

**Chinese Martyrs Catholic Church**  
**Bible Sharing Program 2018-19**  
**Session #1: 1Peter, Overview, Introduction, Blessed**  
**By God**

*CSB – Ignatius Catholic Study Bible – Daniel*  
*CCSS – Cath Commentary on Sacred Scriptures on*  
*1&2 Peter, Jude*  
*NJBC – New Jerome Biblical Commentary*  
*SN = Special Notes / NAB = New American Bible*  
*SK = Chinese Bible / CCC = Catholic Catechism*

<p><b>A</b></p>	<p><b><u>Overview of 1Peter</u></b></p> <ul style="list-style-type: none"> <li>• Purpose: To prepare the young churches in the 5 regions of Asia Minor for suffering in the name of Christ.</li> <li>• Theme: The topic of suffering is dealt with in the Book of Job in OT and 1Peter in NT. Theologically, suffering for the name of Christ is not a curse but a blessing; participation in Christ’s suffering can strengthen and refine our spirit; so that we may be more Christ-like; behind suffering is our glory and salvation of our souls. Ethically, we should live by Christ’s examples; do not “return evil for evil”, “those who suffer according to God’s will do right and entrust their souls to a faithful Creator” (4:19).</li> <li>• Author: Peter is the author according to the Church’s tradition (see 1:1, 5:1). Modern scholarship questions the authorship of Peter due to the smooth and sophisticated Greek style of the letter and the references to Christian suffering during the late first century when imperial persecution of the Church by Roman authorities was first evidenced in Asia Minor. Therefore, many scholars ascribe the writing to Peter’s followers. However, at the time fishermen in the region of Palestine often use Greek in their daily business. In addition, three decades is more than sufficient time for Peter to improve his command of the language. As for the issue of suffering, Peter could be writing to both Jew and Gentile Christians who lived under the threat of persecution. Finally, this writing shares many similarities with the portrayal of Peter in the Acts of the Apostles. Therefore, it is more likely that the author is either Peter or his disciples (see 5:12).</li> <li>• Date &amp; Origin: If the author is Peter – early 60s in Rome (5:13 “Babylon”). If the author is Peter’s disciple – 70 – 100 A.D.</li> <li>• Destination: Christians living in northern Asian Minor (Pontus, Galatia, Cappadocia, Asia &amp; Bithynia). They may be Jews (1:1 “exiles of the Dispersion”) living beyond the borders of Palestine. However, the use of “passions of your former ignorance” (1:14), “the futile ways inherited from your fathers” (1:18), “Once you were no people but now you are God’s people” (2:10), suggest that the recipients are Gentiles.</li> <li>• References to OT: directly, 18 times; indirectly 25 times. Most are from the Septuagint (LXX). Compared to other NT epistles, this text flavours portraying Christ as Isaiah’s image of the “suffering servant” (Is 53).</li> </ul>	<p>CCSS 17, CSB 448</p> <p>CSB 448</p> <p>CSB 447, CCSS 18-19</p> <p>CSB 448</p> <p>CCSS 20</p> <p>CCSS 20-21</p>
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	<ul style="list-style-type: none"> <li>Practical Lessons: 1. Just like the Christians of the time, we, too, must stay faithful as God’s children, “as obedient children”, “do not be conformed to the passions of [our] former passions (1:14); 2. We, too, have received the call to evangelize, “maintain good conduct among the Gentiles” (2:12), and facilitate them to receive the Good News; 3. “Always be prepared to make a defense to any one who calls you to account for the that is in you” (3:15); 4. Determined to suffer with our Lord, “When he was reviled he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly” (2:23).</li> </ul>	CCSS 24
<b>B</b>	<p><b><u>Overview of the Text</u></b></p> <ul style="list-style-type: none"> <li>Greetings to the young churches in the 5 regions of Asia Minor.</li> <li>Praising God (v.3 “Blessed be the God and Father of our Lord”) and blessing believers through the works and grace of the Father (vv 3-5), the Son (vv 3, 7-8), and the Holy Spirit (vv 10-12). The Father: “By his great mercy, we have been born anew ... through ... Jesus Christ”. The Son: “Without having seen him you love him; ... do not now see him you believe in him”. The Holy Spirit: “the Spirit of Christ within them ... predicting the sufferings of Christ”.</li> </ul>	1:1-12 1:1-2 1:3-12
<b>C</b>	<p><b><u>Saluation &amp; Blessed by God’s Salvation</u></b></p> <ul style="list-style-type: none"> <li>A traditional prayer form, called a “berakah” in which the Lord is praised (including faith v9, hope v3, and love v8). “By his great mercy” we have received two special graces. We are “born anew” through the resurrection of Jesus and become God’s people, living in God’s house, and are filled with “a living hope”.</li> <li>Another grace is receiving “an inheritance which is imperishable, undefiled, and unfading kept in heaven”.</li> <li>We will rejoice, though now for a little while, as we suffer various trials like gold refined by fire. “As the outcome of your faith you obtain the salvation of your souls” – “obtain” is written in present continuous tense in the original text, implying that we must strive to continue moving towards the salvation of our souls by faith. At resurrection, the salvation of souls also includes the resurrection of the body.</li> <li>This salvation and the predicted “sufferings of Christ and the subsequent glory” have been prophesied by the prophets through “the Spirit of Christ” for our sake; it has also been “announced to you by those who preached the good news to your through the Holy Spirit”. Things that are hidden in God are “things into which angels long to look”. How could be receive them without thought or care?</li> </ul>	1:3-9 1:3, CSB 451 CCSS 31 Jn 3:3-5 1:4-5, Mt 6:20 CCSS 32 1:6-9, 2Cor 4:17, Is 28:23-29, Wis 3:5-6 1:10-12, CSB 452 CCSS 37-38 Eph 3:9

**Special Notes:** See Chinese handouts.