

As the Prophets Wrote (1 Peter 1:10-13)

Expository Lessons from the First Letter of Peter

I. Background

- a. This is the second lesson in our expository series on **1 Peter**.
- b. In the first lesson, we discussed the people to whom Peter was writing (Christians in different regions of what is now central and northern Turkey).
- c. We also discussed that one of the main themes of this letter is the importance of persevering through various trials.
 - i. Our goal is our salvation, heaven.
 - ii. These trials are used by God to test and refine our faith, similar to the way precious metals are refined through fire.
- d. We also gave an overview of the many topics Peter touches on in this letter, which are still extremely practical and applicable for Christians today.

II. Peter Points Back to the Writings of the Prophets

- a. Read **1 Peter 1:9-13**.
- b. Summary of the points Peter makes here:
 - i. The *goal* is the salvation of our souls.
 - ii. This salvation that would come to us was foretold by the Old Testament prophets.
 - iii. The Holy Spirit (also referred to as “the Spirit of Christ” here) was testifying through the prophets when they were writing.
 1. The Spirit, through the prophets, testified about *both* the sufferings of Christ and the glories that would follow.
 2. The prophets knew that they were writing these things not for their own benefit, but for the benefit of those who would follow.
 3. The prophets searched the Scriptures intently, trying to discern how and when the Christ would come and how the prophecies would be fulfilled.

4. This is of such mysterious depth and significance that even *angels* desire to look into these things!
- c. Peter had just established (prior to these verses) that our suffering, through refining trials, will lead to the refining of our faith and then to our salvation.
 - i. He now makes the same point about Jesus: the prophets revealed that His coming would be marked by suffering, followed by glory.
 - ii. Therefore, we should not be surprised that our lives are following in the same pattern that He was destined to have, from the beginning:
 1. Trials and suffering first; then
 2. Glory to follow.
 - iii. This is the main theme of **Hebrews**, as well. After inspiring us with heroes of faith from the Old Testament (the “great cloud of witnesses”) in **Hebrews 11**, the **Hebrews** writer continues,
 1. “Therefore...let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.” (**Hebrews 12:1-3**, NKJV)
 2. Jesus Himself paved the way for us to reach our goal. He endured the cross (trials and suffering, shame) to achieve “the joy set before him” and to sit down at the right hand of the throne of God (the glory that would follow).
 - a. We are called to follow the example He set for us. Righteously enduring through suffering will lead to a glorious goal: our salvation.
 - d. Peter here points to the prophets who wrote about the *suffering* of Jesus, and the *glory* that would follow. Yet Peter does not quote nor allude to any *specific* prophecies that he has in mind.
 - i. **Question:** Some prophecies point to the sufferings of Christ; others to the glories that would follow. Can you think of any that mention *both* the initial sufferings and the glories to follow?
 1. Some examples that allude to both initial suffering and glories that would follow:

- a. **Isaiah 53**
 - b. **Psalm 2**
 - c. **Psalm 110** (having enemies who end up becoming His footstool; ultimately seated at the right hand of God)
- ii. **Question:** What does the text here tell us about the people Peter is writing to?
1. **Answer:** He assumed that they already knew the Old Testament fairly well, especially the prophecies about Jesus.
- iii. **Follow-Up Question:** Is Peter writing *primarily* to Christians who were formerly Jews, or to Christians who came from a Gentile background?
1. Some people think he was writing to Jewish Christians for reasons that may include:
 - a. extensive quotes and allusions from the Hebrew Scriptures, the Old Testament;
 - b. the initial reference to “pilgrims *of the dispersion*” (literally ‘of the diaspora’) in **1 Peter 1**; and
 - c. and the fact that Paul says in **Galatians 2:7-9** that Peter had the gospel for the circumcised (the Jews), while Paul had the gospel for the uncircumcised (the Gentiles) entrusted to him.
 2. However, consider what Peter says further on in this letter.
 - a. “For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.” (**1 Peter 4:3-4**, NKJV)
 - b. This certainly sounds to me like Peter is writing (primarily) to Christians who had come out of the Gentile way of life.
 - i. They had been involved in “abominable idolatries”.

