

# Showing Christ in Times of Trials

## Summary and Goal

In an earlier session, we read how Peter and John were enabled by the Holy Spirit to spread the good news of Christ to those around them. Because of the faithful witness of the apostles, word about Jesus spread throughout the world. In this session, we will delve into how the world responded to the message of Christ's resurrection and how Peter exhorted Christians to engage with those who often opposed them. Peter's instruction to Christians during this time applies even now, as we too are called to hope in the imperishable, rejoice during hard times, and honor those God has placed in authority by doing good.

## Session Outline

1. God's people hope in an imperishable treasure (1 Pet. 1:3-5).
2. God's people rejoice knowing trials are temporary and purposeful (1 Pet. 1:6-9).
3. God's people honor and do good to those in authority (1 Pet. 2:11-17).

*Background Passage: 1 Peter 1:1–3:7*

## Session in a Sentence

Jesus gives His people eternal life, purpose, and hope so they can maintain joy in trials as they seek to display faith in Christ that will draw others to Him.

## Christ Connection

God's people are called to endure life's trials with hope, joy, and honor so that even those who wrong us might see the goodness of Christ through us. When we live in this way, we follow the pattern of Jesus, who, for the joy that lay before Him, endured the cross (Heb. 12:2). Because of Jesus' obedience to the Father on the cross, we who wronged Him but now trust in Him have been saved.

## Missional Application

Because we have been saved through the suffering of Jesus, we patiently endure trials and fight for joy so that we may display faith in Christ that will draw others to Him.

Date of My Bible Study: \_\_\_\_\_

# Group Time

GROUP MEMBER CONTENT

## Introduction

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**EXPLAIN:** Use the two paragraphs on page 38 in the Daily Discipleship Guide (DDG) to compare preparing a child for potential social rejection at school with how Peter instructed his readers to deal with rejection.

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The first day of school for a preschooler or kindergartener is a big deal. Whether it's a bigger deal for the parents or the child, well, it's sometimes hard to tell. This teary-eyed milestone is possibly the first time a child leaves the comfort zone of home and/or parents. Knowing the opportunities for learning and the risks of social rejection this new environment will bring, wise parents will try to prepare their child as much as possible for potential rejection by assuring them that the family is the child's safe place where they are known, loved, and accepted.

Thankfully, in Peter's first epistle, God's people are reminded that in Christ we have a safe place of acceptance and hope, even as we suffer through trials that result from the world's rejection. In response to this rejection, Christians are to do good to those who may oppose them because believers worship the one true God revealed in Jesus.

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**INTERACT:** Ask group members the following question.

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What is your normal pattern when responding to trials in your life? (be prepared to give an answer of your own to jump-start the conversation)

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**SUMMARIZE:** In this session, we will delve into how the world responded to the message of Christ's resurrection and how Peter exhorted Christians to engage with those who often opposed them. Peter's instruction to Christians during this time applies even now, as we too are called to hope in the imperishable, rejoice during hard times, and honor those God has placed in authority by doing good.

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## Point 1: God's people hope in an imperishable treasure (1 Pet. 1:3-5).

**SAY:** Hope stirs the human soul. The fullness of a better tomorrow can fuel perseverance in the face of life's worst circumstances, while its absence can suffocate the most prosperous person's will to exist. Why do you get up in the morning? What keeps you going? The "why" in each person's context may differ, but if one's hope is not anchored in Christ, it will eventually fail because every earthly reason is momentary and fleeting. Thankfully, the Scriptures promise that God's people have a better hope—living hope—because of the resurrection of Jesus Christ.

**READ** 1 Peter 1:3-5 (DDG p. 39).

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, <sup>5</sup> who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

**EXPLAIN:** Use the first paragraph in the DDG (p. 39) to establish that Jesus' resurrection is the "why" for the believer's hope.

The resurrection of Jesus is not just a noteworthy historic event—it is the "why" for the believer's hope. Jesus' resurrection assures us of God's great mercy to save sinners, which is why Jesus died in the first place. Furthermore, God secures the believer with a living hope—a sure hope for resurrection and eternal life—in the midst of any circumstance that would try to breed hopelessness. Because our living Savior King reigns forever, God's people can be happy and steady.

