

Exegetical Notes for 1 Peter 2:11 - 12

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

Barnes = Barnes' Notes on the Bible (Digital Version with E-Sword Bible Program).

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

JFB = Jamieson, Faussett and Brown Commentary (Digital Version with E-Sword Bible Program).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

1 Peter 2:11-12 (my initial translation)

11 Beloved,

I urge you

as strangers and aliens,

to abstain from fleshly lusts

which war against the soul.

12

Keep your behavior excellent

among the pagans,

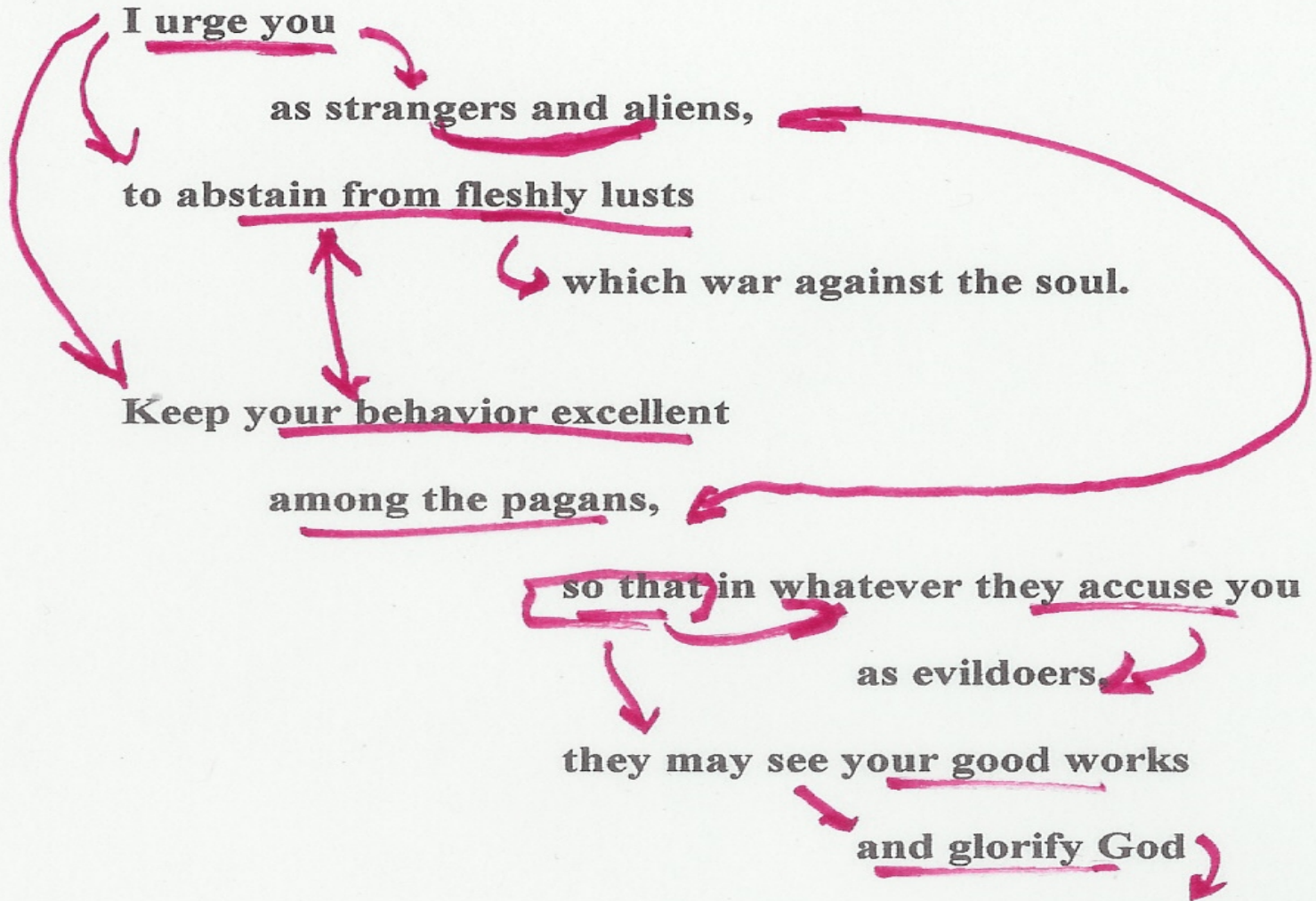
so that in whatever they accuse you

as evildoers,

they may see your good works

and glorify God

in the day of visitation



TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹¹ Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· ¹² τὴν ἀναστροφήν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

ENGLISH TRANSLATION:

11 Beloved, I urge you as aliens and strangers, to abstain from fleshly lusts which war against the soul. 12 Keep your behavior excellent among the pagans, so that in whatever they accuse you as evildoers, they may see your good works and glorify God in the day of visitation.

