

1Peter 11-06-10b

Let's pick up our study now in 1 Peter chapter 4. We're at verse 15 and Peter says let none of you suffer as a murderer a thief an evildoer or as an allotrio episkopos and That long multi-syllable word gets translated in the New King James as a busybody in other people's matters, but that's all Expanded from their understanding of this one word well As I mentioned I am not convinced that that's the best translation of this word And so I think well, how can we figure out what this word means you go to various commentators and linguistics experts? They are all over the map on What this might mean but most of the time they just sort of give up and settle on busybody because it's convenient They just want to move on but Here's there's two things that make this interest to me First of all in Greek we have a Series of words here, it's may gar which means not for or for not and then tis who moan some of you Suffer, this is pas ghetto from Pasco this is You know the pascal lamb Jesus sufferings are referred to with Pasco. This is this is pretty intense suffering. This is not Somebody said something bad about you Pasco.

This is used for the suffering of the cross. This is the the passion Not suffer as and the word as in Greek is host HOS You know there's two O's in Greek. There's an Omicron and an Omega.

This is the Omega. It's a long O host so he's basically saying let none of you suffer as And then he gives these three things phone a use hey a kleptos a caco poyos and a Which is the letter eta with a soft breathing mark this means or and those three are set by themselves because he says let none of you suffer hosts as Phony use a kleptos a caco poyos and that's a set then he says a hosts or As and then we have this one by itself a low tree episcopal so I'm really interested because this word is split off by itself, and it's sort of the the clincher and I see these others kind of descending murderer that seems to be the worst Thief that's bad, but not as bad as a murderer criminal that's Depending on the crime, but it's just evildoer, but the evildoing seems to be somewhat less maybe than robbery or thieving or as a An a low trio episcopal so we want to figure out what this is well Here's the thing when you have a compound word The meaning of that word starts out being very much the meaning of the two separate parts if I say you are a horse shewer Well you put shoes on horses. We know what a horse is we know what a shewer is and a horse Sure would be someone that puts horses shoes on but Let's take the word horseshoe We can talk about other things that have no relation to horses or shoes Because it has been around so long it comes to Represent a u-shape or an upside-down u-shape and we say well I was walking around the horseshoe this might be some part of a college campus this man Has nothing to do with anything, but it it takes on a life of its own because it has been around so long when a compound word has been around a long time many times its meaning will drift and change and so When we say a lo trio Episcopal if this were to been around a long time it might have developed its own unique meaning Separate from its parts, but thankfully it's Hasn't been used at all.

It's a it's pretty much a coined word So we can learn what the word means by looking at its parts.

This is my whole point It hasn't had a chance to exist and become independent like Disc jockey You know what a disc is you know what a jockey is so is this somebody that rides a disc? well Disc jockey it originally did mean that you've got to watch that thing you start the record on the radio You play it and you watch as soon as it's over and you you're basically watching over That thing and you're it's called anytime you watch something real closely you say well. I'm riding it I'm riding the the board.

I'm riding the pots. I'm riding the controls. I'm Monitoring them very closely well a disc jockey was originally somebody that really Rode the the records made sure they stopped and started right But it took on a life of its own because it was around so long and now the disc jockey You know people have to stop and think where it even came from so I say all of that to say this we're going to figure out what this is by going to the lexicon and looking up a lot of trios and Episcopal well, let's start with a lot of trios.

