

PETER, THE ELECT, AND GOD

1 Peter 1:1, 2

Scripture reading: Philippians 1:12-20.

Intro: This morning I want to begin a series on the book of 1 Peter. I plan to cover the book in five Sundays speaking from it at both the morning and evening services.

Please read it.

The book of 1 Peter is one of a group of epistles known as The General Epistles. The group includes seven epistles:

- (1) James.
- (2) 1 Peter.
- (3) 2 Peter.
- (4) 1 John.
- (5) 2 John.
- (6) 3 John.
- (7) Jude.

They are called General, or Catholic, because they "were not addressed to any particular church, but are general in their distribution" (Robertson, Vol. VI, p. xi).

Each book has its own distinctive purpose. It is not my purpose to go into the background of the epistle of 1 Peter any more than is necessary to get its message for us today. A reading of the book will tell why it was written: It was written to the believers in the Roman provinces mentioned in v. 2 who were going through fiery trials because of their faith in the Lord Jesus Christ.

Peter's letter is intended as an encouragement to them. He explains to them the purposes of their sufferings. He tells them how to live in such times. He directs their attention to the "glory" of the Christian--both now and in the life to come. The Epistle, like Paul's Epistle to the Philippians, presents a paradoxical contrast between suffering and joy--a strange pair of companions which have entered the experience of every child of God.

This morning I want to consider just the first two verses of the book. Here Peter identifies himself, he identifies those who are the immediate recipients of the letter, and in one verse, the second one, he summarizes the main subjects of the epistle.

I. Who was the writer?

We are given his name and his title. Look at each one carefully.

His name is Peter--not Simon, nor even Simon Peter (cf. 2 Pet. 1:1)--but Peter.

This was the name given to him by the Lord Jesus Christ in John 1:42, and our Lord reaffirmed it in Matthew 16:18.

It represents the change which Jesus Christ made in Simon, the son of Jonah. It pictures what he was in the eyes of the Lord, and what the Lord made him to be in the eyes of men. (Peter is the Gk. of the Aramaic Cephas)

So change, transformation meets us in the very first word of the epistle.

But, who was Peter? Not the fisherman. Not even "a servant and an apostle" as in 2 Peter 1:1. Here he presents himself with his official title alone, and this is where he derives his authority. He is "an apostle of Jesus Christ". As such he represented and spoke for the Lord Jesus Christ. He was Christ's ambassador, Christ's missionary. As he explained in his second epistle, he was being moved upon by the Holy Spirit to bring to these people of God a message directly from the Son of God Himself. What a precious way to consider the Word of God!

N. B. It is important to see that we find ourselves looking at Peter from the divine point-of-view. As we progress, we find ourselves looking at the Lord's people in the same way. This is most vital to an understanding of the book.

II. Who are the recipients of the letter?

The next word in the Greek is the word which our translators have put in v. 2 to help with the meaning. Peter is writing to the "elect" who are "strangers scattered", or to the elected strangers who have been dispersed.

As the "elect" they had been picked out, selected--by God Himself (as we will see in a moment). They are viewed here as a group. (This is a General Epistle.) Every one in the group can claim this distinction. He belongs to the Lord because he was selected personally by the Lord.

Note how we are continuing to look at things from the divine standpoint.

They were also "strangers". This word literally means those who sojourn by the side of natives. Luke speaks of "strangers of Rome" as being present on that Day of Pentecost (Acts 2:10).

Their geographical location was an indication of their spiritual nature. With regard to heaven, they were elect; with regard to the earth, they were strangers. Cf. 1 Pet. 2:11; Heb. 11:13; Phil. 3:20.

This is one big reason they had been treated by the world as they had: They did not really belong to the world.

Notice that the elected strangers had been "scattered", or dispersed. The word literally means, scattered as seed throughout Pentus . . .

Here, then, is another reason for the scattering. It had been instigated by men, but it was being supervised by God. The scattering was the means God was using to spread the seed of the Gospel in other areas of the world.

Peter has given them a great deal of encouragement in just a few words.

