1 Peter

Lesson notes on the First Epistle of Peter

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"GOD IS SO GOOD"

I Peter 1:1-5
9-5-2021



INTRODUCTION: Verses 1-3

***Reasons why God is to be <u>blessed</u> [praised, adored, honored] no matter what the circumstances:**

Bless Him because you have received:

I. AN <u>UNDESERVED MERCY</u> (v. 3a)

II. A <u>NEW BIRTH</u> (v. 3b)

III. A <u>LIVING HOPE</u> (v. 3c)

IV. AN <u>ETERNAL INHERITANCE</u> (v. 4)

V. A <u>SECURE SALVATION</u> (v. 5)

CONCLUSION:

"GOD IS SO GOOD"

I Peter 1:1-5
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III. A _____ (v. 3c)

IV. AN _____ (v. 4)

V. A _____ (v. 5)

CONCLUSION:

"GOD IS SO GOOD"

I Peter 1:1-5
9-5-2021

INTRODUCTION: Verses 1-3

v. 1
"Peter" = *Petros*, a stone

"An apostle" - a sent one, a commissioned one; Peter was an official apostle sent to unlock the Gospel message to the Gentiles (Acts 10), the Samaritans (Acts 8), and primarily the Jews (Acts 2; Gal. 2:7-9).

Note: Peter was an apostle, not a "pope."
A succession of Popes was said to begin with Peter, upon whom the true Holy Roman Catholic Church was built.

The first Catholic to be named "Pope" was Boniface III in 610 A.D.
Jesus Christ, not Peter (Petros), is the Rock (Petra) upon which the true church is built. (Matthew 16:18)

Peter never calls himself a "Pope" but an Apostle (I Peter 1:1) and an Elder (I Peter 5:1-
He certainly could not have been a Pope with the same order of celibacy since the Bible teaches that Christ healed Peter's Mother-in-law.
Matthew 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

The Pope (Father) and Priests are referred to as "Father" (identifying him as an authoritative teacher of truth)
God alone is our "Holy Father"
Matthew 23:9 - "And call no man your father upon the earth: for one is your Father, which is in heaven." (Compare Isaiah 9:6)

The Pope is the Vicar (substitute) for Christ.
However, the Holy Spirit has been sent InChrist's place (John 16:7-11)

Vatican II (1962-65) states repeatedly that only Catholicism's hierarchy can interpret the Bible, and that Papal pronouncements must be obeyed without question.
The Holy Spirit alone has the ability and authority to teach God's Word. He is best qualified since He is the Author of it! (II Pet.1:21)

The Old Testament Priesthood has been done away with by Christ. Christ alone is our sinless Highpriest (Heb.7:26)

At Christ's death the vail of the Temple was ripped in two, indicating that the Priesthood was done away with. No more sacrifices for sin. Jesus is our high priest and mediator.

Hebrews 7:24-25 - "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

***"Strangers"* =** sojourners; lit. ones living alongside; i.e. ones who dwell int he midst of a world which is not "family." Refers to someone who lives in a house that is <u>not</u> his own. It also refers to a foreigner in a strange land without citizenship rights. We have no right to act like the world because we are not permanent citizens of this world.

We are foreigners here! Hymn: "This World is not my home, I'm just a passing through..."

"Scattered" - dispersed. This is not necessarily referring to Jews of the *diaspora* (since this Epistle is written primarily to Gentiles - 1:14, 2:9-10; 4:3-4), but to God's people who (like O.T. Israel) were forced to scatter due to persecution. Because of opposition to the faith, God's people were forced to flee and scatter (thus fulfilling God's sovereign purpose of spreading the Gospel to regions beyond - cp. Acts 8:1, 4, 11:19).

V. 2

***"Elect"* =** chosen ones; selected out from the world of humanity.

"According to the <u>foreknowledge of God"</u> - What did God foreknow?

--He knew in advance whom He would save (he knew what He would do)
--He knew in advance who would believe (He knew what we would do)
--He knew in advance the glory He would bestow upon the elect (He knew what He <u>will</u> do) (Rom. 8:28-30)

"Though sanctification of the Spirit" - the means by which God drew us to Himself; and pulled on our hearts; and convinced us of the Gospel message; and thereby made us His *"elect"* is by the sovereign work of the Holy Spirit, who set us apart. This act of setting us apart speaks of how the Holy Spirit worked in our hearts and gave us the new birth (Jn. 3). No one gets saved without the sanctification of the Holy Spirit.
"Unto" - points to the <u>goal</u> or <u>purpose</u> of the Spirit's work.

The Spirit sanctified us so that we would become "obedient" to the faith (ie. the Gospel) and of our Heavenly Father (1:14).

The practical goal of the new birth is obedience.

"Sprinkling of the blood" - This is reminiscent of the O.T. practice of sprinkling blood on

the mercy seat so as to satisfy the holiness of God and to appease the wrath of God. Christ's blood cleanses our hearts from all sin (Heb. 10:22).

In just one verse of Scripture the Trinity is manifested (*"...the Father...Spirit...Jesus Christ")*

Grace and peace are not only necessary for salvation [Grace being the means of salvation [Eph. 2:8], peace being the result [Rom. 5:1]), but grace and peace are needed in multiples for the believer to successfully live the Christian life.

"Multiplied" - It is God who can fill us to overflowing with His grace and peace.

The recipients of this letter needed God's grace and peace to handle the trials they faced.

Peter does not leave us guessing as to the purpose of this Epistle. He clearly expresses his intention in 5:12 - *"...I have written briefly exhorting, and testifying that this is the true grace of God, wherein ye stand* (imperative: "in which you must stand fast").

This epistle unfolds the "wonderful grace of Jesus," which is to be the firm foundation on which we stand staunchly no matter what troubles, suffering, hardship, or persecution we face.

When one faces opposition and hatred for the sake of the Gospel, the temptation exists for one to question whether or not his belief is right. "If what I believe is God's truth, why do I experience hardship? Why are people antagonistic toward me?"

Therefore, "First Peter is pre-eminently an epistle of triumphant faith amid suffering. It exultantly proclaims the Christ centered hope of the believer in the midst of an unbelieving and antagonistic world" (Highboard, p. 11).

This letter confirms the love of God for suffering saints. It comforts and encourages the hearts of God's people as they gain a reassurance of their relationship with God and their eternal security.

"The opening paragraph (1:3-12) setting forth the glories of our salvation in Christ, provided a <u>solid [doctrinal] foundation</u> for Peter's series of exhortations that were intended to strengthen and stimulate the suffering readers." (Highboard, p. 28)

V. 3

"Blessed" - *eulogatoos* = eulogy; to say a good word about!

***Reasons why God is to be <u>blessed</u> [praised, adored, honored] no matter what the circumstances:**

Bless Him because you have received:

I. AN <u>UNDESERVED MERCY</u> (v. 3a)

Don't ever ask God to give you what you deserve! If we all got what we deserved, we would all end up in Hell!

"Mercy" - a compassion or pity which motivates someone to withhold judgment on someone to whom it is due.

Both grace and mercy flow out of God's love (Eph. 2); mercy being God's <u>keeping from</u> us what we deserve, grace being God's <u>giving to</u> us what we don't deserve.

"Abundant mercy" - God is *"<u>rich</u> in mercy"* (Eph. 2:4).

Illust. The Indian's Testimony

II. A <u>NEW BIRTH</u> (v. 3b)

"Begotten us again" - the word means to give birth again (Jn. 3:1ff), to cause to be born again. The aorist tense points to a specific point and time in the past when this miraculous birth took place. A once and for all time birth. (note: Jn. 3)

"Begotten again" - this word is only used by Peter (cp. v. 23).

Regeneration is the instantaneous work of the Holy Spirit, who imparts spiritual life to one who was spiritually dead.

This spiritual life is referred to in Scripture as the "new birth," being "born again," or being "renewed" (Ti. 3:5)

Prior to regeneration, the Bible teaches that the following is true about man:

a. Man is dead spiritually (Eph. 2:15)
b. Man is not God's child spiritually (Jn. 8:44; Acts 13:10)
c. Man is blind to spiritual things (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)
d. Man, left to himself, is totally unable to change his spiritual condition (Eph. 2:1, 8; Col. 2:13)

The Nature of Regeneration
(What is regeneration; what is the new birth?)

See: John 3:1-8

1. The new birth is an important birth (Jn. 3:3)

Being born again is a prerequisite for entering God's kingdom.

2. The new birth is a supernatural birth (Jn. 3:4-6; Ti. 3:5)

It is a work accomplished by the Holy Spirit, not by man's efforts (Jn. 1:13)

Question: What is meant by the phrase "born of water" in John 3:5?

The answer is clear from the context that Jesus is referring to the water in the womb from which a child enters this life.

The phrase "born of water" refers to the first birth (physical birth), whereas the phrase "born of the Spirit" refers to the second birth (spiritual birth).

Proofs that the phrase "born of water" refers to physical birth:

a. Nicodemus was thinking about this kind of birth and makes mention of the mother's womb (v. 4)

b. The phrase "born of water" literally should be translated "born out of water"

c. The parallel in verse 6 contrasts the physical birth with the spiritual birth.

"That which is born out of the flesh is flesh"
"That which is born out of the Spirit is spirit"

d. Physical birth is contrasted with the spiritual birth in John 1:12-13

e. The analogy of "water" issuing out of a womb was a common Hebrew expression (cp. Job 38:8).

3. The new birth is an instantaneous birth (Jn. 3:6-7)

Just as one is born physically only once, so one is born again spiritually only once (for all time). (cp. Jn. 1:13; I Pet. 1:23)

4. The new birth is an invisible birth (Jn. 3:8)

The new birth is visible only by its results.

Just as one can see the effects of the wind and not the wind itself, so one can see the effects of the new birth, but not the birth itself. The effect of the new birth is a changed heart (Mt. 12:33, 35) which evidences itself by a changed lifestyle (II Cor. 5:17).

III. A LIVING HOPE (v. 3c)

"<u>Unto</u> a lively hope" - the result of the new birth is a living hope.

To hope is to have <u>confidence</u>.

To have a living hope is to have a confidence that will not let you down.

Many in our world who put their trust in something or someone other than Christ have a "hope," but they don't have a living one; theirs is dead! Ours is alive!

Proof? Jesus lives!

"By the resurrection" = by means of, or through Christ's resurrection is where our life comes from! How? Because of our union (oneness) with Christ, we too share what He has! He lives; we too shall live! As a matter of fact, we are considered already resurrected because the future reality is so guaranteed (SEE: Eph. 2:4-7).

Our "hope" will never fail because our Savior can never fail. His resurrection guarantees our resurrection.

He <u>is</u> the life (Jn. 1:4; 5:26; 6:39; 1:25; 14:6; Rev. 1:18).

IV. AN <u>ETERNAL INHERITANCE</u> (v. 4)

"Inheritance" - to receive a portion of land, property, real estate, and possessions,

etc., either by birth or gift.

Our inheritance is received by both means.

"Incorruptible" - imperishable; something with no ability to decay or be destroyed, ruined, corrupted, or disintegrated (cp. three imperishables -God - Rom. 1:23 Crown - I Cor. 9:23 our resurrected bodies - I Cor. 15:52)

Our future inheritance will not be corrupted by rust, termites, floods, fire, or age!

"Undefiled" - unstained, pure. Our inheritance is not marred by vandalism, graffiti, and sin!

"Fadeth" - Gk. *amarantos* - cp. "Amarith flower" Our inheritance will never wither, shrink, or shrivel up like a flower. It will never end.

"***Reserved" -*** kept, guarded. God has made the reservations and He is keeping the reservations and no one can wipe our name out of the books!

"In Heaven" - J.W.'s deny that believers have an eternal residence in Heaven.

V. A SECURE SALVATION (v. 5)

"Who" - refers to ":you" (v. 4).

"Kept" - to guard, to watch over.

"Kept" - a military term meaning to put a garrison around. The passive participle shows that we don't keep ourselves saved!

"The power of God" - Our security rests not on humans might or power, but on God's mighty power.

"Through faith" - lit. because of or by means of faith.

In response to faith, God seals and secures our salvation.

Faith is not a work, it is a refusal to trust our works but to trust the work of another.

Faith is an empty hand that reaches out and is filled.

"Unto salvation" - The goal and purpose for which God guards us is toward salvation from the final judgment and wrath to come!

"Salvation" **=** deliverance, rescue

"Revealed" **=** unveiled, disclosed; opened up for clear view (cp. 4:13).

"Last time" - a specific point of time. Most evidently a reference of the Rapture.

CONCLUSION:

"Rejoicing Despite Trials"



I Peter 1:6-9

9-19-2021

INTRODUCTION:

***We have a reason to rejoice no matter what trials we face in life!**

Four Reasons to rejoice even when going through difficult times:

I. You can rejoice despite trials in light of <u>God's gracious salvation</u> (v. 3-6a)

II. You can rejoice despite trials by knowing that <u>God is refining your faith</u> (v. 6-7)

III. You can rejoice despite trials because you <u>see Christ through eyes of faith</u> (v. 8)

IV. You can rejoice despite trials because you <u>know the final outcome</u> at the end of your life (v. 9)

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Four Reasons to rejoice even when going through difficult times:

I. You can rejoice despite trials in light of _____ _____ (v. 3-6a)

II. You can rejoice despite trials by knowing that _____ _____ (v. 6-7)

III. You can rejoice despite trials because you _____ _____ (v. 8)

IV. You can rejoice despite trials because you _____ _____ at the end of your life (v. 9)

"Rejoicing Despite Trials"



I Peter 1:6-9

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4. AN <u>ETERNAL INHERITANCE</u> (v. 4)
5. A <u>SECURE SALVATION</u> (v. 5)

Regarding trials:

1. They exist <u>presently</u> (*"now")*
2. They <u>don't last</u> forever (*"for a season"* = for a little while)
3. They are <u>unavoidable</u> (*"if need be")*
4. They cause <u>grief</u> (*"heaviness"* = sorrrow, distress)
5. They come in <u>different types</u> (*"manifold"* - various)
6. They have a <u>good purpose</u> (from God's vantage point)

Truths about your "faith" -

1) Faith will be <u>tested</u>
2) Faith is <u>precious</u> and <u>valuable</u> (more so than *"gold")*
3) Faith like gold is <u>refined</u> through the fire (God speaks of *"fiery trials"* - 4:12)
4) Faith's true value will be <u>evident</u> at <u>Christ's second coming</u>

II. You can rejoice despite trials by knowing that <u>God is refining your faith</u> (v. 6-7)

III. You can rejoice despite trials because you <u>see Christ through eyes of faith</u> (v. 8)

IV. You can rejoice despite trials because you <u>know the final outcome</u> at the end of your life (v. 9)

Salvation is in <u>three tenses</u>:
Past - We <u>have been</u> saved (Acts 26:18)
Present - We <u>are</u> saved (Eph. 2:8)
Future - We <u>will be</u> saved (Rom. 13:11)

"Rejoicing Despite Trials"

I Peter 1:6-9
9-19-2021

INTRODUCTION:

Depression: A real problem in today's society.

ILLUS: The rejoicing (jumping, hands raised, hugging, screaming, shouting, hoot & hollering, and celebration) of the 2004 baseball World Series winners - the Boston Red Sox (after not winning a World Series in 86 years; since 1918).

Such rejoicing is nonsensical in light of eternity and in light of things of real value. It was vanity! What was gained? A team trophy? A ring? Extra pay? A fleeting flood of fame? Nothing of any real substance!

***We have a reason to rejoice no matter what trials we face in life!**

Four Reasons to rejoice even when going through difficult times:

I. You can rejoice despite trials in light of <u>God's gracious salvation</u> (v. 3-6a)

V. 6

"Wherein" - refers to *"the last time"* and all of the undeserved mercy, new birth, living hope (v. 3), eternal inheritance (v. 4), and secure salvation (v. 5) to be ultimately experienced at that "*last time.*"

These blessings of God give the believer a strong basis for rejoicing!

Bless Him because you have received:

1. AN UNDESERVED MERCY (v. 3a)

2. A NEW BIRTH (v. 3b)

3. A LIVING HOPE (v. 3c)

4. AN ETERNAL INHERITANCE (v. 4)

5. A SECURE SALVATION (v. 5)

II. You can rejoice despite trials by knowing that God is refining your faith (v. 6-7)

V. 6

"Rejoice" - an active, energetic, vivacious, bubbly joy.

"Rejoice" - To rejoice greatly.

--Because of God's goodness and salvation

Luke 1:47 -*"And my spirit hath rejoiced in God my Savior"*

Rev. 19:7 -*"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."*

Acts 16:34 -*"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."*

--Irrespective of circumstances

Mt. 5:12 -*"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."*

V. 6-7

Note the similarity and contrast between I Peter and James.

I Peter starts the epistle by mention our victory in Christ and then goes to trials; James starts the epistle by mentioning the trials we face and then how to victoriously deal with them.

"Temptation" - (*peirasmos)* = a test designed to prove one's character. This type of test is caused by the world, flesh, or devil and is (from Satan's vantage point) designed to make one fall and sin!

In the context of I Peter, the temptations came to the believers via the persecution and opposition of the unsaved world.

Regarding temptations:

1. They exist presently (*"now")*

2. They don't last forever (*"for a season"* = for a little while)

   > Trials do not last forever. God "keeps His eye on the clock and His hand on the thermostat. If we rebel, He may have to reset the clock, but if we submit, He will not permit us to suffer one minute too long" (Wiersbe, p. 393).

3. They are unavoidable (*"if need be")*

4. They cause grief (*"heaviness"* = sorrrow, distress)

5. They come in different types (*"manifold"* - various)

6. They have a good purpose (from God's vantage point)

"That [in order that] the trial [dokime - test to prove genuineness] of your faith. . . might be found unto praise, and glory, and honor..."

"Manifold" -

Will your faith stand the test of "dark days, disappointments, sorrow, criticism, rebuffs, physical pain, unrecognized service. . ." (Anderson, p. 16).

V. 7

Every trial is a test of our *"faith"* (cp. Ja. 1:3 - *"Knowing that the trials of your faith..."*)

Trials don't so much build faith as they reveal faith and refine faith.

Truths about your "faith" -

1) Faith will be tested

2) Faith is precious and valuable (more so than *"gold"*)

   Gold perishes (when God melts this earth, the gold will disintegrate, but faith has an enduring, lasting effect and value).

3) Faith like gold is refined through the fire (God speaks of *"fiery trials"* - 4:12)

Job 23:10 - *"But He knoweth the way that I take; when He hath tried me, I shall come forth as gold."*

"Tried with fire" - at that time of history, Hero was literally testing the faith of many Christians by fire.

I heard recently that they have invented a modern method of refining gold. They send an electrical charge through the gold and this expels any impurities. The resultant gold is clear as crystal! The Bible said this 2,000 years ago! (Rev. 21:21 - *"the street of the city was pure gold, as it were transparent glass*"

"Like physical muscles which must be exercised in order to be strengthened, our faith must be exercised if it is to grow strong" (Barbieri, p. 38).

It has been said that the eastern goldsmith kept the metal in the furnace until he could sere his face reflected in it. So our Lord keeps us in the furnace of suffering until we reflect the glory and beauty of Jesus" (Wiersbe, p. 393).

Even veteran Christians have trials; sometimes greater ones. Why? The measure of trials may depend on God's purpose for a particular individual.

"Equipment used in lunar (and other outer space) exploration is much more thoroughly tested than materials to be used in a car" (Anderson, RBP, Adult Instructor, p. 15).

4) Faith's true value will be <u>evident</u> at <u>Christ's second coming</u>

May our enduring faith bring praise, glory, and honor to Christ at that momentous day!

"While we may not be able to rejoice as we look <u>around</u> in our trials, we can rejoice as we look <u>ahead</u>" (Wiersbe, p. 393).

Who will ultimately receive the glory because of your faith? Christ will!

Paul's objective was that Christ should be magnified in his body *"whether through life or death"* (Phil. 1:20).

"Appearing of Jesus Christ" = The *apocalypsis* or revelation of Jesus. The Rapture is <u>not</u> some secret, unseen, unobservable event. When the Rapture comes, the world will not be left guessing as to what happened!

At that point, His glory will be revealed, and the world will be shuddering in terror (I Thes. 5:3; Rev. 6:16-17).

III. You can rejoice despite trials because you <u>see Christ through eyes of faith</u> (v. 8)

"The reference to the Lord Jesus reminds Peter that, even in his day, few Christians had been privileged to see the Lord" (Barbieri, p. 38).

Those believers were willing to suffer for someone they had never seen! How? Through faith.

"Whom" - referring to Jesus Christ (v. 7).

"Having not seen" - no one today sees Jesus Christ.

His "appearing" is future (v. 7).

The last apostle to see the risen Christ with mortal eyes was the Apostle Paul (I Cor. 15:8 - *"And last of all he was seen of me also, as of one born out of due time."*

"Having not seen" - we didn't see Him in the past . . . ***"Though now ye see him not" -*** we are not seeing Him in the present.

We see through eyes of faith! *"We walk by faith and not by sight" (*II Cor. 5:7).

We do not have to see Christ to love Him and believe in Him.

To not see and yet believe is more blessed than seeing (Jn. 20:20; cp. II Cor. 5:7).

"Ye love" - (*agapao)* - this ability to have love for Christ comes from Christ.

Don't leave your *"first love"*! (Rev. 2)

"Yet believing, ye rejoice" - Our ability to rejoice, even in the midst of adverse circumstances comes from our belief, our faith, our hope, our confidence in the trustworthiness of God's promises.

"Believing, ye rejoice" - The measure to which we believe will determine the measure to which we rejoice!

Much faith = much rejoicing
Little faith = little rejoicing
No faith = no rejoicing

"Joy unspeakable" = inexpressible joy; a joy that can't be put into words. A joy the world cannot perceive and cannot have. Not even angels can know the joy of a redeemed sinner!

Our rejoicing is not only inexpressible, but it is *"**full of glory"***!

We rejoice because we literally "have been filled with glory." This glory refers to the high and exalted position we have in Christ. It also points to the guaranteed glory that will transform our mortal bodies in the future. (Rom. 8:28-30).

"This inexpressible joy is really a little taste of heaven (glory) that God permits us to enjoy while we are still here on earth" (Barbieri, p. 38). We don't have to wait till Heaven to enjoy our salvation.

Charles Spurgeon used to say, "Little faith will take your soul to heaven, but great faith will bring heaven to your soul."

A "full of glory" joy is a joy that is not earthly or "worldly" but is from above!

IV. You can rejoice despite trials because you know the final outcome at the end of your life (v. 9)

Salvation is in three tenses:

Past - We have been saved
(Acts 26:18"*To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."*

Present - We <u>are</u> saved (Eph. 2:8)

Future - We <u>will be</u> saved

(Rom. 13:11 - *"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed";* cp. I Jn. 3:2)

"The end" = the goal or completion; the finish line; the end result.

"Faith" in Christ will not let the believer down; we will receive God's promise of salvation.

"The salvation of your souls" = The deliverance or rescue from perishing.

Our souls will not be lost and damned. Nothing is more important to us than our souls (Mk. 8:36 & 37), and nothing is as guaranteed as God's promise of salvation.

Don't look to the "right now" when going through trials, but to the goal (end) of your faith - your complete and final salvation.

CONCLUSION:

"SALVATION: A Vitally Important And Extremely Interesting Matter"

I Peter 1:10-12

9-26-2021

INTRODUCTION:

God's plan of salvation is no boring topic to those who know its significance!

***Realize how important and interesting our salvation really is!**

3 evidences showing its importance and interest:

I. The Prophets <u>STUDIED</u> It (v. 10-12a)



II. The Spirit <u>PREACHES</u> It (v. 12b)



III. The Angels are <u>FASCINATED</u> by It (v. 12c)



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9-26-2021

INTRODUCTION:

God's plan of salvation is no boring topic to those who know its significance!

Spiritual boredom or disinterest is a curse upon many today!

To many, "salvation" is dry and uninteresting!

People have a "who cares" attitude about the most vitally important and extremely interesting matter in the world!

The suffering Christians to whom Peter writes would be very encouraged by the vital important and extremely interesting salvation they possessed.

God's plan of salvation is no boring topic to those who know its significance!

***Realize how important and interesting our salvation really is!**

3 evidences showing its importance and interest:

I. The Prophets STUDIED It (v. 10-12a)

V. 10

"Of which salvation" = concerning the salvation mentioned in the preceding context (v. 5, 9), Peter now shows the tremendous interest that existed in God's marvelous salvation plan.

"The prophets" - These are the O.T. prophets (like Isaiah, Jeremiah, Ezekiel, Daniel, etc.), men whom God used to write down His predicted prophetic revelation concerning the future.

These prophets did not write their own thoughts down, but God's words (SEE: II Pet. 1:21-21). Often, what they wrote (since it was God's Word) they didn't even comprehend themselves.

The Old Testament prophets often received revelation by visions and dreams, which contained a message that confused them and perplexed them, leaving them wondering as to its meaning (Dan. 7:28; 8:26, 27 - *"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart. And the vision of the evening and the morning which was told is true; wherefore, shut thou up the vision; for it shall be for many days. And I, Daniel, fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.")*

"Enquired" = lit. to search out; to be zealous about seeking out the meaning.

"Searched diligently" = to seriously study and examine.

The two words have the idea of to make an exhaustive search of the Scriptures and then to examine or scrutinize what they found. (The O.T. prophets wanted to find out the details [the specifics] of God's Word. . . Are you that hungry?)

As Jesus said to His disciples: *"Blessed are your eyes, for they see: For I tell you that many righteous men have desired to see the things that you have seen and have not seen them."*

The faithful example of the prophet's zeal to search and study God's Word should serve as an encouragement for us (who have more revelation than they did) to diligently seek to know the truth of each passage of Scripture. Be a Berean!
--Acts 17:11 -*"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."*

--John 5:39 -*"You search the Scriptures, for in them ye think ye have eternal life; and these are they which testify of Me."*

--II Tim. 2:15-*"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."*

"Prophesied" = to predict the future with precise accuracy. They foretold of God's gracious atonement for sin.

The O.T. Predicts the Messiah

A vast portion of the Bible is given to predictive prophecy. It is said that 333 distinct
prophecies were literally and exactly fulfilled at the <u>first</u> coming of Christ (the chances of this happening by accident have been computed as 1 in 87,000--plus 90 more zeros).

For <u>every</u> verse speaking of Jesus' <u>first</u> coming in Scripture, there are <u>eight</u> which speak of His second coming.

Did you know…

1. The O.T. tells us <u>where</u> the Messiah would be born:
Answer: **BETHLEHEM** (Micah 5:2)

Micah 5:2
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

2. The O.T. tells us <u>when</u> the Messiah would be born:
Answer: **483 YEARS after Artaxerxes' degree to rebuild Jerusalem** (Dan.9:25; Neh.2:5)

Da 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

3. The O.T. tells us <u>how</u> the Messiah would be born:
Answer: **Of a VIRGIN** (Is.7:14; Mt.1:23)

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Mt 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

4. The O.T. tells us <u>what</u> the Messiah would be like and <u>how</u> He

would be viewed and treated when He came into the world:
Answer: **Humble & Rejected** (Isaiah 53:1-3)

Isaiah 53:1-3
Who hath believed our report? and to whom is the arm of the Lord revealed? [2] For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. [3] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

5. The O.T. tells us <u>why</u> the Messiah would be born:
Answer: **To Suffer & Die for the Sins of the World** (Isaiah 53:4-12)

Jesus stated His purpose for coming with these words:
Luke 19:10 For the Son of man is come to seek and to save that which was lost. Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Paul stated the purpose for Christ's coming with these words:
1 Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

The writer of Hebrews stated the purpose for Christ's incarnation with these words: *Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*
Hebrews 2:14 ¶ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
Precision in the Death of Christ

a. ***Christ died at just the right*** **<u>TIME</u>** (at Passover)

Daniel 9:26 - "And after threescore and two weeks shall Messiah be cut off, but not for himself…"

b. ***Christ died at just the right*** **PLACE** (at Mt. Moriah)

Mount Moriah – God's place of Sacrifice

1. Moriah was the mountain God told Abraham to offer His son, Isaac. (Genesis 22)

2. Moriah was the mountain God told David to Build an Altar to stop the Death Angel from destroying the Israelites (II Samuel 24:18-f)

3. Moriah was the mountain God chose to put His name there and to build the Temple for sacrifices (Deut.12:5,11,14,18; 16:6; II Chron 3:1; II Sam.24:16-24)

4. Moriah was the Mountain God chose to sacrifice His Son upon for the sin of the world
(John 19:17)

c. ***Christ died in just the right*** **WAY** (by Crucifixion)

- Pierced
  Zechariah 12:10 "…they shall look upon me whom they have pierced"

- Bloodshed
  Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

- No Broken Bone
  John 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

The details of Christ's death are too coincidental to be accidental!

"Grace" **-** the unmerited, undeserved kindness and favor of God.

Grace refers to God giving us eternal life, which we do not deserve, nor could we earn.

Grace:

God's
Riches
At
Christ's
Expense

Though they lived under the Law, the prophets predicted grace. How did they predict "grace?" They predicted about Christ, who provided grace for the world.

"For the law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17).

V. 11

"Searching what" - i.e. what circumstances [the word "what" may be a neuter plural indefinite pronoun -- hence, *"circumstances"* (NIV); or it may be a masculine singular -- hence *"whom"* (NASV)].

"The spirit of Christ" = This significant phrase points out three truths -

1) Christ pre-existed in the Old Testament
(cp. Jn. 8:58; 1:1, 2; Col. 1:17; Mal. 3:1; Is. 40:3; I Cor. 10:4-9)

2) The Holy Spirit and Jesus Christ are one in essence

3) The Holy Spirit of Christ (or Christ's spirit) had an intimate, close, abiding ministry in the lives of God's Old Testament prophets.

(***"which was in them")***

--Christ's Spirit preached through the prophets, like Noah (I Pet. 3:18-19). Christ's Spirit guided God's prophets to write Scripture (II Pet. 1:21).

"Did signify" - was making clear or plain.

By diligent search of the Scriptures, they tried to clear the fog as to what and when the Holy Spirit was telling them Christ would come.

"When it [the Spirit] testified beforehand" - The Spirit of Christ witnessed in advance (or foretold the future) about:

--Christ's sufferings (Is. 53)
--Christ's glory that would come after His suffering (Is. 40:1-5)

Christ was throughout the Old Testament. He is the theme of the Bible.