This is Primarily An Adjective that means what belongs to another not belonging to you What belongs to another not one's own strange? This isn't part of my stuff So Various Greeks would talk about Josephus in his antiquities would talk about somebody else's slave And he would use a lot of trios. This is another's slave belongs to someone else Paul uses it in Romans 14 for in that very way who are you to judge another's servant? Who are you to judge a lot of trios? Douglas right who are you to judge another servant or have another's? Wife Gune a lot of trios some someone else's woman Gune is kind of a strange Sounding word, but that's a word for woman or wife in Greek and You thankfully we didn't bring it over into English Hello there, my name is Sam and this is my Gune we don't say that In 2nd Corinthians 10 15 Paul says not boasting of things beyond measure that is in other men's labors Things that I had no part in I'm not going to boast of try to take credit for it's totally separate from me It doesn't belong to me So that's a lot of trios in a nutshell He also uses it in 1st Timothy 5 22 when he's talking to Timothy as a pastor and he says don't Commission anyone don't put anyone in a position of authority in the church hastily He says do not lay hands on anyone hastily nor share in other people's sins Don't associate yourself with someone who's got something going on and you're going to get guilt by association Don't become a participant in someone else's sins and this means watch your associations keep yourself pure and if someone may be there, this is why the whole ecumenical movement has been looked at askance by so much of the Christian evangelical world because Well, let's all go around the world and spread the gospel we can all agree on the gospel of Christ So let's concentrate on that and let's work with the Catholics and let's work with the Jehovah Witnesses And let's work with the Mormons and let's work with just anybody who will agree that the message of Jesus Christ could should get out Well, you can't do that because When you form a partnership with someone you you associate you make contact and Whatever else is associated with them is now associated with you And this is why Paul told Timothy don't share in a lot of trios Sins you make a link over here where you think it's safe, but now you're grabbing a hold of all of this bad baggage He said don't do that and in not doing that you will keep yourself pure Well, this starts to kind of give us a clue As to what this might mean In Hebrews 9 25 the priest Offering sacrifices year by year and

regularly so and then The author Hebrew says not that Christ should offer himself often as the high priest enters the most holy Place every year with the blood of another with a low trios blood High priest in Israel the Levitical priest the Aaronic priest. He didn't go in there With his own blood did he he went in with the blood of the sacrifice the animal sacrifice Jesus didn't do that Jesus Offered himself offered his own blood figuratively speaking of his work and so not the work of another not the blood of another and so Paul says in Romans 15 20 I have made it my aim to preach the gospel not where Christ was named Lest I should build on another man's foundation a low trios So you kind of get the the drift of that word now.

Let's take a work a look at Episcopal You know already from other studies and other things that Episcopal is the verb that this comes from and it means to give attention to to look at to take care of to accept responsibility for The care of someone to oversee to care for what is the bishop? What is the overseer of a church? What is the episcopal of a church do? He takes responsibility for that church this is the the elders who Oversee, you know when you get a larger group and so well We need somebody to oversee the distribution of food to the orphans and widows. We need somebody to oversee the Offering we need somebody to oversee the music. We need somebody to oversee the Logistics of where we're going to meet and whether there's going to be any food or whatever that somebody will take responsibility for that Okay, I'll handle that in our church.

We have people that almost everybody has a part in something We have people that take care of our of our memory program We have people that take care of our of our kids education We have people that take care of the technical side with people to take care of the studying and teaching side we have people that take care of the music side we have people that take care of the all the times when we're not meeting that keeping up with each other and and meeting the needs of one another and Praying for one another and there's an infinitude of things that that we will say. Well, you know, that's that's a contribution I can make That's a service I can offer. That's a ministry.

I can can exercise that that's a thing I can be a part of and and I'll I'll take some Initiative with that. I'll be proactive in that and that's what Episcopal means. It's not necessarily a formalized office It just means I'm gonna take some, you know, like they like to say now, I don't know where this came from It only came up in the last 10 or 15 years.

I'm gonna take ownership of that. I'm gonna take You know Responsibility for it, but that's that's the idea of Episcopal And Episcopal So That's how it is used in the Very Passage that's coming up here real soon Look just ahead in first Peter chapter 5 the elders who are among you I exhort I who am a fellow elder and a witness of the sufferings of Christ Isn't that interesting of all of the things? Well, we'll get there And also a partaker of the glory that will be revealed Notice the two things that Peter has just mentioned he's going to mention again at the beginning of chapter 5 I'm a witness of Christ's sufferings and I am a partaker of the glory that will be revealed Suffering and glory suffering and glory. He always associates those all the way through this letter But look at verse 2 shepherd the flock of God, which is among you serving as Episcopal Not by compulsion, but willingly not for dishonest gain, but eagerly Not as being lords over those entrusted to you but

being examples to the flock We will study this in detail, but you notice that the shepherds have a flock and they take Responsibility they're going to take on some investment and some hands-on active Proactive involvement, right? That's what Episcopal means.