TITLE(S): "Proclaiming the Excellencies of God" (Parts 1&2)

PASSAGE OUTLINE:

I. Proclaiming the Excellencies of God

A. Our Inward Devotion (Preparation)

1. Rejoice that you are loved
2. Recognize that you are pilgrims
3. Resist sinful temptation
 - a. Helpful Ideas . . .

B. Our Outward Example (Proclamation)

1. How to maintain your witness in a hostile society . . .
 - a. Stand Guard over your Behavior
 - b. Distinct from the world
 - c. Persecution by them
 - d. Be a Teflon Disciple
 - e. Expect Results

THEOLOGICAL OUTLINE:

I. Proclaiming the Excellencies of God

A. Our Inward Devotion (Preparation)

1. Rejoice that you are loved
2. Recognize that you are pilgrims
3. Resist sinful temptation
 - a. Helpful Ideas . . .

B. Our Outward Example (Proclamation)

1. How to maintain your witness in a hostile society . . .
 - a. Stand Guard over your Behavior
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 - d. Be a Teflon Disciple
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INITIAL SERMON OUTLINE:

I. Proclaiming the Excellencies of God (vv. 11-12)

A. Proclaiming God's Excellencies By Our Inward Devotion (Preparation) - 11

1. Rejoice that you are loved
2. Recognize that you are a pilgrim
3. Resist sinful temptations

B. Proclaiming God's Excellencies By Our Outward Duty (Proclamation) - 12

1. How can I maintain my witness in a hostile society?
 - a. Stand Sentry: Guard your Behavior
(1) Back to Verse 11
 - b. Stay Separate: Transform Culture Don't let Culture Transform You
 - c. Suppose Slander: Assume Accusations Against Anything Absolute
 - d. Stickless Sin: Be a Teflon Disciple
 - e. Sovereign Salvation: God will use you to save others

PASSAGE SUBJECT/THEME (what is the passage talking about): How can a believer maintain his witness and proclaim God's excellencies living among a hostile world?

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): by living a life of integrity fueled by a heart of devotion.

PASSAGE MAIN IDEA (central proposition of the text): Proclaiming God's excellencies in a hostile world requires that we maintain a life of integrity fueled by a heart of devotion.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants us to proclaim His excellencies in the world, while remaining distinct from the world.

SERMON SUBJECT/THEME (what am I talking about): proclaiming the excellencies of God in our lives and witness.

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): we are to maintain our spiritual devotion and integrity while interacting with a lost and hostile world so that some may come to glorify God on the final day.

INITIAL CENTRAL PROPOSITION OF THE SERMON: Proclaiming God's excellencies in a hostile world requires that we maintain a life of integrity fueled by a heart of devotion.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: We are to proclaim God's excellencies by protecting our passions while living with a pure purpose before the persecutions and problems of a pagan planet.

SERMONIC IDEA/TITLE: "Proclaiming the Excellencies of God"

FINAL SERMON OUTLINE:

I. Proclaiming the Excellencies of God (vv. 11-12)

A. Proclaiming God's Excellencies By Our Inward Devotion (Our Preparation) - 11

1. Rejoice that you are loved
2. Recognize that you are a pilgrim
3. Resist sinful temptations

a. Helpful Ideas . . .

Reboot your spiritual disciplines
Exercise your Spiritual Resources
Stay in the Race
Involve yourself in the church
See sin from God's perspective
Take advantage of godly council and mutual accountability

B. Proclaiming God's Excellencies By Our Outward Duty (Our Proclamation) - 12

1. How can I maintain my witness in a hostile society?
 - a. Stand Sentry: Guard your Behavior
 - (1) Back to Verse 11
 - b. Stay Separate: Transform Culture Don't let Culture Transform You
 - c. Suppose Slander: Assume Accusations Against Anything Absolute
 - d. Stickless Sin: Be a Teflon Disciple
 - e. Sovereign Salvation: God will use you to save others

HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

While this passage begins a second major section that runs to 4:11, it draws from the earlier thoughts of 2:4-10. God has called out a people for Himself. They are, however, a dispersed people: pilgrims among the pagans. How are they to proclaim His excellencies (v. 9) to those who live in darkness? How are they to respond to those who inflict harm on them? This passage, as well as the one to follow (v. 13ff) answers that question.

There is also a progression from how believers are to relate to one another (1:13-2:10) to how they relate to a hostile world around them (2:11-4:11).

In this sense, this passage serves as an introduction to the rest of the letter. Note that Peter re-echoes the structure of verse 12 in 3:16 (cf. Michaels, page 115, for a grammatical illustration of this structure).

The structure of 1 Peter is somewhat divided between doctrinal emphasis, with some application in 1:2-2:10 to applicational emphasis with some doctrine through the rest of the book.

Sermon introduction Idea: See MacArthur, pages 135-36.

"The Bible divides Christians into two categories: spiritual Christians and carnal Christians. The spiritual Christians are those who love Jesus Christ and are motivated by that love to serve Him day by day and implement His will in their lives. Carnal Christians accept Jesus as Savior, but refuse His Lordship." [Harold L. Fickett, Jr. Peter's Principles: A Bible Commentary for Laymen. (Glendale, CA: Regal Books, 1974.), 78.]

2:11 EXEGESIS

GREEK TEXT:

Ἄγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

Ἄγαπητοί, (ἀγαπητος * Vocative Masc. Pl.). Vocative of direct address.

παρακαλῶ (παρακαλεω * 1S Pres. Ind. Act.). Descriptive present.

ὡς (– like, as, even as, when, since, as long as * Comparative particle).

παροίκους (παροικος - strange, stranger, alien * Accus. Masc. Pl.). Accus. of Direct Object. Literally from παρα + οικος. Suggests a visitor making a brief stay. [NLEKGNT]

καὶ παρεπιδήμους (παρεπιδημος - sojourning, sojourner, exile, stranger * Accus. Masc. Pl.). Accus. of Direct Object.

ἀπέχεσθαι (απεχω - middle: abstain; active: receive in full * Present Infinitive Middle. Used to complete the thought of the verb and will immediately follow the verb that it modifies: "to loose for oneself"). Descriptive Present. Reflexive Middle. Infinitive of command.

