

The purpose of each of the Lifespan series is to point the participants to the beauty, wonder, wisdom and grace of Jesus Christ. These studies are designed to be discussion-rich quests into some of the most profound words ever written. Professors, instructors, post docs, and/or graduate students may be surprised to discover that the Bible has a lot to say about their world as academics. Both Christian and non-Christian professors will find that there is much to wrestle with in these Bible studies.

Many book studies turn into arguments about the author's views. This study will be different. In this study, passages of the Bible are the focus and the study itself is more of a tour guide, providing background information and questions that open up the meaning of the passage for the participants to extract for themselves.

There are four of these Lifespan Bible studies for professors. Each one has six lessons each. The following will give you a glimpse into each study:

1. Parables for Professors is designed to explore Jesus' unique perspective of life and godliness. Since many of Jesus' parables were given while interacting with the Pharisees, who were the intellectual leaders of the day, it is not a far stretch to say that these very same parables have more than passing relevance to the intellectual leaders of our day – university professors.
2. Psalms for Professors looks at six of the Psalms that explore vastly different ways that professors experience God. Academicians tend to focus on things of the mind, but the Psalms help us to integrate the heart with the mind. It is amazing how these Psalms reveal Christ to be the apex of our experience.
3. 1st Peter for Professors is oriented towards Christian professors who may experience a sense of isolation in the university because of their faith in Christ. 1st Peter was written to a people who had been persecuted and scattered and was low on hope. This study shows how looking at difficulty from an eternal perspective can change one from being downcast to being joyful.
4. Proverbs for Professors looks at significant themes in the book of Proverbs and what they have to say about the world of the professors. These themes examine the professor's heart, tongue, attitudes, fears, friends, and intellect.

This is meant to be a participatory study with lots of interaction, with the scriptures alone serving as the authority. The value of this study will be in direct proportion to the willingness of the group to extract and share with one another truth derived *from the text itself*.

With that in mind, the following notes may be helpful:

1. Each of the six lessons follows the same format: Launch, Explore, Apply.
 - **Launch** is meant to create interest in the topic of the text. The discussion should be robust before leaving the "Launch"
 - **Explore** is designed to get the meat out of the text. Don't let participants glibly give their opinions. Make them wrestle with what the text is actually saying.
 - **Apply** will give opportunities to personalize the lessons of the study.
2. The vital part of each lesson comes at the end of the Explore section when the group is asked to discover the **Big Idea** of the passage. If the group will wrestle with that before sneaking a peek at the conclusion, the study will be far richer because of it.

3. Preparation prior to the group study is encouraged, but not necessary.
4. The scripture passage for each lesson is embedded in the lesson. There should be no need for participants to bring their Bible with them to the study unless they want to so.
5. Background information is given in the plain text and should be read out loud by someone in the group. *Discussion questions are given in italics. Time should be taken to allow each question to be answered adequately.* Each person is encouraged to write down his/her answer for future reflection.
6. Even allowing for extensive discussion on several of the questions, each lesson should be adequately covered in 50 minutes.
7. After the first or second lesson, the facilitator should give others a chance to lead some of the lessons.

The biggest benefit to this study will be in discovering and discussing what the passage has to say to us. For each question, keep going back to the text and look at it as if for the first time.

The English Standard Version (ESV) of the Bible is used in this study. ©2012 This material or parts thereof may not be changed from its present formatting in any way without written permission from Faculty Commons.



"So teach us to number our days that we may get a heart of wisdom." Psalm 90:12 | www.cruprof.com

**LAUNCH**

As a Christian, do you ever feel like an outsider in academia? Have you ever felt like you have a harder road than others in the university because of your faith? Is there pressure on you, from within or from without, to hide your faith in Christ? Can you share examples?

**EXPLORE****Survey the Big Picture:**

Most scholars believe the book of 1st Peter was written around 63-64 AD. According to the text, the epistle was written to Christians who had been scattered by persecution to five provinces in Asia Minor. The Christian church had no status or political influence during this period of the Roman Empire. The persecution was very real and very discouraging to these small groups of Christians which were scattered throughout the region. This epistle was written to bring an eternal perspective into this difficult situation.

The Passage: Read I Peter 1:1-2 (ESV)

¹Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia. ²according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

In 1 Peter 1:1, Peter says that he is writing to “exiles.” Some translations translate the Greek word for “exiles” as “strangers to the world” (NIV, KJV), “sojourners” or “outsiders.”

