

An Inductive Bible Commentary

To Provide With Benefits

1 Peter

By Bernard Spencer

ABOUT THIS BOOK

To locate Material regarding a particular chapter and verse, Look up the verse by chapter and verse number in the Questions section, in the Answers section, and in the Spirit of Prophecy references section, where there is one.

To facilitate using this volume for a class studying the book of 1 Peter the material has been divided into 13 lessons.

INTRODUCTION TO FIRST PETER: THE THEOLOGICAL SETTING

For those of us who are Bible believers, who recognize and cherish the love of God for us, as it is so well presented in John 3:16, and in the promises of eternal life in a restored earth in passages like Isa 65 and Rev 21, 22, the idea that the Bible teaches information regarding the now-nature of man, and whether or not he or she has a soul, and what might or might not be happening to "it" is often relegated to the world of non-believer's philosophy—or is assigned to those 'bright people's talk' which none of "us" can understand. After all it is enough for us to know in our hearts that God loves us. We do recognize that we should tell our neighbors about the Sabbath and the second coming, but we never consider telling them about their soul, or what might be happening to it when they get drunk, or skip church, or commit adultery (i.e., scripture says that he who committeth adultery with a woman destroyeth his own soul, Prov 6:32)—and yet it is such concepts Mrs. White writes about very often, and which are Peter's topic as he begins his first epistle, in the opinion of this writer.

Could it be that we will need to add to our faith-sharing topics (topics such as God's love for people, Jesus' sacrifice in our behalf, the comfort and counsel of the Holy Spirit, etc.), information to tell people in regard to their soul? Can we know if man has a soul, or, what, for example, happened to my soul today? Does my soul's experience today, if I have one, have anything to do with what resurrection I come up in? Could such concepts be Biblical?

The reason for these comments is that in Peter's first epistle we are confronted with a subject we don't find directly thrust upon us in our normal daily thought concepts. That subject is "the end of your faith, the salvation of (your) souls" (1 Pet 1:9).

Salvation is an easy concept—immortality, or, eternal life, with God.

Faith is also familiar, believing in God's goodness to us even when goodness is not what we are surrounded by.

The end of faith is probably not so obvious, but yet not too difficult; it simply means the purpose, goal, or result of faith.

These concepts together express the thought that those who believe in God, who exercise faith, are to have eternal life, immortality, to spend with God as the result of their faith.

Such a teaching is very familiar and comfortable except that Peter, as we just read, does not stop there; he adds that salvation is the salvation of your soul (1:9). He also states that grace is to be multiplied to them, the readers, which includes us (1:2), and that the prophets wanted to know what it was they were prophesying about when they prophesied about the grace which was "for you" (1:10), and which would be brought when Jesus is revealed (1:13), which concepts even the angels long to look into (1:12). It is Peter's attachment of faith and grace to the salvation of souls, which is to us Peter's unusual concept.

Before we take up our study of First Peter we will try to focus the concepts Peter is setting before us as our great hope, and **as the result of Christ's death (1:11), by means of**

formulating those concepts into questions, such as, what is the soul that receives salvation— which salvation is the end, or goal, of our faith (1:9)?

Is the grace Peter speaks of a reality— something that has existence— when Peter says that grace is to be multiplied to us (1:2), and brought to us (1:13)?

According to Peter, is grace here to be connected with soul in such a way that a soul with grace has eternal life (salvation), while a soul without grace does not have eternal life (salvation)?

Would such a teaching, if these questions are to be answered with a yes, mean that Christians, for example, have a different condition after death than does the person whose soul has not received grace through the faith which brings salvation or guarantees immortality (remember verse 9)?

Is it possible that Peter is teaching us that the Christian has the potential, through faith, to have his soul take on the elements of eternal life? Could this be what Jesus meant when He said some people never die (John 11:26)?

To start to answer these questions we will look briefly at some Spirit of Prophecy material regarding our terms from Peter; soul, and grace.

We will then take our findings to our study of Peter to ask if he is presenting the same concepts we have found in the Spirit of Prophecy material we have reviewed when E. G. White speaks of **soul and grace**.

I think it is obvious already that our study of Peter won't be boring!

Now let's turn to a survey of the Spirit of Prophecy regarding the words soul and grace, and the relation between these two concepts. Please read the material carefully because we will next ask, are Mrs. White's materials presenting concepts Peter is addressing? To find the answer we will of course study Peter's epistle.

Soul in the Writings of Ellen White A Brief Survey

The following quotations may sound strange, because Mrs. White's materials contain a nature of man concept that is original in the world of academic theology. In the Spirit of Prophecy doctrine of man we have a developed system of thought that no other writer in the world has. Enjoy your study! Prepare to be comforted. Here as in perhaps no other doctrine, the kindness of God's plan for people born after the fall, shines!

Notice the following points as illustrative of Mrs. White's statements .

1. In the Spirit of Prophecy materials man was created with both a soul and a body.

"Adam was a noble being, with a powerful mind, a will in harmony with the will of God, and affections that centered upon heaven. He possessed a body heir to no disease, and a soul bearing the impress of Deity" (The Youth's Instructor Articles (March 5, 1903), p. 562).

Again we read, "Every individual has a soul to save or to lose, . . ." (The Great Controversy, p.488) .

2. Sin brings death to the soul.

"If to save the body from death, the foot or the hand should be cut off, or even the eye plucked out, how much more earnest should the Christian be to put away sin, which brings death to the soul" (The Acts of the Apostles, p 313).

"... Satan's false standard,... if followed, will lead to ... death for both body and soul" (Counsels to Writers and Editors, p. 137).

3. With a soul that is not functioning properly man cannot serve God.

"By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking" (The Desire of Ages, p. 203).

4. The soul is that which Christ and Satan contend for.

"It is the Son of God combating the prince of darkness; and the prize for which they contend is the soul of man" (Signs of the Times. Vol. 2, p. 85).

"God gave His only begotten Son for the body as well as the soul, and our entire life belongs to God,. . . (The Youth's Instructor, p. 145).

5. The ceremonial law taught the necessity of soul cleansing.

"A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins..." (Seventh-day Adventist Bible Commentary. vol. 4, p. 1176).

6. Satan cannot hold in spiritual death one soul who in faith receives Christ's word of power.

"Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in Spiritual death one soul who in faith receives Christ's word of power. God is saying to all who are dead in sin 'Awake thou that sleepest, and arise from the dead.' Eph 5:14. That word is eternal life. . . . That word, 'Arise from the dead,' is life to the soul that receives it. ... It is all offered to us in His word. If we receive the word, we have the deliverance" (The Desire of Ages, p. 320).

7. The Word gives immortal vigor to the soul.

"Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever" (The Faith I Live By, p. 22).

8. Christ will give life to dead souls.

"... Christ is able and longs to deliver. He will impart life to the soul that is 'dead in trespasses.' Eph 2:1" (The Desire of Ages, p. 203).

9. The entire being must be brought into subjection to God.

"The entire being, body, soul, and spirit, must be brought into subjection to God,..." (The Youth's Instructor, Nov. 8, 1900, p. 486).

10. The soul and the body of man are distinguishable.

"Christ healed the man, both soul and body,..." (The Youth's Instructor Articles, Sept. 11, 1898, p. 369).

"A healthy soul in a healthy body makes a man or woman more precious than silver or gold,..." (Pacific Union Recorder Articles, p. 1).

11. "The Spirit of God, received into the soul, quickens all its faculties" (Gospel Workers, p. 285).

12. "When the soul has been cleansed, it is the duty of the Christian to keep it undefiled" (The Youth's Instructor, p. 562).

13. The soul, once dead in trespasses and sins, but healed by Christ and quickened in all its faculties by the Spirit of God, is capable of participating in immortality.

"Yes, the Word of God is the bread of life, eat of it daily. It will infuse immortal vigor into your soul,..." (Pacific Union Recorder Articles, p. 164).

"The soul that God has created and Christ has redeemed is of great value because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality it may gain through the hope presented in the gospel" (The Acts of the Apostles, p. 370).

NOTE also The Faith I Live By, p. 22: "It gives immortal vigor to the soul."

14. "If you do evil you injure and mar your own soul" (Present Truth and Review and Herald Articles, vol. 3, p. 115).
15. "When truth becomes an abiding principle in the life, the soul is 'born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (The Acts of the Apostles, p. 520).
16. Through the Holy Spirit the Lord infuses spiritual life into the soul.

"The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for His kingdom" (Messages to Young People, p. 55).
17. "It is the grace of God that gives life to the soul" (The Desire of Ages, p. 181).
18. "It is the grace of God alone which can vitalize and refresh the soul" (Signs of the Times Articles, vol. 3, p. 54).

"His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. ..." (The Faith I Live By, p. 96).
19. "The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise" (Messages to Young People, p. 72).
20. The grace of God, which makes alive (quickens) the soul, has existence; it is as real as the air.

"In the matchless gift of His Son God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus" (Steps to Christ, p. 68).
21. The fiercer the conflict, the greater the supply of grace.

"The fiercer the conflict, the greater the supply of grace to meet the need of the soul; and the very nature of the grace received will enlarge the capacity of the servant of Christ to know God, and Jesus Christ whom he hath sent" (The

Present Truth and Review and Herald Articles, vol. 3, p. 367).

22. The word of God activates the life of God in the soul through ministering grace to the hearer.

"Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace, which, free as the rain and the sunshine, comes with its benediction to all. It is the word of God that creates the flowers, and the same word will produce in you the graces of His Spirit" (Thoughts from the Mount of Blessing, p. 97).

23. "By His grace we are to be made perfect" (Present Truth and Review and Herald Articles, vol. 2, p. 593).

24. One application of grace is not enough; we must be growing.

"Our growth in grace, our joy, our usefulness— all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace" (Steps to Christ, p. 69).

25. Additional results of Grace working in us.

"Through the provisions of divine grace we may attain almost to the excellency of the angels" (Present Truth and Review and Herald Articles, vol. 1, p. 323).

"By his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom" (The Youth's Instructor, p. 223).

"The nature of the grace that he receives, enlarges his capacity to know God and His Son" (The Acts of the Apostles. p. 50).

"Man cannot conceive what he may be and what he may become. Through the grace of Christ he is capable of constant mental progress" (God's Amazing Grace, p. 278).

"It is the grace of Christ alone, through faith that can make us holy" (The Faith I Live By, p. 93).

"By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence" (Ministry of Healing, p. 25).

26. God's goal, or desired conclusion to the work of grace in the soul.

"As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character" (The Desire of Ages, p. 313).

"Christ abides in the soul of the believer" (Signs of the Times, vol. 2, p. 498).

27. The grace that changes the soul and enables it to participate in immortality brings changes that last eternally. The soul is unharmed though the body dies for Christ.

"When He suffers death for Christ's sake, the Saviour says to him, they may kill the body, but they cannot hurt the soul" (The Acts of the Apostles, p. 85).

28. **Christians have eternal life in them now.**

"All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, . . ." (The Seventh-day Adventist Bible Commentary, vol. 7, p. 926).

29. A participant of grace is protected in death.

"The life giver will call up His purchased possession in the first resurrection, and until that triumphant hour, . . . every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name" (Sons and Daughters of God, p. 359).

30. Grace keeps us from the slumber of death.

Mrs. White writes that the Holy Spirit is ready to supply every soul with grace according to the capacity to receive. Next she adds,

"Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God" (Present Truth and Review and Herald Articles, vol. 2, p. 555).