τῶν σαρκικῶν (σαρκικος - fleshly * Adj.: Gen. Fem. Pl.). Descriptive Gen. "Flesh" = "Selfish."

ἐπιθυμιῶν (ἐπιθυμια - * Gen. Fem. Pl.).

αἵτινες (ὅστις - whoever, anyone who * Indef. Relative P.N. - Nom. Fem. Pl.).

στρατεύονται (στρατευω - to war, serve in the army * 3P Pres. Middle Ind.). Descriptive Present. Reflexive Middle? Seems to be a personification of τῶν σαρκικῶν ἐπιθυμιῶν.

κατὰ τῆς ψυχῆς· (ψυχη * Gen. Fem. Sing.). Gen. / Ablative of Opposition.

ENGLISH TRANSLATION:

Beloved, I urge you as aliens and strangers, to abstain from fleshly lusts which war against the soul.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Beloved, (Ἄγαπητοί)

Ἄγαπητοί, (ἀγαπητος * Vocative Masc. Pl.). Vocative of direct address. "Inclining strongly toward the meaning 'only beloved' - BAG. NIV's "dear friends" misses the mark on two points: 1) Not strong enough (not friendship); 2) Emphasis is God's love, not Peter's.

This isn't so much Peter saying "I love you" as it is his reminder that God deeply loves them with his covenantal love.

Context of Peter's readers. There is no purer motivator than love. Do you know that you are dearly loved by God? In fact, God has set his special love upon you in calling you to faith in His Son. Nowhere are unbelievers called "beloved" (does he love the ungodly? Yes and He also has a holy hatred for them). But, he has a special love for the elect.

Debtor's ethic?

We are to love God and love each other.

I urge you as aliens and strangers, (παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους)

παρακαλῶ (παρακαλεω * 1S Pres. Ind. Act.). Descriptive present. Cf. Romans 12:1; Eph. 4:1; Phil. 4:2; Philem. 10, where this verb is used with an eye toward Xn exhortation. "Such exhortations are always grounded in the redemptive work of Christ already accomplished for believers." [Schreiner, 120]

παροίκους (παροικος - strange, stranger, alien * Accus. Masc. Pl.). Accus. of Direct Object. Literally from παρα + οικος. Suggests a visitor making a brief stay. [NLEKGNT]

Describes a "resident alien." Someone who came to live somewhere where he was not naturalized. He paid and alien tax; he was a licensed sojourner. "He stayed in some place, but he had never given up citizenship of the place to which he truly belonged." [Barclay, NT Words] In the plural, it means a body of strangers/aliens in the midst of any community. From this word we get our Engl. word "Parish."

The position of a stranger in the world was not one of creaturely comforts. In one ancient letter a man writes that he was despised by all because he was a stranger. [Barclay, NT Words, 282]

We are just passing through. Everyone else is here to stay. This world is all there is for them.

"The Christian community is a body of people who live in this world, but who have never accepted the standards and the methods and the ways of this world. Their standards are the standards of God. They accept the law of the place wherein they dwell, but beyond them and above them, for them there stands the law of God. The Christian is essentially a person whose only real citizenship is citizenship of the Kingdom of God. . . . The very fact that the Christian is a stranger and a pilgrim and a sojourner is the proof that comfort is the last thing that he can expect in life, and that an easy popularity is not for him." [Barclay, NT Words, 285-87]

Tertullian: "The Christian knows that on earth he has a pilgrimage, but that he has his dignity in heaven." [Apology, 1] "Nothing is of any importance to us in this world except to depart from it as quickly as possible." [Apology, 41] "The Christian is a sojourner among corruptible things." [Letter to Diognetus, 6:18]

Clement of Alexandria: "We have no fatherland on earth." [Paedagogus, 3.8.1]

Augustine: "We are sojourners, unable to live happily exiled from our fatherland. We seek for a way to help us to end our sorrows and to return to our native country." [Concerning Christian Doctrine, 2.4]

Tertullian: "We are not like Indian Brahmins or gymnosophists, exiles from ordinary life. We live like you pagans, enjoy the same food, manner of living and dress, and have business relations everywhere." [Apology, 42]

See Barclay NT Words page 288 for another long quote from Tertullian along these lines (applies to v. 12)

Cf. 1:1 and these reader's background

"παῖτες οἰκοὶ paroikoi - means "guests in a private family," as opposed to the members of the family. "Rosenmuller." Strangers and such as proposed to reside for a short time in Athens, were permitted to reside in the city, and to pursue their business undisturbed, but they could perform no public duty; they had no

voice in the public deliberations, and they had no part in the management of the state. They could only look on as spectators, without mingling in the scenes of state, or interfering in any way in the affairs of the government.

They were bound humbly to submit to all the enactments of the citizens, and observe all the laws and usages of the republic. It was not even allowed them to transact any business in their own name, but they were bound to choose from among the citizens one to whose care they committed themselves as a patron, and whose duty it was to guard them against all injustice and wrong Potter's Greek Ant. i. 55. Proselytes, who united themselves to the Jews, were also called in the Jewish writings, "strangers." All foreigners were regarded as "strangers," and Jews only were supposed to have near access to God. But now, says the apostle, this distinction is taken away, and the believing pagan, as well as the Jew, has the right of citizenship in the New Jerusalem, and one, as well as another, is a member of the family of God. "Burder," Ros. Alt. u. neu. Morgertland, in loc. The meaning here is, that they had not come to sojourn merely as guests or foreigners, but were a part of the family itself, and entitled to all the privileges and hopes which others had." [Barnes]

καὶ παρεπιδήμους (παρεπιδημος - sojourning, sojourner, exile, stranger * Accus. Masc. Pl.). Accus. of Direct Object.

