

Dr. David Bauer, Inductive Bible Study, Lecture 28, 1 Peter, Book Survey

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This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 28, 1 Peter, Book Survey.

We're going to move now into 1 Peter, the first epistle of Peter.

We will not be able really to complete 1 Peter in terms of working through the entire book verse by verse as we were able to do with James, but we're going to do a survey of the book of 1 Peter and deal with a significant issue in 1:1 and 2, and then also expound, trace a thought and expound the first unit, which is actually a foundational unit here in 1 Peter, that is to say, 1 Peter 1:3 through 12. Now, as I mentioned earlier, it's well in the survey to begin by making obvious observations and then go from there. We stand back and try to get a broad sweep of what we have here in 1 Peter.

We'll see that quite obviously begins with a salutation or a greeting in 1:1 and 2, Peter, an apostle of Jesus Christ to the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood. May grace and peace be multiplied to you. And then it's quite clear too that we have an epistolary conclusion in 5:12 through 14.

By Silvanus, a faithful brother, as I regard him, I have written briefly to you, exhorting and declaring that this is a true grace of God, stand fast in it. She who is at Babylon, who is likewise chosen, sends you greetings, and so does my son Mark. Greet one another with the kiss of love.

Peace to all of you that are in Christ. Now, of course, the real issue then has to do with the body of the letter. This is a little clearer, I think, than James.

The thing that I observe here, again, we begin by making obvious observations, is that he begins with really a kind of doxology, a passage which is entirely in the indicative. There are no exhortations, no imperatives in this passage at all, and I'm referring here to 1:3 through 12, a passage that I've entitled God's Mercies to the Christian. We do, though, beginning in 1:13, have exhortations.

As a matter of fact, you have exhortations from 1:13 all the way through 5:11. We note, incidentally, that 1:13 begins with the causal conjunction, therefore indicating, once again, possibly the movement from the indicative, that is to say, what is the case, to what, therefore, you ought to do on the basis of it. If, in fact, that is the case,

as we look at 1:13 through 5:11, which is, of course, a quite extensive unit here in the book, I note that the exhortations in 1:13 through 2:10 are non-situational. They do not address particular situations that the readers are facing or even that they might face.

There are very general sorts of exhortations. Essentially, you have the exhortation to holiness. This is found, of course, in 1:16, well, actually 1:14 and 1:15 especially, as obedient children do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct, since it is written you shall be holy for I am holy.

And love, 1:22, having purified your souls by your obedience to the truth, for a sincere love of the brethren, love one another earnestly from the heart. That's why I refer to 1:13 through 2:10 as a general call to holy living. As a matter of fact, we could just slightly amend this and say a general call to holy loving.

But holy living, actually, I think is apt here because the exhortation, in my judgment, to holiness is the dominant exhortation here. In a sense, the exhortation to love is subordinate to that. But the thing to note, as I mentioned a moment ago, is that these are general exhortations.

Peter does nothing really to apply them to specific situations of life. All of that changes, though, in 2:11 through 5:11, where we have the specific applications of the general call to holiness to specific areas of life or specific issues of life. Now, within this material, he actually begins with a general declaration with a statement of purpose.

2:11 and 12, Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul. Maintain good conduct among the Gentiles, so that in case, and here's a statement of purpose, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. Then in 2:13 through 3:7, we have exhortations to submission to societal structures.

It begins, actually, this material, since we really don't usually go into the kind of detail I'm going to go into now in book survey, but since we're not going to be able to get into the tracing of the thought in detail later on during, at this particular point, I want to say something here about it, and that is, you have really, this is what we call a household code. You have this quite frequently, or at least not infrequently, in New Testament epistles. You have it also in Ephesians and Colossians, but here he begins really, and the household code is found in 2:13 through 3:6, where you have in 2:13 through 17, an exhortation to be subject to every human institution, which he then goes ahead and specifies in terms of instruction to servants.

Well, really, he specifies in terms of the institution of the household and addresses, therefore, servants in 2:18 through 25, wives in 3:1 through 5, and husbands in 3:7. Then, in 3:8 through 4:19, we have exhortations for proper response to persecutions or persecutors, and then finally, in 5:1 through 11, exhortations regarding humble submission to fellow Christians on the one hand and to God on the other. So, as I say, 1 Peter is laid out relatively clearly, and this seems to be the movement of the book. At least, this is one way of understanding the macrostructure of 1 Peter.