- The victorious Jesus put Satan to open shame and ultimate defeat by crushing Satan's head with His perfect life, sacrificial death, and glorious resurrection (Col. 2:15). God's merciful promise to sinful humanity made way back in Genesis 3:15, prophesying the serpent's defeat, is consummated and confirmed through the resurrection of King Jesus for all to see. There would be no hope for sinners if there were no resurrection of Jesus, as we would remain indebted by our irreconcilable offenses in the sight of God (1 Cor. 15:12-19). A Jesus still in the grave would render all of us hopeless in our sin.
- The same Holy Spirit who raised Christ from the grave also will raise those who place their faith in the risen Savior (Rom. 8:11). God redeems a people for Himself by giving them new birth, new life, and new hope in Christ through the work of the Spirit and the tool of the gospel (John 3:5-8).

**INTERACT:** Ask group members the following question.



How should Christ's resurrection change our perspective on suffering?  
(all suffering is temporary; those who suffer for Christ will be vindicated by God; we can endure suffering with hope for the blessings to come)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 39) to speak to the incorruptible inheritance of salvation that we possess in Christ by faith.

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The Christians Peter wrote to had experienced some opposition for their faith in Christ. But Peter encouraged them to focus not on what could be lost but rather on what is to be gained—a perfect inheritance that can never fade away, namely, our salvation in the Lord Jesus Christ (vv. 4-5). Human beings, devices, or plans cannot affect this treasure, nor can they keep you from it because the all-powerful God is guarding you until your faith is made sight at the final resurrection with Jesus’ second coming.

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- In Peter’s day, traditional safety and security as we know it (insurance policies, retirement plans) were unknown. But Peter informed God’s people that safe and secure treasure is attainable and is found in heaven, where Christ is (see Col. 3:1). Therefore, followers of Christ should be storing up treasures in heaven through their faithful obedience to God (see Matt. 6:19-20).

*Application:* Most people listen to their desire to be safe and secure. It is the reason many people opt not to have strangers in their homes, fearful that an outsider might steal valued possessions or perhaps attempt to take their very lives. It is the reason that, in American culture, security is a billion-dollar industry. Wanting to be safe is not intrinsically wrong. Our desire to be safe and secure is a desire that comes from God (Ps. 4:8). However, when earthly safety and security becomes the focus of a person while refuge in God through faith in Christ takes a backseat, idolatry is at hand.

**Commentary:** Not all persecution was physical, such as with the churches in Asia Minor to whom Peter was writing. “Indeed, 1 Peter says nothing about Christians suffering physically for their faith. The focus is on the verbal abuse and discrimination they receive because of their Christian commitment (4:3-4). Of course, verbal abuse easily leads to physical mistreatment, and it is possible that some of the believers to whom Peter wrote were suffering physical abuse for their faith as well (cf. 2:18-20).”<sup>1</sup>

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 39).

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**Life After Death:** When a Christian dies, he or she immediately is with the **Lord**. This is what some people call an intermediate state, given that the final state for believers takes place at the future **resurrection**.

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**Essential Doctrine “Life After Death”:** The Bible teaches that when a Christian dies, he or she immediately is with the **Lord** (2 Cor. 5:8; Luke 23:43). This is what some people call an intermediate state, given that the final state for believers takes place at the future **resurrection** (Rev. 6:10-11). For those who are not in Christ, life after death results in being separated from Christ in a state of suffering, even though future judgment remains (Luke 16:19-31).

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## Point 2: God's people rejoice knowing trials are temporary and purposeful (1 Pet. 1:6-9).

**READ** 1 Peter 1:6-9 (DDG p. 40).

<sup>6</sup> In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, <sup>7</sup> so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. <sup>8</sup> Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, <sup>9</sup> obtaining the outcome of your faith, the salvation of your souls.

