

1Peter 11-06-17a

This is Friday the 17th of June 2011. We continue our study in the letter of 1st Peter. We're in Chapter 4 verse 17 Where we will pick up tonight.

We'll take a moment at the outset to Dedicate our time of fellowship and study to God and ask his blessing upon it. Shall we pray? Father we are grateful for another opportunity to spend time together in Looking at this section of your word this great letter from the Apostle Peter and it's timely Truths for us. We thank you for the freedom.

We have to assemble and to study together we Do not take it for granted. We know that many places in the world It is not the case and people have to meet in secrecy and in fear For their safety, but we are Blessed with this opportunity and we ask you to bless us as we study your word together. We ask it in Jesus name.

Amen You'll remember that last week we left off looking at verse 15 and 16 and I will just remind you in passing if you haven't already put a little mark around the end of verse 14 Where it says on their part he is blasphemed, but on your part he is glorified It's there in your New King James, but the NKJV is one of the few Current English translations to include that phrase that it is not in the Greek text the Nestle Allen 26 or 27 that Bible scholars use by default It is not included in the New American Standard or the NIV or any of the other recent modern English translations The NKJV is one of the last holdouts to include that because it's in the majority text But it appears to be late the earliest and best manuscripts of first Peter do not have that phrase The sentiment that it expresses is not necessarily wrong But it isn't necessarily there either so it's apparently a marginal note from an early scribe or owner of a manuscript and got Incorporated into the next edition so to speak so what that verse says is If you are reproached for the name of Christ blessed are you Macario a for the spirit of glory and of God rests upon you and Just again by way of review We are all going to experience hardship we are all going to be tested we are all going to have bad days at the hands of others, and this is particularly and specifically Addressing a persecution or ill treatment by people every one of us will get that Sometimes we do it to each other unfortunately, but more often. This is going to be the hostility of an unsympathetic society or neighbor or co-worker or Those who are hostile to Christianity and therefore hostile to us And he says if you are reproached for the name of Christ, so if and it's true when you are Reproached for the name of Christ, what is your response all of us have the choice of Looking at that situation and Responding or reacting in a certain way Some of us are the glasses half empty people some of us are the glasses half full people this passage says In fact it dictates it mandates it commands us to be glass half full people Look at the positive side. We are commanded to not look at the negative side We are to dis interest ourselves in the opinions of these people who are destined for judgment at God's hand and Instead to look at the fact that the Spirit of Glory and of God rests upon us When you are reproached for the name of Christ you are blessed Because the Spirit of Glory and of God rests upon you if we allow God the Holy Spirit to do his work Blessing will come

from those times of hardship But we have to keep ourselves qualified and Able to be blessed by the Holy Spirit and that means not allowing sin not allowing subjectivity To block the blessing ministry of God's Holy Spirit if we get depressed if we get discouraged if we get subjective if we are if it ruins our day and Occupies our mind that somebody said a crossword or expressed bitterness or hostility or negativity toward us if we let it color that Experience in that day and and the days that come after it We're in trouble.

We are preventing the work of the Holy Spirit which is Not that different from grieving the Holy Spirit God the Holy Spirit is here to be our comforter our encourager our strengthener our Enabler he enables us to lay hold of eternal life to lay hold of eternal inheritance to lay hold of righteousness laid up in heaven Enables us to be reflectors of the glory of God when we are abused We are in a position to reflect the glory of God or we are in a position to reflect our own weakness So which do you want to reflect? Do you want to reflect human weakness or do you wanted to reflect divine glory the spirit of glory and of God? Rests upon us. So whose fault is it if God's glory is not reflected in that circumstance. It's us It's our fault God has set us up has put us in a position and And Given us the spirit to reflect his glory the spirit of glory and of God is right there So why are we not reflecting God's glory in that circumstance because we have chosen We have opted of our own free will to get absorbed in ourselves and to feel sorry for ourselves self-pity Depression Being overly invested in the opinion of these people Speculating on what it's going to do to our future.

Oh, look at the bad effects that this is going to have and it's just Three different ways wrong. It's wrong. We miss an opportunity we Fritter it away.

So and that's a good place for that verse to end and I think that's why this next phrase is safely lined out Peter leaves that thought there for us to meditate on then in verse 15, he says let none of you suffer as You know, in other words, don't let there be a legitimate occasion for this sort of negative reaction from people if you're a murderer a thief an evildoer or someone who is complicit in it by being involved that remember that a Low trio Episcopal word the hoppocks Legomenon the only use of the word in the Bible That's translated busybody doesn't mean busybody It means that we have failed to separate ourselves from the company of those who do these things we oversee it. We We look at what others are doing and we are attached. We're connected.

