

Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous: (**1 Peter 3:8, KJV**)

WHO	
Who wrote it?	<ul style="list-style-type: none"> • Apostle Peter • He was in a sister church in Babylon (Rome--Babylon code name)
Who said it?	<ul style="list-style-type: none"> • Apostle Peter
Who are the major characters	<ul style="list-style-type: none"> • Scattered (1:1) (This is not a letter to the churches) <ul style="list-style-type: none"> a. <i>Most likely Jews scattered from the Diaspora. Jewish people refer to other Jewish people who live outside the Palestine as the Diaspora or those who were scattered (Keener, Bible Background Commentary, 1993, p. 709)</i> b. <i>By drawing an analogy between the Jewish Diaspora and the situation of his readers, he implies they should understand themselves as Christians in terms of God's people of the old covenant who were foreigners in the lands to which they had scattered. The Diaspora experience provides a perspective through which they are to frame their experiences. (Baker)</i> c. <i>However, there are not a lot of OT quotes in this book, suggesting this might also be addressed to the Gentiles.</i> d. <i>Covered all but the southernmost part of Asia Minor, the bulk of modern Turkey (Baker Encyclopedia of the Bible, Vol. 2, p. 1652).</i> • Strangers to the "world" Once we are regenerated, we are strangers in the world. We are called out of the practices of the world.(1:1b) • Elect <ul style="list-style-type: none"> a. <i>Term that the OT tradition that describe them as God's covenant people (1:2a)</i> b. <i>Applies the covenantal language of</i> <ol style="list-style-type: none"> 1. <i>Election</i> 2. <i>Diaspora</i> 3. <i>Adjectives (used in the Greek OT to describe Abraham, Moses, and the Israelites in Egypt)</i> • The Christians of Asia Minor: Pontus, Cappadocia, Galatia, Asia and Bythnia (1:1c) <ul style="list-style-type: none"> a. <i>These are five Roman provinces that are geographically connected.</i> b. <i>The five reflect a route a messenger would take if delivering a letter from Amastris in Pontus (Keener, p. 709).</i> c. <i>Not personal disciples of Jesus, converts of the Apostles (Wuest, Vol. II, 27)</i>

Who are the people mentioned?	<ul style="list-style-type: none"> • Jewish people who are God’s elect.(1:2) • Obedient children, born anew (1:14) • Called to be holy in all manner of conversation (1:15) • Washed figuratively for spiritual and moral purification (1:22) and born again by the incorruptible Word of God (1:23) • Servants (2:18-25) (Wuest, Vol. II, p. 63) <ul style="list-style-type: none"> a. <i>Household slaves</i> b. <i>There were Christian slaves in the households of pagan masters</i> c. <i>Formed a large part of the Christian community</i> • Wives
WHAT	
What are the main events?	<ul style="list-style-type: none"> • Encouragement to Christians going through difficult times due to the distinctiveness of their way of life and witnessing to them about the “true grace of God.” (5:12) (<i>Peoples Bible</i>, p. 1699) • Exhortation to Christians to rejoice even in times of <u>unjust trials</u> and <u>suffering</u> (1:6-7) (<i>Peoples Bible</i>, p. 1699) • Maintain good behavior in the world (2:11) (<i>Peoples Bible</i>, p. 1699) • Recognize their distance and difference from the dominant culture and resist cultural assimilation, even in times of persecution (4:12-19) <i>Peoples Bible</i>, p. 1699)
What are background events?	<ul style="list-style-type: none"> • Persecution of Christians (Jobes, 2005, Chapter 1, para 1-loc. 1025) • They were socially ostracized (Jobes, 2005, Chapter 1, para 1-loc. 1025) • Slander and malicious talk undermined their relationships with associates and family, threatened their honor in the community, and possibly jeopardized their livelihood.(Jobes, 2005, Chapter 1, para 1-loc. 1025)
What does the passage/s talk about the most?	<p>Truths -- Basic question is how do you deal with animosity?</p> <ul style="list-style-type: none"> • Blessings endowed upon Christians • Holy living according to Christ as a model, who Himself maintained a triumphant attitude in the midst of hostility, (McArthur Study Bible, p. 1937).