**EXPLAIN:** Use the first paragraph in the DDG (p. 40) to explain the dual purpose God has for the trials that Christians face during this life as a result of following Jesus: **to purify the faith of Jesus' followers** and **to prepare believers for the fulfillment of their hope—the coming of Christ.**

Believers *will* face trials when following Jesus—a surefire guarantee from Jesus Himself (John 16:33). God's people *will* experience the grief of living in a fallen world opposed to Christ. Though we *will* endure fiery trials of all sorts that remind us of what appears to be our approaching doom, we can worship God in the midst of them because they serve a dual purpose: **to purify the faith of Jesus' followers** and **to prepare believers for the fulfillment of their hope—the coming of Christ.**

- **To purify the faith of Jesus' followers:** Gold ore mined out of the earth is valuable, but it becomes more so after being refined. The process of refining involves flames engulfing and melting the gold so the impurities contained within the ore rise to the surface and can be removed. What remains is pure gold, one of the most valuable substances on earth. // Similarly, the faith of believers is refined through fiery trials, but the result is a faith more valuable than gold because it is spiritual and imperishable.
- **To prepare believers for the fulfillment of their hope—the coming of Christ:** Bringing a child into this world is no easy feat. A mother will endure nine months of constant changes as a bystander in her own body. The nausea, stretching, and hormonal influx cannot be controlled. Though an expectant mother may be weighed down by the fear of the unknown, the hope of holding her soon-to-come baby is weightier than her heaviest anxiety. As the labor contractions alert her senses to her pending misery of giving birth, they concurrently motivate her to work hard for her soon-coming reward. Finally, the delightful shrieks of her newborn signal her that ushering life into this world was worth the pain that just moments ago signaled what appeared to be her impending doom. Her joy is so full that it erases her former anguish (John 16:21). // Similarly, God's people look forward to the day they can see their salvation physically through the revelation of Jesus Christ at His second coming, which will completely erase all our anguish that results from our present trials.

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**INTERACT:** Ask group members the following question.

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 How do you see the current trials in your life working to refine your faith? (be prepared to give an answer of your own to jump-start the conversation)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 40) to point out why a believer is able to endure trials differently than a non-Christian: a believer's love, faith, and joy are wrapped up in **Christ Himself**.

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The difference between a believer and a non-believer is not whether or not suffering exists in their lives. Both groups will experience suffering, but the believer can endure and grow in his or her faith. Why? Because the believer's assurance is wrapped up in a person—a believer's love, faith, and joy are wrapped up in **Christ Himself**. We have confidence that He will save our souls, even if our world as we know it is perishing.



### Voices from Church History

"It is because of Christ that our suffering is not useless. It is part of the total plan of God who has chosen to redeem the world through the pathway of suffering."<sup>2</sup>

—R. C. Sproul (1939-2017)

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- **Christ Himself** had an end goal in the midst of His suffering. Hebrews 12:2 states that it was because of "the joy that was set before him [that he] endured the cross, despising the shame, and is seated at the right hand of the throne of God." Christ, the innocent Man, endured the most agonizing suffering possible and did so with the end goal of joy in mind. Similarly, believers can look confidently to Jesus, the source and perfecter of their faith, and rejoice. We can rejoice knowing our joy isn't circumstantial; it is rooted in our eternal Christ, whom we love, trust, and believe will save us not only from our present anguish but save us body and soul for eternity.
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**PACK ITEM 6: THE LOVE OF GOD:** Read the **H. B. Charles Jr. quote** from this poster and then ask the following question.

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 When suffering is near and joy seems far off, how can God's people be reminded to keep pressing toward the goal of their faith? (remember the suffering Christ endured for our salvation; dwell on the joy of our salvation to come after we endure; believe that our current trials are serving a purpose of refining us and making us more like Jesus; dwelling with one another in the church for mutual encouragement in the faith; confessing to one another about our struggles and seeking prayer and support)

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### Point 3: God's people honor and do good to those in authority (1 Pet. 2:11-17).

**READ:** Ask a volunteer to read 1 Peter 2:11-17 (DDG p. 41).

<sup>11</sup> Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. <sup>12</sup> Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

<sup>13</sup> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup> or to governors as sent by him to punish those who do evil and to praise those who do good. <sup>15</sup> For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. <sup>16</sup> Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. <sup>17</sup> Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

**EXPLAIN:** Use the first paragraph in the DDG (p. 41) to make clear that even as strangers and outsiders, Christians are called to behave with goodness and honor toward unbelievers.

