

1Peter 11-06-17b

Let's pick up our study in the book of 1 Peter. We're looking at chapter four, the end of the chapter. And we have seen that Peter is here quoting the Septuagint version of the last portion of Proverbs chapter 11.

And I was helpfully reminded by several people that had notes that we actually did a portion of this in an earlier study. And when you get to the 30th verse where it says, the fruit of the righteous is a tree of life and he who wins souls is wise. I did not go back and re-exegete the Hebrew on this.

And I missed something that we had done in more detail in an earlier study. So I wanted to go back and recover that. I suggested to you based on the standard text here, you have he who wins, which is Lakak, which means to take among other things.

And that to take or to seize or to have control of and to have control of souls is basically prevailing or overcoming in the spiritual realm. And that is a good working interpretation of the Masoretic text. But this is actually another case where the Septuagint diverges from the Hebrew text.

And you get the idea that maybe this was a wrinkly leather page or something when early copies were being made because there are several divergences and this is another one of them. And the Septuagint also has a different reading for verse 30. And in verse 30, it says, instead of the one who wins souls is Kakam, which is C-H-A-K-A-M.

It has a Greek translation that tells us that the Hebrew they were looking at was Kamas, C-H-A-M-A-S. And you go into a long explanation of why this could take place. It basically has to do with the similarity of shapes of some of these consonants.

And if you're hasty or if the manuscript is faded or poor or damaged, sometimes you would mistake one for another. And here you have a case of what they call confusion between one letter or another. And Kamas means violent.

Just like today, what do you call the group over in the Palestinian area, Hamas? Well, these are the roots of such words. And so here you would say the one who takes souls is violent. And three ladies all had notes in their Bibles from when we had gone over this earlier.

And by all three of them letting me know what was written down, we have reconstructed the earlier study and it reminded me. And one reason I don't go back to the Hebrew when we're in the New Testament, I've told you before that my Logos windows can get all scrambled because if I go to the Old Testament, all the Greek goes to Hebrew. And then when I go back to the New Testament, the Greek doesn't always come back and then I'm lost.

So I probably should have, I didn't really plan on spending quite as much time in Proverbs 11 as we have. However, it's a good thing because it's another illustration of my point that the Septuagint in some cases seems to preserve a superior reading. And we had looked in our previous study, and I think Diana had really good notes on this, that there is a pattern that prevails in chapter 9, 10 and 11 of Proverbs where you have antithetical distichs, which is two line Proverbs that are antithetical.

It states a positive thing in one line and the opposite in the next, or a negative thing. Or it's a contrast. Here's what happens to the good.

Here's what happens to the non-good. Here's what's good. Here's what's bad.

Here's what's nice. Here's what's not so nice. And on that pattern, when you get to this, it seems to suggest that the Septuagint once again preserves a superior reading.

So the translation here for verse 30 would be, and a more free interpretation of it would be, if you are taking from the tree of life, this is a good thing. The fruit of the tree of life is good, but taking souls is violent. The one taking souls is partaking of violence.

So which do you want to partake of? Do you want to partake of life, or do you want to take life and be involved in violence? So that's the contrast. And of course, if you are focused on the tree of life, and the point is unchanged in this regard, when Peter quotes this section for us and invites us to look at the entire passage, you see the pattern. We have a choice to make between life and death, between righteousness and evil, between reflecting the glory of God and being wrapped up in ourselves, which only trends toward destruction.

And then in the final verse, if the righteous are recompensed on earth, in the Septuagint, if the righteous be scarcely saved, meaning it was hard enough for God to find a way to not judge people who are trying to do the right thing, how much more so is the judgment of God going to fall on these who are taking souls, engaging in violence, not obeying God's word? So you have batsar, where you've got the confusion of the tzadeh and the resh, instead of ba-eretz, which is what the Masoretic text reads. And so you've got that confusion of consonants. And batsar has the idea of to cut off, to shorten, to be deficient or in want.

