

1Peter 11-03-11a

This is Friday the 11th of March 2011 3 11 11 We continue our study in the book of 1st Peter. We're in chapter 2 and we're resuming the vicinity of verse 22 We'll take a moment at the outset to go to the Lord in prayer and then we will begin father it fills us with gratitude to look back over the week and see the ways that you have blessed us and provided for us and sustained us Providing us not only with blessings, but also with challenges and with those things that will Test our faith and enable us to produce patience We thank you for the truth of your word and the opportunity that we have to study it together We pray that God the Holy Spirit will superintend and will enable all of us to come to a better understanding of Those things that you have for us in this life and in the life to come we pray it in Jesus name. Amen Well in our study of 1st Peter, we're rapidly coming to the close of chapter 2 We saw last time that Peter has begun an exhortation Section here After pointing out how important it is that we Recognize the authorities that are held by people This isn't so much ordinances.

This isn't so much every human authority, but it is those authorities that God has placed in our lives and Not just any old authority will do we have to use judgment we have to use discernment There is a time to submit and there is a time to recognize that authority is wayward that it is Not godly that it no longer has divine sanction and to cast it off and to get out from under it so this is the Challenge that with which Peter begins this section first of all these Authorities that are of the Lord and that's the first thing to figure out Once we have arrived at that Recognition if they are The civil government such as kings and governors or These others that he's about to get into so the next section beginning in verse 18 Servants be submissive to your masters with all fear not only to the good and gentle but also to the harsh For this is committed in the harsh. That's word is scolios. It literally means the crooked Not only the kind of gentle but also crooked masters So right away there is a tension that a slave needs to resolve He may be crooked but is his authority still of the Lord and you'll notice and I'm not trying to get political and I'm not trying to intentionally be politically incorrect however In the section where Peter is talking about authorities that have been ordained by the Lord Which many people will encounter? What does he lead off with? servants who serve masters They are called slaves These are of Various sorts they might be a slave because they were captured and sent into Servitude because their army was defeated They might have sold themselves into slavery or been sold into slavery by their families in exchange for money to bail them out from A serious financial crisis or to alleviate some debt It doesn't matter.

It doesn't say Anything about slavery or the mechanisms by which people came to be slaves. It simply says Servants verse 18 this specifically this is not the do-loss that you so often encounter Paul a servant a Slave of Jesus Christ do-loss. This is actually oiketai.

And if you notice the first part of that, oh, I ko Oikos is the word for house. These are house servants Specifically, this was a distinction made even in the Old South You know, you kind of

get the jitters even talking about anything having to do with slavery in this country anymore if you're You know sensitive to such things since I'm not I doesn't bother me So you're gonna hear about it, but if you think about slavery in the Old South Remember there were house slaves and there were field Slaves and there were several terms several variations on terms several phrases uses to describe the field Servants shall we say and the house servants, but there was always that distinction and there was by the way some infighting between the two and some Those that thought they were better than the others some of those thought they were working hard and the ones in the house had it soft and easy and they were Nerdy wells and the ones in the house thought the ones in the field were Yeah you know beneath them and less educated and and You know less bathed and whatnot well, there was a similar distinction in the ancient world and you had do Loy or the do loss, which was your hard working more or less your field hand and the Oikotai These are your servants who are in the house The Oiko Domeo is the one who supervises the entire house and he's going to be in charge of all of those The economy if you will for the whole house, well for whatever reason this isn't talking about Slaves you out in the field when you've got a harsh taskmaster Don't talk about him. This is the house slave now, why would this be the case I Suspect and I have read no commentary that even Tries to address this maybe there are some but my guess would be Peter envisioning his audience of pilgrims Jewish Diaspora types would imagine that those people once Relatively well off once prosperous once People of note in in Judah having been scattered out to the nations might have had to manumit themselves or serve in Capacities, but they're not going to be out there chopping crops down and hauling Grain into the barn and doing the the kind of manual labor.

These would be domestic servants They would be butlers they would be maids they would be Accountants they they would be in various forms of service in these large households throughout the Roman Empire So this is just my my feeling that that's why he is addressing these house servants, but he says house servants be Subject ones who potassum annoy and it's always interesting when you get a participle in Greek to describe a thing Because if If you want to really focus on the action you use the action verb You would say who potassum Do the action and the verb just really encapsulates this thing that you do serve walk Whatever when it's made into a participle and it's got the minnow a on the end Minnow has the idea of to stay or remain So who potassum annoy So who potasso is the verb to stand under to bear up under to serve under To carry out things under authority But but it's made into a participle and you do this quite often in Greek by putting Amano a on the end you become someone who remains a person who does this action and of course the participle is a verbal noun so he says the house servants Subject ones and this is a present participle and So it's an ongoing and and because it's a participle it focuses more on the person who is doing the action you household servants Be submissive ones be obedient ones be Approved serving ones In all Fear and I mentioned that fabas has applied to God and has applied to masters This isn't abject fear. This isn't quaking. Don't beat me masa and that kind of thing.

