

Exegetical Notes for 1 Peter 2:13-17

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.

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.).

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 PET. 2:13-17

13 Submit yourselves

to every human institution,
for the Lord's sake,

whether to a king
as one in authority,
or to governors
as those sent by him

14

- 1. for the punishment of evildoers
- 2. and the praise of those who do right.

15 For this is the will of God,
that by doing right
you might silence the ignorance of foolish men.

KEY VERSE
15

16 [Act] as free men,
{υβρις} but not as those using their freedom
as a cover for evil,
but as servants of God.

17 Honor everyone. A

Love the brethren. B

Fear God. B

Honor the King. A

CHRISTLC

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπόμενοι εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν. 15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν, 16 ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι. 17 πάντας τιμῆσατε. τὴν ἀδελφότητα ἀγαπάτε. τὸν θεὸν φοβεῖσθε. τὸν βασιλέα τιμᾶτε.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹³ Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι, ¹⁴ εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν. ¹⁵ ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνοσίαν, ¹⁶ ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι. ¹⁷ πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν φοβείσθε, τὸν βασιλέα τιμᾶτε.

ENGLISH TRANSLATION:

13 Submit yourselves to every human institution, for the Lord's sake, whether to a king as one in authority, 14 or to governors as those sent by him for the punishment of evildoers and the praise of those who do right. 15 For this is the will of God, that by doing right you might silence the ignorance of foolish men. 16 [Act] as free men, but not as those using their freedom as a cover for evil, but as servants of God. 17 Honor everyone. Love the brethren. Fear God. Honor the King.

INITIAL PASSAGE / SERMON OUTLINE:

I. The Believer's Submission to Civil Authority (2:13-17)

A. The Command for Submission 2:13a

1. The Reason for the Command
2. The Definition of the Command (what does "submit" mean?)
3. The Meaning of "Human Institution"

B. The Motive for Submission 2:13b

1. For the Lord's Sake

C. The Extent of Submission 2:13c-14

1. To a King
 - a. Who was this King? / Monarch?
 - (1) Nero and life under his rule
 - (2) Hostility against the church then and now
 - b. Cf. Titus 3:1-2 and 1 Tim. 2:1-2. Also Romans 12-13.
 - (1) Cf. Matt. 22:21 in context.
2. To Governors (cf. "Every human institution" in v. 12)
 - a. Sent by whom?
 - b. For what reason?
 - (1) Punishment
 - (2) Praise

D. The Reason for Submission 2:15

1. To Silence the Critics
 - a. By doing good
 - b. What about civil disobedience?

E. The Attitude of Submission 2:16

1. Live/Submit as freemen
 - a. Not Antinomian
 - b. But as bondservants
 - (1) The priority of obedience to God over all others

F. The Application of Submission 2:17

1. Four Imperatives
 - a. Honor everyone
 - b. Love the brethren
 - c. Fear God
 - d. Honor the King

II. The Believer's Submission to Vocational Authority (2:18-21a)

III. The Believer's Example of Submission in the Suffering of Christ (2:21b-25)

IV. The Believer's Submission to Domestic Authority (3:1-7)

V. The Believer's Reminder toward Christlikeness (3:8-12)

PASSAGE SUBJECT/THEME (what is the passage talking about): The conduct of the Christian to governing authorities,

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): is to be characterized by respectful submissiveness

PASSAGE MAIN IDEA (central proposition of the text): By doing right, in this case submitting to governmental authority, the Christian will silence those who would be critical of the faith.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): To resolve to submit to the civil authorities in all areas, not using our freedom in Christ as an excuse to sin, but honoring all men through our fear of God.

SERMON SUBJECT/THEME (what am I talking about): The believer's behavior toward civil authority,

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): is to be one of submission and respect.

INITIAL CENTRAL PROPOSITION OF THE SERMON: By exhibiting respectful submission to civil authority we give the unbelieving world no valid reason to criticize us.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Respectfully submit to civil authority so that the critics be silenced.

SERMONIC IDEA/TITLE: "Silencing the Critics"

FINAL SERMON OUTLINE:

I. The Believer's Submission to Civil Authority: Silencing the Critics (2:13–17)

A. The Command for Submission 2:13a

B. The Motive for Submission 2:13b

C. The Extent of Submission 2:13c-14

D. The Reason for Submission 2:15

E. The Attitude of Submission 2:16

F. The Application of Submission 2:17

II. The Believer's Submission to Vocational Authority: Servants and their Superiors (2:18-21a)

III. The Believer's Example of Submission: The Suffering Savior (2:21b-25)

IV. The Believer's Submission to Domestic Authority: Winning Lost Husbands (3:1-7)

V. The Believer's Reminder toward Christlikeness: Inheriting a Blessing (3:8-12)

HISTORICAL\CULTURAL\GRAMMATICAL CONTEXT

This section is connected to, and introduces the next section (2:18 to 3:12). The main topic is submission to authority.

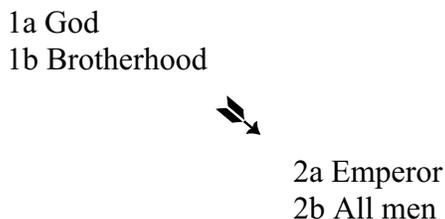
The whole section from 2:13 - 3:7 forms one of the NT household code sections ("Haustafel"). Others being Colossians 3:18-4:1 and Ephesians 5:21-6:9. Each section addresses three sets of relationships (wives/husbands; children/parents; slaves/masters) and mutual responsibilities (wives be subject to your husbands/husbands love your wives; children obey your parents/parents don't anger your children; slaves obey masters/masters treat your slaves fairly).

This section differs from Col/Eph in that only husband/wives and slave/masters are addressed and the husband responsibility differs. For other distinctives, see Michaels, page 122.

"Verses 13-17 thus form a transition from the 'case study' of 2:12 to the household duty codes. The basic question Peter faces is the same as in 2:12; i.e., how should Christians respond to their enemies or false accusers? He supplies the answer—with submission or deference (however defined) and the doing of good. The former is introduced in vv 13-14, while the latter is made explicit by the parenthetical explanation in v 15. The necessary stance of the Christian community is further described in vv 16-17 with two corollary questions in mind: 1) What have the universal obligations of Christians to their fellow citizens to do with their particular obligations to one another? 2) What do their obligations to the emperor and civil magistrates have to do with their obligations to God? The answer follows in a terse four-part maxim in v 17. The first two and the last two form pairs: respect is for everyone, but love is for fellow believers—God deserves referent fear while the emperor deserves respect." [Michaels, 123]

Note that these two pairs reflect the words of Jesus (love your enemies: Matthew 5:44; Luke 6:27,35; render to Caesar the things that are his and to God those things that are His: Mark 12:17; Matthew 22:21; Luke 20:25).

Primary duty is to God and to believers; secondary to the emperor and all men in general.



Verse 17 forms an A-B-B-A chiastic structure:

- A - Honor all
- B - Love the Brotherhood
- B - Fear God
- A - Honor the King

Note how this section sets the tone for what follows (2:18 to 3:7 or 3:20) and the outline of this section should reflect this. There is also a strong connection to verses 11-12, especially 12, which should be emphasized.

- II. The Believer's Submission to Vocational Authority (2:18-21a)
- III. The Believer's Example of Submission in the Suffering of Christ (2:21b-25)
- IV. The Believer's Submission to Domestic Authority (3:1-7)
- V. The Believer's Reminder toward Christlikeness (3:8-12)

Note three perspectives that Peter gives. He says you must view your life in three ways. Number one, you must see yourself as an alien to this society. In verses 11 and 12 he noted that we are aliens and strangers and we have to see ourselves in that way. Then in verse 13 to 17 he says even though you are aliens you are still citizens, even though you live in another dimension, you still are here in this world and you must conduct yourselves in a proper way as citizens. Thirdly, in verses 18 to 20, he discusses the matter that we are servants. So Peter sees the Christian as an alien, as a citizen and as a servant. And each of those perspectives relates to how the watching world views us. As the world sees us they must see us as aliens. As they see us they must see us as citizens, and they must recognize us as servants. [MacArthur, sermon on 1 Peter 2:13 from 1997]

The heart of the passage is reflected in the statement in verse 15 that it is the will of God that by doing right you may silence the ignorance of foolish men.