31. If we don't make the proper preparations, "ye lie down in the grave unsheltered,..." (Testimonies for the Church. vol. 1, p. 133).
32. True followers of Christ come forth from the grave partly by the life within them.
- "By the power of the Saviour that dwelt in them while living and because they were partakers of the divine nature, they are brought forth from the dead" (Son and Daughters of God. p. 359).
33. To conclude this survey of statements from the Spirit of Prophecy regarding soul and grace and death, we will quote an eschatological statement that is very fascinating. The exact message of this quotation is not real clear, but if it says what I think it says, it means that God's people serve Him whenever He needs them – whether that is before death, or while they are still in their graves, or after the resurrection.
- "When the defiance of God's law is almost universal, . . . then will the voice be heard from the graves of the martyrs, ..." (Pacific Union Recorder Articles, p. 336).

Addendum

"Some ministers, when they find before them unbelievers who are prejudiced against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject" (Evangelism, p. 248) .

"A wide door to destruction is open to all those who believe in the immortality of the soul, and do not believe that Christ alone brings life and immortality to light" (Counsels to Writers and Editors, p. 156).

Summary and Conclusion

In the statements quoted above man is a three-part being; a being who possesses a soul that is dead in trespasses and sins until it is resurrected through the work of grace— a grace which is as real as the air, and that comes to us through the study of the Bible, the agency of the Holy Spirit, and the exercise of faith.

Under the work of grace man is capable of attaining almost to the excellency of the angels; he is capable of constant mental progress .

As he participates in grace his soul becomes a partaker of the elements of eternal life. Note:

"The living Christian will be filled with cheerfulness and peace, because he lives as seeing Him who is invisible; and those who seek Christ in his true character have within them the elements of everlasting life, because they are partakers of the divine nature, ..." (Present Truth and Review and Herald Articles, vol. 3, p. 117, col. 3.

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This means that when he dies his soul is protected during death until the time when the eternal life in him enables him to hear the call of the Lifegiver and come up in the first resurrection- *leaving the grave partly by the life within him as the result of his connection with Christ during his life.*

We turn now to our study of First Peter.

LESSON 1 Peter the Man: A Brand from the Burning

Texts

Matt 16:13-20
Acts 1:15-22
Mark 14:66-72
John 21:15-19
Acts 9:32-43

Introduction

Of all the twelve apostles the one most widely talked about is Peter.

He most graphically presents to us our need of salvation, for while it is always clear in the stories about him which are found in the Bible that he loves Jesus, he is obviously incapable of doing and saying that which is right.

His treatment by God is a tremendous cause of hope to everyone, because God was patient with this most obviously errant of the disciples except Judas, leading him in such a way that he could discover his own weaknesses and finally be converted.

He is also a cause of hope because after he was converted he was commissioned by the Lord to do a work for Him.

It is said that the greatest honor that can come to a man is to be accepted by Heaven as a minister.

Since I was at the Seminary the first time some 25 years ago I have heard Peter called the first among equals; and I think that may be true.

He was almost always the first into trouble. His salvation is one of the greatest stories of God's leading His erring children to a life of usefulness.

Lesson 1 - continued
Introduction

"For I know the thoughts that I think toward you, sayeth the Lord, thoughts of peace and not of evil, to give you an expected end" (Jer. 29:11).

"For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength. . ." (Isa. 30:15).

Read

Education, pp. 88-91, for example, for excellent information on Peter himself.

Acts of the Apostles, pp. 514-517 first half, for the background of Peter's first letter.

Texts like; Matt 16:13-20; Acts 1:15-22; Mark 14:66-72; John 21:15-19; Acts 9:32-43.

Lesson Outline

Matt 16:13-20

The foundation of the church is the death of Christ. (See 3 RH 453, col. 3, par. 2.) (Satan in Peter addressed by Christ and rebuked—vv. 21-24).

Acts 1:15-22

Note: The city of God has 12 foundations (Rev 21:14).

Mark 14:66-72; John 21:15-19

The city of God has God's redeemed named in its foundation—including the only apostle to deny Jesus verbally in public.

Acts 9:32-43

God's willingness to use the one who denied Jesus publicly, and who was reinstated by Jesus, shows the reality of the Father's forgiveness to even the apostle who erred the most against Jesus—next to Judas.

LESSON 2

Texts

1 Peter 1:1, 2; 4:3, 4; 5:12-14

Assignment Questions

1 Peter 1:1, 2

- a. To whom is Peter writing?
- b. How are the chosen chosen?
- c. In verse 2b what is the purpose of the choosing?
- d. If the peace that Peter wishes for his readers to experience represents an existential reality, is the grace also a reality? (Note: the last clause in 2:2 literally reads, grace to you and peace be multiplied.) Would this grace have objective existence?
 1. According to your understanding of grace in Peter.
 2. According to the Spirit of Prophecy—see, Steps to Christ, p. 68.

Lesson 2 - continued
Assignment Questions

1 Pet 4:3, 4

- a. Why do the gentiles "malign you" in these verses?

1 Pet 5:12-14

- a. What is the function of these verses?

Assignment Answers

1 Pet 1:1, 2

- a. Peter is writing to church people who live outside Palestine— probably both Jews and Gentiles— who are now followers of Jesus of Nazareth, whom they have come to believe to be the promised Messiah, the Savior of the world.
- b. The chosen are chosen by the sanctifying work of the Spirit.
- c. The choosing, the sanctifying work done by the Spirit, is to enable the chosen to obey Jesus the Christ.
- d. 1. For grace to be sent and multiplied it would have to have objective existence in Peter's epistle.
2. According to Steps to Christ p. 68, grace has objective existence. It is as real as the air. See quotation #20 above.

1 Pet 4:3, 4

- a. God's children are here maligned because they have ceased to do whatever their neighbors do. They have accepted a new Master; One with a different lifestyle for them to live.

Lesson 2 - continued

Assignment Answers- cont.

The hostility of the gentiles is understandable in our world. People are often rude to people they can't control. The hostility of God's children to one another for the same reason is not so understandable.

1 Pet 5:12-14

- a. Verse 12 is Peter's summary statement of the significance of that which he has been teaching. (For a theological discussion of these verses see lesson 13.)

Verses 13 & 14 are his good-bye.

LESSON 3

Text

1 Peter 1:3-5

Assignment Questions

1 Peter 1:3

a. Who shows mercy in this verse—the Father or the Son?

b. What is the result of the mercy expressed?

c. Define mercy, as distinct, for example, from justice.

d. What is the "living hope" to which one is born again? See verse 9.

e. What does "to be born again" mean? See Acts of the Apostles, p. 520; M.B., p. 97, 91.

Lesson 3
Assignment Questions

- f. What is the function of the resurrection of Jesus in this verse—verse 3?

1 Pet 1:4, 5

- a. What is the inheritance of verse 4, in the context of chapter 1?
- b. What connection to verse 9 do you see here, if any?
- c. Who are the protected in verse 5?
- d. The inheritance, reserved in heaven, to be revealed in the last time, is "for you who are protected by the power of God through faith," to the receiving of the heavenly reward.

If one is protected by the power of God through faith does this mean faith is the medium through which God's power is received?

Lesson 3 - continued
Assignment Questions

- e. If we are protected for an inheritance to be revealed in the "last time" when is the last time?
- f. If the last time is to be understood as a reference to the time of Jesus' second coming does this mean we are protected in death by the power of God as well as in life, if we die before Jesus comes the second time?

Assignment Answers

1 Peter 1:3

- a. The Father.
- b. People receive the new birth.
- c. Justice gives us what we deserve; mercy does not give us what we deserve. It is an attribute God shows to defective human beings. The heavenly angels do not receive mercy; they are not defective.
- d. The salvation of our soul (see v. 9) , and an imperishable inheritance reserved in heaven, to be revealed "at the last time."
- e. To be reborn.

NOTE: The following from the Spirit of Prophecy is an example of Mrs. White's comments. (In some of this material she is commenting on Peter's letters.)

"As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive

Lesson 3 - continued
Assignment Answers
1 Peter 1:3 - continued

the New Testament explains the Old, their slumbering faculties will be aroused, . . . (Acts of the Apostles, p. 381).

"The Word of God—the truth—is the channel through which the Lord manifests His Spirit and Power. . . . "When truth becomes an abiding principle in the life, the soul is 'born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to co-operate with God" (Acts of the Apostles, p. 520).

f. It causes us to be reborn—to a living hope.

1 Peter 1:4, 5

- a. The reward we receive "at the last time" (v. 5).
- b. The reward of verse 9 is now known; the reward of verses 4 and 5 is not revealed until "the last time," though we are told it is reserved in heaven for those who are protected by the power of God through faith. The salvation of the soul, the outcome of faith (v. 9), is solidly linked to the future, yet unrevealed inheritance by Peter where he writes that the future inheritance is for those who are protected by the power of God through faith. Faith is the connecting link. Faith in verse 9 has as its outcome the salvation of your soul, while faith in v. 5 is the agent through which God's protection comes to preserve those who if preserved, will receive the to-be-revealed inheritance.
- c. Those who exercise faith.
- d. Yes. See, for example, quotation #19 above.
- e. It appears to be the times of Jesus' second coming. After the coming of Jesus and the rewards then given and revealed, which usher in eternity, it would be inappropriate to speak of a last time, it seems.

Lesson 3 - continued
Assignment Answers
1 Peter 1:4, 5 - continued

In the Spirit of Prophecy materials the saints receive their reward progressively; beginning before the second coming and continuing through, of course, to their entry into the new earth. Notice the following as an illustration:

"With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested . . . with fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness" (The Great Controversy, p. 635).

"Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion" (Great Controversy, p. 638).

"A marvelous change has come over those who have held fast their integrity in the very face of death. . . . Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love (Great Controversy, p. 639).

"From the prison house of death they come, clothed with immortal glory, . . . all blemishes and deformities are left in the grave. . . . The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in 'the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption. Long talked of, long hoped for, contemplated with eager anticipation, but never fully understood" (Great Controversy, pp. 644, 645).

- f. Yes. See for example quotations 27, 29, and 31 above. Notice also #33.

LESSON 4

Text: 1 Peter 1:6-12

Assignment Questions

1Peter 1:6

- a. What is "this", or, in this verse, what is the cause of the Christian's rejoicing?

- b. Why are trials necessary? Is it because faith in verse 5 is the active agent for blessing?

1 Peter 1:7

- a. What is the proof of your faith?

- b. What is more precious than gold which perishes?
Note: it must be something which does not perish even if tested by fire (1:7b).

- c. How does faith result in "praise and glory and honor at the revelation of Jesus Christ"? See v. 9.

Lesson 4 - continued
Assignment Questions

1 Peter 1:8

- a. Where is faith found in this verse?

1 Peter 1:9

- a. What is salvation in this verse? Is it the same as salvation in Isa 35:4-7?
- b. What is the relationship of verse 9 to the first eight verses of chapter one?
- c. What causes the great rejoicing in verse 8?
- d. In verse 9, and in the message of the preceding verses do you have a soul, or are you one? Note also 1 Peter 2:11, 25; 4:19.

Lesson 4 - continued
Assignment Questions

- e. What is the soul which by faith you obtain the salvation of?

1 Peter 1:10

- a. What is "this salvation" in this verse?
- b. Who are "the prophets" of verse 10?
- c. When the prophets "prophesied of grace that would come to you" in v. 10, of what were they prophesying?
- d. When was this grace prophesied to be available?
Note: The Greek reads "concerning the grace for you."
- e. What is the relationship between "this salvation" and "grace" in verse 10?