As strangers and outsiders living in this world, God's people will be hated and attacked purely for our association with Christ. Yet in the midst of the hate-induced passions of our present-day culture, we are called to abstain from the temptation of pursuing sinful desires in the process, particularly the sinful desire to vengefully combat our persecutors. Instead, we are called to behave with goodness and honor toward those who don't know God and dishonor us as a result, and hopefully they too to see Christ in faith.

- When we blamelessly represent Christ while being opposed, Jesus is glorified. And when our opposers witness our gentle and humble response in the name of Christ, those who are against Him are pointed toward Him. The believer's spiritual reward of pleasing God by living righteously among the unrighteous outweighs the sacrifice involved. Certainly, God being lifted high and potentially believed upon by God-haters is worth the restraint and honorable living required of God's people.

*Illustration:* Sixty years ago, one six-year-old child named Ruby Bridges approached the entrance of her new elementary school—surely her first day would be a promising one. News of this child's attendance at the school became known around town, but she was welcomed not by smiles and endearing faces but with slanderous picket signs held by outraged adults and their children. These adults were upset because this young girl, who was unaware of the hate-induced passions of those surrounding her, was disrupting segregationist ideals as the first African-American girl to step foot in an all-white school that deemed her an outsider. Her parents could have responded with hate of their own for the way their vulnerable daughter was treated—she had to be escorted by federal marshals for her protection. Yet they found hope that their daughter would be exposed to better academic opportunities. Ruby could have refused or run, but her consistency and kindness have given her a platform for championing racial equality for generations.<sup>3</sup>

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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 41).

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**Evangelism:** The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the **duty** of every child of God to seek constantly to win the lost to Christ by **verbal** witness undergirded by a Christian **lifestyle**.

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**Essential Doctrine “Evangelism”:** It is the duty and privilege of every Christian and of every church of the Lord Jesus Christ to make disciples of all nations. The new birth of man’s spirit by God’s Holy Spirit means the birth of love for others. Missionary effort on the part of all thus rests upon a spiritual necessity of the regenerate life and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the **duty** of every child of God to seek constantly to win the lost to Christ by **verbal** witness undergirded by a Christian **lifestyle**.

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**EXPLAIN:** Use the second paragraph in the DDG (p. 41) to explain that one way Christians honor Christ in their conduct is through submission to human authorities, even at the cost of persecution.

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How are believers to honor Christ in their conduct? One way is to submit to human authorities, not because a person has earned it or is worthy of such submission but *because* of the Lord. We are to submit as unto the Lord by doing good and refusing to do evil, even at the cost of persecution. The example of the Christian’s goodness, which ultimately reflects our good God and Savior, Jesus Christ, should silence the ignorance of the foolish who would find fault with the Christian and hopefully lead them to the wisdom of God found in Christ.

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- Peter didn’t place convenient “feel good” parameters around his instruction to submit to *every* human authority. He radically charged us to submit to our human authorities, whom God has sovereignly put in place for His wise purposes and plans, whether those authorities be good, bad, or exceptionally ugly. Christians submit to the governing authorities out of an overflow of worship to God. Submission is a loving choice to be under the authority of another human in reverential honor and the fear of God.
  - There are, however, occasions when believers must respectfully defy human authorities, namely, when they command actions that violate God’s law and God’s ultimate authority. For example, Daniel continued praying to God three times a day even when a law was passed to trap him in this practice (Dan. 6:7-10). And Peter himself defied the Pharisees when they commanded him not to preach in Jesus’ name because he knew listening to God outranks listening to human beings (Acts 4:18-20).
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**INTERACT:** Ask group members the following question.