These five Roman provinces were all south of the Black Sea and northwest of the land of Israel. One point of special interest is that there had been representatives from four of these areas in Jerusalem in Acts 2 (Pontus and Bithynia were considered one). Peter is now sending a letter to an area where people lived who had heard him preach. What a lot of interesting stories probably were involved in these circumstances!

How evident it is that God knows what he is doing, and that He has long-range plans for His people in connection with the world.

But let us look now at what follows.

III. What does Peter have to say to them?

Here we have one of those unique passages of the Scripture where all three Persons of the Godhead are spoken of.

A. The foreknowledge of God, the Father.

In v. 20 of this chapter Peter uses the verb from

from which the noun, foreknowledge, is derived. There it is translated "foreordained". Romans 11: 2 and 5 would seem to indicate a similar relationship.

Would it be contrary to Scripture to say that God foreknew because He had foreordained?

Do not let the doctrine of election just become an indication of the omniscience of God--that God could look ahead and know what was going to happen anyway, and so He made certain choices and decisions. This makes God dependent upon man.

I believe in a "whosoever will" Gospel, but I also believe that every child of God who has been or ever will be saved was "chosen in Him before the foundation of the world" (Eph. 1:4). If you don't believe that, then there is a part of the Bible you don't believe, because that is in the Bible.

Peter says they had been elected, selected, specifically and deliberately chosen by God the Father, and the implication was that their circumstances had not altered that choice. They were still His!

(On foreknowledge, cf. Acts 2:23; 26:5; Rom. 8:29; 11:2; 2 Pet. 3:17--cf. vv. 14, 16.)

(Peter refers to God as Father only 4 times: here, vv. 3, 17; 2 Pet. 1:17.)

However, God did not choose us to remain as we were. Remember how the Epistle started with change? We need, and the elect of the Roman provinces needed

B. The sanctification of the Spirit.

See 2 Thessalonians 2:13 which is practically identical to this verse from a doctrinal standpoint.

Both in 1 Cor. 6:11 and in 1 Thess. 4:7 sanctification is spoken of in contrast with uncleanness.

The Spirit renders believers holy. He carries out the will of the Father. What the Father elects, He effects.

So, again, Peter touches on a reason for their trials. You could not expect their experience to be just like the world's because they had been set

apart for God to a life of holiness, and one measure God uses for purifying His people is suffering.

Here again, God supervizes. The Holy Spirit is directing the process of sanctification.

But before we leave this reference to the Holy Spirit let us notice that the sanctifying process is "unto obedience".

Obedience is literally to hear under, or to hearken. The WORD is in view. This is always the concern of the Holy Spirit. Suffering certainly makes us aware of the need for obedience.

Peter will have a great deal to say about this in his letter.

The third thing Peter speaks of is

C. The "sprinkling of the blood of Jesus Christ".

Griffith Thomas reminds us that we need to distinguish between the shedding of the blood and the sprinkling of the blood. The shedding is the death of Christ; the sprinkling is the personal application of the blood to the life of the believer.

The connection between obedience and sprinkling would seem to point to daily cleansing after the manner of 1 John 1:7.

(On this, cf. Heb. 12:24; 9:13, 14.)

Bigg (referred to by A. T. Robertson) says that in these three statements we have a summary of the entire epistle. We will have a chance to see if he was right.

But, before we close, there is one other part to v. 2 which we have not considered. It is

D. The prayer: "Grace unto you, and peace, be multiplied."

Keep in mind that this prayer comes after what Peter has said, and is therefore dependent upon what has gone before.

Grace and peace are found in all of the thirteen Pauline epistles, and in 1 and 2 Peter, and 2 John. They must be tremendously important! Why?

Grace was the Gentile greeting. (Note the Gk. of Acts 23:26.)
Peace was the Hebrew greeting.

Thus, these two words embody all that the Greeks and the Hebrews desire for themselves.

Since grace precedes peace, the implication is that grace is the basis upon which men experience peace.

What do we mean by grace?

Trench says that no word in all of the Greek language is more expressive of what was in the hearts of the Greek than this word grace. That is the reason they used it to greet one another.

In tracing the development of the word, Trench points out the following meanings which gradually developed into the meaning of the word grace.