Lesson 4 - continued
Assignment Questions

1 Peter 1:11

- a. In the context of verses 1-10 what are "the glories to follow" the sufferings of Christ?

- b. What did the prophets seek to understand?

1 Peter 1:12

- a. To whom or for whom are the prophets' messages; the ones pointing forward to "the glories to follow" the sufferings of Christ? Is this the primary application?

- b. Compare the content of the prophets prophecy in verse 11 and the content of the apostles preaching, according to verse 12. Why does Peter say "who preached the gospel to you by the Holy Spirit"?

- c. What is the specific content that the angels desire to look into, according to verses 1-12?

Lesson 4 - continued
Assignment Answers

1 Peter 1:6

- a. "This" in verse 6 is the salvation and inheritance of verses 1-5, the cause of the Christians' rejoicing, which as we have seen includes:
1. being chosen by God (v. 1).
 2. being sanctified by the Spirit (v. 2).
 3. being sprinkled with His blood (v. 2).
 4. receiving grace and peace (v. 2).
 5. being born again (v. 3).
 6. having been chosen to receive a reserved inheritance (v. 4).
 7. being protected by the power of God for a salvation yet to be revealed (v. 5).
- b. Trials are necessary because they are God's workmen. When properly received they result in the restoration of the damage sin has made. Trials cause us to exercise faith, and faith activates grace, and grace restores the soul. Faith is the active agent for blessing.

Here it is easy to see that when we have adequate faith, trials are not longer necessary. Note: "When we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God.

"... like the manna given in the wilderness, His grace is bestowed daily, for the day's need.

"If you will seek the Lord and be converted everyday; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved"
(Thoughts from the Mount of Blessing, p. 101).

1 Peter 1:7

- a. Faith works by love and purifies the soul. Therefore, the saving of your soul is the proof of your faith.
- b. Your soul (v. 9).

Lesson 4 - continued
Assignment Answers- cont.

- c. Faith activates the grace which results in the saving of the soul. The salvation of those for whom Christ died brings Him glory and honor. The salvation of the soul is the goal of God's work for fallen man. It is Christ and Satan contending and the prize for which they contend is the soul of man. See quotation #4 above.

1 Peter 1:8

- a. In the expressed joy over that which is not yet seen; the love expressed to Him who is not yet visible.

1 Peter 1:9

- a. Salvation in this verse is the work of God for your soul.
In Isa 35:4-7 being saved is a physical miracle, the healing of the eyes of the blind, the ears of the deaf, the legs of the lame; even dry places are healed – the scorched land will become a pool.
- b. Verse 9 is the expression of the implied subject of verses 1-8. All that God has done to produce faith in verses 1-7 is for the purpose of having faith result in the salvation of the soul of the one chosen, born again, etc., the subjects of vv. 1-7.
- c. The knowledge of the purpose of God's plan for fallen man – the salvation of souls (v. 9).
- d. I have a soul.
- e. That portion of man which stays in the grave when man's spirit returns to God who gave it, and his dust returns to dust never to be resurrected; it is a much nicer material God makes the resurrected body out of. As such the soul is that portion of man that contains the elements of eternal life.

1 Peter 1:10

- a. "This salvation" in verse 10 is that which is the subject of verses 1-9; the salvation of your soul.
- b. The writers of the Old Testament.

Lesson 4 - continued
Assignment Answers

- c. Of "this salvation." The phrases "this salvation," and "the grace that would come to you" are in parallel construction.
- d. The beginning point is not stated by Peter but he does say that there is "grace for you"(grk), the reader.
- e. Grace brings salvation when it comes to you.

1 Peter 1:11

- a. The "glories to follow" the sufferings of Christ in v. 10 is the result of "the grace that would come to you." In the context of verses 1-10 the glories to follow are "the salvation of your souls" (v. 9).
- b. The person involved— was Isaiah 53 to be applied to a divine Savior?, and such questions. Was Isaiah predicting a suffering Messiah, and, who would fill the role predicted?

They also sought to understand the time portion of the material they prophesied; as we ask, will it be in my day?

Note: In the opinion of this writer the prophets were less concerned with the suffering aspects of the life of the One to come than they were with the results to follow; the glories "after these" (grk).

1 Peter 1:12

- a.

To "you"; primarily, the apostle Peter's contemporary readers, and, secondarily, to anyone who reads and has experienced verses 1-9 of this chapter.

- b.

Past prophets presented to Peter's hearers the same things Peter and his associates proclaimed to his hearers.

Peter sets forth the fact the prophets and "those who preached the gospel to you" were spoken through by the same Holy Spirit in order to base the hearer's faith in the work of the Holy Spirit and the consistency of His message. One can hear echoes here of the verse which we know so well— we have not proclaimed to you cunningly devised fables. The message we have faith in has its foundation in the inner witness of the Holy Spirit; not in the

Lesson 4 - continued
Assignment Answers

reasonableness of the message, Peter declares, nor in the fact that it is Peter who declares it.

These verses support the following statement appearing in the Spirit of Prophecy.

"Of Christ's life and death and intercession, which prophets had foretold, the apostles were to go forth as witnesses. Christ in His humiliation, His purity and holiness, in His matchless love, was to be their theme. And in order to preach the gospel in its fullness, they must present the Saviour not only as revealed in His life and teachings, but as foretold by the prophets of the Old Testament and as symbolized in the sacrificial service" (Christ's Object Lessons. 127).

- c. What Peter proclaimed by the Holy Spirit, and what the prophets prophesied by the Holy Spirit; the sufferings of Christ, and the salvation of the soul following after (cf. vv. 10, 11).

"In Christ dwelt all the fullness of the Godhead. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself.

"This is the mystery into which angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin (ST Jan. 20, 1898)" (7BC904, par. 3, 4).

LESSON 5

Text: 1 Peter 1:13-25

Assignment Questions

1 Peter 1:13

- a. What is the message of v. 13a?
- b. What is the message of v. 13b?
Note: In the phrase "at the revelation of Jesus Christ" the greek word translated "at" is ev which is probably expressing the instrumental case, and carrying the significance of "by means of"; hence this phrase may properly be translated, "by means of [the] revealing (disclosure—a & g p. 91) of Jesus Christ."
- c. State briefly in your own words the message of verse 13.

1 Peter 1:14-16

- a. What is the meaning of holy in these verses in the phrase "be holy"?

Lesson 5 - continued
Assignment Questions

1 Peter 1:17-18

- a. What is the connection between the exhortation to be holy in v. 15 and the admonition to fear in verse 17? Is it God's basis of judgment set forth in v. 17? Is it because you now call God Father?
- b. What is the significance of redemption being from the way of life inherited from your fathers in this verse?
- c. In verse 17 by what hope are our life's activities controlled?

1 Peter 1:19

- a. What is the significance of Jesus being called the amnos Lamb here, rather than the arnion Lamb of the Revelation? (See answers section of this booklet under 1 Peter 1:19.)

1 Peter 1:20, 21

- a. According to verse 20, 21a, for whom did Jesus appear?

Lesson 5 - continued
Assignment Questions

- b. Who is the proper object of our faith and hope in this verse?

- c. By implication (v. 20a) how long has God known us and our need?

1 Peter 1:22

- a. How do we purify our souls in v. 22a? Note "in" ev = instrumental case - cf. v. 13 above.

- b. For what purpose do we purify our souls, in this verse?

1 Peter 1:23-25

- a. What is the active agent in the new birth? What is born again? Cf. v. 22. See also Ellen G. White, The Acts of the Apostles, p. 520.

Lesson 5 - continued
Assignment Questions

b. In conjunction with what does one experience the new birth?

c. What is the problem with the flesh (sarx) of Peter's hearers?

1 Peter 1:1-25

Summarize briefly the story of chapter one.

Assignment Answers

1 Peter 1:13

- a. What is the message of v. 13a? Therefore, study carefully!
- b. The significance of the phrase, "fix your hope completely on ... grace," is quite obvious. First, the salvation of the soul (v. 9) apart from grace does not happen, and second, faith proved through trials is essential for grace to be effective (w. 7, 10, 9) .

The significance of the phrase, "the grace to be brought to you at the revelation of Jesus Christ," is perhaps not so obvious.

In verse 7 the phrase "the revelation of Jesus Christ" seems to this writer to refer quite clearly to the second coming appearing, or revelation, of Jesus.

Lesson 5 - continued
Assignment Answers

However in our verse, verse 13, for the phrase "the revelation of Jesus Christ" to be a reference to the second coming of Jesus would mean that the restorative power of grace, provided by the resurrection of Jesus (v. 3), would not be available through faith, but would rather be "brought to you" at the second coming of Jesus. Such a teaching would be strange in the light of the teaching of other Gospel writers, I think, and vv. 1-9 of this chapter.

Another significance of the phrase is quite apparent. As noted in connection with the question we are studying, in the phrase "at the revelation of Jesus Christ" the Greek word translated "at" is *ev*, which is probably expressing the instrumental case, and is therefore carrying the significance of "by means of"; hence this phrase may properly be translated, "by means of the revealing (disclosure— *a&g*, p. 91) of Jesus Christ."¹

With such understanding the translation of the message of verse 13b is easy and exciting! "Fix your hope completely on the grace being brought to you when Jesus is revealed to you as the Christ, the Savior of your soul, the source of your eternal life." Believing the gospel here brings eternal ~~change~~.

"They had seen Christ by the witness of the Holy Spirit, by the revelation of God to their souls" (*The Desire of Ages*, p.386).

"The... sacrificial service... gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ" (*Selected Messages*, vol.1, p.237).

"At the revelation of Jesus Christ" 1Peter 1:13 revelation equals disclosure (*a&g* 91).

- c. Study carefully the gospel because it will reveal to you Jesus the Savior, and that revelation brings the grace to you which results in the salvation of your soul (See, i.e. *Selected Messages*, vol.1, p.237; *The Desire of Ages*, p.386).

1Peter 1:14-16

- a. ^{The} last half of verse 15 reads, become holy in all your conduct— so holiness here is shown by conduct. In verse 14 Peter's readers are told that obedient children of God (v. 17) do not continue doing that which was their former

Lesson 5 - continued
Assignment Answers

desires- prior to receiving the grace which vv. 1-13 speak of- which desires were based in ignorance, but they are to become (Grk) holy because the One calling them is holy.

Therefore, to be holy is to become like God, in their conduct, in these verses, and by implication, they become like God in their souls (cf. vv. 3-10).

"If they would do the work that God has appointed them, they would be partakers of the divine nature. . . ." (3 RH 431, col. 2, par. 3).

1 Peter 1:17, 18

- a. In verse 17 God is one who judges people by what they do- not by who they are. To pass the judgment of God you must be found in your works to be like God. The fear is based in the easiness with which one follows the evil way of life one received from one's earthly father while one is calling God, the Holy One who redeemed him and told him to be like Him, Father. This is the connection between the admonition to be holy and to fear.

For the child of God who follows Him there is also the fear that results from recognizing one will be judged by one's works. The great condemnation one fears is to be found calling God Father, acknowledging His calling and redemption, and yet acting like one's earthly father. In God's judgment, profession does not replace works, claiming God as Father will bring condemnation to the disobedient child, but the rewards handed out are based on works done during our time on earth. (If you are not already acquainted with it be sure to read the article entitled "Upon the Throne of His Glory," Sept. 20, 1898, 3 RH 607, 608, noting the element of works and reward in the judgment that takes place when Jesus comes again). See also Matthew 25:31-46.