WHERE	
Where was this done?	<ul style="list-style-type: none"> The letter was written by Apostle Peter to the saints for the purpose of guiding their daily lives within the family and daily interactions with other saints and the unsaved.
Where was this said?	<ul style="list-style-type: none"> In a letter to dispersed Christians in Pontus, Cappadocia, Galatia, Asia and Bythnia (These are five Roman provinces that are geographically connected. The five reflect a route a messenger would take if delivering a letter from Amastris in Pontus. Keener, p. 709).
WHEN	
When was it written?	6-68 AD Thoughts are that it was written before the great fire Rome.
When did the event take place?	<ul style="list-style-type: none"> Probably AD 64 or 65, mid 60's. Nero's relentless persecution of Christians had not yet broken out when Peter wrote this letter. Fire broke out on July 19, AD 64. Persecution occurred later that year or in the spring of 65. (<i>Baker Encyclopedia of the Bible, Vol. 2, p. 1653</i>).
When did he do it?	I could not find this information.
When will it happen?	<ul style="list-style-type: none"> The encouragement and guidelines established by the letter were to be put into effect right away. Some ascertain that Peter wrote in anticipation of the persecution.
Why?	
Why was the book or passage written?	<ul style="list-style-type: none"> Christians were being persecuted because of their faith in Christ, through social ostracism (Jobes, 2005, Chapter 1, para 1-loc. 1025). The purpose of writing to the Christians of Asia Minor was to show them how to maintain faith during these circumstances and respond to the treatment they received. (Jobes, 2005, Chapter 1, para 2-loc 1027) and live victoriously in the midst of persecution and hostility (The purpose was to give hope, consolation, and encouragement by explaining their identity in Christ and how even suffering is an integral part of that identity (Jobes, 2005, Chapter 1, para 2-loc 1027).
HOW	
How is it done?	<ul style="list-style-type: none"> The central message was to conduct oneself according to Christian guidelines, counter to cultural expectations.
How will it happen?	<ul style="list-style-type: none"> Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous: (3:8) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. (3:9)

Outline of 1 Peter

A. Greeting to the Christian Diaspora of Asia Minor (1:1-2)

1. Authors and Recipients
 - a. Foreigners (1:1a)
 - b. Foreigners of the Diaspora (1:1b)
 - c. Pontus, Galatia, Cappadocia, Asia and Bithynia (1:1c)
2. Chosen by God (1.2a)
 - a. According to the foreknowledge of God the Father (1:2a)
 - b. By the consecration of the Holy Spirit (1:2b)
 - c. For obedience and sprinkling of the blood of Jesus Christ (1:2c)

B. Reassurance for God's people (1:3-2:10)

(Opening of the letter: identity as God's people)

1. Blessing, a doxology of the basis for the Christian life (1:3-12)
 - a. New birth through Christ's resurrection (1:3b)
 - b. New life as a living hope and new inheritance (1:3c-4)
 - c. Heirs guarded by God's power (1:5)
2. Purpose of Christian joy and suffering in new life (1:6-9)
 - a. Joy transcends trials (1:6, 8b-9)
 - b. Genuine faith is tested by faith (1:7)
3. Silence of OT regarding the Body of Christ (1:10-12)
4. Holy walk of believers (1:13-16): a) set your mind on the grace ahead, b) be holy in your way of life, c) love one another earnestly and d) crave pure spiritual milk
 - a. Be children of the Father (1:13-21)
 - b. Set your hope fully on God's grace (1:13)
 - c. Be holy as God is holy (1:14-16)
 - d. Live in reverent fear of God, your judge (1:17)
 - e. The high price of redemption for your former life (1:18-21)
5. Infinite cost of redemption (1:17-21)
6. Love for the brethren (1:22-25)
7. Believer spiritual food (2:1-5)
8. The Chief Cornerstone and identify of God's people (2:4-10)
 - a. Christ as Living Stone (2:4a)
 - b. Believers as living stones (2:4b)
 - c. Believers as spiritual house (2:5)
 - d. Christ as cornerstone of the house (2:6a)
 - e. Believers never to be ashamed (2:6b)
 - f. Cornerstone is honor to believers (2:7a)
 - g. Downfall of those who reject the Living Stone (2:7b-8a)
 - h. Stumbling as the destiny of unbelievers (2:8b)
 - i. New identity of believers: a chosen race, a royal priesthood, a holy nation, a special possession of God (2:9)
 - j. Believers receive God's mercy and are His people (2:10)