What are some ways that an “outsider” can respond to a culture that doesn’t embrace his/her values?

Would you say that academia is becoming more aligned to Christian values or less aligned in recent years?

In the Greek text, there is another word right beside “exiles” that Peter also used to describe the Christians in this region – “elect” – some translations use the word “chosen.” To be “elect” means that God sovereignly has chosen someone to experience His grace and mercy. Peter is describing the Christians living in Asia Minor as “elect exiles,” which might also be an apt description of Christian professors who work in the secular university.

How does experiencing God’s mercy and grace make a difference in your life/role as a professor?

Read verse 2

How is God described in verse 2? What are the attributes associated with each member of the Trinity?

These three attributes will help us understand how not only to survive as Christian academics, but to thrive and make a difference for God's kingdom.

1. The foreknowledge of the Father

According to a commentary of 1 Peter by Joel B. Green, the "foreknowledge of God the Father" refers less to predeterminism and more to the divine purpose of God.

How does it affect your perspective on being a Christian professor in a secular university by knowing that God has "purposed" for you to be where you are?

*How do the attributes of God's **omniscience, omnipotence, and love** bring encouragement and hope into your particular situation?*

2. The sanctification of the Spirit

Sanctification means "to be set apart and kept undefiled for a special purpose." As a Christian professor, it is so easy to either blend in, or isolate oneself from others, or try to make it through sheer self effort as Peter did in the early years of being a disciple.

What does "self effort" look like in a Christian professor?

Why is sanctification of the Holy Spirit so vital for "elect exiles?"

3. Because of the obedience and sprinkling of the blood of Jesus Christ. Read Exodus 24:8, Hebrews 9:18-22 (below)

⁸And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the Lord has made with you in accordance with all these words." – Exodus 24:8

¹⁸Therefore not even the first covenant was inaugurated without blood. ¹⁹For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, ²⁰saying, "This is the blood of the covenant that God commanded for you." ²¹And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. ²²Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. – Hebrews 9:18-22

From the passages above, what is the significance of being sprinkled in his blood?

We have entered into a new covenant through the blood of Jesus Christ. It is not our righteousness that will get us through, it is His!

Conclusion:

Is this starting to ring a bell? – Where else are the elements of this verse portrayed in the Bible: God’s chosen people, exiled in a foreign land, sprinkled with the blood? Peter is making an unveiled reference to Israel while in exile in Egypt. While they were there they were delivered from the hand of Pharaoh by the Passover Lamb, walked across the Red Sea, watched Pharaoh’s army drown, and saw God provide manna from heaven.

The Israelites did not save themselves. It was not easy for the Israelites, there were many difficulties, but in the end they saw God work in powerful ways..

Peter is connecting the way that God powerfully proved His faithfulness to Israel in Egypt as a picture of how He will do the same for the persecuted Christians in Asia Minor. *In what ways can this same connection be made to professors of faith?*

We can not save ourselves. God will not only deliver us, but He will make His name great through us as we trust ourselves to the foreknowledge of God, the sanctification of the Spirit, and the obedience and sprinkling of the blood of Jesus. Because of that, Peter can say to the early Christians, “Grace and Peace.” And that same “Grace and Peace” extends to us as well.

Discover the Big Idea:

What is the main idea that Peter wants to communicate to God’s people who are living as outsiders in a hostile culture?



APPLY

As you work as an outsider in the secular academy, is your human tendency to blend in, or isolate yourself from others, or rely upon self-effort? What are early indicators that you are starting to fall into these traps?

What can you do to keep a Biblical perspective of yourself as an elect exile?

Where do you see God at work in your academic environment? What are your next steps of faith?



“So teach us to number our days that we may get a heart of wisdom.” Psalm 90:12 | www.cruprof.com

**LAUNCH**

Can you think of an example where evidence in a dispute would lead a person, a parent, or a court to one conclusion, but when additional evidence comes to light, a fair observer would be forced to come to a totally different conclusion? (i.e. the trial in “To Kill a Mockingbird” turned when it was learned that Tom did not have the use of his left hand). Can you think of other examples?

In this passage, the apostle Peter will bring different evidence to the Christians that will change their entire outlook.

**EXPLORE****Survey the Big Picture:**

1st Peter is an epistle to a scattered group of Christians who are experiencing various types of persecution. Pliny the Younger was governor in this same region (Pontus/Bithynia) from 111-113 A.D., about 40 years after 1st Peter was written. One of his letters to Emperor Trajan gives a picture of how Christians were treated during his reign. “Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I interrogated these as to whether they were Christians; those who confessed I interrogated a second and third time, threatening them with punishment; those who persisted I ordered executed.”

