

1Peter 11-02-25b

Let's resume our study now in 1 Peter chapter 2, and having covered these verses that deal with the holy nation and priesthood and so forth, we move forward into the exhortation phase, which really begins in verse 11, and he says, Agapetoi, and I saw a commentary that said this means friends, you know, like friends Romans countrymen lend me your ears, but you know what agape means in terms of an active love, a love that expresses itself in a meaningful, substantial way, and this is a much more emphatic term of Peter's concern and care and appreciation for these people when he calls them agapetoi. And he says, having sort of addressed them in that way, I urge you as aliens and strangers to abstain from fleshly lusts. This is language that he has already used back in the first chapter, when he says to the elect pilgrims, sojourners and pilgrims, the par oikous and par epidemous, we've seen both of these back in the previous chapter, but more so than this, and this is what I really find interesting, these are words that Abraham used of himself, at least in the Septuagint translation of Genesis.

Do you remember when Abraham was living out there amongst the Hittites and he was getting ready to buy the cave of Machpelah, and he uses these very same adjectives about himself. He says, you know that I am a stranger and a pilgrim, or a sojourner and a pilgrim in your midst, therefore now let me buy this place to bury my people. So we still have these allusions that Peter is consciously making for these Jewish Christians.

He says, look, you remember, this is nothing new, your forefather Abraham was a sojourner and a pilgrim, and look at what God did with him. Look how God has fulfilled his covenant promise to Abraham that he would be a light to the Gentiles. You have that same opportunity, and of course all of this is illustration for you and me, and everybody tends to think that someone else is going to do it, that it's going to be the great, it's going to be the mighty, it's going to be the notorious, it's going to be the prominent, it's going to be the successful or the famous or the well-off, or somebody else will be the ones.

Nobody in this room would ever think there could be a book of the Bible written and I would be in it, and my life would be in it, and my ups and downs and my decisions would be in it. Well, guess what? None of the people who are in the Bible had any inkling that they were going to be in the Bible either. Daniel wasn't sitting there talking to the king's steward saying, you know, we really don't want to eat the king's food, let us eat what is lawful for us and we'll prove to you that we'll come out okay.

None of these individuals realized that their life story would be recorded in Scripture for untold numbers of other believers to benefit from, and none of them had an inkling that there would be a Bible written as we know it and understand it. Well, it is an illustration of the fact that you don't know what God is going to do with you. We don't know what God is going to do with us, but as it says, it is required in a steward that a man be found faithful.

We are stewards of the truth that God has imparted to us through His Word and through His Spirit. We have learned it over a long period of time. We understand it.

We have built on it. We have explored it from Genesis to Revelation and many, many books in between. Bear in mind that God has great things in store for those who love Him, for those who are the called according to His purpose, for those who by faith and patience are seeking to inherit the promises.

So don't sell yourself short. Don't think, well, others are going to be the great shining lights. Others have more glibness.

Others have more opportunities. Others are in positions where they can be pivotal. Forget all of that.

These Jews of the Diaspora had no thought that they could do anything way out there in the midst of Asia and all these other far-off locations, and yet they were instrumental. They were the point of the spear. They were very much in the plan and purpose of God, and it's a cop-out.

It's a cheap-out to say, oh, well, obviously God's not going to be doing anything in and through me. You're close to blasphemy. God has chosen the weak things of this world, and if you really think you're weak, well, stand by, because you're probably chosen.

If you think you're foolish, then there's a good chance God will use us fools to confound the wise. So don't hide behind some flimsy cardboard excuse that, well, I just don't seem to be made of the stuff that the great heroes of faith are. It isn't about us.

It is the power of God. It is the gospel of the Lord Jesus Christ. It is the ministry of God's Holy Spirit, and it is the forward march of God's plan and purpose in His power and His strength using His people that gets things done.

And all we have to do is be willing and be faithful and be obedient, and there is no limit. There is literally no limit to what God can do. And the fact that we can't see it, none of these Old Testament parties that died thousands of years ago have any inkling that they're in the Bible.