- ii. They had been living the Gentile way of life in the past.
 - iii. To the Gentiles, it seemed strange that they were no longer living the old pagan lifestyle of debauchery.
 - c. Also, one of the areas mentioned in **1 Peter 1:1-2** is the churches in the region of Galatia. From Paul's letter to the same church, it is obvious he is writing to a church mostly consisting of Gentiles.
 - i. Jewish Christians from Jerusalem had been going there to tell the new Gentile converts that they also needed to follow the Law of Moses (which Paul refuted).
 - d. The fact that Peter refers to them as "pilgrims of the dispersion", using Old Testament imagery, does not mean they were Jews. He uses similar OT imagery in **1 Peter 2:9** when he refers to the Christians as "a royal priesthood, a holy nation".
- 3. **My Observation:** The Christians (both Jews and Gentiles) who were taught by the apostles had a much better understanding of the Old Testament than most Christians today.
 - a. Consider all the detailed Old Testament references Paul uses when writing to the Corinthian church.
 - i. "For it is written in the law of Moses, 'You shall not muzzle an ox while it treads out the grain.' Is it oxen God is concerned about?" (**1 Corinthians 9:9**, NKJV; quoting **Deuteronomy 25:4**)
 - ii. In **1 Corinthians 10:1-13**, he discusses details of the exodus journey from **Exodus** and **Numbers**.
 - iii. "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" (**2 Corinthians 6:14**, NKJV)
 - 1. Referring to "You shall not plow with an ox and a donkey together."
(**Deuteronomy 22:10**, NKJV)

- b. Yet, Paul was writing there to Christians in Corinth who were *primarily from Gentile backgrounds*.
 - i. “You know that you were Gentiles, carried away to these dumb idols, however you were led.” (1 **Corinthians 12:2**, NKJV)
- iv. What we can learn from this
 1. Early Christians, even from Gentile backgrounds, were extremely familiar with the Hebrew Scriptures.
 2. They knew the Old Testament much better than most Christians today.
 3. The Old Testament was a significant part of the spiritual foundation of Christians in the early years of the church.
 - a. The only way the Gentiles would have such an understanding is if the apostles and other teachers/leaders in the church were teaching them the Old Testament Scriptures!
 4. Peter and Paul drew on that foundation to make very practical applications for the Christians they were instructing.
 5. **Take-Away for Us:**
 - a. All Scripture is useful for us.
 - b. It is a great idea to strive to read through the *entire Bible* every year.
 - i. A solid Old Testament foundation will allow you to have a deeper understanding of the gospels and other New Testament teachings.
- e. Some things we can learn about Peter from this letter:
 - i. He knows the Old Testament, and assumes his hearers (other Christians, even from Gentile backgrounds) do as well.
 - ii. It seems that every point he makes, he backs up with a quote or example from the Old Testament.
 1. He could have ‘pulled rank’ and just told people what they needed to do, based on his authority as an apostle, but he did not.
 2. He quoted from all over the Old Testament.

3. He used the Old Testament in two ways:
 - a. Proof of the faith (fulfilled prophecies about Jesus); and
 - b. Practical moral lessons for life.
4. He saw prophecies in *two forms* and used both:
 - a. 'Western' style prophecy
 - i. "Who committed no sin, nor was deceit found in His mouth." (**Isaiah 53:9**, quoted in **1 Peter 2:22**)
 - b. 'Eastern' style prophecy (foreshadowings, types/antitypes)
 - i. Christ the lamb without blemish or defect, **1 Peter 1:19**.
 - ii. Noah's flood as a *type* foreshadowing baptism (*antitype*) that now saves us, in **1 Peter 3:19-21**.

III. Another Look at Peter

- a. Roman Catholics see the apostle Peter as the first head of the church and the ultimate teacher.
 - i. They hold the bishops of Rome (the popes) as successors of Peter, being the ultimate living leaders and teachers.
 - ii. They use Peter as part of their argument that the pope (bishop of Rome) is head over the entire Christian church worldwide.
- b. In reaction, the Protestants have done two things:
 - i. They tend to denigrate Peter, focusing on his mistakes and errors.
 - ii. In contrast, they elevate the apostle Paul and his writings (following the recommendations of Martin Luther, John Calvin and the other Protestant Reformers).
- c. Let us strive to take an objective look at Peter and his role.
 - i. Read **Matthew 23:1-12**.
 1. The context: Jesus is speaking to his disciples as well as to the multitude. He rebukes the hypocrisy of the Pharisees and teachers of the Law in this address.