- (1) It originally meant that which would bring joy to anyone.
- (2) Then it meant that which was beautiful in itself.
- (3) As time went on, it came to mean an act of undeserved kindness, first from man to man, then from God to man.
- (4) Praise, or thanksgiving.
- (5) Finally, a gracious act for which no return was expected.

All of this is embodied in the word grace among believers, and is possible in all circumstances.

But, what about peace?

Five times John records that the Lord Jesus used this word in the Upper Room and after His resurrection (14:27; 16:33; 20:19, 21, 26). In these verses it is used of:

- (1) Freedom from fear about the future.
- (2) Freedom from fear of the world.
- (3) Freedom from fear of men.
- (4) Peace with God.
- (5) Freedom from doubt.

The Saviour spoke of peace as being inward (personal) and of the heart, with men, and with God.

Concl: Will you let these truths come afresh to your heart this morning, especially if you are being tested? Step back and look at yourself and your circumstances from the divine point-of-view. The result is sure to be blessing.

PRAISE---IN THREE TENSES

1 Peter 1:3-12

Introduction: There are three books in the NT which begin with a brief introduction which is immediately followed by a section of adoring praise to God. They are:

- (1) 2 Corinthians.
- (2) Ephesians.
- (3) 1 Peter.

The word which begins each of these sections on praise is *εὐλογητός*, a word which is used only of God in the NT. (There are some instances where it is used of men in the OT. See ATR.) We get our word eulogy from the same root. In all three of these books Paul and Peter are eulogizing God.

But why? Is the time of suffering for believers also to be a time of praise?

Obviously it is if we understand the truths which Peter is about to mention.

After mentioning in v. 2 that our selection to be the people of God originated with God, the Father, Peter now praises the Lord as he reviews for the scattered strangers just how this became effective in their lives. To do this, he speaks of the past, the future, and the present.

Note, then,

I. The three tenses (vv. 3-5).

- A. The past. God the Father raised His Son Jesus Christ from the dead. Christ's death had been mentioned in v. 2; now Peter speaks of His resurrection.

Peter in a statement here declares what Paul proves in 1 Corinthians 15--that without the resurrection of Christ there can be no reality to the faith of a Christian. This is the greatest point of difference between the Christian faith and all of the other religions of the world. It is the foundational truth of the Gospel. Christ died, but He was also raised from the dead.

And because He lives, God the Father is able to give us heavenly life; He "hath begotten us again",

or given us life from above.

What did we have before? Only the certainty of both physical and eternal death.

What do we have now? Life, eternal life, the very life of God.

"Abundant" =

On what basis? Here we come to another great Biblical word: mercy. By mercy we mean that "special and immediate regard" which God has "to the misery which is the consequence of" our "sins, being the tender sense of this misery displaying itself in the effort, which only the continued perverseness of man can hinder or defeat, to assuage and entirely remove it" (Trench, p. 169). Cf. 2:10

So it was our sin which attracted the mercy of God, and when He took away our sin He gave us life.

This was all in the past for the people to whom the Apostle Peter was writing.

But did not the present seem to contradict all of this? Were they not experiencing a misery of a new kind which seemed to be beyond the reach of the mercy of God?

Before we look at the present, let us look at

- B. The future. God did all of this "unto a living hope".

Peter loves the word living. See 1:23; 2:4, 5, 24; 4:5, 6.

It is a living hope because it is inseparably linked with the living Christ.

But does not the word hope express uncertainty? Couldn't we interpret this by saying that Peter meant he hoped everything would turn out all right?

Absolutely not! Hope in Scripture is not something which is uncertain; it is merely future. But it is just as certain as anything that has already happened. Cf. Rom. 8:24, 25.

To explain further our hope, Peter adds, "To an inheritance", and then (v. 5), "unto salvation".

What does Peter include in this word salvation?
He uses it in vv. 5, 9, 10. He is thinking of it
in its greatest aspect, when all that God purposed
when we were born from above is finally completed.

Our problem is that we look at salvation at one
particular point in time--usually as something
that happened in the past.

