

**The St. Peter Option: To Everyone an Answer
Living as Exiles in a Foreign Land**

1 Peter, 2 Peter, Christian Vocation, and the Table of Duties

17 Sojourners of Light in a Foreign Land of Darkness

1 Peter 2:11-25

Today's study will be a Bible study on vocation based upon the material from 1 Peter 2:11-25, under the theme, "Sojourners of Light in a Foreign Land of Darkness" –

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, ¹²having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

1. Why might we call this world "a foreign land of darkness"?
2. Why can we call Christians "sojourners of light"?
3. What are the fleshly lusts which war against the soul?
4. What does it mean to have "conduct honorable among the Gentiles"?
5. What does the world identify in Christians that causes the charge that they are "evildoers"?
6. What are the "good works" or deeds of Christians, and where does Jesus' speak of them?
7. What is the "day of visitation" of which Peter speaks?

Submission to Government

¹³Therefore submit yourselves to every ^[d]ordinance of man for the Lord's sake, whether to the king as supreme, ¹⁴or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. ¹⁵For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— ¹⁶as free, yet not using liberty as a cloak for ^[d]vice, but as bondservants of God. ¹⁷Honor all people. Love the brotherhood. Fear God. Honor the king.

1. What were the human institutions and governments of Peter's day?
2. What were the purposes of government according to Peter?
3. Can you give an example of "doing good" that would "put to silence the ignorance of foolish men"?
4. How is our Christian freedom to be used?

Submission to Masters

¹⁸ Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. ¹⁹ For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. ²⁰ For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. ²¹ For to this you were called, because Christ also suffered for ^[e]us, leaving ^[f]us an example, that you should follow His steps:

*²² “Who committed no sin,
Nor was deceit found in His mouth”;*

²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; ²⁴ who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose ^[g]stripes you were healed. ²⁵ For you were like sheep going astray, but have now returned to the Shepherd and ^[h]Overseer of your souls.

1. Who does Peter single out as the “masters” to whom we are to be especially submissive?
2. What is it that is to govern our conscience?
3. What is suffering that is commendable to God?
4. How is this suffering connected to Jesus?
5. What governed Jesus’ in His acts of submission to masters and unjust authorities?
6. What does it mean “to live for righteousness”?
7. How does the understanding of our own sinfulness assist us in being faithful in our vocation as Christians?
8. Why is Jesus’ described as the “Shepherd and Overseer (or Bishop) of our souls?”