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How have you seen good works done in Christ’s name help point people to Christ in faith? (be prepared to give an answer of your own to jump-start the conversation)

# My Mission

**EXPLAIN:** God's people will endure a myriad of trials in this life. Though the heartache and pain associated with these trials are very real, we have a tangible, living hope because Christ is no longer in the grave. Praise be to God that no amount of difficulty or persecution can trump that reality. In joy we press through hard times keeping our eyes on Jesus, not because hard times are joyful but because our goal of salvation induces joy even as we take up our crosses and follow Jesus (Matt. 16:24; Heb. 12:2). In this climate of hostility and opposition, we are called not to retaliate but to demonstrate goodness in submission to every authority. In doing this, we follow the One who was unjustifiably wronged yet, in submission to His Father and love for us, died to save His enemies (Rom. 5:8). Our faith—both in the good times and the bad—will be put on display for the world to see our Christ. Let them witness a worthy exhibit that in turn draws them to Jesus.

**READ** the following missional application statement in the DDG (p. 42), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because we have been saved through the suffering of Jesus, we patiently endure trials and fight for joy so that we may display faith in Christ that will draw others to Him.

- **How can you see Christ in you as you respond to the trials of your life?**
- **What are some ways your group can encourage one another in truth when trials arise in each other's lives?**
- **As you take up your cross and follow Jesus, how can you intentionally believe for yourself and testify to others that God is still good even in your suffering?**

## Voices from the Church

“Worshipful reverence and awe, not cowering dread, define a right fear of the Lord ... When we fear the Lord rightly, we do so not as those who are terrified of him. Christ, our Mediator, assures us that we may approach the throne of God with confidence.”<sup>4</sup>

—Jen Wilkin

**CLOSE IN PRAYER:** Our God and Father, You are sovereign over our trials and persecutions. Help us to display joy as we suffer so that we might point others to the supremacy of Christ. We are thankful for Your Son Jesus' example in enduring suffering obediently so that we might be saved. We ask for the Holy Spirit's supernatural power to enable us to submit and suffer faithfully as our Savior did. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 43-45), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 46) for mutual accountability and fellowship grounded upon the foundation of God's Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 43-45) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 46) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 43-45) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 2** as a part of point 2 in the session: **The pain of trials and heartache can feel never-ending in the moments in which we are enduring them. However, Peter refers to the various trials we will endure in this lifetime as a “short” time, realistically speaking.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “**The Christian’s homeland is in heaven with Christ, who will one day bring heaven to earth, where we will receive ‘preferential’ treatment forever.**”
- **Day 5:** “**If we are not humble enough follow in the footsteps of our Savior’s suffering, let us dare not aspire to then follow Christ in His glory.**”



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 46) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to share about the trials they are currently facing with one another and to commit to praying for each other.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## **Point 1: God's people hope in an imperishable treasure (1 Pet. 1:3-5).**

“Peter assured his readers that they will certainly receive this inheritance, that future salvation will be theirs ... The text does not merely say, however, that believers are protected by God to receive salvation. Peter added that believers are protected ‘through faith’ ... Obtaining the final inheritance therefore does not bypass human beings, as if we are mere automatons in the process. Believers must exercise faith to receive final salvation ... Peter did not conceive of faith as a single isolated act; genuine faith persists until the day of redemption ... There is no final salvation apart from continued faith, and thus faith is a *condition* for obtaining the eschatological inheritance. It is imperative to understand that God’s protection cannot be kept in a separate compartment from our believing ... We should not use this verse to deny that believers must maintain their faith until the end. Its function is to encourage believers with the truth that God will preserve their faith through sufferings and the vicissitudes of life. Faith and hope are ultimately gifts of God, and he fortifies believers so that they persist in faith and hope until the day that they obtain the eschatological inheritance.”<sup>5</sup>

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“Peter offers praise to God the Father in such a way as to make it perfectly clear that our Lord and Savior is both God and man. He calls God the Father of our Lord precisely because he does not doubt that our Lord had always existed with him as his Son. It is right for us to bless God because although on the strength of our own merits we deserve nothing but death, he has regenerated us by his mercy to a new life. He has done this by the resurrection of his Son who loved our life so much that he gave himself up to death for our sake. When that death was overcome by his resurrection, he offered it to us as a model which might give us hope of rising again ourselves. For he died in order that we should no longer be afraid of death, and he rose again so that we might have a hope of rising again through him.”<sup>6</sup>