The emphasis is that we as Christians are to live in such a way that by our exemplary lives we stop the mouths of those who would criticize the faith. We are to live a life that is above that: above criticism, above reproach, above shame. The greatest apologetic for the evidence of the transforming power of the gospel is your life. There is really no greater way for people to see the transforming power of the gospel than to see the life of a transformed person. It then is the greatest apologetic. It is the foundation of all of our witness. [Adapted from MacArthur, sermon on 1 Peter 2:13 from 1997]

2:13 EXEGESIS

GREEK TEXT:

ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι,

ὑποτάγητε (ὑποτασσω - to submit, rank under, middle: to obey * 2nd Person Plural Aorist Passive Imperative). Imperative of Command. Note that this is an intransitive verb which doesn't need a direct object to complete its meaning.

πάσῃ (πάς, πασα, παν * Adjective: Feminine Dative Singular).

ἀνθρωπίνῃ (ἀνθρωπίνος - human * Adjective: Feminine Dative Singular).

κτίσει (κτίσις - institution, creation, creature * Feminine Dative Singular). Dative of Indirect Object. Common word for "creation," used that way in Mark 10:6, 16:15; Romans 1:20. Translated "creature" in Romans 1:25 and 2 Cor. 5:17. Also used in the sense of a human creation and may be translated "institution" as here.

διὰ τὸν κύριον, (κύριος * Accusative Masculine Singular). With the prep. = "For the Lord's sake" (Accusative of Relationship).

εἴτε (εἴτε - if too ('whether to' ???) * Conjunction, Correlative/Coordinating).

βασιλεῖ (βασιλευς - king, monarch * Dative Masculine Singular). Dative of Indirect Object.

ὡς (- like, as, even as * Comparative Particle).

ὑπερέχοντι, (ὑπερέχω - to have power over, be in authority over, surpass, excel * Dative Masculine Singular Present Active Participle). Substantival Participle.

ENGLISH TRANSLATION:

Submit yourselves to every human institution, for the Lord's sake, whether to a king as one in authority,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Submit yourselves to every human institution, (ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει)

Why does Peter have to say this? Because the natural thing when we think of ourselves as above the world as heavenly citizens and when we are attacked by irresponsible, ignorant, unfounded, evil accusers, the natural result is to rise up in self-defense and maybe even to retaliate, maybe even to think that I have no part in this world and this world has no part with me, I will ignore with indifference all of its systems.

But God does not want such behavior from us. He doesn't want us to think that we can act in any way that we want because we're not answerable to human institutions. In fact, He wants us to demonstrate self-restraint, to demonstrate virtue, to demonstrate a concern about community, to seek peace in the community, to do all we can to prevent trouble, to live in such a way in peace and good will that we deprive our enemies of the grounds for all their false accusations. The Christian way to muzzle the critics is to obey all the laws and respect all the authorities.

ὑποτάγητε (ὑποτάσσω - to submit, rank under, middle: to obey * 2nd Person Plural Aorist Passive Imperative). Imperative of Command. Note that this is an intransitive verb which doesn't need a direct object to complete its meaning.

Cf. the difference between ὑποτάσσω (used consistently here with the exception of 3:8) and ὑποκούειν (used in 3:8). The former may be a bit softer word for submission which could be translated "defer to." However, the underlying concept of obedience must not be stripped away from the word (cf. Schreiner, p. 127).

The command is simple, "submit yourselves," from the Greek word hupotasso, it literally is a military term meaning to arrange in military fashion under the commander. It's talking about being subject. The best translation would be, "Put yourselves in an attitude of submission...put yourselves in an attitude of submission." By the way, that is distinctively Christian because attitudes of submission and humility in ancient times were looked upon as those things which characterized cowards and weaklings. And no man of strength would ever think of submitting himself or being humble. So God's people were to live in a humble, submissive way in the midst of a hostile, godless, Christless, sinful, wicked, accusing, slandering society. In fact, God's people had often been accused of insurrection, would continue to be accused of insurrection but were never called by God to engage in it, never. [MacArthur, Sermon on 1 Peter 2:13, 1997]

From Kittle's Abridged in one volume

τάσσω.

1. This word means "to appoint," "to order," with such nuances as "to arrange," "to determine," "to set in place," "to establish," and middle "to fix for oneself."
2. LXX senses are "to appoint," "to prohibit," "to ordain," "to set," "to draw up," and middle "to command," "to make disposition," "to fix," "to turn one's gaze," "to set one's heart," and "to make."
3. In the NT we find "to determine" in Acts 15:2, "to appoint" in 28:23, and "to order" in Mt. 28:16. God orders or appoints (passive voice) in Acts 22:10. Christians are ordained to eternal life in Acts 13:48; conferring of status rather than foreordination is the point. In Rom. 13:1 secular powers are instituted by God and hence have an authorization that believers must respect. The term ἐξουσία in this verse is a common one for those in office but can also have the more general sense of authorities or powers. It includes the Roman state but also municipal authorities, with an emphasis on the administration of justice. Ruling powers might promote the pagan cultus, and might also abuse their authority, but they have a divine commission for the task they discharge, and hence they must be respected, as must obligations to them.
4. In the apostolic fathers the verb occurs four times. The stars are ordained by God in 1 Clem. 20.2, the times of cultic practice are set in 1 Clem. 40.1-2, angels are posted on the way of light in Barn. 18.1, and Mart. Pol. 10.2 echoes Rom. 13:1.

ὑποτάσσω

A. The Greek World.

1. The active form of this verb means "to place under," "to affix," "to subordinate" (passive "to be subject").
2. The middle form means "to subject oneself," "to be subservient," "to submit voluntarily."

B. The LXX.

The verb is not common in the LXX and stands for 13 Hebrew words in the usual senses “to place under,” “to subordinate,” “to subject,” passive “to be subject,” and middle “to subject oneself,” “to submit,” especially to God (Ps. 37:7).

C. The NT.

1. In the NT the term has a wide range of meaning centering on the idea of enforced or voluntary subordination. The active occurs in Rom. 8:20 to express the thought that creation is subjected to futility (cf. 5:12). The other active statements are christological. Quoting Ps. 8:6, 1 Cor. 15:25 says that Christ subjects all things (including death) to himself. Naturally this does not include God, for it is finally God who does the subjecting. Ps. 8:6 also underlies Phil. 3:21. Here Christ does the subjecting; he manifests his unlimited power by transforming the lowly body into the likeness of his glorious body. In Heb. 2:7-8 (cf. again Ps. 8:6) God subjects the world, not to angels, but to the Son, who is superior to the angels. The subjecting has begun but awaits consummation. Eph. 1:22 relates Ps. 8:6 to the enthronement that has already taken place, and with an ecclesiological reference. 1 Pet. 3:22 refers similarly to a subjection that Christ’s ascension and session complete. The common use of the verb of Ps. 8:6 shows that this verse holds an important place in the primitive Christian confession.
2.
 - a. The middle denotes enforced submission in Lk. 10:17, 20, but elsewhere voluntary submission is at issue. Thus in Rom. 8:7 the flesh resists submission to God’s demand. Pious Judaism resists submission to God’s saving work in Rom. 10:3. A play on the active occurs in 1 Cor. 15:28. In his only use of the absolute “the Son,” Paul here shows that the Son achieves absolute power only to hand it back to God. All power rightly belongs to God, but to the very limit God has given to “the Son” the precedence that is his due.
 - b. The middle often occurs in exhortation (cf. submission to God in Jms. 4:7 and to salutary discipline in Heb. 12:9).
 - c. Lk. 2:51 stresses the subjection of the boy Jesus to his earthly parents. Like the subjection of wives to husbands (Col. 3:18; Eph. 5:21ff.; 1 Pet. 3:1; Tit. 2:5), this is according to a divinely willed order.
 - d. Also divinely willed is the submission to authorities in Rom. 13:1ff., which acknowledges their legitimacy on the basis of their divine commission to reward good and punish evil. Tit. 3:1 and 1 Pet. 2:13-14 echo this teaching, which possibly rests on the reply of Jesus in Mk. 12:17 and parallels. At issue, of course, is the attitude to government as such rather than specifically the Roman state. Christians do not submit to the state merely because it provides conditions for their life and mission. They and all people owe subjection because government is by divine ordination.
 - e. Slaves should be subject to their masters, not now because slavery is by divine ordination, but because it is a reality that Christians are in no position to set aside. Among themselves, they can and should set it aside as members of the one family of God (cf. 1 Pet. 2:18; 1 Tim. 6:1-2; Phlm. 16).
 - f. 1 Pet. 5:5 demands the subjection of the younger to the elder, but also a general humility corresponding to the mutual subjection of Eph. 5:21. As a witness to unbelievers, Christians should accept submission to all human institutions for the Lord’s sake.
 - g. The general rule in NT exhortation is that there should be mutual readiness to renounce one’s own will for others. Even when believers owe secular subjection, this takes on a new aspect and has a new basis with the common subjection to Christ. The demand for mutual subjection shows that Christian

ὑποτασσω also used in 2:13,18; 3:1,5,22; 5:5. But note the immediate context of slaves and women.