Jesus Christ in every Book of the Bible

Old Testament

Genesis	--The Seed of the Woman	(3:16; Gal. 4:4)
	--The Seed of Abraham	(22:18; Gal. 3:16)
	--The Angel (messenger) of the Lord	(16:7-14; 21:17-21; 22:11, 18; 31:11-13)
	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)
Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25)	
	--The protective wings of the LORD	(2:12, Mt. 23:37)
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)
Ezra	--Restorer of the temple	(theme of Ezra)
Nehemiah	--Restorer of the nation	(theme of Nehemiah)
	--The only Creator	(9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)

Psalms	--The Son of God	(2:7, 12; Lk. 1:35)
	--Our Shepherd	(23:1; John 10)
	--Eternal God	(45:6; Heb. 1:8, 9)
	--The One sought by kings	(72:10-15; Mt.2:1,2)
	--The Cornerstone	(118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counsellor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley	(2:1; Is. 35:1, 2)
	--The Bridegroom	(Mt. 9:15, 25:1ff; Rev. 21:2, 9)
Isaiah	--Holy, holy, holy	(6:1-3; Jn 12:41)
	--Immanuel	(7:14; Mt. 1:23)
	--Wonderful, Counselor, the mighty God, the	
	--Everlasting Father, the Prince of peace	(9:6)
	--The root of David	(11:1; Rev. 55: Rom.15:12)
	--A precious Cornerstone	(28:16; I Pet. 2:8)
	--The One wounded for our transgressions	(53:5; I Pet. 2:24)
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)
Lamentations	--The One who weeps over Jerusalem	(Mt. 23:37-38)
	--The One who gave His cheek to the smiter	(3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)
Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)
Joel	--The Judge in the Day of the LORD	(2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)
Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)

Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

New Testament

Matthew	--The King	(2:2, 21:5)
	--Jesus	(Mt.1:21)
Mark	--The Servant	(10:43-45)
Luke	--The Son of man	(6:5, 9:22-58, 21:27)
John	--The living Word	(1:1)
	--The Lamb of God	(1:14)
	--The Son of God	(1:34)
	--The Judge	(5:22, 27)
	--The Bread of life	(6:32, 35)
	--The Light of the world	(8:12)
	--I am	(8:58; 18:6)
	--The Door	(10:9)
	--The Good Shepherd	(10:11)
	--The Resurrection and Life	(11:25)
	--The Way, Truth, and Life	(14:6)
	--My Lord and my God	(John 20:28)
Acts	--Salvation unto the ends of the earth	(13:47)
Romans	--Our Propitiation and our Justifier	(3:24, 25)
I Corinthians	--The Foundation	(3:11)
	--The last Adam	(15:45)
II Corinthians	--Our grace all sufficient	(12:9)
Galatians	--Redeemer from the curse of the Law	(3:13)
Ephesians	--Head of the church	(1:20-23)

Philippians	--The Name above every name	(2:9-11)
Colossians	--Altogether preeminent	(1:16-18)
I Thessalonians	--The One coming	(4:16)
II Thessalonians	--The One who will judge in flaming fire (1:7-8, 2:8)	
I Timothy	--The Mediator	(2:5)
II Timothy	--The One who abolished death	(1:10) the Judge of the living and the dead (4:1, 8)
Titus	--Blessed hope --Great God and Savior	(2:13) (2:13)
Philemon	--Settler of the account	(the theme of Philemon)
Hebrews	--God --Our great high Priest --The final sacrifice --The Author and Finisher of our faith (12:2)	(1:8) (4:14) (9:26, 10:10)
James	--The LORD of glory	(2:1)
I Peter	--The suffering Savior	(3:18)
II Peter	--Day Star	(1:19; cp. Num. 24:17)
I John	--Our Advocate	(2:1)
II John	--The Son of the Father in truth and love (v.3 cp. Jn.5:18) --The One Who is come in the flesh (v.7)	
III John	--The truth	(v.1,3,4,12; cp.John 14:6)
Jude	--The One who is able to keep us from falling	(v.24)
Revelation	--The Amen --Alpha and Omega --King of kings and Lord of lords --The Root and Offspring of David, and the --Bright and morning Star (22:16)	(3:14) (1:8, 11; 21:6) (19:15,16)

Christ sufferings were fulfilled at His first coming; and His glory will be revealed at His second coming (Titus 2:13; Ro. 8:17-18).

"Glory" - lit. *glories* (plural), referring to Christ's glorious "resurrection, His ascension, His resumption of glory o the Father's throne (Jn. 17:5; Heb. 1:3; Rev. 3:21), His return and reign in glory (Col. 3:4; II Tim. 2:12), and His majesty glory as the Judge of all (Rev. 20:11-15)" (Hiebert, p. 78).

Often the O.T. would not distinguish the two comings of christ; but could blend those two comings together (Is. 61:1-2; cp. Lk. 4:18-19 - "Christ stopped reading in the middle of 61:2, since at His first coming He preached only the *"acceptable year of the Lord"* (Lk. 4:19). The *"day of vengeance of our God"* (Is. 61:2b) was reserved for His second coming" (Ryrie note).

The O.T. prophets could only see the "mountain tops" they did not see the valley (parenthesis) of the Church Age (Pentecost till Rapture).

"The O.T. believers looked ahead by faith and saw, as it were, two mountain peaks: Mount Calvary , where Messiah suffered and died (Is. 53), and Mount Olivet, where He will return in glory (Zech. 14:4). They could not see the "valley" in between, the present age of the church." (Wiersbe, p. 395).

Many, like Simeon and Anna, awaited, expected, and anticipated Christ's coming (SEE: Luke 2:25-38). Had all of Israel diligently studied the O.T. (particularly Daniel), they would have known *"the time of [Christ's] visitation."*

Daniel 9:24-26 gives the timing of Christ's coming!

V. 12

The *"revealing"* of unveiling of Biblical prophecy before the eyes of the Old Testament prophets was not for their benefit (since they did not live long enough to see the fulfillment) -- but God revealed truth about Christ to them for our benefit.

God often uses His people for the benefit of others.

The prophets were ministering for another generation. That is the generation to live between the suffering of the Messiah up to His return in glory. This generation "in between" is a hidden mystery in the Old Testament (Eph. 3:1-3).

"Which things" = Christ's sufferings and glory.

***"The angels"* ** Good spiritual creatures who are intrigued by God's marvelous plan of salvation.

***"Now reported"* -** That revelation which was given to the Old Testament prophets was finally now declared or announced again to you who believe!

***"By them that have preached"* -** everytime we preach (proclaim) the Gospel, we are obeying the Great Commission (Mt. 28:19-20; Mk. 16:15-16) and are instruments the Holy Spirit uses to reveal the mystery of Christ's sufferings

II. The Spirit <u>PREACHES</u> It (v. 12b)

***"With the Holy Ghost"* -** by the Holy Spirit. The Spirit uses the Gospel message and opens the understanding of the hearers.

The very Holy Spirit who wrote the Bible wants to teach us it! (Jn. 16:12-15).

III. The Angels are <u>FASCINATED</u> by It (v. 12c)

The plan of salvation is such an amazing, marvelous, mysterious message that angels ***"desire***" (are presently eagerly longing) to ***"look into"*** (to bend over to stare intently, to stoop to glimpse at) God's salvation plan.

"Look into" **-** this word was used of a woman bending over to search for a lost coin (Lk. 15).

EX: The bodily posture of people at the open tomb of Jesus (Lk. 24:12; Jn. 20:5, 11).

God's salvation plan <u>fascinates</u> the angels; it is an "object of intense angelic interest". . . They have a holy curiosity.

If angels long to search out this matter, this should show believers how important and serious our salvation is!

I don't find that angels desire to stoop over and examine:

1. The Wall Street Journal
2. The TV Guide
3. The sports page of the newspaper

God's Word (they know) is where the action is!

The hymnwriter Johnson Oatman, Jr., said it best:

Holy, holy is what the angels sing,
And I expect to help them
Make the courts of Heaven ring.
But when I sing redemption's story,
They will fold their wings,
For angels never felt the joy
That our salvation brings.

CONCLUSION:

"AN UNSHAKEABLE <u>HOPE</u>

I Peter 1:13
10-3-2021

> ***1 Peter 1:13***
> *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

INTRODUCTION:

****Let nothing <u>shake</u> you from your confident hope!***

I. The <u>FOCUS</u> of our Hope
("Gird up...your mind, be sober")

II. The <u>DURATION</u> of our Hope
("to the end")

III. The <u>OBJECT</u> of our Hope
("the grace that is to be brought to you")

IV. The <u>TIMING</u> of our Hope
(*"at the revelation of Jesus Christ")*

"AN UNSHAKEABLE <u>HOPE</u>

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I. The _____ of our Hope
("Gird up...your mind, be sober")

II. The _____ of our Hope
("to the end")

III. The _____ of our Hope
("the grace that is to be brought to you")

IV. The _____ of our Hope
(*"at the revelation of Jesus Christ")*

"AN UNSHAKEABLE HOPE

I Peter 1:13
10-3-2021

INTRODUCTION:

This verse marks the "turning point in the tone of I Peter. It has appropriately been called 'the hinge upon which the Epistle turns'." (Hiebert, p. 85)

"Wherefore" - This word forms a bridge to all that Peter has written previously.
In light of your salvation; because of the great salvation you have
(a salvation that is so important, so intriguing, so grand that:

1) The O.T. prophets studied it (v. 10-12a)
2) The Holy Spirit preaches it (v. 12b)
3) Angels are fascinated by it (v. 12c)

Because of your eternal salvation (which you can never lose (v. 3-5); in light of your eternal salvation that won't let you down (despite temporal trials) (v. 6-9); in light of the fact that God is faithful to His promise of the "salvation of your souls" (v. 9) . . . he now exhorts us on to serious, steadfast, unflinching, unshakable Christian living!

"Wherefore" - Peter now gets practical in vv. 13ff.

He moves on from doctrine to duty,
from theology to daily living,
from salvation to sanctification.

He calls for a response in light of the great truths he has revealed.

Beginning in verse 13, God gives us a complete presentation of the serious Christian life that should flow from our great salvation (Hiebert, p. 89).

Verses 13 - 2:10 unfold God's prescription for serious Christian living.

The serious Christian is one who has:

1. An unshakable hope (v. 13)
2. A Godly holiness (v. 14-16)
3. A reverent lifestyle (v. 17-21)
4. A genuine love (v. 22-25)
5. A spiritual desire (2:1-10)

"Hope" = be confident; through eyes of faith be confident or sure regarding God's gracious salvation. Hope is the confidence (or assurance) that comes from faith (the two words are often tied together - Rom. 5:2-5; I Cor. 13:13; Gal. 5:5-6; Col. 1:4-5; I Th. 1:3, 5:8; Heb. 6:10-12; I Pet. 1:21).

"Hope" - this "hope" is that *"living"* hope (1:3), that *"blessed"* hope (Ti. 2:13 - *"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ")*

A sense of confident expectation about something future forms a basis for how we feel and act in the present (EX: Lk. 23:8; cp. Phil. 2:19, 23).

EX: a family looking forward to a future vacation lives with optimism, joy, and anticipation in the present.

Christians live now in the present in light of what the future holds.

Our "present actions and decisions are governed by this future hope. Just as an engaged couple makes all their plans in the light of that future wedding, so Christians today live with the expectation of seeing Jesus Christ (our Bridegroom)" (Wiersbe, p. 395).

"Outlook determines outcome; attitude determines action. A Christian who is looking for the glory of god has a greater motivation for present obedience than a Christian who ignores the Lord's return. The contrast is illustrated in the lives of Abraham and Lot (Gen. 12-13; Heb. 11:8-16). Abraham had his eyes of faith on that heavenly city, so he had no interest in the world's real estate. But Lot, who had tasted the pleasures of the world in Egypt, gradually moved toward Sodom. Abraham brought blessing to his home, but Lot brought judgment. Outlook determined outcome." (Wiersbe, p. 396).

Our future hope is the greatest incentive for present Godly obedience and faithfulness!

***Let nothing shake you from your confident hope!**

I. The FOCUS of our Hope
("Gird up...your mind, be sober")

"The original makes *'set your hope'* the only imperative in the verse, the central and leading idea. Two participles precede the controlling imperative and designate the activities that support hope" (Hiebert, p. 90).

"Hope to the end" - This is the imperative; this is the command. The word ***"gird up"*** and ***"be sober"*** as participles simply give us the secret of how to have such an enduring, unalterable, unshakable hope.

"Gird up the loins of your mind" = Bind up or gather together your thoughts. This figure of speech is "based upon the gathering and fastening up of the long flowing Eastern garments os that they would not interfere with the individual's activity" (Ryrie). The closest modern cliche is "roll up your sleeves" - the idea is to remove any inhibiting thing that would prevent you from serious work.

What God is calling us to do is to have our thoughts together, focused; to be able to run the Christian life without distraction, without interference, without occasions to stumble.

"Girding the loins" - was a metaphor for preparation for aggressive activity in both the Old Testament and New Testament (Hiebert, p. 90) (Ex. 12:11; I Ki. 18:46; II Ki. 9:1; Jer. 1:17; Lk. 12:35; Eph. 6:14, etc.).

To avoid entanglements and obstacles.

"Loose thinking results in loose living" (idea cited by Hiebert, p. 91)

The Christian life is won or lost in the "mind." What you think about is an accurate reflection of the stability of your life. God is exhorting us to a disciplined thought life; an understanding or mind-set that is shaped and molded by the promises of God's holy Word - by His unalterable promises.

"When you center your thoughts on the return of Christ, and live accordingly, you escape many worldly things that would encumber your mind and hinder your spiritual progress" (Wiersbe, p. 395).

"Be sober" - describing a serious mindedness; this participle (*nepho)* "signifies to be free from the influence of intoxicants" (Vine). It supports the participle of "girding the loins" of one's mind in that our God expects us to be clear headed; to not let the worries, trials, problems, worldly affairs of this life cloud our thinking process and distort or interfere with our "hope" (ILLUS: troublesome driving in the fog).

II. The DURATION or our Hope
("to the end")

"to the end" - to the finish line; to completion; to the end goal; to the "end zone" of our life.

The "end" in view in this verse is the Rapture.

As "the end" draws closer, as "the day" approaches (heb. 10:25), there will be many many distractions that will try to undo our hope. Satan will unleash His fury and attempt to rip apart the confidence of God's children. Our faith will be tried and tested (1:7).

Why the need to endure in one's hope ***"unto the end"?***

1) The proliferation of: demonic doctrines (leading to apostasy) (I Tim. 4:1ff)

2) The prevailing sin in society (II Tim. 3:1ff)

3) The persecution and pressures brought on by Satan and his Antichrist (Mt. 24)

Note the phrase *"he that shall endure unto the end shall be saved"*

Because of the troubles, pressures, afflictions, persecutions Christians will face in the last days, God exhorts us to remain patient (SEE: James 5:7-9).

III. The OBJECT of our Hope
("the grace that is to be brought to you")

"the grace" - this is the object of our "hope." God is saying be confident that "grace" is on its way.

Not only are you now already saved by grace (Eph. 2:8), but a special grace will be brought by Jesus Christ when He returns.

What would this "grace" include?
(whatever it involves, will be undeserved, unearned, unmerited. It will include free gifts by God through Christ)

At the Rapture what will Christ give us?

1) Deliverance from physical death
I Cor. 15:51 - *"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."*

2) Glorified bodies

I Cor. 15:52-55 - *"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"*

"I Jn. 3:2-3 - "Beloved, how are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

3) A Family Reunion

I Th. 4:13-18 - *"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."*

4) Rescue from God's wrath

I Th. 5:8-9 - *"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."*

II Th. 1:7-10 - *"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."*

5) Rewards for faithful service

Rev. 11:18, 22:12 - *"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."*

6) The greatest blessing: Jesus Christ Himself

John 14:3 - *"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."*

IV. The TIMING of our Hope (*"at the revelation of Jesus Christ")*

"the revelation" **-** the *apocalypsis*; the unveiling, revealing, disclosing, the appearing.

The word "revelation" is the same Greek word translated "appearing" in verse 7.

The Rapture and Revelation are one and the same event!

The Rapture will not be a secret, invisible, hidden event! Christ will be revealed like lightning when He comes!

"Revelation" always refers to Christ's second coming and particularly to the Rapture (I Pet. 1:7; 4:13; II Th. 1:7; Rom. 8:18-19; I Cor. 1:7).

CONCLUSION:

"When the **out**look is gloomy,
try the **up**look!" (Wiersbe, p. 396)

"A GODLY HOLINESS"

I Peter 1:14-16
10-10-2021

INTRODUCTION:

***What does a holy Christian look like?**

I. ***A Holy Christian is. . .***
NOT LIKE WHAT HE ONCE WAS (v. 14
(You should not be a slave to your old past)

II. ***A Holy Christian is. . .***
LIKE HIS HEAVENLY FATHER (v. 15-16)
(You should be set apart like your new Father)

A. The PATTERN of Godly holiness *is God* (v. 15a)

B. The SCOPE of Godly holiness *is every area of our life* (v. 15b)

C. The IMPERATIVE of Godly holiness *is anchored in the Scriptures* (v. 16)

"A GODLY HOLINESS"

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INTRODUCTION:

***What does a holy Christian look like?**

I. ***A Holy Christian is. . .***

_____ **(v. 14)**

(You should not be a slave to your old past)

II. ***A Holy Christian is. . .***

_____ **(v. 15-16)**

(You should be set apart like your new Father)

A. The _____ of Godly holiness *is* _____ (v. 15a)

B. The _____ of Godly holiness *is* _____ _____ (v. 15b)

C. The _____ of Godly holiness *is anchored in the* _____ _____ (v. 16)

"A GODLY HOLINESS"

I Peter 1:14-16
10-10-2021

INTRODUCTION: Read verses 14-17 (Key verse: v. 16 "I am Holy")

See: Isaiah 6:1-f

God is called the "Holy One" (Hos.11:9) and the "Holy One of Israel" (Is.41:14,16,20)

Holiness is an attribute that God has to an infinite degree above and beyond anything or anyone in creation.

"*There is none holy as the LORD"* (I Sam.2:2)
"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy" (Rev.15:4)

"Holy" = (Hebrew = qadosh; Greek = hagios) The basic idea of the word is separate-ness or apart-ness. (Example: The Bible is often called the "Holy Bible" because it is a "book" that is "set apart" from all others.

Note: The words "sanctify" and "saint" come from the same Hebrew & Greek root words and mean "set apart" or "set apart one"

God being HOLY is "set apart" from everything that is common or unclean; To profane God is to strike against His Holiness.

God's holiness is manifest in two ways:

1) **Majestic <u>Transcendence</u>** - God is set apart from all that is created (Is. 57:15)

2) **Moral <u>Purity</u>** - God is set apart from all that is unclean (Hab.1:13; I Peter 1:13-16)

"Holiness," as defined as "set apart," is noted by many theologians as the **"fundamental attribute"** of God (the foundational attribute of God) It is the attribute of attributes.

All of God's attributes are equal, but all are qualified (or conditioned) by His holiness.

EX: God is <u>set apart from and above</u> all beings in creation in His love, mercy, truth, righteousness, faithfulness, knowledge, wisdom, sovereignty, etc.

God can't be loving . . . apart from His holiness.

God's holiness qualifies every other attribute He possesses.

"His love is *holy* love...His justice is *holy* justice...His wisdom is *holy* wisdom...His arm of power is a "*holy* arm" (Ps.98:1)...His promise is a "*holy* promise" (Ps.105:42)...His name is a *holy* name (Psalm 103:1).

Everything about God is HOLY
- His Attributes
- His Name (reputation) (Ps.99:3; 111:9; Ezek.36:20-22)
- His Works (Ps.145:17)
- His Glory (Light) (Exod. 15:11; Is.6:3; I John 1:5-7)
- His Spirit (Ps.51:11; Is.63:10)

Everything belonging to God is HOLY
- His Holy Nation (Exod.19:6)
- His Holy Place (the Temple) (Ps.11:4; 65:4)
- His Holy People (Dt.7:6; 14:2)
- His Holy City (Jerusalem) (Ps.2:6; Is.52:1; 66:20)
- His Holy Camp (Dt.23:14)
- His Holy Levites (II Chron.35:3)
- His Holy Ark (II Chron.35:3)
- His Holy Days (Lev.23; Is.58:13)
- His Holy Promise (Ps.105:42; Lk.1:72)
- His Holy Scriptures (Rom.1:2)
- His Holy Prophets (Luke 1:70)

Everywhere God is HOLY
- "Holy Ground" (Ex.3:5; Josh.5:15)
- "Holy Habitation" (Deut.26:15)
- "The Throne of His Holiness" (Ps.47:8)

What does a holy Christian look like?

I. A Holy Christian is. . .
NOT LIKE WHAT HE ONCE WAS (v. 14
(You should not be a slave to your old past)

"Not fashioning" **-** not conforming, not putting yourself into your old molds; not allowing yourself to go back into the old ruts; the old routines, the old habits.

"Yourselves" **-** We can't blame anyone but ourselves for slipping back into our old ways!

"Former" **-** For the believer, *"if any man be in Christ, He is a new creation; old things are passed away, behold all things are become new"* (II Cor. 5:17)

Note: *"Such were some of you"* (I Cor. 6:9ff)

"Lusts" **-** appetites; lit. hot desires, passionate longings, covetous wants.

Beware: If you were lazy, covetous, sexually immoral, materialistic, etc. before salvation, there is a tendency to slip back into these old lusts.

"Be not conformed to this world" **(**See: Rom. 12:2)

"Be not conformed" - stop allowing yourselves to be put into a mold or form (present, passive imperative).

Evidently, some of the Roman Christians were being influenced by the pagan Roman society, hence the present imperative calls for a stopping of a lifestyle already in progress.
"Conformed" - cookie cutter or mold

"This world" - lit. this "age" (aion) in contrast to the coming one.

This age is called an "evil age." (I Cor. 2:6, 8; Gal. 1:4)

God is calling on us to not allow ourselves to be cloned into the spiritual and moral characteristics of the times in which we live.

Whether you realize it or not, the world (instigated by spiritual wickedness & demonic forces) is specifically trying to mold (structure) your mind (your way of thinking) - via the media (TV, radio, movies, magazines, books, etc.)

Don't be deceived into thinking that you have to match the world's fashions, thinking, planning, speaking, etc.

We are not to be like the world - READ Eph. 4:17-19

Love not the world (kosmos) - I John 2:15-17

Being salt and light (Mt. 5:13-16), we are to be distinct from the world.

Don't be like a chameleon, which takes its color from its surroundings.

Believers must learn to swim against the tide (drift) of this age.

We must be willing to cut across the grain of this contemporary world-view. Even if it means standing alone.

"Ignorance" - to be without knowledge.

An unsaved person:

1) Does not always know <u>what</u> is <u>right</u> from what is <u>wrong</u>.

2) Does not know <u>how</u> to <u>gain victory</u> over enslaving lusts.

3) Does not know an adequate reason as to <u>why</u> he should escape enslaving lusts.

The *"Ignorance"* is mainly referring to an ignorance of <u>God</u>.
--Ignorant of His holy standards
--Ignorant of His motivating grace (which comes via His salvation)

II. A Holy Christian is. . .
LIKE HIS HEAVENLY FATHER (v. 15-16)
(You should be <u>set apart</u> like your <u>new Father</u>)

A. The <u>PATTERN</u> of Godly holiness *is God* (v. 15a)
"as (v. 14) . . . as (v. 15)" - Our pattern for holiness is <u>as</u> (like) our Heavenly Father.

V. 14 - ***"Obedient" -*** to listen under; to submissively attend to what God tells you; to hear with an intention to heed.

"Children" - (*tekna)* children who have been begotten or given birth. The emphasis is son the fact of birth; in this case, the new birth via our Heavenly Father (Jn. 1:12).

Peter's idea is: "An obedient <u>born again children</u> (of God), take after Him and <u>not</u> your former father the Devil (Jn. 8:44).

V. 14 - The point is this: You are children of God! Act like it! You are adopted into a new family, don't live like you used to.

(Note: the comparison and contrast between Positional Holiness and the expectant Practical Holiness)

"Called" - To invite or summon someone unto oneself.

The idea is: God called and we responded to the invitation (due to His Spirit's prodding), and we are now children of God.

We have been called *"out of darkness into His marvelous light"* (I Peter 2:9). "The argument here is logical and simple. Children inherit the nature of their parents. God is holy; therefore, as His children, we should live holy lives. We are *"partakers of the divine nature"* (II Pet. 1:4)." (Wiersbe, p. 396)

"Like Father, like son" should be the pattern the world sees in us.

They should be able to see what our Heavenly Father is like by seeing a visual illustration in our lives.

B. The SCOPE of Godly holiness *is every area of our life* (v. 15b)

"Be ye holy" – The word translated "be" is ginomai – meaning to decisively begin now to be holy; Become holy starting now!

"In all manner of conversation" - In all areas of conduct; in each and every activity in life. There is no distinction between the secular and the sacred. "All ground is holy ground."

Every facet of our daily life should manifest a unique holiness:

1. Be holy in your dealings with your family
2. Be holy in the work you do for employment
3. Be holy in your friendships and associations
4. Be holy in your thought life
5. Be holy in your speech
6. Be holy in your actions (Mannerisms and behavior)
7. Be holy in your recreation, entertainment and amusements
   (TV, radio, movies, magazines)
   If you feel "dirty" after participating, you should not have done it)
8. Be holy in the places you go

C. The IMPERATIVE of Godly holiness *is anchored in the Scriptures* (v. 16)

"It is written" - perfect tense - It has been written and still is; It was written and it stands written. Peter's use here of the Old Testament shows the O.T. to be sacred and authoritative.

The times may have changed, but God's will for us to be holy has not changed.

Like the rock of gibraltar, this command to be holy has inalterably stood firm even into the unholy 90's.

The fact that Peter bases his point on the Old Testament shows us that the Old Testament and yes, aspects of the Old Testament moral law provide authoritative principles to live by!

When the Bible says we are not under the Law it means:

1) We are not under the civil and ceremonial aspects of the Old Covenant which Christ abolished in His death!

2) We are not under the curse of the Law (Gal. 3:13)

This quotation (from Lev. 11:44-45) literally says in the Hebrew: *"You will be holy, because I am holy"*

The Hebrew makes its strongest imperatives using the future tense.

SEE: Leviticus 11:44-45

The word "Holy" occurs over 85 times in the book of Leviticus alone!

"For I am holy" – God expects our conformity to His character.

All aspects of the Mosaic Law manifest God's Holy Standards.

God's civil, ceremonial, & moral Laws demonstrate His Holiness.

His hatred for sin; His demands for moral purity; and His perfect standards for worship, service & life reflect His holiness.

Anything that pollutes, defiles, or profanes is forbidden.

God's swift judgment of many who profaned His holy standards is a sobering reminder that HE IS HOLY.

God's swift judgement of many who profaned His holy standards is a sobering reminder that HE IS HOLY

Examples:

Achan who stole that which was to be set apart for God (Josh. 7:12-14) Nadab & Abihu who offered strange fire to God (not what He prescribed) (Lev.9:23 -10:3);

Uzzah who touched the Ark of the Covenant (II Sam. 6:6-7);

Moses who struck the rock (Num.20:11,12);

Belshazzar who mocked God by praising idols and drinking alcohol out of the holy temple vessels (Dan.5)

Ananias & Saphira who lied to God (Acts 5)

Conclusion: **verse 17**

"If ye call on the Father" - Another way of saying: "If you are born again and God is your Father upon whom you depend"

NASV - *"If you address as Father"*

If God is your Father, live like He is your Father.

Our *"Father"* in Heaven is holy (Jn. 17:11) and righteous (Jn. 17:25).

Children often do things they would not normally do when their Father is not around - but our Father is constantly looking and evaluating our lives. This should provoke a healthy fear.

A Father of an obedient son will always be feared.

We ought to love our Heavenly Father enough that we fear to displease Him.

"Without respect of persons"- without favoritism, without partiality. God has no "pets," no one that can "con" or "buy Him off."

You will not be treated with preferential treatment.

God will accept no bribes (Deut. 10:17 - *"For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."*)

"Judgeth" - to evaluate, scrutinize, and examine something or someone.

Just as a good father judges his children impartially (fairly), so God will (and -is- - present tense) judging His children impartially.

"Your sojourning" - to have a temporary residence alongside. To temporarily stay without citizen rights. Our life on this earth is a "brief stay"; our roots should not be too deep because we are only sojourners here; we are foreigners; pilgrims in a strange land; "aliens" from another world - a heavenly one.

This world is not our final portion, it is our passage-way. As the hymnwriter said: "This world is not my home, I'm just a passin through. . ."
People do not live in a fear of God who assume that their life is out from the control of God (they don't realize that God could snuff out their light tonight). They think in their heart that death is not even possibly on the immediate horizon. They forget how fragile life really is! How uncertain our days really are!

The imperative of verses 17-21 is this: ***"Pass the time. . . in fear"*** (conduct your life with a serious reverence for God; live with a deep respect for God)

God's Children should have a healthy fear of their Father.

Eccl. 12:13 - *"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."*

Deut. 5:29 - *"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!*"

Job 28:28 - *"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."*

Because God is HOLY:

1) You can't <u>be saved</u> on your own terms (God accepts nothing but the sacrifice of His dear Son (Heb.9:22; Acts 4:12)

2) You can't <u>pray</u> on your own terms

3) You can't <u>worship</u> on your own terms (Lev.10:3; Ps.99:5)

4) ou can't <u>serve</u> on your own terms (Psalm 2:11)

5) You can't <u>please God</u> on your own terms (Heb.11:6; I Sam.15:17,22,23)

6) You can't <u>give yourself to God</u> on your own terms (Rom.12:1,2)

As a general guide as to whether or not a practice would match God's Standard, ask yourself the question: "Is it HOLY?"

It should be our daily prayer:

"Lord, set me apart from anything that is unclean in your sight (I Thess.5:23) so that I may please you and serve you acceptably"(II Tim.2:21)

"A REVERENT LIFESTYLE"

I Peter 1:17-21
10-17-2021

INTRODUCTION:

***"Pass the time here in fear!"**

Three incentives to living with a deep respect for God:

I. The <u>AUTHORITY</u> of God (v. 17a)
(God is the ultimate Authority of my life)

A. God is *"Father"*

B. God is impartial

C. God is Judge

II. The <u>BREVITY</u> of Life (v. 17b)
(This world is my temporary residence, not my home)

III. The <u>PRICE</u> of Redemption (v. 18-21)
(I have been bought at a great price)

A. Redemption is not <u>cheap</u> (v. 18)

B. Redemption was <u>costly</u> (v. 19)

C. Redemption was <u>foreordained</u> (v. 20)

D. Redemption is all of <u>God</u> (v. 21)

"A REVERENT LIFESTYLE"

I Peter 1:17-21

10-17-2021

INTRODUCTION:

"Pass the time here in fear!"

Three incentives to living with a deep respect for God:

I. The _____ of God (v. 17a)
(God is the ultimate Authority of my life)

A. God is "_____"

B. God is _____

C. God is _____

II. The _____ of Life (v. 17b)
(This world is my temporary residence, not my home)

III. The _____of Redemption (v. 18-21)
(I have been bought at a great price)

A. Redemption is not _____ (v. 18)

B. Redemption was _____ (v. 19)

C. Redemption was _____ (v. 20)

D. Redemption is all of _____ (v. 21)

"A REVERENT LIFESTYLE"

I Peter 1:17-21
10-17-2021

INTRODUCTION:

ILLUS: The lack of a real "fear of God" in our world today. As evidenced by the disrespect for the Bible, the mocking of morals and principle, the outright blasphemy toward Christ.

How daring are people who talk lightly about or disrespectful to God!

He is not (as the worldly actress said at the Grammy Awards) "the man upstairs." He is not (as the baseball player called Him) "the great Yankee in the sky" (Wiersbe, p. 398).

And God's last name is not "damn"!

*NOTE: How many Old Testament scribes feared God so much they would not even pronounce His name or write it without first bathing and getting a new pen.

People should have a healthy fear of God.

Eccl. 12:13 - *"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."*

Deut. 5:29 - *"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!*"

Job 28:28 - *"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."*

(cp. Prov. 1:7; 9:10)

The imperative of verses 17-21 is this: *"<u>Pass the time</u>. . . in fear"* (conduct your life with a serious reverence for God; live with a deep respect for God)

***"Pass the time here in fear!"**

Three incentives to living with a deep respect for God:

I. The AUTHORITY of God (v. 17a)

(God is the ultimate Authority of my life)

A. God is *"Father"*

"If ye call on the Father" - Another way of saying: "If you are born again and God is your Father upon whom you depend"

NASV - *"If you address as Father"*

If God is your Father, do you reverence Him as a Father should be? (Mal. 1:6 - *"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. . ."*)

If God is your Father, live like He is your Father.

Our *"Father"* in Heaven is holy (Jn. 17:11) and righteous (Jn. 17:25).

Children often do things they would not normally do when their Father is not around - but our Father is constantly looking and evaluating our lives. This should provoke a healthy fear.

A Father of an obedient son will always be feared.

We ought to love our Heavenly Father enough that we fear to displease Him.

B. God is impartial

"Without respect of persons" - without favoritism, without partiality. God has no "pets," no one that can "con" or "buy Him off."

You will not be treated with preferential treatment.

Peter himself came to realize *"of a truth I perceive that God is no respecter of persons"* (Acts 10:34).

Once a man, excusing his disobedience to God's Word, brushed off a long rebuke by a friend with the words, "God and I have this deal made out. He knows me and He knows where I'm at. We have a deal between us."

God will accept no bribes (Deut. 10:17 - *"For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."*)

Nor will He show favoritism when He judges (Rom. 2:11 - *"For there is no respect of persons with Him")*

C. God is Judge

"Judgeth" - to evaluate, scrutinize, and examine something or someone.

Just as a good father judges his children impartially (fairly), so God will (and -is- - present tense) judging His children impartially.