Now, having identified the main units and subunits here, we go ahead and note the major structural relationships that are operative in the book as a whole. And so, we begin with this preparatory statement in 1:1 and 2, which we've already identified. Peter, an apostle of Jesus Christ to the exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood, may grace and peace be multiplied to you.

Note here, and it's always a good idea, incidentally, to indicate specifically how you see a relationship functioning. When it comes to, within a book, when it comes to preparation realization here, which also involves particularization, as we'll see in just a moment, we try to lay out what's involved in terms of the specifics of the background. And you really have three, you really have three types of background here, or three aspects of background presented.

The writer presents himself as Peter, in terms of his identity and in terms of his function or status, an apostle of Jesus Christ. The recipients are described as exiles of the dispersion with their location, that's, their condition, their location in Pontus, Galatia, Cappadocia, Asia, and Bithynia. And then, in terms of their status, chosen and destined by God the Father, sanctified by the Spirit for obedience with the sprinkling of the blood of Jesus Christ.

And then, of course, a salutation, grace, and peace be multiplied to you. Now, the thing that stands out here in this introductory statement is the description of the readers, which is quite interesting, and as a matter of fact, we're going to look at the interpretation of this in just a few minutes. But he refers to them as exiles of the dispersion who have been chosen, destined by God the Father, and sanctified by the Spirit.

In my judgment, what we have here is a general description of the readers and their Christian identity, which he then particularizes through the rest of the book. That is to say, in the rest of the book, in the body of the epistle, James goes ahead and develops exactly what it means, specifically what it means for them to be exiles of the dispersion, for them to be chosen and destined by God the Father and sanctified by the Spirit. The rest of the book gives specific content to their exilic status, their status as chosen and destined by God, and their status as sanctified by the Spirit.

We're going to see in just a few minutes that actually he does employ exile and alien language of the readers later in the epistle. So, he picks up on this kind of language, but even in those parts of the epistle where the language of aliens or exiles or exile is not found, even there, he really develops their status as exiles of the dispersion, their status as chosen by God, as destined by God the Father for obedience to Jesus Christ and for sprinkling with his blood. And, of course, we raise questions with regard to this.

What is the meaning of each of the main elements in the background statement of 1:1, and how does each prepare for the body of the book and illumine the rest of the book? What is the meaning of each element of this general description of the Christian identity in 1:1 and 2, and how is each developed in the rest of 1 Peter? Now, again, let me just mention something here because it's convenient to mention it here, and I probably have the opportunity to mention it again, but that is already here in the introduction. We see that one of the primary concerns of this book, and I would argue the primary concern of 1 Peter is Christian identity. Really, the overarching theme or topic of 1 Peter is Christian identity. What does it mean to be Christian? Well, we go on to the rational questions here, the why questions.

Why did the writer introduce the book in this way? Why did the writer, I think we ought to say here, thus include in his book this description of the Christian identity, and why did he develop this description as he has throughout the book? Also then, what are the implications, the theological implications of the answers to the definitive and rational questions? Now, we noted in the breakdown that we may have a major movement between 1:3 through 12, the declarations of God's goodness to the Christian through Christ, and the exhortations, really the consequent exhortations, the exhortations that flow from that. Because this is the case, therefore, this is how you ought to respond. This is how you ought to live into it in 1:13 through 5:11. Now, what we have here, of course, within 1:13 through 5:11 is, and we saw this in James as well, the recurrence of causation-substantiation, really the exhortatory pattern, this constant going back and forth between the cause, which is the indicative, and the effect, which is the imperative.

Now, we raise questions, of course, with regard to this, and this is, of course, extremely important because what this involves is this very structure of the Christian life, the very structure of Christian life. According to this book, what is the meaning of the declarations of God's goodness to the Christian through Christ in 1:3 through 12? In what specific ways do these cause, produce, and lead to the exhortations in 1:13 through 5:11? How do the theological assertions throughout 1:13 through 5:11 cause or produce the exhortations there? This picks up, of course, on the exhortatory pattern. What are the major elements in this pattern of declaration to exhortation, and what is the meaning of each of these major elements, and how do they relate to

one another and illumine one another? I think it's very clear that if you really answer this question well and thoroughly, you have a firm grasp of the message of this book.

