The title 'BETWEEN TWO WORLDS' is rendered in a white, hand-drawn, distressed font. The word 'BETWEEN' is on the top line, 'TWO' is smaller and positioned between 'BETWEEN' and 'WORLDS', and 'WORLDS' is on the bottom line. The text is surrounded by numerous white lines of varying lengths radiating outwards, creating a sunburst or starburst effect. The background is a dark blue with a subtle, grainy texture.

BETWEEN
TWO
WORLDS

A STUDY OF FIRST PETER



1 Peter 2:9

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

1 Peter 2:11-12

¹¹Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. ¹²Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

1 Peter 2:18-25

¹⁸Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. ¹⁹ For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. ²⁰ But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. ²¹ To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

People became slaves by being captured in wars, kidnapped, or born into a slave household. Those facing economic hardships might choose to sell themselves into slavery in order to survive. Many slaves lived miserably, particularly those who served in the mines. Other slaves, however, served as doctors, teachers, managers, musicians, artisans, and could even own other slaves. It would not be unusual for a slave to be better educated than the master. Those who are familiar with slavery from the history of the United States must beware of imposing our historical experience on New



Testament times since slavery in the Greco-Roman world was not based on race and American slave owners discouraged education of slaves. Still, slaves in the Greco-Roman world were under the control of their masters, and hence they had no independent existence. They could suffer brutal mistreatment at the hands of their owners, and children born in slavery belonged to masters rather than the parents who gave them birth. Slaves had no legal rights, and masters could beat them, brand them, and abuse them...



~ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2003), 135.

It is crucial to note that the New Testament nowhere commends slavery as a social structure. It nowhere roots it in the created order, as if slavery is an institution ordained by God. The contrast with marriage is remarkable at this very point. God ordained the institution of marriage, but slavery was invented by human beings. The New Testament regulates the institution of slavery as it exists in society, but it does not commend it per se. Hence, Peter's words on slavery should not be interpreted as an endorsement for the system, even if he does not denounce the institution.



~ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2003), 136.

Greco-Roman Household Codes

You are born into your position

Worship was determined by master.

Written to authorities to tell their subject.

Gospel Household Codes

You are reborn into God's household

Your worship of Jesus brings authority to Jesus

Written to "lesser" in culture.

While some modern interpreters consider the NT household codes to be hopelessly chauvinistic, they fail to read the codes against their contemporary literature, which shows that the NT writers actually subverted cultural expectations by elevating the slave and the wife with unparalleled dignity.

Jobs, Karen. (2005). *1 Peter*
Grand Rapids, MI: Baker
Academic.



1 Peter 2:18-25

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“You must never
be fearful about
what you are
doing when it is
right”

Rosa Parks



Nonviolent resistance is a courageous confrontation of evil by the power of love...the Christian doctrine of love operating through the Gandhian method of nonviolence was one of the most potent weapons available to oppressed people in their struggle for freedom”

Martin Luther King, Jr.



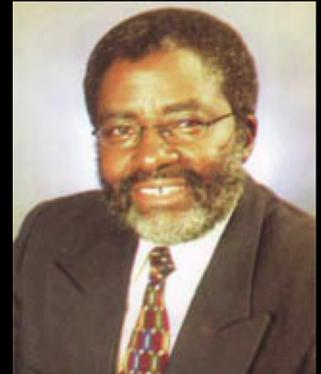


MLK's Principles of Non-Violence

1. **Nonviolence is a way of life for courageous people.**
2. Nonviolence seeks to win friendship and understanding.
3. **Nonviolence seeks to defeat injustice not people.**
4. Nonviolence holds that suffering can educate and transform
5. **Nonviolence chooses love instead of hate.**
6. Nonviolence believes that the universe is on the side of justice.

While passages such as this one can be used to encourage Christians on their journey of faith, they should not be used to encourage Christians to passively endure suffering in a situation they could work to resolve. Jesus' suffering and death were not passive and purposeless, but a deliberate sacrifice of himself for the benefit of others. Christians must ask themselves whether their suffering is benefiting others or whether it is merely a stubborn perseverance that allows others to exploit them with no good end in view. It is important to interpret the ethical requirements for living a Christian life contextually.

Adeyemo, T. (2006).
Africa Bible commentary



1 Peter 2:18-25

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The call to follow the crucified Messiah was, in the long run, much more effective in changing the unjust political, economic, and familial structures than direct exhortations to revolutionize them would ever have been. For an allegiance to the crucified Messiah – indeed, worship of a crucified God – is an eminently political act that subverts a politics of dominion at its very core. As Christians live out their calling in obedience to God even within unjust social structures, they are subverting the status quo and opening a new way of thinking

Jobs, Karen. (2005). *1 Peter*
Grand Rapids, MI: Baker
Academic.



1 Peter 2:22-25

22“ He committed no sin, and no deceit was found in his mouth.” 23 When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. 24“ He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” 25For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

1 Peter 2:22-25

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Gospel Application

1. How do you view your suffering?

Gospel Application

1. How do you view your suffering?
2. How do you suffer?

Gospel Application

1. How do you view your suffering?
2. How do you suffer?
3. Do you know the one who suffered for you?
Is Jesus your example for suffering?