God's basis of evaluation (judgment) is:

1) Impartial

2) Universal - *"every man"*
(Even all the lost heathen will be judged based on their "*works"* - Rev. 20:11-12)

3) Objective - *"works"*
(One can say we have *"faith"* but our works scream louder and clearer - Ja. 2:18)

The Judgment Seat of Christ will determine [not your salvation] but your eternal rewards (gained or forfeited forever!).

The Judgment Seat of Christ is a sobering future reality (II Cor. 5:10-11; I Cor. 3:14).

II. The <u>BREVITY</u> of Life (v. 17b)
(This world is my temporary residence, not my home)

"Your <u>sojourning</u>" - to have a temporary residence alongside. To temporarily stay without citizen rights. Our life on this earth is a "brief stay"; our roots should not be too deep because we are only sojourners here; we are foreigners; pilgrims in a strange land; "aliens" from another world - a heavenly one.

This world is not our final portion, it is our <u>passage-way</u>. As the hymnwriter said: "This world is not my home, I'm just a passin through. . ."

"It was when Lot stopped being a sojourner, and became a resident in Sodom, that he lost his consecration and his testimony. Everything he lived for went up in smoke! Keep reminding yourself that you are a *"stranger and pilgrim"* in this world (SEE: IPet. 1:1; 2:11) (Wiersbe, p. 398).

When the unsaved mock or ridicule you for being "<u>different</u>," don't let them pressure you into conforming to their philosophies and lifestyles. They will think you are "strange" that you don't run with them (4:4), but don't let them "de-salt" you or dim your light!

People do not live in a fear of God who assume that their life is out from the control of God (they don't realize that God could snuff out their light tonight). They think in their heart that death is not even possibly on the immediate horizon. They forget how fragile life really is! How uncertain our days really are!

Psalm 90:12 - *"So teach us to number our days, that we may apply our hearts unto wisdom"*

Eph. 5:15-16 - *"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil."*

James 4:14 - *"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."*
(cp. a man who did not live life with a comprehension of life's uncertain duration - Luke 12:16-21).

When God says: Your heart has beat for the last time, it will not beat again. When the Lord decrees that you have breathed your last breath, you will never inhale again!
Proverbs 27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

III. The PRICE of Redemption (v. 18-21)

(I have been bought at a great price)

A. Redemption is not cheap (v. 18)

"Forasmuch as ye know" = having known.

What we know (by faith) affects how we live (in the flesh).

"Redeemed" - to be released by payment of a ransom (to be bought - passively by God).

"Corruptible" - perishable, subject to decay

"Silver and gold" - will perish, and that which it buys will perish.

"Vain" - there is no better word to describe the lifestyle of the lost
"Vain conversation" - worthless lifestyle.

You were not redeemed out of your former empty, hollow, void way of living by silver and gold.

Silver and gold was used in purchasing slaves in the ancient world. We, too, were once slaves of sin, but now are slaves of Jesus Christ (Rom. 6:17-22)

Money did not save you from a life that lacked reality (a vain lifestyle that was handed down to you from your fathers (from whom you inherited a sin nature).

"Tradition" - that which is handed down or passed on from one generation to the next.

B. Redemption was costly (v. 19)

"Precious" - the most obvious word Peter could have used if he was teaching that the blood of Christ was still literally in existence today would have been *"imperishable"* (to correlate with the word ***"corruptible"*** [V. 18]).

But rather, Peter uses the word *"precious"* - pointing to its lasting value.

Christ's blood was precious because the One who shed it was unblemished (blameless) and spotless (stainless). He was sinless! The Law required an unblemished sacrifice (Lev. 22:19-25) because it was a picture of the sinless Lamb of God (Jn. 1:29, 36) who took away the sins of the world by His substitutionary death on Calvary's altar.

That which much money is spent on is not treated cheaply!

The great price that Christ bought us with ought to provoke us to not throw our lives out to the swine, but to fear the loss of a life that has value and meaning.

The fear a child of God has for his heavenly Father is not a fear of being cast into hell (I Jn. 4:18), but is a *"godly fear"* (II Cor. 7:1) of being a disappointment or a failure for Him.

It is a fear of sinning against His love and living a careless life for Him when He has done so much for us!

Because Joseph loved God, he feared committing the great wickedness of adultery against God (Gen. 39:9).

God provided redemption for you at a great cost.

How dare we view His work cheaply and live lives that do not resemble the Master who owns us (SEE: I Cor. 6:19-20).

C. Redemption was foreordained (v. 20)

On the one hand, Christ's death (bloodshed) was pre-known (foreknown, pre-planned) before the foundation of the world, but on the other hand, it was manifested or made clear or plain in these last times for your sake.

Christ's bloody death was not an accident or an afterthought.

It was planned in the determined will of god before creation (this is why Christ is called "the Lamb slain from the foundation of the world" - Rev. 13:8).

Although Christ's death was in the mind of God from all eternity, it was not accomplished until *"the fullness of time was come"* (Gal. 4:4).

"For you" - Christ's redemption must be personalized to become operative in your life

(cp. Gal. 2:20 - *"who loved me and gave Himself for me")*

The fact that our Lord planned our redemption before the world began should cause us to be afraid of failing Him who had us in mind!

D. Redemption is all of God (v. 21)

"Who by Him do believe" - It is by means of (through) Christ that we are believers in God.

No one believes in the true God apart from a vital relationship with the Son of God.

Christ's death (v. 19), His resurrection (v. 21) and exaltation to former glory (v. 21) are the key elements to the Gospel message and such truths give us a faith and hope that is in God!

*"**Your faith (belief) and hope (confidence) are in God"*** - not in man, religion, ourselves, our works, our traditions but in the living God.

A true believer has such a respect for God because it is God upon whom we trust for salvation.

Whatever you trust for salvation will be what you reverence (EX: Catholics reverence Mary, the pope, the Catholic mass, etc., because that is where their hope lies).

ILLUS: Hymn: "My hope is in the Lord, who gave Himself for me, and paid the price of all my sin at Calvary. For me, He died, for me, He lives and everlasting life and light he freely gives."

CONCLUSION:

"A FERVENT LOVE"

I Peter 1:22-25
10-31-2021

INTRODUCTION:

***"Love one another with a pure heart fervently"** **(v. 22)**

How can we sincerely love one another? Where does this capacity to love come from?

2 prerequisites to having *"agape"* love:

I. A PURIFIED SOUL (v. 22)

II. A NEW BIRTH (v. 23-25)

Features of the new birth:

A. The new birth is not of human origin (v. 23a, 24)
"not of corruptible seed"

B. The new birth is accomplished by the eternal Word of God (v. 23b, 25)
"by the Word of God, which liveth and abideth forever"

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"A FERVENT LOVE"

I Peter 1:22-25
10-31-2021

INTRODUCTION:

"Behold! How they love one another."
One of the most profound comments made regarding the early church came from the lips of a man named Aristides, sent by the Emperor Hadrian to spy out those strange creatures known
as "Christians." Having seen them in action, Aristides returned with a mixed report. But his immortal words to the emperor have echoed down through history: "Behold! How they love one another."

- Chuck Swindol

As the second century of Christianity began to unfold, the faith had spread throughout the Roman Empire—particularly to some of its great cities, like Rome and Carthage in North Africa. At that time, Christians were the objects of great suspicion from their neighbors and government officials because they had given up the behaviors of their previously pagan lifestyle.

Wildrumorshadbeguntocirculateinsomeplacesaboutwhat Christiansactuallytaught and did in their meetings together. To clear the air and defend the good name of Christianity, a church leader in Carthage named Tertullian wrote a brief explanation of Christian practices and a critique of the unjust accusations that had been made against them. In his work, he wrote at one point that these attacks against Christianity were made out of jealousy, because Christians displayed a character of life that their pagan neighbors did not possess. His statement highlighted a quality that will be the focus of our study of 1 Peter today.

Here is what Tertullian wrote: "It is mainly the deeds of a love so noble that lead many to put a brand upon us. See how they love one another, they say, for they themselves are animated by mutual hatred; how they are ready even to die for one another, they say, for they themselves will sooner put to death (The Apology, ch. 39)."

The key thought in verses 22 - 25 is given by God in an imperative - ***"Love one another"***

V. 22

"Love" - *agapao* - God's love (Jn. 3:16; Ro. 5:8)

A choosing to meet someone else's need without the quest for personal benefit.

The fact that God commands us to love shows

1) Love is an act of the will (it's a choice, a decision)

2) Love is not always "automatic" (the capacity comes automatically upon salvation, but the actual exercise of such love does not)

3) We are responsible to start loving (aorist imperative)
(don't wait for a "lightning bolt" from Heaven to get you going; decide to begin the acts of love today!)

Agape love is God's love and therefore it has the power to:
1. Forgive
2. Overlook differences

SEE: I Cor. 13

"One another" - a reciprocal love is expected. There is not to be a "one way street" among believers.

"With a pure heart" - (KJV) - Not "Hellywood" love

"With a pure heart" - from a heart which is sincere and unhypocritical.

The source of love is not merely from the *"lips"* (Mt. 12:34; 15:8), but from the heart.

"Fervently" - lit. to "stretch out" (the word was used of the muscles of a race horse being stretched to the limits as it crosses the finish line).

God is describing a love that reaches out; that intensely, strenuously, and earnestly goes the extra mile, or goes out of its way, expending much energy and effort to reach out to a brother in need.

The opposite of a "fervent" love is a "cold" love; in the last days God said that the love of many would *"wax cold"* (Mt. 24:12).

Since Peter commands the fruit of love, it is important for him to give us the root (or source) of this love.

"What you love and what you hate reveal what you are (your inner character)" (Bob Jones, Sr.)

***"Love one another with a pure heart fervently"* (v. 22)**

How can we sincerely love one another? Where does this capacity to love come from?

2 prerequisites to having *"agape"* love:

I. A PURIFIED SOUL (v. 22)

***"Purified"* -** perfect tense indicates a reality that occurred in the past that has continuing results.

The ***"Purity"*** is moral not ritual, internal not external, spiritual not physical.

***"Ye have purified"* -** Not teaching a works salvation (by human effort), but the resultant cleansing that occurred when you believed.

Peter, knowing full well that Christ does the saving of a soul, looks at salvation from the perspective of the responsibility of man to believe.

Peter acknowledged that God purifies hearts *"by faith"* (Acts 15:9).

***"Purified your souls"* -** The most important cleansing anyone can have is that of his/her innermost being (the "*soul"* which is our most valuable possession [Mark 8:36-37] is that invisible, immaterial aspect of people that is the essence of our life.

When God created man, he became a *"living soul."*

The soul is that aspect of man which gives us life, and determines the quality of our life.

When Adam sinned, his soul became stained, polluted, and defiled with sin.

Man's soul became self-centered. No longer did his soul motivate him to please God, but to please self. When one becomes saved, however, his soul is made holy (*hagnizo)* (sanctified or set apart from self-centeredness). We now have a capacity to really love, to love unselfishly.

***"Obeying"* -** (*hupokuou)* = to "listen under"; or to hear with a submissive spirit. To listen with an intent to respond; to hear in order to heed.

"The truth" - is the *"gospel"* (v. 25). The truth submitted to is the substitutionary death, burial, and resurrection of Christ according to the Scriptures (I Cor. 15:3-4).

Love is always anchored to faith. True faith must precede true love.

Why, faith in God's love for us is the motive to us having a love for Him and others (I Jn. 4:19 - *"We love him, because he first loved us."*)

"Through the Spirit" - (KJV) It is by means of the Holy Spirit that our hearts were made responsive to the truth we heard. The Holy Spirit cut right down deep to the *"dividing asunder of soul and spirit"* (Heb. 4:12), using the Word of God as His sword (Eph. 6:17), and opened our heart to receive the truth (Acts 16:14).

Hence, we have been born of the Spirit (Jn. 3:6-8; Ti. 3:5).

The Holy ***"Spirit"***

prompted you to respond to the ***"truth"***

which resulted in the <u>purifying</u> of your ***"soul"***

which enables us to have an ***"unfeigned love"***

"Unto" - This word points to the <u>outcome</u> of a purified soul. The result of the new birth is a new capacity to love.

"Unfeigned" - unpretended; unhypocritical, sincere, genuine love. Someone can pretend to have true love (I Cor. 13:2-3); but one who is genuinely born again does not have to pretend it.

At salvation, God gives us the "real thing!"

There is a kind of 'success psychology' popular today that enables a person to subtly manipulate others in order to get what he wants. If our love is sincere and from a pure heart, we could never 'use people' for our own advantage" (Wiersbe, p. 400).

"Love of the brethren" = one word in the Greek - *"philadelphian"* - A brother-love; an affectionate relation to fellow believers who are in the same spiritual family.

The new birth brings us into a new family, and those in the family will have a love for their brothers and sisters. Just as a love for one's genetic brothers and sisters automatically comes naturally, a love for our spiritual brothers and sisters also automatically comes, supernaturally.

II. A NEW BIRTH (v. 23-25)

V. 23

"Being born again" - (perfect, passive, participle) lit. "having been born again"; having already received the new birth. Having been regenerated at a point in the past and abiding in that state.

"Being born again" - This passive participle proves that the birth does not originate with man. It is a work of God.

With the new birth comes a new nature (II Pet. 1:4).

The one who partakes of the "new life" of God also partakes of the loving character of God. He gives us His nature (the Spirit) and His example; and such should

prompt a response of love for God and for others (especially those who belong to God).

Having "love" for God and others is an inseparable, distinguishable mark or evidence of the new birth (SEE: I John 3:10-18; 4:7-8, 11-13, 20).

The participle modifies the imperative to *"love"*.

Love with the capacity you were given at the time of your new birth.

"New life brings new love" (a new love from self and others).

"Love one another" - "Peter was anxious for his readers to unlock the floodgates so t hat the full stream of love might gush forth." (Hiebert, p. 113).

Features of the new birth:

A. The new birth is not of human origin (v. 23a, 24)
"not of corruptible seed"

V. 23
The "new birth" did not originate from corruptible (perishable) seed (i.e. not from natural, procreation. It did not come genetically from your earthly parents (Jn. 1:13).

The "seed" of a human father will beget (give birth to) life that is perishable; however, the "seed" of our Heavenly Father begets life that is impossible.

V. 24
All flesh (all natural born, mortal, physical flesh) has a limited life-span.
Like grass and flowers, the flesh of man, though it may have a temporal

"glory" (beauty, splendor) but it eventually *"withereth"* (drys up and wrinkles) and *"falleth away"* (lit. falls out or down or dies).

B. The new birth is accomplished by the eternal Word of God (v. 23b, 25)
"by the Word of God, which liveth and abideth forever"

The "new birth" came about in your life out of *(ek)* the imperishable (incorruptible) Word *(logos)* of God.

God's Word is likened unto *"seed"* - imperishable seed.

The "seed" when planted (witnessing), accepted by the soil (the heart); and germinated (believed), gives life, growth, and fruit! (Mt. 13).

(NOTE: These are 3 proofs of someone who has been born again by the Word)

The potency of love is based not on a temporal message of man, but on the eternal word of God.

"By the Word of God" - Peter (under inspiration) digresses a bit and discloses the eternal nature of God's Word.

No one is born again without the *"Word of God"*. Whenever someone has a "born again" experience, if their hearing and believing the Word of God is not part of their testimony, they were not "born again" by God. They may have had an "experience", but they did not have the "new birth."

God's Word is not dead nor will it ever die.

Two words attest to this fact:

--*"Liveth"* - right now the Word is alive
(Heb. 4:12 - *"For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even tot he diving asunder of*

soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.")

--*"Abideth"* - to remain, to last, to stay without dying off

V. 25

"But" in contrast to man whose life ends, *"the Word (rhema)"* of the Lord remains into the eternal ages.

What God says (His spoken word) will never cease, never end, never die, never perish.

And this eternal Word is the same word which was proclaimed or preached unto you.

God's Word will never go out of existence and never fail.

Is. 40: 8 - *"The grass withereth, the flower fadeth; but the Word of our God shall stand for ever.*

Is. 55:11 - *"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"

Is. 59:21 - *"As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."*

He promised to preserve His Word, and He has!

Forever, "*Thy word is settled in heaven*

Mt. 5:18 - *"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

THE BIBLE STANDS

The Bible stands
Like a rock undaunted
Midst the raging storms of time.
Its pages burn with a truth eternal
And they glow with a light sublime.

The Bible stands
Though the hills may tumble,
It will firmly stand
Though the earth shall crumble,
I will plant my feet on its firm foundation,
For the Bible stands
The Bible stands

CONCLUSION:

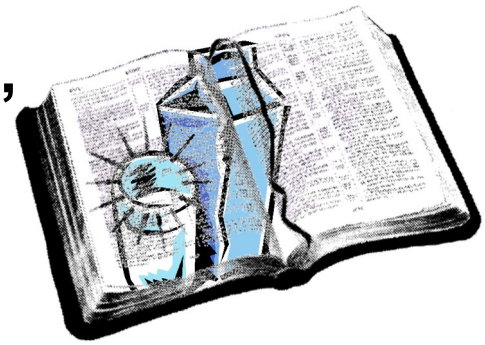
The Holy ***"Spirit"***

prompted you to respond to the ***"truth"***

which resulted in the purifying of your ***"soul"***

which enables us to have an *"unfeigned* ***love****"*

“A Desire for Milk”



I Peter 2:1-3
11-7-2021

INTRODUCTION:

The Bible is to the soul what milk is to the body.

You need a desire for the Word!

Three ways to stimulate your appetite for the Word:

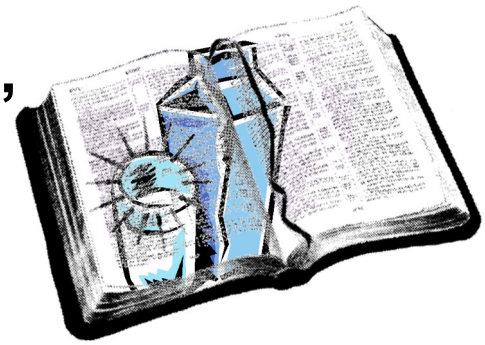
I. Rid yourself of the sins that ruin your appetite for the Word (v. 1)

II. Realize the wholesome goodness and growth that comes from the Word (v. 2)

III. Experience the good grace of God and your appetite will be stimulated for the Word (v. 3)

CONCLUSION:

“A Desire for Milk”



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The Bible is to the soul what milk is to the body.

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Three ways to stimulate your appetite for the Word:

I. <u>Rid yourself</u> of the _____ that _____ for the Word (v. 1)

II. Realize the _____ and _____ that comes from the Word (v. 2)

III. Experience the _____ and your appetite will be stimulated for the Word (v. 3)

“A Desire for Milk”



I Peter 2:1-3
11-7-2021

INTRODUCTION:

V. 1

"Wherefore" - Peter now draws an application on the subject of the *"Word of God"* mentioned in 1:23-25.

Once *"born again"* (1:23) by the word, God expects us to *"grow"* by the Word.

The only imperative of vv. 1-3 is the word ***"desire".*** This word is the main thrust of the opening of chapter 2.

V. 2

***"As newborn babes"* =** as recently-born nursing babies.

Babies have a natural desire for milk. They are born with a natural instinct to suck. They crave milk. They can't make it without their "bottle."

Only milk satisfies the hunger of an infant. Those mothers who experienced the joy of 2:00 a.m. feedings know exactly what Peter means (Barbieri, p. 47).

Peter is not necessarily addressing young Christians; rather he is saying that all of us,, no matter how old in the Lord, should be like newly born babes and share their intense craving for milk.

"Desire" - Aorist imperative meaning to "begin desiring," to "start desiring."

Apparently, the people to whom Peter writes had lost their appetite for God's Word, so Peter exhorts them to regain it.

"Desire" - to long for; to crave; to have an intense hunger.

David had such a craving for God (Psalm 42:1-2 - *"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"*).

SEE: Psalm 119:20, 40, 131. David was a man *"after God's own heart"* as evidenced by his love for God's Word (Ps. 119:47, 97, 127, 163, 165). God's Word was sweeter than honey (v. 103) and of more value than silver and gold (v. 72).
The fact that God commands us to have a *"desire"* for His Word, tells me that such "desire" is not always automatically in our hearts.

We need to be exhorted to "desire" God's Word.

The Bible is to the soul what milk is to the body.

***You need a desire for the Word!**

Three ways to stimulate your appetite for the Word:

I. Rid yourself of the sins that ruin your appetite for the Word (v. 1)

"Sometimes children have no appetite because they have been eating the wrong things" (Wiersbe, p. 400).

Peter lists five villains that will rob your appetite for God's Word.

These are obvious road blocks to benefitting from the Word. Such sins will rob your thirst for the Word.

If your life is filled with sin, there will be no room for God's Word.

"Laying aside" = to place away from oneself; to put off and discard; to strip off and throw away; to get rid of.

"Laying aside" - Aorist middle participle - "after laying aside; having laid aside"

This participle is connected to the imperative verb in v. 2, conveying the truth that before one will have a desire for the Word, he must first rid himself of the sins which rob one's appetite for the Word.

The old saying is true: "This Book [the Bible] will keep you from sin, but sin will keep you from this Book."

The word ***"all"*** occurs three times, showing that we cannot be content with a partial cleaning of our lives, but a total removal of the filth that dirties and defiles our souls.

"Malice" - evil, badness; a broad term for wickedness.

Peter uses this general "catch-all" term and uses the adjective ***"all"*** to show how believers should tolerate no form of badness in their lives. Anything that does not conform to God's moral law must be discarded.

"Malice" would include:

1) Bad feelings toward others (anger, lack of forgiveness)

2) Bad thinking (lusts, selfishness, etc.)
3) Bad actions

"Guile" - deceitfulness; the word means to catch with bait.

Any form of seduction; any form of entrapment; any trickery or deceitful words and actions so as to selfishly gain something from another person is guile (EX: how many men will "wine and dine," "butter up," pretend romance, and say words of "love" so as to manipulate to get what he wants).

Any form of deceit for selfish gain is wrong. People practice guile for financial gain, for sexual manipulation, for fame, power, and status, etc.

God's people are to be people of truth, sincerity, fidelity.

"Hypocrisies" **=** play acting to pretend you are someone you are not. A hypocrite is someone who "wears a mask" with the intention of deceiving.

We, however, are to be sincere, real, genuine.

This does <u>not</u> mean that we should "spill our guts," and let the putrefying, disgusting feelings we have out (so as to ruin the lives of others who have to endure the stench of the sewage that pours out of our lives).

"Envies" - this word describes one who holds a grudge against someone because they possess something that you yourself do not have.

Such ill feelings toward those who have something you do not is evil.

God calls a covetous spirit *"idolatry"* and it is a violation of the tenth commandment (Exod. 20:17).

[Envy may also be a desire that others do not get that which you yourself do not have.]

A misplaced desire for that which God has not given you will prevent you from desiring that which God does have for you - His Word.

"Evil speakings" - slanderous speech; lit. to speak against or to speak down upon. To belittle; to degrade; to backbite; to devour someone with your words, to gossip about; to speak down upon;; to run someone down; to tear them down; to put someone down verbally.

(Most people put others down so as to lift themselves up)

Peter is speaking of a "vice that deliberately assaults the character of another and usually takes place behind the victim's back" (Hiebert, p. 122).

Don't be a character assassinator!

God says *"Speak not evil one of another, brethren."* He also says, *"If you bite and devour one another, take heed lest you consume one another."*

"Let no corrupt communication proceed out of your mouth. . ."

God's pure word is totally incompatible with these attitudes and actions.

Such sin in the life of a Christian will immediately curdle any ingested milk, and will leave your life feeling sick and disinterested in "milk" consumption.

"Sinful attitudes and acts must be put out of the life before there will be any enjoyment of the Word" (Anderson, RBP, p. 34).

A spiritual enema must be taken to expel the toxic poisons from our system so that we will benefit from the milk of God's Word.

II. Realize the wholesome goodness and growth that comes from the Word (v. 2)

***"Sincere"* =** EX: In America, many milk containers and milk products have the word "real" printed in bold red letters to emphasize the pure, genuine, pasteurized,a nd homogenized nature of the milk in the container.

"Sincere" - [*adolos* - a negated form of *dolos* (guile - v. 1)] The word means without guile, without deceit, without impurity.

The Word of God is pure, unadulterated, uncontaminated.
This word was used of corn, wheat, barley, oil, wine, and other farm products that were free of contamination (Reinecker, p. 750).

The Bible is genuine; it is pure. It only tells the truth, always; it will never deceive.

Because all Scripture is given by inspiration of God, it has no impurities or contaminants introduced by man.

"Milk" - the Bible is called "milk" because like milk it is a basic necessity to life. It nourishes our spiritual life, like milk nourishes our physical bodies.

Calling upon believers to crave the *"milk"* of the Word is by no means implying that believers were not mature enough to handle the *"meat"* of the Word (cp. Heb. 5:12-14; I Cor. 3:2). God is simply showing our need for the basic nutrition found in God's Word.

Why should believers consume the Word? ***"That [hina] you may grow thereby."***

Christian maturity comes only to those who have a daily intake of the Word of God.

You see, you mature as your faith grows; and your faith can only grow as you learn, trust, and obey God's Word (*"Faith cometh by hearing, and hearing the Word of God"* - Rom. 10:17).

The word ***"grow"*** is passive, indicating that the growth is not self-induced.

Just as you have no control over you speed and rate of growth physically (you simply eat, sleep, and exercise, and somehow the growth process occurs irrespective of your desire to grow [Mt. 6:27]), so, if you consume God's Word, the Word will cause you to grow.

You cannot independently manufacture your own spiritual growth. God causes you to grow as you receive the needed nutrients of His Word.

The critical text reads: "that you may grow in respect to salvation."

NOTE: One does not grow into receiving salvation (obtaining salvation requires "birth" [the new birth], not growth). But one does grow into the benefits and blessings of his/her salvation (cp. Phil. 2:12) by a daily drinking of the Word.

You can measure your spiritual growth by the quantity of the Word you are drinking in daily:much milk - much growth
little milk - little growth
no milk - no growth

Our physical bodies drink milk and only grow to a certain level and then stop (EX: 6'2"). There is no limit, however, to the growth we experience by drinking in God's Word.

Your spiritual maturity as a Christian will increase in direct proportion to the amount of time, interest, and diligence you invest in the Word (cp. Barbieri, p. 47).

Unfortunately, Bible reading for many is like an "occasional snack" that barely provides any substantial fullness to our spiritual stomachs.

Col. 3:16 says, however, that you should *"let the word of Christ dwell in you richly in all wisdom"*

How strong is your appetite for God's Word? You answer is "an index of your Christian health" (Hiebert, p. 124).

Do you want to know why you feel "weak" spiritually? Why you have no power over your fleshly impulses? Why you struggle to do what is right? etc. The reason is because you have neglected your milk!

There are a lot of spiritually malnourished, dehydrated, weak Christians struggling with their walk with the Lord. The reason: they are not drinking their milk.

III. Experience the good grace of God and your appetite will be stimulated for the Word (v. 3)

The prerequisite to having a desire for God's Word is to taste of God's grace.

"If so be" - (i.e. "since you have tasted") This first-class condition assumes that they did taste of God's grace.

After that first taste, what they tasted was so refreshing, so satisfying that they

should have further interest in what God has.

At the University of Chicago Divinity School each year they have what is called "Baptist Day". It is a day when all the Baptists in the area are invited to the school because they want the Baptist dollars to keep coming in. On this day each one is to bring a lunch to be eaten outdoors in a grassy picnic area. Every "Baptist Day" the school would invite one of the greatest minds to lecture in the theological education center. One year they invited Dr. Paul Tillich.

Dr. Tillich spoke for two and one-half hours proving that the resurrection of JESUS was false. He quoted scholar after scholar and book after book. He concluded that since there was no such thing as the historical resurrection the religious tradition of the church was groundless, emotional mumbo-jumbo, because it was based on a relationship with a risen JESUS, who, in fact, never rose from the dead in any literal sense. He then asked if there were any questions.

After about 30 seconds, an old, dark skinned preacher with a head of short-cropped, woolly white hair stood up in the back of the auditorium. "Docta Tillich, I got one question," he said as all eyes turned toward him. He reached into his sack lunch and pulled out an apple and began eating it.

"Docta Tillich..." CRUNCH, MUNCH... "My question is a simple questio," CRUNCH, MUNCH..."Now I ain't never read them books you read... " CRUNCH, MUNCH... "and I can't recite the Scriptures in the original Greek... " CRUNCH, MUNCH... "I don't know nothin' about Niebuhr and Heidegger..." CRUNCH, MUNCH...he finished the apple. "All I wanna know is this apple I just ate...was it bitter or sweet?"

Dr. Tillich paused for a moment and answered in exemplary scholarly fashion: "I cannot possibly answer that question, for I haven't tasted your apple."

The white-haired preacher dropped the core of his apple into his crumpled paper bag, looked up at Dr. Tillich and said calmly, "Neither have you tasted my JESUS."

The 1,000 plus in attendance could not contain themselves. The auditorium erupted with applause and cheers. Dr. Tillich thanked his audience and promptly left the platform.

Have you tasted Jesus? In Psalms 34:8 we read, "Taste and see that the LORD is good; blessed is the man who takes refuge in HIM." If you have, rejoice in the hope of the resurrection that your faith in HIM brings!
The more you taste of God's grace, the more you want to taste. The more you read, the more you want to read.

The incentive we have to desire God's Word is the fact that our taste buds have experienced His amazing grace!

You who have tasted (experienced) the truth of the grace of god should have a desire to experience more of His truth.

God is not calling on the lost to desire His Word. The unsaved do not crave His

Word -- they abhor it! It's a bore! It doesn't make sense!

It was my experience of God's saving grace, that whet my appetite for His Word. Prior to hearing and believing the Gospel, His Word had no appear to me.

The word ***"taste"*** does not mean a mere sampling, but it means to fully experience. Just as the Lord Jesus *"tasted death for every man"* (Heb. 2:9).

Psalm 34:8 - *"O taste and see that the Lord is good: blessed is the man that trusteth in Him"*

If the Lord is good, His Word must also be good.

If you have tasted of His goodness, taste His Word and you will find it tot be every bit as good (since the Lord and His Word form a unity).

CONCLUSION:

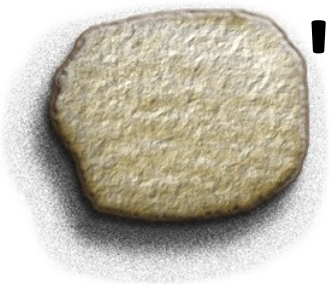
Do you crave God's Word?

1) Are there sins in your life that are preventing you from reading it?

2) Do you realize the potential for growth in your life by reading it?

3) Have you tasted God's grace?

Ask God to give you a desire for His Word.



"THE STONE"

I Peter 2:4-10
11-14-2021

INTRODUCTION:

***What type of "stone" is Jesus to you?**

I. Jesus is the "<u>LIVING STONE</u>" *who imparts <u>life</u> to those <u>connected</u> to Him* (v. 4-5)

II. Jesus is the "<u>CORNER-STONE</u>" *who is <u>precious</u> to those <u>trusting</u> on Him* (v. 6-7a)

III. Jesus is the "<u>STUMBLING-STONE</u>" *who is an <u>obstacle</u> to those who <u>reject</u> Him* (v. 7b-8)



"THE STONE"

I Peter 2:4-10
11-14-2021

INTRODUCTION:

***What type of "stone" is Jesus to you?**

I. **Jesus is the " _____" *who imparts* _____ *to those* _____ *to Him* (v. 4-5)**

II. **Jesus is the " _____" *who is* _____ *to those* _____ *on Him* (v. 6-7a)**

III. **Jesus is the " _____" *who is an* _____ *to those who* _____ *Him* (v. 7b-**8)

"THE STONE"

I Peter 2:4-10
11-14-2021

INTRODUCTION:

The Lord Jesus is described in many ways in the Bible (EX: as light, water, Shepherd, vine, door, etc.), but perhaps the most frequently-used description of Christ is that of a *"Rock."*

The lord is frequently called a ROCK in the Bible **SEE:** Psalm 18:2, 31; 46

Cp. Psalm 28:1, 31:3, 42:9, 661:2, 62:6-7, 71:3, 78:35, 95:1, etc.
I Cor. 10:4 - *"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."*

Christ is the foundation Rock upon which the Church is built (Matt. 16:18).