- b. Redemption in verse 18 has the special effect of giving one freedom to start fresh; it frees you from what you got from your parents. Therefore the redemption of verse 18 not only buys your freedom- the usual significance of 'to redeem'-but it imparts moral power. "When the Lord Jesus visited our earth, he brought with him renovating energy" (3 RH 433, col. 3, par. 1).
- c. Our hope is based in the character of the Father-

Lesson 5 - continued

Assignment Answers

judging without respect of persons, judging according to our works.

Note: In a class the question was raised, "what was Christ's concept of the Fatherhood of God?" The answer seems to be clearly implied in our text (v. 17). Father is not merely what God is like; it is what He is. A loving father does not have favorites among his children – he has no respect of persons – he acts impartially, reacting to what his children do; not to their name or color.

1 Peter 1:19

a.

There are two words in the Greek New Testament that are translated lamb; amnos and arnion.

Arnion lamb in the New Testament is a composite symbol carrying the meaning of both lion and lamb. The exact significance of the title in any particular passage must be determined contextually.

Amnos lamb has only one significance linguistically – it means lamb-like qualities.

For Jesus to be the amnos lamb in verse 19 means our redemption was not realized by the exercise of any of the qualities of a lion, but by the lamb-like qualities which were always associated with the word lamb, including the suffering and death which were the experience of the sacrificial lambs.

The solution to sin is not brought about in our lives by violence, but by lamb-like qualities, including suffering, because to be holy, to be in harmony with heaven, we must act like Jesus. This implies we show the faith we have.

1 Peter 1:20, 21

- a. He appeared for 'us' who are believers in God through Him.
- b. We have repentance toward the Father and faith in the Son – our faith and hope is, in v. 21, "in God." In this verse "God" means the Father and the Son.
- c. From the foundation of the world.

1 Peter 1:22

- a. By obedience to the truth, taught by the apostles

Lesson 5 - continued

Assignment Answers

and prophesied by the prophets, we purify our souls.

- b. To love the brethren sincerely.

I Peter 1:23-25

- a.

The word of God. Note: "The great storehouse of truth is the word of God- the written word, the book of nature and the book of experience in God's dealing with human life" (Christ's Object Lessons, p. 125).

- b. The preaching of the word (v. 25) preached by the Holy Spirit sent from heaven (v. 12).
- c. It dies like grass, and its beauty falls out (v. 24) .

1 Peter 1:1-25

Summary:

Because our only hope is to die like the grass apart from God (v. 24), we have been the recipients of God's mercy (v. 3); mercy which provides grace to the individual when Christ is revealed to him (v. 13), through the word of God (v. 25); the same word of God which brings about the resurrection of the soul when it is received in faith (AA 381); the same faith which when it has been tested results in the salvation of your soul (v. 9); saved to participate in the imperishable inheritance reserved in heaven for you (v. 4).

For Added Blessing

Read the Spirit of Prophecy comments in the SDA Bible Commentary on 1 Peter, chapter 1 (7 SDABC 940).

LESSON 6

Text; 1 Peter 2:1-10

Assignment Questions

Read chapter two through; then respond to the following:

1 Peter 2:1

- a. In the light of 1:24, 25 what is the message of 2:1?

1 Peter 2:2, 3

- a. What is the message of verse 2?

- b. What does verse 3 add to the message of verse 2?

1 Peter 2:4

- a. In 2:4a, in the context of 2:1-3 what constitutes "coming to Him"? Who is "Him"?

- b. Who does the choosing in v. 4b?

Lesson 6 - continued
Assignment Questions

1 Peter 2:5, 6

- a. What makes one a living stone in 2:5a?

- b. What is the function of "living stones" in verse 5b?
(paraphrase v. 5b.)

- c. What is the message of verse 5?

1 Peter 2:7, 8

- a. What is "this precious value" in v. 7a?

- b. What is it they do who are the "you who believe" in v. 7a?

- c. What do they believe?

Lesson 6 - continued
Assignment Questions

- d. Why did some stumble over the rock, in v. 8b?

- e. The last clause of v. 8 reads, "and to this doom they were also appointed." In this context who are "they"? Who is appointed to stumble over Christ in v. 8c? (Note v. 8b.)

1 Peter 2:9,10

- a. Who are "a chosen race. . ."?

- b. Why were they chosen?

- c. What is mercy in verse 10?

Lesson 6 - continued
Assignment Answers

Assignment Answers 1

Peter 2:1

- a. The first word, "therefore", shows the qualities listed to be incompatible with the life of chapter 1, verse 25; it sets the listed qualities with the flesh of verse 24 which flourishes briefly, dies easily, and loses its beauty.

1 Peter 2:2, 3

- a. Since you were just born again in v. 23 you are babies in spiritual things; therefore desire milk to grow, which milk is the word of God. In verse 3c the Greek adds, "in order that by it you may grow to salvation."

Note: "The change of heart by which we become children of God is in the Bible spoken of as birth. . . ." In like manner those who are just converted to Christ are, "as newborn babes," to "grow up" to the stature of men and women in Christ Jesus (1 Peter 2:2; Ephesians 4:15).

"Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is 'born from above,' he cannot become a partaker of the life which Christ came to give. . . ." The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. . . .

"In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus" (Steps to Christ, pp. 67, 68).

"Who would dream of the possibilities of beauty in the rough brown bulb of the lily? But when the life of God, hidden therein, unfolds at His call in the rain and the sunshine, men marvel at the vision

Lesson 6 - continued
Assignment Answers

of grace and loveliness. Even so will the life of God unfold in every human soul that will yield itself to the ministry of His grace [single] which, free as the rain and the sunshine, comes with its benediction to all. It is the word of God that creates the flowers, and the same word will produce in you the graces [plural] of His Spirit" (Thoughts from the Mount of Blessing, p. 97).

- b. Verse 3 beginning with "if", is of course a conditional sentence; the "growing to salvation" of verse 2 is here said to be dependent on seeing God as good (chrastos)—good in the broadest sense: useful, suitable, worthy, pleasant, kindly, reputable, etc.

1 Peter 2:4

- a. Him is the Lord of verse 3. Coming to Him, the Lord, is done in these verses by being a drinker of milk, by studying the word of God.
- b. God does the choosing in v. 4b; this time He is choosing the Lamb of 1:19. In 1:1 He was choosing Peter's readers.

1 Peter 2:5, 6

- a. Being milk drinkers, students of the word, makes one a living stone in this context; if you have seen God as good (w. 2, 3).
- b. They together are a place for Christ to function, "a spiritual house for a holy priesthood," and, as a holy house they are part of offering an offering to God that is acceptable as it is offered through Jesus. (Separated, the stones are not presented as having value, even if polished.)
- c. That drinkers of milk, students of the word, are built up (grk: act.) by God, into that which is useful to Him.

1 Peter 2:7, 8

- a. The promises of 2:5b, and 2:6b are the "this precious value" of 2:7a.

Lesson 6 - continued
Assignment Answers

- b. They drink milk, they study the word of God.
- c. They believe that Jesus of Nazareth is the Christ (Messiah) of the Old Testament, and that they have acceptance with God through Him (note v. 5c).
- d. They did not long for the pure milk of the word (v. 2), consequently they did not grow to salvation, hence they were disobedient to the word (v. 8b). Disobedience to the word causes one to stumble over Christ.
Obedience or disobedience determines our eternal destiny (3 RH 421 first line). "The salvation of every soul is dependent upon the fruit borne in good works" (3RH431, col. 3, par. 2).
- e. "They" who are appointed to doom (NASB) in v. 8c are those who are offended at the word because they are disobedient.

1 Peter 2:9, 10

- a. The milk drinkers, the students of the word, who are obedient to its teachings, and as a result are not offended at Jesus of Nazareth, the Christ.
- b. They were chosen that they might tell that God was good to them (v. 9b), in order that God might be seen as good.

Note: The issue of the goodness of God is the central issue around which the plan of salvation centers. The salvation of man is the means by which the goodness of God is seen.

Note: "But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe" (Patriarchs and Prophets. p. 68) .

Without this vindication God could not offer man eternal life in happiness— an unending life in a sin-free universe. The vindication of God is essential for sin to be destroyed—or sin will not

Lesson 6 - continued
Assignment Answers

be destroyed. Note: "When the controversy and its issues have been set forth the whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to the angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in who heart is His law" (The Great Controversy, p. 50).

"The disobedient, rebellious children of the human family have long tried the experiment of ruling the world after the imagination of their own heart; but under the rule of the human will, the earth has languished and grown corrupt. The time will soon come when the Lord will take matters into his own hand; . . . and it will be demonstrated who is able to govern the heavens and the earth" (3RH123, col. 3, par 3).

- c. Mercy in verse 10 is that which results in those who were not even "a people," becoming not only "a people" but the people of God. (Note the parallel construction in this verse-10a with 10c, and 10b with 10d.)

LESSON 7

Text; 1 Peter 2:11-20

Assignment Questions

1Peter 2:11

- a. What is the significance of Peter's calling his readers aliens and strangers?

- b. In v. 11 what is wrong with indulging fleshly lusts?

1 Peter 2:12-15

- a. In the context of verses 11 and 12 who are the Gentiles?

- b. What is the day of visitation in v. 12?

- c. What is the function of good works in v. 12?

Lesson7- continued

Assignment Questions

1 Peter 2:12-15, continued

- d. What is the relationship of verses 12 and 15?

- e. Who are the foolish men of v. 15?

- f. In verses 11, 12, and 15 what constitutes "doing right"?

- g. In verses 13 and 14 what constitutes submission to the Lord?

- h. What is it that is "the will of God" in verse 15?

- i. What is referred to as "the ignorance of foolish men" in v. 15?

Lesson 7-continued

Assignment Questions

1 Peter 2:12-15, continued

j. In the light of v. 12 why is such activity foolish?

1 Peter 2:16-18

a. What constitutes acting as a free man in v. 16a?

b. What is the message of v. 18?

c. What is "submitting yourselves" in v. 18a?

d. Who is to fear in v. 18b, and who is to be feared?

1 Peter 2:19-20

a. What is "this" in v. 19a?

Lesson 7 - continued

Assignment Questions

1 Peter 2:19-20, continued

- b. What is the message of verses 19b and 20?

Assignment Answers

1 Peter 2:11

- a. Aliens, (paroikous), are people who live in a place that is not their home; they are temporary residents (Harper 310). Figuratively, they are Christians whose real home is in heaven (A & G 634).

Strangers (parepidamous), are those who stay for a short time in a strange place; they visit someone. The word is used of Christians who are not at home in this world (A & G 631). See for example Gen 23:4; PS 39:12 (38:13 LXX).

- b. They war against the soul.

1 Peter 2:12-15

- a. Non-church members. (The word usually refers to everyone who is not a Jew by birth.)
- b. A day of enlightenment; a time of learning; a time of fulfilled promises. In the Septuagint the concept of visiting occurs in connection with the exodus when Joseph on his death-bed prophesies that God will visit the children of Israel in Egypt.

It also occurs in connection with God sending trouble on the rebellious.

In one text, Job 31:14, the reference appears to be to the post-death judgment, where men meet with God. This is the only clear reference to the coming of Christ to appear under the circumlocution of visiting in the scriptures in my opinion.

In the New Testament the form of the word we are studying occurs only 3 times; Luke 19:44, a reference to the time of the prophets and of Jesus on the earth; 1 Tim 3:1, where the reference is to a church office, and 1 Pet 2:12, our text, where the message is now quite clearly seen to be to the times when the gentiles (non-church members) see that Christians are doing God's will--when they are enlightened. That which they had earlier denounced as evil, v. 12b, they now observe, and glorify God (v. 12c).