"This is the word - παρεπι᾿ημος parepide᾿mos - which is used by Abraham, as rendered by the Septuagint in Gen_23:4, and which is translated "sojourner" there in the common English version. The word "pilgrim" means properly "a wanderer, a traveler," and particularly one who leaves his own country to visit a holy place. . . . The Hebrew word - תושב towshaab - means properly one who "dwells in a place," and particularly one who is a "mere" resident without the rights of a citizen. The Greek word means a "by-resident;" one who lives by another; or among a people not his own. This is the idea It is not that they confessed themselves to be wanderers; or that they had left their home to visit a holy place, but that they "resided" as mere sojourners in a country that was not theirs. What might be their ultimate destination, or their purpose, is not implied in the meaning of the word." [Barnes]

Both of these terms come from the LXX of Gen. 23:4; Psa. 38:13. They are complementary, rather than expressing two different ideas.

OT Israel was often referred to in this way (again we have OT imagery applied to the NT church): Lev. 25:23; Psa. 119:19 as two examples.

Issues of citizenship. We are aliens in this world. Like each of us has a passport, issued by divine decree, allowing us to be here, but we are not of this world. Cf. Mark V.' funeral.

Jewish 1st c. philosopher, Philo, referred to the soul of man as a stranger to his body, awaiting heaven. [Keener]

Cf. 1:17; 1:1. We are aliens and strangers. Different theological persuasions handle this tension of being in the world but not of it differently. Some say we withdraw from culture; some say we take over culture; some say we transform culture.

The word for "pilgrim" comes from a word that literally means, "To settle down alongside of pagans." [Wuest, 58] Note Bunyan's Pilgrim's Progress.

Ephesians 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

Hebrews 11:13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

Cf. context of Hebrews 11 . . .

These two words describe a temporary resident of a foreign land who has his eye on going home. These words were used to describe the Patriarchs in their wanderings, such as Abraham who left his land not knowing where he was to go. Cf. Heb. 11:9-13. They are used to describe children of Israel when they were slaves in Egypt, before they entered the promised land (Acts 7:6).

Applies to us: temporary resident of a foreign land who has his eye on going home. Our citizenship is in heaven. While we are to obey the world's laws, our ultimate allegiance is to the laws of heaven (cf. 2:13ff).

to abstain from fleshly lusts (ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν)

ἀπέχεσθαι (απεχω - middle: abstain; active: receive in full * Present Infinitive Middle. Used to complete the thought of the verb and will immediately follow the verb that it modifies: "to loose for oneself"). Descriptive Present. Reflexive Middle. Infinitive of command.

τῶν σαρκικῶν (σαρκικος - fleshly * Adj.: Gen. Fem. Pl.). Descriptive Gen. "Flesh" = "Selfish." σαρκικος "means, adapted to, fitted for the flesh." [ATR] We are to be πνευματικος. What is the "flesh?" Unredeemed humanness? I don't agree w/that because when Christ redeemed us, he redeemed all of us (not like 1/2 of us is Xn and 1/2 isn't). Unglorified inclination toward sin. Being a human isn't sinful (X was human, yet w/o sin). Being human does mean you are subject to temptation and we, being subject to temptation, are also subject to allowing temptation to become sin. "Sin nature?" We have a new nature and I don't believe the Bible teaches that we are 1/2 and 1/2 in our nature. So, I'm going to call it our unglorified inclination to sin. Note Romans 8:23.

Romans 7 dilemma.

ἐπιθυμιῶν (ἐπιθυμια - * Gen. Fem. Pl.).

Cf. Eph. 2:3.

James 1:13-15.

"The meaning here is, that Christians have no permanent home on earth; their citizenship is not here; they are mere sojourners, and they are passing on to their eternal home in the heavens. They should, therefore, act as become such persons; as sojourners and travelers do. They should not:

(a) regard the earth as their home.

(b) They should not seek to acquire permanent possessions here, as if they were to remain here, but should act as travelers do, who merely seek a temporary lodging, without expecting permanently to reside in a place.

(c) They should not allow any such attachments to be formed, or arrangements to be made, as to impede their journey to their final home, as pilgrims seek only a temporary lodging, and steadily pursue their journey.

(d) Even while engaged here in the necessary callings of life - their studies, their farming, their merchandise - their thoughts and affections should be on other things. One in a strange land thinks much of his country and home; a pilgrim, much of the land to which he goes; and even while his time and attention may be necessarily occupied by the arrangements needful for the journey, his thoughts and affections will be far away.

(e) We should not encumber ourselves with much of this world's goods. Many professed Christians get so many worldly things around them, that it is impossible for them to make a journey to heaven. They burden themselves as no traveler would, and they make no progress. A traveler takes along as few things as possible; and a staff is often all that a pilgrim has. We make the most rapid progress in our journey to our final home when we are least encumbered with the things of this world."
[Barnes]

What are the deeds of the flesh? See Galatians 5.

which war against the soul. (αἴτινες στρατεύονται κατὰ τῆς ψυχῆς·)

αἴτινες (ὅστις - whoever, anyone who * Indef. Relative P.N. - Nom. Fem. Pl.).