This is Reverent obedience respectful obedience And not only to good and gentle supervisors

despot eyes your despots But also the scolios despot eyes the crooked despots now how Would crooked function in the household environment? it might be a different thing in the field if a guy is twisted in the field if he's out of sight of others and He's you know beating the servants if he's abusing people if he's doing criminal type behavior out of sight of the powers-that-be That might be a different thing. This is envisioned in the household and Maybe this is someone who is Verbally abusive maybe their policies are unfair Maybe they're deceitful to the the master of the house You get the idea that the the actual master of the house is often not in view. You're a Subservient you are subservient and there's an intermediate Supervisor of some kind and maybe he's unfair maybe it's the master of the house himself the despot himself though the the owner of the house and But for whatever reason he may be good bad indifferent be subject This is so long as this authority is in the sphere that you can recognize as of God It's a subjective evaluation it requires prayer, but unless there's something pretty serious out of out of whack here You know life limb or property in danger criminal actions being perpetrated heinous abuse is taking place then Be submissive ones and notice.

He doesn't concentrate on the verbal action He doesn't say every time the guy says jump you jump so much. That's not the emphasis the emphasis is be a submissive servant Don't be known for hubris. Don't be known for You know ultra-crepidation don't be known for constant In subordination and the reason is given in verse 19 this is commendable this is chorus if Because of conscience toward God you endure and This requires a shift in thinking now, this is a very Very substantial point of application think about this now You're in a situation where somebody is being unfair it can be any if for us by way of application It can be almost anything you can be a student in a class, and you've got an unfair teacher You can be an employee, and you've got an unfair supervisor.

You can be a Wife in a marriage, and you've got a Twisted in the head husband who doesn't do what you think he ought to do and he's makes foolish decisions Maybe he's you know he's not too smart in one area or another Whatever it may be there is a clear choice and the choice that Peter says Should be chosen the option that should be chosen is You can either dwell on The despot you can dwell on the unfair authority you can sit there and run over in your mind all of the ways that this Person is out of line out of whack out of good conscience unfair unholy Ungodly you can just you can fill volumes with all of your criticisms and and the shortcomings and so on But what does Peter say? He says it is commendable if because of conscience toward God when you encounter this situation you think I'm going to look at God. I'm not going to look at this person. I'm not going to look at this situation I'm not going to I'm not going to wallow in the unfairness of it all I'm going to look at God my conscience I am going to direct by my volition by a conscious effort of will I am going to Remove my attention from this unfair situation this unkind Unjust use of authority and I am going to focus my conscience on God God is in his heaven God knows that I am under this authority for whatever reason What does God think How can I best serve God in this situation? This is huge think about this.

It's enormous Because you're no longer struggling with attitude toward The you know, there's nothing that gets our goat more than injustice, especially When we are the victim, it's just so easy to You know blood pressure rises and veins start standing out and your eyes get bloodshot and you just feel the steam trying to come out of your ears and you say It's just so unfair. I did I deserve better than this and to how do you? Eliminate that pressure. How do you get out of that almost certain temptation to sin? He says conscience toward God It is commendable it is caras it is grace if You pull up and say look let me just If you if you move in the corporate world they've got all these little catch phrases these little little funny things that they say and One of the things that when somebody wants to interrupt the flow of thought or you're in the middle of a meeting they say well Let's put a comma there because I want to actually go somewhere totally different Well, those commas usually end up being incomplete sentences because nobody ever comes back and finishes the thing Let's put a comma there and then it just takes it in a whole different direction.

Well think about this When unfair authority exercises itself, it could be the government it could be Federal local state, you know, it's coming up to tax time and you go through that form and and this would be an example Put a comma there just put it on hold just lay it aside don't resolve it Don't try to you know, lift it off of yourself and set it on the other side of the fence. Just turn Just turn just leave it. Leave it where it is.

Leave it lie and Direct conscience toward God I Am NOT serving this person. I'm not serving this government. I'm not serving this employer.