And it means just barely. You just almost didn't have enough. So back to our passage now in 1 Peter, how does this affect what Peter is telling us? The time has come for judgment to begin at the house of God.

And if with us first, notice it begins is in italics. It's just, they're trying to help us keep the sense in English. But judgment begins at the house of God.

And why is that? Why wouldn't God judge the earth first, get rid of the sinners and then judge his people? Well, if you think about Joshua taking Israel into the land, if you think about Moses going

in to deliver the children of Israel after his 40 years in Midian, God stopped him at the border and said, you can't go lead this people when you have disobedience in your own household. You are not qualified to lead the children of Israel because you have not circumcised your son, Gershon. And the angel of the Lord was ready to kill Moses.

You remember that? It's a real odd little two verse story. And Zipporah winds up, they circumcised the son and she throws the foreskin at Moses and says, you're a bloody bridegroom. But God stopped Moses, God judged Moses, God made sure Moses was qualified before Moses went on to lead the people.

You think about the group under Joshua that crosses the Jordan and is ready to go attack Jericho, gonna march around the city seven times for seven days and so on. They stop on the far side of the river. Once they get into the land and what do they do? Once again, circumcision, just like with Moses.

The very first thing is before you go any further, you've got to make sure you are compliant or God cannot bless your efforts because you are a part of that leadership. You are a part of that judgment. And God doesn't judge the world and the nations exclusively by divine fiat, by divine action.

He uses angels to execute judgment. He holds up the winds. He brings asteroids and things down from heaven.

You've got the Wormwood thing in Revelation that's going to come down. And these things are controlled by intermediate agents. God in the final judgment in Egypt when the Passover was instituted, put the blood on the lintel and on the doorposts and God says, I will pass over.

Literally, I will hover. And when I see the blood, I will hover and the destroyer will pass by. There is a destroyer that is not God who is actively going in and slaying the firstborn.

This has come to be known as the angel of death. Although there is no angel of death mentioned, it's the destroyer. But the destroyer is apparently an angelic judge.

You remember later on in Ezekiel when we had those who signed cry over Jerusalem and the marking angel ahead of the destroying angels who went in and struck down those who were disobedient. But what happened? First, the people of God were evaluated and those who were qualified were marked with a mark. Judgment begins at the house of God.

I'm gonna find those who are in good shape, those who are useful, those who are on the positive side of the justice of God before justice is going to fall on everybody else. It is a consistent pattern in scripture and judgment begins at the house of God. Well, we are the house of God and how can God judge the world when he hasn't judged his own people? If you think about it, the judgment seat of Christ is going to occur before the judgment of this world.

All of God's people, the church and Israel will be judged by the time the millennium is underway and the world is not judged until a thousand years later. So the house of God, the household of God is judged first and then God uses his qualified angels, his qualified church, his qualified Israelites to help implement. You remember, there are horsemen who ride with the Lord Jesus, he comes with a cloud and there is judgment that we participate in.

The armies of the Lord execute judgment, but they have already been judged, they've already been qualified. So that's the idea. And if you think about it in practical terms, whatever God is gonna use us for, whether it's judgment or anything else, he can't use us until we have been cleansed and purged.

And that which is unproductive has been winnowed away. Whom the Lord loves, he chastens. He scourges every son whom he receives.

Jesus said, I am the vine, you are the branches. Abide in me and you will bear much fruit. And the father is going to prune that vine so that it will bear more fruit.

And the son is going to bear more fruit. You don't bear the fruit and then get pruned, you get pruned and then you can bear more fruit. And the pruning is a one category of judgment.

So Peter says, it is time for judgment to begin at the house of God. Now, let's think about the first century context. You have the first generation of the church is entirely Jews.

Pentecost happens where? In Jerusalem. The men who are assembled are there for the feast. They are Jews.

And from them, the Gospel is going to spread to the Gentiles. Jesus sends eleven disciples to the Jews. He sends one apostle to the Gentiles.