We don't get away We don't touch not the unclean thing Hate the garment spotted by the flesh and so on where we're keeping company We're tarred with the same brush because we've not made a distinction between ourselves and the people who do these things So we should not suffer Pasco this is the word used for the sufferings of Christ the paschal lamb the Passover lamb Don't suffer as as a Companion or conspirator Or a thief evildoer murderer but if as Christianos And remember there's the faint possibility that that's Christy on us But if you're suffering as a good guy, or if you're suffering as a Christian let him not be ashamed and the word ashamed is Limited in English. It's broader in Greek the idea of ice cuneo means not just a feeling of shame, but to be Cowed to be repressed and we talked about that at some length toward the end of the

lesson last time but Let him glorify God in this matter and once again, we have a Restatement a reiteration a emphasis on This is an opportunity to glorify God if we look at it that way we've automatically taken our eyes off ourself God's glory is at stake this is Larger than me this is part of the conflict between light and darkness and so on Now verse 17 for the time has come for judgment to begin at the house of God And if it begins with us first, what will be the end of those who do not obey the gospel of God? We have sort of a major puzzle to solve here. Does this look like a puzzling verse? It's it's a twofold puzzle the first puzzle is One that you can probably spot The time has come for judgment to begin at the house of God.

What's that about? Why has the time come why wasn't it time for judgment on the house of God? earlier Why why is it at this time? And what does that mean is was the time in Peter's day is the time now? Is the time all through the church age was the time in the age of Israel? What is the time that is the time of judgment? And why does Peter say it's now that's one puzzle That's the more obvious one. The less obvious one is that this is a quote from the Old Testament and I Think you have Reference there obliquely at least to Isaiah chapter 10 and verse 12 Which Seems very oblique therefore shall come to pass when the Lord has performed all his work on Mount Zion and on Jerusalem But he will say I will punish the fruit of the arrogant heart of the king of Assyria and the glory of his haughty looks And so in Isaiah chapter 10 God says Once I have dealt with my own people Mount Zion and Jerusalem now. I'm going to go punish the king of Assyria and They say okay But The Notion here is is further elaborated in the next verse now if the righteous one is scarcely saved Where will the ungodly and the sinner appear? And this is another Old Testament quote, and this is a direct quote from Proverbs chapter 11 verse 31 Proverbs 11 31 So keep your finger in first Peter and let's turn to Proverbs 11:31 Here's the question by the way we would assume that we're in the household of God right as Opposed to being outside the household of God, what would you say are we in or we out? Hands up everybody that's not in the household of God Okay, so we're in well if judgment is beginning at the household of God who would that include? Well look to your right look to your left look in the mirror It's time for judgment to begin at the household of God So I would think this would be a topic of some interest to us if judgment is beginning with us.

I Would like to know about that if it's beginning. When did it begin? How long is it gonna last? How does it involve me? What what should I be doing in the light of that? So that's that's really the pertinence of this passage, and then he's Quoting this Old Testament passage now if you kept your finger in first Peter as I suggested you can flip back and forth between Peter's quotation of this and the Old Testament Peter says if the righteous one is scarcely saved where will the ungodly in the center appear? You go back to the Proverbs of Solomon here And it says if the righteous will be recompensed on the earth how much more the ungodly and the sinner I? don't see scarcely be saved in the Proverbs version and the reason for that is that there this is one of the places where The Hebrew text Doesn't say what the guy in the New Testament quoting it says it says Peter is quoting this verse. There's no mistake about it, but his rendering in Greek here Isn't a good translation of the Hebrew.

It's not really even close And it isn't that Peter Made a faulty translation himself. He's quoting the Septuagint and quoting it verbatim So this is the second part of the puzzle You Have the Hebrew text that says if the righteous will be recompensed on the earth how much more the ungodly and the sinner? meaning God's gonna make sure the righteous gets his due How much more will he make sure the ungodly and the sinner get his due? That's what the Hebrew means here in Proverbs 11, but when it goes to the Septuagint it says there's there's a word More a there, which is translated Scarcely a mollus. I'm sorry.

Mol is mollus And it means Barely the righteous is just barely saved. Well, there's no concept of salvation or bearliness in The Hebrew text but that this is pretty much verbatim out of the Septuagint. So here's my question and all of you now as Bible scholars and wise interpreters of the scripture will be able to just Answer this right away If The Septuagint the Greek transit kind of like us we take we're reading an English translation of the Greek, right? so if somebody messes up the English and it says Repent and be baptized for the remission of your sins and we take that to mean you've got to be baptized to have your sins Remitted, but that's not what the Greek actually said Then What do we do with the person who is miss? Quoting or quoting a bad translation Assuming that it is bad Did you see my point? There's the original Hebrew that says one thing the intermediate Greek Septuagint says something different Peter is quoting the different.