I Cor. 3:11 - *"For other foundation can no man lay than that is laid, which is Jesus Christ"*

He is called the "*rock of offense"* (Rom. 9:33;).

And Jesus is the Rock "cut out without hands" that will one day destroy the Kingdoms of this world and establish His eternal, righteous kingdom (Daniel 2:44-45).

Zechariah also spoke of the Messiah as a Rock of Judgement when He said: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes (Rev. 5:6): behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." (Zech.3:9)

The imagery of the "Rock" spoke of:

--Security for one hidden in the *"cleft of the Rock"*
--Stability for the one standing or built on the Rock
--Judgment for the one upon whom that Rock would fall

Peter (*petros*), whose name means "a stone" loved to speak of *"the Stone," "the Rock."*

As he preached in Acts 4:11 - *"This is the stone which was set at naught of you builders, which is become the head of the corner."*

***What type of "stone" is Jesus to you?**

I. Jesus is the "<u>LIVING STONE</u>" *who imparts <u>life</u> to those <u>connected</u> to Him* (v. 4-5)

V. 4

"Stone" - *lithos* - a <u>cut</u> stone; shaped just perfectly for construction purposes.

We usually refer to something as "stone dead," but for Peter the Stone as a Person is pulsating with life and strength. (Hiebert, p. 130)

When you came to Christ, you did not come to a stone without life (a dead stone), but you came to a living Stone.

Because Jesus arose from the dead, He is *"the living One"* (Rev. 1:18) - He is not a cold, lifeless, useless Stone, but a living Stone which imparts that life to all connected (in contact) with it! (v. 5).

"Disallowed" = rejected after examination.

The lost world in the day in which Jesus lived saw His life, scrutinized His words and works, and found Him to be totally incompatible to their anticipation and agenda, so they rejected Him. (He didn't fit in with their views of what the Messiah would be like and didn't live up to their goals and aspirations) (Mt. 21:42-44)

Christ was repudiated and rejected because He did not measure up to what Israel wanted (Jn. 1:11). He came as *"light,"* but Israel preferred darkness (John 3:19).

It doesn't matter how "men" view something; what matters is what God says about it.

What does the Father say of Christ? "Although men rejected my Son, He is the ***chosen*** (choice, selected) and ***precious*** (honored, prized, special, highly costly) living Stone!"

V. 5

What is interested about I Peter 2:4-10 is how Peter moves back and forth from speaking of Christ as a form of a Rock to applying that truth to believers. (NOTE: *"ye"* v. 5. . . *"you"* v. 7. . . *"ye"* v. 9).

"Ye also" relates to all the scattered believers (1:1) of the five Roman provinces as being part of the spiritual house (Anderson, RBP, p. 34).

Because of your connection to the *"Living Stone"* (v. 4), you yourselves became (as it were) ***"living stones"*** (v. 5). Because you came into contact with Christ, you came to share His life.

(My life comes from Christ's life - Col. 3:4 - He is my life)

"Built up" - lit. "are being built up"

Because this spiritual house is ever growing (as more and more people are added to Christ), Peter speaks of it as being int he process of being constructed.

The verb ***"built up"*** is passive, indicating that it is God and not the stones themselves who are building this spiritual house.

Whether we perfectly agree with each other or not on every fine point of doctrine, all believers are stones of the same building.

We are not isolated stones scattered over a field, nor are we a jumbled pile of stones. God is showing us the "orderly and purposeful arrangement of the individual stones, each shaped and placed to fulfill its assigned task" (Hiebert, p. 132).

Each believer is a living stone (a building block) who makes up a part of this ***"spiritual house"***. The corporate body of believers forms a ***"house"***, a dwelling place or habitation in which the Spirit of the living God dwells (As Paul said to the Corinthians: *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of god is holy, which temple ye are."* - I Cor. 3:16-17).

The ***"house"*** to which Peter refers is a spiritual Temple - hence the words ***"priesthood"*** and ***"sacrifices***" are mentioned to clarify the imagery being portrayed.

Peter agrees perfectly with Paul. SEE: Ephes. 2:19-22

All believers form a ***"holy priesthood"***.

We, like the tribe of Levi, have the access to God.

I don't need to go to a priest; I am a priest! Why? Because of the *"rent veil"* (Mt. 27:51), I can go directly into the Holy of Holies and offer sacrifices of prayer and praise to God.

A pastor is no more a holy priest than the people in the pews.

"Offer up" - to carry up; in Old Testament imagery, the idea was that of a priest carrying up a sacrifice to the brazen altar.

"Spiritual sacrifices" - not animals on an altar, but the sacrifices we offer up are:

--a living, holy, and acceptable body (Rom. 12:1)
--Praise (Heb. 13:15)
--Doing good (Heb. 13:16a)
--Giving (Heb. 13:16b; cp. Phil. 4:18)

"Acceptable to God by Jesus Christ" - It is Jesus Christ who makes our sacrifices acceptable to God.

Outside of Christ, our sacrifices are unacceptable. They are *"filthy rags"* (Is. 64:6).

Prov. 15:8 - *"The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is His delight."*

II. Jesus is the "<u>CORNER STONE</u>" *who is <u>precious</u> to those <u>trusting</u> on Him* (v. 6-7a)

V. 6

The Scripture being quoted is Isaiah 28:16, which speaks of the Messiah.

"I lay in Sion" (Zion) - This is the location where Christ died (Is. 59:20; Mt. 21:5), and where He will come back to judge and reign (Is. 2:3, 4:3-5, 24:23, 30:19; Joel 3:17, 21; Micah 4:2; Rev. 14:1).

"Cornerstone" - a perfectly cut square stone that lines up the rest of the building (giving it straightness and cohesiveness [unity]).

"Believeth <u>on</u> Him" - It is not an intellectual awareness "<u>of</u>" Him; nor a "head knowledge "<u>in</u>" Him; that saves, but a throwing of oneself ***"on"*** (<u>on top of</u>; <u>upon</u> - *epi*) the Cornerstone that saves!

"Shall not be confounded" - shall not be put to shame (Let down; disappointed; note the Hebrew meant to "<u>be alarmed</u>" [Isaiah 28:16] - conveying the idea of shock and bewilderment in finding out the horrifying news that Christ could not perform what He promised).

Such a predicament will not be the case! God's people will be <u>no means</u> be "let down" and find the cornerstone to be a failure.

(Can you imagine the shock of a person trusting in Christ and then dying, only to find out that christ wasn't the answer; He wasn't the Savior after all. -- This horror will never happen! You will not be put to shame.)

Rom. 10:11 - *"For the Scripture saith, Whosoever believeth on Him shall not be ashamed."*

V. 7

"Therefore" - Because this Cornerstone is true, trustworthy, and reliable, He is ***"precious"*** (of infinite value; priceless; extremely honorable).

The Cornerstone is ***"precious"*** to the one who believes on Him.

III. Jesus is the "<u>STUMBLING STONE</u>" *who is an <u>obstacle</u> to those who <u>reject</u> Him* (v. 7b-8)

V. 7

But to them" - a sharp contrast

There are only two classes or groups of people in the world.

These two classes are distinguished by their viewpoint toward the Cornerstone, Jesus Christ.

"Disobedient" - unbelieving (critical text)

"The builders" = national Israel, who sought to build their own way to righteousness (Rom. 10:3) without Christ.

Christ is the ***"Head of the corner"*** though unrecognized as such.

V. 8

"A stone of stumbling" - an obstacle, a hinderance, a stone which gets in the way of the unbelieving world.

Because Christ is incompatible with the life of the lost, He becomes a sore spot in their lives, a stone that trips them up.

Is it His fault? No! It's theirs, for rejecting Him as the Cornerstone. Because they did not put Him where He belongs in their lives but left Him alone, He becomes an obstacle which they are constantly looking out to avoid.

"Rock of offense" - Another way of describing a rock which causes men to stumble and fall down.

"Rock** (petra) **of offense" - describes a large embedded boulder which no one cam move or dispose of, but which stands in the way as a permanent obstacle, tripping up those who refused to build with it.

Christ is a "bone of contention" to the world.

--A <u>believer</u> looks at Christ as a valuable Cornerstone

--An <u>unbeliever</u> looks at Christ as an obstacle that should be avoided at all cost. He is offensive, repulsive, they want to stay as far away as possible so that He does not interfere with their pursuits of sinful, self-centered living.

"Stumble at the word" - they trip and fall because they are unpersuaded of the word; they don't believe the Gospel.

"Whereunto also they were appointed" - God literally appointed (destined) them to stumble! Why? Because all who reject His Word will stumble.

It is a law of God = If you reject His Word (which could make you stand), you will end up stumbling into hell! (Lk. 16:29).

Either you *"tremble"* at God's Word in conviction and with a humble spirit (is. 66:2), or you will end up tripping over it and being judged by it.

They were not appointed to be disobedient (Calvinist view), but they were appointed to stumble because of their disobedience.

There are sure, unavoidable <u>consequences</u> (penalties) to unbelief (or disobedience).

God appointed the consequences (stumbling) and not the sin (of disbelief).

Is Christ your Cornerstone or your stumbling stone?
Is He your living Stone or the Stone that will grind you as powder in judgment?

SEE: Christ's parable of national Israel's rejection of Him and His pronouncement of judgment (Mt. 21:42-44).

CONCLUSION:

V. 9

"But ye" - in contrast to the unbelievers who stumble over Christ and His Word

God describes believers four ways:

1)***"A chosen generation" -*** a selected, elected race of believers; a generation of God's sovereign choice

2)***"A royal priesthood" -*** cp. v. 5. A kingly priesthood

In the Old Testament, "the levitical priests were not kings; and the Davidic kings were not priests (II Chron. 26:16-21), but in Christ believers are made both kings and priests" (Rev. 1:6) (Anderson, RBP, p. 36)

3)***"An holy nation" -*** (SEE: Exod. 19:5-6). Israel did not obey God's covenant and hence forfeited this designation. Now, true believers are set apart by God and for God.

4)***"A peculiar people"*** - The word *"peculiar"* in this verse does not mean "odd" or "strange," but <u>special</u> - belonging only and exclusively to God.

We are God's very own property, His special treasure, His prized possession. We are uniquely His!

"That" - Here is the purpose for which God made us His own. God saved you so that you by your life would ***"show forth"*** (tell out; proclaim; or "advertise") the praiseworthy virtue and power of God, who has once and for all (Aorist tense) called us out of the domain of Satanic darkness and into God's wonderful light (I Jn. 1:5).

I Thes. 5:5 - *"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."*

Col. 1:13 - *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."*

Eph. 5:8 - *"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light"*

Cp. Acts 26:18; Jn. 8:12

V. 10

No one is born a "child of God." None of us were a ***"people"*** of God in time past, but now because of the new birth (1:23), we are!

At one time were without the mercy of God, under His wrath (Jn. 3:36), but now (since *"coming"* to Christ - v. 4), we have been shown mercy.

God terminated our darkness and brought us into His light at conversion.

God terminated our status as non-citizens of Heaven and objects of wrath and made our citizenship Heaven and our relationship with Him one of peace and security.

"Abstain From Fleshly Lusts"

I Peter 2:11-12

11-21-2021

INTRODUCTION:

***We as Christians must abstain from fleshly lusts!**

Four motivating reasons:

I. We are *"FOREIGNERS"* to the lustful lifestyles of the world (v. 11a)

II. We face a MILITARY CAMPAIGN against our souls (v. 11b)

III. We have a TESTIMONY to uphold (v. 12a)

IV. We desire God to be GLORIFIED (v. 12b)

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"Abstain From Fleshly Lusts"

I Peter 2:11-12

11-21-2021

INTRODUCTION:

Abstinence is not a popular subject in this day of lawlessness, no self-control, pre-occupation with personal fulfillment.

V. 11

"Abstain" - lit. to hold one's self away from; to remove yourself (NOTE: This requires a knowledge of what's right and wrong for you; a conviction to abstain from the wrong; and the personal decision to remove yourself from it).

EX: To push yourself away from the table (of the "food" this world offers)

EX: To avoid the alleys (roads) that lead to such sinful ways and practices

"Fleshly" - (*sarkikos)* - that which pertains to the flesh; i.e. the impulses which belong to the selfish and lower side of man's nature (Reinecker, p. 752).

The adjective *"fleshly"* is used to qualify and define the *"lusts"* Peter speaks about.

"Lusts" - (*epithumia* - lit. to be hot toward something; to passionately desire something)

NOTE: This word basically refers to strong desires or appetites. To have desires and appetites is not necessarily sinful; they are sinful when they are *fleshly"* appetites - that is, the old nature crying out for that which is against the will of God.

An "appetite" becomes sin when we seek to satisfy it outside of the boundaries or limits that God has established for our benefit.

A fleshly lust is an obsession to satisfy any appetite to an extreme (too much) or in a twisted (perverted) manner [wrong way]).

--A covetousness toward something not belonging to you (Exod. 20:17 - *"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."*

--An obsession with sexual matters

--An uncontrollable appetite for food (gluttony)

--An uncontrollable appetite for sleep (laziness)

--A greed for money or material goods

--Substance abuse of alcohol or drugs

--A desire for revenge

--A thirst for fame or success

The motive behind most obsessive fleshly lusts is self-pleasure (which is a prime characteristic of society in the last days - II Tim. 3:4).

A catalog of the lusts of the flesh is listed in Galatians 5:17-21

***"Beloved"* =** Peter is addressing people who are the special objects of God's love.

God loves the world (Jn. 3:16), but He has a special love for His own children. We are loved by the God of the universe! Nothing can sever us from that love (Rom. 8).

Knowing God's love for us is the greatest motivating power to fulfill the imperatives Peter is about to give.

***We as Christians must abstain from fleshly lusts!**

Four motivating reasons:

I. We are *"FOREIGNERS"* to the lustful lifestyles of the world (v. 11a)

"Beseech" - to appeal as a friend, to warmly encourage or to urge with a heart of care and concern.

The Holy Spirit inspired Peter to give a rousing, positive encouragement to God's people to do right (cp. Rom. 12:1).

"Strangers" - lit. one who dwells in a foreign land (cp. 1:1); an alien; to live outside of your real homeland; to live in a place not your own. Hymn: "This world is not my home, I'm just a passin' through. . ."

"Pilgrim" - one who travels to a land foreign to him; a traveller who is away from home; a sojourner in a strange place. "This world suggests a visitor making a brief stay" (EX: when I went to India in 1994).

Whereas the first word ***"strangers"*** emphasizes the idea of one staying in a foreign home, this word ***"pilgrims"*** emphasizes the brevity of the visit.
Like Abraham, Moses, and Daniel or old, we look for a city whose builder and maker is God (Heb. 11:8-16).

The fact that we are ***"strangers and pilgrims"*** in this world teaches these truths:

1) We should not feel at home in this *kosmos* (we should have a longing [a great affection and loyalty to] for our true homeland [heaven] - "*our citizenship is in heaven"*)

2) As long as we are in this world, there should be in our lives as Christians a certain detachment (Stibbs, cited by Reinecker, p. 752) (we are not married to the things and ways of this world).

3) We are only here on "temporary visas" that could expire any day (the brevity of our stay should affect how deep our roots get

4) The customs, practices, and lifestyles of the people here may not match our own

> Our standards of living received from our native land - Heaven - are superior to those of the pagan culture in which we live (Hiebert, p. 155).

The ways of the world are not necessarily our ways. What they do here is often not what we do. Their manner of living (their entertainment and pleasures) does not match our own.

So Peter appeals to us to ***"abstain from fleshly lusts"*** based on the fact that we are ***"strangers and pilgrims"*** here. Because we are foreigners to this world, our lifestyle should be foreign.

II. We face a MILITARY CAMPAIGN against our souls (v. 11b)

"War" - to wage a military campaign (be ready for continual warfare).

Lust leads to sin and sin leads to death (James 1:15).

"War" - to fight, battle, combat against. The fleshly lusts fight against the inner soul of man.

The world ***"soul"*** here is used practically synonymously with the world ***"spirit."***

When we don't have the discipline to abstain from the lusts of our old nature (and we give in and yield), we strike at and wound our spiritual life (this attacking does not rob of us our salvation; but it does rob us of victory in living the Christian life).

Whatever nature you feed the most will dominate in your life (ILLUS: the Indian and the 2 dogs).

These fleshly lusts are enemies to your growth, service, witness, joy, worship, etc.

When we give in to a fleshly lust, we feel most miserable because we have grieved the Holy Spirit and have opened the door for the accuser of the brethren tot stir up doubt and discouragement in our hearts.

"Our real battle is not with people around us, but with passions within us" (Wiersbe, p. 404).

D. L. Moody said: "I have more trouble with D.L Moody than with any man I know": (cited by Wiersbe, p. 404).

III. We have a <u>TESTIMONY</u> to uphold (v. 12a)

"Conversation" - manner of life; conduct; behavior; way of living.

"Honest" = excellent; morally good

Gentiles" = the nations of the world; the heathen, pagans.

Every Christian's lifestyle must be above reproach even among the heathen w ho think nothing contrary to indulging in sexual immorality (they may do it, but we cannot)

"They speak against you" - the pagan world is looking for reasons to discredit Christianity, the Bible, Church, or anything related to Christ.

"<u>As</u> evildoers" - God's people must never be doers of evil, but many times we will be treated (talked about) <u>as</u> if we were.

"If you have ever lived in a foreign land, you know that the citizens watch you and are prone to find things to criticize (in all fairness, we must confess that sometimes we are critical of foreigners in our own country)" (Wiersbe, p. 404).

"Suffering for righteousness" is the major theme of I Peter (SEE: 2:19-21; 3:13-18; 4:12-16)

"Behold" - to observe carefully; to look upon or view as a spectator

Our lives are being scrutinized by the world (I think one reason they examine us so closely is that they want to see if what we have is for real. Does having Christ affect one's life practically?)

Believers live like "pheasants under glass" (EX: window shopping; in a fish bowl).

As your unregenerate family, friends, neighbors, co-workers, etc., evaluate your life, do they see ***"good works"***? Or do they see a Christian who indulges in fleshly lusts?

IV. We desire God to be <u>GLORIFIED</u> (v. 12b)

"Glorify" -hold a high opinion of; to give God the praise and credit He so rightly deserves

The reason for our *"good works"* is always that God be glorified (Mt. 5:16 - *"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven")*

Glorifying God and leading others to do the same is why you were created.

"In [the] day of visitation" - Views:

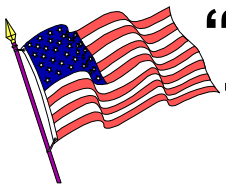
1. The day He knocks on their heart's door (there is a particular day of "salvation" - I Cor. 6:2 - *"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold today is the day of salvation")*

** 2. The day Christ returns at the Rapture (when Jesus visits earth again - the word *"visitation"* was used of Christ's first coming - Lk. 19:44 - *"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."*)

3. The day of the Lord's Judgment immediately after the Rapture (Is. 10:3)

Does your life refute any charge that may be brought up against you?

"Do our lives commend Jesus Christ in such a way that our enemies ultimately will be forced to bring glory to God by confessing that they saw the truth in our lives?" (Barbieri, p. 51).



"The Believers' Submission To Governing Authorities"

I Peter 2:13-17

1-5-2022

INTRODUCTION:

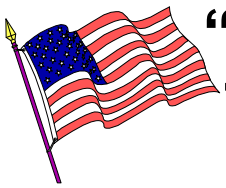
***Believers are expected to yield to governing authorities.**

I. *Submit to Governing Authorities that you may:*
<u>PLEASE</u> your Lord by doing His will (v. 13-14)

II. *Submit to Governing Authorities that you may:*
<u>MUZZLE</u> the criticizers of Christianity (v. 15)

III. *Submit to Governing Authorities that you may:*
<u>NOT EXPLOIT</u> (abuse) your freedom in Christ (v. 16)

CONCLUSION: Verse 17



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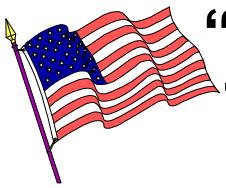
***Believers are expected to yield to governing authorities.**

I. *Submit to Governing Authorities that you may:*
_____ your _____ by doing _____ (v. 13-14)

II. *Submit to Governing Authorities that you may:*
_____ the _____ of Christianity (v. 15)

III. *Submit to Governing Authorities that you may:*
_____ (abuse) your _____ in Christ (v. 16)

CONCLUSION: Verse 17



"The Believers' Submission To Governing Authorities"

I Peter 2:13-17

1-5-2022

INTRODUCTION:

Submission to authorities is the theme of I Peter 2:13-3:7 -

--Citizens are to submit to the authority of government (2:13)
--Servants are to submit to the authority of their masters (2:18)
--Wives are to submit to the authority of their husbands (3:1)

All of life is structured around a "chain of responsibility" (cp. Mt. 8:10).

Three basic divinely established institutions to provide structure (order) and safety (protection) to society:

1) The Home (I Cor. 7:2ff; 11:3; Eph. 5:22-6:4)
2) The Government (Rom. 13:1-f)
3) The Church (Heb. 13:7, 17, 24; I Peter 5:1-5)

These institutions involve submission and authority.

An "AUTHORITY" is someone with a position of oversight.

The position of authority is ultimately given by God (Rom. 13:1).

This position of authority is one of service (an "authority" is a servant) (Rom.13:4)

This position of authority is to provide leadership, and/or protection for the well being of the one(s) served.

The one who holds such a position of authority is responsible to God and will answer to God (cp Heb. 13:17).

The one who is expected to submit to the authority will also be accountable to God for how he/she responded to the authority.

Without authority you have no:

1) Order (no structure, no chain of command)

2) Direction (each does what is right in his/her own eyes)

3) Protection (each is out for their own protection)

Submission to authority is a most basic and vital part of a well-structured and orderly society.

Without submission, anarchy rules; people's rights are violated unjustly by the insubordinate; lawlessness takes over; society crumbles.

Authority means "the right to rule; the power to act, decide, command, and judge. . . It is the right to set policy" (Fugate)

Note: Such authority is not without controls or limit. Every authority is ultimately under God's authority (Ps. 47:2, 83:18, 115:3)

GOD

Governs

Society	Church	Children
through	through	through
Government officials	Church leaders	Parents

Authorities are God's tool to get His job done; they function in a mediatorial sense.

***Believers are expected to yield to governing authorities.**

I. *Submit to Governing Authorities that you may:*
<u>PLEASE</u> your Lord by doing His will (v. 13-14)

V. 13

***"Submit yourselves"* =** "Allow yourself to be subject under" (the authority of governing authorities)

"Hupotasso" = to take your place in rank; to get in proper line; to be where you are supposed to be.

Many stubbornly refuse to place themselves in a position of respect and obedience to any authority.

***"Every ordinance of man"* =** Every position of authority instituted (by God) for man's benefit.

God is speaking about <u>human institutions of authority</u>. In context, governmental institutions of authority are the emphasis.

"Render unto Caesar the things that are Caesars" - Mt. 22:21

"For the Lord's sake" - Of course, <u>everything</u> we do should be for the Lord's sake (for His glory); but one particular area is the matter of submission to authority and in particular submission to government.

Everything we do should have God in mind. He is our motive. Col. 3:23 - *"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."*

Those who have no respect for authority, have no respect for God who instituted authority.

We don't submit to an authority merely to please that authority, nor to avoid trouble from that authority, but we do so to please God who ordained the positions of authority in this world.

The Lord instituted government.

"The powers that be are ordained of God" (Rom. 13:1)
It is God who established the principle of government ("authority") in the past.

Contrary to the humanists of today, our law system did not originate over a "millions of years" evolutionary process. But God established law.

A detailed system of law existed even before the Mosaic Law, as evidenced by the archaeological finding of "hammurabi's Code of Laws." Hammurabi, who reigned from 1728 - 1686 B.C. (at least 3 centuries [300 years] before the Law was given to Moses) wrote down many laws strikingly similar to the Law of Moses.

It is important to note that:

1) God ordained (appointed) the fact of government, not necessarily the forms of government that exist today.

   EX: of inferior forms of government:

   --Communism - A forced redistribution of wealth (taking it from those who earned it and giving it to those who did not). No one owns private property.

   --Totalitarianism - Dictatorship (EX: Hitler); the state has total control over everything in a society.

2) God instituted the principle of law and justice, not necessarily the specific laws that a given government might legislate.

   EX: of inferior laws:

   --Legalized abortion (freedom to murder)

   --No Bible reading in public schools (viewed as unconstitutional)

   --Murderers gaining freedom (EX: Charles Manson getting weekend passes)

   --Compulsory education (the education of children is the responsibility of the parents, not the state)

   --Social Security (government becoming a provider of goods and services [seeds of Socialism])

   --Certain "Anti-discrimination" laws - forcing an employer to hire homosexuals, etc.

Despite the growing inadequacies in our crumbling government, praise God some element of justice remains.

Bad government is better than no government.

If there were no government authority, there would be anarchy and lawless, wild, uncontrollable, barbaric behavior.

Society would be like a roller coaster off its tracks, like a river over its banks, or like nuclear waste outside of its container.

There must be law and order, restraints, enforced boundaries.

By submitting to government you are submitting to God.

"For the Lord's sake - cp. v. 15 - *"This is the will of God"* (it's what He desires). Cp. v. 16 *"As servants of God."*

***"King"* =** emperor (Ex: Nero). (This would apply to our President today).

V. 14

***"Governors"* =** Appointed rulers under the head of the government (those who enforce the law under the king - Ex: police officers).

The reason God mentions the "*governors"* (steps down from the Emperor) is because He wants us to know it is our responsibility to submit not just to the man at the top, but to all who are under his chain of command as well.

According to God's Word, the role of government is simply two-fold:

1. ***"The punishment of evil doers"***

2. ***"The praise of them that do well"***
   (the recognition of law-abiding citizens)

Government was never intended to be a provider of goods and services (former Congressman Lawrence McDonald).

Government has no business (under God) being involved in:

1) Public welfare (taking money from those who earned it and giving it to those who did not)

2) Public education (this is a parental responsibility that is most effectively taken care of through home or private education under the direct supervision of the parents)

3) Public health care

4) The control of our children

5) The control of our churches (dictating what they can and can't preach and teach)

6) The control of our business (dictating who they must hire)

Government is becoming a bigger and bigger monster today, with its tentacles wrapping around more and more, gaining more and more control - ever so smoothly and slowly, pulling more and more taxes from the wallets of its citizens to satisfy its ever-increasing appetite.

"Punishment" - lit. to work out the right; to mete out justice. To see that justice is upheld and carried out. To see that wrong doers bear a penalty that matches the crime.

"The punishment of evil doers" - The importance of law and order -

What would society be like without laws?
(ex. no traffic laws; no anti-theft laws; no laws against bodily injury; no prisons etc.)

Have you ever imagined what life would be like in NYC if there were no laws?

The existence of law is a clear testimony to one fact: "Man is depraved."

The humanistic teachers of today can call man "good" all they want; however, all the evidence shows just the opposite! (Rom. 3:10, 23).

Law would not be needed if there were no such thing as sin.

If man were flawlessly perfect (as originally created) there would exist no need for law.
However, because man is (due to fallen nature) rebellious, we need laws.

Because man is selfish (often at the expense of others), we need laws.

Because man is greedy, we need laws against stealing.

Because man is perverted, we need laws against rape and incest.

Because man lies, we need laws against fraud.

Because man is vengeful and cruel, we need laws against murder, attempted murder, and physical abuse.

"Wherefore then serveth the law? It was added because of transgressions" (Gal. 3:19) *I Tim. 1:9-10 - "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be nay other thing that is contrary to sound doctrine."*

"For by the law is the knowledge of sin" (Rom. 3:20) (in a lawful society, man is made aware of his sinfulness and need for salvation).

"The law entered that the offense might abound"
(Rom. 5:20, cp. 7:7).

Romans 13:1-7

Four Reasons from **Romans 13:1-7** why you should obey governmental authority:

I.	**Reason # 1 - We should submit to the law:**	**TO HONOR GOD (v. 1-2)**
II.	**Reason # 2 - We should submit to the law:**	**TO AVOID PUNISHMENT (v. 3-4)**
III.	**Reason # 3 - We should submit to the law:**	**TO KEEP A CLEAN CONSCIENCE (v. 5)**
IV.	**Reason # 4 - We should submit to the law:**	**TO FULFILL AN OBLIGATION (v. 6-7)**

Capital punishment -

Government has the authority (under God) to practice corporal punishment upon criminals.

Capitol punishment is Biblical. It is not murder because murder is an indivdual taking the life of an innocent person. Capitol punishment is the law taking the life of a guilty criminal.

Gen. 9:6 - "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Num. 35:33 - "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed by the blood that is shed therein, but by the blood of him that shed it."

Acts 25:11 - "For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."

Why should government **praise those who do right**? As an incentive for the rest of society. To help motivate others to follow suit.
Unfortunately, it is rare that you hear good reports about God-fearing, law-abiding citizens.

In our USA governmental structure, we have a voice, and it is perfectly lawful to voice our views and exercise our rights to vote. But if we were under a government which did not allow such a voice and vote, we would be expected to obey it even if we didn't like the laws.

Is it ever justifiable to disobey the government?

There are times when it is right to break the law.

When is it okay?

*When man's law conflicts with God's law. [when government imposes a law that will violate a Biblical conviction]

Three Biblical examples of when Christians can disobey government:

1. When it interferes with your prayer life (Dan. 6)

2. When it interferes with your worship (Dan. 3)

3. When it interferes with your witnessing (Acts 4:19-20)

"We ought to obey God rather than men." (Acts 5:29)

Examples of situations when it is right to disobey the law:

When the law forbids evangelism
church attendance
Bible reading and prayer
Child discipline

The reason for separation of church and state is:

1. To keep the church from becoming political, and the state (government) from becoming a religion (EX: the corruption of a "state-church")

2. To safeguard the state from telling the church who or how to worship. The state is never to impose (force) a belief or practice on the church.

The same man who wrote these words once told a council: *"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. . . we ought to obey God rather than men."* (Acts 4:19-20; 5:29).

Note: Daniel in disobeying a law in Babylon did so with respect and honor for authorities; he was not belligerent, proud, obnoxious, but he humbly stood his ground, and God honored him (Dan. 1).

We must respect those in authority, because we respect their position (office) of authority and not necessarily because they have a character, politics, or practices worthy of respect.

II. *Submit to Governing Authorities that you may:*
<u>MUZZLE</u> the criticizers of Christianity (v. 15)

***"For"* =** Because. Peter gives a practical reason for the command of submission to government.

"This* (so) *is the will* (desire) *of God" - God's will for Christian citizens is submission to governing authorities (even pagan ones!).

But why? Answer: For <u>testimonies'</u> sake! (cp. v. 12)

God desires that His children by doing right (***"good")*** would ***"silence"*** (lit. muzzle; verbally restrain or gag!) the deliberate ignorance of foolish (senseless, reasonless) men.

It is as though the pagan critics were like a pack of yelping (barking), snapping dogs who needed to be muzzled (Wiersbe, p. 405).

"The ignorance of foolish men" - They were without true knowledge as evidenced by their accusing Christians of being:

1) <u>Atheists</u> (because they didn't worship the Roman gods)

2) <u>Immoral</u> (because they continually gathered together for breaking of bread and prayer, etc.)

3) <u>Usurpers of government</u> (disloyal to Caesar because they spoke of a *"kingdom"* to come)

(Lovik notes, p. 19)

While the eyes of gospel-ignorant and morally foolish men scrutinize your life, our conduct should muzzle their cynical criticism. Our submission to authority will restrain them from false accusations. The respect and honor we give to those in authority will silence their slander!

Of all people, Christians should be respectful, law-abiding citizens (like Joseph and Daniel). The world is watching! It is a major blow to our witness for a Christian to disgrace the Lord's name by shameful behavior. We are supposed to *"adorn"* the Gospel

(Titus 2:10; 2:7-8 - *"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.")*

--Do you feel deeply embarrassed when you receive a moving violation ticket?

--Does it bother you greatly to be caught red-handed in some criminal act (even minor infractions)?

III. *Submit to Governing Authorities that you may:*
<u>NOT EXPLOIT</u> (abuse) your freedom in Christ (v. 16)

"As free" - We are freed men in Christ; we are liberated spiritually; technically, we are citizens of a heavenly government and are under Christ's rule.

However, our freedom from the world's system does not give us license to rebel against the world's laws.