And Judah, Judea, the Jews, are judged first. And they are actually sort of weighed in the balance and found wanting. And you remember, Jesus says, I have presented you the Gospel and you've rejected it.

I've got other sheep that are not of this fold. Now I'm going to, you know, salvation is going to widen and go forth. But it was after judgment.

Paul talks about the same thing in Romans. You go to 9, 10, and 11 and he says, branches were broken off so that you could be grafted in. The breaking off of the dead branches in God's tree of life, tree of production.

It's not the tree of salvation, but it is the tree of participation and production and fruit bearing in God's plan. The dead branches, the unproductive branches are broken off. That's Israel.

And you as a wild olive branch were grafted in. Take heed, don't boast against the broken off

branches because you stand by faith and if you are faithless, you can be broken off also. Not loss of salvation, but you can be discarded in the sense that you're not going to be used in the plan and purpose of God.

God looks at the branch and says, this is fruitful, that's a judgment. He says, this is fruitless and he trims it off, that's a judgment. It is time for judgment to begin at the house of God.

At every generation, it is the time for judgment. God is going to look at his people first before he judges the nations. If we look around and see all of these pagans and ne'er-do-wells and terrorists and what have you that are hostile, then we say, why doesn't God do something about that? It's a cancer.

It's a spreading, metastasizing bad thing. Well, have we judged ourselves? Have we ensured that we are qualified for blessing, that we are shining as lights in the midst of that crooked and perverse generation? How can we call down and ask for the judgment of God when we ourselves aren't qualified for blessing? We haven't been judged and found, you know, weighed in the balance and found acceptable in God's sight, well done, good and faithful servant. We have no business praying imprecatory prayers when we ourselves are not qualified for blessing.

Specifically, in the first century, why are these Jewish Christians scattered? Why aren't they in the land? Why aren't they in the land promised to Abraham, Isaac and Jacob? Because Israel is in the process of being judged. They have rejected their Messiah. They have missed the salvation of God.

They have rejected the kingdom and its king, more importantly. And for that, they are being judged. Because these people are scattered as a part of that judgment.

Now, they individually are not being judged, but they are certainly caught up in that judgment. But God is turning that cursing of judgment into blessing by making them the point of the spear for the spread of the gospel to the Gentiles. And they have to look at it that way.

If they get all caught up, oh, we're being judged, God has abandoned us, our heritage, our inheritance, all is lost, woe is me, what about the covenants? I'm separated, the glass is just almost empty. And Peter, all through this epistle, has been saying, no, you are chosen to be pilgrims. You are elect according to the foreknowledge of God for this mission.

So get on the positive side of this. These Gentiles that are opposing you, you're in the fight. You're the point of the spear.

You are there to bring the good news of Jesus Christ. Don't let these rejecters slow you down. Don't let them get under your skin.

Don't let them distract you and deflect you and ruin your witness for Jesus Christ. You're here for a reason. Look at the hope that is before you.

Look at the example of Jesus Christ. Remember that to the extent that you share in his sufferings, you share in his glory. To the extent that you focus on him, you reflect his glory.

The Holy Spirit is here. The message is very consistent all the way through this letter, isn't it? Don't let the enemy divert you and distract you from the mission. That's Peter's essential message.

And so he goes back to this passage in Proverbs to illustrate it and to document it. The time for judgment to begin at the house of God, if with us first, what will be the end of those who do not obey the gospel of God? If you've got nagging concerns about these unfair, unjust, persecuting, harassing, negative people giving you a hard time, just remember, we seriously ducked the bullet of God's judgment through the grace of God and the work of the Lord Jesus Christ. We were scarcely saved.

What do you think is going to happen to these that don't have the work of God on their behalf, that haven't availed themselves of the grace of God and the salvation that comes through Christ? What do you think is going to happen? Don't worry that there's no justice in the earth. You ought to be full of pity for these who are going to come under the tremendous righteous judgment of God. If the righteous is scarcely saved, where will the ungodly and the sinner appear? If you're concerned that justice doesn't seem to be served, you think about the justice of God.