TRENCH-
HOW OFTEN IN
SPEAKING OF
HEAVENLY REALITIES
WE ARE DRIVEN TO
NEGATIVES - TO
DECLINE WHAT
IT IS NOT
(SYNON. 7.253).

Peter wants us to see it as a part of our "inherit-
ance incorruptible, and undefiled, and that fadeth
not away". Nothing that happens on earth can alter
our "living hope".

And this brings us to the present.

C. The present.

What can Peter praise the Lord for concerning the
present? Two things:

- (1) Our inheritance is being kept in heaven for
us, and
- (2) We are being kept on earth for our inherit-
ance.

This really concludes Peter's eulogy of God, but
vv. 6-12 are an elaboration upon vv. 3-5 and so we
must look at them to have the picture complete.

II. The present experience of the "elect strangers":

- A. "Ye greatly rejoice, though . . . ye are in
heaviness." Note the present tense.

"Wherein" do they rejoice? In the ultimate realiza-
tion of their faith, though it might be tried with
fire in the meantime.

Consequently

- B. You have not seen Him, but you love Him (present).
You do not see Him now, but you believe Him, you
trust Him (present).

Therefore

- C. "Ye rejoice with joy unspeakable and full of glory,
receiving (present) the end of your faith, even the
salvation of your souls." Such an attitude of
faith fills the believers heart with a foretaste
of the ultimate fulness of our salvation.

FROM THIS WE SEE HOW CRUCIAL PRESENT ATTITUDES ARE
TOWARD OUR PRESENT EXPERIENCE.

One thing remains.

III. The timeless interest there is in salvation (vv. 10-12).

- A. In the past: prophets and the Spirit of Christ.
- B. In the present: "us" and the Holy Spirit.
These are things which even "the angels desire to
look into".
- C. In the future: All are concerned about "the glory
that should follow".

Concl: From this entire passage we can see that it is
perfectly proper to talk of salvation in three
tenses:

- (1) I was saved when I was born from above. This
is the foundation of my hope. I can go no
farther until this has become a reality. No
one has divine life but those who have
received Jesus Christ as their Saviour.
- (2) I am being saved. This is God working out
my hope. Only in knowing this can I under-
stand the purpose of my trials.
- (3) I will be saved. This is the full realization
of my hope.

What about the present as far as you are concerned?
Will you do what Peter told the believers of the
five Roman provinces to do? To praise. To rejoice.
To love Him. To believe Him.

The present may be difficult, but the future could
not possibly be more glorious.

SOME ISSUES ARISING OUT OF SALVATION 1 PET. 1:13-25

Intro: We come this morning to the beginning of the practical exhortations of the epistle. Up to this point Peter has been concerned largely with the doctrine of salvation. Life is built on doctrine.

Actually they were in excellent spiritual condition. They were rejoicing in their salvation (v. 6). They loved the Lord and were trusting the Lord (v. 8). But there were other things Peter was concerned about. In the verses before us now there are three issues which Peter speaks of:

- (1) The mind.
- (2) The walk, or manner of life.
- (3) Love.

The first is in v. 13. The second is in vv. 14-21. The third is in vv. 22-25.

I. The practical use of the mind (v. 13).

Most of us are inclined to have lazy minds. It is interesting to see that Peter places this first.

A. "Gird up" -- an allusion to the Exodus. Cf. Ex. 12:11. Prepare your mind for action. Don't let it be impeded by the wrong kind of thoughts --

of worry of resentment toward God
of despair of unbelief, etc.

B. "Be sober." They were to have themselves under control, and not to be hindered by drowsiness or beclouding influences - which would leave them a prey to the enemy. Cf. 4:7, 5:8.

Could Peter have been thinking about his own experience here? Cf. Mt. 26:36-46.

Prayer is the antidote (4:7).

C. "Hope". They were to hope in their hope. V. 3 is a noun; v. 13 is a verb. Their minds were always to be set on the coming of the Lord and on what their present circumstances would mean at that time.

II. The issue of their walk, or manner of life (vv. 14-21). This is emphasized by two ^{expressions} ~~words~~:

(1) "manner of conversation" (v. 15), and (2) "goss" (v. 17). Both come from the same root and mean their walk, the way they live.