στρατεύονται (στρατεύω - to war, serve in the army * 3P Pres. Middle Ind.). Descriptive Present. Reflexive Middle? Seems to be a personification of τῶν σαρκικῶν ἐπιθυμιῶν. Military term. Root originally meant, "to encamp" as in the army. Terrorists of the soul.

κατὰ τῆς ψυχῆς· (ψυχή * Gen. Fem. Sing.). Gen. / Ablative of Opposition.

"ix. ψυχή as = 'Self.' A common Hebrew way of expressing himself is his *nephesh* . . . ; and since *nephesh* is commonly rendered by ψυχή it follows that in some instances . . . it is positively misleading to render ψυχή by soul." [the idea is that it refers to the self or himself in totality and as Moule continues to say, rendering it in these circumstances as "soul" gives it a "far too theological rendering." Moule, An Idiom Book of New Testament Greek, 185]

Sin, doesn't only harm the "soul" - Sin is dangerous to the entire person. Yourself. You mental health, your spiritual health, your eternal health, your relationships. See the same use in Mark 8:34-37.

The Christian who is in sin is at war with himself. Cf. James 4:1. Rom. 7:23. Gal. 5:17. This is a military campaign. Problem is, we don't hate the enemy (our sin).

Sloppy living results in a sloppy soul.

Revival: We embrace bad theology (Pelagianism and Semi-Pelagianism); We don't embrace the church (theology of the church); We forsake our assembling together; We're not disciplined; Our Priorities are way off base.

What do people see in you? I love and pray for our president, but am discouraged by his select vocabulary which

was recorded during his conversation with Tony Blair last week. Dirty mouth shows a dirty heart (out of the well of the heart comes the bucket of the mouth).

What do people see in you? Only 4 years ago I was driving a truck back in AZ, making little more than the min. wage. I know what it's like to work alongside of pagans. I did my best to work as unto the Lord. In fact, I put together some training materials for new drivers and one of the office personal remarked, "You should be running this company." Maybe; shortly after I left the company went bankrupt.

I also know what it's like to have to apologize for bad behavior. (Me?). I can be a bit outspoken and I leveled some frustrations to my supervisor in a way that I shouldn't have. I later went to his office, apologized him, and even gave him a big bear hug.

We struggle against the fleshy desires which wage war against us. But do people even recognize that we're battling, or have we given in?

Issue of men's struggles w/lust. I've walked into a bathroom at a gas station and there lies one of those magazines. Do you pick it up and look at it? Gee, I didn't buy it? It's here and I need something to read. Or do you close your eyes, pick it up and throw it in the garbage. Job 31:1.

Prov. 5:1 ff. (this is the girl on the computer screen).

For men, especially, this is an issue. Note 1 Cor. 7:2ff. and the issue of a lacking sexual relationship which is very common.

Question of desire. What do you desire? When we sin it's because we have a greater desire to please ourselves rather than to please God. It's that simple. Why are the majority of Christians in this country not active participants in a local church (I don't mean going on Sunday). Is there a shortage of churches? No. Is travel in our age difficult? No. Are we prevented from doing so by outward persecution? No. Why? Don't have the desire. My contention is that, as a Christian, our desires are different. I don't see how a genuine believer, a new creation in Christ, can have the attitude, "I don't have a desire to go to church." Implicit in that is the statement "I don't care for the preaching of God's Word,"("don't despise prophetic utterances") "I don't care for fellowship with God's people." ("don't forsake the assembling together") "I don't care to be obedient to Jesus Christ." ("If you love me you will keep my commandments"). That sounds like a non-Xn, not a Xn. 1 John.

". . . these are enemies to the spiritual peace, comfort, and welfare of the soul; and being of a man's household, and in his heart, are the worst enemies he has; and are to be treated as such, to be shunned and avoided, watched and guarded against; for though they cannot destroy the souls of true believers, they may bring much leanness upon them, and greatly distress them, and spoil them of their inward joy, and spiritual pleasure." [Gill]

"Like Samson in the lap of Delilah, the believer, the moment that he gives way to fleshly lusts, has the locks of his strength shorn and ceases to maintain that spiritual separation from the world and the flesh of which the Nazarite vow was the type." [JFB]

Goes back to being strangers. The reason we sin is because we bank on this world being the essential end-all. Why are you worried about having some sort of status in this life? How big your church is? Anyone who forsakes the faith of JC has traded the allures of the world for eternity (Mark 8:36) and has proven that they are not strangers to the world, but friends of it (James 4:4; 1 John 2:15-16). "Teflon Don?" We are to be Teflon Disciples - these things don't stick to us.

Ideas:

1. Reboot your spiritual disciplines

a. Prayer

Can't sin and pray at the same time. Darkness hates the light.

b. Time in the Word (2:1-3)

(1) Personal Time

(2) Corporate Time

(3) Sound doctrine; knowing who you are (doctrine before duty)

The structure of 1 Peter is somewhat divided between doctrinal emphasis, with some application in 1:2-2:10 to applicational emphasis with some doctrine through the rest of the book.

c. Fellowship

(1) Light vs. Darkness (note we were called out of darkness, v. 9)

d. All around discipline (Colossians 2:5; 1 Tim. 4:7-8; 2 Tim. 1:7; Titus 2:12)

(1) 2 Cor. 10:3-6

2. Exercise your Spiritual Resources

Note 2 Peter 1:2ff. and our resources in Christ.

2 Peter 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of {the} divine nature, having escaped the corruption that is in the world by lust.