True, we are *"strangers and pilgrims"* (v. 11) here, but this does not mean that we can defiantly snub our noses at the "powers that be."

We are citizens of another government (a heavenly one), but we cannot use this freedom to disobey civil government here and now!

Salvation does not relinquish us from civil responsibility.

I once heard of someone saying, "I submit to Christ; I don't need to submit to any other authority."

"Those who demand freedom from all restraint have already become slaves to their own demands" (Anderson, RBP, p. 42).

"Sad to say, there are 'religious racketeers' who prey on ignorant people and use 'religion' to veil their evil actions." (Wiersbe, p. 405)

Just because we are free from the penalty of the law and sin does not give us the right to use such forgiveness as a cover-up (pretext, veil) for evil. To be saved does not mean that we can od anything we want. Reason: we are God's servants.

Gal. 5:13 - *"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."*

Cp. I Cor. 8:9

I may not be a slave to government, but I'm still a "bond servant" (slave) of God. (and He says to obey the government, even in a land of freedom, like America).

CONCLUSION: Verse 17

"Honor all" - Treat everyone with value, dignity and respect. (not only authorities, but everyone is worthy of honor).

The tense means to <u>begin</u> honoring; to start something you may not have been doing.

All men should be honored (regardless of race, sex, social status, color, etc.) because the human race was created in the image and likeness of God (Gen. 1:27; 9:6; James 3:9)

"Love the brotherhood" - Continue to have agape (Godly, sacrificial, unconditional love) for your fellow believers. Love shows respect; it also expresses the value you have for others.

We are to do good to all men but *"especially those of the household of faith."* (Gal. 6:10).

"Fear God" - we must continually live in reverence for God (*"holy and reverend is His name"* - Ps. 111:9).

Stand in awe of God! (Ps. 33:8 - *"Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.")*

The highest authority (God) deserves the highest respect.

Heb. 12:28-29
Eccl. 12:13 - "*Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."*
Cp. Rev. 14:7

Having a "fear of God" is to fear <u>disobeying</u> Him and to fear <u>displeasing</u> Him.

"Honor the king" - Give respect to your governmental leader.

Peter is saying this in a day when the homosexual, madman, bloodthirsty corrupt Nero was in power! Peter "wrote this epistle about A.D. 63, just before the outbreak of Nero's persecution in 65) (Ryrie note, p. 1757).

Nero had no mercy on Christians; his government was very corrupt.

"Honor the king" - All who "fear God" will fear to disrespect that which God has ordained!

David had the highest reverence for the most personally unworthy king, Saul (SEE: I Sam. 24:10; 26:9, 11, 23; II Sam. 1:14, 16-27).

"My son, fear thou Jehovah and the king" (Prov. 24:21.

God commands us to pray for our leaders (I Tim. 2:1-2).

"HOW TO HANDLE PERSONAL INJUSTICE"

I Peter 2:18-25

1-19-2022



INTRODUCTION: Verse 18

***Keep doing right when you are treated wrong!**

I. GOD IS MY MOTIVE
To keep doing right even when I'm treated wrong (v. 19-20)

A. A clean conscience toward God (v. 19)

B. A clear testimony for God (v. 20)

II. CHRIST IS MY EXAMPLE
To keep doing right even when I'm treated wrong (v. 21-25)

A. He suffered unjustly
though He was sinlessly perfect (v. 22)

B. He suffered unjustly
and did not retaliate (v. 23)

C. He suffered unjustly
to pay for our sins (v. 24a)

D. He suffered unjustly
so that we would live righteously (v. 24b-25)

"HOW TO HANDLE PERSONAL INJUSTICE"

I Peter 2:18-25

1-19-2022



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***Keep <u>doing right</u> when you are <u>treated wrong</u>!**

I. GOD IS MY _____
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II. CHRIST IS MY _____
To keep doing right even when I'm treated wrong (v. 21-25)

A. *He suffered unjustly*
though He was _____ (v. 22)

B. *He suffered unjustly*
and did _____ (v. 23)

C. *He suffered unjustly*
to _____ (v. 24a)

D. *He suffered unjustly*
so that we would _____ (v. 24b-25)

"HOW TO HANDLE PERSONAL INJUSTICE"

I Peter 2:18-25

1-19-2022

INTRODUCTION: Verse 18

In this wicked, twisted world, people will not always be fair. Things are not always just. Sometimes you will do right and be treated wrong.

You will be misunderstood, maligned, taken out of context, wrongly interpreted, etc.

Examples of Unjust Treatment:

When someone cuts in front of you in line at the bank; Post office or Grocery store.

When your unsaved spouse cheats on you, when you have been faithful to him/her.

Job discrimination based on race, color, or religion (the real minority today is not black/hispanic, but Christian.)

When your employer extends a benefit (ex. overtime) or a raise in pay to everyone except you (when you need it and feel you deserve it (b/c of seniority, your work ethic etc.).

When your employer (ex. lower position) treats you spitefully because of your Christianity or Biblical standards etc.
" " teacher (ex. lower grade)" " " " "

When you are discriminated against because of your beliefs (ex. Failing a psychological test for a Police officer job just because you claim to believe in the miracles of the Bible.)

Peter now answers the question: "should we stop submitting to an authority when they no longer deserve it; when they treat you like dirt, abuse you etc.? (ex. Gov't.; Employment; Marriage - Husband)

V. 18

When we are treated unjustly,

it's natural to become rebellious; it's supernatural to remain submissive.

it's natural to become bitter; it's supernatural to remain joyful.

it's natural to complain; it's supernatural to keep it to yourself.

it's natural to cringe like a coward; it's supernatural to keep your chin up and hang in there.

it's natural to strike out; it's supernaturally to take it patiently.

What makes us any different from the rest of the world if we respond to injustice the same way they do? (Practice situation ethics)

"Servants" - not the word for "slave" (*doulos*), but refers to a household servant (*oiketes* - *oik* = house).

It refers to someone who voluntarily works in the home of a master and sells their service for a specific period of time (cp. Lev. 24:39-40).

"Sixty percent of all people at this time (in history) were servants" (Gibbons).

"Subject" - to voluntarily (middle voice) place yourself under the leadership and authority of someone else.

To take one's position in line and to fulfill your assigned task with obedience and a good attitude.

The general theme of 2:13 - 3:7 involves submission to authorities -
Christian citizens to government (2:13)
Christian servants to masters (2:18)
Christian wives to husbands (3:1)

"Masters" - one in authority (could apply to employee/employer relationship today).

"With all fear" - with total respect. Their position of authority is to be respected even if their personal character is not.

Not only to the good (kind) and gentle (calm, mild), but also to the froward (harsh, severe, crooked, or perverse).

It's easy to treat someone nice who is nice to you; real spirituality, however, is manifested when you retain a submissive attitude in the face of rudeness, thoughtlessness, unfairness, disrespect, etc.

V. 18

Though the context here in I Peter 2 concerns first century house servants (EX: like India) and their masters, the principles apply to today's employees, workers, or laborers.

Some *"masters"* (like some bosses today) determined to make life miserable for their Christian workers.

***Keep <u>doing right</u> when you are <u>treated wrong</u>!**

I. GOD IS MY MOTIVE
To keep doing right even when I'm treated wrong (v. 19-20)

A. A clean conscience toward God (v. 19)

"Thankworthy" - You are really worthy of commendation when you do right to one who does wrong to you.

You are to be admired, who do what you are told, when in fact your superior is personally unworthy of such obedience, conscientious, and fine workmanship.

"For conscience toward God" -
What motivates such humble submissiveness toward such unworthy people who hold positions of authority?

Answer: GOD. By yielding to a God-ordained principle of submission to authority, we are glorifying God and keeping a clean conscience.

--Joseph could not violate his conscience toward God and give in to the seductress - Gen. 49

--Shadrach, Meshach, and Abednego could not violate their consciences toward God and bow to Nebuchadnezzar's golden statue (Dan. 2)

--Daniel could not violate his conscience toward God and cease praying when a decree demanded him to stop (Dan. 6)

--Micaiah could not violate his conscience toward God and preach a lie; he had to tell the truth (II Chron. 18:13 - *"And Micaiah said, As the LORD liveth, what my God saith, that will I speak."*)

--Peter and John could not violate their consciences toward God and silence their witness of Christ (Acts 4:19-20; 5:29).

What motives us is what God wants, what pleases Him, what accomplishes His will.

Living for God in an anti-God society or place of employment will involve our putting up with grief (pain). There will eventually be unjust suffering in your life.

I can't stand injustice. It deeply grieves me to see others mistreated or taken advantage of.
What's even harder to bear is when it hits home, and you are the one being unjustly treated.

B. A clear <u>testimony</u> for God (v. 20)

"For what glory is it" - In other words: What sort of credit do you deserve for patiently enduring rough treatment for some wrong doing you did?

Example: You get caught <u>stealing</u> on the job and you quietly, humbly accept the rebuke and penalty. By today's society's standards, this may seem to be outstanding character (since even criminals who are caught red-handed either deny their crime or remain stone-faced and obstinate); however, by God's standards, we should never have to be reprimanded by the world for wrong-doing. He is not glorified the way He would be if our reprimand was unwarranted, yet we endured it patiently.

To be late for work, to disobey company policy, to help ourselves to company property, to speak bad about our employer -- this is a bad testimony.

"Anybody, including an unbeliever, can 'take it patiently' when he is in the wrong! It takes a dedicated Christian to 'take it' when he is in the right" (Wiersbe, p. 406).

"Each of us can recall occasions when our conduct has merited rebuke. Patience at times when we received the punishment we deserved has no special merit. But imagine being 'buffeted,' cuffed, or otherwise made to suffer when you have done what is right and are not at fault. God says that this is '*acceptable'* or commendable in His eyes" (Anderson, p. 43).

"Ye take it patiently" - means you endure it by literally 'remaining under' the pressure without blowing up or caving in.

"Acceptable" - thank-worthy (same word - v. 19); worthy of credit and praise.

As God sees it, those who are true heroes are <u>not</u> those criminals who receive unjust, extreme, cruel punishment for their crimes (EX: Rodney King and the California police beating), but those who, like Jesus said, are "*persecuted for righteousness sake"* (Mt. 5:10).

Matthew 5:11-12 - *"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you false, for my sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you."*

Those worthy of honor are:

--The faithful early Church Christians who endured incredibly horrible persecution and martyrdom during the Diocletian Roman Empire.

--The Biblical Anabaptist who were drowned by the R.C.C. (and Reformers) for their belief in believers' baptism

--Those who froze in Siberian Russian prison camps for preaching the Bible.

--Those who will be beheaded (Rev. 20:4, 6:9) for refusing to worship the Antichrist or take his mark (Rev. 13).

--The secular college or high school students who are ridiculed for taking a stand on creation (not evolution) and Biblical standards regarding sexual purity, etc.).

II. CHRIST IS MY <u>EXAMPLE</u>
To keep doing right even when I'm treated wrong (v. 21-25)

Being *"called"* to Christ in an unjust world is being called to a degree of suffering from the hands of those outside of Christ (Phil. 1:29 - *"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffering for his sake")*

"We are not saved by following Christ's example, because each of us would stumble over I Peter 2:22 - *"who did no sin."* Sinners need a Savior, not an Example." (Wiersbe, p. 406-7).

Christ's death was <u>not</u> primarily <u>exemplary</u> but <u>substitutionary</u> (v. 24; 3:18; Rom. 5:8, etc.).

He did not merely die as an example, but as a substitute who took our place (note: *"He suffered <u>for us</u>")*. But His suffering does indeed serve us as an example.

The word ***"example"*** was used for the model alphabet from which a child learns to form his letters.

Christ serves as an ***"example"*** (model, pattern, copy) of One who suffered unjustly.

(As the Bible says, He was taken away from judgment [justice] - Is. 53:8; Acts 8:33)

A. He suffered unjustly
though He was <u>sinlessly perfect</u> (v. 22)

Peter knew Christ intimately (for 3 1/2 years, they basically were in each other's company every day); yet Peter could boldly testify that Christ ***"did no sin."***

Christ was impeccable (not able to sin).

He ***"did no sin"*** - He never missed the mark of God's standard of perfection (this could be said of no other human being - Rom. 3:23).

"Guile" - no deceit or trickery ever flowed out of His lips. He spoke the truth always because He is the *"truth"* - John 14:;6.

His word would never lead astray, entrap, or pretend.

He was true, sincere, genuine, and unhypocritical every moment of His existence on earth.

B. He suffered unjustly
and did <u>not retaliate</u> (v. 23)

As Isaiah said, *"He openeth not His mouth"* (Is. 53:7).

"Reviled" - to be verbally abused, to use abusive language.

He was <u>mocked</u> (Lk. 22:63); <u>blasphemed</u> repeatedly (Lk. 22:65); <u>lied about</u> (Lk. 23:2, 5, 10); <u>ridiculed</u> (Lk. 23:36-37); <u>railed on</u> (23:39)**]**

If anyone had a right to verbally defend Himself, Christ did (but if you study the Gospels, you will see that He went out of His way in refusing to defend Himself - Lk. 23:9. His life spoke for itself. His works bore irrefutable testimony to His perfection (Jn. 10:38).

Jesus did not give insult for insult.

(The world fights fire with fire. Christians should not - Rom. 12:21 - *"Be not overcome with evil, but overcome evil with good." "Bless those who curse you"* - Mt. 5:44).

"He threatened not" - Jesus did not threaten them to hell fire (although He had every right to). Rather, He said, *"Father, forgive them. . ."* (Lk. 23:34) We are so unlike our Lord. We answer back quickly when we are unjustly criticized. We threaten our opponents when they oppress us." (Barbieri, p. 57).

"Committed" - delivered over; gave to; entrusted (Lk. 23:46).

We too need to entrust ourselves into the hands of God (SEE: 4:19).

Even David said: *"Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth."* (Ps. 31:5).

The Father judges righteously. You should leave that prerogative to Him. *"Say not, I will do sot o him as he hath done to me: I will render to the man according to his work."* (Prov. 24:29) (SEE: Rom. 12:19-20)

Should Christians use the legal means available to them to defend themselves? Yes (Paul did - Acts 25:11).

But if there is no legal recourse, what then? Do you take vengeance into your own hands? No. You leave it in God's.

C. He suffered unjustly
to pay for our sins (v. 24a)

"Our sins" - The sins that riveted Christ to the cross were not His own (for He had none), but it was our sins that nailed Him there.

Christ personally took our sins upon Himself on Calvary's cross and suffered an infinite equivalent of our eternity in Hell (Is. 53:4 - *"Surely He hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.")*

The Just One bore the penalty of the unjust (this was not fair; but it was gracious!).

"That" - in order that; giving a purpose for Christ's death.

Christ took our place and paid our penalty in order that after we became saved and died in reference to sin, we would live for righteousness.

Christ died a death that wasn't right, so that we could live a life that was right.

Note: When we became the recipients of eternal life, *"we became dead to sins"* (Rom. 6:7-13). This does not mean that we do not sin anymore. It does mean that we do not have to obey the demands of the flesh and of Satan any more" (Anderson, p. 44).

We don't have to behave like we once did. We don't have to allow gutter language to flow from our lips or vile actions come from our limbs any more!

His receiving undeserved lacerations (cuts and wounds) led to our undeserved healing.

Theodoret (393-458 A.D.) said: "The doctor suffered on the cross; and the sick received the healing."

(note: The healing referred to in this context is spiritual not physical. Although Jesus did bear men's sicknesses before He did (Mt. 8:17), earthly healing was not in the atonement.

D. He suffered unjustly
so that we would live righteously (v. 24b-25)

V. 24b

We are to be different than we once were. One area of distinct difference, is in how we respond to personal injustices targeted at us.

We can forgive because we have been forgiven (Eph. 4:32 - *"And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.")*

All of us once wandered away as sheep do (Is. 53:6), but now have been turned back (by God) to the heavenly Paster and Overseer of your souls.

Jesus our loving Shepherd cares for us even when we are unjustly treated (Rom. 8:35-39) and our faithful Overseer looks out for us when the enemy seeks to destroy us.

He guards our souls! (4:19)

CONCLUSION:

"How to Win the Heart of Your Spouse"

(A Message to Help Your Marriage)

I Peter 3:1-7

2-2-2022



INTRODUCTION:

***You can win the heart of your spouse if you are an honorable wife or a considerate husband!**
How?

I. Wives, Give Your Husbands a <u>SUBMISSIVE SPIRIT</u> (v. 1-6)

A. A Godly <u>MOTIVE</u> for Submission (v. 1b)
(Winning your husband to God's Word)

B. A Godly <u>MEANS</u> of Submission (v. 2-4)

1. Right Actions - A Biblical Lifestyle (v. 2)

2. Right Attitudes - A Beautiful Spirit (v. 3-4)

C. A Godly <u>MODEL</u> of Submission (v. 5-6)
(*"Holy women. . . Sarah")*

II. Husbands, Give Your Wives <u>THOUGHTFUL CONSIDERATION</u> (v. 7)
How?

A. Be <u>SENSITIVE</u> toward her (v. 7a)

B. Give <u>HONOR</u> to her (v. 7b)

1. Value her as you would a <u>delicate antique</u>

2. Value her as an <u>equal partner</u> in the grace of life

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"How to Win the Heart of Your Spouse"

(A Message to Help Your Marriage)

I Peter 3:1-7

2-2-2022

INTRODUCTION:

ILLUS: The great effort put into winning the heart of a boyfriend or girlfriend

Sad to say, this effort diminishes or dies off after marriage.

Although this message may be foreign to our society--a "hot potato" to handle--there was never a time when it was more needed in America.

Perhaps the reason Peter focuses on the submissive spirit of the wife and the thoughtful consideration of the husband is because there are the two areas we have the most trouble with.

***You can win the heart of your spouse!**

How?

I. Wives, Give Your Husbands a SUBMISSIVE SPIRIT (v. 1-6)

V. 1

"Likewise" -In the same way as previously described

"Submission" is a key theme in this context:

Note: Christian citizens to their government (2:13)
Christian servants to their masters (2:18)
Now: Christian wives to their husbands (3:1)

"Ye wives" - the wives Peter addresses are Christian wives who have become new creations in Christ with a capacity to live righteously (2:24).

They are women who (like all of us) once went astray but now have been caused to return to the lord (2:25).

The world has no desire, capacity, nor ability to fulfill their roles as God ordained.

The truth about Biblical submission: Biblical submission is:

1) A matter of <u>role</u>, not worth
(a difference of function not essence)

"Hupotasso" - To take your place under the headship of your husband, recognizing that God has given him the responsibility to lead the family (I Cor. 11:3).

2) A matter of <u>choice</u>, not coersion

The <u>middle</u> voice participle indicates that submission is to be a willing, voluntary choice of the wife. God never commands the husband to make her submit. If submission is not done willingly, it is not done at all!

3) A matter of <u>obligation</u>, not option

The participle carries imperitival force.

This command, because of its vital importance to domestic harmony, occurs several times in the New Testament.

Eph. 5:22-23 - *"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the savior of the body."*

Col. 3:18 - *"Wives, submit yourselves unto your own husbands, as it is fit in the Lord."*

Cp. I Tim. 2:11-12; Titus 2:5

4) A matter of <u>attitude</u> as well as action

This attitude is the inner beauty of a *"gentle and quiet spirit"* (v. 4)

Many women might say: "But, Pastor, you don't know my husband. He is lost, unsaved, has no regard for the Bible, etc. I can't submit to him."

Notice, God is giving this command to wives who have husbands who are *"disobedient to the Word,"* men who have no regard for God's ways.

Implied in the command to be subject is the expectation for the husband to lead, to give loving leadership, direction, and protection to the wife and family.

A. A Godly MOTIVE for Submission (v. 1b)
(Winning your husband to God's Word)

***"That"* -**in order that, for the purpose that. God now gives a practical reason for the wife's Godly submission

***"If any obey not"* -** if any husbands are unpersuaded and unconvinced of God's Word, they can be convicted and won over to the truth by the Godly submissive conduct of the wife.

Ladies, submission shows your faith in God more than almost any other thing you do. A wife who submits to her husband is showing that: She trusts God to work through the decisions of her husband. She trusts God to protect her and direct her as she in faith relies upon the authority (husband) that God has placed over her.

Note: You are never more like Jesus Christ than when you submit to authority (note how He submitted to the will of the Father - John 8:29). You are never more like the devil than when you refuse to submit to the authority over you (Is. 14:13-14)

***"Won"* -** to be won over from unbelief to belief.

Here is domestic "soul winning" in its purest form!

God is saying that an unsaved (or backslidden) husband can be won to the Word without "a word" from the wife!

***"Without a word"* -**The disobedient husband can be won without a sermon from the wife; without notes taped to his beer can saying "Repent!"; without cryptic notes in his lunch box; without nagging, yelling, and screaming for him to get his act together.

When a woman nags, she may manipulate and force a temporary "decision" out of him; but she will never truly win him over to her point of view.

"In her zeal to win her husband to the Lord, she may drive him away." (Barbieri, p. 59).

***"Conversation"* -** her conduct or behavior (her attitudes, actions, words)

"Your walk talks, and your talk talks, but your walk talks louder than your talk talks."

How you live speaks so loud that people can't hear what you say (if what you say and what you do don't match).

To be won without a word shows the potent power of a life lived for Christ.

An unsaved man would rather <u>see</u> a sermon from his wife than <u>hear</u> one any day!

B. A Godly <u>MEANS</u> of Submission (v. 2-4)

1. Right Actions - A Biblical Lifestyle (v. 2)

"Behold" - to observe

Men are more convinced by what they <u>see</u> than by what their wives <u>say</u>.

What should they see in their Christian wife? What is it that will convince them of the validity of your Christianity?

***"Chaste conversation"* =** clean conduct; pure behavior; a holy lifestyle.

What does a wife of moral purity look like?

--She doesn't <u>flirt</u> with other men (her heart is devoted to one man)

--She isn't absorbed in <u>soap operas</u> (her mind isn't filled with emotional fantasy)

--She doesn't use <u>vulgarity</u> (rather, wholesome words)

--She doesn't dress like a <u>harlot</u> (rather, modestly)

--She is faithful to reading God's Word, seeking God's face in prayer, and fellowshipping with God's people at church

--She respects God, His truth, His ways (***"coupled with <u>fear</u>"*** - deep reverence)

Your life is constantly being scrutinized by the world. The unbeliever continually watches the believer. In no relationship is the genuineness of one's profession more clearly seen than in the intimate relationship of husband and wife.

2. Right Attitudes - A Beautiful Spirit (v. 3-4)

V. 3

"Adorning" - *kosmos* (cosmetics) referring to that arrangement of things, the way things are put in order.

Many attend to the external adornment simply to draw attention to themselves. Hence, the admonition: I Tim. 2:9-10 - *"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works"*.

"Plaiting the hair" - meticulous braiding of the hair (some women spend more time on their hair than on their soul).

A woman's long hair is a glorious covering showing submission to her husband (I Cor. 11:15), but it is not to be the preoccupation of her life.

She should not look like "the wreck of the Hespis"; she should look good for her husband, but this is not her primary focus (Prov. 31:30).

"Wearing of gold" - This does not mean you can't wear a wedding ring or necklace, but no Christian woman should look like a "walking jewelry store." Some women (and men) concern themselves more with the gems on their wrists than the gem of their hearts.

In actuality, jewelry is vanity. It serves no purpose but to please the eye or to impress.

"Putting on of apparel" - For modesty's sake, we all should cover ourselves with clothing, but not be preoccupied or obsessed with the style, fashion, or quality of the fabric or design.

Rather than spending an hour trying to decide what to wear to church, pull something modest out of your closet and spend the remaining 45 minutes in prayer before church!

Don't dress to impress! Again, this is worldly vanity. Rather, focus on what really matters.

The external beauty is nothing compared to the internal beauty of a female. No one is more beautiful than a woman whose faith in her heart shines forth int he light of her eyes, or whose purity in heart manifests itself in her character and mannerisms; or whose peace in her heart gives her a gentleness of spirit; whose love in her heart gives her a warmness of personality.

This is not to say that wives should look like "Plain Jane," "Wanda Wallflower," "blah." You should look your best for your husband.

***"The hidden man of the heart"* =** the inner, unseen person of the heart. Anything of true worth is not valued by the packaging but by the contents; not by the cosmetics but the quality; it's not the style but what's under the hood.

V. 4

"Not corruptible" - that which will not get old, decay, tarnish, wrinkle, rust with time, or perish.

Your hair will turn gray; your gold will eventually be lost, stolen, given away, or burned up at the Judgment; your clothes will either fade in color, become worn or ripped or moth eaten in fabric; or be outdated in style. But the inner you can get more beautiful day by day.

***"Meek"* =** gentle (she has strength under control; very calm, mild).

***"Quiet"* =** tranquil (she is not a brassy, bar room, loud-mouthed, obnoxious type like the harlot Solomon warned about. Prov. 7:11 - *"She is loud and stubborn; her feet abide not in her house")*

"In the sight of God" - What He sees and approves of matters most.

"Great price" - very valuable; extremely precious or costly. The same word is used of Christ's blood and translated *"precious"* (1:19).

Where does God place value? Not where the world does (EX: models). The Lord views a gentle and quiet spirit in a woman as being truly desirable, truly exquisite, of *"great price."*

Note: Only the Holy Spirit can make you this way (Gal. 5:22). Yield to Him daily. Let the Lord transform and control your Spirit.

C. A Godly MODEL of Submission (v. 5-6)
(*"Holy women. . . Sarah")*
V. 5
We often support a point or standard by referring to the "old days." This is what Peter does.

The holy women he refers to were adorned with a meek and quiet submissive spirit, because they ***"trusted in God."*** It was their faith in God and His standards and roles for women that motivated such submissiveness.

V. 6
Just as Abraham is the father of the faithful (Rom. 4:11-12, 16), so Sarah is called the mother of the submissive.

Sarah obeyed (lit. listened to; or paid attention to) Abraham. She did what he said (even to the point of telling Abimelech that she was his sister.).

"Calling him lord" - (Gen. 18:12) the Old Testament word is not a title of deity but of authority. It has the idea of "master," a term of deep respect, like the Spanish word "Senor."

Sarah had the attitude: "Abraham, he is my man! He is my leader! My head! Underneath God, he is my master."

"Not afraid with any amazement" - Wives should not be fearful to perform their roles as wives.

--Many are afraid of what other women will think about their old-fashioned behavior.

--Many are afraid that "old Charlie" will take advantage of their submissiveness.

You may feel taken advantage of, used, unjustly treated, but remember, so was Jesus (2:19-24). People and circumstances should not thwart or change our obedience to God.

II. Husbands, Give Your Wives THOUGHTFUL CONSIDERATION (v. 7)
How?

A. Be SENSITIVE toward her (v. 7a)

"Likewise" - in the same way as the wife, the husband must take his place in rank and fulfill his role.

"Dwell" - to be at home with - speaks of a "close togetherness."

"Knowledge" - not academic knowledge or general knowledge (EX: blond hair, blue eyes, weight, height, where she likes to go for dinner, etc.). Anyone could know this of her.

"A Christian husband needs to know his wife's likes, moods, feelings, needs, fears, and hopes" (Wiersbe, p. 410).

A husband needs <u>insight</u> into his wife's needs. A conscious sensitivity is so rare among husbands.

<u>Know</u> your wife -

Be sensitive and considerate of her feelings and needs.

Women have unique differences from men (that need to be comprehended by the husband)

The husband "must not treat her in the same way he thinks of himself. God made her different, and her husband needs to recognize, accept, and appreciate that" (Anderson, RBP, p. 52).

Women have different needs in the areas of:

1. Emotions - Women generally function more based on their "heart" than head (more emotional than rational); she cries more easily; is more sensitive (touchy); easily offended.

2. Communication - women speak 20,000 words a day whereas men speak 5,000 (?)

3. Romance - Women generally require more "I love you's" hugs, flowers, cards, etc. than men.

4. Role Responsibilities - Her "nest" is her home. What interests her is anything surrounding the home, family, children. Many men get lost in their jobs (careers), recreation, or hobbies, etc.

B. Give <u>HONOR</u> to her (v. 7b)

"Giving honor" - to treat with <u>value</u>; to make her feel <u>prized</u>, <u>special</u>.

We need to swallow our pride and put our wife on a pedestal, treat her as a queen, elevate her.

<u>Honor</u> your wife -

Treat her as valuable, as precious, of great worth, as special!

Honor her because of the worth she has in God's eyes. Let His value of her affect yours.

That which your honor, you like. In other words, you will come to appreciate her if you value her.

How do husbands give honor to their wives?

1. By treating them like you did when you first met.

2. By talking to them like you did when you first met.

3. By providing for, protecting, being considerate (EX: opening doors, respecting in front of the children).

   Be a gentleman, try to be conscious of the little things, the small courtesies of life. (Wiersbe, p. 410).

Two ways to honor your wife: Treat her as -

1) A delicate antique
2) A fellow inheritor of eternal life

1. Value her as you would a delicate antique

"Notice Peter does not say that she is a 'weak' vessel, but that she is 'weaker.' That means that both the husband and the wife are weak and need the Lord's strength in their lives." (Barbieri, p. 61)

The man is generally physically stronger and emotionally less sensitive.

"Weaker vessel" - a fragile jar (a delicate antique)

Women should be handled with care because they often are prone to have special emotional needs. (such emotional needs can be frustrating to the husband who is insensitive or too "bull-headed" to try to understand that she is a finely-tuned instrument).

Her emotions are a special gift from God which make her more sensitive to people's feelings and needs and more warm and loving (she balances out the man's lack of emotion - often men are cold as

stones).

"The husband should treat his wife like an expensive, beautiful, fragile vase" (Wiersbe, p. 410).

2. Value her as an <u>equal partner</u> in the grace of life

A saved couple not only has a physical tie (oneness), but also a common spiritual bond.

"Heirs together" - we both have inherited God's gracious gift of eternal life (in Heaven,t he male/female genders will be null and void).

I should honor my wife because of her value to God!

I am of no more value to God than she is. We are of equal worth. We are together both equally vital to God. Her submission does not make her a second-class citizen of Heaven.

Headship and submission is simply a matter of <u>structural order</u> while living on earth, a matter of taking your place and performing your god-assigned job in the home relationship.

A practical reason why husbands should honor their wives is so that God will hear their prayers.

"Hindered" - cut off, thwarted. When husbands do not love their wives this way, they are in sin. When we are in sin:

1) We don't feel like praying

2) Even if we do, our prayers don't get answered.

CONCLUSION:

This passage <u>works</u>! It will revolutionize your marriage!

Here are some questions based on what Peter wrote:

1) Are we satisfied with the roles God gave us?

2) Are we the right examples for unbelievers?

3) Are we majoring on the external or internal?

4) Is our life soothing or abrasive to those around us?

5) "Are we sensitive to each other's feelings and ideas, or taking each other for granted?

6) Are we partners or competitors?

7) Are we seeing God answer our prayers?" (Wiersbe, p. 411)

"Lord: Make Me Blessable"

I Peter 3:8-12

3-9-2022

INTRODUCTION:

***The Basic Key: <u>Do Right to Others</u>!**

I. A Right <u>Spirit</u> toward those <u>in God's Family</u> (v. 8)

You need a spirit of:

A. Unity

B. Sympathy

C. Brotherly Affection

D. Kind-Heartedness

E. Thoughtfulness

II. A Right <u>Response</u> to those who <u>Mistreat You</u> (v. 9)

III. A Right <u>Tongue</u> without <u>Evil or Deceit</u> (v. 10)

IV. A Right <u>Attitude</u> toward <u>Sin</u> (v. 11a)

V. A Right <u>Pursuit</u> of <u>Good and Peace</u> (v. 11b)

CONCLUSION: Verse 12

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CONCLUSION: Verse 12

"Lord: Make Me Blessable"

I Peter 3:8-12

3-9-2022

INTRODUCTION:

***The Basic Key**: _____!**

I. A Right _____ toward those _____ (v. 8)

You need a spirit of:

A. _____

B. _____

C. _____

D. _____

E. _____

II. A Right _____to those who _____ (v. 9)

III. A Right _____ without _____ (v. 10)

IV. A Right _____ toward _____ (v. 11a)

V. A Right _____of _____ (v. 11b)

"Lord: Make Me Blessable"

I Peter 3:8-12

3-9-2022

INTRODUCTION:

All of us to know the Lord desire His blessing on our lives, families (children), employment, service for Him etc.

