain, but with eagerness;

2. Proper Style of Shepherding

a. Negatively: Not Domineering

nor yet as lording it over those allotted to your charge,

H. Gordon Selfridge built up one of the world's largest department stores in London. He achieved success by being a leader, not a boss. Here is his own comparison of the two types of executives:

The boss drives his men;	the leader coaches them.
The boss depends upon authority;	the leader on good will.
The boss inspires fear;	the leader inspires enthusiasm.
The boss says "I";	the leader, "we".
The boss fixes the blame;	the leader fixes the breakdown.
The boss knows how it is done;	the leader shows how.
The boss says "Go";	the leader says "let's go!"

b. Positively: Models of Integrity

but proving to be examples to the flock.

B. Faithful Followers Needed (5:5a)

C. Mutual Humility Needed (5:5b-7)

- Mutual Humility commanded
- Humility is the door to God's Grace
- Humility protects and leads to exaltation because God is Sovereign

D. Careful Resistance Needed (5:8-9)

Talking about resisting the attacks of Satan – *resist him, firm in your faith*

E. Focus on God's Grace Bringing You to Future Glory (:10)

1. The Pathway to Future Glory = Present Suffering –
"after you have suffered for a little while"
2. The Promise of Future Glory Made by the God of All Grace
"the God of all grace, who called you to His eternal glory in Christ"
3. The Payoff of that Future Glory = God Himself will bring You Safely Home
"will Himself perfect, confirm, strengthen and establish you"

(5:11) DOXOLOGY – EXTOLLING GOD'S DOMINION

To Him be dominion forever and ever. Amen.

(5:12-14) CLOSING REMARKS – STAND FIRM IN THE GRACE OF GOD

SUMMARY:

Some of the important lessons we learned from our study of 1 Peter:

- 1. Remember WHO you are — God's chosen people**
1 Peter 1:1–2 -- Who we are should determine how we live
 - 2. Remember WHAT you have — Living Hope and Eternal Inheritance by the Living Word**
1 Peter 1:3–12 -- What we have enables us to live with great security
 - 3. Remember HOW you should live — holy and honorable lives – Commendable Conduct**
1 Peter 1:13 – 3:12 How we should live is manifested in submission, service, love and endurance
 - 4. Remember WHY we should embrace unjust suffering – Following Christ's example**
1 Peter 3:13 – 4:6 – Why we should submit to unjust suffering is because we desire God's blessing on ourselves and others
 - 5. Remember WHERE your suffering leads — God's eternal glory by God's grace**
1 Peter 4:7 – 5:14 – Where we are headed fuels our endurance
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WHY STUDY THIS BOOK?

- To approach suffering from the same perspective as that of the ultimate Suffering Servant, our Lord Jesus Christ, that Great Shepherd of the Sheep
- To strive for a good reputation among non-believers in every context in which we rub shoulders
- To set our hope on the exaltation that will be brought to us when our Lord returns
- To live in light of eternity – understanding the pilgrim nature of our sojourn on this earth
- To endure persecution by rallying together as believers to support the entire community