We have freedom in Christ – "You don't have to sin."

Crucify Sin (Gal. 5:24 and 6:14 - also Romans 6).

3. Stay in the Race (Luke 13:24; 1 Tim. 4:10; Col. 1:27; Phil. 1:29; Heb. 12:4)

"As soon as the Spirit and faith enter our hearts, we become so weak that we think we cannot beat down the least imaginations and sparks of temptation, and we see nothing but sin in ourselves from the crown of the head even to the foot. For before we believed, we walked according to our own lusts, but now the Spirit has come and would purify us, and conflict arises when the devil, the flesh, and the world oppose faith. . . . If thou then hast wicked thoughts, thou shouldst not on this account despair; only be on thy guard, that thou be not taken prison by them."
[Martin Luther, cited in Schreiner, 121]

4. Involve yourself in the church

5. See sin from God's perspective

- a. We also see holiness from God's perspective
(1) Cf. 1:13-15

5. Take advantage of godly council and mutual accountability

2:12 EXEGESIS

GREEK TEXT:

τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

τὴν ἀναστροφὴν (ἀναστροφή - behavior, conduct * Accus. Fem. Sing.). Accus of direct object.

ὑμῶν (συ - * Gen. 2PP Indep. Personal P.N.).

ἐν τοῖς ἔθνεσιν (ἔθνος - nations, race, gentiles * Dat. Neut. Pl.). Dative/Locative of place. Heathen or pagans.

Note the neo-paganism that has infiltrated our culture.

ἔχοντες (εχω - * Nom. Masc. Pl. Pres. Act. Ptcp.). Descriptive Present. Imperative Ptcp.

καλήν, (καλος - beautiful, good * Adj.: Accus. Fem. Sing.).

ἵνα ἐν ᾧ καταλαλοῦσιν (καταλαλεω - to speak out against, to defame * 3P Pres. Act. Ind.). Descriptive Present.

With ᾧ (ὅς - Demonstrative P.N. Dative Neuter Sing.).

ὑμῶν (συ - * Gen. 2PP Indep. Personal P.N.).

ὡς κακοποιῶν (κακοποιος - to do evil, Subst.: an evil-doer * Gen. Masc. Pl.). Adverbial Genitive.

ἐκ τῶν καλῶν (καλος - beautiful, good * Adj.: Gen. Neut. Pl.).

ἔργων (εργον - work * Gen. Neut. Pl.). Genitive of Description.

ἐποπτεύοντες (εποπτεω - to observe, to see * Nom. Masc. Pl. Pres. Act. Ptcp.). Descriptive Present.

Substantival Ptcp.

δοξάσωσιν (δοξαζω - to render or esteem glorious * 3PP Aor. Act. Subj.). Subjunctive in a Subordinate/Dependant Clause (showing result).

τὸν θεὸν (-- * Accus. Masc. Sing.). Accus. of Direct Object.

ἐν ἡμέρᾳ (ἡμερα - day * Dat. Fem. Sing.). Dative/Locative of Time.

ἐπισκοπῆς. (επισκοπη - visitation * Gen. Fem. Sing.). Gen. of Description. Here judgment (not all "visits" are good).

ENGLISH TRANSLATION:

Keep your behavior excellent among the pagans, so that in whatever they accuse you as evildoers, they may see your good works and glorify God in the day of visitation.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Note the negative (11) followed by the positive (12) construction. A coin w/2 sides . . .

I think this is a verse where the NIV really has nailed the translation:

Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

Keep your behavior excellent among the pagans, (τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,)

τὴν ἀναστροφὴν (ἀναστροφή - behavior, conduct * Accus. Fem. Sing.). Accus of direct object. Cf. 1:15 for the

same word.

Compound of ἀνα and στροφή and orig. meant turning up and down, or back and forth (so ATR). Cf. Latin conversatio (old English "conversation," cf. KJV on this v.) which meant manner of life.

conversation — “behavior”; “conduct.” There are two things in which “strangers and pilgrims” ought to bear themselves well: (1) the conversation or conduct, as subjects (1Pe_2:13), servants (1Pe_2:18), wives (1Pe_3:1), husbands (1Pe_3:7), all persons under all circumstances (1Pe_2:8); (2) confession of the faith (1Pe_3:15, 1Pe_3:16).

There is a connection between these two verses. Outward behavior is related to discipline against inward sin.

ἐν τοῖς ἔθνεσιν (ἔθνος - nations, race, gentiles * Dat. Neut. Pl.). Dative/Locative of place. Heathen or pagans. Note the neo-paganism that has infiltrated our culture. Cf. 4:3.

". . . not to Gentiles as in contrast to the Jews, but to the unsaved world, the world of people without Christ."
[Wuest]

Jews were commonly slandered by the Gentiles; hated even as they are today. In the first c. for a Gentile to become a Xn was viewed by the rest of the Gentiles as having joined a Jewish sect. That's how closely I.D. Xnty was to Judaism, at least initially. ISW Xns today are being "slandered" by the neo-pagans of our culture. This applies to us right now. Cite examples?

ἔχοντες (ἔχω - * Nom. Masc. Pl. Pres. Act. Ptcp.). Descriptive Present. Imperative Ptcp.

καλήν, (καλός - beautiful, good * Adj.: Accus. Fem. Sing.). Cf. to αγαθός.

so that in whatever they accuse you as evildoers, (ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν)

ἵνα ἐν ᾧ καταλαλοῦσιν (καταλαλέω - to speak out against, to defame * 3P Pres. Act. Ind.). Descriptive Present. With ᾧ (ὅς - Demonstrative P.N. Dative Neuter Sing.).