Often our prayer is "God bless me..." When we should be praying "God make me blessable" and "keep me blessable"

Verses 8-12 are all about how to be in the path of God's blessing, how to have a life without regret, how to enjoy *"good days,"* how to have God looking out for you, how to have answers to prayer.

Note: In verse 9, God tells you how *"ye shall inherit a blessing"*
In verse 10, He tells us how to *"love life and see good days"*
In verse 12, He unfolds the secret to having His *"eyes"* over use and His *"ears"* open to our prayers.

The key to God's blessing in verses 8-12 basically can be summed up in this phrase:
Do right to others! (particularly to others in God's family)

***The Basic Key: Do Right to Others!**

I. A Right Spirit toward those in God's Family (v. 8)

"Finally" - introduces a paragraph that sums up what was previously said and broadens out commands which have wide application to all.

Whereas God had specifically addressed citizens (2:13-17), servants (2:8-25), and wives and husbands (3:1-7), He now addresses ***"all"*** believers in Christ.

Having admonished us to live in light of the world's watching eye, He now motivates us to live in light of God's watching eyes (v. 12).

You need a spirit of:

A. Unity

Peter's words are strikingly similar to Paul's in Romans 12:9-21.

"One mind" - Same mind; like mind.

An appeal not for uniformity but unity; harmony; single focus.

Too often God's people go in their own directions, each following his own self-interests; many lacking a oneness of spirit with their fellow brethren.

This does not mean that we should see eye-to-eye on every issue nor have uniformity (all cloned alike), but it does mean we should share a common outlook and common interest in each other's well-being. It means cooperation in the midst of diversity; not allowing petty things to cause division.

God wants us to:

--have a team spirit
--march to the same beat
--fight the same enemy
--love the same Lord
--live for the same priorities

This *"oneness of mind"* is accomplished only when we -

--share the same Spirit (I Cor. 2:14-16; Eph. 4:3)
(unless one has the Holy Spirit, he cannot share a oneness with God's people)

--share the same faith (Eph. 4:13)
(we are committed to the same Book)

When you look at others in this church, do you see yourself as distinct from them or a part of them?

Unity (Psalm 133:1 - *"Behold, how good and how pleasant it is for brethren to dwell together in unity.")*

B. Sympathy

"Compassion" - sympathetic; to suffer along with someone; to share together in their feelings of grief or pain.

To not only be interested in your sorrow, but to have a heart that goes out to others who are suffering.

We need to *"weep with those who weep"* (Rom. 12:15).

Every one in this congregation should feel deeply about the grief another member is enduring.

C. Brotherly Affection

"Love as brethren" - (*philadelphos)* to have a brotherly love among fellow believers. To have the same affection toward a Christian as you would have for your own genetic brother or sister.

(We who know the Lord Jesus are all part of the same family, have the same father, have experienced the same adoption; are expected to live by the same rules [God's Word]; enjoy the same spiritual blessings; look forward to the same inheritance, etc. -- we are family! We need to live like it!)

How do we love our brother?

--Quick to defend, slow to suspect
--Quick to help, never to hinder
--Quick to include, slow to cut off fellowship
(those who abandon a church fellowship are not loving as brethren)

D. Kind-Heartedness

"Pitiful" - lit. to have "good or favorable feelings" toward a fellow Christian. To have a heart-felt compassion. Lit. deep-seated feelings (in the intestines). To be tender-hearted, not cold and unmoved, but warm and responsive to their needs.

Eph. 4:32 - *"Be kind one to another, tender hearted..."*

E. Thoughtfulness

"Courteous" - (*philophrones* - KJV)

To have an affection mind where our thoughts go out to our brothers.

Courtesy is a humble, loving thoughtfulness which puts someone else's need above your own. It is putting htem first.

II. A Right Response to those who Mistreat You (v. 9)

Peter implies in verse 9 that even among God's people, some will eventually (given enough time) sin against each other. What should our response be?

"Not rendering" - not paying back; not giving in return.

"Evil for evil" = bad or wrong in the place of bad or wrong

"Railing for railing" = abuse in the place of abuse

Note: *"Evil"* - refers to <u>actions</u> (physical)
"Railing" - refers to <u>words</u> (verbal)

The world's way of dealing with people is returning "evil for evil" and "good for good". . . "you stab me, I stab you" . . . "You tip me, I tip you."

In NYC, however, it goes: "You tip me, I still stab you."

We are not to return evil to <u>replace</u> the evil that someone else gave to us.

Those who fight evil with evil are saying: "You sin gives me a right to sin" (one wrong deserves another).

Of all sinful tendencies, this one is the easiest to <u>give in to</u>, and <u>justify</u>.

We think: "He stabbed me, I'll stab him. He gossiped about me . . . robbed . . . cheated . . . slandered . . . spoke against my child . . . I will do the same to him. He didn't give to me, I won't give to him."

EX: <u>Divorce</u> - "You committed adultery . . . I'm going for a divorce."

EX: <u>Lawsuits</u> - "You ruined my reputation (injured my character),etc., so I am going to sue you!"

EX: <u>Cheating an employer</u> - "He doesn't pay me or treat me like he should, so I'm not going to do my best on the job."

However, no doctor would fight poison with poison! Or disease with disease. That is not a cure.

[NOTE: a vaccine when you are well is given so that you will build up antibodies; no one gives a vaccine to someone who has the virus already. You give an <u>anti-biotic</u> - the opposite of the virus.]

God ordained <u>government</u> (Rom. 13) to execute justice and exact the punishment of *"an eye for an eye, and a tooth for a tooth,"* but as individual believers we need to follow the Sermon on the Mount (Mt. 5:38-42).

"Contrariwise" - the opposite

"Blessing" - wish, a "good word" on them (Mt. 5:44)

"Knowing" (KJV) - our good responses to people who treat us badly is not based on feeling but on "knowing" God's Word. When we were called unto Christ, we were also called unto Christlikeness.

How did Jesus respond? SEE: I Peter 2:21-23

"That" - with the result that

"Ye should inherit a blessing" - When does this inheritance of a blessing take affect?

1) In the life to come (rewards)
2) In this life as well (as the following context indicates)

Note: When you give *"blessing"* you will get a *"blessing"*. The law of sowing and reaping is evident here (Gal. 6:7).

III. A Right Tongue without Evil or Deceit (v. 10)

"For" - Introduces a quote from the Psalms. Peter substantiates his points by appealing to the Old Testament.

Verses 10-12 are a quotation from Psalm 34:12-16. In citing that text, Peter shows

that his authority is God's Word.

"He that will love life" - he who desires (wishes) to love his life for Christ rather than regret; he who intends to live a curse-free life without misery, guilt, and loss.

God appeals to the one who wants a life that is worthwhile, meaningful, and fruitful.

"And see good days" - This phrase clarifies and emphasizes the former.

All of us want a life of good days - days in which we can put our head on the pillow at night and smile, thanking God for the blessings of the day, rejoicing in how He has blessed us and made us a blessing.

"Refrain" - an imperative, meaning to cease or stop any garbage from flowing out of our lips.

God is saying, "You want a good life? Then stop the flow of sewage from your mouth!" "You long for a life free from regret? Then cease speaking *'evil'* (badness in general) and speak <u>no</u> (none at all) guile (deceit, trickery, lies).

Those who live with a foul, untruthful, or vulgar tongue do not like their life nor do they have truly good days.

Our tongue can really affect and determine the course of our lives and the quality of our lives (our tongue can defile our whole being - James 3:6).

Sad to say, many of God's people *"endure"* life or seek to *"escape"* life because of the sin in their lives (particularly sin in their tongues).

IV. A Right <u>Attitude</u> toward <u>Sin</u> (v. 11a)

"Eschew" - an old English word meaning to turn away from. To reject with an abhorance toward the evil.

We, as Christians, cannot be neutral toward the evil; we must hate it (realizing the wages it pays - Ro. 6:23).

No one can love the Lord and not hate evil. Why? Because evil is the opposite of God's nature. We need to love what He loves and hate what He hates.

"Ye that love the Lord, hate evil."

Many of God's people have become increasingly insensitive toward sin (where what they see in society or on the TV no longer bothers them like it once did).

V. A Right Pursuit of Good and Peace (v. 11b)

"And do (begin doing) good" - Note: God does not call us to negatively turn away from evil, without positively admonishing us to do good.

Avoiding evil is not an end in itself. Rather, by *"eshewing"* evil, we clear the path and unclutter our lives sow e can do what is good.

"Seek" - to be zealously striving for peace.

"Ensue" - to seriously hunt after (like a hunter would pursue his prey).

Making a sold-out effort for peace in this context is describing a man-to-man peace.

To "be at peace among yourselves" we ought to seek to put out the fire Satan starts against each other in the Body of Christ. Satan would like us to war with each other. God is saying, "Be a peacemaker." (Mt. 5:9)

This does not mean "peace at any price," because righteousness must always be the basis for peace (Ja. 3:13-18) (Wiersbe, p. 413).

From our end, there must be a quest for peace (Rom. 12:18 - *"If it be possible, as much as lieth in you, live peaceably with all men.")*

CONCLUSION: Verse 12

Though God is Spirit, He is personified as having *"eyes," "ears,"* and a *"face."*

"For" **=** because. God gives us a very practical reason to speak right, live right, and pursue peace with each other.

It's because He, with favor, looks out for those who do right.

Although God is omniscient (knows all) and sees all, He looks upon the just with special blessing.

(On the contrary, God as it were looks away from the unrighteous, like one would turn his back upon an abominable scene.

Even a Christian can at times act unrighteously and forfeit for a time God's blessing.

Have you ever felt like a dark cloud swallowed you up and you couldn't get out? It seemed like God wasn't hearing your prayers? Nothing was going right? This message is for such a wayfaring believer.

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3; cp. Zech. 4:10).

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward Him." (II Chron. 16:9)

"His ears are open unto their prayers" - (*"The prayer of the wicked is an abomination to the Lord")*
The Lord listens to the requests of the upright, but not to the disobedient (Ps. 66:18 - *"If I regard iniquity in my heart, the Lord will not hear me.")* (Is. 59:1-2)

The prerequisite for answered prayer is <u>obedience</u> (I Jn. 3:22 - *"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.).*
Psalm 34:17 - *"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."*

This promise to answered prayer most definitely ties in with verse 7. Where God says that a husband who shows consideration for his wife will not have his prayers "hindered" (cut in on; obstructed from reaching Heaven).

But the fact of the Lord is against him that doeth evil." - To have God for you is sure victory (Rom. 8:31). To have God against you is a losing battle.

Life is futile when the Lord is resisting every move you make, foiling your plans, frustrating your endeavors, thwarting your progress and success.

"Do evil" - (present participle) the ones continually practicing an unrepentant, evil lifestyle.

"DON'T FLINCH IN THE FACE OF SUFFERING"

I Peter 3:13-17
4-13-2022



INTRODUCTION: Verse 13

***Don't flinch** (retreat, give up or give in) **even in the face of suffering!**

Why should you remain firm in the face of suffering?

Don't flinch in the face of suffering so that:
I. You can be considered "<u>BLESSED</u>" (fortunate)! (v. 14)

Don't flinch in the face of suffering so that:
II. You can turn your crisis into an opportunity for <u>WITNESS</u> (v. 15)

"Don't flinch in the face of suffering so that:
III. You can maintain a "<u>GOOD CONSCIENCE</u>" (v. 16a)

Don't flinch in the face of suffering so that:
IV. You can be a source of <u>CONVICTION</u> (v. 16b)

Don't flinch in the face of suffering so that:
V. You can fulfill <u>GOD'S WILL</u> (v. 17)



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V. You can fulfill _____ (v. 17)

"DON'T FLINCH IN THE FACE OF SUFFERING"

I Peter 3:13-17

4-13-2022

INTRODUCTION: Verse 13

Fox's Book of Martyrs illustrates many who refused to flinch even in the face of the most gruesome torture and martyrdom.

As the book of I Peter clearly indicates, God's people are not exempt from unjust suffering.

One fallacy of pre-tribulationalism is the false notion that Antichrist's persecution equals God's wrath. Note: The Church is promised deliverance from God's wrath (I Thes. 5:9), but never from Satan's! (or Antichrist's)

Jesus said, *"In the world you shall have tribulation"* (Jn. 16:33)

"It is given unto you on behalf of Christ not only to believe on Him but also to suffer for His sake" (Phil. 1:29) SEE: Rev. 6:9, 7:14

V. 13

The rhetorical question demands the answer "No one." At least (as we will learn), no one usually (there are exceptions).

"Followers" - zealous or enthusiastic to do good

Doing right can keep you out of a lot of trouble with others (this is a lesson especially applicable to our teenagers).

Solomon said, A mischief maker is like one who grabs a dog by the ears (you're going to be bitten!).

Prov. 16:7 - *"When a man's ways please the LORD, He maketh even his enemies to be at peace with him."*

***Don't flinch** (retreat, give up or give in) **even in the face of suffering!**

Why should you remain firm in the face of suffering?

Don't flinch in the face of suffering so that:

I. You can be considered "BLESSED" (fortunate)! (v. 14)

Why would anyone inflict suffering on someone who is living righteous?

"For righteousness sake"

"For righteousness sake" - because you do right (justly)

There is no blessing in being persecuted if you did wrong and are getting what you deserve (I Pet. 4:15 - "But let non of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters.")

Two basic reasons why those who live righteously would be opposed:

a. Righteousness is a <u>rebuke</u> to unrighteousness

The reason people would persecute the righteous is because their righteousness is a rebuke to their unrighteousness.

Doing good is a rebuke to their doing bad.
Holiness is a rebuke to impurity.
Honesty is a rebuke to lying, fraud, and theft
Light is a rebuke to darkness.

Lost men, in an effort to extinguish the light that exposes their darkness, strike out at the light.

Do you ever wonder why when you seek to help some people, they get angry? EX: Acts 7)

It is because you have struck a tender nerve. You have hit a sore spot; you have opened a closet; you have exposed a secret. You have uncovered the truth; often the truth hurts.

Righteousness by its very nature is confrontational; it cuts across the grain of the world.

Godliness will generate antagonism, hot emotions, and hostility from the world. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (Jn. 16:33)

EX: Savanarola (MacArthur, p. 221)

b. <u>Satan</u> hates righteousness

We have an adversary (I Pet. 5:8) who wants to keep men blind to the truth (II Cor. 4:4), so he incites lost men (who are at his disposal) to stir up opposition to the truth in order to turn men away from the truth (EX: Elymas the Sorcerer - Acts 13:8, 10) (EX: The masters who exploited a demon-possessed girl - Acts 16:19-20) (EX: The unbelieving Jews - Acts 17:5) (EX: The Ephesian craftsmen - Acts 19:27-29)

Persecution is an earmark of Godly living (II Tim. 3:12 - "Yea, and all that will live godly in Christ Jesus shall suffer persecution.")

It is an inevitable "gift" (Phil. 1:29 - "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake")

ILLUS: The Secret Christian (MacArthur, p. 220)

"More and more, Christians in today's society are going to be accused and lied about. Our personal standards are not those of the unsaved world. As a rule, Christians do not create problems; they reveal them. Let a born-again person start to work in an office, or move into a college dormitory, and in a short time there will be problems. Christians are lights in this dark world (Phil. 2:15), and they reveal 'the unfruitful works of darkness' (Eph. 5:11)." (Wiersbe, p. 414-15)

Ex: Joseph, Daniel, and Jesus Christ.

If Christians were being put in jail for their righteousness, would there be enough evidence is your life to convict you?

"Happy" does not mean "delight" but "blessed" or "highly privileged" (EX: the rejoicing of Peter and John after being flogged - Acts 5:40-41 - *"And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."*)

"Happy are ye" - You are blessed! Why?

1) Because you did right!

2) Because you are like Jesus (v. 18)

3) Because such treatment confirms to you that you are right and that there is a real devil (adversary)

4) Because this is an evidence of your salvation (4:14)

5) Because you are upholding a faithful testimony

"Be not afraid" - The only one to be feared is the one who can take body and soul and cast it into hell fire (Mt. 10:28 - *"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.")*

"Neither be troubled" - disturbed, shaken, upset

Don't flinch in the face of suffering so that:

II. You can turn your crisis into an opportunity for <u>WITNESS</u> (v. 15)

"But" - in contrast to focusing on fear and trouble in our hearts, we need to have our hearts set apart (from worry) for the Lord God.

Don't be obsessed with fear but with your God!

"Sanctify the Lord" - Peter alludes to Isaiah 8:13 - *"Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread."*

"Be ready" - be prepared

"Always" - in good times and bad

We are not prepared (*"ready")* to give a witness if Christ does not have a special place in our hearts; or if He has been crowded out by worry or fear!

"An answer" - (*apologia* - we derive "apologetics") - to give a <u>defense</u> for what we believe and why we believe it.

The word referred to "a defense presented in court."

When we face suffering without flinching (giving up, retreating, quitting), people will want to know why and how we do it.

"What make you tick," they will ask. "Give us a 'word' concerning the confidence you have." "What would you be willing to suffer such injustices for?" they will inquire.

With ***"Meekness" -*** gentleness (not the harshness with which we are treated) (*"A soft answer turns away wrath")*

With ***"Fear"*** - not a fear of the one's we are speaking to (v. 14 says not to be fearful of them), but ***"fear"*** (deep reverence and respect) for <u>God</u>.

--A fear to <u>displease</u> Him
--A fear to <u>err</u> in our handling of His truth

"An arrogant, belligerent attitude usually turns people away." (Barbieri, p. 68)

How we say what we say is often more convincing than what we say!

Turn your crisis into an opportunity for witness; when we unflinchingly endure such, then the world will "sit up and take notice" of what we have to say.

"Don't flinch in the face of suffering so that:

III. You can maintain a "<u>GOOD CONSCIENCE</u>" (v. 16a)

"Having" - present tense, meaning: possessing or maintaining

"A good conscience" -

The conscience functions based on the truth it has and basically either <u>accuses</u> (says "no") or <u>excuses</u> (says "yes") as to whether or not something is right (Rom. 2:15).

Example: Like a <u>judge</u>, the conscience either approves or disapproves based upon the moral knowledge (law or standard) it has available.

1) The <u>Law</u> (standard) ---- 2) The <u>*Judge</u> ---- 3) The <u>Verdict</u>

Example: Like a <u>referee</u>, the conscience receives the <u>rules</u> from the rule book and sends a message to our thoughts (reasonings), saying either:

"Fair" or "Foul"
"Safe" or "Out"
"Yes" or "No"

1) The <u>Rule book</u> ---- 2) The *<u>Referee</u> ---- 3) The <u>Call</u> or <u>Decision</u>

When you unflinchingly do right, you have a *"good conscience."*

Don't defile or de-sensitize your conscience!

Beware: A conscience can be <u>defiled</u> (Titus 1:15) or <u>seared</u> (I Tim. 4:2) by deliberately violating its promptings

1) Defiled= Stained, polluted, impure (the conscience does not function <u>right</u>)

2) Seared= Cauterized; made insensitive, numbed (the conscience does not function <u>at all</u>)

"A clean conscience makes a soft pillow" (Spurgeon)

Don't flinch in the face of suffering so that:

IV. You can be a source of <u>CONVICTION</u> (v. 16b)

When you do right despite the insults, threats, and mistreatment others throw at you, such good conversation (lifestyle) which is only possible *"in Christ"* will put the opposition to <u>shame</u>!

(Convicting coals of fire will be heaped on their heads)

When we respond like Christ to our enemies (Mt. 5:44), their harsh treatment for no just cause will put them to shame (convict them of their sin), and perhaps lead to their salvation.

Don't flinch in the face of suffering so that:

V. You can fulfill <u>GOD'S WILL</u> (v. 17)

"The will (desire) of God" - sometimes it is God's <u>will</u> that we suffer (4:19).

Why would He allow it?

--To show us that our faith is genuine (Ja. 1:3)

--To refine our faith (purge out dross) and produce maturity in us (Ja. 1:3b)

--To make us a shining testimony for His glory

(others will come to know Him; nothing is as compelling as a Christ-like way of living, responding, speaking, doing, and suffering. He is the ultimate model of being just and yet suffering - 3:18).

"The blood of the saints [i.e. which seeped into the ground] is the seed of the Church."

It is no glory to suffer patiently for wrong doing (2:20); but to suffer patiently for doing right glorifies God and fulfills His will.

CONCLUSION:

"Inscribed on Martin Luther's monument at Worms, Germany are his courageous words spoken before the church council on April 18, 1521: 'Here I stand; I can do no other. God help me. Amen.' His conscience, bound to God's Word, gave him the courage to defy the whole established church!" (Wiersbe, p. 414)

"ENCOURAGEMENT TO SUFFERING SAINTS"

I Peter 3:18-22

4-27-2022

INTRODUCTION:

***Take courage when you have to receive opposition for your faith!**

TAKE COURAGE!

I. Realize how Christ suffered, yet He was the most righteous one who ever lived (v. 18)



TAKE COURAGE!

II. Realize how the Spirit of Christ preached through Noah for 120 years, yet His message was rejected by all but eight people (v. 19-20)



TAKE COURAGE!

III. Realize how Christ's resurrection saves our lives when we go through the waters of death (v. 21)

TAKE COURAGE!

IV. Realize how Christ was exalted and received glory when His suffering was finished (v. 22-4:1)

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"ENCOURAGEMENT TO SUFFERING SAINTS"

I Peter 3:18-22

4-27-2022

INTRODUCTION:

Although salvation is free and costs us nothing, when you become a Christian there is a price to pay -- not to God but to the world, which is antagonistic to Christ. (*"In the world ye shall have tribulation"* - Jn. 16:33. *"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"* - Phil. 1:29. *"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God"* - Acts 14:22)

***Take courage when you have to receive opposition for your faith!**

TAKE COURAGE!

I. Realize how Christ suffered, yet He was the most righteous one who ever lived (v. 18)

The word ***"for"*** ties this verse to v. 17 and gives a reason why it's okay to suffer for doing good. The reasoning is this: It's good to suffer for righteousness because this is what Christ did -- and He was perfectly righteous.

"The just (righteous) ***<u>for</u>*** *(huper)* ***the unjust*** (unrighteous) **-** This one phrase is the crux of Christianity and the theme of the Bible. The substitutionary death of Christ and His bodily resurrection is the sum of the Gospel (I Cor. 15:3-4).

Christ did not die merely to "set an example" as most unbelievers think; His death actually accomplished something. It is important that the soul-winner make it perfectly clear that Christ died as our <u>substitute</u>; He <u>took our place</u>, He <u>paid our punishment</u>; He suffered the <u>equivalent</u> of our eternal damnation; He died <u>on our behalf</u>.

This concept of Christ dying on our behalf is the crux of the Gospel and the emphasis of the New Testament.

Scriptures emphasizing the fact of Christ's substitutionary death
(using the word huper):

"This is my body which is given for you" (Lk. 22:19)
"This cup is the new testament in my blood which is shed for you" (Lk. 22:20)
"The bread that I will give is my flesh, which I will give for the life of the world" (Jn. 6:51)
"I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn.10:11)
"I lay down my life for the sheep" (Jn. 10:15)
". . . He (Caiaphas) prophesied that Jesus should die for that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
"Christ died for the ungodly" (Rom. 5:6)
"Christ died for us" (Rom. 5:8)
"He . . . delivered him up for us all" (Rom. 8:32)
"Christ died for our sins" (I Cor. 15:3)
"For he hath made him to be sin for us" (II Cor. 5:21)
"Christ . . . gave himself for our sins" (Gal. 1:4)
"Christ . . . loved me, and gave himself for me" (Gal. 2:20)
"Christ [was] . . . made a curse for us" (Gal. 3:13)
"Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
"Christ also loved the church, and gave himself for it" (Eph. 5:25)
"Our Lord Jesus Christ. . . died for us" (I Th. 5:10)
"Who gave himself a ransom for all" (I Tim. 2:6)
"He by the grace of God should taste death for every man" (Heb. 2:9)
"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).
"Christ also suffered for us" (I Pet. 2:21)
"Christ also hath once suffered for sins" (I Pet. 3:18)
"Christ hath suffered for us in the flesh" (I Pet. 4:1)
"He laid down his life for us" (I Jn. 3:16)

Here are some ILLUSTRATIONS explaining how Christ died as our "SUBSTITUTE."

The Judge & the Criminal - Suppose on the streets of our city was a man with a gun. This man one day pointed the gun at an innocent person & shot him and killed him. He then attempted to run away, but a police officer caught him, arrested him, and brought him to jail. The day finally came when he was to go to court to stand trial for his murder. After hearing the evidence, the jury found him clearly guilty of cold-blooded murder. The Judge then rendered this verdict: *"Because of your crime, you will have to pay for it with your life - You will have to die in the electric chair!"* The convicted criminal went back to his prison cell to wait. Finally, the dreaded day came for him to be executed. The guards brought him over to the electric chair, strapped him in, and the officials were about to pull the lever. Suddenly, a stranger entered the room. The officials noticed it was the city Judge, the same one who had found this man guilty and given him the death penalty. They asked the Judge, *"Sir, why did you come here?"* To which he replied, *"Do you see that man? He is guilty of murder, and there is no doubt in my mind that he deserves to pay for it with his life."* With a tear rolling down the Judge's cheek, however, he said, *"But I love that man, and I would be willing to take his place."* The room was silent. The man in the chair could not believe that someone would love him so much. [Rarely would anyone die for a good man; never mind for a criminal - Rom. 5:7-8] But suppose the Law allowed such a transaction. The man in the chair got up, and the Judge sat down in his place. The lever was pulled and the Judge was electrocuted, giving his life for the criminal so that he could go free.

Even though we have never heard of such a thing, that is exactly what Jesus Christ did for you. You see, He is the Judge of the universe. And the judge Himself stepped down from His throne in Heaven, came into this world -- all for the purpose that He might die on the cross and take your place and pay for the sin you committed. He became your substitute. He paid your penalty so that you could be free from the wages of your sin. Jesus died on your behalf so that you wouldn't pay for your sins yourself in the Lake of fire! What love! What a sacrifice!

The Wise & Just Ruler - A wise and just ruler established a series of laws for his people to follow. One day his mother broke one of the laws and was brought to the ruler after being caught. The penalty was twenty lashes. How could the ruler remain just and still fulfill the demands of his love for his mother? He chose to take the lashes on his own back. Justice was satisfied, while love was revealed in full measure.

The Rescue Dog - A man was lost in the Alps. The owner of the lodge where he had been staying sent out his best rescue dog to look for him. The dog found the man half-conscious, grabbed him, and started to shake him in order to wake him up. On coming to his senses the man, seeing the dog and thinking it was a wolf, stabbed the animal. The dog let go and returned to the lodge, where it died shortly thereafter. The dog's owner followed the trail of blood, came to the lost man, and saved him. The dog had given his life so that another might live.

The Burnt Hen - One day a certain farmer saw that a fire had ignited in his wheat fields, and was being blown toward his barns by the wind. To save the stored grain there, he lit a backfire, in hopes that it would impede the progress of the other flames. After both fires had subsided--and the barns had been saved--the farmer walked out through the smoldering ashes of the nearby fields. There he discovered the dead body of one of his hens, which had been caught in the blaze. Sadly, he turned over her black, charred body with his foot--and out from underneath ran four baby chicks. Her sacrifice saved her young ones. Such is the work of Christ on the cross, a place where the love of God dealt with the justice of God, where God's mercy matched God's wrath. Our Lord's sacrifice has saved us." (attributed to Donald Grey Barnhouse)

The Bridge - Gus was the proud operator of a draw bridge over a busy river. Each day, he yanked the levers that would elevate the old railroad bridge to allow the ships below to pass through. One Saturday several years ago, Gus invited his 10 year old son Peter to spend the day with him at the bridge. Peter whooped with excitement. He'd always marveled at the bridge and its levers and big gears. His dad had the best job in the whole world, he figured. An old fishing boat eased up the river toward the bridge that morning, and Gus showed his son how the levers performed. Peter watched with delight as, with a grinding hum and a few creaks, the old bridge separated and rose toward the sky. Gus began watching his gauges and jotting notes in his report book. Then came the unmistakable sound that sent Gus back to his levers: the piercing whistle of the 10:05 southbound train. The 10:05 was a little early, and a little late in blowing its warning whistle. Gus knew he must the lower the bridge quickly to avoid a tragic train crash. As Gus' big gloved hands grasped the levers and pulled, he looked over his shoulder for Peter. Where was the boy? *"Peter!"* Gus' stomach knotted as his eyes nervously darted up and down the bridge. *"Peter!"* The bridge began its descent so that the train could cross. *"Daddy! Daddy!"* Frantic with worry, Gus peered over the edge and saw his son atop the huge bridge gears. The giant teeth of the rotating machinery had consumed the boy's jacket. Now his hand and arm were being devoured, slowing pulling his entire body into the grinding gears. Gus reached for the levers to stop the machinery. But there came the 10:05 train loaded with passengers, whistle howling, roaring toward the bridge. *"Daddy! Help me!"* The terror of the boy's voice seemed to pound within every muscle of his father's body. Gus glanced at the train, then at his helpless son. In that split second, Gus was faced with deciding between the life of his pleading son, or the hundreds of lives aboard the rushing train. Gus pulled firmly on the levers. The bridge continued its merciful descent for the passengers of the train. Gus wept as the machinery squeezed the life from his only son. As the boy's shrieks melted into echoes, the 10:05 sped across the old bridge. The vacationing passengers had no idea what had just transpired below the bridge. In air-conditioned comfort, they waved and smiled at Gus as they whizzed by.

Two thousand years ago, a similar situation faced a loving Father. Much more was at stake back then. But confronted with that awesome decision, the Father chose to allow His Son to die so that we could live.

"That (purpose, goal, reason) ***He*** (Jesus) ***might bring us to God" -*** The idea is <u>reconciliation</u> (sinful man brought into a right relationship to God).

"Christ's suffering made it possible for Him to extend one hand to the sinner and another hand to a holy Father, and bring the two together at the cross" (Anderson, p. 60).

TAKE COURAGE!

II. Realize how the Spirit of Christ preached through Noah for 120 years, yet His message was rejected by all but eight people (v. 19-20)

Note: Other views look at vv. 19-22 as a parenthesis (having little or nothing to do with the context of suffering); whereas this view sees these verses as an integral part of Peter's argument.

When did the Spirit of Jesus ***"preach"***? Two plausible views:

1. After Christ's death but before His resurrection, He via the Holy Spirit proclaimed a message of victory over Satan and condemnation to those in Hell (who lived in the days of Noah).

   Four reasons why a descent by Christ into Hades does not seem likely:

   1) In this context, the example of Christ's suffering is to minister encouragement to believers. How possible if it teaches He preached in Hades? What does this have to do with encouraging believers who are being reviled and insulted in context?

   2) Why proclaim a message of condemnation to spirits already suffering in torment (Luke 16) and reserved for damnation?

   3) Why proclaim this message only to the antediluvians?

   4) This is an additional work of Christ not taught elsewhere in the Bible and appears to contradict Hebrews 9:14ff

** 2. Christ via the Holy Spirit proclaimed a message of salvation through Noah, but the people rejected it and now are in prison in hell as a result of rejecting that message.

   These verses, though often understood differently, "should be understood as a reference to Christ preaching by the Holy Spirit through Noah to the people of Noah's day" (Feinburg, p. 304).

"Preached" - This same word is used of Noah, who is called a "*preacher (kerux) of righteousness"* (II Peter 2:5 - *"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly"* Heb. 11:7 - *"By faith Noah, being*

warned of God of things not seek as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith")

"The point is that from Peter's perspective as he writes I Pet. 3:19 "the spirits are disembodied and in prison, through they were not in that state when they heard the message. In other words, one needs to supply the word "now" and read V. 19 as 'preached to spirits now in prison'." (John S. Feinberg, I Peter 3:18-20, Westminster Theological Journal, Issue #48, 11986, p. 303-36).

The phrase ***"spirits in prison"*** is explained in v. 20. They were people who lived in the days of Noah (Barbieri, p. 70).