Once again, look at the difference. Are you going to look at the human circumstance and say, in time, in place, in situation, these people seem to be winning and I'm losing? Or are you going to look at it from God's perspective? They are squarely in line for judgment from God that is permanent, that is eternal, that is everlasting. Which one is more real? Which one is going to drive our attitude and our perception and our frame of reference? Okay, so you're bad-mouthing me.

You're giving me a hard time. You're shortchanging me. You're being unfair to me.

You're attempting to cut off my provision or my prospects or my reputation or whatever it is that you're doing. I feel sorry for you because you are putting yourself more and more into the crosshairs of the righteous judgment of God from which there will be no escape for you. I've got deliverance from your pettiness toward me.

I have the salvation of God through Christ who died to deliver me out of this present evil age which includes you by definition. You have no recourse. You have no salvation.

You have no hope and no escape. I feel sorry for you. That ought to be our attitude.

We should be on top of that situation, not underneath it. This is the illustration. Therefore, verse 19, let those who suffer according to the will of God.

Go back to chapter 1, verses 1 through 3. This is a part of the will of God for you to be here experiencing this. And if you're suffering according to the will of God, those who do so should commit their souls in doing good. Notice to him is in italics.

And let me try to give you a little bit better translation here. It says, let them commit their souls. And then you have agatho poieo, basically, which is good doing.

And it's a compound word. And the idea here is, let those who suffer according to the will of God commit. And this is para tithami.

This is put or place alongside. Tithami is to put or place, to position something. And para is alongside.

Let them commit their own souls, their own sukes, in well-doing, in agatho poieo, as to, and it says, a faithful creator, capital C. Let them commit their souls in well-doing, as to the faithful creator. The idea here, without agonizing through the construction of the Greek, is if your eyes are on God, in other words, the doing good here, the agatho poieo is not our good doing. Dedicate yourself to doing good.

It is commit your soul, put your soul alongside the good doing of a faithful creator. You've got a faithful creator. This goes back to chapter one.

It is God who has created this destiny, and he is working it together for good. Commit your soul to the all things work together for good, to those who love God, principle. And you get this from the in agatho poieo, as pistoi ktisei.

Commit your soul to the creation of good, as faithfully created. It's being created faithfully. It is part of God's faithful plan.

I'm not sure there's even a capital C on creator here, but the idea is that this is a part of God's perfect plan. Don't commit your soul to immediate circumstances. Don't commit your soul to what you think people are going to do with it.

They're going to determine your fate. They're going to prevail in the outcome. They're going to hold you back.

They're going to cut you down. They're going to cut you off. They're going to suppress you in some way.

Commit your soul to the doing of good that comes from your faithful creator. Which do you believe? God is working all things together for good, or people are working all things together for ill? Which one do you believe? Which one do you commit yourself to? Which one do you assume to be in effect? It's a very clear contrast between God's perfect plan and the machinations of men. Which one do you credit? This brings us to chapter 5. And again, in the original letter, there were

no verse divisions, there were no chapter divisions, and this flows right out of the immediate preceding context.

So he says, Let those who suffer according to the will of God commit their souls in well-doing, or with well-doing, along with well-doing. You put it alongside the well-doing of God. I'm going to throw in with God's well-doing.

He's a faithful creator. Then he says, The elders who are among you I exhort, I who am a fellow elder. Well, you remember up above we had that unique word, the *alotrio episkopos*.

Here we have *presbuteros*, and fellow *presbuteros*, for elder. And he's calling alongside, *parakaleo*. This is the word that you get, *paraclete*, the word for the Holy Spirit.

Exhort, he is the exhorter. This is an encouragement. He says, You *presbuteroi*, I'm encouraging you.

I'm a *sumpresbuteroi*. I'm another one with you. I'm just like you.

And I am a witness of the sufferings of Christ. The *pathema* of Christ. The *pathematone*, actually, here.

