

1Peter 11-03-04b

We pick up our study now in 1 Peter chapter 2 and we've made a valiant effort to come to our best understanding of the first part of verse 13 of chapter 2. Therefore submit yourselves to every ordinance of man for the Lord's sake. There is no word for sake or Lords is not possessive or anything. The first word we're going to be using to talk Korean is in the accusative and it's the object of the preposition dia, which means through or with the accusative.

It means by by the instrumentality of or by the by means of more or less, and these are human entities. And probably one of the best ways to see how this could say should be understood is to look at it in some of its other uses in the New Testament. So we'll take just a quick look at this to see why we're not trying to look at it as ordinances of men or institutions of men.

This is found in Romans 1 20. Since the creation of the world, God's invisible attributes are clearly seen being understood by the things that are made, even his eternal power and Godhead. So for since the katiseos of the world, his invisible attributes are clearly seen being understood by the things that are made.

So since the creation of the world and really katiseos has the idea and this is the Sam Hall lexicon translation of it. But it really has the idea of situation. It's it is it's not just creation like bara or create like poyo to make or to do or yatsar or any of the other verbs that we're used to.

Katiseos and the words associated with it have the idea that something has been brought into being that is a situation. It's the creation of a situation. And as I do my word study, this sense of it seems to hold.

So when you look at Romans 1 20, what may be known of God is manifest to these people who who look at creation for sense. Ever since the the situation of the world came into being and the situation of the world includes people. If you think about it, since the creation of the world, it wasn't visible because there weren't people around to look at it yet.

But since the situation came into being with the world and mankind and civilization and the spread of the word of God and so on, it has always been visible to men. So it's a it's a created situation. You look at Romans 8 39.

Paul says, I am persuaded that neither death nor life or angels or principalities or powers or things present nor things to come, no height nor depth, nor any other created thing shall be able to separate us from the love of God. Now, when he says created thing, would you think that that's going to be like a sea monster or a clay pot or a big rock? Or would it be some situation that might arise? There is no height, depth, power or any other situation you can envision that can separate you from the love of God. It's it's created.

Sure enough, but it's it's it's a complex. It's a it's a created. I don't know any other way to say it,

but situation you look at Hebrews 4 13.

Seeing then that there is no creature hidden from his sight, but all things are naked and open to the eyes of him to whom we must give account. There is no it says no creature hidden from his sight. And I think rabbits, hyenas, giraffes, or maybe people, you know, little creeping creatures in the alleys or something.

But there's no circumstance hidden from his sight. There's no situation. There's no flow of events hidden from his sight.

It's nothing that people can bring into being by way of happenstance or circumstance or situation is hidden from God's sight. Everything is open. He understands the causes and conditions and successions and relations that pull and push and tug at our motivations and at our attempts to apply or our willful disregard and disobedience.

He knows all of the stew that goes into our thinking. The whole kit and caboodle. That'll be that'll be the first entry in my lexicon for criticism.

It's the kit and caboodle. If you look at Colossians 1:15, he, Jesus Christ, is the image of the invisible God, the firstborn over all creation. Will it be one thing to say he's just dominating creation, but it's something else to say that Jesus is the firstborn and is over all situations.

You think about the firstborn in a household. What is the nature of his firstbornedness? There are many different complexes that play into that. There is inheritance.

There is authority. There is favor. There is double portion.

Now, all of these different situations, different circumstances in ancient Israel, not now, but back then played into that. And so when it says Jesus was the firstborn in over the whole situation, well, that includes a lot more than just created physical things. That's immaterial things.

That's conflicts of principalities and powers and rulers of darkness and so on. It's intangibles as well as tangibles. Later on, Colossians 1:23, if indeed you continue in the faith grounded and steadfast and are not moved away from the hope of the gospel, which you have heard, which was preached to every creature under heaven, every person, but not just every person.

Because you think, well, now, wait a minute. Has every person under heaven heard the gospel? Has the Chinese heard the gospel? Have the, you know, Bantu pygmy warriors somewhere in dark jungle somewhere, have they heard the gospel? Think about this now. The word of God is supposed to be totally right and never wrong.