I'm not serving this teacher I'm not serving this husband. I'm not serving this parent. I am but in This twisted circumstance this frustrating Come to pass.

I'm just going to put that on hold for a second What is my service toward God? How can I best serve God? What would God like me to do this little turn of phrase? I could preach on this all night tonight all night next week I could go for a month on this but I'm just going to offer it to you because Peter moves on he gives us this But it's it's gigantic. This is one of those things that is your heritage my Heritage as a believer in the Lord Jesus Christ Who else on the planet has the genuine power? To just drop an issue and focus their conscience toward God Nobody, but us it's our birthright. The Lord Jesus Christ gave it to us You know They have all these songs that say take your burdens to the Lord and leave them there to take your burdens to the cross and leave Them there leave it there leave it there Listen, this is the real deal.

We have the God the Holy Spirit in our souls. We can actually substantially take these stressors and Lay them aside because the Lord Jesus Christ being the way the truth and the life Allowing us to come to the Father Hebrews chapter 10 our hearts having been sprinkled from an evil conscience our bodies washed with pure water We come before the throne of God and we say how can I serve? member Ezekiel Cherub comes burns them on the lips with that coal whom shall I send and who will go for us? here am I send me I Am the person you have uniquely

chosen out of the entire human race to bear up under to hoopoe Tasso this particular circumstance. I'm not in a concentration camp I'm not in Cambodia running from the Khmer Rouge I'm not in an Islamic country fearing for my life and my family and my property.

All you've asked me to do is Not get steamed up and lose my cool in this unfair situation I Turn my conscience toward God How can I serve? How can God's glory reflect off of me in this? Now that I think about it relatively minor inconvenience Haven't lost my salvation got treasure in heaven got the Lord Jesus Christ got God the Holy Spirit got the truth of God's Word So many potential so many blessings so many opportunities Here is a challenge, it's a grating rasping Grinding sort of a chafe on me here, but I turn my conscience toward God this is Chorus, this is commendable if Because I have turned my conscience toward God I endure grief Remember the word for grief what animal does it go with remember? lupus the wolf if because of conscience toward God we endure lupus I-u-p-a-s or Pasco suffering like the paschal lamb the suffering lamb suffering unrighteously ah The cause the chaos righteous, this is the alpha privative. It's unrighteous There's no righteousness in the suffering, but there's righteousness in my service My suffering is unfair unjust Not right, but my service to God in that suffering is Good he says in verse 20. What credit is it and the word translated credit in verse 20 actually means fame this is kleos kleos and kleos has the idea of fame and glory Clement used this talking about the things that you do that would win fame for yourself make you a celebrity What kind of a celebrity are you how famous are you going to get when you are beaten for your deserved Faults or you're you're deservedly beaten for your faults and the things you genuinely mess up And the the word there for beaten it sounds like you know Beaten with a club or something, but this is this word means to be to be knocked about You you're cuffed that's what they used to say hundred years ago cuffed him on the ears You get you get backhanded you get smacked down you get rebuked in a very Unfriendly way if Sinning and once again, this is a participle What credit what fame what glory belongs to you if you are a malfunctioning one? If being a malfunctioning one, this is not just a one-time thing This is you know, you're pretty typically getting rebuked because you you mess up a lot.

You're not paying attention You don't you're not learning but from your mistakes. You're not trying any harder. You're not getting better at what you do you're just kind of Not improving and so the participle is used because again the focus is on you if you're a screw-up if you're a constant malfunction or Well you're gonna get rebuked for it and Suffering patiently for that gets you no glory the glory would be in Getting out of this Hamartanantes participle quit being a hamar Tano quit being a hamartia quit being a sinner.

Hamartia is sin in the sense of falling short but when you are Doing good. This is another participle when you are a good one. You're doing it, right? This is not episodic.

This is who are you? All of these are participles You are when you are a subject one when you're obedient when you're doing what you're supposed to that's great If you're a harm hamar teeing one If you are hamartanantes This is your status your habituate habituated Identity people think

of you you all know this you think in some environment Hopefully one in the distant past Maybe when you were in in school long long ago, and you know There's some people that just sort of begin to develop a reputation Oh that guy never when he gets called on he never has his homework done When that one's called on they're never quite ready when when you throw the ball to that person they always drop it When you know, there's just some people that are that's just kind of their identity They just oh don't give it to him. It'll you know if you give it to them. It'll never get done It's going to come back with mistakes or whatever.