So He says, Beloved, I beg you, I parakaleo you. By the way, the name that Jesus gives the Holy Spirit, He says, I will send to you another paraclete. It's the noun form of this verb.

He is the exhorter. He is the one who is called alongside for comfort. And Peter says, I parakaleo you.

I'm exhorting and encouraging and comforting you, much as the Holy Spirit does. So, as pilgrims, as sojourners, as pilgrims, the first thing you have to do is not disqualify yourself. If you're a royal priest, if you're a chosen nation, one thing you can't do is defile yourself.

You can't render yourself unable to do the job. Levitical priest goes over and grabs something dead. Well, now he can't do his job.

He's unclean, at least until evening. So abstain. And this is op echo.

You know, echo means to have or to hold. And opa means away from. So this means keep it at a distance.

Hold it away from you. So, sarchicone epithumeon. Epithumeo, that thum part right in the middle, that thume, just has the idea of a flame, of a really passionate thing that's going on.

And epi just magnifies it. And it's translated lusts. But sometimes it's a good thing.

Paul says, I epithumeo to be with you all, talking to one of the churches. It's a passionate, strong, motivating desire. It's a, you might say, compulsion.

But this is a sarchicos compulsion. This is a compulsion of the flesh. This is something that gratifies me.

We've got all these wonderful pictures that we have just painted of the glory of God and the purpose of God and the place in God's plan that he has given us, given these people. And he says, look, beloved ones, you've got to keep away, push away, hold at a distance these disqualifying passions, these things that grab you. You know, you're trying to be on a diet, but somebody brings home a bag of dark chocolate-covered pomegranate stuff and it dissolves your willpower.

I'm speaking in the abstract, of course. Nothing but spinach and fish for me, and then here's this bag of chocolate. And they're at a convenience, just one or two, and it's like Lays, but nobody can eat just one.

But it dissolves your will, and you've got to push the chocolate away. You've got to push the calories away. You've got to push the fat away.

You've got to push the bad stuff away. So Peter says, look, you're sojourners and pilgrims, and you're exposed to all kinds of things. It is culturally acceptable in the places where these Jews went to do all manner of heinous things.

Things that would, even in the worst days of Israel, weren't really tolerated. But, you know, Vestal Virgins, and, you know, I'll worship the Virgin Mary, and God's through getting with this priestess, and all kinds of just horrible things going on. And sharp practices in business, deception.

It's just a commonplace. Well, everybody lies. Everybody misrepresents.

Everybody has an angle. Everybody's out for number one. Everybody's doing this.

Everybody's doing that. Everybody, everybody, everybody says, look, you are pilgrims and sojourners. You can be in the world, but you can't be of it.

And don't slide in. Look around us today. Look at all the things you can get to with one or two clicks of a mouse, or one or two steps down the street.

Things that are advertised as entertainment, and they are corrosive to the soul. They push bad values. They make unacceptable things acceptable.

And, well, why don't you do this? And why don't you act this way? And why don't you participate in this? And you go to school. Why don't you get into this, what amounts to a cheating ring? You know, everybody's, we go along to get along. And we're going to, you know, everybody, nobody's going to.

In fact, you'll be stigmatized if you don't go along. If you stick out. If you don't blend.

Well, he says, you need to push this stuff away, because you're a pilgrim and a sojourner. You have an identity. You need to keep it.

These things war against your psuche. They war against your soul. And this is the word that we get strategy from.

It strategizes against your soul. It's not a meat hammer. It's not a club or a big, you know, blunt instrument.

It's strategic. It's designed. It's designed.

It's intelligent warfare. That's trying to get at your soul. It's strategizing against your soul.

Having your conduct honorable among the Gentiles. Having your Anna Strefo. Having your conduct.

This is the same word that he used up above. Talking about lifestyle. This is lifestyle.

Having your lifestyle honorable. Now, this is where it gets really interesting. In this passage, and once you see it here, you begin to see it elsewhere.

I'm going to actually skip ahead just a little bit so we can be watching for this as it comes up. But look at verse 12. He says, have your conduct honorable among the Gentiles.