It's not just standing there looking at a thing That's what a busybody might do and they say well, okay, it's stronger than that. It's a meddler You're meddling in someone else's affairs. But when you put a lotrios and Episcopal together this is you are Associating yourself in a way that ends up giving you responsibility for what others are doing It's not so much being a meddler.

I'm going to go get in your business I'm going to poke my nose where it doesn't belong this is Basically refusing to separate from those who are doing these other things. They're associated with that Haas a Do not suffer as a murderer a thief a criminal or as someone who has Involved himself with others who are does that make sense? We have a responsibility to Separate do not let your good be spoken of as evil bad company corrupts good morals There's all kinds of similar biblical exhortations but Peter says obviously no believer should be suffering as a murderer as a thief or as a Criminal and just about the time people say oh, are you kidding? I mean look at us if I said now The message the application for the passage tonight is y'all don't murder anybody Don't thief anything and don't become a criminal. Okay, and You'd say that didn't hit anywhere near my area of need I'm not in any risk or any danger of that, but the zinger comes at the end It's like a little scorpion tail hooking back around.

He says don't suffer as a murderer a thief or a criminal or as someone who has Illicitly associated themselves with those others You can be a silent partner. You can be an associate This is for example think about a practical Example of this let's say you're trying to run a business in a kind of a bad neighborhood of let's go far away, New York City and a little mob enforcer guy comes around and says cross my palm with silver or You're gonna pay Well, I wouldn't do any mob stuff. I know the mob murders.

I know they rob I know they are criminals and all sorts of illicit endeavors and I would never do what they do but if I pay protection money, I am now an alotrio episcopal because I am Taking an investment. I am becoming associated with I am entering into a partnership with Those who do those things? We have a responsibility for our associations and these are others we see. Oh, but there are others there.

There are loteries That's that's way over the fence for me But if you're episcopal and this is not just overseeing this is I'm gonna I'm gonna make an investment here. I'm gonna be proactive I'm gonna have some hands-on involvement episcopal is basically hands-on involvement in some way And if you put money into a thing, even if it's under threat Well, guess what? You're a partner. You're a financier.

You're an underwriter. You're a supporter of those endeavors What do you think happens to the protection money that mom-and-pop grocer pay to the mob? It gets used for drugs. It gets used

for prostitution.

It get used for hits. It gets used for ammunition it could use for all kinds of illicit activities and You're now Buying stuff for the mob you're paying their bills. You're helping them out.

You're financing them You have become an alotrio and I see that's a that's an extreme example But this you think about these people to whom Peter is writing Well you know your business would really thrive if you would join the I don't want to pick on the Moose Lodge or the Rotarians or the Shriners or anybody, but let's just say that there was some similar Civic organization some good old boy organization, you know, you could really make a profit if you join this group well Have you looked at all of the extended activities of that group? Are you by extension? becoming a Partner in stuff you would never do yourself Others do it But I'm now an Episcopal. So I'm now kind of a hands-on. I'm involved.

I'm in with it I'm a participant and and knowingly so Episcopal I see it. I In there anyway, and the reason I know that this is not just any old other Overlooking is the link here. It's the hosts a a a host a Murderers thieves criminals or as Someone who is Looking at what they're doing and is involved in it.

They're doing the work, but your hands are no longer clean I've got a child in my house and I'm letting them do illicit things. I'm letting them run around and sleep overnight with their girlfriend slash boyfriend You have become an allotrio Episcopal. You are just as guilty as the person you are allowing or sponsoring or confederating yourself with by your inaction by your Unwillingness to draw a line and say we're not going to cross remember earlier that Wonderful emphasis that Peter had on I am through with sin.