2. Jesus says: "But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren." (**Matthew 23:8**, NKJV)
 3. Jesus' point: He (Jesus) is *the ultimate Teacher*. Peter and the other apostles are described by Jesus as being *among our brothers*.
- ii. While they were all equals, as brothers, it seems to me that Peter may have been *the top student* of Jesus, the ultimate Teacher.
1. When Jesus prays all night and selects twelve men to be apostles, Simon (Peter) is identified first (**Matthew 10:1-4**, **Luke 6:12-16**).
 - a. Note that Judas is listed last.
 2. Peter is the one who walks out to Jesus on the water. (**Matthew 14:28-33**)
 3. When Jesus asks the disciples, "Who do you say I am?", it is Peter who responds with the correct answer. (**Matthew 16:13-16**)
 4. On the Mount of Transfiguration, Peter is one of only three who Jesus brings along. (**Matthew 17:1-8**)
 5. In the Garden of Gethsemane, Jesus brings only Peter and two others to be closest to Himself while He is praying. (**Matthew 26:36-37**)
 6. After Jesus' death, the angels say to the women at the tomb, "Go tell His disciples – *and Peter* – that He is going before you into Galilee...". (**Mark 16:6-7**)
- iii. Years ago, I struggled with the personal frustration of missing out on the greatest Bible lesson of all time (Jesus explaining the fulfillment of all the prophecies) in **Luke 24**.
1. It says that Jesus explained it all to them there (as He had done to the two on the road to Emmaus). Finally, after being resurrected from the dead, Jesus gives the greatest Bible lesson of all time.
 2. The ultimate teacher gives the ultimate lesson: how He had fulfilled all the prophecies from the **Law of Moses**, the **Prophets** and the **Psalms**. However, we don't have *any of the details* of what Jesus explained to the apostles here. I

desperately wanted to know what He told them, but the Scriptures do not say!

3. **Question:** Is there anything I could do, or anywhere I could turn, to find out what Jesus *might have taught* on that occasion?
4. **Answer:** My best option, it seemed to me, was to go to Jesus' top student, one who was in the room and heard that lesson. I would need to look to Peter to find out what Jesus taught. After all, Peter was in the room and heard it all first-hand. I decided to carefully study *everything Peter said or wrote* after he heard that lesson from Jesus, looking for clues.
 - a. I carefully studied what Peter said in **Acts 1-15** and what he wrote in **1 Peter** and **2 Peter**. Looking there for insights about the prophecies, I noticed things that I had previously missed.
 - i. Since Peter assumes anyone hearing him knows the Old Testament, I had to read the Old Testament much more carefully. Sometimes Peter just alludes to something in the Old Testament (without quoting it directly).
 - ii. Also, Peter is primarily quoting from the Septuagint (LXX), the Greek translation of the Hebrew Scriptures. If that is what he is reading and quoting from, I thought I should read from an English translation based on the same text.
 - iii. Ultimately, I even decided to learn ancient Greek so that I could read the Old Testament in the LXX, in the very same words and language that Peter and the other apostles were reading it.
 - b. Read **Acts 1:15-22**
 - i. Peter addresses the 120 disciples gathered in Jerusalem and tells them that based on the prophecies, they had to replace Judas (who had committed suicide), to restore the number of apostles back to twelve.
 - ii. Here I believe Peter is alluding to a prophecy in **Psalm 41** (consider **John 13:18**).
 1. One who ate bread with us...