He's quoting the non Hebrew text Which gets you to the question of if the Hebrew text is inspired is The Septuagint translation of the Hebrew text inspired by the way This is not the only place where it is quoted Jesus frequently quotes from the Septuagint Paul Occasionally quotes the Septuagint although more often he translates the Hebrew for himself because he was a Pharisee But If the Septuagint has a different slant or a different meaning and that's what's quoted in the New Testament. Now, what do we do? well, it's a it's a puzzle and I'll tell you what I think but It's a puzzle and People have solved that puzzle in different ways to their own Satisfaction But here's here's the thing you notice and look at Proverbs 1131 if the righteous will be recompensed on the earth. You see that phrase on the earth Could also say in the earth this is buh Eretz You remember Genesis 1 1 in the beginning God created Hashem.

I am the Eretz the earth the land, right Do you see any reference to land anywhere in the quote from the Septuagint that Peter uses? No, and what you do see is scarcely be saved in Peter's quote and you don't see any scarcely be saved in this so this gives you a clue that the in the earth has sometime morphed into Scarcely be saved and this is in fact what has happened and to cut to the chase here with my Hebrew sword But Eretz now you got to look up at my at my air chalkboard here and I'm gonna write What am I gonna do? I'm gonna write from from right to left for you Okay, so we're gonna go across this way, which is backwards for me But you have a B a bait as The first letter and if you say buh Eretz in the earth You have B then you have a which is your aleph Then you have R the race for error Ritz and then you have TES you had sade And there's another aleph floating around but we'll ignore that that those are your consonants. You got

buh Eretz, okay now In a nutshell the scarcely be saved thing that's in the Septuagint Reverses two of those letters apparently either the text that the Septuagint translator was looking at or the dyslexia of the translator reversed two of those letters so that it becomes buh rah ah Which says In a tight spot or in a in a straight in a in a rock in a hard place in a tight place Okay, that's where the confusion has come apparently somewhere along the line. So The simpler answer for me is that the Masoretic text That says in the earth We normally assume that that's right in the Septuagint got it wrong It's also possible that the Septuagint preserves an earlier and better witness and that's what Proverbs 11:31 actually originally said and Peter under the inspiration of the Holy Spirit is Correcting a bad Hebrew text With a better Greek translation that came from a better original just as we might use The New American Standard which gets rid of the last part of verse 14 because that's superior to the the majority text You see what I'm saying? so that's sort of a An easy assumption that well Peter got it, right and if you look actually at the context of Proverbs chapter 11 and You read several verses together.

He who earnestly seeks good finds favor. This is verse 27 of Proverbs 11 He who earnestly seeks good finds favor, which by the way is the principle that Peter is Enunciating here is expressing here when you are persecuted when you are mistreated Look for the good Remember our memory verse when we said whatsoever things are good whatsoever things are true whatsoever things are honest whatsoever things are Lovely whatsoever things are of good report there be any virtue if there be any praise think on these things same idea from Paul It is a command and remember the translation of that memory verse To the extent that things are true to the extent that where you can find the part that is honest where you can Find the part that is of good report Take that half-full glass and think on that part. It's a command Stop thinking about the empty half stop thinking about the downside stop thinking like a human being who does not have the Spirit of God Who doesn't have hope who doesn't have an Almighty Creator God in heaven? orchestrating the details of his life Stop thinking that way Concentrate on that which is good.

That's what you have in verse 27. He who earnestly seeks good Seeks it out looks for it finds grace finds favor but trouble will come to him who seeks and you see evil is in italics there because If you're seeking anything, but the good Trouble will come and it's an odd thing because it's it's a classic case of self-fulfilling prophecy if you look at persecution if you look at hardship if you look at mistreatment and you dwell on its negative effects It will come true and you say see I knew it. I knew this was going to be trouble I knew this person was going to come back and stab me.

I knew they were going to cause me problems I saw it coming. I I've been thinking about this for weeks and here it is. Well, yes, and It's your fault.

It's our fault because we Brought it on ourselves by giving it credit by giving it weight in our minds and God cannot Bless us through the Spirit. He can't bring favor. He who seeks earnestly good finds favor The real trick is remembering this that because we look at it on the page and we say we know that really does make sense Holy Spirit divine good treasure in heaven God Is in

charge.