I don't want any part of sin. I'm done I don't care what it cost me. I'm not going to touch it.

I'm not going to engage in it Well, here's somebody that didn't draw that line and they said well, I'm not going to be overtly involved in it I'm just a passive partner. I'm not doing it. These others are doing it Well Peter says don't suffer as somebody who is Able to escape the actual charge, but is an accessory Before or after the fact so this is what I think this means going back to the roots of the word and it really is Telling because it reminds us that we have a responsibility not only for what we do and what we don't do But with our associations with people who are doing things I Need to be careful who I support.

I need to be careful who I Tolerate I need to be careful who I allow Passage who I grant access I Need to be careful that I don't wind up being stained with others sins Because I didn't separate Remember when God sent the Israelites into the land of Canaan and he said you cannot dwell with them. You have to drive them out and Everybody gets all upset. Oh the vindictive bloodthirsty God of the Old Testament It is a necessary separation because that which you do not separate from will eventually Drag you down to its level The old thing they used to tell me when I was a child in Sunday school If you put a good apple in a barrel of bad ones Which way do the

apples go do the bad one suddenly turn good by association or does the good one turn bad? by contact And this is kind of the idea here, so He says let none of you suffer as a murderer a thief and eviler, and he's talking about really Where the community who is viewing you this is out in the world.

This is the testimony that Peter says you all are out here amongst these Greco-Roman types and They're going to be hailing people up before the judge and before the courts and for trial Because they are engaging in these illicit activities you should not only never be called up on charges for these things But you should never be tainted by association with these people. They shouldn't be standing up there saying well You know the only reason I was able to do it is it so-and-so left the back door unlocked for me You know he was a clerk in there, and he He didn't stop me. He didn't report me.

He's complicit. He's He knew about it, and he didn't say anything. I thought it was okay because you know what I mean he says your Testimony your witness before the world you're shining as a light shouldn't be tarnished or smattered Certainly not in the doing of these things, but also not by association with those who do them yet if as Christianos and we have duh here the adversative conjunction which is often translated, but or Now as a contrast we're going to kind of look at a different side of the picture We're going to turn the gem and look at a different facet But if and you see anyone suffers is in italics He says let none of you suffer as these other things, but if host Christianos and we have that same host Not host and then the murderer thief and criminal and certainly not as somebody that associates with them but if as A Christianos now.

Here's what's really interesting you remember back earlier in the book, and I said that there's this confusion between Christos and Christos if indeed you have tasted that the Lord is gracious and and some early versions very early on thought that was if indeed you have tasted that the Lord is Christ and This Christos Christos confusion is very early and very frequent in Greek manuscripts And I argue that when you get to the Philippians passage for me to live as Christ and to die as gain That that is one of those cases of confusion a very early one And what it should say is for me to live is good and to die is better Because the whole context is Paul is saying I don't know whether I want to stay or whether you know It's good for me to be here and to serve you and help you along But I'm anxious to go be with the Lord and so it's great either way to stay as good to go is better To live is to live as good to die as gain But you know I Apologies to all the people that have put it on their refrigerator and said this is my life verse for me to live as Christ It's a wonderful sentiment. It's it's still a valid thing to think but I just don't think it's in the verse well here There is also the original Codex Sinaiticus Doesn't say if you suffer as a Christian It says if you suffer as a good fella a Christi on us Chi Rho Ada Instead of iota It's just the difference of a stroke and a curve between Christi on us and Christi on us and Christi on us is a word found other places in Greek and it means a Good guy if you're a good guy, and you suffer I don't Know that I think that's the original reading here, but it is attested and Which way would it correct which way would it tend to drift you know the first time somebody says Christ? It's going to be that from now