- iii. He also quotes from **Psalm 69** and **Psalm 109**
 - 1. The person spoken of died at an early age and had to be replaced.
 - 2. His office (same word as for bishop or overseer) could not be left vacant.
- c. Read **Acts 2:14-16**
 - i. This is the beginning of Peter's speech in Jerusalem on the Day of Pentecost.
 - ii. Peter first quotes **Joel 2**, regarding Spirit being poured out
 - iii. Quotes **Psalm 16** regarding grave and resurrection
 - iv. Alludes to the prophecy given to David in **2 Samuel 7** (also parallel account in **1 Chronicles 17**), repeated in **Psalms 89 and 132** regarding the promise to David that one of his descendants would be raised up to the throne over the eternal kingdom.
 - v. Quotes **Psalm 110** regarding the Christ sitting at right hand of God, with His enemies becoming His footstool.
- d. Read **Acts 3:14-26**.
 - i. Makes the sweeping statement, "...those things God foretold by the mouth of *all His prophets*...He has thus fulfilled." (**Acts 3:17**)
 - ii. Quotes from **Deuteronomy 18:15-19** that the Lord promised He would "raise up a prophet *like Moses*". (**Acts 3:22-23**)
 - iii. Quotes from **Genesis 22:18** regarding the blessing to the whole earth that was to be given through the seed of Abraham. (**Acts 3:25**)
 - iv. States, "All the prophets *from Samuel and those who follow*..." have foretold the things that recently happened. (**Acts 3:24**)

1. This puzzling statement by Peter sent me back to the time of the prophet Samuel, recorded in the book of **1 Samuel** (designated **1 Kingdoms** in the LXX), to try to find out what prophecy Peter might be referring to.
 2. **Hint:** You can look in **1 Samuel 2** for a prophecy about the Christ, given at the time of Samuel.
- e. Read **Acts 4:8-12**.
- i. Peter quotes **Psalm 118** to his *opponents*.
 - ii. Peter uses this Scripture as a weapon against his enemies, personalizing it in his statement, "This is the stone, which was *rejected by you builders*, which has become the chief cornerstone." (**Acts 4:11**)
- f. **Question:** Did Peter refer to the prophets only when he was speaking with *Jews*?
- i. **Answer:** No; he used the same approach with Gentiles as well. Read **Acts 10:34-43**.
 - ii. Speaking to the Gentile household of Cornelius, Peter tells them: "To him *all the prophets witness...*" (**Acts 10:43**)
- iv. Consider how Peter draws extensively from the Old Testament to make significant points in his two letters, **1 Peter** and **2 Peter**. For example:
1. Peter goes to **Genesis**, the first book of Moses.
 - a. To teach *wives* how to behave in a godly way with their husbands, pointing to the example of Sarah (**1 Peter 3:1-6**)
 - b. To teach about our *salvation and baptism*, foreshadowed by the story of Noah's delivering a righteous few people through the water in the story of the Flood (**1 Peter 3:18-22**).
 - c. To teach how the Lord will *save a righteous few* on the Day of Judgment, Peter points to the examples of Noah

- and the Flood, and Lot in Sodom and Gomorrah (**2 Peter 2:4-9**).
- d. To teach that the *Day of Judgment will come surely and by surprise*, catching many unprepared, he points to the Flood of Noah's day (**2 Peter 3:1-7**).
2. He draws from **Exodus**, the second book of Moses.
 - a. To teach about *our redemption* by the precious blood of Christ, he draws from the **Exodus 12** description of the Passover Lamb, "a lamb without blemish and spot" (**1 Peter 1:17-21**).
 - b. In describing *the church as "a royal priesthood, a holy nation"*, Peter is using the language of **Exodus 19:3-6**, originally used to describe the Jewish nation gathered at Mount Sinai (**1 Peter 2:9**).
 - c. He uses the same imagery of God's people coming out of darkness and into the light that we see the distinction God showed in the ninth plague in **Exodus 10**, and in the account of the Red Sea crossing in **Exodus 14:20** (consider also **Wisdom of Solomon 17:1-18:4**), where the pillar of fire cast light on the Israelites in contrast to the darkness that fell on their Egyptian pursuers. (**1 Peter 2:9**)
 3. He draws from **Leviticus**, the third book of Moses.
 - a. To explain the reason Christians need to *live holy lives*, quoting a statement repeated many times throughout Leviticus, where the Lord said "Be holy, for I am holy" (**1 Peter 1:13-16**).
 4. From **Numbers** and **Deuteronomy**, the fourth and fifth books of Moses.
 - a. To teach the people to *beware of wicked people who will enter the church, who have abandoned the way of righteousness for the sake of money*, Peter points to the example of Balaam, as discussed in **Numbers 22-24 & 31**, and **Deuteronomy 23:4-7** (**2 Peter 2:9-17**).
 5. From **Isaiah** the prophet.