And he just mentioned that up above. If you suffer as a *christianos* or a *christianos*. He says, I'm a witness of the sufferings of Christ.

I know what I'm talking about when it comes to suffering. I've seen it. I know what our life entails.

And I'm also a partaker, a sharer, a *koinonos*. *Koinonia* is our word for fellowship. I am a fellow with the glory that will be revealed.

You see how Peter keeps coming back to this idea of glory. It's all about the glory of God. Our opportunity is to reflect the glory of God.

We have the spirit of glory and of God resting on us. Don't forget it. This is our opportunity to be a part of the glory of God.

To partake of it. To reflect it. To lay hold on it.

Have it be a part of our eternal inheritance. Everything God gives us, by way of blessing and reward, reflects his glory. That's why we want it.

Not because we're selfish, greedy, self-enriching types of people. But we know that when God blesses us, it reflects his glory and fulfills his plan and purpose. He wants to do it.

And I say, well, great. Let me be in the position to let him do it. I am also a partaker of the glory that will be revealed.

Shepherd the flock of God. Do you remember, poimen kai didaskalos, pastor and teacher? Well, this is the verb form. And it is an imperative.

Poimane. Poimane these people. Shepherd them.

Pastor them. Pastor the poimneon. And you can see the relationship of the words.

Flock lead the flock. Shepherd the sheep. Poimane the poimneon of God.

Enhumen. What do we know about enhumen as a phrase? Within you. Shepherd the flock of God within you.

In your midst. You are among them, right? And they are among you. He's talking to the elders, plural.

And consistently, especially in Peter, when you see enhumen, it is in the midst of a group of people. It is God who is at work in your midst, among you. Not inside you to will and to do.

This is the Calvinist mistake. God is inside my soul. Grabbing the wheel and turning it whether he wills.

God is at work in you to will and to do. Enhumen means in your midst. God is at work among you all.

To will and to do. For his good pleasure. Here, shepherd the flock of God enhumen.

I don't have a flock of God inside me. Struggling to get out. I and other pastors have sheep in our midst.

And God lines us up. Different people are more or less able to understand, depending on the particular teaching style or personality or whatever. This is why there are many pastors.

There's no one right pastor for everybody. And even in our lifetime, we may have a succession. It's kind of like going through elementary and junior high and high school and university or whatever.

You have, at various times, somebody that is best able to communicate what we need at that time. And it's great if it lasts a long time. Sometimes it doesn't last very long at all.

But you might get two or three key things from a particular shepherd. He gets you to recognize one particular good kind of grass to eat. And from then on, you can find it and recognize it for yourself.

Shepherd the flock of God in your midst, you elders. Serving. And this is episcopantes.

Being serving ones. Being overseeing ones. And we already talked about what episcopantes means.

It means being involved, being engaged, having some responsibility for what goes on. This is why if you are an alitio episcopantes, you have responsibility for stuff that's going on that isn't good. Well, here, the presbuteroi are to have a responsibility for facilitating and enabling and having some oversight over good things that are going on.

Serving. Being overseeing ones. Being, and there's really no word for serving.

It just says episcopantes. Being involved in the oversight or the encouragement of these things. Not by compulsion, but willingly.

Hecusios. Not for dishonest gain, but eagerly. And this is where the presbuteroi have to be careful.

Because if you wind up being dependent upon ministry for your sustenance, then you've got to write a new book every so often to get those royalties coming in. You've got to put out a tape series every so often. You've got to come up with some resources that will generate income, or you've got to put out another product of some kind because you're a professional minister.

And nothing against professional ministry, but there is a hazard that you will end up compromising motivation. Am I writing this book because I just discovered the most helpful thing and it really needs to get out? Or am I writing this book because I notice the proceeds for my previous books are dwindling and I need a fresh infusion of cash? Why am I doing this? I'm not saying that it happens with everybody or that it happens with anybody, but it is a hazard. And Peter specifically says you serve in this capacity of shepherd not because you have to.