ὡς κακοποιῶν (κακοποιός - to do evil, Subst.: an evil-doer * Gen. Masc. Pl.). Adverbial Genitive. Used 4x by Peter and once by John where it is used of Jesus himself (the Jewish priests opinion of him, cf. John 18:30)

Can't take the word "evildoers" literally here. The idea is, if you are a Christian, the world won't like what you stand for (cf. worldview). They won't like your lifestyle or what you believe. Cf. Acts 28:22.

In the Roman Empire, Xnty was deemed criminal. Xns were considered atheists; they didn't worship the gods of Rome, including the emperor. Misconceptions (incestuous as they called each other "brother or sister"; cannibals "partook of the body and blood of X"). We are to disarm the prejudices against Xnty. "Poor, uneducated, and easy to command." etc.

Examples of a positive witness: Jewish Doctor; Pro-Abortion woman.

Example of slanders from David Limbaugh's book. Recent WND story about police harassment.

As far as Peter's audience was concerned, we've said all along that they suffered largely because of the hostility of the world around them (cf. our increasingly hostile world). Examples t/o the book include:

Larger issue during the first c. Initially, t/Rom. and Gks. thought t/Xns were ID w/the Jews. Just another Jewish "sect" and it didn't matter to them if you were a Gentile, you still were "Jewish" in their opinion. Significance was that Jews were largely despised (anti-semitism).

Friedlander, in his "Roman Life and Manners under the Early Empire" writes about this:

"According to Tacitus [the Jews] taught their [converts] above all to despise the gods, to renounce their fatherland, to disregard parents, children, brothers, sisters. According to Juvenal, Moses taught the Jews not to show anyone the way, nor to guide the thirsty traveler to the spring, except he were a Jew. Apion declares that, in the reign of Antiochus Epiphanes, the Jews every year fattened a Greek, and having solemnly offered him up as a Sacrifice on a fixed day in a certain forest, ate his [intestines] and swore eternal hostility to the Greeks." [cited in Barclay, 202]

Later Christians were slandered on their own merits. The Roman world accused them of cannibalism (last supper) and incest (Agape or love feasts which they claimed were drunken orgies). They were accused of impeding trade (cf. Acts 19:21-41). They were accused of atheism (not worshiping Roman gods). They were accused of treason for not worshiping the Caesar (offer incense to Caesar and proclaim him Lord).

In the early part of the 3rd c. Celsus accused the Xns of being ignorant, foolish, and superstitious. He leveled all kinds of charges against them with one exception: immorality.

When Plato was told that a certain man was slandering him and accusing him of things he did not do, his response was, "I will live in such a way that no one will believe what he says." [Barclay, 203]

Jesus, "Let your light shine among men." Matt. 5:16.

Supposes that we won't withdraw or retreat from culture.

Note 4:12-16.

they may see your good works (ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες)

ἐκ τῶν καλῶν (καλος - beautiful, good * Adj.: Gen. Neut. Pl.). Same word used to modify "behavior" in the previous clause. Used no less than 100x in NT. Generally translated "good" but is translated "honest" twice in t/AV (Latin "honestus" (handsome, gracious, winsome) from which we get our Engl. "honest.")

ἔργων (εργον - work * Gen. Neut. Pl.). Genitive of Description.

ἐποπτεύοντες (εποπτεω - to observe, to see * Nom. Masc. Pl. Pres. Act. Ptcp.). Descriptive Present. Substantival Ptcp. Same word used in 3:2 and 2 Peter 1:16. Close scrutiny. "It is a technical word, meaning one who was admitted to the highest degree of initiation in the Eleusinian mysteries." [Vincent] An observation that leads to a change of mind and conduct [Michaels, 118]

Assumes something. That there are good works to see. Every Xn is an advertisement; a walking sandwich sign for Xnty. Someone once said that "the strongest missionary force in the world is the Christian's life." [Barclay, 202]

Close scrutiny. This will reveal the true nature and lives of believers.

Note again context of v. 11.

Proverbs 4:23. Your tongue, eyes, feet follow the desires and dictates of the heart. A dirty mouth indicates a dirty heart. A dirty mind a dirty heart. Boils down to a heart issue (cf. again diff. between legalism and spirituality). Prov. 4:24-27.

Part of those good works follow in vv. 13 and following (ethics at home and at work).

Continually seeing, observing.

"Tertullian contrasts the early Christians and the heathen: these delighted in the bloody gladiatorial spectacles of the amphitheater, whereas a Christian was excommunicated if he went to it at all. No Christian was found in prison for crime, but only for the faith. The heathen excluded slaves from some of their religious services, whereas Christians had some of their presbyters of the class of slaves. Slavery silently and gradually disappeared by the power of the Christian law of love, "Whatsoever ye would that men should do to you, do ye even so to them." When the pagans deserted their nearest relatives in a plague, Christians ministered to the sick and dying. When the Gentiles left their dead unburied after a battle and cast their wounded into the streets, the disciples hastened to relieve the suffering." [JFB]

Cf. Psalm 5:8 and the word for enemies being "observers."