Lesson 7 - continued
Assignment Answers
1 Peter 2:12-15, continued

- c. The good works of God's people change the viewpoint of non-church members, as they observe them over a period of time, and result in the non-members glorifying God, when they are enlightened- "in the day of visitation."
- d. Verse 15 continues the thought of verse 12.
- e. The foolish men of v. 15 are those who look at the good deeds of God's people in v. 12 and call those deeds evil; "they slander you as evil doers," v. 12.
- f. Negatively, abstaining from the fleshly lusts which war against the soul; positively, doing those deeds which, though at first are pronounced evil by non-members, result in God being glorified- after observation.
- g. Obeying human institutions, even when you don't agree with them, for the Lord's sake- that He might be seen as good, when it is known that He is your pattern to follow.
- h. The will of God in v. 15 is the "such" of v. 15a, which is the lifestyle of verses 11-14.
- i. Charging God's followers with acting out evil; for example, the pure (non-adulterers) are called selfish, while adultery is called sharing. Those who would reprove sin are called judgmental, while those who condone open sin are called loving; a good friend.
- j. In the day of God's visitation, men will redefine conduct and glorify God for the good works of God's faithful followers; leaving the doers of evil without admirers or words of praise.

1 Peter 2:16-18

- a. Following the counsel of w. 11-15.
- b. Verse 12.
- c. See materials under 1 Peter 3:1, 2"c".
- d. See materials under 1 Peter 3:1, 2"g".

Lesson 7 - continued
Assignment Answers

1 Peter 2:19, 20

- a. "This" in verse 19a is to follow God's counsel with the result that your lifestyle causes observers of you to see God as good—glorifying Him in the day of visitation. (Note again v. 12.) "To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God...." 7SDABC979.
- b. I believe the message of these verses is that acting like a Christian when you are wrongly treated brings you grace ("a favor [charis] with [para with dative] God" is the literal translation). The favor, in this context, appears to me to be the granting of grace (charis is the word translated "grace"), but the phrase is not para with the genitive. That construction would be used to indicate that something proceeds from something or someone (A & G 614), and would be translated, "this is grace from God."
- But while the phrase, "this is grace from God" is not a proper translation I believe it is the message of the phrase.

LESSON 8

Text; 1 Peter 2:21-25

Assignment Question

1 Peter 2:21-25

- a. What is the message of verses 21-23b?

- b. What does v. 23c add to the message of w. 19-23b?

- c. According to Peter in verses 24 and 25, of what does the death of Christ make Him the Shepherd and Guardian?

Assignment Answers

1 Peter 2:21-25

- a. If people are nice to us and we in return are nice, we are not necessarily Christians. It is only when we suffer patiently for a wrong we did not do that we are following the example set for us by Christ.
According to verse 21, doing right when we have been treated unjustly is the purpose for which we were called by God. Christians are differentiated from non-Christians by their works rather than by their profession.
For salt to be useful it must impart its saving qualities to that with which it is surrounded. Christ's lifestyle must be imitated by all His followers if they are all to be effective for the saving of the world.

Lesson 8 - continued
Assignment Answers 1 Peter
2:21-25, continued

Mrs. White points out that

"Before us is held out the wonderful possibility of being like Christ- obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth.

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he cannot overcome. They belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help.

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to cooperate with Him by putting forth persevering efforts in the cultivation of right habits. . . .

God will more than fulfill the highest expectations of those who put their trust in Him. He desires us to remember that when we are humble and contrite, we stand where He can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us higher and greater blessings. He is honored when we love Him and bear testimony to the genuineness of our love by keeping His commandments" (Our Father Cares, RH, March 15, 1906, pp. 152-153).

- b. The issues confronting the Christian include such issues as, can the Devil provoke you to violence, and, will you wait for the judgment? Or, will you indulge in thinking of revenge?

The function of suffering patiently is that it proves we have a faith in God's goodness and care for us that no circumstances can destroy. Jesus trust in the Father could not be shaken when He was led of the Spirit into the wilderness to be tempted

Lesson 8 - continued
Assignment Answers
1 Peter 2:21-25, continued

of the Devil, or even by the experiences of the cross where He knew the Father was not going to come to His rescue, and ultimately, when He knew it was the Father Himself who was the One making Him suffer.

This is the faith tested by fire of 1:7.

This principle, trusting God though He slay me, is the enactment of the Old Testament prophets teaching—the prophets who Peter said he was in harmony with in 1 Peter 1:9-12. Note, for example, Isaiah 30:15; "For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength:"

- c. The death of Christ makes Him the Shepherd and Guardian (episkopon) of "your souls".

Note; Peter's teaching about the soul of man, and grace, and Christ the Shepherd of our soul, is perhaps strange to our ears, but at this point in our study it appears to this researcher to be the Biblical base of some of Mrs. White's comments about salvation and the soul of man. Recall for example, "Introduction" to this document, quote #4; "It is the Son of God combating the prince of darkness; and the prize for which they contend is the soul of man" (2 ST 85).

LESSON 9

Text: 1 Peter 3:1-7

Assignment Questions

1 Peter 3:1, 2

- a. What is "in the same way" in v. 1a?
- b. Are the husbands referred to in 3:1, all Christians obedient to the word, all non-Christians disobedient to the word, or is the submission that is set forth, required of a wife, whether or not the husband is obedient to the word?
- c. What is "to be submissive" in v. 1? Compare 3:5 and 2:18.
- d. Why are wives to "be submissive to your own husbands" in 3:1?
- e. What significance does the word "own" have in the phrase, "be submissive to your own husbands"?

Lesson 8 - continued
Assignment Questions

1 Peter 3:1, 2, continued

f. What is the significance of "without a word" in v. 1d?

g. Who is the one fearing in v. 2? Toward whom is that fear directed?

1 Peter 3:3-5

a. Who is "your" in v. 3a?

b. What, in your own words, is the message of verses 3-5?

c. Is the function of the message of verses 3-5 the Christian's wedding ring?

Lesson 9 - continued
Assignment Questions

1 Peter 3:6

- a. What is the implied message of v. 6a?

1 Peter 3:7

- a. What is the significance of the word "likewise" in v. 7a?
- b. What is meant by the words "understanding way" in the phrase "you husbands likewise, live with your wives in an understanding way,"?
- c. What is the significance of Peter following the instruction of v. 7a with the phrase, "as with a weaker vessel, since she is a woman" in v. 7c? Include in your answer the significance of her being "a fellow-heir of the grace of life," verse 7d, and the phrase in v. 7e, "so that your prayers may not be hindered."
- d. What is "the grace of life" in v. 7d?

Lesson 9 - continued
Assignment Answers

1 Peter 3:1, 2

- a. The way of life set forth in 1 Peter 2:9, and 11-25.
- b. The submission set forth is required of a wife, whether or not the husband is a Bible-obeying husband. Note: The Greek phrase translates, "Likewise wives, submitting yourselves to the own husbands in order that even if any disobey the word, they will be gained" (*fig.*: for the Kingdom of God. Cf. A.&G. 430).
- c. The Greek word translated "be submissive" in 3:1 & 5 and in 2:18 is a participle form coming from *hupotasso*.

Tasso means to place or station a person or thing in a fixed spot—to appoint or establish in an office (A&G 813).

Hupo designates an agent and translates "by," or it designates a place to answer a "where" question (see A & G 851), and is translated "under" or "below."

This sounds like a great concept to every man! The woman, his wife, is commanded by Scripture to be placed in a fixed position beneath the position which her husband holds! Great doctrine! except that it does not sound like the rest of scripture's teaching. Perhaps we should finish examining this Greek word.

The word, *hupotassomenai*, which appears in 3:1 and 5, is a nominative, plural, feminine, present, middle, participle! (This same form in masculine appears in 2:18.)

That word middle is bad news for us men. If the form were active, it would translate like "I wash the car"; if it were passive it would translate like, "The car is being washed"; but being middle it has a meaning like, "The car is washing itself." The middle voice signifies the action is being done by one to oneself. Too bad for us men. We are not to make our wives be submissive.

The Bible passage here being examined teaches women they are to place themselves in a fixed position of submission to their husband. The husband is not involved in this activity—the voice is middle. This is a work the wife is commanded by God to be doing on herself—the significance of the middle voice. The wife here has a work assigned to

Lesson 9 - continued
Assignment Answers
1 Peter 3:1, 2, continued

her by God which she can't neglect without being in rebellion against God: rather than against her husband.

This same concept appears in 2:13^^ the imperative (command) mode in passive voice to "all , for the reason that God may be seen as good (2:15).

Note; In Eph 6:1 and in Col 3:20 children are, in English, commanded to obey their parents; making the position of the wife to the husband the same as the obedience required of a child- however immature-to its parents! Another great text for men! Only the Greek work translated "obey" in these verses is different than the word instructing wives to "obey" their husbands. The wife is not treated as a child in Scripture.

("Children obey your parents," is translated from hupakouete. meaning, "listen to." This word appears in the New Testament in this form five times and never is addressed to wives; it is rather addressed to slaves twice (Eph 6:5; Col 3:22), and to children twice (Eph 6:1: Col 3:20). Wives in scripture are never classed with slaves or children;¹ their work is not to listen, their work is to win people (their husbands) to Christ. But I'm running ahead! (Sarah, however, is said to have listened carefully to Abraham (hupekousen), (1 Peter 3:6) .

- d. The wives submission to the husband is for the purpose of winning the husband to Christ, even if some of the husbands are disobedient to the word, by the wife's behavior-not by her words.

Note; The implied of what is stated in v. 1 is very interesting to this writer: If the wife's submission

1. In 1 Peter 2:18 house servants are told to be "submitting yourselves" to their masters-the same concept as in 3:1 linguistically. But the reason is different. The wife in 3:1 is to be submitting to win her husband to Christ, while the servant in 2:18 is to be submitting because God will respond by blessing the servant (cf. w. 19-21a) .

That which the wife and the servant have in common is that they are, if obedient to their instruction, both following the will of God for them.

Lesson 9 - continued
Assignment Answers
1 Peter 3:1, 2, continued

to the husband is of such a nature as to result in causing him to do evil and thereby be separated from the Lord, that submission is a violation of her commission-to be in submission in order to win him to Christ.

The assignment of such accountability is, in the eyes of this researcher, the result of great trust. It is much more difficult to live the Christian life than to talk it. Such a role is never in Scripture assigned, to my knowledge, to children, slaves, or friends- nor to husbands. God had great trust in woman when He said to her, your job is to save your husband, not with a rod or words, but with gentle service.

(For an excellent development of this concept read Adventist Home, pp. 349-351.)

"Let your husband see the Holy Spirit working in you. Be careful and considerate, patient and forbearing. Do not urge the truth upon him. Do your duty as a wife should, and then see if his heart is not touched. Your affections must not be weaned from your husband. Please him in every way possible. Let not your religious faith draw you apart. Conscientiously obey God, and please your husband wherever you can. . . ."

- e. It makes the counsel given to a wife applicable only to her relationship to her husband. This verse is not capable of being broadened into a description of the job assignment of women to men or even of married women to married men.
- f. The phrase "without a word" is connected to "pure conduct" (v. 2), the English translation of the Greek anastrophe-which means "way of life" (A&G 61). The husband of a wife is to be won to Christ

¹In material addressed to "Every child of God," not just to wives, we read that "The lesson they are to learn is the lesson of submission. Self is not to be made prominent. If due attention is given to the divine instruction, if self is surrendered to the divine will, the hand of the Potter will produce a shapely vessel. . . ." (45DABC 1154). Here submission or no submission affects your salvation.