And so here's Paul telling the Colossians that the gospel has been preached to every creature under heaven, every creature under heaven. Come on. Are there Polynesians in the Hawaiian islands at this time? You know, are there Okinawans out there? Are there Eskimos or, you know,

God knows who else around the world that up in the Russian steppes and all of the other places has every single creature heard the gospel? Preached? We're not talking about the witness of creation or the stars.

We're talking about the gospel you heard, which was preached to every creature. So what about our slightly different understanding of Kittisis and its related words? The gospel has been preached to every sort of person, every kind of person. It's been preached to slaves.

It's been preached to kings. It's been preached to military. It's been preached to merchants.

It's been preached to women. It's been preached to children. It's been preached to the old.

It's been preached to galley slaves have heard it, people in business and industry, people down by creeks, people in high places. Every situation, meaning it's ubiquitous. It doesn't mean that every single person has literally heard it, but there's not a situation you can name that somebody is in that they are not able to hear the gospel.

It's been preached to every level, to every circumstance, every kind of person. It makes a little bit more sense to me, at least in this context. And you have 2 Corinthians 5.17, which I quoted in the first session tonight.

Therefore, if anyone is in Christ, he is a new creation. Old things have passed away. Behold, all things have become new.

And to really get the drift of this, we have to look at it in Greek. Because this verse, 5.17 of 2 Corinthians, A means if, tis is someone, and there's not even a verb. There's no amy.

It just says, if someone in Christ, and you notice you've got *is* in italics there, or you should have. If anyone in Christ, then he *is* should also be in italics in your Bible, *is* it? He *is* should be in italics, because there's no words for that in Greek. What it says is, therefore, in the case, A, which is the sort of the if, but if is an exact translation.

It means in the case of someone in Christ. So this is how I would translate it. Therefore, in the case, someone's in Christ, new, katisis.

Kine, katisis. It's a new situation. It's a whole new ballgame.

Old things, archaea, par elfen, have left. Idu, behold. Tapanta, gegone, kine.

Everything has become new. Everything has become new. It's a new situation.

It's a new circumstance. In the case of someone in Christ, it's a new ballgame. It's a new situation.

It didn't exist even in the Old Testament. You could be a believer, have a lot of covenant

promises, but anyone in Christ, new. And God, of course, has created this situation.

There is the idea of creation in it, but God has made a new environment. It's just a new thing. That's the idea.

So, when you come back to our passage in Peter, 1 Peter 2, 13. Submit yourself to every kasisis anthropou, if you will. This is actually kasisis anthropine.

But it's every manish or every human situation that is there by God, by the Lord. The Lord has put this situation in place. You're under this authority.

You are, in some way, accountable. And it's of the Lord. It's by the Lord.

If you're married, you have a role in that marriage as either husband or wife that's from the Lord. If you're an employee, if you're an employer, if you are a child, if you are a parent, if you are a subject in a country, in a nation, you have a role. And it is God, I hesitate to say ordained, but it is of God.

God has a will in that situation. And his will is that we submit. So long as it is of God.

So long as it is going to reflect God's glory. Remember, he says, therefore, be submissive. You submit when that submission is going to glorify God.

Not when it's going to cause destruction and be foolish. So, submit yourselves to every human situation that is by the Lord. You sign up for a class.

There's a teacher in that class. It's God's will that you fulfill the requirements of the class. Do the assignments.

Pay attention. Honor the authority of the teacher. Let the teacher have their say.

They may be full of rotten prunes and old tennis shoes in their viewpoints. But you sign up for the class. You're there.

And you are going to be ill-spoken of, and rightly so, if you're disruptive, if you're counterproductive. If you decide that this is your platform to make some kind of case, and be obstreperous about it, and be ugly about it, and bring down shame over it, well, that would be wrong. Whether to the king as supreme, huper econti, or to governors.

These are the hegemons. You know, you have hegemonies. Well, these are the hegemons, the governors.