κτίσει (κτίσις - institution, creation, creature * Feminine Dative Singular). Dative of Indirect Object. Common word for "creation," used that way in Mark 10:6, 16:15; Romans 1:20. Translated "creature" in Romans 1:25 and 2 Cor. 5:17. In every use it's used of either a creature or creation of God. Since it's in conjunction w/"men" here it is taken to refer to a human creation and may be translated "institution" as here. Yet, the focus is on people (that's the examples the Peter gives) and not an institution as such. These are further defined below.

κτίσις, εως, ἡ (Pind.+; inscr., pap., LXX, En., Ep. Arist., Joseph., Test. 12 Patr., Sib. Or.).

1. creation—a. of the act of creation: ἀπὸ κτίσεως κόσμου since the creation of the world Ro 1:20 (cf. PsSol 8, 7; Jos., Bell. 4, 533). The Son of God was σύμβουλος τῷ πατρὶ τῆς κτίσεως αὐτοῦ counselor to the Father in his creative work Hs 9, 12, 2. b. that which is created as the result of that creative act (Ep. Arist. 136; 139; Test. Reub. 2:9).

a. of individual things or beings created, creature (Tob 8:5, 15) created thing τὶς κτ. ἑτέρα any other creature Ro 8:39. οὐκ ἔστιν κτ. ἀφανῆς ἐνώπιον αὐτοῦ no creature is hidden from his sight Hb 4:13. πᾶν γένος τῆς κ. τοῦ κυρίου every kind of creature that the Lord made Hs 9, 1, 8; πᾶσα κτ. every created thing (cf. Jdth 9:12) MPol 14:1. Of Christ πρωτότοκος πάσης κτ. Col 1:15. Of the name of God ἀρχέγονον πάσης κτ. 1 Cl 59:3. τὸ εὐαγγέλιον. . . τὸ κηρυχθὲν ἐν πάσῃ κτίσει the gospel. . . which has been preached to every creature (here limited to human beings) Col 1:23.—Pl. (En. 18, 1) δοξάζειν τὰς κτίσεις τοῦ θεοῦ praise the created works of God Hv 1, 1, 3.—The Christian is described by Paul as καινὴ κτ. a new creature 2 Cor 5:17, and the state of being in the new faith by the same words as a new creation Gal 6:15 (cf. Jos., Ant. 18, 373 καιναὶ κτίσεις). S. on ἐκλογή, end.

b. the sum total of everything created, creation, world (Sib. Or. 5, 152) ἡ κτ. αὐτοῦ Hv 1, 3, 4. ἐν ἀρχῇ τῆς κτ. at the beginning of the world B 15:3; ἀπ' ἀρχῆς κτ. from the beginning of the world Mk 13:19; 2 Pt 3:4. Likew. Mk 10:6; πᾶσα ἡ κτ. the whole creation (Jdth 16:14; Ps 104:21 v.l.; Test. Levi 4:1, Napht. 2:3; PGM 12, 85) Hv 3, 4, 1; m 12, 4, 2; s 5, 6, 5; 9, 14, 5; 9, 23, 4; 9, 25, 1. The whole world is full of God's glory 1 Cl 34:6. ἀόργητος ὑπάρχει πρὸς πᾶσαν τὴν κτίσιν αὐτοῦ 19:3. ὁ υἱὸς τ. θεοῦ πάσης τ. κτίσεως αὐτοῦ προγενέστερός ἐστιν the Son of God is older than all his creation Hs 9, 12, 2. πᾶσα ἡ κτ. limited to mankind Mk 16:15; Hm 7:5. Also ἡ κτίσις τῶν ἀνθρώπων D 16:5.—αὕτη ἡ κτ. this world (earthly in contrast to heavenly) Hb 9:11.—kt. the creation, what was created in contrast to the Creator (Wsd 16:24) Ro 1:25 (Ep. Arist. 139 θεὸν σεβόμενοι παρ' ὅλην τὴν κτίσιν).—Of Christ ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ Rv 3:14 (s. ἀρχή 2).—The mng. of κτ. is in dispute in Ro 8:19-22, though the pass. is usu. taken to mean the waiting of the whole creation below the human level (animate and inanimate—so, e.g. OCullmann, Christ and Time [tr. FVFilson] '50, 103).—HBiedermann, D. Erlösg. der Schöpfung beim Ap. Pls. '40.

2. Corresponding to 1a κτίσις is also the act by which an authoritative or governmental body is created (inscr. in Ramsay, Phrygia I 2 p. 468 no. 305 [I ad]: founding of the Gerousia [Senate]. Somewhat comparable, of the founding of a city: Scymnus Chius v. 89 κτίσεις πόλεων). But then, in accordance with 1b, it is prob. also the result of the act, the institution or authority itself 1 Pt 2:13 (Diod. S. 11, 60, 2 has κτίστης as the title of a high official. Cf. νομοθεσία in both meanings: 1.

lawgiving, legislation; 2. the result of the action, i.e., law.)—BRBrinkman, 'Creation' and 'Creature' I, Bijdragen (Nijmegen) 18, '57, 129-39, also 359-74; GWHLampe, The NT Doctrine of κτίσις, Scottish Journ. of Theol. 17, '64, 449-62. M-M.*

According to Schreiner, the reason for this is because of the cult of emperor worship. Peter's usage of this term "creation" is a reminder that the emperor was no god. In fact, he wasn't inherently superior to anyone else. He is a creation of God that is under the authority of God.

Grudem claims that "this sense of ktisis would not be puzzling to Peter's readers, for the word is used frequently in extra-biblical literature to refer to the act of creating a governmental body or founding a city. Josephus uses ktisis to refer to 'settlements' which the Jews established after leaving Babylon (Ant. 18.373)." [119]

Greek verb ktizo is used, now listen carefully, is used in Scripture exclusively of the products and activities and enterprises of God, not man. Okay? Very important to note. The term here is never used in the New Testament of any enterprise of man, always the enterprises of God. It is even translated, ktisis, the noun form, creation which is totally an enterprise of God, it is so translated in Mark 13:19. It is also translated "creature" in 2 Corinthians 5:17, "If any man be in Christ he is a new creature," that's totally the work of God. So what you have here in its biblical usage is a term that always refers to something that God has done. Then the question comes: how is it thus used here to speak of human institutions? Very simply, because human institutions are designed by whom? By God...and you're right back to Romans 13, the powers that be are ordained of God, Romans 13:1. Civil government is the work of God.

for the Lord's sake, (διὰ τὸν κύριον)

This is the theological basis for our submission (so Grudem).

For the sake of Jesus Christ (Lord here referring to God the Son, not God the Father), Cf. 1:25, 2:3, 3:15). Note the connection to the authority of Christ in the household duty codes (Col. 3:18,20,23; Eph. 5:22, 6:1, 5-6). The Lord is pleased when we recognize rightful authority and submit to it even as He did and maybe that's why Peter added this here, "for the Lord's sake." IOW - this is an area that's special to the Son of God.

When we submit to governments and governmental leaders, we do so for Christ and in a real way to do so is to submit to Christ. If I have a boss to whom I am to be subservient, and that boss tells me to do whatever another manager tells me, then if I choose to disobey the manager I am in actuality disobeying my boss.

Peter is anticipating 2:20-23 and Jesus' example. We are to submit to emulate the Lord's submission to His father.

We have ungodly leaders today. In this country. Will probably get worse. Note that Jesus himself lived under ungodly leadership (the unrighteous political rule of the Romans and Jews). Yet he never questioned their right to rule. Sure, he denounced their sin (we are to do the same today). Cf. 16:11-12; 23:13-33. But he never sought to overthrow them or to rally his follows to engage in demonstrations. He was never engaged in civil disobedience such as the sinful abuses of slavery, etc. He didn't object when they unlawfully tried, convicted him. Instead he affirmed that the authority they had was given from above (John 19:11). His focus was not on trying to reform society outwardly. His focus was on transforming people inwardly. That alone will reform society.