If I don't serve, I don't have a job, or I don't have an income, willingly, for its own sake, as because you serve God in heaven. You're an under shepherd. He's the great shepherd.

You do it because it's a privilege to do so, not for dishonest gain. And this means that there is some difference in motivation. You're not altruistic here.

You're not just doing it for the sake of doing it. You've got the gain in mind. But eagerly, and this is pro thumos.

And thumos sometimes is translated anger. It's a great passion. And you are pro passionate.

There's something that you see in the Word of God. There's something that you want to share with people in the family of God. And it's like that song, I've got the music in me and it's got to come out.

Well, if you've got the Word of God in you, sometimes it just has to come out. You see it and you

say this is great. I've got to find somebody with an enthusiasm for the Word of God and show them this great thing.

Show them this marvelous truth that's in God's Word. And it is a compulsion of its own. You just can't not do it.

Eagerly, not as being lords over those entrusted to you. What do you think the word is for lords? What's the normal word for lord in Greek? Remember, it's kurios. Well, this is interesting because it's katakurios.

Kata is the Greek preposition that means according to or with the standard of. And what this means is that when it says not as being lords, it doesn't just say not as being kurios or kurioi over the flock, but kata. And it means not even able to be compared to a lord.

It doesn't mean that you've actually made yourself lord or that you've allowed anybody to treat you as lord, but you can't even be kata. You shouldn't even be comparable to. Kata means I'm holding up a standard.

I'm comparing one to another. Here's a lord and here's you. And boy, don't those look alike.

And you are not supposed to do that. You're not supposed to be like a lord. And kata in this context ends up being not lord-like.

Not as being lord-like over those entrusted to you. And this is kleron. The word for inheritance is kleronomia.

And nomia is the law, the legal document that gives you possession. Kleronomia is legal possession, inheritance. The will says you get this.

Well, kleron is the part of that that means the possession. They have been given to you as a trust, as a possession for safekeeping. You are the steward of that.

And it's your obligation to take good care of what has been given into your keeping. The lord says, hold this for me until I return. Take good care of it.

Well, if the lord gave you something to take care of, how good care would you take of it? I would do everything I could to make sure nothing happened to it, that it got all of the care that it needed. If it was a plant, I would water it. I would give it the little root spikes.

I would do everything I could to make sure that it was flourishing when he came back. And Peter says, you presbuteroi, the flock of God that he has entrusted to you has been put into your care. And that's how you should view that opportunity, that responsibility.

Not comparable to some lord-like office, but being a type, tupos, being examples to the poimnion, the flock. And when he, the chief shepherd, appears, you will receive the crown of glory. And

once again, what are we back to? It's all about the glory of God.

Everything goes back to the glory of God. It's a crown of glory because you are, as a shepherd, pointing the sheep, as well as yourself, in the direction of the glory of God. And if you do that right, the glory of God is going to be reflected in that group, in those souls, in that trust.

In whom in, among you, the glory of God will effuse and diffuse and be magnified. That's why the crown is not the crown of life, it's not the crown of reward, it's not the crown of triumph, it's not the crown of anything but glory. Because that's what you have managed to enter into, is to lead the people of God in the direction of the glory of God, which is our mission in life.

So, we'll pick up at this point next time, but it all hinges on our perspective. We decide how we're going to look at situations that are adverse. We choose.

The word of God gives us one perspective, our fallen human nature gives us another perspective, and we choose. Which one are we going to go with? Which one are we going to operate on? Which map are we going to trust as we walk this road? Peter says, not only should all of us be looking at it from the divine perspective, but it is the special mission of pastors, of elders, to encourage the flock in that direction, so that we all end up looking at the glory of God in the face of Jesus Christ. Let's close here in a word of prayer.

Father, thank you for the truth of your word. Thank you for these exhortations and the clear presentation of our opportunity to live this life in a way that does reflect your glory. We pray that God the Holy Spirit will impress these things on our hearts.

We ask it in Jesus' name.