This is Kahlen. Kahlen. It's very close to Timay.

But Kahlos is the word for good. It means G-O-O-D. Kahlos is often contrasted with Kakos.

K-A-K-O-S. This is K-A-L-O-S. Good and bad.

So having a good lifestyle among the Gentiles, so that. Hina. Purpose clause.

When they are speaking against you. Laleo. This is almost onomopoeitic.

When they're la-la-la-la-lying about you. When they're speaking. And Kata in this context means against.

As evildoers. Kako. Poyeo.

You know Poyeo? To make or to do. And Kakos. You have a good lifestyle.

Your lifestyle reflects the good. Now what kind of good? Well this needs to be good that is recognizable to these other people. So for example.

There are still largely common ideas of what's good and what's bad. It's good to kind of mind your own business. And not poke your nose excessively in other people's business where it doesn't belong.

It's good to not bad mouth people and not be a constant fountain of gossip. It's good to work hard and earn what you get by the sweat of your brow. And not be a leech or a hanger-on or a layabout or a ne'er-do-well or a shiftless person.

These are common values that are recognized even in the unbelieving world. And what Peter is saying here is. When he says that you have your conduct honorable among the Gentiles.

It means that your lifestyle ought to generally reflect these. There's no compromise involved in working hard. Minding your own business.

Keeping hold of your tongue. Not cheating people. You know what I mean? This is not compromise your Christian values to get along.

He's saying your lifestyle ought to reflect those common goods that everybody recognizes. That are universally understood. Now where does this put these people who write these awful signs and stand up and say.

You know you pervert you're going to hell. And they go to the funerals of men that have died overseas in Iraq or Afghanistan. And they're allegedly from a church.

And they're allegedly representing Christianity. And they make themselves a great odious stench in the nostrils of everybody. Anybody with a lick of common sense says those people are wing nuts.

And they give all of Christianity a bad name. Peter says your lifestyle should not partake of the needlessly controversial. There is a time to stand up for what's right.

And it may be controversial. But there is no need to create controversy for its own sake. To stir up trouble just because you think you found a verse that justifies it.

To stick your nose where it doesn't belong. And start obfuscating and fooling around in other issues. When you haven't got your own house in order.

That's what people like this do. That's what some churches do. When they get into community things.

And they go and they picket and they march. We're not called to that. Peter says look, you chosen people.

You holy priests who are living among the ethnai. You conduct yourselves in such a way that you are recognized as good. Now this doesn't mean that you can never create a controversy.

Or you can never stand up for what's right when it's needed. But that's not the situation these people are in. He says don't make yourself a stench.

Don't decide you're going to roll out your rug and pray toward Jerusalem in your neighbor's driveway. Or you can't get out and go to work. Oh, but I'm doing something holy.

And make an issue out of yourself. And a lot of this is just common sense. Having your lifestyle good among the Gentiles.

This means they recognize it as good. And you see that from the context. Because it says so that when you are spoken against as an evildoer.

All of this good is going to weigh in your favor. And we'll get into what the day of visitation is here shortly. But I want to point something out down in verse 18 and following.

This is where we're headed. Servants, be submissive to your masters with all fear. Boy, this is one of the reasons I want to throw the New Testament out.

How insensitive that the Bible condones slavery and says the slaves ought to treat their masters with fear. No wonder the South is full of bigots. Christianity is at fault.

We're to blame. Look at this Bible telling servants to cower down in fear before their masters. Sadly, all of that is distracting a really great truth here.

If you look at what he says in verses 13 through 17. And I'm going to go through this not so much word by word. But read what this says.

Therefore, having talked about this, having your conduct honorable so that if anybody bad mouths you, the weight of your lifestyle testifies in your favor. These are good people. You think about the Amish or the Quakers.

Nobody really takes big issue with them. Why? They mind their own business. They work hard.

They're productive. People want to buy their chairs and their fireplaces and their products and goods. People put up with them when they put the little triangles on their buggies and slow traffic down a little bit.

