

SUMMARY CHART OF I PETER

The identification of the underlying (implied) problem or contradiction to which Paul is actually responding.

Scripture	Surface Barriers	Paul's Solutions (Addresses the Deep Problem and not the Surface Barrier)	The Deep Underlying Problem (These are always implied and reveal new information)
<p>I Peter 1: 1 – 2: 3</p>	<p>Check out Vs. 1: 6. WS: The people were suffering grief and all kinds of trials. IHOPer Reflections: The Jews in Diaspora already were considered aliens. When they converted to early Christianity they further alienated themselves from their faith traditions, and this further made them societal outcasts. We need to remember this is during the time of Nero's persecution which alienated them from Rome and the government. Converts assumed a radical identify, but were shunned by their neighbors. Also, the Early Church was waiting for the imminent return of Jesus, but nothing happened. We were reminded of the experience in the play, "Fiddler on the Roof."</p>	<p>Check out Vs. 2: 1 – 2. WS: Live the humane and gracious life while working for justice and mercy; Stay in the study of the things that will support living the humane life. IHOPer Reflections: We need to remember that love is something that comes from the heart and not just the head. Another offered that Job was asked by his wife to curse God and die. Yet Job persevered in his surrender to God. He became a nothing in order that God could become everything. The end result was better than the first.</p>	<p>Check out 1: 13 – 25. WS: The deeper problem is not living the Awakened (holy) life. IHOPer Reflections: The people of the Early Church were connected to their worldview. During the 2nd Century to be identified as a Christian was to be the enemy of your neighbor.</p>
<p>I Peter 2: 4 – 3: 7</p>	<p>Check out Vss. 2: 15, WS: Not silencing the ignorant talk of foolish people. IHOPer Reflections: Two worlds are contrasted: God's way of living and the pagan's way of living.</p>	<p>Check out Vss. 2: 16 – 21, WS: Vs. 16, Live free, Vs. 17, Honor the king; show respect to everyone; love the brother/sister-hood of the Awakened; Fear God which is misinterpreted today as angst, instead of the intended Greek word meaning the experience of AWE; to hold in awe and deep respect.</p>	<p>Check out Vs. 2: 25, WS: Sheep gone astray. IHOPer Reflections: Christians live in the world.</p>
<p>I Peter 3: 8 – 5: 14</p>	<p>Check out Vss.3: 14, WS: Suffering and religious persecution. Reflections by IHOPers: Vs. 13, The question was raised concerning the nature of "the good?" One IHOPer responded that much of 1 Peter needs to be understood in light of the Old Testament. He indicated that for the Jews,</p>	<p>Check out Vss. 4: 7 – 5: 11, WS: Vs. 4: 8, "Love each other deeply and serve." Vs. 7, to live clear-minded and in self-control; Vs. 8, Pray and love each other deeply; Vs. 9, Offer hospitality to all; Vs. 10, Serve others with whatever gift you have. I reminded the</p>	<p>Check out Vs. 3: 17 – 4: 6, WS: Paganism and debauchery. Living like pagans only for the satisfaction of our worldly and bodily satisfactions is the antithesis of our intended creation. We are created to live the humane and gracious life, and this is the way in which we continue to praise God.</p>

	<p>“the good” would be the 10 Commandments. Another offered that many people do “good works” today. This initiated a conversation of broad generalizations concerning other non-Christian religions and if they did “good deeds” that were received by God as being “good?” A variety of responses were given.</p> <p>Another IHOPer observed that it was better to have your butt kicked for doing good than for doing bad. The responses noted the need for clarity between “right” and “wrong.” One response was that “right” is good until it is legislated and made to apply to all circumstances.</p> <p>I observed that we don’t have the privilege of such clarity very often. More often than not we live in the ambiguity between “right” and “right,” and “wrong” and “wrong.” My illustration was being asked at midnight to take a farm woman to the hospital to deliver a baby. The hour is midnight, there is no traffic, and it is possible to see three miles in every way, do we stop? If we do, the baby direction. Coming to a country-road stop sign, do I deliver in the car. Is it “wrong” to run the stop sign so that the baby can be born at the hospital? The truth is the law is broken because the Stop Sign was not observed. What is “right” and what is “wrong” about this situation?</p> <p>My answer is that we weigh up the values, take into consideration all of the moral issues involved, and then we make a decision. Either way, we are going to pay a price, and as ethical Christians we are <u>required</u> to be willing to pay whatever price is necessary. This ethic is called “The Necessary Deed.” (See <i>the theology of H. Richard Niebuhr.</i>)</p>	<p>IHOPers that “grace” is our <u>experience</u> of not being let off the hook of fulfilling our intended creation.</p> <p>Vs. 11, Speak attempting to use only the words that a loving At-One-Ment (God) would have us speak.</p> <p>Reflections by IHOPers: Vs. 5: 5B – 6, be submissive and humble. One IHOPer noted that we are to live life as a Christian and this means to practice the role of humility.</p>	<p>Reflections by IHOPers:</p> <p>One IHOPer offered that the early church was not living as God wanted them to live. I added that God wants us to live the humane and gracious life working for justice and mercy. Another observed that the bigger problem is that people want “my wants and desires.” I added that Christians are commanded to submerge our needs in order to meet the needs of others.</p> <p>Vs. 4: 10, Another added that doing this is the “administration of grace in its many forms. Another IHOPer added that the “administration of Grace” is extended to those who do it differently, that there is a universal principle at work. Another IHOPer disagreed about the universality of this being “grace” if it is not done in the name of Christ. My response is that anything that is done, by anyone at anytime that seeks to serve At-One-Ment is representative of the universality of Christ.</p> <p>I reminded the group of Jesus’ statement to the Disciplines who were concerned about a similar question, “If they are for us, then who can be against us?” As the inventor of Gut Trip Analysis it is my position that anytime good deeds are done they are done on behalf of Perfect At-One-Ment.”</p>
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