God is pleased when the world can look at us and see virtue, principle, light, righteousness, love, humility, graciousness, and the truth of the gospel. He's not pleased when the world looks at the church and sees a bunch of self-righteous demonstrators, breaking the law, being dragged off of sidewalks, with angry faces and their undies in a bundle.

Phil. 2:14-15 applies, cf. Prov. 4:18.

There is a desire to obey because there is a concurrent desire to honor the Lord. "If you love me . . ." Here is one of his commandments.

Robert Culver writing in his book, a very helpful book on a biblical view of civil government, says, "God alone has sovereign rights. Democratic theory is no less unscriptural than divine right monarchy. By whatever means men come to positions of rulership, by dynastic decent, aristocratic family connection, plutocratic material resources or by democratic election there is no power but of God. Furthermore, civil government is an instrument, not an end. Men are proximate ends but only God is ultimate end. The state owns neither its citizens nor their properties, minds, bodies or children. All of these belong to their creator, God, who has never given to the state rights of eminent domain." [MacArthur, sermon on 1 Peter 2:13 from 1997]

whether to a king as one in authority, (εἴτε βασιλεῖ ὡς ὑπερέχοντι)

ὑπερέχοντι, (ὑπερέχω - to have power over, be in authority over, surpass, excel * Dative Masculine Singular Present Active Participle). Substantival Participle.

βασιλεῖ (βασιλευς - king, monarch, Emperor (Nero) * Dative Masculine Singular). Dative of Indirect Object.

This title (βασιλευς) would have been used several ways, from world monarchs like Alexander the Great to those of a more limited domain such as Alexander's successors, the Herods. But no one other than the Emperor would have fit this description from Peter's position in Rome and to his readers scattered t/o 5 Asian provinces. This then refers to the Roman monarch, Nero. Cf. use in Rev. 17:9.

This emperor, Nero, was the one who was sovereign over all the regions Peter addresses in 1:1.

Peter's readers were not under a democratic republic // friendly monarchy. Were under Nero, an insane demagogue who was notorious for his ruthless treatment of Christians. God does not promote anarchy, He says "submit." Jesus said, render to Ceasar . . . We are to pray for those over us, we may work within the system to replace those over us, but nowhere in the Bible does it teach that believers are to overthrow those over us.

The word πάση implies that this is far reaching. The concept of authority extends to the workplace, the home, the church. Concept of rightful authority and submission are not something that came out of the fall of man. There is authority among the angels (1Thess. 4:16; Jude 9); the redeemed in heaven (Luke 19:17,19; cf. 1 Cor. 6:3); and even the members of the Trinity from all eternity (1 Cor. 11:3; 15:28).

Excerpt from John MacArthur's sermon on 1 Peter 2:13a-b (GC 60-24) "Submission to Civil Authority" (Part 1):

"You say, "Was their world like ours?" Yeah, Nero was in power. Came into power in 54 A.D. at the age of 17. He was a sexual pervert & homosexual. He had his own mother murdered. He kindled the fire that destroyed Rome & blamed it on the Christians. At the age of 31 he committed suicide. It was during his reign that Peter was martyred. And yet it's Peter who will die under Nero, who says, "Submit yourselves for the Lord's sake." That's the command. That's the motive. And again I say to you, I believe we have to do something to change this, but, beloved, I don't believe for one minute you can use carnal weapons to fight the spiritual war. Again the weapons are the Word and prayer...an aggressive proclamation of the Word of God. I wish thousands of people would go marching through the cities of America preaching the Word of God. I wish thousands upon thousands of people would get on their knees and pray before a holy God that He would break down the massive stronghold of sin called abortion that has been built. The weapons of our warfare are spiritual."

1st c. Christians were distrusted. They were connected w/the Jews who weren't very popular. The Lord's Supper was viewed as a secret rite where people literally ate flesh and drank blood, and Xns spoke of a coming day when t/world would be destroyed in fire. Easy to see how they served as the perfect scapegoat. So, they were and a massive persecution ensued. Nero rolled Xns in pitch & lit them alive, allowing them to burn to ash as they lit his gardens. He had t/skins of wild animals sewed on them and then he set his guard dogs on them. Something happened on July 19, year of 64. The great fire of Rome broke out. Here was a city built w/high wooden structures that were engulfed w/flames. The fire burned 3 days and 3 nights, it was checked and then broke out again w/double the intensity. Was pretty much common knowledge who set the fire: Nero. He had a passion for building things (or having them built). The city was full and he wanted to start over. It was said that t/firemen of the day were being deliberately hindered in their work and whenever it looked like the fire was getting under control men were seen sneaking about rekindling it. [Barclay, 147]

After the devastation the people were enraged. Nero had to find a scapegoat. Who better than the Christians (sounding a little like today).

Again, Tacitus writes:

“Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed by crosses, or were doomed to the flames and burned, to served as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle . . . “ [Barclay, 149]

This is all-encompassing, good and evil kings. Cf. v. 17.

If we could be sure that Peter knew Romans, this may be his desire to elaborate upon Paul's thought.

Cf. Titus 3:1-2 and 1 Tim. 2:1-2. Also Romans 12-13.

Cf. Matt. 22:21 in context.

Titus 3:1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,

2:14 EXEGESIS

GREEK TEXT:

εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

εἴτε (εἴτε - if to, or to * Conjunction, Correlative/Coordinating).

ἡγεμόσιν (ἡγεμων - governor * Dative Masculine Plural). Dative of Indirect Object.

ὡς δι' αὐτοῦ (αὐτος * 3rd Person Independent Personal Pronoun, Genitive Masculine Singular).

Genitive/Ablative of Personal Agency

πεμπομένοις (πεμπτω - to send * Dative Masculine Plural Present Passive Participle). Substantival Participle? ("as those sent").

εἰς ἐκδίκησιν (ἐκδίκησις - vengeance, punishment * Accusative Feminine Singular). Accusative of Direct Object.

κακοποιῶν (κακοποιος - doing evil, substantive: evildoer, criminal * Genitive Masculine Plural). Genitive of Relationship. Objective Genitive (so ATR)

ἔπαινον (ἔπαινος - praise, approval * Accusative Masculine Singular). Accusative of Direct Object.

δὲ ἀγαθοποιῶν· (ἀγαθοποιος - doing good, substantive: one who does good * Genitive Masculine Plural). Genitive of Relationship. Objective Genitive (so ATR)

ENGLISH TRANSLATION:

or to governors as those sent by him for the punishment of evildoers and the praise of those who do right.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

or to governors (εἴτε ἡγεμόσιν)

Governors of provinces? Used in Matt. 10:18. These are local representatives of the Roman Empire, and thus the King. This term was applied to legates, procurators, and proconsuls. Also officials who collected taxes (cf. Matthew). Cf. Luke 2:1-2, 3:1; Acts 7:10.

as those sent by him (ὡς δι' αὐτοῦ πεμπομένοις)

By the King, or by God? ATR supports God, while most translations seem to support the king (lower case "him").

"*Di' autou* is 'by God,' as Jesus made plain to `; even Pilate received his authority ultimately 'from above' (John 19:11)." [ATR, 101]

". . . it is tempting to read this in light of Romans 13:1-7, where it is clear that God ordains ruling authorities. Such an interpretation is unlikely here since the nearest and hence natural antecedent is the word 'king,' representing the emperor." [Schreiner, 129]

Grudem argues that δι' αὐτοῦ should be understood as "through God" - that is, the governors are sent by the emperor through God [120].

Calvin argues that "they who apply 'him' to the king are greatly mistaken." [82]

In the end, it really doesn't matter, because God is sovereign. They are all ultimately "sent by him." They may be the mediate source; God is the ultimate source. Romans 13:1 and OT parallels such as Gen. 45:8; Exo. 9:16; Daniel 4:25,32,35, 5:21; Psalm 75:6-7; Dan. 4:25; Prov. 21:1. Also John 19:11.

"Now the meaning is, that obedience is due to all who rule, because they have been raised to that honor not by chance, but by God's providence." [Calvin, 81]

for the punishment of evildoers (εἰς ἐκδίκησιν κακοποιῶν)

This is one rightful duty of government. Begs the question as to what defines evil. Basis for our law found in Lex Rex (cf. Schaeffer).

εἰς ἐκδίκησιν (ἐκδίκησις - vengeance, punishment * Accusative Feminine Singular). Accusative of Direct Object. This word has t/connotation of taking vengeance (cf. Rom. 12:19; 2 Thess. 1:8; Heb. 10:30). You have many criminologists and judges who believe t/only fitting "punishment" for criminals is to force them to rehabilitate themselves. The biblical concept has to do with the civil government executing "wrath" on the criminal. Romans 13:4.