A. Obedience (v. 14). This issue had first been raised in v. 2. Now a negative aspect is to be considered.

The word Peter uses for "children" (Tákva) here emphasizes

the outward expression of our nature. This shows they were living at that time in a state of obedience, but they must beware of things a Christian should not be nor do.

B. non-conformity (v. 14). "not fashioning yourselves" is the same expression which Paul uses in Rom. 12:2. There is is to the world; here, to lust. The root of this word oxhna carries with it the concept of instability, changeableness.

Formerly, because they had been ignorant of God, of His Word, and of themselves, lust (desire, usually evil) had dictated what they were. This could no longer be!

Lust comes from the flesh (σαρξ). This always changes, never is satisfied, and never satisfies. The Christian's guidance cannot come from within himself.

C. Holiness (v. v. 15, 16).

This idea was introduced in v. 2: sanctification. It basically means separation from sin unto God. The result is a purity of life which is

God-like in character). This is forward -- what God wanted them to be. Inner character determines outward behavior, (note Peter's references to the life in vv. 18; 2:12; 3:2.)

But how can a Christian be holy? Because He is holy (cf. Lev. 11:44; 19:2; 20:26).

D. Fear (vv. 17-21).

"If" = since. That is, since God is your Father and you recognize that you have this relationship (cf. v. 14 - "children"), then...

Remember that "pass" is from the same root as "manner of life", or "conversation" in v. 15.

What is fear in this sense? Self-distrust - tenderness of conscience - vigilance - humility - avoidance of all that would offend or dishonor God or Christ (Wardlaw).

"Sojourning" - cf. strangers (v. 1).

Why are believers to do this? For two reasons:

- (1) Because of the price of our redemption. It was not silver and gold, that which we lust for. Our redemption

could not be purchased with money. It took the death of Christ.

What does redemption mean? It means to be set free through the payment of a ransom, man is a slave to lust until Christ sets him free.

- (2) Because of what He died to free us from: "your vain conversation" Vain here means aimlessness, that which has no purpose and no end.

Life without Christ has no eternal satisfying purpose behind it.

(Illustrate with Lam. 1:3; 2:11.)

It was Christ who rendered "faith and hope" (v. 21) both ~~an~~ ^{possibility} ~~possibility~~ + an actuality. Therefore, we must behave that we please the Lord, not lust.

III. The issue of love (v. 22-25).

Note again the spiritual state of these believers:

- (1) They were presently in a state of purification
- (2) They were pure because of obedience
- (3) They loved each other with an unfeigned love. Unfeigned love

is without hypocrisy, without playing a part or impersonating someone else.

But this love is not sufficient. I may love the brethren with a sincere love without loving them fervently.

What is the difference? Two things:

(1) To love fervently is to love intensely, with all powers on the stretch (Fausset), doing everything possible to express your love, loving with all your heart.

(2) Peter uses two words for love: $\phi\lambda\alpha\delta\epsilon\lambda\phi\acute{\iota}\alpha\nu$ with $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$, $\kappa\alpha\iota\ \acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$.

How can we distinguish between these?

(a) The first is more instinctive, unreasoned, even passive. We love Christians just because they are Christians. Fondness would be a translation.

(b) The second expresses a reasoned attachment, choice and selection, to see in another that which makes them worthy of love.

As strange as it may seem, this latter word expresses God's love for us, and so this is the way we are to love each other.

But again -- how can we?

Because we have life from above, from God. If we have His life, we have His love (Rom. 5:5).

And this has come to us through ~~the~~ third incorruptible thing mentioned in the chapter:

v. 4 - incorruptible inheritance

v. 18, 19 - incorruptible blood

v. 23 - incorruptible Word

Anything incorruptible is that which is "exempt from that wear and waste and final perishing."

mere human life is altogether different (Wuest's trans. of v. 24)

This is not where our resources are to be found. With men things get worse, not better. "But though our outward man perish ... (2 Cor. 4:16).

Don't place your hopes ^{on yourself} as a mere human being, and don't live for the gratification of your own lust - all of this will pass away.