One can imagine the effect that the threat of this sort of persecution had on Christians. Many were discouraged and tempted to compromise their convictions. In this passage, Peter, who endured persecution himself (church history reports that he was crucified upside down), shares a perspective that puts persecution in a whole new light.

The Passage: Read 1 Peter 1:3-5 (ESV)

³Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time.

How would you describe the “mood” of these verses?

What are some of the positive things that are true of Christians that are recounted in this passage?

Of these, what is the most encouraging to you personally?

Victor Frankl was a Jewish psychotherapist who survived a Nazi concentration camp. He observed closely those who were crushed by the hardships of the camp and those who persevered. He concluded in his book, *Man's Search for Meaning*, that only a few kept their “full inner liberty and obtained an inner strength that raised them above their outward fate.” It was those who had something to hope for that was beyond their present circumstances who were able to continue. As Frankl says, “Life only has meaning if we have a hope and a meaning that suffering and even death cannot destroy.”

It is only a matter of time before all of us lose our health, our comfort, our power, our position, and our possessions. *How does Peter address our need for hope?*

Read verses 6-7

⁶In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, ⁷so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

How is it possible that we can rejoice and grieve at the same time—see verse 6? What does it say about where the joy is found?

Verse 7: Would you rather have a pot full of gold or genuine faith? Why? How is genuine faith developed according to this verse?

Read verses 8-9

⁸Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, ⁹obtaining the outcome of your faith, the salvation of your souls.

According to these verses, what activates our joy?

Discover the Big Idea:

What is Peter's main message in this passage?



As a professor, what discourages you? How does the perspective of this passage relate to that which discourages you?

How can “rejoicing” be a measure for how well you are keeping an eternal perspective and not an earthly one?



“So teach us to number our days that we may get a heart of wisdom.” Psalm 90:12 | www.cruprof.com

**LAUNCH**

By what do you most often measure the success in your life? Is it by the quality of relationships in your life, the academic success you are having, the financial security you have achieved, or something else?

If you could accomplish one thing either personally or professionally that you have not attained as of yet, what would it be?

**EXPLORE****Survey the Big Picture:**

Peter has just addressed the “elect exiles” who have been scattered all over Asia Minor by persecution and reminded them of the incredible inheritance that they have in Christ which they cannot lose. This living hope is a source of great joy and security. Even persecution, though difficult, causes our faith to be purified and pushes us to love and trust Christ more.

Everything in 1st Peter so far has been about gaining the right perspective of who we are and what we have in Christ. That is the foundation for righteous behavior. The verse we will study in this lesson contains Peter’s first directive to the early Christians, and to us.

The Passage: Read I Peter 1:13 (ESV)

¹³Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

“Preparing your minds for action” is also translated “gird up the loins of your mind.” It is a word picture of what someone in that culture would do when they needed to run fast. They would pull their long flowing robes up between their legs and up through their belt and essentially make running shorts out of their robe.

How do we do the same thing with “the loins” of our minds? What do we do to take out the mental slack that slows us down and trips us up?

What are the mental tangents in your life that keep your mind from being focused?

The opposite of being sober is being drunk. What would be characteristic of someone who is “drunk-minded?”

What would a sober-minded person look like?

In verse 3, Peter revealed that we have been born again to a “living hope.” In this his first command of this epistle, Peter now tells us to “set your hope completely on the grace that is to be brought to you at the revelation of Christ Jesus.”

In what do academics tend to set their hope?

What is the result when they attain it? What is the result when they don't?

What has happened to you when you have put your hope in something that didn't pan out – a relationship, job opportunity, or professional achievement?

What is the relationship between what we put our hope in and how we live our lives?

*Why is it important to set our hope **completely** in the grace of Christ?*

Discover the Big Idea:

What is the main message of this verse?



What are signs/signals that you are putting your hope in something other than Christ?

What can you do to tighten up the loins of your mind and to be sober-minded in this area?



“So teach us to number our days that we may get a heart of wisdom.” Psalm 90:12 | www.cruprof.com

**LAUNCH**

As an academic, what are spoken and unspoken guidelines that govern your behavior towards your colleagues and students?

What are the reasons these guidelines are applied to you and others in your profession?