on nobody's going to change the name of Christ And so you wonder well, how could it ever be? Crazy on us in any document unless it were the original reading so that's a possibility And here's the difference He has just said in verse 15 None of you people none of you dispersed pilgrims of the diaspora you faithful believers in the Lord Jesus Christ Who started out as Jews none of you should suffer as? wrongdoers You're the point of the spear God puts you out there to be shining examples of what God can do and who Jesus Christ is And you cannot afford to be smirch your testimony no Christian should be allowed to but these are the The elite cadre that God has put out there on the front lines and of all people who should not fail They are certainly the ones and you should should not suffer as a wrongdoer but if you suffer being a good doer a good guy or If you suffer as a Christian one of the other things is this early Christians it was it wasn't very common this construction of a Putting on away on the end of a noun and saying you are an associate or an affiliate of a thing This hadn't really happened much You know crit the people the only other places in the New Testament that this Christian oil occurs is those two places in acts and by the way Another argument that that Christian oil is original is that I think Codex Sinaiticus in in its First hand in its uncorrected state also has Christian oil in those two places as well Anyway, here's the point whether it's a good guy or for the name of Christ itself. It really doesn't make any difference Why would you be suffering as a good guy as a Jewish Christian pilgrim of the Diaspora unless it was for your Christian faith? It's not that much difference in meaning here, but let him not be ashamed now What does it mean to be ashamed? This is Ice kune o a is and then you have a chi CH you any o ice kune o a is and the idea here Not being ashamed isn't that others are looking at you and you're humiliated and embarrassed by that It is your feeling this is This isn't with respect to the audience this is with respect to your own inner thoughts Paul uses the same term in other places when he says You know that we be not ashamed at his coming well at the coming of the Lord Jesus Nobody's going to be looking at me to see how ashamed I am or to try to cast shame on me or make me feel Bad all eyes are going to be on the Lord Jesus Christ but if I have failed and if I have fallen short, and if I have frittered away my opportunities and Wasted my potentials and the gifts that God has given me in my soul.

I am going to be Humiliated I am going to be Disgusted with myself right that's what ice kune o means to in your own soul feel very bad and feel a great sense of failure and a sense of Having been a fool and having done the wrong thing a Sense of conviction a sense of guilt a sense of shame facedness Not just shame shame a lot of times is what other people try to put on us shame on you they say Well sometimes people say shame on me, and I don't feel ashamed at all I'm proud of myself not always rightly so But you get the idea this this is a an internal Subjective sense this is what I feel about the situation ice kune o What does Peter say here if you're suffering because you did the right thing? If you're suffering because you are living out your Christian faith and your Christian values Do not let anyone make you feel less Don't let anybody put you down so that you feel like you didn't do the right thing. You're not good enough. You're not Shiny enough you didn't do well enough if if you are being Persecuted for doing the right thing or for resisting and refusing to do the wrong thing Don't let anyone take away your happiness your well-being your sense of accomplishment That you have won a victory in Christ The devil

has organized things in this world and sinful people have figured out how to make us feel bad for doing good. We want to talk about God's design in creation and The NEA and the National Teachers Associations all the rest of it want to make us feel like we're a bunch of rubes and a bunch of hicks and a bunch of backwoods myth-believing Benighted Doofuses who don't know anything about science and one of my hobbies in life is to demonstrate that a God-fearing Bible thumping Fundamental Christian can be thoroughly conversant with science and still be a happy enthusiastic believer in God and in his creation and beat secular humanist godless atheist pagans on their own ground. Throw all the science you want at me. It is harmonious, it is in line with everything the Bible says, in fact it proves what the Bible says. It demonstrates that God is behind creation, that there is a design, there is an intelligence that it could not have been accidental. Bring it on and I refuse on that ground to let anybody make me feel like I'm some kind of hick. I'm some kind of ignorant uneducated dark ages.

Oh, what do you believe in those old Hebrew myths for? I mean come on? You know 99% of the world's information didn't exist when those things were written and 99% of the information that's available now is garbage. What good does it do you? Dr. Crystal made a great point in one of his sermons that I was editing earlier today. He said Don't you find it amazing that with all of this learning and with all of this science and with all of this advancement none of these great wise secular humanist materialist sages have ever really been able to attempt to write another Bible. If they've got it all figured out if this one's so old and outdated and anachronistic.