In fact, our present government does not do such a good job of punishing evil-doers. Partly because we have lost the concept of depravity; partly because we have lost the concept of the value of life. A murderer is rarely put to death, which governments are commanded by God to do (Gen. 9:6). They are not forced to face t/severity of their crime and pay "blood for blood." So t/taxpayers pay for more and more men who sit in prison, join a gang, lift weights, and milk t/system. What's worse is when one of these either escapes or is paroled and then repeats the crime again (one thinks of the infamous Tison gang in 1970s AZ which consisted of 2 convicted murderers who escaped and gruesomely murdered two young couples, a teenage girl and an infant boy. Those people would never have been killed and would all likely be alive today if t/government did it's job. We could add child molesters who are allowed to walk free to molest again. Rapists, drunk drivers, etc. etc.

"Governments that fail to punish wrongdoers disobey God's purpose for their existence." [Grudem, 120]

Romans 12:19; 13:4.

According to Luther, believers are to avoid taking vengeance into their own hands, but are to leave that responsibility to the civil authorities.

Peter may have in his mind the events of Matthew 26:50-53 and Jesus' statement that "those who take up the sword shall perish by the sword." Jesus may have inferred there that it was the right of Rome to take Peter's life if Peter was to wrongfully take the life of another.

and the praise of those who do right. (ἔπαινον δὲ ἀγαθοποιῶν·)

Psalms 22:25. Romans 13:3. "Doing right" means more than simply obeying the law in a neutral sense. It goes beyond that (so Michaels, 126). Peter's real basis is theological with roots in the LXX (Psalm 33:15-17 and Luke 6:35). These good deeds, to stay in context of 1 Peter, are consonant with the will of God in v. 15 and the good works of 2:12. Peter assumes that human authorities will recognize good and evil, rewarding the former and punishing the latter. In one sense this is true, because what is good in God's sight is beneficial to society (and should be recognized as such). But the emphasis is on the Christian's conduct (2:12). To give no reason for offense. If the underlying assumption is that there will be a major conflict between the church and the state, that assumption will be a self-fulfilling prophecy. If the assumption is that the church will stay beyond reproach and serve as a positive witness to the government on that basis, then much conflict may be avoided.

Peter is not being naive. He knows full well that governments do not always do this. One thinks of Pharaoh and Nebuchednezzar who were far from righteous rulers. Peter knew that X was unjustly condemned under Pilate and James under Herod Agrippa was put to death (Acts 12:3). But even the most oppressive governments serve some purpose, holding evil in check to some point, at least short of complete anarchy. Tyranny is better than anarchy. Note that anarchy will always result in tyranny (cf. Schaeffer's "base" that is required for liberty which isn't present in countries like Iraq and will therefore fail; also the fact that this "base" is no longer here in the USA and the result will be tyranny, eventually, and the erosion of liberty as people cannot govern themselves.)

The ideas here parallel Romans 13:3-4.

We know more about the punishment of evildoers than the praise of those who do right. Nowadays people figure if they do right the government will leave them alone (don't speed; pay your taxes; obey the law; etc.). In Peter's day, the Roman government commonly engaged in recognizing those who did good for the community. They would erect statues and grant special privileges to these. (We do that on a lesser extent by erecting statues or memorials or naming a park or freeway after someone.)

However, our motivation should neither be punishment or commendation. If we knew for sure that we could do wrong and get away with it, be it shoplifting or speeding or paying some tax, we should not do it because we know that to do so displeases God. Our ambition is to do His will, as the next verse states.

Cf. Romans 13:3.

Note the illustration of Joseph in Gen. 37:3-39, 41 as well as Daniel 1:18-21. Note v. 20; what if this were true today? We should have a better grasp on wisdom and all that encompasses truth.

Proverbs 14:35 The king's favor is toward a servant who acts wisely, But his anger is toward him who acts shamefully.

2:15 EXEGESIS

GREEK TEXT:

ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν,

ὅτι οὕτως (οὕτως - in this way, thus * Adverb).

ἐστὶν (εἰμι - * 3S Present Indicative Active). Descriptive Present.

τὸ θέλημα (θέλημα - * Nominative/Accusative Neuter Singular).

τοῦ θεοῦ (θεος- * Genitive Masculine Singular).

ἀγαθοποιούντας (ἀγαθοποιεω - do good * Accusative Masculine Plural Present Active Participle). Adverbial Instrumental Participle. "By means of doing right."

φιμοῦν (φιμοω - muzzle, put to silence * Present Active Infinitive). Infinitive of Purpose. A very strong/graphic word meaning "to muzzle" or "to gag."

τὴν (ὅ - the, this, that, who, which, what * Accusative Feminine Singular).

τῶν ἀφρόνων (ἀφρων- foolish, ignorant * Adjective: Genitive Masculine Plural). This is ignorance as in being ignorant, not a lack of knowledge.

ἀνθρώπων (- * Genitive Masculine Plural). Genitive of possession.

ἀγνωσίαν, (ἀγνωσία - ignorance * Adverb).

ENGLISH TRANSLATION:

For this is the will of God, that by doing right you might silence the ignorance of foolish men.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

This verse is parenthetical and explanatory. Gives the "how" the will of God is accomplished, not the why.

For this is the will of God, (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ)

τὸ θέλημα (θέλημα - * Nominative/Accusative Neuter Singular). Will, desire.

Peter has much to say about "the will of God:" 3:17, 4:2, 4:19. Here, it is literally, "For thus is the will of God." Debate as to which way this little phrase points, forward or backward. Primary emphasis is forward.

that by doing right (ἀγαθοποιούντας)

Similar wording in Matthew 3:4, where Matthew records the phrase "to do good" with two words (ἀγαθος - ποιεω) rather than the compound found here in 1 Peter.

Note other uses of this word:

1PE 2:14 or to governors as sent by him for the punishment of evildoers and the praise of those who do right.
1PE 2:15 For such is the will of God that by doing right you may silence the ignorance of foolish men.
1PE 2:20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer {for it} you patiently endure it, this {finds} favor with God.
1PE 3:6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.
1PE 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

you might silence the ignorance of foolish men. (φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν.)

Remember the context of how Xns were mistrusted and falsely accused (cf. notes on 2:12-13).

φιμοῦν (φιμωω - muzzle, put to silence * Present Active Infinitive). Infinitive of Purpose. A very strong/graphic word meaning "to muzzle" or "to gag." Used in Matt. 22:12, 34; Mark 1:25; 4:39; Luke 4:35.

These "foolish men" are the before mentioned govt. leaders as well as t/unbelieving world at large who observe our behavior.

Parallel to 2:12 - Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe {them,} glorify God in the day of visitation.

How? 1 Cor. 9:9. Cf. Jesus in Matt. 22:34. Also 1 Tim. 5:18.

"Peter's confidence is that the good works of the Christian believers will transform such slander into glorification and the praise of God on the day of visitation, but his best hope short of that is to shut the mouths of those who make trouble for the Christians." [Michaels, 127]

τῶν ἀφρόνων (ἀφρων- foolish, ignorant * Adjective: Genitive Masculine Plural). This is ignorance as in being ignorant, not a lack of knowledge.

ἀγνωσίαν, (ἀγνωσία - ignorance * Adverb).

Ignorance: rare word. Opposite of γνῶσις. "Ignorance" ==> "agnosis" - to not know. "In classical Greek it is an ignorance arising from not coming into contact with the person or thing to be known." [Vincent] Only used here and in 1 Cor. 15:34. Cf. Acts 3:17. Seems to be religious ignorance, in particular, a lack of Christian knowledge. Harkens back to Prov. 1:7.

ἀγνωσία, ας, ἡ (Eur., Thu.+; pap., LXX, Test. Levi 18:9, Judah 19:3.) ignorance, not predominantly in the intellectual sense but, as in the speech of the mysteries (Herm. Wr. 1, 27 ἀ. τοῦ θεοῦ; 7, 1; 10, 8) a lack of religious experience or lack of spiritual discernment (cf. Rtzst., Mysterienrel.3 292f) ἀγνωσίαν θεοῦ τινες

ἔχουσιν some have no knowledge of God (cf. Wsd 13:1; APF 5, '13, 383) 1 Cor 15:34. καλεῖν ἀπὸ ἀ. εἰς ἐπίγνωσιν δόξης ὀνόματος αὐτοῦ 1 Cl 59:2; φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀ. silence the ignorant talk of foolish men 1 Pt 2:15 (ἄγνοια Π). M-M.*

Interesting that Peter frames this ignorance in terms of spiritual ignorance. To be ignorant about life is to be ignorant of the Christian faith.