Those sent by him for the punishment of evildoers. Now, the big question is, what is the backward reference for the pronoun him? Whether to the king as supreme, or to governors, as to those who are sent by him. I argue, and there's many that agree with me, although many times

nobody agrees with me, this is the case where there actually are people that agree, that both the king and the governors are sent by God.

Him, capital H. Submit to the king and to the governors as to those who are sent by him, God, for the punishment of evildoers and the praise of those who do good. That's why God institutes human governmental authority. He does not bear the sword in vain.

They are sent by God. You wouldn't say, well, obey the king and any governor that the king sends to punish evildoers. It doesn't make near as good a sense.

So these are rulers that are in place, and God has put them in place to punish evildoers and to praise those who do good. And by praise, this is really to benefit them. Praise ought to accrue some sort of benefit.

And obviously there are cases where governments don't do that. You look around the world today, there's all kinds of governments that don't punish evildoers. They are the evildoer, and they don't benefit those who are doing good.

God is not in that, and believers don't have to submit to those, and probably should not submit to those. So this is very practical, common sense guidance from the word of God, from the pen of the Apostle Peter, if you will, and it makes good sense. It doesn't call believers to slavishly follow a government, no matter what it says or what it does or how bad it gets.

Quite the opposite. God is clearly in view when the ktesis is by the Lord, and when the king or the governor has been sent to punish evildoers and to benefit 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.

It doesn't say by protest, it doesn't say by argument, it doesn't say by raucous, active, aggressive mayhem. It says by doing good. Do you want to silence foolish men? Live a life that shames them into silence.

Live a life above reproach. Live a life that can't be used in an ad hominem argument to destroy your valid points of truth. Notice, as free.

If you are under a God-given authority, you will have a measure of freedom, and you will live as free. Eleutheroi. Yet not having liberty as a cloak for evil.

Kakia. You've got Kalas and Kakas. Kalas is good, Kakas is evil.

This is Kakias. And notice the context. Not using the liberty that you have in this ktesis, in this situation where there is some sort of God-ordained structure.

It's a marriage structure, it's a family structure, it's a business structure, it's a national structure. Whatever that structure is, if that authority is functioning properly, you will have a measure of

freedom. But you don't use that freedom as a cloak to do evil.

But you recognize that you answer to a higher authority. And you do what you do. This is why you stop at a red light in the dead dark middle of the night.

Nobody's coming three other directions. You can rationalize six ways to Sunday, why you ought to just slide on through. But it's not the middle of the night in heaven.

God's up there. And if you're a law-abiding citizen, you stop at the red light and you wait seven minutes for the thing in the dead dark middle of the night to turn. Why? Because if you run it, it isn't that you've endangered anybody and you can argue the intent of the law and you can rationalize all different ways.

But what does it make you? What kind of person have you become when you decide when and where you're going to obey that particular law? You are now putting yourself above the law. By the way, this is an absurd example. I'm not literally saying never run a red light.

I'm not saying never break the speed limit. I'm using it as an example that I know is safe because I know that it's inconsequential. But hopefully the principle is clear.

We have freedom, even in these authority structures, and we don't take advantage of that freedom and say, well, for example, something is left unguarded and people will loot. You know, the power goes out and the looters come out and say, well, hey, it's free for all day. That's freedom because the authority isn't there to function.

Parents go away and the kids say, hey, let's break out the matches. Let's do all the stuff we're not supposed to do. Not using your freedom as a cloak for evil, but as bondservants of God.

And that goes back. That modifies doing good as bondservants of God. We do what we do as unto the Lord.

Now we have this verse 17 that I mentioned last time. Honor all, love the brotherhood, fear God, honor the king. Now, honor all is a wrap-up.

It doesn't say honor all like anybody you come across, just honor them. Honor all of these, honor all of these things that have come from the Lord that form the structure of life, that form the situation, and it's of God. We have nations because God ordained nations.

We have marriages and families because God ordained those. We have churches because God ordained those. We have businesses and responsibilities as employers and employees because God ordained those things.