C. As God's People, Live Godly lives (2:11-4:11)

(Heart of the letter and middle of the letter body: matters of concern and instruction on how as God's people to live in right relationship with unbelievers in a pagan society)

1. Commendable social behavior as God's people (2:11-3:7)
 - a. Instructions for how Asia Minor Christians relate to the structures of society (living among the unsaved) (2:11-17)
 - i. Lifestyle evangelism (2:11-12)
 - ii. Submit even to pagan authority (2:13-17)

2. Inner qualities of righteous living: qualities needed to sustain Christian community as it responds rightly to the hostility of an unbelieving society (3:8-12)
 - a. Christian virtues to sustain community (3:8)
 - b. Christians called to return blessing in response to evil (3:9)
 - c. Lord is against even Christians who do evil (3:10-12)

3. Slave as the paradigm for believers (2:18-25)
 - a. Role of "household codes" in Greco-Roman culture (2:18-20)
 - b. Christ dignifies the lowly (2:21a)
 - c. Peter's Christology and the Christian's calling to unjust suffering (2:21b-25)
 - i. Isaiah 53 Suffering Servant
 - ii. Christ's suffering model: did not commit sin; did not retaliate; bore our sins; whose wounds we are healed

4. Instructions to Christian wives and husbands

5. **Guidelines for inner qualities of your character for righteous living (3:8-12)**
Summary of the household code to provide the basis for social unity (cf 3:9 w/2:33)

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- a. **Christian virtues that sustain community (3:8) (Same values found in Romans 12:10-17) The list concerns character and relationships among Christian believers; and reinforces the Christian's cohesion not with society at large, but with the countercultural society of the Christian community. All these ran counter to the Greek culture, which was about status.**
 - i. **Finally δε** –indicates the conclusion of the exhortations of various classes
 - ii. **One mind homophon**
 - is like-mindedness and refers to a common heritage of faith and ethical tradition (Selwyn, 1958)
 - This means to reject former life and embrace apostolic teaching
 - iii. **Compassion (adjective) sumpathēs**
 - Disdained by first-century Greco Roman society
 - Countercultural value in a culture that was competitive
 - Considered a weakness

- Means being affected, being affected by another's circumstance—
- Having compassion means having fellow-feeling (JOYS OR SORROWS Rom. 12:15 Rejoice with them that do rejoice and weep with them that weep) Wuest says that, "it takes as much grace sometimes to rejoice with another saint in the way God has blessed him as it does to sympathize with someone who is in sadness" (1973, p. 85).
- Compassion understood differently in the first century, to include kindness show to family members.

iv. **Love as brethren (adjective) philadelphos**

- Means being brethren who are loving
- This is not the same love that God produces in our hearts as one of the fruit of the Spirit, human affection and fondness for one another

v. **Be pitiful eusplagchnos**

- Word is obsolete in modern English
- Tenderhearted
- The culture was to be cold and hard-hearted

vi. **Be courteous philophron**

- Humble minded
- Having a modest opinion of oneself.

vii. Family relationships—New birth makes the Christian community into a family

viii. Have kinship obligations to one another that are expected of biological kin in that society (Family unit was the basis of Greco-Roman society)

b. Christians called to return blessing in response to evil (3:9)

c. The Lord is against even Christians who do evil (3:10-12)

D. Consolation for the suffering flock (4:12-5:11)

E. The letter closing: final words and greetings (5:12-14)

Other Related Information

- 1 Peter 1:1 is the standard form of the Hellenistic letter. Addresses his readers as foreigners (parepidēmoi).