## **Point 2: God's people rejoice knowing trials are temporary and purposeful (1 Pet. 1:6-9).**

“Peter assures the Christians that they *are shielded by God’s power until the coming of the salvation that is ready to be revealed at the last time (1:5)*. But this salvation is not only future, for they are already experiencing some of it. Their present love for Christ and rejoicing (1:8) show that they *are receiving the goal of your faith, the salvation of your souls (1:9)*. Moreover, their sufferings are not pointless, but serve to confirm the genuineness of their faith and will bring them *praise, glory and honor at Christ’s return (1:7)*. He reminds them that even Christ had to endure suffering before he received glory (1:11).”<sup>7</sup>

“The new birth brings Peter’s readers great joy, for they have both a living hope for this life and an everlasting inheritance in the life hereafter. However, their identity as Christians also brings them suffering and grief in various kinds of trials. Peter makes the astonishing claim that the suffering they presently experience is a test of faith that will end in praise, glory, and honor when Jesus Christ is revealed. Suffering is a test of the genuineness of their faith in Christ, especially because they have neither seen nor presently see him. Therefore, even their suffering is an opportunity for joy because it confirms their faith and the salvation that will certainly be theirs in the end.”<sup>8</sup>

### **Point 3: God’s people honor and do good to those in authority (1 Pet. 2:11-17).**

“Peter continues to explicate how the church must live in light of the gospel—that is, Christ’s life, death, and resurrection. Since the church is the true Israel of God (2:4-10), on account of Christ’s work, it must resemble the covenant community in all its behavior. The section of 2:11–3:12 is the effect of the church being identified as true Israel in 2:4-10. The apostle Peter gets into the gritty details of what this behavior looks like in 2:13-25. His main focus is on how the churches of Asia Minor apply to their lives their end-time status as true Israel in their interaction with the government (2:13-17) and employers (2:18-20). Ultimately, the church must embody the pattern of living that Christ has set before them (2:21-25).”<sup>9</sup>

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“Peter refers to unbelievers as **Gentiles**, which is in keeping with his understanding of believers being a new Israel (see 1:1). Believers are to live godly lives even though they will often be criticized by unbelievers. When believers do **good deeds**, some unbelievers will repent and believe and thus **glorify God**. Peter clearly alludes to Matthew 5:16 here (‘let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven’). **On the day of visitation** may refer to the initial conversion of the believer through the regenerating work (‘visitation’) of the Holy Spirit, or it may refer to the way in which those who become believers will glorify God on the last day, the day of judgment. To ‘glorify God’ should probably be understood in the broad sense that the believer will glorify God in many ways—e.g., by believing (cf. Acts 13:48; Rom. 15:7,9), through the doing of ‘good deeds’ (cf. Matt. 5:16), and at the end of the age (cf. Rev. 14:7; 19:7).”<sup>10</sup>

### References

1. Thomas R. Schreiner, “1 Peter,” in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2403.
2. R. C. Sproul, *Surprised by Suffering* (Wheaton, IL: Tyndale, 1988), 40.
3. Debra Michals, “Ruby Bridges,” National Women’s History Museum, 2015, <https://www.womenshistory.org/education-resources/biographies/ruby-bridges>.
4. Jen Wilkin, *None Like Him* (Wheaton, IL: Crossway, 2016) [eBook].
5. Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37 in *The New American Commentary* (Nashville, TN: B&H, 2003), 64–65.
6. Bede, *On 1 Peter*, in *Ancient Faith Study Bible* (Nashville, TN: B&H, 2019), 1550, n. 1:3–4.
7. Sicily Mbura Muriithi, “1 Peter,” in *Africa Bible Commentary*, gen. ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan, 2006), 1544.
8. Karen H. Jobes, *1 Peter*, in *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker, 2014), 91 [Wordsearch].
9. G. K. Beale and Benjamin L. Gladd, *The Story Retold: A Biblical Theological Introduction to the New Testament* (Downers Grove, IL: IVP, 2020), 418.
10. Thomas R. Schreiner, “1 Peter,” in *ESV Study Bible*, 2408, n. 2:12.