Rational questions: why did the writer begin with this theological statement regarding God's goodness to the Christian through Christ and thus use it as a basis for his exhortation throughout 1:13 through 5:11? Why did he include the major elements of the declaration exhortation pattern that he did throughout 1:13 through 5:11? And again, what are the theological implications of the answers to all of these questions? Then we do have, I think, within 1:13 through 5:11, which, of course, controls the bulk of the book, more than half the material in the book, a kind of particularization. In 1:13 through 2:10, we have the general call to holiness, including holy love. As we mentioned, this is not related in 1:13 through 2:10 to any specific situations, and the exhortations themselves are rather general, holiness and love.

But what he does in 2:11 through 5:11 is to indicate specifically what holiness and love mean as that is applied to particular situations. In other words, he particularizes the notion of holiness. Exactly what does holiness mean? What is the material content of holiness? What will holiness look like in the specific situations of life? That is what he describes in 2:11 through 5:11. We have here the specific applications of the general call or the general description pertaining to specific things like societal structures, persecutions or persecutors, and the issue of submission to others and to God.

And again, questions here. What is the meaning of the general call or description to holiness in 1:13 through 2:10? And in what precise ways is it developed along the lines of specific application in the areas of societal structures, persecutions, and submission, as well as other specific concerns in 2:11 through 5:11? How does this general call or description of holiness in 1:13 through 2:10 illumine these specific applications? And how do these specific applications give specific content to and illumine the general call to holiness and love? Why did the writer thus move from the general call or description of holiness to these specific applications? And why did he develop the general concerns regarding holiness and love in the ways that he has? And then the theological implications. I do think we have several recurrences here in this book.

There is a recurrence of suffering here, as you can see, and the verse references indicate just how pervasive that theme is. Also, you have a recurrence of called, chosen, and destined, and a recurrence of hope. Now, hope, you notice, does not appear that many times.

It does have distributions throughout the book. I've made a judgment here that will either be confirmed or corrected once I get to interpretation, though, that hope, although the word itself does not appear as often, say, as the suffering theme does,

that this is a very significant, in terms of its role within the thought of this book, may be quite significant. And then also, a recurrence of glory or glorify.

Again, we raise questions with regard to this. What is the meaning of each of these terms? How does their recurring use illumine their meaning? How are these themes related to one another, and how do they illumine one another? Why did the writer use these terms as he has, and why has he related these concepts to each other as he has, and what are the implications? Then, we have, I think, a recurring contrast which has to do with the fact that repeatedly, I say recurrence of contrast, recurrence of comparison, which has to do with the fact that repeatedly, Peter compares the destiny of Christians to the destiny of Christ. Christians are chosen, destined, and called.

Notice how that description is made repeatedly of Christians, but also Christ is described in the same way. This recurrence of comparison between the destiny of Christians and the destiny of Christ, though, is especially found in the movement from righteous suffering to glory. That movement from righteous suffering to eternal glory is predicated of Christians, as you see in these verses, and of Christ in these passages throughout the book.

And then again, questions. What are the major points of continuity between the destiny of Christians and the destiny of Christ, and what is the meaning of each of these main elements? How does this relationship between the destiny of Christians and the destiny of Christ illumine both Peter's Christology and his understanding of the Christian life? Why has Peter thus presented this continuity between the destiny of Christians and the destiny of Christ, and why does this continuity exist? And we might ask, why, according to him, is it important? And then again, the theological implications. We also have, I think, and let me see here, within 2:11 through 5:11, a particularization with instrumentation.

Now again, you might object, say, well, this only deals with a subunit, actually, in the breakdown, but it so happens that this subunit controls more than half the material in the book. Any structural relationship that is found in more than half the material in the book pertains to the macrostructure of the book and, therefore, ought, we think, to be mentioned in the book survey. But within the exhortations that pertain to specific situations in 2:11 through 5:11, we have within this material a movement from general to particular, so that he says in 2:11 and 12, Beloved, I beseech you as aliens and exiles, and by the way, again, note in this passage, he picks up the exile language from 1:1. Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul.