Why should I fear what man can do to me? Of course that all makes sense. We believe it we accede to it. We agree with it here, but You know week and a half from now when somebody really Sticks it to us Then can we remember it then can we choose to look at the good? Can we say well, you know, this is a chance to Just partake of a small portion of the type of suffering that the Lord Jesus went through on a daily basis the whole time he Was here this is a chance for me to reflect his glory to do something different than an ordinary human being would do in this circumstance and Demonstrate that I am regenerate that I have the Holy Spirit that I am part of the family of God I am part of the household of faith.

And when things happen to me, there's a different outcome because I'm a child of God I'm not like Everybody else that's an unbeliever. I'm not like the people trying to perpetrate this. I'm different if we're the same.

What good are we? God's got a world full of people who can be bitter and be paranoid and be upset and be depressed and be looking for a way To get even and looking for us a way to vindicate themselves and looking for a way to justify There's a world full of people who can do that. How many people have not only salvation but have the active presence of the Holy Spirit Have the good sense and the biblical wisdom to seek out that which is good and receive the favor of God How many people are there not many you and I ought to be in that small select number. We ought to be the People who can do that It's what God commands us to do Eschew that was he which is evil embrace that which is good earnestly seek the good and find favor He who trusts in his riches will fall.

There's people who think well I can fix this because I'll hire a good lawyer I'll sue I'll Buy it off. I'll I'll fix it with my resources my finances He who trusts in riches will fall but the righteous will flourish like foliage if we earnestly seek what is good we're going to bust out like Luscious healthy plants He who troubles his own house will inherit the wind, you know, it's a big famous play called inherit the wind and The fool will be servant to the wise of heart and this is another piece of comfort This is another piece of biblical truth divine truth that ought to be circling cycling affecting our thinking some fool is Doing us mischief Be Calm be relaxed. Look at what is good and remember the fool will be servant to the wise of heart But you're not wise of heart if you let these people get under your skin We are not wise of heart if we let them take away our God-given eternal happiness Jesus did not only die to deliver us from the lake of fire and from The Penalty for our sins he died to deliver us out of this present evil age and if we give away our salvation We're not wise of heart if we are wise of heart if we relax we commit it to God if we Pull out our mental investment in this and look to heaven look to eternity The fool is going to be our servant.

Of course. I'm not sure how much of a blessing that is Do you really want a bunch of fools for servants, you know in the eternal future? The fool will be a servant. Oh great Thank you, Lord.

I've got a whole household full of fools here But the idea is that they are going to be subordinated. They will be Those who seem to be above many times, you know people that give us a hard time are in authority over us Some position of advantage and the idea is there will be a reversal The fruit of the righteous is a tree of life If we can bear this fruit it is going to be get what what's the thing about fruit why is there even fruit Why do trees have fruit What's in the middle of the fruit? Seeds what a seeds produce More trees what a trees produce more fruit which produces more seeds which produces more trees which produces more fruit and you've got this great multiplying exponential pyramid of production And when it says up above in verse 28 flourish like foliage the fruit of the righteous is a tree of life if We can just produce a little bit of this fruit. It will multiply it will Seed itself it will produce more fruit.

It has the power to exponentially multiply and He who wins souls is wise now They loved it when I was in Sunday school they loved to go over and grab this verse and make us memorize it at camp and say see he who wins souls is wise get Out there and evangelize hand out tracks Well stop and think about it There was no gospel of Jesus Christ on the cross dying for sins in Solomon's Day when these Proverbs were collected What does it mean he who wins souls? What does it mean to win in this? well This is winning in the spiritual realm. This is in The realm of the suitcase in the realm of the nefesh. It's in the realm of the immaterial You can almost translate this.

He he he whose soul wins is wise If you have a winning soul, it doesn't matter how the circumstances play out Herod thought he chopped off John the Baptist head, you know, the dance of the seven veils and Herodias all that They thought that they had stopped The pesky testimony of John only to have it recorded in the scriptures for all eternity. Everybody knows about her infidelity It'll never be silenced It's in the eternal Word of God that lives and bides forever by cutting off John the Baptist head She ensured that it was going to be preserved for as long as God exists. It will always be known you can't stop Spiritual victory and this is something we need to remember He whose soul wins is wise It's the spiritual victory that counts and that lasts not somebody got over somebody cut ahead of you in line Somebody knocked your ice cream cone in the dirt That's a that's a temporary momentary physical victory somebody said a bad word and and Made you feel bad.

That's a momentary victory tomorrow. It's gone. It has no benefit.