Lesson 9 - continued
Assignment Answers
1 Peter 3:1, 2, continued

by the wife's way of life—not by her words.
(See A.H., p. 349-quoted above under "d.")

- g. Verse 2 translates, "observing the pure conduct of you in fear."

The one fearing in v. 2 is the wife. The fear she has is directed toward God. Note 1 Peter 2:18 & 3:6.

If we examine 2:18-23 the theme Peter is presenting becomes quite clear; the fear that is desirable is the fear to be punished for one's errors, because when one is punished for something unjustly and bears it well "this is favor with God" (2:20c); because to live like Christ is to experience what He experienced and to respond as He responded, while to be punished for one's errors brings no favor with God (cf. v. 20) .

To live such a lifestyle shows the unjustly-punished one "has delivered (himself) to the one judging righteously" (2:23).

In one sentence, the proper fear in these verses is a fear to offend someone needlessly. 3:6 only adds the thought that to be like Sarah one can't let oneself be intimidated by any terror.

Therefore we conclude that the Christian wife's first fear is to offend needlessly her husband, or that she will be intimidated by some terror, and thus fail of obtaining the grace promised in chapter one to someone who, if they suffer, suffers unjustly (chapter 2).

The fear of the Christian wife is also to miss out on pleasing God (favor with God) (2:20), which through faith brings the salvation of your soul (1:9); the favor with God, the result of pleasing God, of 2:19, 20. Here obedience determines one's eternal destiny.

1 Peter 3:3-5

- a. The wives of verses 1 and 2.
- b. The first phrase of verse 3 is translated by the NASB so as to read, "And let not your adornment be external only-. . ." The word "only" is supplied by the translator. Peter did not say it. The addition of this word distorts the prohibition Peter is describing.

Lesson 9 - continued
Assignment Answers
1 Peter 3:3-5, continued

This verse says that a woman's wedding ring is her spirit and deportment.

This concept is not only one that appears in the Old Testament and 1 Peter 3:5,6, but it is also one that appears in the Spirit of Prophecy.

Notice the following where Mrs. White writes that

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindliness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart" (Testimonies to Ministers, pp. 180, 181) .

c. Yes.

1 Peter 3:6

a. The implied message of v. 6a is that Peter's

Lesson 9 - continued
Assignment Answers
1 Peter 3:6, continued

instructions to wives are not new principles, but rather they direct the wives among Peter's readers to act as the holy women of Old Testament times acted. Peter's gospel is again presented as in harmony with the Old Testament. God's people are to have harmony throughout their history, because God's law never changes.

1 Peter 3:7

- a. "Likewise" means that the principles set forth in 1 Pet 2:9, 11-25 to which wives were directed in 3:1, and the principles of conduct presented to wives in 3:1-6, are to be practiced by husbands.
- b. The whole phrase making up 3:7a translates, "The husbands likewise, dwelling together according to knowledge, ..." "In an understanding way" is therefore according to knowledge. To use a phrase, "be reasonable with your wife."
- c. [Note; The weaker vessel is here said to be the wife.

Weak (asthenes) can mean economically weak, without influence, weak in faith, feeble, or physically weak, etc. (a&g 115).]

Whereas Peter designates wives as fellow-heirs of grace, who must be properly treated by the husband if the husband's prayers are not to be being interrupted (pres. pass, infin.), the phrase "as with a weaker vessel, since she is a woman" means that the fact a woman is physically weaker than a man is not to be understood by the husband as implying she is less valuable than a man in God's sight, and therefore it is okay to treat her as if she were of less value than a man.

The fact that she is called a co-heir of the grace of life by Peter signifies that whatever man's position in regard to the grace of life is understood to be, her position in regard to the grace of life is the same.

It is now very clear that the significance of the phrase "so that your prayers may not be hindered" means that husbands who don't treat their wives as equal heirs of the grace of life are people whose prayers God won't listen to.

Here the one who is weaker than the man physically has the power with God that blocks his prayers—if he mistreats her.

Lesson 9 - continued
Assignment Answers
1 Peter 3:7, continued

- d. The phrase "the grace of life" in verse 7d sounds like it was written by Mrs. White!! Note: "It is the grace of God that gives life to the soul" (The Desire of Ages, p. 181). It is grace that is as the air we breathe (Steps to Christ, p. 68), and it is grace that, used, is the robe of Christ's righteousness (2RH374; Mar. 4, 1890). See again the quotations numbered 17-20 in the introduction to this study guide. But the view of grace that sees it as a reality is not restricted to the Spirit of Prophecy and this writer.

In the Dictionary of Dogmatic Theology (Westminster, MD: Christian Classics, Inc., 1974, p. 117), an approved Roman Catholic work, the following statement appears: "grace, habitual. A divine gift infused by God into the soul, . . ."

While this concept, as expressed in this source is not acceptable to this writer it does serve to show that grace is seen by many as a reality; it has existence.

Notice also the following as examples of materials appearing in Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago, IL: The University of Chicago Press, 1963, p. 886), re charis (grace).

"b. On the part of God and Christ; the context will show whether the emphasis is upon the possession of divine grace as a source of blessings for the believer, or upon a store of grace that is dispensed, or a state of grace (i.e., standing in God's favor) that is brought about, or a deed of grace wrought by God in Christ, or a work of grace that grows fr. more to more."

Arndt and Gingrich also point out that God is called the God of all grace in 1 Peter 5:10; that the preaching of salvation is the gospel (good news) of the grace of God, Acts 20:24, while the grace of God manifests itself in various results of grace (charismata), depending on which grace is given (Rom 12:6).

Finally, they also note that grace produces results that are seen as works in people's lives (1 Cor. 15:10), possibly because one grows in grace (2 Peter 3:18).

LESSON 10

Text: 1 Peter 3:8-22

Assignment Questions

1 Peter 3:8-13

a. Who is the "all" of v. 8 to whom these verses have primary application in the context of 3:1-13?

b. What is the message of verses 8-13?

1 Peter 3:14

a. What is the message of v. 14a?

b. What is the message of v. 14b, but fear you not the fear of them, nor be troubled?

1 Peter 3:15

a. What is the message of this verse?

Lesson 10 - continued
Assignment Questions

1 Peter 3:16, 17

- a. What is the message of these verses?

1 Peter 3:18

- a. What is the significance of the fact this verse starts with the words "For Christ also died. . . ."?
Note; The Greek translates, "Because indeed (hoti kai) Christ... died...."
- b. What is the message of the phrase, "having been put to death in the flesh, but made alive in the spirit"?
Note; The Greek can be translated, "being put to death on one hand in flesh, on the other quickened in spirit." See Spirit of Prophecy materials for help with an answer. (In the opinion of this writer there is not enough information given for a full contextual definition.) Note also that the definite article, "the," before spirit is supplied by the translators in the NASB.

1 Peter 3:19, 20

- a. What is the message of these verses? Note the words "then when" (Grk) in v. 20a. What significance would there be to translating the first word of v. 19 (Greek ev) with the english word "by"—a proper translation.

Lesson 10 - continued
Assignment Questions

1 Peter 3:21, 22

a. What is the significance of baptism in these verses?

b. What is the message of verse 21?

c. What does verse 22 add to the message of vv. 18-21?

Assignment Answers

1 Peter 3:8-13

a. In the context of 3:1-7 the counsel in verses 8-13 is to husbands and wives; in the context of 1 Peter it is all the people addressed in chapters 1 and 2, in addition to the husbands and wives of 3:1-7.

b. Be kind to those you are surrounded with, no matter how they treat you, because when you do right the Lord knows and answers your prayers.

Note: Here women are by implication threatened with unanswered prayers if they do not do righteously—as were men in v. 7.

1 Peter 3:14

a. The presence of suffering in one's life, whatever nature that suffering may take, if it is caused by right doing, is to be recognized as being accompanied by the blessing of the Lord.

Lesson 10 - continued
Assignment Answers
1 Peter 3:14, continued

- b. Verse 14b adds to 14a by stating that in those situations where it can be seen before that doing right will bring suffering, we are not to be afraid of the persecutor, or be troubled; don't be afraid of them.

But the phrase in 14b can be translated "but fear ye not the fear of them" with the meaning of "don't fear their fear." Don't be afraid of that of which "they," people who don't do righteously and receive the blessing of God, are afraid. God will provide for you. God's people are not to have the same things to fear that people who don't obey God have to fear.

1 Peter 3:15

- a. Make Christ the ruler of your life, not fearing anything, believing that His thoughts toward you are to give you blessings, even when you see trouble coming; so that you can with meekness and fear (see above under vv. 1, 2g) explain your faith, even while you suffer—if that is necessary. (This message comes from putting vv. 14 and 15 together.)

1 Peter 3:16, 17

- a. Verse 17 repeats the teaching of v. 14, if you are to suffer because it is the will of God, let it be because of good done rather than for evil done.

Verse 16 adds by implication that if you suffer unjustly, God will vindicate you. The when of vindication is not stated in these verses.

1 Peter 3:18

- a. The words "because indeed" ("For Christ also. . . ." NASB), indicates the thought of the preceding verses is being continued. We are to suffer injustice quietly, because Christ, our Example, did.
- b. In English we sometimes express the thought that something is both a blessing and a non-blessing. On the one hand, it's good; on the other hand—well, maybe not so good.

The conjunction in such a sentence structure can be described as a disjunctive conjunction, or a conjunction of contrast.

Lesson 10 - continued
Assignment Answers 1
Peter 3:18, continued

The issue relevant to our text is to notice that in such linguistic constructions one event has two related but quite different effects.

In our verse Christ is clearly said to have died once (and only once - Grk. hapax) that He might bring us to God; this is the one event, while to be put to death in the flesh and made alive in spirit are the two effects or results.

That Jesus died on the cross is what is meant by "having been put to death in the flesh," seems quite clear, but the significance of the declaration that He was at the same time "made alive in spirit" is not so clear. Therefore we will quote from the Spirit of Prophecy material regarding Christ's experience in death, as we attempt to understand the message of this passage.

"Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible" (5SDABC 1113).

In my opinion Mrs. White's statement explains somewhat Peter's presentation of Christ's death experience on the cross.

1 Peter 3:19,20

- a. The general message of these two verses is, to me, easy; the Spirit appealed to people to believe the message of Noah which was proclaimed to them while the ark was being built.

Proving this to be the message of these verses exegetically is difficult because these verses contain in verse 19 two concepts that are unique in Scripture.

The first is the words "spirits in prison;" the second concept is that Christ went (someplace) and preached to spirits in prison "by spirit," or, "in spirit" - the same spirit that was made alive or that made Him alive in v. 18.

The phrase "spirits in prison" is unique in Scripture. It is often understood by commentators as referring to dead people; making the phrase to say that Christ died on the cross and then went by

Lesson 10 - continued
Assignment Answers
I Peter 3:19, 20, continued

the spirit that made Him alive and preached to those dead who had heard the gospel preached while Noah was building the ark. (See for example a commentary on 1 Peter such as The Letters of James and Peter, by William Barclay, where he writes,

"So, then, it must first of all be remembered that this whole matter is to be thought of, ... in terms of Christ's going to the dead in their grey and shadowy world" (Philadelphia: The Westminster Press, May 1960, p. 281) .

But such a concept is not the result of good Biblical understanding. According to scripture when a man dies his spirit returns to God who gave it (Ecc. 12:7); therefore it does not go to be in prison.