Why? Because their conduct is honorable. People say, you know, I don't agree with them and I think they're kind of flaky around the edges. But you've got to admire their commitment.

And you have to admire their values. They are not controversial. You don't see the Amish down there picketing something.

You don't see the Quakers out there raising a big stench. They will say, I don't want to go fight. But they don't go down and picket the recruiting station and say, I don't want anybody to fight.

Right? And really they're on to something in that respect that our conduct ought to be honorable. But look at what Peter does with this. He says, therefore, with that principle in view, submit yourselves to every ordinance of man for the Lord's sake.

Well, this is a little scary. Submit yourself to every ordinance of man for the Lord's sake. Whether to the king as supreme or to governors as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

For this is the will of God that by doing good, you may put to silence the ignorance of foolish men. As free, yet not using liberty as a cloak for vice. But as bond servants of God.

Now, this is where the idea of servants first comes in, is in verse 16. You are free, but you're going to reckon yourself a slave to God. Which means, he is the master you're serving.

Now look at verse 17. This is really the key. Honor all people, love the brotherhood, fear God, honor the king.

You notice there's a little bit of repetition in there and you think, well now, what's going on with that? Well, the root from Timothy's name, Timae, it looks like time when you transliterate it, T-I-M-A, is the word for honor. And he says, Timae satae pantas. And we're going to do the doctrine of all here, probably next time.

I won't have time to do it tonight. But we're going to talk about pas and pantas. But I'll give you the short version right now.

All doesn't always mean all. But not in the way you think. Sometimes the use of pas and pantas and that, the emphasis is each one within a set.

And a better translation is each. Or each and every. It's not watering down the universality of it,

but it's emphasizing the individuality.

I've got a great word study on this I'll share with you next time. And it's amazing when you understand what it means to go back to passages where it says all. And it sounds a little strange.

And when you retranslate it as every or each, it just lays down and makes perfect sense. But you're just going to have to take my word for it right now. So look at this.

It says, honor each one. Honor each one. Each one what? The kings and the governors and the authorities that he mentioned up in verses 13 and 40.

All of the government authorities. Each one of the government authorities. The king, the governors, the representatives that they sent.

Honor each one. You can say honor all as long as you understand that he's talking about all of these government officials. Love the brotherhood.

Agapete. Agapate actually. Same thing that he started this paragraph with.

If you are my beloved ones, we should all be beloved ones to one another. Love the brotherhood. And it's not the brothers, it's the brotherhood.

Love the entity. You may have to exclude individual believers, but you should be for fellowship. You should be for the brotherhood of believers.

As a concept and as a generality in its outworkings. Then he says, fear God. This is from Phobos, where we get phobia.

Fear God. Then he says, temate ton basilea. Honor the king.

So this is one of those ABBA kind of things. You've got honor the king on the outside. Honor each one of the government authorities.

And he gets real specific, honor the king as the bread for that sandwich. And in the middle, what have you got? Love the brotherhood and fear God. What did Jesus say sums up all the law and prophets? Love the Lord your God and love your neighbor.

And interchangeable with loving God is fearing God. And this tells you something about what Phobos means in the spiritual sense. It doesn't mean be afraid, be afraid, run away, be afraid.

Fear means give loving respect and obedience. In a nutshell. I could prove it with copious amounts of documentation.

Look it up for yourself. Get a Strong's, look up Phobos. And every place you find it in the spiritual context where it talks about fearing God, it's loving respect and obedience.

Now, how does that work itself out? Look at verse 18. Servants, be submissive to your masters with loving respect and obedience. Not only to the good and gentle.

Notice, why would a servant be fearful in the phobia sense to a good and gentle master? He says, serve your masters with fear, not just the good and gentle. What kind of sense would that make? Cowering in the corner, don't beat me, Masa, and so on. Wouldn't make any sense.

But be respectfully submissive and obedient, not only to the good and gentle masters, but also to the ones who are harsh, who are doing it wrong, who fouled it up. For this is commendable. If because of conscience toward God you endure grief, suffering wrongfully, it's no big deal when you mess up and you're beaten for it.