Maintain good conduct among the Gentiles so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. So, especially this business of abstaining from the passions of the flesh, waging war

against your soul, maintaining good conduct among the Gentiles, his reference to their seeing your good deeds, all of that really is particularized in the specific exhortations that we have in 2:11 through 5:11. They form the particulars of what's involved in abstaining from the passions of the flesh. They indicate what specifically or particularly is involved, the specific content of maintaining good conduct among the Gentiles and of the good deeds among the Gentiles that he mentions there.

But, of course, you also have here a statement of purpose that pertains to the whole of 2:11 through 5:11. Maintain good conduct among the Gentiles in order that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. That is the purpose of the kind of life, the kind of behavior that he exhorts in 2:13 through 5:11. Of course, one thing this emphasizes is the hostile and societal context in which this kind of life is to be lived out. Questions? Definitive.

First of all, in what precise ways is a general exhortation in 2:11 through 12 spelled out or expanded in the particular exhortations regarding specific situations in 2:13 through 5:11? How do a general exhortation and the purpose statement of 2:11 and 12 illumine these instructions? Why has Peter thus set these specific instructions of 2:13 through 5:11 within the framework of the general exhortation of 2:11 and 12 and of the purpose statement there? And again, what are the implications? Then we have, I think, possibly generalization here. That is to say, 5:12 may be a general statement encapsulating the major themes or concerns of the whole book. In 5:12 we read, By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God.

Stand fast in it. This may be really the book of 1 Peter in a nutshell. Exhorting and declaring.

Notice he picks up both the indicative and the imperative here. Exhorting and declaring that this is the grace of God. That, of course, would be the indicative.

Stand fast in it. Incidentally, if in fact this is a general statement here, this highlights a theme that otherwise we might have missed in terms of its importance within the book, and that is grace. This is a true grace of God.

That generalizes, encapsulates the indicative, grace, and then the imperative, stand fast in it, in grace. So, how does 5:12 encapsulate the major issues of the book and illumine these issues? Why has the writer thus concluded his book with this general encapsulating, and what are the implications? Now, of course, we mentioned that it's important to identify key verses or strategic areas, and these should explicitly represent major structural relationships that we observed so that the most strategic passages in terms of our treatment of the book actually emerge from, are suggested

by, the dynamics of the book itself. So, 1:1 and 2, of course, represents preparatory statement and the general description.

1:13 represents causation. This stands at the very beginning. This is at the transition from that great indicative statement to the exhortations, and the beginning of the exhortation of the book, therefore, gird up your minds, be sober, set your hope.

By the way, once again, the significance of hope in this book is suggested by the fact that the very first exhortation has to do with hope, and incidentally, in terms of the grammatical structure of the Greek there in verse 13, set your hope is the one main verb, so the other imperatives, or what the RSV at least translates as imperatives, are participles. So, you have really one main verb. The main point of verse 13 is hope.

Therefore, as a matter of fact, you could translate this, therefore, having girded up your minds and being sober, set your hope fully upon the grace. By the way, there again, grace, which we found in that possibly encapsulating statement at the end of the book, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. 1:14 through 16, of course, would represent particularization because this is the nub of the general exhortation that we have, exhortations that we have, in 1:13 through 2:11 that the writer goes ahead and specifies and gives specific content to as he applies it to specific situations in 2:11 and following, as obedient children do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy in all your conduct. 2:11 and 12, of course, represent particularization with instrumentation, which we saw just a few moments ago that he sets forth really there within 2:11 through 5:11.

He begins by speaking in general, more general terms, more specific than the call to holiness, but more general than he will be in 2:13 through 5:11, abstain from the passions of that wage war against your soul, maintain good conduct among the Gentiles, and of course, then he goes ahead and particularizes that in terms of applying it to specific situations in 2:13 and following, and the statement of purpose that stands over the exhortations in the rest of the book in order that in case they speak against you as wrongdoers, these Gentiles speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. And then, of course, 4:19 may represent the recurrence of suffering; therefore, let those who suffer according to God's will do right and entrust their souls to a faithful creator. That really picks up, I think, the major aspects of Peter's treatment of suffering and, therefore, is a worthy possibility as a strategic area that represents the recurrence of suffering in the book.