It's it's an identity. That's the participle not just a one-time goof But if you are an Agathos poyntes Agathos is good poyo is to make her to do and this is a participle. You're a good maker.

You're a good doer Agathos poyntes And that one over there That's that's you can count on that one when you give them something they will knock themselves out to get it done Tell them once They will get it done Don't have to chase him around don't have to say hey could you come back and do the last 15% of this? Agathos poyo that they are a do-gooder in in the great sense of the participle but if being a do-gooding one and Being a sufferer. This is also kind of an ongoing Participles a present participle not getting the credit It's not oh gee. I I mowed the lawn and nobody said great job I I cooked a great meal knocked myself out for three hours and nobody said mmm very tasty This is this is ongoing neglect ongoing Suffering even though you're doing things right I can think of an example where maybe a student is doing all their own work and everybody else in the class is sharing and sort of cheating and bending the rules and Because you are doing it right Your grades aren't as good as everybody else because there's six people getting together each of them doing one-sixth of the work You are one person doing all six parts And so maybe you only get 70 or 80 percent of the grade that they get because you're having to work a whole lot harder And you're not getting any help, and you're not getting any rest, but you are doing good.

You are doing it right and You're suffering for it You're taking a hit by going the long way around like you're supposed to instead of taking a shortcut that may or may not even Be legal But you're doing it right and you suffer for it. That's what he's talking about if being a Doer of good and being a suffering one you endure Now we've got the verb You do this action you endure this is Favor alongside God Kharis once again Kharis para feo this is commendable Alongside God Do you know who it is that is para feo who is alongside God who is seated at the right hand of the father? the Lord Jesus Christ commendable beside God para means compared to Next to I put one thing next to another parallel. I put two lines beside each other This is commendable Like God compared to God this by God's standard.

This is commendable That's the standard that counts whether some human is making you suffer for doing good whether circumstances End up making you suffer for doing good God says By my standard, that's Kharis. That's great So then in verse 21, he says for to this you were called now, there's an interesting Calling Lots of different callings in Scripture. Here is a calling to suffer

unfairly to this You were called and it's literally ace to tie Into this unto this with a view toward this because it's a concept we're going to use that last translation You were called with a view toward this who's he talking to? Who are these people? scattered Jews Diaspora Pontus Galatia Cappadocia all of that, right and he says you are called to be those pilgrims Right back in chapter 1. What does he say here? You were called to not be appreciated out there.

I Have sent you forth into the Roman Empire. God says and I'm asking you to put up with being unappreciated I'm asking you I am calling you to take this unfair treatment Because I've got a purpose for you that rises well beyond the immediate you may not know what it is I was thinking about this earlier in the week Many times in an organization, you don't know what's your small role does in the big picture you think about a Military unit that that's fighting in the in the in a conflict and you've got guys on the front lines that are actually firing Weapons Rocket-propelled grenades Ammunition of all kinds of calibers artillery. I saw a great poster for marine artillery that said Don't don't call the artillery unless you want to kill everyone But the the idea is that We can only see a limited distance and somebody sitting in Quantico Filling out forms and shuffling paper and making sure that shipments get on to certain ships and combat loading things Doesn't see the grenades impacting doesn't see the artillery rounds impacting doesn't see the bullets finding their targets Doesn't see the objective being accomplished, but It's just like physical systems I've been working with Elizabeth and I'm fascinated with the way the human body is designed and how intricate and sophisticated Something six steps up the chain can go wrong some little generator that's supposed to make a particular kind of a of an enzyme Malfunctions it quits it quits making its enzyme Well because that fails this little thing over here that has a receptor for that enzyme says hey something's wrong I'm not getting the receptor.

So let me start proliferating let me start making some of my little chemical and that it produces a chain reaction so that you end up with a With a hive or you end up with a boil or you end up with with you know, purple protuberances or something You just you don't know what's gonna happen It's all because it's one little thing six steps up the chain failed that little thing said well I had no idea that that was gonna you know Give you a bilirubinous yellow cast to your face and and make you look all jaundiced and everything I all I was doing but I just got kind of tired of making my enzyme. I had no idea Well in the same way when we are faithful when we serve when we recognize that we are called to be conscience toward God conscious of our service toward God and we serve as unto the Lord in these ridiculously unfair and suffering circumstances you do not know until glory the Chain of events the cause and effect that that that makes a difference There are countless examples of that but we know this you can think of examples on your own So He says you were called to this. This is a part of your purpose.