It has no Lasting effect unless we give it one by Chewing on it, but a spiritual victory. That's a victory that lasts Overcomers he who overcomes who is he that overcomes who are the overcomers? It's our faith It's our latching on to hope then you come to verse 31 if the righteous Will be recompensed and in the Master of Texas says on the earth But if you think about spiritual victory and you think about letting it go Look to what is good? Let go of what is evil The righteous are Scarcely saved God it took the arm of the Lord to save people that are doing what they're supposed to And this is basically a An encouragement to people who are doing this if you're

looking on the positive side You're not letting people get under your skin. You're doing all of these things and you're hanging in there seeking.

What is good? He says just be aware The righteous are just barely saved and you think about the Old Testament the work of Christ hasn't even happened yet It's on a promise. It's on a IOU note It's on the covering of the blood of sheep and goats If the righteous are just barely Tolerated in God's plan of purpose. What do you think is going to happen to? The ungodly and the sinner in other words leave it in God's hands And but if my whole point here is if you look at 27 through 31 in Proverbs It doesn't say oh you righteous people just rate God will vindicate you in the earth God will make sure you get yours in the earth.

You're going to come out. All right He'll make sure the situation resolves and you're gonna have your foot on the neck of your enemies right now right here in the earth It doesn't really trend that way does it? I think probably the original is exactly what Peter quotes under the inspiration of the Holy Spirit that look We ought to just be glad we're saved. We ought to be glad God found a way to just scarcely Satisfy his justice and enable us to be blessed in his sight You think what's going to happen to those, you know, the wrath of God almost got us What do you think is going to happen to those who actually rate it and deserve it? That's the thought in the passage and I think it's reflected here and it's a great thought for us and I think that as always when you have an Old Testament quote in the New Testament you want to go back to the Context and remember the whole thing.

That's what Peter has done for us and you can see how great this last half of Proverbs 11 is for this thought And We need to reinforce that habit When things don't go well We've got to stop ourselves any old body can fail in this regard We are some of the few who've got the knowledge and the presence of the Holy Spirit to do something different in that situation Sometimes by the way this groups it becomes a group thing where The boss says something that the underlings think is unfair or unwise or foolish or something and Somebody will come in grouching saying but you know that now look at what we've got to redo all of that work Or we've got to do this or that or the other and it's easy to be sucked in It's easy to join the group and say oh, yeah You know It's just like last month when you remember when that and there just comes this carping and and it's a it's a shared thing It sort of feeds on itself because there's there's others that say yeah. Yeah, you're right. Yeah, that was unfair It's like watching a football game and the ref makes a call.

Somebody thinks is bad Everybody's shaking their fists and no, you know get glasses ref and it's a it becomes a community thing this is where it's most difficult for us is to plant our foot and resist the force that draws us into gossiping maligning judging sins of the tongue that God will have to return upon us because With the judgment, we're with you judge another that's the judgment. You will be judged with judge not lest ye be judged and character assassination and badmouthing and cutting the good opinion of people down is Judge and jury rendering a verdict executing sentence ourselves You are punishing that person by assassinating them verbally in the eyes and the minds of other people and when we do that It is written in the books and that judgment comes

back on us. It is a law of God We are enjoined to plant our foot and stop don't open our mouth.

Don't join in that Somebody says yeah. Yeah way Sam what do you think? Well, here's what I think I'm just glad I've got a job in these trying times with the economy and the employment Actual unemployment, you know, it's it. Well, I'm out of time.

But let me just close with it with an observation I saw just an offhand Sidewise reference, you know, they're saying in unemployment. Is it like nine something percent? But they were this was an article I believe in USA Today talking about returning veterans He was laying on a chair and I just glanced at the paragraph as I walked by And they said for returning veterans in that age group, which is your what 19 to 25 something like that Unemployment in that age group is upwards of 19 percent And they said these guys that are coming back and being released from active duty in the military trying to get a job They're going into a market that's already got nearly 20% unemployment. That's your real figures.

That's your workforce You're you're 19 to 30 year olds. That's Those are the the guys Atlas shouldering the globe that's who's carrying the work, you know that all of us older guys are kind of Floating above that in a lot of ways but but most of your heavy-duty legwork and your entry-level positions and your your lower to mid-level positions are being filled by people in that demographic and Unemployment in that demographic is roughly 20 percent two out of ten people in that age group. This is men Just young men Able-bodied able to work two out of ten have no job That's the reality of what the economic condition is in this country.

So my point being Try to find a positive. Hey, I'm just glad I've got a job I'll work for whoever as long as I can can Earn my living by the sweat of my brow and not be out there with the other poor slobs who are standing in line Waiting for something good to happen So we've got to find a way to divert the conversation into a positive direction at least not participate in the negative I do not want to be judged with these people judgment is going to begin at the house of God Which is what we'll pick up with when we come back from the break