NT formula: Greeting or opening formula (1:1-2); a blessing (1:3-12); the body of the letter (1:13-5:11), consisting of a call to holy living (1:13-2:10) and adoption of appropriate behavior in a strange world (2:11-4:11); followed by an exhortation; and a closing formula (5:12-14) *People's Bible*, p. 1699.

A salutation on meeting; an expression of good wishes at the opening (or in Hellenistic times also the close) of a letter. A salutation on meeting; an expression of good wishes at the opening (or in Hellenistic times times also the close) of a letter.

Among Semitic peoples the usual greeting was and is peace: “Peace be to you, and peace be to your house, and peace be to all that you have” (1 Samuel 25:5-6 NAS; compare Luke 10:5). 1 Sam 25:5-6 “And thus shall ye say in to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast” 1 Sam 25:5-6. “And into whatsoever house ye enter, first say, Peace be to this house” Luke 10:5.

The usual Greek greeting on meeting is *charein*, translated “hail” or “greeting” (Luke 1:28; Matthew 28:9). A kiss was frequently a part of such greeting (Genesis 29:13; Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14). The command not to stop to exchange greetings (2 Kings 4:29; Luke 10:4) underlines the urgency of the commission given.

The opening greetings of ancient letters typically took the form: X (sender) to Y (addressee), greeting (Acts 15:23; Acts 23:26; James 1:1). A letter addressed to a social superior took the form: To Y (addressee) from X (sender), greeting (Ezra 4:17). James is the only New Testament book to begin with the normal Greek greeting *charein*.

Paul transformed the customary greeting *charein* into an opportunity for sharing the faith, substituting “grace [*charis*] to you and peace from God our Father and the Lord Jesus Christ” (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Titus 1:4). In Paul's opening greeting these terms always occur in this order, witnessing to the truth that peace cannot be experienced apart from the prior experience of God's grace.

The greetings of Hellenistic letters typically contained a prayer for the health of the recipients. 3 John 1:2 provides the best New Testament example: “Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul” (NRSV). Paul greatly expanded his opening prayers. Most of his letters begin with a prayer of thanksgiving, usually for the recipients. Ephesians begins with a benediction rather than a prayer of thanksgiving (also 1 Peter 1:3-5; Revelation 1:4-6). In the Pauline corpus only Galatians lacks an opening prayer.

Hellenistic letters frequently included closing greetings. Most often these are “third person” greetings of the form X sends you greetings (by me) (1 Corinthians 16:19-20; Colossians 4:10-14) or send my greetings to Y (who is not directly addressed; e.g., Colossians 4:15). Closing greetings often included a prayer or benediction. The simplest is “Grace be with you”

(Colossians 4:18; 1 Timothy 6:21; Titus 3:15; Hebrews 13:25). Elsewhere the benediction is expanded (Romans 16:25-27; 1 Corinthians 16:23-24; Galatians 6:16; Ephesians 6:23-24; Philippians 4:23). Some of the most familiar benedictions used in Christian worship come from such closing greetings: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost” (2 Corinthians 13:14); “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep make you perfect in every good work to do his will.” (Hebrews 13:20-21); “Now unto Him that is able to keep you from falling to the only wise God our Savior” (Jude 1:24-25). (Chris Church, <http://www.studylight.org/dic/hbd/view.cgi?number=T2389>)

- 1 Peter 1:3-12 is one long sentence in Greek.