God has a great grand purpose We've already seen what part of the purpose of these people is. They're an advance guard they're going out and spreading the initial knowledge of Jesus Christ so that when the Apostle Paul comes and Preaches in these same regions the people have already heard This is the second witness in the mouth of two or three witnesses a thing is

established and it's not a new unheard of innovation Christos who's that? They said oh that you know I've got a neighbor down the street that That has told me about that God and told me about that Savior and his work on the cross and that this I see this this is something This is legit here. Here's somebody else coming to telling me the same thing.

That's one of their purposes Well, they didn't necessarily know that they don't know that Paul is coming Peter may not know that Paul is going to go to those regions But Peter says you've got to be faithful. God has called you to this. You may not be able to see your Part of the puzzle.

You're just one piece What you've got to do is fit right into your place lay down and interlock with all of your other puzzle pieces Don't bend don't break don't tear don't fade Don't twist don't get self-important Fulfill the calling to which you have been called you have no idea I Think one of the blessings that we'll experience in eternity is God is going to say you remember that really tough Situation that I put you in and you couldn't see where it made any sense whatsoever Let me show you what I did with that. I What my favorite quick example of this is there was this dusty Horseback riding evangelist named John Hicks who went out to the edge of the panhandle of Oklahoma and Texas way out toward you know New Mexico and cut that way out there the very tip end of the panhandle Where Texas and Oklahoma both have their little panhandles went out there to a tiny little town he had been preaching revival after revival after revival and nobody came and He preached out in these old dusty towns and he was here somewhere close to Dallas On his deathbed and he told a close friend one of the few guys that even came to see him He said, you know, I think my whole ministry had I have never seen any fruit from it I killed myself for 40 or 50 years doing these these things and and never really saw any fruit from it I never got famous. I never had any big altar calls and so on well One of those revivals was out Where a ten-year-old boy was sitting in the audience and that ten-year-old boy was dr.

Criswell. Dr. Criswell got saved in that guy's Revival felt the call to preach and went on to have a worldwide ministry and a ministry that's Privileged for a lot of us to be a part of now Four thousand messages preached over 50 years. They're going worldwide in languages We get reports all over the place of the the blessing and the impact and the effect that those things have Well, all of that is traceable back God used this little dusty evangelist in the backwoods of Texas and Oklahoma to bring one little boy to faith Whom he was going to use on a much greater stage Well, we don't know we think well There's no possible way that my little struggles and things don't sell God short to this you have been called God has positioned each one of us uniquely in our circumstances and If it calls for suffering under unfair conditions praise God Sometimes you go for weeks and months and years and you don't get that privilege But when it comes it's a part of the call, you know that God has fitted into his purpose He doesn't do it idly.

He doesn't do it superficially. He doesn't do it Superfluously Unnecessarily if we suffer under unfair authority, there's a purpose in it. God has ordained it He has called us to it and he's woven it into the fabric of his plant always every single time I'm telling you that from the authority of Scripture Peter says to this you have been Called God does the calling God doesn't make

mistakes So there is a reason there is a purpose in it and all we have to do to do well and to be doers of good in that situation is Make the choice I'm going to pull my conscience out of the unfairness and the person involved the situation involved the the people involved myself Involved I'm going to get out of the subjectivity.

I am going to point my conscience at God I'm going to think how can I best serve? That's The key that converts cursing to blessing that fulfills our calling For to this you were called because Christ also suffered for us leaving us an example that you should follow in his steps When we do this we're doing exactly what the Lord Jesus Christ did was it really necessary that they pull out his beard You know, Jesus could have started obsessing on that I know I've got to go to the cross and bear the sins and all of this But what about these humiliations these indignities they're spinning on me for crying out loud They're yanking the hair out of my face. Now. What does this got to do with bearing the sins of the world? What about the glorious magnificent? Self-sacrifice that is going to achieve this tremendous Salvation for just hundreds of millions of people and here I am being treated like a common gutter denizen by these ne'er-do-well coarse offensive Do nothing know nothing fifth level Roman soldiers.

Why am I putting up with this? Why don't I call 10,000 angels and nuke these people It was a part of the calling of God that Jesus Christ endure those indignities and part of the reason he did it was to Be an example for you and me What a tragedy if Christ's suffering is wasted because his example is lost on us and he set that example for nothing That's when we become Co-participants with those who abused the Lord Jesus physically is when we make his example of no effect Peter doesn't introduce this lightly There's a reason and there's a reason the Lord Jesus suffered and it was to leave us this example Well, we'll pause here and take our break when we come back. We'll pick up at this Old Testament quote in verse 22