Why don't they write a new Bible? Why don't they write a new guidebook for the spiritual life of people? Trot one out and let's see how it does and then there actually have I think been a few people that sort of tried it. You got L. Ron Hubbard with his Dianetics. You got Joseph Smith with his Book of Mormon and these things are the most pathetic hashes they don't catch on they don't demonstrate any power. They don't change lives. They don't do anything. The only reason the Mormons have survived is because of the quantity of Bible that has been chewed up and and fed into the Book of Mormon, you know, it's about about three-quarters of the Book of Mormon is the Bible in a blender? You know, it's King James pieces of verses put in there and to the extent that it has had any effect it's the amazing power of the Word of God to survive almost any process and retain its power. The Word of God is like radioactivity.

I don't care what you do with it. It always retains its power and that's the only reason the Mormons are still around same thing with the JW's anybody else. The only reason they're still around is that there is still some remnant of the power of God's Word. But why don't they write a new Bible? They Google don't even attempt it anything. They try falls flat.

They can't reform people. They can't change their hearts. They can't give them hope for the future. They can't do the dramatic 180-degree turnarounds that the Word of God does. With all of their psychological counseling people say yeah, I've been visiting my psychiatrist for 17 years. Well, how's that working out? The Word of God has transformed people's lives in hours in days total.

transformation 180 degree night and day different person Transforming power Nothing else on this planet can do that So if you're suffering because you're following the Word of God and doing what is right Refuse do not give away your birthright.

Don't give away your heritage. You should be a proud Perhaps defiant Christian carefully, so informally, so Logically, so reasonably so but don't be browbeaten. Don't be pushed down Don't be made to feel like well.

Oh that That good stuff that Christian, but you're not going to get anywhere They try to do this to our kids in school in high school and in college Don't let it happen. Peter says if you're suffering as a Christian or as a doer of good Let him not be ashamed this by the way is an imperative. This is a command do not be ashamed Let him not be ashamed But let him glorify God in this matter In this particular this is an occasion to thank God to give praise and glory to God Don't be pushed down pop up.

Don't sink rise don't fade revive Don't be washed out be vivid. Don't be quiet be allowed Push back somebody tries to push you down for your Christian faith and what you're doing. That's good Get up in their face Don't be ashamed.

Don't be Quieted don't be hushed Stand on your feet. You're a representative of the Lord Jesus Christ the king of glory and don't let anybody tell you any different That's what Peter is saying to these people who are very much Tempted to be cowed and to be silenced and to be pushed off into the sidelines and the corners Peter says don't do it glorify God in this matter the time has come for judgment to begin at the house of God and The time has come for us to close and we'll pick up with that time of judgment next time Why does judgment begin at the house of God? Seen to me like God would judge everybody else and say well now that we got all the riffraff out of the way now Let's talk, but he does it the other way so God often seems to do things counter certainly to my expectations and This is the mind of God his ways are higher than our ways his thoughts are higher than our thoughts And when he decides to judge he's going to get us squared away Then he's going to take care of the rest of these ne'er-do-wells When I say the rest of I'm not including us in the ne'er-do-wells I'm saying the rest of the people who happen to be ne'er-do-wells, so that's what we'll pick up next time verse 17 But let's close here in a word of prayer father. Thank you for our heritage in Christ.

Thank you that we are His body and his bride we are members of your family We are entered into permanent and eternal relationship with you and as such we are your heirs You take care of us you provide for us you lift us up you stand our feet on solid ground you make our feet like Mountain goats feet that cannot slip no matter how high we climb We pray that God the Holy Spirit will remind us of this wonderful heritage and these great gifts from you So that we can shine like lights in the midst of our generation even as Peter Exhorts in this passage. We pray these things in Jesus name Amen