Place your hopes in the Word - it abides forever (v. 25). It ~~produces~~ gives us the Gospel, the Gospel tells us of Christ and the Gospel produces new life.

concl.: How you stand in the face of these issues this morning?

Growth = increase, progressive development of an organism.

SPIRITUAL GROWTH

1 Peter 2:1-10

Intro: In 1:1-12 Peter deals with the doctrine of salvation and its relationship to the trials of these believers. In 1:13-25 he speaks of the issues of salvation--three practical matters which demand the attention of these believers: (1) concerning the mind; (2) concerning their walk; (3) concerning love.

To facilitate the above, Peter then turns to the subject of spiritual growth. In these verses he shows what hinders spiritual growth, what produces it, and what the purposes are.

II. The hindrances to spiritual growth (2:1). There are five of them and they must be put away. This word ἀποτίθημι, is used of putting off garments and of ceremonial purification. Both could apply here.

- A. "All malice" - a vicious nature which is bent on doing harm to others (Lightfoot, Col., p. 280). Augustine said that this is to delight in another's hurt.
- B. "All guile" - cf. v. 22. This is deceit, lit., to catch with bait (Robertson).
- C. "Hypocrisies" - the acting of a stage player. Peter had attacked this in 1:14, 22.
- D. "Envy" - the desire to deprive another of what he has without necessarily wanting it himself. "Envy pines at another's good" (Augustine). We wish others did not have what they have because it sets them above us.
- E. "All evil speakings" - defamation, to speak down (a person), to slander someone else's character.

These things decrease our desire for the Word.

III. The means of spiritual growth (vv. 2, 3). This points directly to the Word of God. There is no other means for growing spiritually.

* What are we ^{to} desire (expresses an intense yearning)? The sincere milk of the Word.

2 Pet. 3:18
Eph. 4:14-16
Cognitive

Sincere - pure, unadulterated.

Peter also uses the word λογικόν which means reasonable. This is the same word as in Rom. 12:2.

Milk - simple truth, as opposed to meat. Cf. 1 Cor. 3:2; Heb. 5:13.

So it could be translated: Desire the unadulterated reasonable milk of the Word.

There are also two other words which are not translated in the AV, but they have good support in many manuscripts. They are unto salvation.

ASV: "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation."

I. Who is capable of growing? Cf. v. 3
IV. What are the purposes?

A. unto salvation - personal.

B. ministry to God

C. ministry to men.

SPIRITUAL GROWTH
1 Peter 2:1-10

Intro: In 1:1-12 Peter deals with the doctrine of salvation and its relationship to the trials of these believers. In 1:13-25 he speaks of the issues of salvation--three practical matters which demand the immediate attention of these Christians: (1) concerning the mind; (2) concerning their walk; (3) concerning love.

To facilitate the above, Peter then turns to the subject of spiritual growth. In these verses he shows what hinders spiritual growth, what produces it, and what the purposes of growth are.

But first,

I. What is spiritual growth?

The dictionary defines growth as increase, the progressive development of an organism.

Speaking of the growth of a Christian we might say that it is the process by which he proceeds from infancy to maturity.

Peter's reference to growth obviously follows from vv. 3 and 23 in ch. 1. We are born into God's family, but we need to grow.

Hebrews 5:11-14 is probably a key passage on the subject of Christian growth.

Cf. also 2 Pet. 3:13.

Perfection, or maturity, as Christians means Christ-likeness. Cf. 2 Cor. 3:18; Rom. 8:29; 1 John 3:1-3.

From the above passages we learn that growth basically is brought about by two things:

- (1) Knowledge.
- (2) The practical use of the knowledge in daily life.

The Christian as a Citizen and as a Worker

1 Pet. 2:11-25

Intro: In the first part of ch. 2 Peter is admonishing the believers to grow spiritually as a basis for:

(1) Ministry to God (v. 5).

(2) Ministry to men (v. 9).

Growth has to do with the inner man, the soul. And so now he proceeds to show the areas in which a believer ministers to men.

The theme here is actually

AN HONEST MANNER OF LIFE

I WHAT ABOUT SUCH A LIFE?