It is true that in the Spirit of Prophecy materials the grave is often represented as a prison, but in harmony with the teaching of Scripture, the spirit of man, in the Spirit of Prophecy materials, goes back to God at death (i.e., P.K. 82; 6 SDABC 1093).

Note the following regarding death as a prison house in Mrs. White's materials:

"I saw that the hope of the bereaved is in looking forward to the glorious day when the Life-giver shall break the fetters of the tomb, and the righteous dead shall arise and leave their prison house to be clothed with glorious immortal life" (Testimonies for the Church, vol. 1, p. 40). (For other references to death as a prison house see, Sons and Daughters of God, p. 359; The Great Controversy, p. 644; Sons and Daughters of God, p. 358, etc.)

There is another problem with having these verses teach that Christ went after His death and before His resurrection and did anything; Christ was in the tomb as the prisoner of divine justice. He had arrived there by following God's plan for His life. Therefore while He had the power to lay down His life and to take it up again, He would not leave the grave before He was called by His Father. His Father only could release Him, and relieve Him from the debt for which He had become responsible. The Father called Him Sunday morning (The Desire of Ages 779, 780; Y.I. 508, 509).

Lesson 10 - continued
Assignment Answers
1 Peter 3:19, 20, continued

So what should we understand by carefully reading these verses? To answer let's first translate them from the Greek.

v. 19. By which also going to the spirits in prison he proclaimed.

v. 20. To disobeying ones (dat. plural, masculine, participle, aor.1), then when (pote hote) was waiting the longsuffering of God in the days of Noah, an ark being prepared (pres. pass, ptc.), into which a few, this is eight souls were brought safely (were rescued-3 pl aor.1 pass.) through water.

The meaning of these verses becomes somewhat clear when we note the time in which the described action took place. The phrase "then when" linguistically designates the time of the proclamation- the time during which the ark was being built. The first three words of this verse, "by which also" serve to emphasize this time element. Therefore, the action described in verse 20 is an account of another work by the Spirit- in addition to the act in v. 18d.

To this writer the message of these verses is that even when God was preparing to destroy the evil people He was yet seeking their salvation.

The spirit of man is evil or the spirit of man is good. The people here referred to were in a prison of their own making; they were prisoners of their own passions and appetites because they were rejecting the message proclaimed to them. The water sent by God through which the eight obedient ones were saved was the same water that destroyed the rebellious.

Whether man's spirit is good or evil, whether his spirit is in prison or free, depends on his obedience or disobedience to the proclamations of God. The law of God is the law of liberty. I am free because I keep His law.

The reason Peter presents this material to us is one of the harder issues that comes out of these verses. But certain points seem clearly to be being presented to us by him, such as the following.

Spirit was part of the activity connected with the death of Christ on the cross. Whether this spirit is seen as man's, or, the Holy Spirit, v. 19,

Lesson 10 - continued
Assignment Answers
1 Peter 3:19, 20, continued

this work was a success. Spirit was again involved in the proclamation to those who were, in the vast majority, destroyed by the flood, though a way of escape was available. This work was therefore not a success.

The common element, and thus the key to the message Peter intended us to receive, appears to be that when Christ suffered unjustly for wrongs, trusting Himself to God, the spirit was successful; when the people rejected the guidance of God, at the time of the flood, the work of the Spirit was negated, the work of the spirit was not successful, and they were lost.

Peter is here setting before us the fact that we can in spite of the spirit reject the message of God and the man of God, and fail of realizing the salvation being provided by God.

The great event of the flood displays to us, as Peter sets it before us, that a spirit as great as that of v. 18 can't save us if we act like the people of Noah's time - even with God's

longsufferingnesses. In a sentence, to resist God's appeal by the Spirit is to perish; but not because the Spirit is defective.

These verses also set forth the pre-existence of Christ, His work as a Savior long before His incarnation, and the longtime cooperation of Christ and the Spirit.

There is a sentence in Mrs. White's materials that reads as follows: "It is the word of God that creates the flowers, and the same word will produce in you the graces of His Spirit"

(Thoughts from the Mount of Blessing, p. 97; quotation 122 from the introduction to this document).

The message of this verse is very clear. The way the message is worded is very interesting. In the phrase "It is the word of God that creates the flowers" there is no reference to the Bible. In the phrase "the same word will produce in you the graces of His Spirit" we know the bible is a portion of that which is referred to as the "word of God." Notice again another quotation from above:

"God is saying to all who are dead in sin 'awake thou that sleepest, and arise from the dead.' Eph. 5:14. That word is eternal life....that word,

Lesson 10 - continued
 Assignment Answers
 1 Peter 3:19, 20, continued

'arise from the dead,' is life to the soul that receives it. ... It is all offered to us in His word. If we receive the word, we have the deliverance" (The Desire of Ages, p. 320; quotation #6 from the introduction to this document).

In our text we have a parallel type of construction to that which occurs in the Spirit of Prophecy material just quoted. Verse 18, the last clause reads, "quickened in spirit," while the first phrase of verse 19 reads, "by which also to the spirits in prison going. ..."

Read together as they were written they read "quickened in spirit by which also to the spirits in prison going he proclaimed. ..."

The first appearance of the word spirit is a reference to the spirit of Christ- man is a three-part being, body, soul, and spirit.

The second occurrence of the word spirit which is implied, is a reference to the Holy Spirit, by which the appeals of God to men's hearts are applied.

The work ascribed to Christ in these verses is formulated in a manner that makes it original in Scripture, preaching to spirits in prison, but though the formula is original the work described is a familiar theme.

Notice Ps 142:7 where David prays that God will bring out his soul from prison, while Isaiah has passages that are more directly parallel to our passage in 1 Peter. Notice Isa 42:1, 7. "Behold my Servant, whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him. ... To open the blind eyes, to bring out the prisoners from prison, and them that sit in darkness out of the prison house," and again in Isa 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

1 Peter 3:21, 22

- a. It is the proper response to God which results in a cleansing of us other than the mere external cleansing of the flesh, a cleansing made available through the resurrection of Jesus Christ, which saves us.

Lesson 10 - continued
Assignment Answers

1 Peter 3:21, 22

b. We know that the baptism cleansing is necessary because through water (v. 20) the survivors of the flood were saved. In both cases salvation comes by obeying God's message; for "them," getting into the boat, and for us obedience to the message of Christ. In both cases salvation comes through water.

c. Verse 22 adds that we are not the only ones who obey Christ; angels and authorities and powers in Heaven itself are also subject to Him.

By implication these verses tell us that when we become obedient to Christ we join a very great group! We join together with the powers of heaven. Obedience to Christ elevates; it does not join us to a group of slaves.

LESSON 11

Text

1 Peter 4:1-11

Assignment Questions

1 Peter 4:1, 2

- a. What does "therefore" add to the message of verse 1? Note the Greek can be translated, "Christ therefore having suffered in (the) flesh. ..."
- b. Christ suffered for us in the flesh in verse 1. Did Deity also suffer? See EGW on Col. 2:9 (7 SDABC 907).
- c. According to verse 1c what is the connection between suffering and sinlessness?
- d. In the context of 1 Peter, what kind of suffering results in the experience described in verse 2?

1 Peter 4:3-5

- a. Why are the righteous spoken evil of in v. 4?

Lesson 11 - continued

Assignment Questions

1 Peter 4:3-5 (continued)

- b. Who gives account to God in v. 5?

1 Peter 4:6

- a. In this verse for what purpose ,was the gospel preached?

1 Peter 4:7-11

- a. What is the relationship between the "gift" and the "grace" of v. 10?

Assignment Answers

1 Peter 4:1, 2

- a. In the phrase "Christ therefore having suffered in (the) flesh ..." the therefore adds the reason Christ was willing to suffer in the flesh; the victories gained by the cross (3:22).

Christ suffered according to 3:22 that God might be supreme. The goal of the cross was not merely for our salvation. The goal of the cross was the stabilizing of the universe. If everyone on earth chooses to be lost, the cross is still a success because it results in the justification of God and the forthcoming destruction of evil.

Lesson 11 - continued

Assignment Answers

1 Peter 4:1, 2 (continued)

- b. "'In him dwelleth all the fullness of the Godhead bodily.' Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the ransom of the world purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth (MS 153, 1898)" (7SDABC 907).

- c. To choose to follow God's law, His expressed will, when such a choice results in you suffering, is to cease from sin- violating God's law.

The choice to serve God issue by issue means one ceases to sin; ceases to violate God's law. But such a choice in First Peter is in the context of suffering for Heaven, the motive for which Christ suffered (3:22 & 4:1). Therefore the promise of grace which is the theme of Peter (see 1 Peter 5:12) is the source of ability for this recommended activity. The choice to serve God here brings the needed grace (see 1 Peter 1:10, 13).

Without grace one can't be remade. Notice how Ellen White parallels Peter.

"But forgiveness of sins would be of no avail unless the course of transgression was abandoned, and the grace of Christ imparted to the sinner to renovate, purify, and ennoble him who had fallen by iniquity. This was the only way by which the sinner could be restored to divine favor, and trusted to come into co-partnership with Jesus Christ." (3RH 445)

"But if the word of God is made an abiding principle in our lives, everything with which we have to do, each word, each trivial act, will reveal that we are subject to Jesus Christ, that even our thoughts have been brought into captivity to him." (3RH 461)

- d. The suffering of 3:14a and 2:19-21a, etc.

1 Peter 4:3-5

- a. Because the wicked don't understand their conduct.
- b. Those of v. 4 who speak evil of those who live a life style out of harmony with the gentiles; those who here are not following the counsels of the gospel.

Lesson 11 - continued
Assignment Answers

1 Peter 4: 6

- a. The gospel is preached so that people can pass the judgment (v.5).

1 Peter 4:7-11

- a. The gift received is the result of God's grace in the life.

The evidence for this is a linguistic one; grace is chariots, while the gift is charisma. The ma is a result ending. The charisma is the result of the charis. Grace produces results, which results are gifts. (See for example Rom 5:15; 1 Cor. 7:7; 2 Tim 1:6; Rom 12:6.)

Why a particular result of grace is produced in one life and a different result is seen in a different life is not clear to me. But it is probably because grace is "manifold" - Mrs. White's word. Manifold, according to Webster means (1) , marked by diversity or variety, (2) consisting of many diverse elements.

Which grace functions in someone's life is probably due to the issues they personally struggle with, the plan of God for their life, and the ability their heredity has given them, thus enabling them to make use of a particular gift.

It is my opinion that for every need there is a corresponding grace. *If* this is true, what excuse will we be able to make if we are lost?

LESSON 12

Text

1 Peter 4:12-19

Assignment Questions 1

Peter 4:12, 13

- a. What is the message of these verses?

1 Peter 4:14

- a. What is the cause of reproach in this verse? How does it compare to the cause functioning in v. 4?

1 Peter 4:15-18

- a. In the context of these verses, what is "the judgment" activity for which it is time to occur? Note that in v. 18 the NASB asks the question, "What will become of the godless man and the sinner?" The phrase "what will become" should be translated, "where will appear"?

1 Peter 4:19

- a. What is the message of this verse?

Lesson 12 - continued

Assignment Answers

1 Peter 4:12, 13

- a. To receive reward when Christ's glory is revealed, is to rejoice. To receive a reward from Christ, one must have suffered for Him. Suffering that comes from evil doing brings no such reward. Because we hope to receive a reward from Him we know we will have Him provide us the opportunity to stand for Him; which standing, in the devil's world brings suffering. Knowing these things we are not surprised when doing right causes us to suffer fiery ordeals. (See again 1 Peter 2:19-21; 1:7.)