And 5:12, of course, may possibly be the general statement, and therefore, this represents a generalization in the book. Now, you know, I mentioned earlier that the purpose, one purpose, of identifying strategic areas is to focus our interpretive attention, when time is limited, to focus our interpretive attention upon those

passages, interpret those passages because those are the most significant ones in the book, and interpret them in such a way as to show how these key passages may lead into and illumine major aspects of the book as a whole. Just by way of anticipation, in just a few minutes coming off of this survey, that's exactly what we're going to do; we're going to give an example of this by providing an interpretation of 1:1.

We chose that because that's a strategic area, so we're going to illustrate what's involved in interpreting, in taking a key verse or strategic area and interpreting that in such a way as to help us to get at a major aspect of the book as a whole. Now, in terms of data within the book, we're not going outside the book's secondary sources at this point. There's a place to do that.

My inclination, as I mentioned earlier, is having done what we can by kind of calling or deriving this sense of this historical background from the data of the book itself, immediately then to go ahead and to read scholarly treatments with regard to historical background. But I haven't done that yet. This is part of the survey.

These are things that we can discern regarding these higher critical questions from the data of the book itself. With regard to the writer, he identifies himself, of course, as Peter. Later, in 5-1, he will call himself fellow elder.

So, I exhort the elders among you as a fellow elder. This is, this Peter is probably the, Peter the disciple of Jesus. He is identified as apostle in 1:1.

And he says that he was a witness to the sufferings of Christ in 5:1. I exhort the elders among you as a fellow elder and a witness of the sufferings of Christ. Thoroughly acquainted with the Old Testament, he refers to the prophets, quotes from the Old Testament on several occasions, and refers to Old Testament characters.

With regard to the recipients, they may have been Jews. They are identified as exiles of the dispersion. And you have, of course, repeated references to Old Testament passages and concepts.

Let me just say that these repeated references to Old Testament passages and concepts in themselves do not point to a Jewish audience. It's very interesting that there is hardly any book of the New Testament that is more dependent or has more allusions more dependent on or has more allusions to, does more in terms of referring to the Old Testament than does Galatians. And yet, Galatians is manifestly written to a Gentile, at least almost entirely Gentile, audience.

Gentile Christians knew the Old Testament. That was their scriptures, and they knew it well. Now, there are data here that suggest that they may have been Gentiles.

Notice that he makes reference to the passions of their former ignorance, suggesting that they had not known God in any real way, that their life was lived in ignorance. It also talks about the feudal ways inherited from their fathers. Again, on the surface, this does not seem to be language that would be addressed to Jews.

It's unlikely, at least on the face of it, it's unlikely that a writer would refer to Jewish fathers, as I say, to the patriarchs and the fathers of Judaism and their ways as feudal. In 2:10, he says with regard to them, once you were no people, but now you are God's people. And then, in 2:12, he urges them to maintain good conduct among the Gentiles.

It may be that he's using Gentiles here in a theological way, that is to say, well, indicating, well, let me put it this way. It may be that he's indicating here that they do, of course, live among Gentiles. This could, of course, be taken to mean, well, there are Jews and not Gentiles.

But on the other hand, there may be reason to think that although they continue to be, they are, in fact, ethnically Gentiles, now that they have been brought into the grace of God, now that they have been brought into the Christian community, they actually are heirs of the promises to Israel and therefore are, in a sense, Jews in some sense, theologically Jews, spiritually Jews, if not ethnically Jews. Also, again, in 2:25, he says, at one time, you were straying like sheep. And in 4:3, he says, let the time that has passed suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

In other words, what he's saying is that is the way you used to live, including, note, lawless idolatry. As I say, it is an idolatry that stems from not having the law. They are surprised that you do not now join them in the same wild profligacy, and they abuse you, as we mentioned just mentioned 4:4. And then also, there is a reference to avoiding passion here in 1:14 through 4:2. Now, these were Christians, clearly, and Christians described in certain ways, and I won't actually read through all of this, but you can see how this may be very helpful in terms of understanding exactly who these people were, or at least how the writer perceived the recipients.