- a. To establish Jesus Christ as the *cornerstone of the great building* of God, Peter quotes **Isaiah 28:16** (**1 Peter 2:4-6**).
 - b. To illustrate that *many will stumble (negatively)* on Christ, Peter quotes **Isaiah 8:14**, one of many prophecies that refer to Christ as a “stone”, where He is referred to as “a stone of stumbling, a rock of offense” (**1 Peter 2:8**).
 - c. To encourage us to not fear those who seek to harm us, he quotes from **Isaiah 8:12**, “Do not be afraid of their threats, nor be troubled.” (**1 Peter 3:13-17**)
 - d. To teach about the *importance of the word of God*, Peter quotes from **Isaiah 40:6-8**, where it contrasts the temporary and fading glory of man versus the word of the Lord, which endures forever (**1 Peter 1:22-25**).
 - e. In calling us to *not retaliate when we are suffering unjustly* at the hands of others, Peter points to the example of Jesus on the cross, as described in **Isaiah 53**, “Who committed no sin, nor was deceit found in His mouth”, who did not revile back but instead committed Himself to God, the righteous judge. (**1 Peter 2:21-24**).
6. From **Ezekiel** the prophet.
- a. Reminding us that we have in *Jesus a great Shepherd* to return to, and calling the elders/bishops about their responsibility to *be good shepherds* of the flock, Peter points to Jesus as the ultimate Shepherd who oversees our souls. This points back to the great prophecy in **Ezekiel 34** that speaks of God raising up one Shepherd who would oversee his flock. In **John 10**, Jesus confirmed that He is the Good Shepherd. (**1 Peter 2:25** and **1 Peter 5:1-4**)
7. From the **Psalms**.
- a. To illustrate that we must *be living righteously in our relationships* with others if we want God to heed our prayers, Peter gives an extended quote from **Psalms 34** (designated **Psalms 33** in the LXX), where it says, “the eyes of the Lord are on the righteous and His ears attentive to their prayers”. (**1 Peter 3:8-12**).

- b. Another “*stone*” prophecy quoted by Peter is from **Psalm 118** (designated **Psalm 117** in the LXX), where it says, “The stone which the builders rejected has become the chief cornerstone.” (**1 Peter 2:7**)
 - c. To illustrate the fact that God is not slow in keeping His promise, since His view of time is different than ours, Peter says, “with the Lord a day is like 1,000 years”. This recalls a similar statement by Moses in **Psalm 90** (designated **Psalm 89** in the LXX). (**2 Peter 3:8-9**)
8. From the **Proverbs**.
- a. In calling us to a life of humility, Peter quotes from **Proverbs 3:34**, where it says, “God resists the proud but gives grace to the humble.” (**1 Peter 5:5-7**)
 - b. To remind us of the importance of *loving one another*, Peter quotes from **Proverbs 10:12**, “love will cover a multitude of sins”. (**1 Peter 4:7-8**)
 - c. Admonishing us to *be prepared for final judgment*, Peter quotes from **Proverbs 11:31**, “If the righteous one is scarcely saved, where will the ungodly and the sinner appear?” (**1 Peter 4:17-19**)
 - d. Warning about the fate of those Christians *who turn back to their old worldly sinful way of life*, Peter quotes from **Proverbs 26:11**, “as a dog returns to his own vomit...”. (**2 Peter 2:18-22**)
9. Peter also uses allusions that draw from **multiple books** of the Old Testament (rather than from just one particular book).
- a. There is a general reference to *the prophets who wrote about the sufferings of Christ and the glory to follow*, pointing the way to our own salvation, in **1 Peter 1:10-12**.
 - b. Peter calls the Christians to pay strict attention to the writings of *the prophets*, who wrote under the inspiration of the Holy Spirit. He refers to their writings as “a light shining in a dark place” (**2 Peter 1:19-21**).
 - c. Peter makes the point that Christians should not be surprised to find *false teachers in the church*. He says (alluding to the accounts throughout in the Old Testament), “There were also false prophets among the

people, even as there will be false teachers among you..." (2 Peter 2:1-3)