Without trials and difficulties we would have no opportunity to exercise faith, and by the exercise of faith be benefited by breathing grace, which brings salvation to our soul (1 Peter 1:9).

Once we are baptized the only trials and difficulties that can reach us are those which God allows. Therefore, together with Paul, we glory in tribulation.

But these tribulations must be met in the right spirit for Peter writes that we are to rejoice now in order that (hoti) we may rejoice then.

1 Peter 4:14

- a. The cause of reproach is your being associated, by the one doing the reproaching, with Christ. (The Greek reads, "If you are reproached in name of Christ, blessed. . . .") The association with Christ is the result of someone recognizing the glory and the Spirit of God resting on you. Therefore that for which you are reproached, in this verse, is having the glory and spirit of Christ resting on you.

1 Peter 4:15-18

- a. The now time of v. 17 is the time when God reveals that those suffering for righteousness are in fact suffering for righteousness. Such a revelation would also reveal that those who suffered because they had done evil were in fact suffering justly. For a claimer of Christ to be revealed as one whose sufferings were due to his evil deeds would be for him to appear among the wicked. Therefore the question of v. 18c; where will the wicked appear?

Lesson 12 - continued

Assignment Answers

1 Peter 4:15-18 (continued)

It is this last phrase, "where will appear" that interprets the significance of verses 15-18b.

This facet of judgment is to be distinguished from the other references to judgment Peter makes in his epistle, such as in 4:5, where the function of judgment is not to reveal who serves God, but is rather to give an account of oneself to God; for evils done (cf. 4:4).

1 Peter 4:19

- a. The message of v. 19, building on vv. 15-18, says that because those who suffer for righteousness pass the judgment, and those who hurt them fail the judgment, the activities of the righteous were superintended by God, the One shepherding their souls (2:25)—for this reason they passed the judgment. Therefore they should, having under God's guidance passed the judgment, be ready to commit their souls again to God— which commitment is shown by doing righteously ("well-doing", v. 19c).

LESSON 13

Text

1 Peter 5:1-14

Assignment Questions

1 Peter 5:1-4

- a. What is the message of these verses?

1 Peter 5:5-7

- a. What is the message of verse 5?

- b. What is the relationship between 5:5; 4:14; 3:16; **3:1**; 2:18-19; 2:13a, 15; 1:17; and 1:4-6? Is there a general message to all these verses? If so, what **is it?** "

1 Peter 5:8-11

- a. What is the function of faith and grace in these verses?

Lesson 13 - continued
Assignment Questions

/ Peter 5:12-14

a. What is the general message about grace found in v. 12?

b. What is the "this grace" of which Peter writes when he states that "this is the true grace of God," in v. 12?

1 Peter, chapters 1-5.

a. What is the central theme of this book by Peter?

b. Summarize the general teaching of Peter about grace in these chapters.

c. In your own opinion, does the nature of man implied and expressed in Peter's first epistle parallel the nature of man expressed and implied in the Spirit of Prophecy materials cited in the introduction to this booklet? Please support your answer.

Lesson 13 - continued

Assignment Answers

1 Peter 5:1-4

a.

"God is not glorified by leaders in the church who seek to drive the sheep. No, no . . . There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food." (EGW, 7SDABC 942.)

"Let no one suppose that God has given to men the power of ruling their fellow-men. He will accept the service of no man who hurts and discourages Christ's heritage. Now is the time for every man to examine himself, to prove himself, that he may see whether he is in the faith. Investigate closely the motives which prompt you to action. We are engaged in the work of the Most High. Let us not weave into the web of our work one thread of selfishness. Let us rise to a higher plane in our daily experience. God will not serve with the sins of any man. . . ." (EGW, 3SDABC, 1149.)

1 Peter 5:5-7

- a. There are a number of contexts in which Peter connects one's actions to the grace from God in this epistle. In verse 5 grace is given to those who clothe themselves with humility—regardless of age or sex (Greek: and all (Pantes) to one another). Pride here causes one to be resisted by God, while the result of grace received is the salvation of your soul (1:9).

We all are aware that "It is God's desire that those who have gained an experience in His cause, shall train young men for His service." But perhaps we tend to often forget that

"The younger worker must not become so wrapped up in the ideas and opinions of the one in whose charge he is placed, that he will forfeit his individuality. He must not lose his identity in the one who is instructing him, so that he dare not exercise his own judgment, but does what he is told, irrespective

Lesson 13 - continued
Assignment Answers
1 Peter 5:5-7 (continued)

of his own understanding of what is right and wrong. It is his privilege to learn for himself of the great Teacher. If the one with whom he is working pursues a course which is not in harmony with a "Thus saith the Lord," let him not go to some outside party, but let him go to his superior in office, and lay the matter before him, freely expressing his mind. Thus the learner may be a blessing to the teacher. He must faithfully discharge his duty. God will not hold him guiltless if he connives at a wrong course of action, however great may be the influence or responsibility of the one taking the wrong course." (E. G. White, Gospel Workers, pp. 102, 103)

- b. To attempt to find the relationship between these verses we will write a summary statement of each individual verse or passage.

- | | |
|-----------|--|
| 5:5 | To humble yourself as Peter says you should is to receive grace from God. |
| 4:14 | To suffer for Christ as Peter says you should is to be blessed by God— to have the Spirit of God rest on you. |
| 3:16 | Peter says that we are to maintain the right under slander, so that the slanderer will have an opportunity to see that the good is good; to honor Christ by steadfastness is to win people to right doing. |
| 3:1 | To be useful in service, as defined by Peter, is to win someone you love to Christ. |
| 2:18, 19 | To serve your neighbors faithfully, even when you are treated unjustly by them, for reasons of conscience, is favor with God— or grace (grk: charis), according to Peter. |
| 2:13a, 15 | Peter here teaches that to obey human ordinances because of God, silences the ignorance of foolish men. |

Lesson 13 - continued

Assignment Answers

1 Peter 5:5-7 (continued)

b. (continued)

1:17 We fear to offend God if we call Him our Father.

1:4-6 According to Peter we have ability to endure this life's troubles as we are instructed because God makes us able. We want to obey because of our promised inheritance.

General summary of these verses.

1. Doing that which is unnatural to us is that which testifies to our faith in God and His promises. To reject God's counsels would be to live naturally and not have a faith to share.
2. Living unnaturally, as instructed by God through Peter, is to have blessings in this life— be strengthened by God, given grace by God, have the Spirit of God rest on you, etc.— and finally to receive the inheritance promised.

General conclusion regarding these verses.

To reject Peter as an inspired writer presenting the will of God for us to us, is to live without any promises of help or inheritance, because all the promises of Peter's epistle are presented as results following from having met the conditions which are here required conduct.

Peter consistently sets his material in a context of conformity to the Old Testament, and in harmony with the acts and teachings of Jesus, of whom he was an eyewitness. Therefore to reject Peter's counsels is to reject the unified teaching of Scripture.

1 Peter 5:8-11

- a. The function of faith in verse 9 is that of giving success to our resisting of the devil; while grace in v. 10 is a quality of God that by implication is that which God uses to restore us to our former condition (Grk: Katartisei), firmly establish us (Grx: starixel), make us strong (Grk: sthenosei), and lay the foundation (theme liosel), meaning

Lesson 13 - continued

Assignment Answers

1 Peter 5:8-11 (continued)

a. (continued)

something like, to make us stable (this is the suggested significance of the SDABC on this word). The implied is very significant—grace makes the foundation, we must do the building.

Therefore it may be that the faith of v. 9 is by implication that which activates the grace which is the quality of God in v. 10 that Peter specifically mentions, and which we have found in other passages to be that which is the active agent for our regeneration. But Peter does not directly say what the relation of faith to grace is, in these verses.

If this is the proper relationship between these concepts as they appear in verses 9 & 10, the message is very similar to that of Mrs. White's as we have understood it.

1 Peter 5:12-14

- a. The general message of verse 12 is that the exhortations and witnessing regarding grace that make up Peter's first epistle are true.
- b. The "this grace" of which Peter speaks in verse 12 is that grace which he has referred to throughout his epistle. He has made many points about grace including the following:

- 1:2 Grace can be multiplied. (In 2 Peter 1:2 Peter says that grace is multiplied by a full knowledge of God and of Jesus our Lord.)
- 1:10 Old Testament prophets prophesied of the grace and salvation to come.
- 1:13 Grace is received when Jesus is perceived as the Christ.
- 3:7 Though men and women have different roles in life (3:1-6), they are co-heirs of the grace of life (3:7).

Lesson 13 - continued
Assignment Answers

1 Peter 5:12-14

b. (Continued)

- 4:10 The various gifts we have are all the results of grace, which is diverse (manifold). We are good stewards of grace only if we use it for others.
- 5:5 God gives grace to the humble.
- 5:10 All grace is God's.
- 5:12 The grace I have exhorted you about, and witnessed to you about, and written to you about, is the true grace of God. Those who serve God stand in grace.

1 Peter, chapters 1-5

- a. The central theme of this book of Peter's is the grace of God and how people can be benefited by it to salvation.
- b. Grace comes to people from God in conjunction with their acts of obedience to the expressed will of God about how life is to be lived and responded to.
- c. In my opinion Peter's first epistle and Mrs. White's materials express the same nature of man.
For Peter the soul is to be saved through a faith response (1:9). This is because the various experiences through which people pass, if one responds properly, become a channel of grace (4:19; 1:9, 10; 5:10). Those who follow God stand in grace (5:12).
For Mrs. White also the soul is to be saved through grace because she writes that "By his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom" (Y.I. 223). In addition life's experiences become channels of grace. Notice again.

"You receive grace, you develop grace, and as you reveal grace in your words, in your spirit and actions, God pours upon you a larger measure of grace. In proportion as you surrender yourselves to the working of the Holy Spirit, you are supplied with heavenly grace. You are molded and fashioned a vessel unto honor, and become a channel through

Lesson 13 - continued

Assignment Answers

1 Peter, chapters 1-5 (continued)

c. (Continued)

which God makes manifest his grace to the world."
(Ellen White, The Youth's Instructor, p. 222)

Our next quote from Mrs. White is not one of Peter's points in my opinion, it sounds more like Paul, but it shows the reason for Peter's exhortations and counsels regarding how people conduct themselves. "The flesh in which the soul tabernacles belongs to God." (The Youth's Instructor, p. 487)

Finally, Peter we found concluded his study about grace saying that those who serve God stand in grace. Mrs. White has the same concept. Those who by faith serve God are surrounded by the atmosphere of heaven which is grace, and which they breathe in. See Steps to Christ, p. 68, and notice the following. "He who abides in Christ is in an atmosphere that forbids evil..." (Y.I., 320).

"Christians realize that in order to bring the principles of Christianity into daily life, they need much of the grace of Christ. . . ."

"Whatever may be your defects, the Holy Spirit will reveal them, and grace will be given you to overcome." (The Youth's Instructor, p. 551)

Summary and Conclusion

"The life of Christ was an ever-widening, shoreless influence, an influence that bound him to God and to the whole human family. Through Christ God has invested man with an influence that makes it impossible for him to live to himself. . . ."

"Every soul is surrounded by an atmosphere of its own— an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

"This is a responsibility from which we cannot free ourselves. . . ."

Lesson 13 - Continued
Assignment Answers

1 Peter, chapters 1-5

c. (continued)

"It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world." (E. G. White, Christ's Object Lessons, pp. 339-342)