It is important to note, though, that they were suffering persecution unjustly and that for their holy living in Christian faith at the hands of their Gentile neighbors and former cohorts. So, he actually talks about suffering for righteousness' sake. He says that they should be prepared to make a defense for the hope that is in them, that they should be prepared to defend themselves with gentleness and reverence, and that they are abused by Gentiles because they no longer are engaged in their debauchery.

He makes reference to the fiery ordeal that they are experiencing, and he makes reference to the fact that they may need to suffer, or perhaps are suffering,

according to God's will, and they are warned not to think the suffering strange. They may have been undergoing certain spiritual problems. There is a reference to practicing hospitality ungrudgingly, but again, I remind us of the tenet of this kind of thing.

It is called a mirror reading of New Testament epistles. Simply because he urges them to practice hospitality ungrudgingly does not necessarily mean that they are not, but it can point to a kind of problem. There is a reference here to divided homes, a case where the wife is a believer, and the husband is a non-believer.

In reference to humble minds, again, humility might have been an issue. Reference to elders tending the flock of God willingly versus by constraint or for gain. Again, this might point to an issue there, and also exhortation to the young to be in subjection to the elders.

Now, the recipients here, the audience, may have included both slaves and the wealthy. You seem to have a broad socioeconomic population here among the recipients. Some were servants, according to 2:18, slaves, that are.

Some of these slaves suffered from overbearing masters. A contrast is made between perishable and imperishable, and he uses very significant denominations of commodities or money. Again, this suggests that there may have been wealth among the audience there.

And he makes reference to their wearing of fine clothing and braiding of hair, etc. Again, suggesting wealthy among them. They may have received the gospel secondhand.

They had never seen Christ. Now, you definitely have second-generation Christians here. And they had received the gospel through the preaching of humans, perhaps more than one preacher.

So, he says in 1:12, it was revealed to them, that is to say to the prophets, that they were serving not themselves but you, and the things which have now been announced to you by those who preached the good news to you through the Holy Spirit said from heaven. He makes reference to this again in 1:25, that word is a good news which was preached to you. And then in terms of place of writing, Babylon is mentioned in 5:13, says here, she who is at Babylon who is likewise chosen sends you greeting.

Now, we happen to know, and of course, we all come to these data with a certain sort of background, that quite often Babylon was a siglum for Rome. And so the question is maybe whether this was written from Rome. If, in fact, by Babylon, he means Rome.

He makes reference also to emperors and governors. So, clearly, he's tied into imperial thinking here. Of course, that in itself doesn't point to a specific provenance of the book.

The destination, though, is made explicit. Pontus, Galatia, Cappadocia, Asia, Bithynia, this is truly a general epistle. It is sent really to the churches in this large portion, this great extent of Asia Minor.

Includes a large portion of what is today Turkey. The occasion for writing, certainly they were undergoing persecution. And he may have wanted to address that.

This ties in, of course, to the recurrence of suffering language in the book. They were possibly in danger of falling back into sin because of this persecution. He certainly warns about this kind of thing and seems to be preparing them against it or giving them a kind of resources against this kind of reaction.

Possibly alarmed and shaken by the fact of these trials, he says in 4:12 here, beloved, do not be surprised at the fiery ordeal which comes upon you so as to prove you as though something strange was happening to you. Possibly a definite lack of humility and subjection among the people. Again, this is an emphasis.

And possibly some of the elders in the church were functioning on the basis of personal gain rather than out of love for the flock. All these things might have been the occasion. That is to say, what prompted the production of this book?

Another major impression is that the book is characterized really by a tone of hopefulness. We note, though there too that there are repeated uses of purpose statements. And I apologize for the format here.

This should be *hina* and *hapos*. These are ways of indicating purpose in order that, although they are not directly or materially related to each other, so this is not really the recurrence of instrumentation. You do not have, in other words, the same means and the same end repeated throughout.

So, it's not really a recurrence of instrumentation as a structural relationship, but it's more of a stylistic sort of thing that repeatedly, in various ways, he likes to talk about the purpose for this or for that. So that is the survey of the book. I think this was a good time to pause.

Between now and the beginning of the next video segment, do look once again; just take a couple of minutes to read through 1:1 and 2 because we're going to go ahead and offer an interpretation of that passage in just a bit.

This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 28, 1 Peter, Book Survey.