

Sunday August 15<sup>th</sup> 2010  
Petros  
Part Nine  
Study Questions

1). 1Pe 2:6 *Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame." 7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone," 8 and "A stone of stumbling And a rock of offense."*

a). Explain briefly what you have learned about the Cornerstone that has been laid in Zion.

2). 1Pe 2:11 *Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,*

- a). What does the word translated, 'beloved' here say to us?
- b). What is truly astounding about the 3 words that follow, 'beloved'?
- c). What is your response in hearing these words from the heart of God directed at you as an individual?
- d). Why do you think that God begs us here?
- e). What does it mean that we are sojourners and pilgrims?
- f). What does God beg us to do?

g). What does the word translated, 'abstain' mean?

h). What are fleshly lusts?

i). So what might abstaining from fleshly lusts look like in our day to day life?

j). If it's possible to hold ourselves constantly back, what would prevent us from doing so?

k). What do you think is the difference between 'constantly holding ourselves back from' and 'laying aside'?

l). What further insight into the fleshly lusts does the word 'which' give us?

m). What does the word 'war' mean?

n). How can fleshly lusts war against the soul when fleshly lusts are part of our soul/life?

o). How do you picture this with regards to your own life?

3). 1Pe 2:13 ¶ *Therefore submit yourselves to every ordinance [institution] of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.*

a). What does the word 'therefore' refer us back to?

b). Why are we to submit ourselves to every ordinance of man?

- c). What does it mean to ‘submit yourselves’?
- d). What does this word tell us about the way we are to submit?
- e). What level of government are we talking about being submitted to here?
- f). What does this mean for us in practical terms?
- g). Is there an area in this that you find particularly difficult?

4). 1Pe 2:15 *For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—*

- a). What is the will of God?
- b). What does ‘doing good’ refer to?
- c). What does ‘put to silence’ literally mean and what does this tell us about what is being said here?
- d). How could we classify those called ‘foolish men’?
- e). In what sense are these ‘foolish men’ ignorant?
- f). What good scriptural example do we have that demonstrates this?

5). 1Pe 2:16 *as free, yet not using liberty as a cloak for vice, but as bondservants of God.*

- a). In what sense are we free?
- b). What does it mean to not use our liberty [freedom] as a cloak for vice?

c). Even though we are free what are we to choose?

6). 1Pe 2:17 *Honor all[ people]. Love the brotherhood. Fear God. Honor the king.*

a). Contextually, who would the ‘all [people]’ be?

b). What would it mean to ‘honor the king’ within our setting?

c). What would this look like in practical terms?

d). Is anyone standing face to face with the rock of offense in all this?

e). Why do you think that ‘love the brotherhood’ and ‘fear God’ are sandwiched between giving honor?

7). 1Pe 2:18 *Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.*

a). ‘Servants’ and ‘masters’ – historically what relationship are we dealing with here?

b). What does it mean for the servant to be submissive with all fear?

c). How should we understand ‘good and gentle’?

d). What does the word ‘harsh’ tell us?

e). What would all of this tell us about the life of a Christian slave in the household of a harsh master?

e). Why do you think there is no distinction made here between Christian and pagan masters?

8). 1Pe 2:19 *For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully.*

a). What is 'commendable'? And what does commendable mean?

b). How are we to understand, 'because of conscience toward God'?

c). What does it mean to endure grief?

d) What does it mean to suffer wrongfully?

e). What do you think about all this with regards to ourselves?