- d. Peter describes his own life figuratively as living in a *tent*, which he must soon put aside. The word for tabernacle (as in the LXX in Exodus) and tent are the same. The idea of the tent/tabernacle ultimately being replaced by a permanent structure (the temple) is also used by Paul in **2 Corinthians 5:1**. This imagery of a tent referring to our bodies in this life also is reflected in the prophecy of **Amos 9:11-12**, as cited by James in **Acts 15:15-17**. (2 Peter 1:13-14).
 - e. Describing the trials Christians face as something that brings a positive result, refining our faith *as fire refines gold*, he is recalling an image used in places like **Zechariah 13** and **Malachi 3** in the Old Testament. Also consider trials of Joseph as recounted in **Psalms 105:15-21**, especially in LXX (where it is designated **Psalms 104:15-21**); and the three friends of Daniel in **Daniel 3**, whose faith was tested in the fiery furnace. (1 Peter 1:6-7).
 - f. Describing Christians as stones being *built together as a spiritual house, like the tabernacle or temple* of old. Like the priests of the Old Testament, we are offering spiritual sacrifices (1 Peter 2:4-5).
 - g. Our spiritual journey to our desired goal (salvation) is described using the imagery of the exodus journey through the Wilderness: as *pilgrims and strangers* who are aliens in the land through which we are traveling. This land we are passing through is not our home. David used similar language to describe the journey of his forefathers (and his own spiritual journey) in **Psalms 39:12** (designated **Psalms 38:13** in LXX) and **1 Chronicles 29:15**. See especially LXX language "sojourners and pilgrims/strangers", which matches that used by Peter (1 Peter 2:11).
- d. What we can learn from Peter and all we have discussed today.
- i. If you want to become great at anything, *seek to learn from the best* (living or dead), and attach yourself to that great teacher.
 1. Peter was a great student of Jesus, perhaps His best student. We can learn much by studying Peter carefully and thoroughly!

2. Let us learn from what Peter taught and strive to read and use the Scriptures just as he did.
- ii. Peter knew the Old Testament and used it very effectively to prove the faith to unbelievers (from both Jewish and Gentile backgrounds), to confront his enemies and in very practical ways to equip the Christians.
 1. Let us imitate Peter's example in knowing the Old Testament thoroughly and using it all the time in our evangelism, in teaching and in discipling one another.
 2. It seems that no matter what challenge Peter was facing, he very quickly turned the discussion to, "As the prophets wrote...".
 - iii. Peter eliminates the excuses often made by lazy Christians.
 1. "Now when they saw the boldness of Peter and John, and perceived that *they were uneducated and untrained men*, they marveled. And they realized that they had been with Jesus." (**Acts 4:13**, NKJV)
 2. He was not an intellectual, nor a formally trained "Bible scholar" with academic-type training.
 3. He was a fisherman by trade, a blue-collar guy. He was fishing when Jesus called him and his brother Andrew (**Matthew 4:18-19**).
 4. Yet he knew the Scriptures extremely well and used them powerfully.
 - iv. Peter the student became just like Jesus, his teacher, in many ways, including in knowing and effectively using the Scriptures.
 1. "A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher." (**Luke 6:40**, NKJV)
 2. Recall that when Jesus was tempted by Satan three times, each time He responded by saying "It is written..." and then quoted from the Old Testament Scriptures.
 3. In one of those three responses, Jesus replied to Satan by quoting **Deuteronomy 8:3** and said:
 - a. "...It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" (**Matthew 4:4**, NKJV)

- v. WE MUST devote ourselves to knowing the Old Testament and using it all the time. It is a light in a dark place, to equip us to become effective in:
1. Persuading unbelievers to the faith, as Peter did in **Acts chapters 2, 3 and 10.**
 2. Defeating Satan when we are tempted, as Jesus did in **Matthew 4.**
 3. Confronting enemies of the faith, as Peter did in **Acts 4.**
 4. Equipping us practically to make it through this life and reach our true goal, our salvation, as Peter demonstrated in his two letters, **1 Peter** and **2 Peter.**