But when you do good, kalas, and suffer, if you take it patiently, this is commendable before God. Now, and then we have the example of Christ, which I don't skip lightly, but I want to get down to chapter 3, verse 1. Wives, likewise, be submissive to your own husbands, so that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste conduct accompanied by phobos. Is he saying, be afraid, be afraid? Loving, respect, and obedience, which is what we render God.

It's what we see him recommending to servants. Whether their master is good or bad, they do it as unto the Lord. Loving, not in the emotional sense, but in the Jacob have I loved sense.

I will try to do what is best for my master, even if it costs me something. I have his best interests at heart. That's what love in the biblical sense generally is.

Looking out not only for your own interests, but also for the interests of others. That's agape. Jesus Christ didn't emotionally love me when he died for me on the cross.

His agape love, he had my interests at heart when he took my place and paid my penalty. That's agape. That's putting the interests of someone else ahead.

That's love that is sacrificial. That's rolled up into phobos, but there is a reverence that goes with it. So, you see that with wives.

They are to have chaste conduct accompanied by loving respect and obedience. Sorry, that's what it says. Husbands likewise, in verse 7, dwell with them with understanding, giving honor to the wife.

What did he say back in verse 17? Honor all. If a husband is going to honor the wife, what's he treating her like? Royalty. Honor the king.

Honor the king's representatives and honor your wife. In fact, the command is exactly the same. But what is the element that's lacking? You don't fear your wife.

You don't submissively operate with your wife. You don't obey your wife because God has established a different order. In the same way he doesn't say, parents, obey your children in the Lord, for this is weird.

He wouldn't say, husbands, obey your wives. He says, wives, be submissive to your husbands. Chaste conduct accompanied by respect and obedience.

Husbands, you had better treat her like a queen. You have the same attitude toward her that you have toward the representatives of the governor, that you have toward the king himself. And that's a tall order.

Giving honor to the wife. Being heirs together of the grace of life and so on. So it's interesting because it's very consistent.

Fear is never directed toward the king, the governmental authorities. Honor is accorded them. Fear is reserved for God or for authority that God has personally put in place.

The wife doesn't have to fear the king, but she has to fear her husband in that biblical sense. So we're going to really get a rich tapestry of meaning when we look more closely at these ideas of honor, fear, and love in this upcoming section. And it's very, very practical because it expands beyond just marriage.

It's beyond just us and the government. He's talking to these Jews that are scattered among the nations. How do you decide how far to go in what you do? How openly do you practice your faith? How actively will you resist what you consider to be an evil policy in the government? It's the same decision-making process, the same analysis for a wife.

How far do you support your husband? What if he's wrong? How far do you go in being submissive? And when do you draw the line and say, Honey, I just have to speak up that we can't do this. There's a lot of really practical information that Peter is giving. It applies equally to these Jews of the dispersion, and it applies to us today.

In our daily contacts and the authorities that we either exercise or submit to, how do we figure out what's right to do? What is it that truly honors God and fulfills His word? Well, it's going to be explained in copious detail in this upcoming couple of paragraphs, and it's really, really interesting. And it sheds light on a lot of other passages that we have memorized, that we've studied in other books that use this same vocabulary, and it holds, the meanings hold everywhere you go. Fear is always the same.

Honor is always the same. And we begin to see the pattern emerge where God clearly spells out for us how to live a life that is pleasing in His sight and that glorifies the Lord Jesus. So that's coming up in our next few weeks of study, but we'll close here in a word of prayer.

Father, thank You for the truth of Your word. Thank You for Your love expressed toward us. You have not left us orphans.

In the absence of the Lord Jesus, we have the presence of Your spirit. We have the treasury of truth in Your word, and we have so many opportunities to see it applied, to put it into practice, to be tested over it, and to learn and grow in grace and knowledge of the Lord Jesus. We pray that our study tonight will be a blessing for each one of us and will help to equip us, each and every one, for those things that You have prepared for us, both now and in the ages to come.

We pray it in Jesus' name, amen.