You earn your bread by the sweat of your brow. And Jesus told many parables, like the men that came to work for Denarius and worked all day in the field, and those who were given the talents

by their master and told, go do something with this. And Jesus never condemns the master-servant relationship.

Quite the contrary. He says, if you're a servant, be a good one. But ultimately you are a servant of God, and you do all these things in that light.

So when he says honor all, all goes all the way back to Cattusis. Submit yourself. Honor all of these that pertain to you.

Love the brotherhood. Fear God. Honor the king.

And the king is just the first guy in the list, the king or the governors or anybody else that is part of this Cattusis, part of the order that God has put in place that allows people to live free and quiet and godly in this world. Honor those things. And he goes on to expand on this in the next verse.

He says, servants, be submissive. Very same word, hupotasso. But he says, be submissive ones.

This is hupotassamanoi. Servants are submissive ones to their masters. And the word there is despots.

With all fear. Remember what we talked about fear when you fear God? This is respectful obedience. That's what fear in the biblical sense means.

When it says fear God, work out your salvation with fear and trembling. Respectful obedience. Not only to the good and gentle, but also to the harsh.

The harsh here, these are the twisted. Scoliois. For this is commendable.

You know what the word is for commendable? Chorus. Grace. This is grace.

If because of conscience toward God, one endures, hupo pharo, to bear under. It's a load and you hold up. You don't collapse.

You don't run out from under it. You bear up under the load. This is chorus.

If because of conscience toward God, sun idason, we've covered this word in other studies. One endures grief. This is lupo.

Like lupus the wolf. Howling in the night. Sadness.

Depression. Depressing circumstance. Suffering.

This is pascho. Remember the paschal lamb at Passover? The paschal supper. Pascho means to suffer.

It's the suffering lamb. Suffering wrongfully. This is adikos.

Dikaïos is righteous. You put the alpha privet in front of it. It's unrighteous.

Suffering unrighteously, wrongfully. For what credit is it if when you are beaten for your faults, you take it patiently? You're getting what you deserve. The fact that you take your beating patiently, well, the only thing worse than that is being beaten for your faults and not taking that patiently.

I never had a harder time keeping a straight face than when I was at Wakefield Academy and was a junior high student. And I had clearly stated, he had a huge problem. And I had talked to his parents ahead of time and I said, look, Mr. and Mrs. Fisher, your boy has got big problems with homework and he's never going to get anywhere unless we cure this.

They said, you have a 007 license, do whatever it takes. So I explained to the young lad that there was going to be a three-stage process. I would remind him once.

I would remand him very much more aggressively, verbally, twice. And the third time, it would be down to the office for the Board of Education. Well, I reminded him.

I sternly rebuked him. And the third time came, oh, that's right, you know who this is. I brought him down to the office.

And his mother was one of the two ladies that worked as my receptionist. And he came into the office and as soon as I reached behind the door and took that board off the wall, you would have thought that there was a tiger loose in the room. He went wild-eyed and started running around trying to get out and was just in a panic because he had not had any real consistent application.

That was his whole problem. But he did not take his beating patiently, is my point. And even if he had, it wouldn't have been to his credit because he had been explicitly and repeatedly warned.

And I had actually given him a couple of extra little encouraging reminders because I didn't want it to get to this point, but I kind of figured it would. And just as a footnote, after two of those episodes, and he manned up the second time much better than he did the first time because he found out that he wasn't going to die. He began to complete his homework and turned into a good student.

He just had never been held to the standard. And it took something exciting and memorable to bring him to the point of compliance. But you get no credit if you're beaten for your faults and you take it patiently, but when you do good and suffer, if you take it patiently, this is commendable before God.

This is charas para theo. Remember, we do what we do is under the Lord and we want our credit to come from the Lord. And so if we're getting wrongfully beaten, we have to keep that same mindset.

I do what I do. I don't use my liberty as a cloak for evil because I serve my heavenly father. And if something goes wrong down here and I am rebuked and chastised and punished for something wrongfully, well, I'm still looking to the father and he says this is good.