The bottom line is that believers are to be gracious and gentle (2 Tim. 2:25). Note 3:9. So, the silence and ignorance spoken of in this regard isn't derogatory.

Also note the mandate to pray for those in authority over us (1 Timothy 2:1ff.).

Note the alliteration: ἀφρόνων ἀνθρώπων ἀγνωσίαν,

This obedience, whether it be to the governing authorities in keeping w/the will of God, or to God when we are called to obey a higher authority, may result in suffering, as 3:17 says: "For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong."

Going back to the contention of 2:12 and the idea that's paralleled w/God's desire that we have a good reputation with those outside of the faith. That is required for leaders (cf. 1 Tim. 3:7; Titus 1:6).

Applicational thoughts on this first section of this passage

Anarchists for Christ might have a ring to it, but it's an offense against the throne of God. Yet, we have a sizeable lot of Christendom that would place that phrase on their car if it were a bumper sticker. We have militia movements, etc.

I understand the sentiment (cf. my remark to Lois after my failed attempt at getting a hunting license recently).

Note Schaeffer's contention that autocratic governments will not tolerate those who answer to a higher absolute or who have an absolute standard such as Xns.

2 Cor. 10:3-5 is a good principle to follow.

2 Corinthians 10:3-5 3 For though we walk in the flesh, we do not war according to the flesh,⁴ for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.⁵ We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

The "fortresses" are described as "speculations". Λογισμῶς = ideologies. We are to wage war against false, ungodly thinking, against false worldviews. Any religious or philosophical system raised up against the truth of God.

This is Lit. "casting down reasonings. Any reasoning, worldview, formed against God can be fought against by bringing our thoughts into the obedience of Christ. We need correct Christian thinking.

No area of our lives can be neutral. We are to glorify God in all things. We must use our minds to love and glorify Jesus Christ. We can't be lazy. Defending the faith begins when we think God's thoughts after Him in all things. Having our minds saturated with presuppositional truth of God's Word.

Slavery . . . Christianity laid the framework for the abolition of slavery through transformed hearts.

The issue of civil disobedience by Christians

Classic example is that which goes on in some segments of the pro-life movement. Extreme case would include those who bomb clinics & murder abortionists (not "pro-life"). Less extreme case would be those who violate the law by laying down in front of clinics until t/police come and then they lay limp forcing t/police to drag them off.

1 Peter 2, that Christ left us an example. And then in verse 23 it shows us what that example was. "When He was reviled, He did not revile in return. While He was suffering He uttered no threats. He just kept entrusting Himself to Him who judges righteously."

Jesus when He was on earth was murdered by the coming together of two authorities...the Jewish authority and the Roman authority. He lived under their unjust and unrighteous rule for His life, yet He never attacked the government. He never attacked the rulers. He never attacked those in authority. He never led a protest. He never led civil disobedience. He never led a demonstration against Roman abuses. He never led a demonstration against the sins of Jewish leaders. He never led a demonstration against the sins of Gentile leaders. He never even protested when they violated every law of justice in His own trial. He spoke only of the Kingdom of God. He called sinners to repent, come to Him and enter His Kingdom. And He simply kept entrusting Himself to the God who judges righteously and He knew God would do right because God was sovereign and the whole world was in His control.

He spoke only of the Kingdom, as I said, and He called sinners into it. He never got Himself involved in any of the earthly activities. He was no threat to Rome's government, though they accused Him of it. And the false charge of that accusation became the reason by which He was executed

Do you realize Paul never resisted arrest? Never. They put him in stocks, do you think they had to wrestle him in? Do you think they had to have three guys carrying him, dragging him cause he was lying limp on the dirt? No, he went and he put his hands in the stocks and he sang and God shook the whole earth and they had a revival. A lot of people got saved, the church started and he walked out of the jail. You see, the weapons of his warfare weren't carnal. He didn't need to lie in the dirt. He knew who he served and he knew how you deal with those issues in the power of God, not the manipulation of men.

What does the church do? Do we protest? Do we sit in? Do we demonstrate? Do we disobey the law? Let me take you now to 2 Corinthians chapter 10 and we're going to wrap this up at this point and we'll carry the rest of the text next time. But I want you to listen to this. Second Corinthians chapter 10, this is very, very important. Verse 3, "For though we walk in the flesh," that means we're human, we're here, this is us, we're in this world, "we do not war according to the flesh." Now listen, "For the weapons of our warfare are not of the flesh but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God and we are taking every thought captive to the obedience of Christ."

How you doing that, Paul? Oh, we had this lay in the other day. No, I'm not mocking and my heart goes out to these people and I know some of you feel strongly about that issue. You don't feel more strongly about it than I do, it's the means by which we have approached it that concerns me. Look what he says here. Verse 4, "The weapons," that word in Greek means instruments of war. This is spiritual war, we are not wrestling flesh and blood. Do you understand that? We are fighting on a spiritual level. The instruments of war, I love this phrase, the instruments of war are not of the flesh. We can't use human means. We can't stoop to the level that the world uses. You want to know something? They're better at it. Who came out looking the best

in the recent protests? The pro-choice people or the anti-abortion people? Pro-choice people. Every newspaper. And when the police told them to move, they moved. They looked like the good guys. We don't do well fighting with their weapons.

But our weapons, he says in verse 4, are divinely powerful. Can I give you the simple literal meaning? Powered by God...powered by God. Yeah, you say, "How effective are they?" Oh, they're good for the destruction of fortresses. What are the fortresses? The massive strongholds of sin, the massive strongholds of Satan, the massive strongholds of demons.

What's the word destruction mean? It means to tear down, pull down. The weapons of our warfare are strong enough to rip down the massive strongholds that have been built by sin.

Then he says, "They are able to destroy speculations." What is speculations? Human reason. They can tear them down...do you ever hear somebody get on television and argue in favor of abortion? You listen to that and you say, "Oh, the sadness of human reason, how are we going to get to this? How we going to get to this?" Using our divinely powerful spiritual weapons. It will tear down massive strongholds of sin. It will tear down human reason and speculation. Furthermore, it says it will tear down and destroy every lofty thing, every lofty thing raised up against the knowledge of God...the towers of men's thoughts, the towers of men's planning. It's picturing an army moving against a city and just tearing it down, just tearing the whole thing down. And the weapons are all spiritual. They're all powered by God.

And then he says, "And we are taking every thought captive." That word in its original meaning was really vivid. It pictures a guy walking into the city with a soldier behind him with a spear up under his chin, or in his back, bringing in the captive. We approach the massive institutions of men, we approach their flawed and demonic reason, we approach their lofty pride which is exalted against the knowledge of God. We approach all the systems of men and we can tear them all down and we do it with weapons that are spiritual. We do it with weapons that are spiritual.

Would you please notice, every lofty thing...every thought. It's a comprehensive warfare and we can make them bow to Christ. We can take them captive to the obedience of Christ.

How do we do it? You say, "We do it with sit ins." No, we don't do it with that. Beloved, what are the weapons of our warfare? Do I need to remind you? Ephesians 6, "Take unto you the sword of the Spirit which is the Word of God." That's what John Wesley used. That's what John Wesley used. I think we need to preach the Word of God with power and conviction. I believe that we ought to call to the sinner to repent. We need to be all about using the Word of God, that's a spiritual weapon and that never returns void. Ephesians 6, what is our other spiritual weapon? Look at 1 Timothy chapter 2, we don't have a lot of weapons, they're just powerful. Number one is the Word, number two is in verse 1 of 1 Timothy 2. "First of all then I urge that entreaties and prayers, petitions and thanksgiving be made on behalf of all men, for kings and all that are in authority in order that we may lead a tranquil and quiet life in all godliness and dignity." How we going to do that? Prayer...prayer is what will save them. Prayer is what brings that glorious gospel that Jesus Christ is the mediator who gave Himself a ransom for all and turns their hearts. And then he says, "For this I was appointed a preacher." Simply, folks, our weapons are the Word and prayer.

You're not too surprised by that, are you? May I say to you what I've been saying on Sunday mornings for several weeks? We have done it again. We have done it through the church from top to bottom. We have stooped to a carnal level to deal with spiritual issues. This is another illustration of it. We'll do anything but

pray, anything but tune in, plug in to the spiritual dimension, it seems, when that's the only way we'll ever win.