Noah no doubt was laughed at, mocked, persecuted for his building the ark, and ignored, disbelieved and made fun of for his preaching. However, it was not really Noah's message they rejected, it was Christ's via the Holy Spirit. They were rejected the message of the Holy Spirit, who was *"striving with men"* (Gen. 6:3)

Remember, when you are made fun of, ridiculed, ignored, persecuted because of your witness, they are not rejecting you but Christ and His Spirit.

"Disobedient" - unpersuaded of the truth

"...Every nail he (Noah) drove into the ark should have warned the men living in that time of judgment to come" (Barbieri, p. 70)

"Longsuffering. . . waited" - "The righteous sufferer should not be discouraged about the length of time it takes for his vindication. It may come quickly. . . or it may take a while (as with Noah - 120 years)" (Feinburg, p. 335).

"Waited" - to earnestly wait with expectancy and anticipation

"Since they refused the testimony of the Lord through Noah, the flood came to destroy them. Therefore, they were confined to the place of departed spirits to await the final resurrection of the wicked at the Great White Throne judgment of God (Rev. 20:11-15). Peter could say that the Lord preached to 'spirits in prison' for when he penned these words, the spirits of these people were confined" (Barbieri, p. 70).

Before Christ's return, people will be just like they were in the days of Noah (Mt. 24:37-39).

"Were saved by water" - lit. were brought safely through *(dia)* water; were delivered safely through water.

The same water that destroyed the unbelieving world delivered Noah's family.

TAKE COURAGE!

III. Realize how Christ's resurrection saves our lives when we go through the

waters of death (v. 21)

"Baptism" - This word is used in three major ways in the New Testament:

1. Immersion into <u>water</u> (Mt. 28:20)
   (Water baptism)

2. Immersion into <u>Christ</u> (I Cor. 12:13)
   (Spirit baptism)

* 3. Immersion into <u>death</u>
   (Suffering baptism)

   Mt. 20:22-23 - *"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."*

   Luke 12:50 - *"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"*

   (cp. Mark 10:39)

   Whatever Peter means by baptism, it is a baptism that saved "*by the resurrection of Jesus Christ."* Hence, it can't be water baptism because water baptism does not connect us in any way to Christ's resurrection.

Major proof that the word "baptism" is speaking about suffering and death and not water is obviously seem by carefully looking at the context. The theme of I Peter centers around suffering for the faith and in particular chapters 3 and 4. (note the context surrounding this passage - 3:13-17; 4:1).

"Figure" - Their deliverance from destruction through the waters <u>corresponds</u> to our deliverance from destruction through the "waters of death."

Just as being in the <u>ark</u> saved from death, so being in <u>Christ</u> saves from death (because of His resurrection).

"Not the putting away of the filth of the flesh" - Peter is not speaking of a baptism which ceremonially cleanses a person or removes some fleshly dirt, but of the response of someone who is enduring the "baptism" out of a good conscience toward God.

The ***"good conscience"*** talked about in this verse has the same meaning

as verse 16 (which referred to maintaining a good conscience in the face of suffering).

TAKE COURAGE!

IV. Realize how Christ was exalted and received glory when His suffering was finished (v. 22-4:1)

"Right hand" - the place of power and authority

"The Christian who is persecuted at the hands of others should take heart. There is suffering, but there is also glory [Rom. 8:18 - *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*]

"Others will supply the affliction but. . . God will supply the glory. Therefore be ready to suffer for righteousness sake" (Feinburg, p. 336)

"DOING GOD'S WILL IN A PAGAN WORLD"

I Peter 4:1-6

5-4-2022

INTRODUCTION:

***Fulfill God's desires, not the desires of the world!**

I. Do God's will and . . .
<u>BE ARMED</u> with Christ's <u>MINDSET</u> (v. 1)

II. Do God's will and . . .
<u>MAKE UP</u> for <u>LOST TIME</u> (v. 2-3a)

III. Do God's will and . . .
<u>DON'T WALK</u> the way of the <u>WORLD</u> (v. 3b)

IV. Do God's will and . . .
<u>SHOCK</u> the <u>PAGAN</u> world (v. 4)

V. Do God's will and . . .
<u>TRUST GOD</u> to <u>VINDICATE</u> you (v. 5-6)

"DOING GOD'S WILL IN A PAGAN WORLD"

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INTRODUCTION:

***Fulfill God's desires, not the desires of the world!**

I. **Do God's will and . . .**
_____ with Christ's _____ (v. 1)

II. **Do God's will and . . .**
_____ for _____ (v. 2-3a)

III. **Do God's will and . . .**
_____ the way of the _____ (v. 3b)

IV. **Do God's will and . . .**
_____ the _____ world (v. 4)

V. **Do God's will and . . .**
_____ to _____ you (v. 5-6)

"DOING GOD'S WILL IN A PAGAN WORLD"

I Peter 4:1-6
5-4-2022

INTRODUCTION:

If you have ever traveled abroad, you know the feeling of being a "foreigner."

You realize this is not your people, language, culture.

We are in a world that speaks a different language, embraces a different philosophy, strives for different goals, and marches to a different beat.

EX: The story of a couple who returned back from serving the Lord for many years as missionaries and were greeted by nobody, whereas Teddy Roosevelt who was returning from a hunting trip was greeted by a multitude of people. The wife said, "This is not fair. . ." But the husband replied, "But, Honey, we're not home yet."

"This world is not my home, I'm just a passin' through. . .I can't feel at home in this world anymore."

***Fulfill God's desires, not the desires of the world!**

I. Do God's will and . . .
<u>BE ARMED</u> with Christ's <u>MINDSET</u> (v. 1)

"Forasmuch then" - Builds a practical conclusion on what was previously said; applies the suffering of Christ (3:18-22) to the lives of those who know and follow Him.

"Suffered for us" - (cp. v. 18) Christ's suffering was not in vain, it was *"for us"* (KJV). The substitute Lamb of God took our place and paid our penalty.

"Arm yourselves" - A military phrase, describing a soldier putting on protective equipment to shield himself from vulnerability from the attacks of the enemy.

What God is saying is this: "Since Christ suffered, you should be mentally armed and prepared to expect it also."

"The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." (Jn. 15:20)

The word ***"ceased"*** is either middle or passive voice. If passive, it means that the one who has suffered in the flesh has been released from sin by God. God does the "ceasing."

In other words, the fact that you suffered is evidence that you have been spiritually released from the penalty and power of sin.

The fact that you are called upon to suffer for Christ is proof that you are saved (SEE: 4:14).

Does this mean that we will cease from all sin *"in the flesh"* (v. 2)? No, it simply means that you will not be performing the old sins you used to do with the world. And because you have ceased from those sins, you suffer for it. They persecute you for righteousness sake.

If the verb is to be understood in the middle voice, it would mean that suffering gives us the ability to cease f rom sin. God may allow you to suffer for Christ so that you will cease doing what you used to do.

David gave this testimony: *"Before I was afflicted I went astray: but now have I kept thy word" (Ps. 119:67)*

It is because you decided to *"cease from sin"* that you will often have to face suffering from the unsaved world.

"If He suffered, being what He was, why shouldn't we?" (John Hus)_

Jesus, when contemplating the bitter cup of spiritual suffering He would drink for the sin of the world, said: *"Not my will but thine be done."*

II. Do God's will and . . .
<u>MAKE UP</u> for <u>LOST TIME</u> (v. 2-3a)

"The rest of his time" - the remainder of our lifetime.

Prior to coming to Christ, we gave enough of our time fulfilling the carnal desires and appetites of our unsaved, lost, misguided worldly friends, relatives, neighbors, associates, etc. Let's give the rest of our time for things that really matter -

--the eternal, not the temporal
--the Godly, not the worldly
--the spiritual, not the carnal

We are ***"in the flesh"*** (in mortal bodies) only for a brief moment (in light of eternity). Once we are in Heaven, we will never again have the opportunity to glorify God by resisting temptation, conquering sin, walking by faith, witnessing to a lost and dying world, etc.

We should live with a passion to fulfill ***"the will of God"*** (i.e. to carry out the desires and wishes of our Heavenly Father as revealed in His Word).

"Time past" (v. 3) ***"The rest of his time"*** (v. 2)
(Prior to conversion) (After conversion)

"Suffice" - Sufficient; more than enough; far too much. What God is saying is this: "Far too much time has gone by for us to have accomplished the will of the Gentiles" (the worldly nations).

We wasted enough of our life feeding the coffers of the world, pouring our energies into vanities, investing our talents for filthy mammon and worldly glitter, spending our time on self-gratifying pleasures.

We should have "closed the book" on worldly lusts.

III. Do God's will and . . .
<u>DON'T WALK</u> the way of the <u>WORLD</u> (v. 3b)

"Walked" - we travelled the roads of Vanity Fair long enough.

What are some of the ways we walked before salvation?

1. ***"Lasciviousness"*** - unrestrained, excessive, unbridled living, no self-control (things that excite the disgust of the public.)

2. ***"Lusts" -*** ungodly appetites and passions, desires that were satisfied outside of the boundaries God established for our well-being.

3. ***"Excess of wine" -*** drunkenness

4) ***"Revelings" -*** late night revelling, carousing, wild, godless partying.

5. ***"Banquetings" -*** drinking parties

6. ***"Abominable idolatries" -*** unlawful to give worship and devotion to people, places, and things (to idolize the "stars" of Holy wood, the music industry or sports players).

IV. Do God's will and . . .
<u>SHOCK</u> the <u>PAGAN</u> world (v. 4)

The world may think you are strange (wierd, odd, different) when you don't run

together with them into their profuse deluge of wild and riotous entertainments.

"Non-Christians are amazed when one of their number turns from such attitudes and conduct to faith in Jesus Christ and begins to act contrary to the normal demands of the flesh. They themselves are prisoners of the lusts of the flesh and cannot understand why these one-time friends '*run not with them'*." (Anderson, p. 67)

"Riot" - lit. behavior that gives evidence that the one's participating have no salvation (*asotia*).

Interestingly, "they do not think it strange when people wreck their bodies, destroy their homes, and ruin their lives by running from one sin to another! But let a drunkard become sober, or an immoral person pure, and the family thinks he has lost his mind!" (Wiersbe, p. 420). He's gone fanatical!

The world is going to think you are strange when you. . .

--turn off certain TV programs (or that you don't own a TV)

--have a musical taste that is totally different from the rock, rap, and pop culture of our day

--ladies wear dresses and modest clothing and not the spandex and revealing attire of the day

--graciously excuse yourself from going to New Year's Eve parties, bachelor parties, retirement parties, wedding receptions, etc., where there will be carnal music and behavior, etc.

--go to church on Sundays rather than the beach

--courageously disapprove of sexual immorality, adultery, fornication, pornography, the gay and lesbian lifestyle, etc.

--say "No thank you" when offered wine on the airplane

It takes courage to not run with the crowd! To stand firm on your convictions, to not bend or bow before the idols of the world (EX: Shadrach, Meshach, & Abednego - Dan. 3)

You don't have to: carry a big flag saying "Jesus Saves"
wrap yourself in a Bible
act like a freak
--Just live an authentic Christian life and you will shock the pagan crowd (Swindoll tape)

"Speaking evil of you" - lit. blaspheming you, defaming or injuring your reputation with false accusations.

To appease their guilty conscience, they will strike out at you. They will look for "specks" and inconsistencies in you so as to discredit you.

*They say, "It won't last!" (Hence, they are denying the power of God and blaspheming Him!)

The pagans sit up like a doberman pincher ready to pounce on you (eyes wide open).

It's good to have thick skin and a tender heart.

V. Do God's will and . . . <u>TRUST GOD</u> to <u>VINDICATE</u> you (v. 5-6)

They will give an account to God for the lies, slander, and unjust criticism they have hurled against God's people.

***"Give account"* -** lit. to pay back for the words they said against God's people.

***"To him"* =** Jesus Christ, who alone will judge (Jn. 5:22; Acts 10:42)

The ***"quick"*** - the living; the unsaved who are <u>living</u> when Christ returns for the Day of the Lord judgment.

The ***"dead" -*** the unsaved who have died and have been in hell's prison awaiting the trial of the Great White Throne Judgment to come after the Millennium (Rev. 20:11-15). To receive eternal sentencing to the Lake of fire.

"Their judgment is in <u>front</u> of them, ours is <u>behind</u> us" (Swindoll).

Our judgment for sin was accomplished at Calvary.

"This cause" - the purpose for which God allowed those who were martyred for their faith to hear the Gospel was so that they might <u>live</u> by God's power in their spirit after death! (II Cor. 5:6, 8)

"The Gospel was preached to them that are dead" - Not speaking of a preaching to the unsaved who are dead (as if to give them a second chance); but speaking of a preaching to those who were <u>alive</u> when they heard the Gospel, but were killed for their faith and now from Peter's perspective are dead (same idea as 3:19).

Proof that they heard the Gospel while alive: ***"They were judged according to men <u>in the flesh</u>"*** (4:6b)

On the one hand, Godless men judged them worthy of death, but on the other hand, God would grant them eternal life.

Their flesh ended but their spirit lived on!

CONCLUSION:

Will you <u>invest</u> the rest of your time on earth doing God's will? Or will you <u>waste</u> the rest of your time on earth doing man's will?

Whose "will" will you do? The will of the world? Or the will of God?

--The will of the world rewards with pain, ruin, and death

--The will of God benefits us with *"abiding forever"* (I Jn. 2:17)

"To know God's will is life's greatest knowledge; to do God's will is life's greatest privilege."

"SERIOUS Living in these Last Days!"



I Peter 4:7-11

5-11-2022

INTRODUCTION

* Because the "end of all things is near"
We need to <u>get serious</u> about our lives!

I. Be Serious about your <u>PRAYER LIFE</u> (PRAYER) (v.7)

II. Be Serious about <u>LOVING OTHERS</u> (V.8-9)

A. LOVE FORGIVES (v.8b)

B. LOVE GIVES (HOSPITALITY) (v.9)

III. Be Serious about your <u>SERVICE FOR CHRIST</u> (v.10-11)

A. SERVE WITH THE GIFT YOU HAVE (v.10a)

B. SPEAK WITH THE WORDS OF GOD (v.11a)
(God is the source of your <u>words</u>)

C. SERVE WITH THE POWER GOD PROVIDES (v.11b)
(God is the source of your <u>strength</u>)

"SERIOUS Living in these Last Days!"



I Peter 4:7-11

5-11-2022

INTRODUCTION

* Because the "end of all things is near"
We need to <u>get serious</u> about our lives!

I. Be Serious about your _____ (v.7)

II. Be Serious about _____ (V.8-9)

A. LOVE _____ (v.8b)

B. LOVE _____ (HOSPITALITY) (v.9)

III. Be Serious about your _____ (v.10-11)

A. SERVE WITH THE _____ YOU HAVE (v.10a)

B. SPEAK WITH THE _____ OF GOD (v.11a)
(God is the source of your <u>words</u>)

C. SERVE WITH THE _____ GOD PROVIDES (v.11b)
(God is the source of your <u>strength</u>)

"SERIOUS Living in these Last Days!"



I Peter 4:7-11
5-11-2022

INTRODUCTION

Psalm 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

None of us know the time of our departure, but we are just a breath or heart beat from it! "The distance between glorified spirits in heaven and militant saints on earth seems great; but it is not so. We are not far from home—a moment will bring us there."

Why do some get serious at the 11th hour of their life?

1) There's a realization of FINALITY
(This is it! I will not pass this way again)
Hebrews 9:27
And as it is appointed unto men once to die, but after this the judgment:
There is NO Video Game or PC Game Restart or "Respawn" button to life;
Once lived, no second chance; No reincarnation.

2) There's a sense of URGENCY
(Whatever I'm going to do, I'd better do it now!)
Pride & Procrastination are perhaps the two greatest deceivers

3) There's an awareness of PRIORITY
(What matters most, must get done first!)

Ask God to reveal to you what your Priorities should be and then live for what really matters. God/Family/Others

What would you do if you had one month left to live?

v.7) ***"The <u>end</u> of all things"*** For many of these believers the end of their <u>life</u> was right around the corner. (cp.4:12)

However the words *"all things"* point to the end of this present world system as we know it. (cp.v5 - God is ready to Judge)
I Jn. 2:17 "The world is passing away"

1 & 2 Peter are Eschatological books (The return of the Lord Jesus is in view here. Cp. 1 Peter 1:13.

Marks of the last days: One world economy, religion
Global anti-semitism on the rise. Also anti-christian. (2 Tim. 3:1-4).

For the believer your end is to be "receiving the end of your faith, even the salvation of your souls"(1:9).

Read Romans 13:11-12
For the unbeliever, God rhetorically asks: "What shall the end be of them that obey not the gospel of God?"(4:17)

Because the time is short, we need to be **extremely serious** about our lives!
This urgent appeal to seriousness is given to pastors:
I Tim. 3:2 "A bishop then must be blameless, the husband of one wife, vigilant, sober (serious)..."; To older men: Tit.2:2 "The aged men (are to) be sober, grave, temperate, sound in faith, in love, in patience"; To young men: Tit.2:6 "Young men likewise exhort to be sober minded"; and to older and younger women alike: "That they may teach the young women to be sober, to love their husbands, to love their children".

* Because the "end of all things is near" **We need to get serious about our lives!**

I. Be Serious about your PRAYER LIFE (PRAYER) (v.7)

"be of sound judgment and sober spirit" = Be awake; "Clear headed", "on guard" I Pt.5:8 "Be sober (alert), be vigilant (awake) because your adversary the Devil, as a roaring lion..."

-The prayer life of many believers is dead & needs to be resurrected.
-The prayer life of most believers is sleeping & needs to be awakened ("stirred up")

When it comes to prayer we can't be asleep! (read Mt.26:36-43). Note: context of persecution. In panic situations, prayer can be forgotten. People (in trouble) loose the calmness that is necessary for real prayer. The tendency might be to pray in a hysterical manner. (w/a troubled mind). The tendency is to worry about problems & try to figure them out with out God. On the other extreme people (in ease & comfort without problems) seldom get serious with prayer. They figure: "Why pray?...I have no problems"

-When tired: stand up & pray.
-When someone leads in prayer don't drift off: Be conscious & pray along also.
-Pray continually: Have a time & times of prayer (Eph. 6:18
"pray always..." (at every opportunity)
-Look for needs you can pray for: Have a prayer list.

Jesus said: “Men ought always to pray and not to faint.”

"WHAT HAPPENS WHEN WE DON'T PRAY?"

1. You don't have the blessing of God in your life

"...Ye have not because ye ask not" - Ja. 4:2

2. You are easily deceived and forfeit the discernment God provides

Josh. 9:14-15 - *"And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them."*

3. Your problems grow (increase) and eventually may lead to premature death

II Chron. 16:12 - *"and Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians."*

4. You manifest an independent spirit and an unbelieving heart

Job. 21:14-15 - *"Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"*

5. Your ministry will not prosper, but fail

Jer. 10:21 - *"For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered."*

6. You fail to come to repentance and spiritual understanding

Dan. 9:13 - *"As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth."*

7. You jeopardize the lives of others who are dependent on your prayers

Jonah 1:6 - *"So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."*

8. You miss out on the <u>good</u> <u>things</u> in life that God longs to give to you

Mt. 7:7-<u>11</u> - *"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"*

9. You enter into <u>temptation</u> and succumb to its pressure

Mt. 26:41 - *"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."*

10. You don't see God accomplish what seems to be <u>impossible</u>

Mk. 9:29 - *"And he said unto them, This kind can come forth by nothing, but by prayer and fasting."*

What Happens When We Pray?

When we pray.....

1. God responds with incredible, astonishing might
(Jer. 33:3; cp. Acts 12:5-16)

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3)

2. Satan's forces are withdrawn from us and held in check
(Mt. 6:13; Eph. 6:10,12,18)
"...lead us not into temptation, but deliver us from (the) evil (one)." (Mt. 6:13)

3. God's man has power & boldness in preaching the Word
(II Th. 3:1; cp. Eph. 6:19-20)
"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." (II Thes. 3:1)

4. Fellow believers gain strength both Spiritually (Psalm 138:3) and Physically (Psalm 30:2,3) (Cp.Eph.3:14-19)

5. Our witness gains a Holy Spirit empowered boldness
(Acts 4:31)

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4:31)

6. God brings deliverance in times of trouble
(Psalm 34:6; 107:6; Jonah 2:1-2; Cp Acts 16:25-26)

"This poor man cried, and the LORD heard him, and saved him out of all his troubles." (Psalm 34:6)

"Then they cried unto the LORD in their trouble, and He delivered them out of their distresses." (Psalm 107:6)

"Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice."

7. Fear and worry flee from tormenting our minds
(Psalm 34:4; Phil.4:6)

"I sought the LORD, and He heard me, and delivered me from all my fears." (Psalm 34:4)
"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6)

8. Our faith in God & our love for God grows as we see Him answer prayer.
(Psalm 116:1)
"I love the LORD, because He hath heard my voice, and my supplications." (Psalm 116:1)

9. God gives us needed wisdom & understanding
(cp.I Kings 3:9-12)

10. The Lord sends out Gospel laborers into the "harvest fields"
(Luke 10:2)
"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10:2)

11. The Lord applies a healing balm over a sick society
(II Chronicles 7:14)
"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14)

12. God's people gain peace and freedom from tyrannical, oppressive governmental leaders (Ezra 6:22; Prov.21:1; cp. I Tim 2:1-2)

"And (Israel) kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." (Ezra 6:22)

"The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will." (Prov. 21:1)

13. The blind eyes of unsaved men are opened to the knowledge of the Truth
(cp. I Timothy 2:3-4)

II. Be Serious about LOVING OTHERS (V.8-9)

"Above all"- shows priority; importance.

"keep" (pres.tense)- continual; uninterrupted.

"love" (agape) When we think of "charity" we think of giving. This love gives even when the recipient is unworthy.
(It is sacrificial in attitude & actions; it centers on meeting the needs of others. It is unconditional.

"fervent" (ektene) lit. stretched out. (used of the muscles of a race horse being stretched to the limits as it crosses the finish line) (It is a love that is strained, strenuous, earnest, intense.)
"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...lovers of pleasures more than lovers of God"(II Tim.3:1,4)

"The love of many shall wax cold"

A love that reaches out (despite difficulty - note: context of suffering) It goes the extra mile, it goes out of its way.

"for one another" - impartial, unprejudiced.

"Love" fulfills the whole law (it is the whole law boiled down to one command)
(A person who really loves God and his neighbor doesn't need a command not to steal..murder..commit adultery..covet..dishonor parents.

A. LOVE FORGIVES (v.8b)

"because" = results

"cover" - hides, or veils. (ill. of Noah's 2 sons (Shem & Japheth Gen. 9:23)
Love creates an environment that prevents sin. (It covers your sins & their sins)

How does love cover a multitude of sins?

By: Restoring an erring brother

Love seeks RESTORATION.
(Your sin is dealt with - Mt.5:23 "...gift to the altar & rememberest that thy brother hath ought against thee..."
(His sin is dealt with - Mt. 18 "If thy brother shall trespass against thee...go..."

"Hatred stirreth up strifes: but love covereth all sins."
(Prov.10:12)
(love doesn't gossip, or keep a record of wrongs; It does not rejoice in iniquity. I Cor.13)

Love is like a balm (medicine) that **heals** hurts, wounds.
"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (Ja.5:19,20)

Love covers a multitude of sins by
Overlooking petty faults (inconsiderations)

“sins” – times when people miss the mark (or the standard) of what is expected.

Can you imagine the revival that would break out if Christians were stumbling over each other to ask forgiveness?
Love is the distinguishing mark of believers.
"By this shall all men know that ye are my disciples..."(Jn. 13:35)

B. **LOVE GIVES** (HOSPITALITY)(v.9)

"be hospitable" from (phileo)=affection, caring, concerned, friendly.+ (xenos)=stranger, outsider, foreigner, alien.

We are living in an unfriendly, don't bother me, mind your own business society. The tide must be different in our midst.

"Hospitality" is one qualification to pastors (I Tim.3:2,Tit.1:8)

In the N.T. failure to take care of a stranger was to exclude Jesus himself (Mt. 25:31-46)
When Jesus sent out his disciples, if they were not received with hospitality, Jesus said: shake the very dust off your feet (Mt.10:11-ff; Lk.10:5)

We are to be "Distributing to the necessity (needs) of saints; given to hospitality."(Rom.12:13).
We are to "Let brotherly love continue. Be not forgetful to entertain stranger: for thereby some have entertained angel unawares."(Heb.13:1.2).

(N.T. examples of hospitality: Cornelius received Peter, and Publius took in Paul and his companions (Acts 10:23; 28:7); Paul requested Philemon to have a guest room ready for him (Philm.v.22)

Americans generally are "tight fisted" ("whats mine is mine")

In the O.T. every Godly man had a welcome sign on his tent. They would prepare a feast (offer the guest the best they had) & would protect their guest (even with their own lives). Eating a common meal together represented unity & fellowship (oneness).

Hospitality was important in Bible times because the "inns" (hotels) were really skuzzy places and were to be avoided. Hospitality was a God designed way to show the world what real Christianity was all about.

III. Be Serious about your SERVICE FOR CHRIST (v.10-11)

A. SERVE WITH THE GIFT YOU HAVE (v.10a)

"each one" - You have a gift whether you know it or not. (don't seek other's gifts)

"received" - given to you in the past

"gift" - a result of grace. No matter what gift you have been given, serve one another with it.

"One another" = Fellow believers in a local church. Whether it be a gift of singing, mechanical, artistic, technical, musical, or teaching skill or an ability to comfort, help, finance, encourage etc. use it to the glory of God.

"Good stewards" - A good manager, put in trust. (ex Joseph in Potiphor's house). (ex. parable of the talents)

-Stewardship involves responsibility. We must do the best with what we are entrusted with. To not use your gifts in the assembly is to sin against God.
-Stewardship involves accountability. We will answer to the Master one day. "To whom much is given, much shall be required".

"manifold" - many kinds, various kinds, different, diversified. Your gifts are different than mine.

"Now there are diversities of gifts, but the some Spirit. And there are differences of administrations, but the some Lord. And there are diversities of operations, but it is the some God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."(I Cor.12:4-7)
Don't be selfish with your gifts. "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."(Acts 2:44-45)

B. **SPEAK WITH THE WORDS OF GOD** (v.11a)
(God is the source of your words)
Ill. Of child mimicking the words of parents. Your words are to reflect your heavenly father.

You are a mouth piece of God. A representative. An ambassador.
Ask yourself: "What would God say in this situation?"

In your teaching, preaching, witnessing, counselling, encouraging have: A **seriousness** in your conversation.

Pure speech-God's thoughts & words; not vain worthless talk. "Every idle word...shall give account.." (Mt.12:36)

Authoritative speech- Not your own personal feelings or suggestions on issues the Bible clearly speaks. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."
(Act.4:13)

Confident speech- Without fear of man. "For we cannot but speak the things we have seen & heard"(Acts 4:20).

Ill. of Moses' reluctance to speak for God - God's reply: "Who made man's mouth?...I will be with thy mouth" (Ex.4:10-12)

Unhesitant speech- "Be ready always to give an answer..."(I Pet.3:15) "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." (Ps.107:2)

This speaking would exclude: lying, gossip, untruth, slander etc.

C. SERVE WITH THE POWER GOD PROVIDES (v.11b)
(God is the source of your strength)

"serves" - Serve (same word as "deacon")

"strength" - Physical & intellectual strength, might, power. (Ex. We are commanded to love God with all our strength. Mk.12:30)

"supplies" - To supply, furnish, provide.
(Ill. Of a Doctor working for a hospital. The hospital supplies the necessary instruments and equipment.
(Ill. Of a Soldier going to war. The National army supplies him with arms. He doesn't go out & buy his own tank, ammunition etc.) **God supplies His soldiers** with the necessary power to fight the spiritual warfare.

"by the strength which God supplies":

1) We can't take pride in it. (I Cor. 4:10; 10:27) God uses the weak (I Cor.1:25-ff), and empowers them. (ill. Paul's thorn in the flesh (II Cor. 12:7)
We need to rely of God's power because in man there is no power sufficient for the task.
"I can do all things through Christ which strengheneth me." (Phil.4:13)

2) We can't do it in the flesh. Spiritual work accomplished by decaying flesh stinks!
Why do we do work for the Lord in the flesh? Confidence of self-strength, or desire for self-glory.
(Ex. of Hymn: "Brethren we have met to worship" says: "All is vain unless the Spirit of the Holy One comes down".

Why should we have a strengthened service? "that (for the purpose and result that) God alone will receive the credit, and praise. ("Glory" N.T.- ( ): radiance, that light or brightness which shines out from God. Honor, fame, repute.

The Godhead (Father, Son, and Spirit) are the **power house** (power source)
Jesus Christ is the **power line** (channel of power) "through"
God's Servants need to be **plugged** in to God's power! (Usage of power).

"in all things" - in every sphere of life.
Why should Jesus Christ receive Glory? Because He is Glory; (the light of world) and He is the power & might (dominion). (All power is given unto me)
"All men should honour the Son, even as they honour the Father..."(Jn. 5:23)
When you minister by God's power (people know it isn't you who is doing it) but it is God through you. And consequently all the praise goes back to God (who really deserves it)

In the Hot Oven

I Peter 4:12-19
5-18-2022

INTRODUCTION:

***What do you do when you are thrown into the hot "oven" of unfair suffering?**

I. **Don't be <u>SURPRISED</u>** (v. 12)

II. **<u>REJOICE</u>!** (v. 13)

--Think of the One you are privileged to suffer for

--Think of the joy coming to you when Christ returns

III. **Consider yourself <u>FORTUNATE</u>** (v. 14)

--Your unjust punishment is an evidence that you are saved

IV. **<u>GLORIFY</u> God** (v. 14b-16)

V. **Keep things in <u>PERSPECTIVE</u>** (v. 17-18)

--Consider the outcome of those who don't come to Christ

VI. **<u>ENTRUST</u> your <u>LIFE</u> to God's faithful hands** (v. 19)

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I. **Don't be <u>SURPRISED</u>** (v. 12)

"Apparently some suffering believers were thinking that something bad had gone astray with the divine plan. Reason itself taught them that the godly shouldn't suffer, especially unjustly, at the hands of God's enemies. Was God ignorant of their plight or impotent to help or calloused to their tears? Not at all, said Peter; trials are not abnormal. In fact, they are part of [God's] blueprint" (Anderson, p. 73).

"Beloved" **-** to face fiery trials in no way means that God does not love you
(SEE: Rom. 8:35-37)

(This same word *"beloved"* is used of Jesus Christ - Eph. 1:6)

"Think it not strange" **-** Don't be shocked or surprised; don't consider fiery trials as something <u>alien</u> or <u>foreign</u> to you. Salvation does not exempt us from trouble; but the Lord odes give us the ability to handle it.

"Fiery trial" **-**The word refers to a burning furnace, a smelting furnace used for refining and purifying.

The LXX uses this same word in Prov. 27:21 - *"As the fining pot for silver, and the furnace for gold; so is a man to his praise."*

A *"fiery"* trial is one that is hot and undesirable but necessary.

"Which is to try you" = which (fiery trial) exists for the purpose or goal of testing you.

From Satan's vantage point, the trial is a test to fail you. He wants you to yield to the temptation (brought about by the trial) and sin.

From God's perspective, the trial exists so as to prove you and show you the reality of your faith and of His faithfulness.

"Strange thing" - God is saying: "Don't view the trials you face as something you should be immune to, something totally foreign to you; don't view yourself as being "untouchable" by fiery ordeals."

II. **<u>REJOICE</u>!** (v. 13)

--Think of the One you are privileged to suffer for

"But rejoice" - Don't be offended and face the trial with shock, but rather continually rejoice!

Consider the trial something to "rejoice about." How? You can rejoice to the degree that you are sharing in suffering for Christ.

If you are suffering for righteousness' sake, for the Bible, for the Gospel of Jesus, for Christianity -- then you are literally fellowshipping or partaking of a noble cause! You are not suffering for your own wrong doing but for your Lord, who also suffered (3:18).

Peter and John rejoiced that they were counted worthy to suffer for Christ (Acts 5:40-41).

--Think of the joy coming to you when Christ returns
Moses had the right perspective on unjust treatment (Heb. 11:26 - *"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."*)

"That" - in order that, for the purpose that.

Here is why you can face the trials with hope. Jesus is coming again!