I cringe when I hear about some professed Christian who willfully denies the faith with his or her life. How many times have I heard of some (professed) believer who does this? The stories are legion. (examples would be Will Duke; Bob Wilbur; Pam . . .). Many times t/reason for the default is a member of t/opp. sex. That's something that will certainly test whether your appetite is for X. I know of a man whose brother was an elder in his church. This elder was considered by t/CH a gifted preacher and teacher. This man met a younger woman at work, began an illicit relationship that he would not relinquish. The man whom I know (I really didn't know his wayward brother) once told me that during this time he saw pornographic videos in his brother's car trunk. The man eventually divorced his middle-aged wife for the younger woman whom he eventually married. My dad's friend (Ahwatukee cop). What are people thinking? On one level, it is sheer stupidity. Character is character and if you think you can enter into an adulterous relationship and then be secure you are a fool. You're an even bigger fool if you think that you can get away with it before God as a professed Christian. Why "professed?" Cf. John Piper story in Future Grace.

Other lesser evils. Language or attitudes. Compromise. Dishonesty. Etc.

We can never let down our guard. To let down our guard is to let down our God ("to let down my guard is to let down my God"). Cf. "name of God is blasphemed among t/Gentiles because of you..."

Col. 4:5-6.

and glorify God in the day of visitation. (δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.)

δοξάσωσιν (δοξαζω - to render or esteem glorious * 3PP Aor. Act. Subj.). Subjunctive in a Subordinate/Dependant Clause (showing result).

ἐν ἡμέρᾳ (ἡμερα - day * Dat. Fem. Sing.). Dative/Locative of Time.

ἐπισκοπῆς. (ἐπισκοπη - visitation * Gen. Fem. Sing.). Gen. of Description. Here judgment (not all "visits" are good). Translated "overseer". Cf. 2:25.

Idea comes from Isa. 10:33. Note also Luke 19:44; Heb. 12:15; Matt. 5:16.

An OT concept (cf. Judges 13:2-23; Ruth 1:6; 1 Sam. 3:2-21; Psa. 65:9; 106:4; Zech. 10:3). Refers to blessing or judgement. Blessing for believers; judgement for unbelievers. In NT it usually refers to blessing as in Luke 1:68, 78, 7:16. But it can refer to judgement as in Luke 19:44. Cf. also Matt. 11:20-24; 21:37-43; Rom. 11:17,20; 1 Thess. 2:14-16.

Revelation 16:9 And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; and they did not repent, so as to give Him glory.

Some contend that this refers to unbelievers glorifying God when he comes to judge them. As strange as this sounds, it's not w/o precedent (See Schreiner, pages 123-24 for examples). The Jew referred to two kinds of visitations from God: one for judgement and one for grace. Phil. 2 says that every knee will bow and every tongue confess that JC is Lord, to the Father's glory.

See Grudem who believes that it is indefinite: "a day of visitation" and can therefore refer to any day that God chooses to visit someone (pages 16-17).

Probably a parallel to 1:13.

Probably refers to unbelievers who come to faith as a result of a positive Christian testimony.

"In order that, as a result of your good works, they may be initiated into your secrets and come to glorify God in respect to your conduct when He at last visits the world, though now they calumniate you as evildoers in this matter." [translation given in Expositor's Greek NT]

People customarily glorify God when they believe the gospel. Cf. Acts 13:48; Rom. 4:20; 15:7-9; 1 Cor. 2:7; Eph. 1:6,12-14; 2 Thess. 3:1; Rev. 5:12-13. Note also Acts 12:23 Rom. 1:21 and Rev. 16:9.

Note the parallel in 3:2 where the same verb "see" is used and refers to the salvation of lost husbands.

"The prevailing use of the word in the New Testament would seem to lead us to suppose that the "visitation" referred to was designed to confer favors rather than to inflict punishment, and indeed the word seems to have somewhat of a technical character, and to have been familiarly used by Christians to denote God's coming to people to bless them; to pour out his Spirit upon them; to revive religion. This seems to me to be its meaning here; and, if so, the sense is, that when God appeared among people to accompany the preaching of the gospel with saving power, the result of the observed conduct of Christians would be to lead those around them to honor him by giving up their hearts to Him; that is, their consistent lives would be the means of the revival and extension of true religion. And is it not always so? Is not the pure and holy walk of Christians an occasion of His bending His footsteps down to earth to bless dying sinners, and to scatter spiritual blessings with a liberal hand?" [Barnes]

Cf. Luke 19:44; Mark 15:39. Paul and Silas in prison w/the Philippian Jailer.

OT Israel failed in this (cf. Isa. 52:5; Rom. 2:24). The church as the new Israel must not.

Cf. 4:1 ff. for a parallel to these two verses.

Day of visitation for Gentiles' salvation, cf. Isa. 60:3.

No doubt, Peter harkened back to the words of Jesus:

Matthew 5:16 "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

Our desire should be that those who live around us see our lives, hear our testimony, and are likewise called out of darkness into His marvelous light. Note the contrast of 2:8-9. Not all will be saved, cf. 3:14-17.

Illustration in MacArthur, 141. Swindoll page 75.

"Oh my brothers and sisters in Christ, if sinners will be damned, at least let them leap to hell over our bodies; and if they will perish, let them perish with our arms about their knees, imploring them to stay, and not madly to destroy themselves. If hell must be filled, at least let it be filled in the teeth of our exertions, and let no one go there unwarned and unprayed for." [C.H. Spurgeon]

Is Peter being realistic? Does he envision another outcome for those who disdain Christ (and Christians)? Yes, see 3:16, as well as 2:8. Some are left in their sin and will be put to shame and sent to hell. Others will see the good works of believers and God will use that as a means to draw them to Himself.