- A. It is an inner life, of the soul.
- B. Fleshly lusts are at war against it: the flesh vs the soul. The flesh carries on a campaign against it.
- C. It can be acceptable to "the Gentiles", among non-Christians.
- D. There is a real evangelistic purpose behind such living. This finds its fulfillment in "the day of visitation".

II. In what areas of life is "wholeness" to be manifested? There are four:

- (1) in relation to the State as citizens;
- in relation to the job as workers;
- in relation to the home;
- in relation to the Church.

~~A. In relation to the state:~~

The outstanding thought in this whole section is submission.

The same root word is found in 2:13, 18; 3:1, 5.

It is a military term. The Christian is at war. This calls for submission to authority, for obedience. BUT THE STRANGE THING IS THAT IN A CHRISTIAN'S WARFARE HIS OBEDIENCE MUST OFTEN BE MANIFESTED TO THOSE HE MIGHT EASILY CONSIDER HIS ENEMY - the govt, an unregenerate employer, an unbelieving husband, etc.

At this point Peter is concerned about the enemy within, and that victory over the flesh is often through obedience to authority outside.

A. In relation to the state, or govt:

cf. Rom
13:1-8

1. What are we to do (v. 13). (2:13-17)
2. Why:

* - For the Lord's sake.

* - This is the will of God

so as to put to silence (muzzle)

the ignorance of foolish men.

BUT WE STILL DO NOT HAVE OUR

ANSWER - All of this is primarily for the sake of testimony with a view to winning others to Christ.

3. What is involved (vv. 16, 17)

B. In relation to the job (2:18-25).

This is not a δούλος, but a

household servant (οἰκέτης)

A. The exhortation (v. 18a)

B. The explanation (vv. 18b-20)

C. The illustration (vv. 21-25)

on the exhortation - submit as a principle, not just because you like the master or his tactics.

The explanation is twofold: one expressed, the other implied

(1) The expressed: with conscience toward God (v. 19), and because "this is acceptable with God" (v. 20). Note that the Christian life is lived on principles, not on personal desires arising out of circumstances.

(2) The implied - our testimony to those who do not know the Lord.

The illustration: Christ and his experiences on the earth which culminated in the cross.

(1) This is our calling: to be Christ-like

(2) There are negatives to be noted

(3) not contention but commitment to God

Concl: V. 25 Ye were ... but are now
Christ has been effective in reaching us

Shepherd - one who cares for + controls the flock

Bishop - one who sees that the things done by others are done the way they should be

"Souls" - the way 2:11, 12 are to be realized

The Christian at Home and In The Church

1 Pet. 3:12.

Intro: Relate this passage to 2:11, 12.

I. At home (3:1-7).

A. Wives (3:1-6).

1. Submission - adaptation
2. Life.
3. Adornment
 - a. Not outer
 - b. But inner
 - c. Example: Sarah.

B. Husbands (3:7). Phillips trans.

1. Dwelling and giving
2. Sharing and Praying

II. In the Church (3:8-12).

A. The exhortation (3:8, 9)

1. Negative
2. Positive

B. The authorization (3:10-12). He quotes from Psa 34:12-16.

Concl: Special emphasis on prayer, an emphasis impossible in 2:13-25.

THE LORDSHIP OF CHRIST

1 Pet. 3: 13-22

Intro: Review - (with special emphasis on the verses not covered in my last message: 3: 8-12).

As Peter continues ~~by~~ dealing with the question of suffering he is now concerned with a Christian's attitude toward Christ while he experiences suffering. Is He actually sovereign, or are we just trying to make ourselves believe that He is?

The foundation of peace is knowledge and the guarantee of peace is faith. But our faith will be no stronger than our knowledge of the Word and of the Lord.

We need to be aware that so much of 1 Peter is taken directly from the OT Scriptures -- thus, its divine authority (in addition to the fact that Peter's own writings were inspired of God).

I Interrogation (3: 13). This expresses what we would normally expect.

II Exhortation (3: 14-16). Problems arise, however, when the un-

expected takes place: a Christian suffers for doing right.