You say, "Was their world like ours?" Yeah, Nero was in power. Came into power in 54 A.D. at the age of 17. He was a maniacal homosexual and had all kinds of problems, as you know, murderous to say the least. Fourteen years later at the age of 31 he committed suicide. It was during his reign that Peter was martyred. And yet it's Peter who will die under Nero, who says, "Submit yourselves for the Lord's sake." That's the command. That's the motive. And again I say to you, I believe we have to do something to change this, but, beloved, I don't believe for one minute you can use carnal weapons to fight the spiritual war. Again the weapons are the Word and prayer...an aggressive proclamation of the Word of God. I wish thousands of people would go marching through the cities of America preaching the Word of God. I wish thousands upon thousands of people would get on their knees and pray before a holy God that He would break down the massive stronghold of sin called abortion that has been built. The weapons of our warfare are spiritual.

Yes, we need to tear these things down, but we need to do it in the way that God has said for us to do it. And at the same time, maintaining our godliness, our virtue, our character, a tranquil quiet peaceful people who do not turn into a rabble.

One footnote and I'll be through. If...if the people who are doing this really wanted to aggressively rescue children from abortion, I'm convinced that this isn't how to do it...even on the physical human level. Because all they're doing is hindering the police from doing their work. They're not hindering the abortion from doing his...the abortionist from doing his. There's no rescue. If this is a rescue, what's it a rescue of? And the logical end of this kind of civil disobedience, if they're really going to stop abortions, is to physically attack the doctor or blow up the clinic. But to lay around the outside which winds up being harassment of the police directs the whole attack at the wrong group. They're not doing it. And it isn't really rescuing. It seems to me to be little more, and they will admit this, than a large-scale demonstration to try to manipulate the government to change this. Do you understand that the government is in the hand of a sovereign God and that that kind of human manipulation is not the way the church is to work? But rather we are to pray for the tearing down of those strongholds of sin and we are to proclaim the word of the living God.

Recognize God is sovereign, pray and publish the Word. You know, if we can lead these people who are getting abortions to Christ, we can stop it. If we can lead the doctors to Christ, we can stop it. But in the end, only God can stop it. Only He can stop it all. And that's in His sovereign hands. But we cannot...we cannot do wrong to get a chance to do right. Scripture is very clear. [MacArthur, sermon on 1 Peter 2:13 from 1997]

If you want a classic illustration of that, read the record of John Wesley. And read how John Wesley through prayer and the proclamation of the Word on the streets and to all who would hear turned the tide toward the Christian faith. There were all kinds of abuses in the time of John Wesley, all kinds of sins within society. John Wesley's protest against that was always a spiritual one, using the Word of God and prayer. Read that, refresh yourself on the tremendous impact that that had.

Look at Jeremiah chapter 29, beginning in verse 4 of Jeremiah 29. "Thus says the Lord of host, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon." This is most interesting. This is a message to the Jews in Babylonian captivity. They were in a pagan land. They are under a pagan

ruler. They are under Nebuchadnezzar, king of Babylon, he is a pagan to the core. He is so pagan, as you well know, that he rises up, as it were, shake his fist in the face of Almighty God. The people who were taken into captivity were really to be brainwashed by the Babylonian culture and the Babylonian system. But look what God says. "Thus says the Lord God, the God of Israel, Lord of host to all the exiles whom I have sent into exile from Jerusalem to Babylon, build houses and live in them, plant gardens, eat their produce. Take wives, become the fathers of sons and daughters. Take wives for your sons, give your daughters to husbands that they may bear sons and daughters and multiply there and do not decrease."

What does He say? Live your life. Live your life. Get a house, live in it. Plant a garden, eat the fruit. Marry your children to one another, carry on with life.

Verse 7, now remember, they are in a hostile, pagan society. "And seek the welfare of the city where I have sent you into exile." And the next statement is most interesting, and it assumes that there are problems and it says, "Pray to the Lord on its behalf." Did you ever feel like an exile in Los Angeles? Does it irritate you the decisions that are made in this city by the authorities of this city? You are in exile here. What should we do? Get a house, live in it, plant a garden, eat the produce, marry your children to each other and seek the welfare of the city...anything you can do to seek the welfare of the city and pray to the Lord on its behalf for in its welfare you will have welfare. Or better translated, "In its peace you will have peace." Seek the peace of the city for in its peace you will know peace. Become the agent of disruption and you will know disruption. That's the implication.

Boy, that's a very direct statement. "For thus says the Lord of hosts, the God of Israel, Do not let your prophets who are in your midst and your diviners deceive you, do not listen to the dreams which they dream, for they prophesy falsely to you in My name, I have not sent them, declares the Lord. For thus says the Lord, when seventy years have been completed for Babylon, I will visit you and fulfill My good word to you to bring you back to this place, for I know the plans that I have for you, declares the Lord. Plans for welfare and not for calamity, to give you a future and a hope. Then you will call upon Me and come and pray to Me and I will listen to you, you will seek Me and find Me when you search for Me with all your heart. And I will be found by you, declares the Lord, and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you, declares the Lord. I will bring you back to the place from where I sent you into exile." This is a marvelous principle and a marvelous analogy. The principle is this...you're in a foreign land, do everything you can to seek the welfare of that land for your own benefit, realizing that God has a plan for you that is far beyond the land in which you presently live. Understood?

You are citizens of another place. And as long as you have to be here, live here, buy a house, or build a house, plant a garden, eat the fruit, marry your children off and do everything you can to seek for the welfare of your city and pray for the city. And know this, that God has a better place for you, a better place. [MacArthur, sermon on 1 Peter 2:13 from 1997]

Is there a time to write letters or to protest or boycott? Sure, but I see that as an individual responsibility. You as an individual may be compelled to write a letter to a company because of what you see as an unrighteous policy. You have the freedom to boycott if you want. But your number one priority is to spread the light of the gospel.

1. Be gracious
2. Be lawful
3. Be articulate
4. Be accurate

5. Be light

It's interesting that in 1 Cor. 8 and 10 where Paul addresses the "meat sacrificed to idols" issue, he never objects to the purchasing of that meat. Isn't that interesting? He doesn't say, "What? You're not participating in the boycott of the idol meat market that was organized by the Antioch Family Association?" How can you support a company that makes money off of paganism and idolatry?"

2:16 EXEGESIS

GREEK TEXT:

ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι.

ὡς (– like, as, even as * Comparative Particle).

ἐλεύθεροι (ἐλεύθερος - free, freedman * Adjective: Nominative Masculine Plural). "To describe the ideal life in terms of freedom meant much for the ancient world because of its clear distinction between the slave and free man. The freedman could live with the family of the one freeing him, take the family name, and even receive his part of the inheritance, but he was also indebted to the one freeing him and was to always show respect." [NLEKGNT]

καὶ μὴ ὡς (– like, as, even as * Comparative Particle).

ἐπικάλυμμα (ἐπικάλυμμα - cover, veil * Accusative Neuter Singular). Adverbial Accusative of Manner. "Here it signifies pretext." [NLEKGNT] A hapax. Paul uses the kindred verb in Romans 4:7. Cf. also Gal. 5:13.

ἔχοντες (ἔχω * Nominative Masculine Plural Present Active Participle). Substantival Participle?

τῆς κακίας (κακίας- malice, depravity, wickedness * Genitive Feminine Singular). Objective Genitive (receives the action implied by the noun of action). Cf. use in 2:1. Peter assumes that the saints have put this aside and will not return to it.

τὴν ἐλευθερίαν (ἐλευθερία - freedom * Accusative Feminine Singular). Accusative of Possession? (Brooks and Winbery only cite this use with the preposition *κατα*).

ἀλλ' ὡς θεοῦ (θεος * Genitive Masculine Singular). Genitive of Possession.

δοῦλοι. (δοῦλος- * Nominative Masculine Plural). Subject Nominative. "A freedman could become the slave of the one freeing him." [NLEKGNT]

ENGLISH TRANSLATION:

[Act] as free men, but not as those using their freedom as a cover for evil, but as servants of God.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

[Act] as free men, (ὡς ἐλεύθεροι)

ἐλεύθεροι (ἐλεύθερος - free, freedman * Adjective: Nominative Masculine Plural). "To describe the ideal life in terms of freedom meant much for the ancient world because of its clear distinction between the slave and free man. The freedman could live with the family of the one freeing him, take the family name, and even receive his part of the inheritance, but he was also indebted to the one freeing him and was to always show respect." [NLEKGNT]

Literally, submit as free men. There is no verb in this verse, so the most natural verb to supply would be the word "submit" from v. 13.