In the passage today, we will look at Peter's guidelines for our behavior as Christians and the reasons for them.

**EXPLORE****Survey the Big Picture:**

In his first epistle, Peter is addressing "elect exiles" who have been scattered across Asia Minor. Those Christians who lived as "outsiders" in a non-Christian culture faced many of the same issues and difficulties as Christian professors today who work at secular universities, including the temptation to conform to it. However, Christians today also have the same "living hope" and promised inheritance that buoyed the first century Christians and helped them live joyously in spite of the persecution, difficult circumstances, and temptations to compromise.

In previous verses, Peter has focused on pointing the elect exiles to Christ's grace and mercy, renewing their perspective of God's sovereign protection and care, and admonishing them to keep their hope set completely on God's grace.

In this passage, he addresses the implications of our relationship with Christ on how we live our lives and how we relate to the people who are around us.

The Passage: Read I Peter 1:13-21 (ESV)

¹³Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. ¹⁴As obedient children, do not be conformed to the passions of your former ignorance, ¹⁵but as he who called you is holy, you also be holy in all your conduct, ¹⁶since it is written, "You shall be holy, for I am holy." ¹⁷And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Peter warns us not to be conformed to the "passions of your former ignorance." *What are the "passions of academia?" When one is conformed to these passions, how could he or she stray from holiness?* See verses 14-16.

Peter contrasts “Being holy” with our former passions. To be “holy” means to be set apart for God’s purposes. *What does it mean to you to “be holy” as a professor?*

Read I Peter 1:22–2:3

²²Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, ²³since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴for

“All flesh is like grass
and all its glory like the flower of grass.

The grass withers,
and the flower falls,

²⁵but the word of the Lord remains forever.”

And this word is the good news that was preached to you.

²¹So put away all malice and all deceit and hypocrisy and envy and all slander. ²Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—³if indeed you have tasted that the Lord is good.

Looking at verses 18-19, 23-25, what is the value of knowing what is temporal and what is eternal?

According to verses 1:22 and 2:1, how are we supposed to treat one another?

Read I Peter 2:4–10

⁴As you come to him, a living stone rejected by men but in the sight of God chosen and precious, ⁵you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶For it stands in Scripture:

“Behold, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

⁷So the honor is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the cornerstone,”

⁸and

“A stone of stumbling,
and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

⁹But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. ¹⁰Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

What are some of the phrases that describe Christians in verses 5-10?

Today, there are not many examples of royalty or people who have special status because of their birth. The monarchs of England are probably the best known. *How does the behavior of Prince Charles (for example's sake) reflect on the monarchy, England, his family? As those whose spiritual birth has set us apart as chosen of God, how does our behavior reflect on God?*

Read I Peter 2:11–12

¹¹Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

¹²Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

Why is it important for Peter to remind them that they are exiles and sojourners? Why is it important for us to be reminded of that in academia?

How do “passions of the flesh” wage war against our soul?

Discover the Big Idea:

What would you say is the main truth to learn from the passage that was discussed today?



APPLY

What does it look like to sincerely love the person in the office next to you with an earnest love?

How much have the academic passions become your passions in an unholy way?

Do you live like someone who is sojourning or do you live like someone who is at home in the academic culture and some of its unholy passions? What do you need to do to “abstain” from the passions of this world which wage war with your soul?



“So teach us to number our days that we may get a heart of wisdom.” Psalm 90:12 | www.cruprof.com

**LAUNCH**

List everyone who is in authority over you at the university.

Share a time when someone who was in authority over you asked you to do something that you didn't want to do. How did you respond?

At its core, what is it within us that makes us respond negatively when we are asked to do something that we consider misguided or unnecessary?

**EXPLORE****Survey the Big Picture:**

Peter has been encouraging the Christian “outsiders” who are living in a nonChristian culture by reminding them of what God has done for them by causing them to be born again to a living hope and for providing them with an inheritance that is “imperishable, undefiled, and unfading.” He has instructed them to set their hope completely on God’s grace and to live differently by loving others earnestly from a pure heart and by abstaining from the lusts of the flesh. The verse immediately prior to our study today says that Christians should conduct themselves in a way that nonbelievers “may see your good deeds and glorify God on the day of visitation.” It is obvious from the flow of the text that one of the ways that we glorify God is by submitting to those in authority.