"When His glory shall be revealed" = At the revelation or appearing of His glory. This undoubtedly is a reference to Christ's *"<u>glorious appearing</u>"* (Ti. 2:13).
God is saying this: "If you rejoice now for what you suffer for Christ's sake, you will exuberantly rejoice when He returns."

Those who endured hardship for Christ will spontaneously erupt or bubble over with exultation when He comes back for us.

It is important to note that it is no accident nor mere coincidence that fiery trials are connected with the Rapture (the Second Coming). The Bible is explicitly clear in its teaching that the Church will face her greatest trial prior to the return of her Bridegroom.

SEE: Matt. 24:21, 29-31
Rev. 3:10-11 - *"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."*
Cp. Rev. 6:9-17
Dan. 7:21-22 - *"I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came,a nd judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."*

III. Consider yourself <u>FORTUNATE</u> (v. 14)

--Your unjust punishment is an evidence that you are saved

"Reproached" - mistreated, reviled, insulted

"Happy are ye" - You are <u>blessed</u>! You can consider yourself "<u>fortunate</u>."

How could one consider himself "fortunate" when being persecuted and oppressed simply because he takes his stand for the name (and glory) of Christ? The answer is intriguing.

The very fact that you face the flack because of Christ is proof (evidence that you belong to Christ.

"Happy are ye; because the Spirit (Holy Spirit) of glory and of God resteth upon you" - Those who have God's Holy Spirit have always been oppressed by those who do not (Gal. 4:28-29 - *"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."*)

IV. <u>GLORIFY</u> God (v. 14b-16)

V. 14b
"On your part he is glorified"
V. 15
"Busybody" - aa meddler whose eyes are always on the affairs of others (when he should be minding his own business)

"Possibly when Christians did experience criticism the critics were justified because those believers were busybodies, seeking to legislate the standards of the unconverted. God is not pleased with self-appointed overseers" (Anderson, p. 75).

V. 16

"Christian" (Acts 11:26, 26:28) = Christ-like-one
Don't ever be ashamed of the ill treatment you sometimes face for being a bonified, authentic Christian.

"Glorify God" **-** When you victoriously suffer for Christ without budging, blowing up or bending, you bring glory to God!

Perhaps nothing brings more glory to God than one of His children having a faith that produces a lifestyle that attracts challenge and opposition, and then facing that conflict with undying courage and character!

How you respond to afflictions says more about your Christianity than any sermon you could give, or by how much you smile when life is smooth.

V. Keep things in PERSPECTIVE (v. 17-18)

"Judgment" **-** This "judgment" is from the hands of men; but allowed by God to fulfill His purpose in us. God uses the trials of the world to purge and purify His household, His place of abode -- the Church in which He dwells.

--Consider the outcome of those who don't come to Christ

If God allows things to get hot for His people, how hot and unbearable will the fate be of those who are unpersuaded to the good news of God.

There is no hope for those who refuse to believe the Gospel of God!

Realizing the end (outcome) of the unsaved is a prime motivating factor in our not caving in under the pressure (Rev. 14:9-12).

"Saved" **-**delivered or spared from hot trials. If God hardly delivers His own righteous ones from facing the heat in this life, what hope is there of the ungodly and sinners?

Prov. 11:31 - *"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."*

If God doesn't let us get away without enduring the heat of His crucible, where will the lost appear? (Answer: the Great White Throne - Rev. 20:11-15).

Peter is calling on believers to put their suffering in perspective! Look at the

outcome of the lost! No matter how bad your suffering is, consider the lot of the lost. If Christians rarely escape it, do you think the lost will?

VI. <u>ENTRUST</u> your <u>LIFE</u> to God's faithful hands (v. 19)

"The will of God" - suffering may be the "will (desire) of God" for us at some point in our lives. At that point we need to say with Jesus: *"Not my will, but thine be done."*

No suffering can ever reach your shore unless it is God's will.

"Commit" - A banking term, meaning to <u>deposit</u>, give over, hand over or <u>entrust</u>.

Because God is faithful, when we entrust our souls to Him, we make an "insured deposit"!

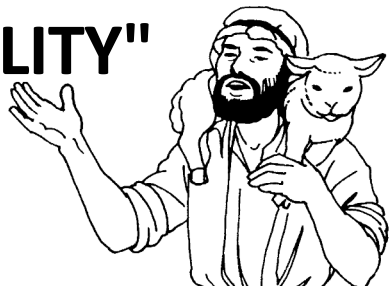
As Jesus set the example by saying, *"Into thy hands I commit my spirit,"* we to need to have a sacred trust whereby we entrust our soul (our temporal and eternal life) into the trustworthy hands of our ***"faithful Creator."***

"Creator" - Hand over your life to the One who gave you life!

Paul said: *"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to*

keep that which I have committed unto him against that day." (II Tim. 1:12)

"THE ELDER'S RESPONSIBILITY"



(What God Expects From a Pastor)

I Peter 5:1-4

5-25-2022

INTRODUCTION:

See what God expects from the Elder.

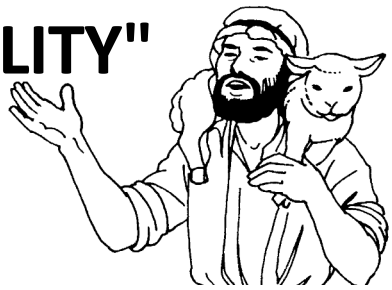
I. God Expects the Elder to <u>HEED</u> His Exhortation (v. 1)

II. God Expects the Elder to <u>FEED</u> His Flock (v. 2a)

III. God Expects the Elder to <u>LEAD</u> His Flock (v. 2b)

IV. God Expects the Elder to <u>BE AN EXAMPLE</u> to His Flock (v. 3)

"THE ELDER'S RESPONSIBILITY"



(What God Expects From a Pastor)
I Peter 5:1-4
5-25-2022

INTRODUCTION:

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I. God Expects the Elder to _____ His Exhortation (v. 1)

II. God Expects the Elder to _____ His Flock (v. 2a)

III. God Expects the Elder to _____ His Flock (v. 2b)

IV. God Expects the Elder to _____ to His Flock (v. 3)

CONCLUSION: Verse 4 - God's Reward: the special crown for faithful pastors

"THE ELDER'S RESPONSIBILITY"

(What God Expects From a Pastor)
I Peter 5:1-4
5-25-2022

INTRODUCTION:

EX: The unrealistic expectations people have for their pastor.

What does God expect?

***See what God expects from the Elder.**

I. God Expects the Elder to <u>HEED</u> His Exhortation (v. 1)

"Elders" (*presbuteroi)* - This is the proper <u>title</u> of the pastorate.

The term refers to those <u>men</u> who preside over an assembly in a capacity of leadership.

The title specifically refers to the spiritual <u>maturity</u> demanded of the office.

***"Among you"* -** The various churches to whom Peter writes had an elder or elders (in larger churches) who ministered to the spiritual needs of the flock.

***"I exhort"* -** to beseech with an encouraging appeal.

The Apostle Peter addresses the elders with humility and graciousness as further evidenced by his description of himself as a fellow elder (an elder together with you).

Peter, like all of the Apostles, would function as an elder of the churches he planted until he trained leadership to replace himself and moved on.

Peter does not call himself a "pope," but humbly calls himself an *"elder"*, yes, a *"sum-elder"* (an elder together with you).

Some religious denominations mistakenly have different offices of clergy. However, three terms are employed in verses 1 & 2 which describe three facets of the same pastoral office -

1) *"Elder"* (*presbuteros)*
2) *"Feed"* [shepherd, pastor] (*poimain)*
3) *"Oversight"* [bishop] (*episkopos)*

Note: Acts 20:17, 28 - the same 3 descriptions of the same office are given again (cp. Titus 1:5, 7)

Lest the elders excuse their disobedience in fulfilling their role due to suffering and persecution, Peter reminds them that he also witnessed suffering. (He not only saw Christ's personal suffering, but he shared in suffering for Christ)

Peter had a share in the glory all believers share in - that being the glorious transformation we will receive and the glorious presence of Christ when He is manifested at the Rapture.

II. God Expects the Elder to <u>FEED</u> His Flock (v. 2a)

"Feed" - (*poimaino)* lit. shepherd; do the work of shepherding.

Shepherding a flock involves:

1. <u>Feeding</u> the flock
2. <u>Leading</u> the flock
3. <u>Protecting</u> the flock

"Shepherding" = supplying all the <u>needs</u> of the flock

(A shepherd in Israel had a rough, tough job; it is all work! They wander; they have needs of shelter, safety, food, aid, medication, etc.)

The English word "pastor" is from an old Eng. word which mean to "<u>pasture</u>" (shepherd).

Jesus commissioned Peter to *"<u>feed</u> My sheep"* (Jn. 21:15-17).

If I am to adequately feed you, I can't. . .

--give you <u>shallow</u> messages (foam and froth, not substantial)
--give you <u>brief</u> messages (sermonettes, "snacks")
--give you <u>unBiblical</u> messages (ear-tickling, "junk food")

Unfortunately, the average pastor does not "*<u>feed</u>*" his flock; he only gives the <u>grits</u> over and over again (TV dinners perhaps).

SEE: II Tim. 4:1-5

"The flock of God" - It's not the pastor's flock, it's God's.

God died for the flock (Jn. 10)
God saved the flock
God owns the flock

"Which is among you" - Not everyone else's flock (the problem with radio and TV preachers is that they are tending other pastor's flocks)

(We Baptists believe in the autonomy of the local church)

III. God Expects the Elder to LEAD His Flock (v. 2b)

"Taking the oversight" - This phrase tells how the elder is to shepherd the flock entrusted to him.

"Oversight" - (*episkopos - epi =* over; *skopos =* to look, to see) The elder's job is to "look over" the entire flock. He is to watch out for their protection, direction, and growth.

He is to "look out" for . . .
--wolves
--false doctrine
--divisions
--needs

The elder must not do everything but must oversee everything.
--He can't neglect his priorities (Acts 6:4 - Word and prayer)
--He must have willing workers to delegate responsibility to

"Not by constraint" - not with an attitude of compulsion or force, but willingly (voluntarily).

Ministry should be a joy, not drudgery, a privilege not a chore, a "want to" not a "have to."

Such an attitude is hard to maintain when the flock does not cooperate with the pastor.

My only compulsion should be I Cor. 9:16 - *"Woe is unto me if I preach not the gospel"*

"Filthy lucre" - shameful, dishonest gain.

The ministry is not a "money-making" endeavor. The motivation is not mammon but God's glory.

"Ready mind" - an eager, zealous, on fire attitude

The shepherd must feed the flock, not use the flock to feed himself (Ezek. 34:1-10).

They should be remunerated for their labor (I Cor. 9:9-14) and generously if they are diligent in God's Word (I Tim. 5:17-18).

IV. God Expects the Elder to <u>BE AN EXAMPLE</u> to His Flock (v. 3)

"Lords over" - The elder must not have a domineering, despotic, dictatorial control (like that of the master/slave relationship).

"Heritage" - lit. the ones <u>allotted</u>; that which is assigned or appointed by the sovereign choice of God.

This flock I pastor is the portion allotted to me of God. This is the vineyard God has allowed me to labor in.

We lead not by force and fear, but by example.

"Ensamples" - to model; to give a pattern to follow.

The elder must not expect the people to merely do what he says, but to do what he <u>does</u> (This is why the qualifications are so high! -- I Tim. 3:1ff).

CONCLUSION: Verse 4 - God's Reward: the special crown for faithful pastors

Christ is called the *"Great Shepherd"* (Heb. 13:20); and the *"Good Shepherd"* (Jn. 10:11, 14), and now the *"Chief Shepherd"*.

"The Chief Shepherd" - Christ is the ultimate shepherd, every pastor is an "under shepherd," under the rules and authority of the Chief Shepherd.

(A pastor cannot do his own thing)

"Appear" - To be revealed to the eyes; the Rapture is in view.

"Behold, I am coming quickly, and my reward is with me."

"Crown" - (*stephanos)* - victor's wreath

(Victorious athletes were awarded floral crowns, which quickly faded away)

The honor, recognition, and praise of men will fade away, but the glorious crown Christ gives to pastors will never fade! (we must not live to please men but God).

What is your responsibility to your elder/pastor/overseer?

1) Pray for him (*"Brethren, pray for us")*

2) Assemble with him (Heb. 10:25)

3) Appreciate him (I Th. 5:12)

4) Respect him (I Th. 5:13)

5) Follow him (Heb. 13:7)

6) Submit to his lead (Heb. 13:17)

"THE BENEFITS OF HUMILITY"

I Peter 5:5-7
6-1-2022

INTRODUCTION:

***All of us need to humble ourselves!**

Why? What are the benefits of humility?

I. *You need to humble yourself*
so that you may properly SUBMIT to those OVER you in AGE and AUTHORITY (v. 5a)

II. *You need to humble yourself*
so that you may properly RESPOND to those AROUND you (v. 5b)

III. *You need to humble yourself*
so that you may experience the GRACE of God and not the OPPOSITION of God (v. 5c)

IV. *You need to humble yourself*
so that you may have God EXALT you in honor at the right time of His choosing (v. 6)

V. *You need to humble yourself*
so that you may LET GO of your WORRIES and give them to God who cares for you (v. 7)

VI. *You need to humble yourself*
so that you may not FALL PREY to your ADVERSARY the devil (v. 8)

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so that you may properly _____ to those _____ you in _ and _____ (v. 5a)

II. *You need to humble yourself*
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so that you may _____ of your _____ and give them to God who cares for you (v. 7)

VI. *You need to humble yourself*
so that you may not _____ _____ to your _____ the devil (v. 8)

"THE BENEFITS OF HUMILITY"

I Peter 5:5-7
6-1-2022

INTRODUCTION:

The emphasis of verses 5 - 7 is on the need for humility.

". . . be clothed with humility" (v. 5)

"God. . . giveth grace to the humble" (v. 5)

"Humble yourselves. . ." (v. 6)

***All of us need to humble ourselves!**

Why? What are the benefits of humility?

I. *You need to humble yourself*
so that you may properly SUBMIT to those OVER you in AGE and AUTHORITY (v. 5a)

Perhaps in no instance is humility more evident than in one's response to authority. How you respond to authority is a barometer of how humble you are before God (who established the authorities that exist).

One who is arrogantly unsubmissive to God will also be stubborn, rebellious, rigid, unbending, disobedient to the authorities God established -

--church to pastor (Heb. 12:17)

--wife to husband (Eph. 5:22)

--children to parents (Eph. 6:1)

--citizen to government (Rom. 13:1)

"Likewise" - in the same way as

In the same way as God told the Elders their responsibility toward the flock (5:1-4), He now tells the flock their responsibility toward their Elders.

"Ye younger" - Could mean: "younger in age" or "younger in spiritual maturity" (new or young believers)

There is often a tendency among younger men to be innovative (come up with new ideas all the time, which is good), and in the process they sometimes in pride resist the old ideas and ways.

"Submit" - (Aorist imperative) start submitting; if you are not already, begin being subject

The word *hupotasso* means to "place yourself under" the leadership and headship of the Elders.

The word was a military term which described the troops' responsibility to "take their right place in rank" under the commanding officer.

This term does not imply inferiority of essence, but a distinction in function. Submission involves showing respect for God-ordained positions of authority.

The idea of submission to pastoral authority is reaffirmed in Heb. 13:17 - *"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."*

The church Elder cannot properly perform his God-given job of "overseeing the flock" (I Pet. 5:2) if the flock refuses or bucks his position of leadership.

II. *You need to humble yourself*
so that you may properly <u>RESPOND</u> to those <u>AROUND</u> you (v. 5b)

"Ye all of you be subject one to another" -(KJV) Every one of us (even those in authority) should have a spirit of humble submissiveness to the needs and wishes of others.

Paul asserted this principle of mutual submission in Eph. 5:21 - *"Submitting yourselves one to another in the fear of God."*

--Husbands, when is the last time you submitted to the wishes of your wife? (I'm not talking about submitting to her authority -- men, you are the one with the God-given position of authority). I'm speaking about your willingness to bend on non-moral, non-doctrinal issues.

--Bosses, when was the last time you considered the suggestions of your employees?

--Parents, when was the last time you did something your kids wanted to do?

"Be clothed with humility" - Begin fastening around your whole life a lowly attitude about yourself.

Like one would wrap a shroud or shawl around his or her entire body, God is saying that our every relationship, our every circumstance, our every facet of our life ought to be covered over with a humble attitude (especially those areas of life where God has blessed you, your strengths, your talents and skills).

*It's easy for a new convert to be humble about his Bible knowledge. . . the problem comes when one is a seminary grad with a Th.D. in Bible.

*It's easy for a computer expert to be humble when it comes to a field he is unfamiliar with, etc.

III. *You need to humble yourself*
so that you may experience the <u>GRACE</u> of God and not the <u>OPPOSITION</u> of God (v. 5c)

"Resisteth" -<u>*anti*</u> *tasso* (cp. "submit" - <u>*hupo*</u> *tasso*)

"God <u>resisteth</u> the proud" - God positions Himself against the proud. The word means: He is lining Himself up against; He stands in opposition to the proud.

"If God be for us, who can be against us?" (Rom. 8:31). The opposition is also true - "If God is <u>not</u> for us, who could we withstand?"

The media, society, family, peers, etc., may resist me, but if God isn't, I can stand. However, I would never want God to <u>resist</u> me; no one could stand that!

"Proud" - *huperephanos* (*huper* = above, over) (*phainomai* - to appear or manifest oneself)

The Greek word for "proud" means to show yourself as having it over and above others.

It's really an overestimation of one's self, to think more of yourself than is right or true.

Pride is to show off what you really have no right to show off.

It's to take credit for something God did. (I Cor. 4:7 - *"For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"*

Cp. Jer. 9:23-24 - *"Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD, which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the LORD."*

It's a failure not to see yourself as God sees you.

How does He see us?
--utterly <u>depraved</u> (any goodness or virtue is of His grace)
--utterly <u>dependent</u> (any prosperity or success if of His grace)

Humility is not achieved by having talent and degrading yourself in front of others (denying the talent, putting yourself down), but by giving glory to the One who gave you the talent (and not stealing it for yourself).
One of the seven things God <u>hates</u> is a *"proud look"* (Prov. 6:17).

"Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

"The Lord will destroy the house of the proud" (Prov. 15:2)

--Ask Nebuchadnezzar (who boasted over Babylon) if God resists the proud (Dan. 4)

--Ask Hezekiah (who boasted of his vast wealth) if God resists the proud (II Ki. 20:12-18; cp. II Chron. 32:25)

--Ask Uzziah (who usurped the role of priest) if god resists the proud (II Chron. 26:16-20)

--Ask Herod Agrippa if God resists the proud (Acts f12:20-23).

If any had first-hand experience with the consequences of pride, it was Peter (Mk. 14:31).

God's ultimate day of resisting the proud will be in the Day of the Lord, when *"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day."* (Is. 2:11; cp. Is. 2:17).

"When short men cast long shadows, it is because sundown is soon approaching in their lives."

God is either resisting you or giving to you, depending on your attitude toward yourself.

Which line do you want to be in? The line of fire or the line of blessing?

"He gives grace to the humble"

Grace for what? --the grace of salvation (God must humble a person before He saves him)

--the grace for living (this grace is God's gift of His blessings, strength, wisdom, direction, protection, success, etc.)

IV. *You need to humble yourself*
so that you may have God EXALT you in honor at the right time of His choosing (v. 6)

"Humble yourselves" - (passive) Begin allowing yourself to be put low (the word was used of the Nile River at its low stage when the water was well below its

banks).

The tendency is for ego-centric, arrogant man to remain rigid, unbending, "high" in his view of himself; puffed up.

If you "lift up yourself", such promotion is not real. Nothing is quite as cheap as someone who "toots his own horn."

Ps. 75:6-7 - *"For promotion cometh neither from the east, nor from the west, nor from the south, But God is the judge: He putteth down one, nd setteth up another."*

Prov. 27:2 - *"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."*

We must die to self promotion; die to the pursuit of fame (popularity), success (prosperity), etc. Only then can God raise us up.

Don't elevate yourself; rather, jump into the mighty, powerful hand of God and let Him exalt (lift you up) you in due time.

Mt. 23:12 - *"And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted."*

"In due time" - At a point in time or at a specific season of time (at God's choosing, not your own).

God will exalt you when He is ready to! What will He be ready? Answer: When He knows you are ready for it.

V. *You need to humble yourself*
so that you may LET GO of your WORRIES and give them to God who cares for you (v. 7)

"Humble yourselves. . . Casting" - the throwing of our anxieties, cares, and concerns upon God is an act of humility.

Many times in our pride we belligerently strive to solve it ourselves.

We are too stubborn to pray; too self-confident to ask God for help; too independent to trust Him.

Pride keeps us from surrendering our burdens and troubles to God.

Nothing prevents us from praying as much as deceitful pride.

Why should we in humility and utter dependence cast our trials and tribulations on God?

"Because He cares for you" - He is concerned! He has your best interest in mind! His heart is touched with your grief!

If a sinful parent cares for his children, how much more does our Heavenly Father? Mt. 7:11 - *"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"*

VI. *You need to humble yourself*
so that you may not FALL PREY to your ADVERSARY the devil (v. 8)

God warns that a pastor cannot be a novice, *"lest being lifted up with pride he fall into the condemnation of the devil"* (I Tim. 3:6).

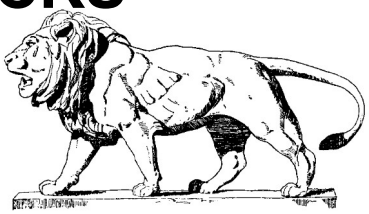
Since pride was Satan's downfall (Is. 14:13-14), how well do you think he knows how to tempt you in this area?

CONCLUSION:

The ultimate example of humility is Jesus Christ (SEE: Phil. 2:1-11).

"CONQUERING SATAN'S ATTACKS"

(How to Avoid Being Dinner for the Prowling Lion)
I Peter 5:8-11
6-15-2022



INTRODUCTION: Verse 8

***You can be victorious over Satan's attacks!**

How?

I. Be <u>ALERT</u> in <u>MIND</u>
and don't go to sleep (v. 8a)

II. Be <u>STRONG</u> in <u>FAITH</u>
and don't give up or in (v. 9a)

III. Be <u>PATIENT</u> in <u>SUFFERING</u>
and don't panic (v. 9b-10)

A. You are not <u>alone</u> (v. 9b)

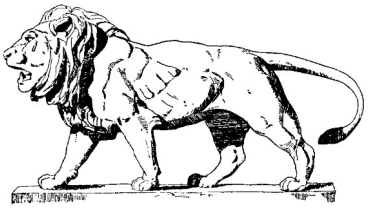
B. You are not <u>forgotten</u> (v. 10)

CONCLUSION:

Verse <u>11</u> – 14

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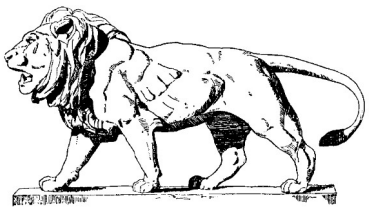
B. You are not _____ (v. 10)

CONCLUSION:

Verse 11 – 14

"CONQUERING SATAN'S ATTACKS"

(How to Avoid Being Dinner for the Prowling Lion)
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6-15-2022



INTRODUCTION: Verse 8

"Adversary" - One who stands against another. This legal term was used to describe an opponent in a lawsuit (mt. 5:25).

It describes someone who is out to get you for all you're worth.

Satan is the enemy of all people, especially those who belong to God.

Satan, who brings accusations against us constantly (Rev. 12:10), is seeking the fall of your character and the reproach of your testimony.

In short, he's out for your destruction.

"Devil" - slanderer (*diabolos* - to cast in between) Satan is seeking tot throw anything he can in between you and God, and you and others so as to divide and conquer. One way a lion hunts is to seek an animal that has been cut off from the pack, all alone, vulnerable, etc.).

"As a <u>roaring</u> lion" - Why the roar?

1. To <u>intimidate</u> (strike the heart with fear)

2. Reveals the lion's <u>hunger</u>

"Walketh about" - prowling around (Job 1:7 - *"And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."*; cp. 2:2).

Satan, unlike God, is not omnipresent; he is on the move - swiftly soaring from place to place, country to country, city to city - zealously seeking someone who is without the protection of God (Eph. 6:13ff).

"Devour" - to swallow down; to eat up

He devours people by leading them into anything that will hurt them spiritually.

In this context the Devil seeks to devour through intimidation or fear using affliction (v.9) brought on by the enemies of Christ.

One's faith in God's Word is the key point of his attack. If their faith is shaken, everything else will crumble on top.

Satan wants to devour you and those related to you, your family and friends.

Perhaps a pre-requisite to the points I will give tonight for overcoming Satan would be the need for *"humility"* (note previous context - v. 5-6).

If God is not for you, you don't have a chance! God resists the proud.

Before you will receive the alertness, strength, and patience needed to deal with the foe, you must have the humility to see your need for such.

Those who think they are "above" destruction are the surest candidates for it (I Cor. 10:12 - *"Wherefore let him that thinketh he standeth take heed lest he fall."*)

***You can be victorious over Satan's attacks!**

How?

I. Be <u>ALERT</u> in <u>MIND</u>
and don't go to sleep (v. 8a)

What Peter is calling for is a mental alertness, or a spiritual watchfulness so that we will not be caught off guard, by surprise or unsuspectingly by the enemy.

"Be sober" - be clear-headed, with nothing clouding your mind. Be serious and sensible about the potential dangers that surround you in the spiritual war you are engaged in (Eph. 6:12).

"The better we know God's Word, the keener our spiritual senses will be to detect Satan at work."

Be rid of anything that would dull your spiritual sensitivity.

What "<u>intoxicants</u>" hurt your spiritual sobriety?

--drugs and alcohol (mind-altering chemicals)

--worldly amusements (preoccupations)

--fleshly pleasures (lusts)

--spiritual apathy (laziness)

One lesson we can learn from the animal realm is the acute sense of danger felt by the deer, gazelle, etc., when a predator comes near (their keen sense of smell, their perceptive eye, their attentive ear makes them quite a challenge to the beasts of the forest).

"Be vigilant" - be watchful, awake

--Don't go to sleep

--Beware of spiritual drowsiness (those whose minds drift off when reading the Bible, hearing the Bible, or praying reveal a lack of desire for spiritual things and are prime "game" for the lion -- A fall may be around the corner)

As when driving a car late at night, we must fight against the temptation tot go to sleep (tragedy awaits if we succumb).

EX: How Peter fell asleep in the garden, and this led to his denial (Lk. 22).

II. Be <u>STRONG</u> in <u>FAITH</u>
and don't give up or in (v. 9a)

"Resist" - stand up against without giving up (quitting) or giving in (sinning).

Christians cannot be passive push-overs.

Too many have caved in under the pressures and lies Satan has thrown our way.

Peter and James give the same formula for success (James 4:7 - *"Submit yourselves therefore to God. Resist the devil, and he will flee from you."*)

"To *'resist steadfast in the faith'* does not mean to strive with or fight Satan, but to stand firm against him. The Christian must remember he is incapable of fighting the devil, for Satan is of superior strength and intelligence plus vast experience. He has been in the ring with professionals, and we are rank amateurs" (Anderson, p. 83).

"To be *'steadfast'* means to stand firmly and solidly, as a body of heavily armed soldiers would stand in closed ranks against the enemy." (Anderson, p. 83)

"Steadfast" - solidly, firmly, with rigid strength. The Greek word is *"stereos"* from which we derive the word "steroids" (a drug used to add strength).

We must stand against Satan strongly ***"in the faith"***.

"The faith" - points to the confidence we have in God's promises as revealed in His Word.

"The faith" - is not faith in <u>ourselves</u> or in human power and achievement, but it is "in God we trust."

"<u>The</u> faith" - Is the specific, fundamental, cardinal body of Gospel truth. It is *"the faith which was once delivered unto the saints."*

The specific faith, involves the believer's trust in the essential body of doctrine

which would include:

1. Faith in Jesus (His divine nature; His taking on flesh & blood)
2. Faith in the Gospel (The death, burial and resurrection of Christ; Salvation by grace alone in Christ alone)

It is our confidence in the integrity of God and belief in the trustworthiness of His promises that equips us with what we need to stand against Satan.

"The faith" we believe is rooted and grounded in the Bible we hold. Only by a knowledge of God's holy Word and personal application of it can we successfully overcome Satan (Rev. 12:11 - *"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."*)

"Faith is the victory that overcomes the world" (I John 5:4)

Being *"strong in faith"* enlists us in the league with Abraham and brings glory tot God (Rom. 4:20 - *"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God"*)

Faith is the <u>shield</u> with which we deflect all of the fiery darts of the Wicked One (Eph. 6:16).

As Satan aims and fires his arrows of:

"Fear" - we deflect with God's promise *"Be not afraid, for I am with thee"*

"Loneliness" - we deflect with God's promise of *"I will never leave thee nor forsake thee."*

Discouragement" - we deflect with God's promise of *"Your labor is not in vain in the Lord"*

"Trials and tribulation" - we deflect with God's promise of *"All things work together for good"*

"Persecution" - we deflect with God's promise of *"When you pass through the waters I will be with you..."*

"Sexual lust" - we deflect with God's promise of *"There hath no temptation taken you but such as is common to man..."*

Since "faith" is the source of our victory, and since "faith" comes by hearing the Word of God (Rom. 10:17) --

--What should be priority on one's reading list?

--What should be priority each time the doors of this church building open?

III. Be <u>PATIENT</u> in <u>SUFFERING</u>

and don't panic (v. 9b-10)

A. You are not alone (v. 9b)

"Resist steadfast. . . knowing" - Our persistence in resisting Satan is based on knowing something we often forget when his attacks come, and it is this: I am not alone in this struggle. I am not the only one enduring such hardships. The same afflictions (sufferings) are also being experienced by my other brethren. This should motivate intercession.

I Cor. 10:13 - *"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."*

Elijah thought he was the only one suffering for Jehovah, until God told him that there were 7,000 others which had not bowed to Baal.

It's amazing how encouraged we are when we meet someone who is going through the same thing we are. We figure, "If they can endure, so can I."

There is a grand and glorious benefit to suffering: It is that you can encourage someone else by how you handled it.

(SEE: II Cor. 1:3-6)

B. You are not forgotten (v. 10)

So as to further encourage us, God draws attention to His grace toward us, and His eternal life awaiting us.

What an incentive to lift up our heads and look forward to what's ahead.

God is a gracious God who gives us that which we do not even deserve.

"All grace" - has its source in God.

During the attack of the Enemy, he may tempt you to doubt God's tender mercy and question His loving care. But remember, He will never leave you nor forsake you; and He is the source of good things that will eventually return to you (Ja. 1:17).

"Whatever begins with God's grace will always lead to God's glory" (Psalm 84:11) (Wiersbe, p. 433).

"Eternal glory" - Remember, your trial is only temporary; keep your eyes fixed on what is yours in eternity (Rom. 8:18 - *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory*

which shall be revealed in us.")

"Awhile" = A little time, a short period. It may seem long; however, against the backdrop of eternity, our temporary suffering is like a small dot on a 1,000 foot square canvas.

"Perfect" - mended; put in order; re-established
(the pieces of life's puzzle may be confusing and shattered now, but wait! God will straighten it out)

"Stablish" - to stand up; to set upright
(you may be flat on your face in a trial, but God will lift you up)

"Strengthen" - to impart physical and spiritual muscle and energy (God's strength is made perfect in weakness)

"Settle" - to ground firmly; to establish a solid and stable foundation (it may seem like the bottom of life has fallen out, but god will provide firm footing and stability to your life again. *"Wait on the Lord!"*

--When skies are dark and troubles are plenteous, when it seems like life is overwhelming and you were better dead, remember the truth of this song: "It's Just Like Jesus To Roll the Clouds Away"

CONCLUSION:

Verse 11 - 14

V. 11

When it seems like the battle is over and victory has gone the wrong way. . . when it appears that Satan is holding the victor's trophy. . . remember verse 11.

V. 12

Peter assures his readers that they need not feel that their faith was something false and useless just because they were suffering.

V. 13-14

Greetings from others of like faith is an encouragement to go on!

A feeling of comradery is imparted. We must not lose our spirit of oneness (v. 14).