So I bear it patiently because I'm looking to him. He says this is commendable, then I'm good. If he had asked me to take a beating, would I do it willingly? Well, he just didn't ask.

I got the beating, but I know it's from him, so I take it patiently. This is commendable before God, for to this you were called. To this you were called.

The Calvinists don't like to go here when they're talking about calling. But this is a calling because you notice a lot of people run out on this calling. I'm not taking no beatings wrongfully.

I'm leaving. I'm not going to serve and try to think heavenly thoughts while I'm being wronged. Forget that.

But to this you were called. If God's calls are effectual, how come everybody isn't willingly and cheerfully taking their beatings? Because it's the very same word, by the way. This is ec-le-te-te.

It's a passive from ec-le-go. Because Christ also suffered for us, leaving us an example that you should follow in his steps. By the way, it says leaving us.

There's a weird kind of flip-flop on pronouns, and some other manuscripts say leaving you an example. And it says you all the way through. And I think somebody said that's an awful lot of yous.

Let's change one of them to an us. I think it's you all the way through. Sounds kind of strange.

Christ left us an example, but you should follow it. It seems kind of strange for Peter to say that. Christ suffered for you, leaving you an example that you should follow in his steps.

It's a very slight difference in Greek. But Jesus committed no sin, nor was deceit found in his mouth. When he was reviled, did not revile in return.

When he suffered, he did not threaten, but committed himself to him who judges righteously, who himself bore our sins in his own body on the tree, that we, having died to sins, might live for righteousness, by whose stripes you were healed. And this continues that theme. We, having died to sins, might live for righteousness.

We're looking above and beyond the mundane, the immediate, the unfairness of the moment. We have the privilege of backing up and seeing things in a bigger context. And this shifting of attention to the Lord Jesus Christ is a wonderful doxology and summary of what the Lord Jesus has done for us.

And this is the key to making this happen, to being obedient to the truth of this passage. How do we actually do it? We get up, we close our Bibles, we go home, and bad things happen. Something's unfair.

Something is too much. I just don't understand this. And I'm trying to be a faithful servant.

How do we do this? It is the difference between subjectivity and objectivity. If we are subjective, we will fail. If we say, woe is me.

It's unfair to me. I'm not getting what I deserve. Boo-hoo for me.

That's subjectivity, and we will always fail. We have to stop. And this is what Peter does.

He says, look, get your eyes off yourself. Put them on the Lord Jesus. That's objectivity.

Look at the Lord Jesus. Did He get all upset and start crying the blues when He was unfairly treated, when He was blasphemed, when He had His beard pulled out and all the other indignities and shames that He was subjected to? Where was He looking? How did He get through it? He kept His eyes on His Father. I do the will of My Father.

My Father is working, and I am working. He did it out of love. Love for God and love for us.

And if we love God, and if we love one another, we can do it too. But it's a matter of getting our eyes off of ourself. So it didn't turn out the way we thought.

So what? Is it turning out as God intended? Is God's cathesis being preserved? That's what counts. And if we can keep our eyes on that, we can fulfill this area of obedience. And it's a matter of choice, and it's a matter of kind of prepping ourselves, strapping on our armor, preferably first thing in the morning, and preparing ourselves, realizing we're going to have an onslaught.

We're going to be tempted to be subjective. We're going to be tempted to be selfish and to keep focus on these truths. Well, this is a good place for us to stop.

We'll pick up here at the point of these statements about the Lord Jesus, which gives us a unique insight into the redemption, reconciliation, and propitiation that he accomplished at the cross during that entire process. And Peter is going to conclude in verse 25, talking about us being like sheep going astray, but have now returned to the shepherd. Why does he say returned? That's something we'll get into next time.

But we'll close here in a word of prayer. Father, thank you for the wonderful exhortation that we have from this passage and the truth that accompanies it, that gives us the power to fulfill it. We pray that God, the Holy Spirit, will take these things and minister them to our hearts so that we can truly reflect your glory as sojourners and pilgrims in this world as we look for the ever closer

day of the Lord Jesus' return for us.

And we pray these things in Jesus' name, amen.