The Passage: Read 1 Peter 2:13-25 (ESV)

¹³Be subject for the Lord’s sake to every human institution, whether it be to the emperor as supreme, ¹⁴or to governors as sent by him to punish those who do evil and to praise those who do good. ¹⁵For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. ¹⁶Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. ¹⁷Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

¹⁸Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. ¹⁹For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. ²⁰For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. ²¹For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²²He committed no sin, neither was deceit found in his mouth. ²³When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

According to verses 13-14, to whom are we to submit?

Take a minute, and underline all the phrases in verses 13-25 that refer to God or “the Lord.” Look at these phrases carefully. *What is the connection between our relationship with God and submitting to authority?*

What is the opposite of being submissive?

In verse 16, it speaks of Christians as “living free” but also as being servants. *How do you make sense of that?*

In verses 18-20, what is our incentive for submitting to unjust authorities?

Being submissive to authority is not just about being a good employee. It’s about pleasing God. Submission to earthly authorities begins with a humble heart before God – submitting to Him first and foremost. *Does that make submission to authority harder or easier for you? Why?*

If you are having difficulty being submissive to those in authority over you, what does that say about your relationship with God?

How would your relationship with those in authority over you change if you were to view your submission to them as an act of worship to God and as a witness of His grace in your life?

Read verses 21-25

If one were to make a list of Christian virtues, it’s doubtful that “submission to authority” would be one of the first virtues listed. Faith, love, joy, kindness might be at the top of the list with submission being down near the bottom, if listed at all. However, consider the enormous ramifications if Christ had not been submissive when He was treated unjustly. It’s time to see submission as a vital value. *What would families or schools be like if submission to authority were absent?*

According to verse 21, what was one purpose of Jesus’ example of suffering unjustly?

Discover the Big Idea:

If you could boil this passage down into one key idea, what would it be?



In what ways are you not submissive to those in authority over you?

What needs to change in your relationship with God before you can be submissive to human authority?

If Jesus was able to submit to unjust authority, and if Jesus is alive today and living in your heart, perhaps the best application is to ask Him for the power and grace to do what you can not do on your own.



"So teach us to number our days that we may get a heart of wisdom." Psalm 90:12 | www.cruprof.com

**LAUNCH**

In the early church, suffering for the sake of the gospel was fairly common for Christians. *Why do you think Christians do not suffer more in the United States today?*

Heaven forbid that this should happen, but what sanctions or restrictions to your faith would have to be imposed on you by the university that would convince you to willingly suffer harm to your academic career?

**EXPLORE****Survey the Big Picture:**

Although suffering was mentioned briefly in chapter one, Peter has spent most of his epistle up to this point showing these “elect exiles” what a blessing it is to be born again and how much there is to look forward to. He has called them to be holy in light of their calling and to love others earnestly. Pointing to Christ as an example, Peter has urged them to be submissive to those in authority out of obedience to God.

Beginning midway through what we know as Chapter Three, Peter addresses the ‘elephant in the room’—suffering for being a witness for Christ.

The Passage: Read I Peter 3:13-18 (ESV)

³Now who is there to harm you if you are zealous for what is good? ¹⁴But even if you should suffer for righteousness’ sake, you will be blessed. Have no fear of them, nor be troubled, ¹⁵but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, ¹⁶having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. ¹⁷For it is better to suffer for doing good, if that should be God’s will, than for doing evil.

¹⁸For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,

In the first two sentences, Peter makes two points about suffering.

1. You are less likely to be harmed if you are good (morally upright).
2. Even if you are harmed while being righteous, you will be blessed.

*How would you describe someone who is “zealous for what is good” in the academy?
What does a morally upright professor look like?*

What are normal responses to intimidation? How does verse 14 tell us to respond?

How does keeping Christ as Lord in our hearts keep us from responding in fear?

According to verses 14-15, how should intimidation affect our witness for Christ?

In what ways was your preparation for defending your dissertation similar to what Peter is admonishing Christians to do in preparing to make a defense for the hope that is in us?

What are the consequences of being intimidated into silence? What are the consequences of not responding with gentleness and respect?

In what way does Christ’s example (verse 18) help you as a professor?

Discover the Big Idea:

Summarize what Peter is saying in this passage in a sentence or two.



Is there anything you need to do to be a better citizen in your academic department?

In what ways are you being intimidated? Are you letting Christ be Lord in your heart or are you fearful and worried?

What are appropriate (gentle and respectful) ways that you can let others know of the hope that is in you?



"So teach us to number our days that we may get a heart of wisdom." Psalm 90:12 | www.cruprof.com