A. The fact (3:14a).

B. The negative (3:14b).

C. The positive (3:15, 16).

1. Inwardly -- toward the Lord (3:15a).

2. Outwardly toward men (3:15b, 16).

a. Words: an apologetic.

b. Walk.

III Explanation (3:17-22).

A. The advantage of the will of God (3:17). It can even be the will of God to suffer unjustly -- as the experience of Christ shows.

B. The experience of Christ, and what He accomplished (3:18-22).

1. On the Cross -- He brought men to God, against all of the opposition of Satanic forces.

2. He declared His triumph to demons -- an account of long standing (3:19-20).

3. His ascension and sovereignty (3:21).

Concl: (Return to 3:15).

The Lordship of Christ is
an established fact.

We need to know why.

Then we must enthrone Him
in our hearts (submission again).

The results will then become
evident: NOT FREEDOM FROM SUFFERING,
BUT BLESSEDNESS -- OFTEN IN SPITE
OF SUFFERING.

THE FIERY TRIAL 1 Peter 4:12-19

Intro: Peter now reverts to a theme which he had touched on in 1:7--"the trial of your faith".

I. Three facts to recognize about "the fiery trial":

- A. It is to refine (v. 12).
- B. It is by design (v. 12).
- C. It is as a sign (vv. 17, 18).

II. One thing to expect from "the fiery trial": "Happy." This means blessedness, and is a repetition of 3:14. This blessedness comes about through the ministry of the Holy Spirit. Cf. Isa. 11:2 ff. (v. 14).

III. Four things to avoid (v. 15):

- A. Murder.
- B. Thievery.
- C. Evil-doing.
- D. Being a busybody.

IV. Three things to do when in "the fiery trial":

- A. Rejoice (v. 13). Your attitude will determine in a large measure the effectiveness of the trial. You cannot rejoice with exultation, but you can rejoice.
- B. Glorify God (v. 16). "On this behalf" is lit., in this name, or because of this name, i.e., the name "Christian", or "for the name of Christ" (v.14).
- C. Commit (v. 19). This is the term for a banking deposit.

"Faithful" - one who can be trusted, who will keep His plighted faith.

"Creator", or Founder. Could Heb. 12:2 apply--"the Author and Finisher of our faith"? Note the emphasis on the Creator in John 1, Col. 1, and Heb. 1.

Concl: Our souls are safe with the Creator. On the soul, cf. 1:9, 11, 22; 2:25.

SHEPHERDING THE FLOCK OF GOD

1 Peter 5:1-5

Intro: Twice in this epistle does Peter give himself specifically to exhortation: here, and in 2:11. In 2:11 it is for the people generally; here, it is for the leaders.

I. The exhorter (v. 1)

- A. A fellow-elder--not an Apostle, never the vicar of Christ, but placing himself on the same plain as the others.

This is important in exhorting. Cf. Gal. 6:1.

- B. A witness. Peter had been with the Lord all through His suffering and death. This especially qualified him to be a witness. He had seen and heard.

- C. A partaker, or participator. This is a reference to the mount of transfiguration (Matt. 17:1-9).

It also speaks of the certainty of glory, as Paul does in Rom. 8:28-30.

On appearing (ἀποκαλύπτω), cf. 1:5, 7, 12, 13; 4:13; 5:1. This is an unveiling which leads to an understanding.

II. The exhortation (vv. 2-5).

- A. To the elders. This is unique in that the superior ones are mentioned first.

1. Instructions:

- a. Feed, or tend, the flock of God. The dictionary defines sheep as timid, defenseless, bashful, and silly.

Therefore, they need on to gather them, to guide them, to guard them, and to graze them.

- b. Take the oversight. In Heb. 12:15 it is translated, "Looking diligently."

There are two negatives to be avoided.

- c. Be an example who can be followed.

Here is one negative to be avoided.

2. The promise (v. 4).

B. To the younger (v. 5).

1. Instructions:

a. Submit--one of the key words of the epistle.

b. Gird on the servant's apron. Cf. John 13. This was a sign of inferiority.

2. The warning and the promise.

Concl: The elders have to do with the Chief Shepherd; the younger with God.

Some must lead; others must follow. When each does his God-given task, then the Lord is glorified and the needs of His people are met.