We have been freed by t/blood of Christ (1:18-19). We are no longer held captive to the ways of the world (cite

parallel in Peter).

". . . as a result of Christ's redemptive work (cf. 1:18-19), [believers] are free from sin's condemnation (Rom. 6:7, 18; 8:1-2), the Law's penalty (Gal. 3:13), Satan's bondage (cf. Rom. 16:20; Col 1:13; Heb. 2:14; 1 John 2:13; 4:4), the world's control (cf. 1 Cor. 9:19; Gal. 4:3-5; 5:1; Col. 2:20), and death's power (?Rom. 8:38-39; 1 Cor. 15:54-56)." [MacArthur, 151]

This isn't political freedom, or societal freedom. This is spiritual freedom. Xns are free (Matt. 17:26ff; John 8:32,36; Gal. 2:4). Cf. Gal. 5:1 and 5:13. We are free from the ignorance and darkness of paganism (cf. 1:14 and 2:9). We are free because we have been redeemed (cf. 1:18). We are paradoxically, free yet in bondage to Christ, 16b (cf. Romans 6:18,22).

but not as those using their freedom as a cover for evil, (καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν)

ἐπικάλυμμα (ἐπικάλυμμα - cover, veil * Accusative Neuter Singular). Adverbial Accusative of Manner. "Here it signifies pretext." [NLEKGNT] A hapax. Paul uses the kindred verb in Romans 4:7. Cf. also Gal. 5:13.

Indicates placing a mask or veil over something.

τῆς κακίας (κακίας- malice, depravity, wickedness * Genitive Feminine Singular). Objective Genitive (receives the action implied by the noun of action). Cf. use in 2:1. Peter assumes that the saints have put this aside and will not return to it.

This is the point of Romans 5:20-6:1ff.

The context here is the abuse of freedom in light of the hostility against them. When they are slandered, they must not return in kind (cf. how this is sandwiched between v. 12 and the example of Christ in v. 21 ff.). This is also true as it relates to the laws of the state. Antinomianism is usually viewed in the context of God's laws, but here we see it in context of the laws of the state (which come from God indirectly). A practical application would be a Christian today who claims that his freedom in Christ means that he does not have to obey the secular law (taxes, speed limits, etc.).

With Liberty comes responsibility (cf. 1 Cor. 8:9; 10:32; Gal. 5:13). Irresponsible people lose liberty and this is why, speaking of govt., that our government was designed to work within the framework of Christianity.

William Penn: "If we are not governed by God, then we will be ruled by tyrants."

Genuine freedom liberates the one who is freed to do good.

2 Peter 2:19 promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.

Jude 4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only

Note Luther's contentions before Rome on good works and true liberty.

Luther denied that unregenerate men have the liberty to love God and do good, not "to deprive man of [liberty], but in order that he may attain it." [page 82] For Luther, the issue centered not as much on whether man may have liberty, but if he could have liberty apart from God. In Luther's words, "True liberty is what thou needest, and God offers it thee in his gospel." [page 82]

Further ==>

1. It is true that man who has become a corrupt tree, can will or do naught but evil.
2. It is false that the will, left to itself, can do good as well as evil; for it is not free, but in bondage.
3. It is not in the power of Man's will to choose or reject whatever is offered to it.
4. Man cannot of his own nature will God to be God. He would prefer to be God himself, and that God were not God.
5. The excellent, infallible, and sole preparation for grace, is the eternal election and predestination of God.
6. It is false to say that if man does all that he can, he removes the obstacles to grace.
7. In a word, nature possesses neither a pure reason nor a good will.
8. On the side of man, there is nothing that goes before grace, unless it be impotency and even rebellion.
9. There is no moral virtue without pride or without sorrow, that is to say, without sin.
10. From beginning to end, we are not masters of our actions, but their slaves.
11. We do not become righteous by doing what is righteous; but having become righteous, we do what is righteous.
12. He who says that a divine who is not a logician, is a heretic and an empiric, maintains an empirical and heretical proposition.
13. There is no form or reasoning (of syllogism) that holds with the things of God.
14. If the form of the syllogism could be applied to Divine things, we should have knowledge and not belief of the article of the Holy Trinity.
15. In a word, Aristotle is to divinity, as darkness is to light.
16. Man is a greater enemy to the grace of God than he is to the law itself.
17. He who is without God's grace sins continually, even should he neither rob, murder, nor commit adultery.
18. He sins, in that he does not fulfill the law spiritually.
19. Not to kill, not to commit adultery, externally only and with regard to the actions, is the righteousness of hypocrites.
20. The law of God and the will of man are two adversaries, that without the grace of God can never be reconciled.
21. What the law commands, the will never wishes, unless through fear or love it puts on the appearances of willing.
22. The law is the task-master of the will, who is not overcome but by the Child that is born unto us. (Isaiah ix. 6.)
23. The law makes sin abound, for it exasperates and repels the will.
24. But the grace of God makes righteousness abound through Jesus Christ, who causes us to love the law.
25. Every work of the law appears good outwardly, but inwardly it is sin.
26. The will, when it turns towards the law without the grace of God, does so in its own interests alone.
27. Cursed are all those who perform the works of the law.

28. Blessed are all those who perform the works of God's grace.
29. The law which is good, and in which we have life, is the love of God shed abroad in our hearts by the Holy Ghost. (Rom. v. 5.)
30. Grace is not given in order that the work may be done more frequently and more easily, but because without grace there can be no work of love.
31. To love God is to hate oneself and to know nothing out of God.

but as servants of God. (ἀλλ' ὡς θεοῦ δοῦλοι.)

δοῦλοι. (δοῦλος- * Nominative Masculine Plural). Subject Nominative. "A freedman could become the slave of the one freeing him." [NLEKGNT]

Our freedom is exercised under God's authority. Everyone is a slave of something, namely either sin or God (cf. Rom. 6:15-23). Romans 6:18, 22. Romans 6:16, cf. John 8:34. Cf. 2 Peter 2:19.

1 Corinthians 7:22 For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.

WHAT IS A ΔΟΥΛΟΙ? IS THIS SERVANT, SLAVE, OR BONDSERVANT?

A wonderful paradox: We are freed to be bondslaves. Cf. the fact that we are of God's household; we are therefore his servants (cf. 2:5). Note the right of perpetual slavery in the OT in Exo. 21:6 and Deut. 15:17.

The fact that we are servants of God logically leads to the understanding that just because someone in authority over you demands that you do something, you do it. Could be federal or local government. Could be a superior at work. Could be a husband or one's parents.

Principle is that we submit to those in authority over us unless there is a conflict with a higher authority, the law of God. Here's a simple way to look at it: We must always do that which God commands; we must never do that which God forbids. Positive/Neg. implications. Cf. Illustrations of both sides of this in Exo. 1:17, cf. Heb. 11:23; Acts 4:20 and 5:29; Daniel chapter three. If Govt forbids us to do something we are commanded by God to do, we must do it (forbidding us to proclaim t/Gospel). That holds true for the workplace (it's unprofessional, I might lose my job, etc. - For many this meant losing their lives!). God may not always come to t/rescue. This may cost us a job, a friendship, a marriage, our money, our freedom, our life.

Are we far, as a nation, from censuring churches and preachers (and all Xns)? I don't think we are. We may only be a few decades away from having the government censure what we teach/preach. Right now, the greatest threat to t/CH in this regard is the homosexual agenda and the wave of godless paganism in our culture that fuels it. Groups like the ACLU are already spying on churches to see if they are promoting any political agenda (and if they are, they report them to t./IRS who threatens to take away their tax exempt status). It's not a far cry from that to groups spying on churches to see if they preach or teach that t/homosexual lifestyle is a

sinful abomination to God. If they do, then t/government comes along & charges t/CH or preacher w/hate crimes. Or Jim & Joe come to be married & you refuse . . .

Are you willing to lose this church building some day if it comes to that? Or would you rather "compromise a little." Are you willing to go to jail for being a Xn? Are you willing to give your life?

Cf. Luther ==>

Luther remains steadfast. Martin Luther found himself clothed with peace in the midst of the storm that raged around him. He meditated on Mary's "Magnificat" and found great solace in her words of praise. Meanwhile, Spalatin sent him a letter which outlined the conditions of Luther's retraction. To this letter, Luther replied:

"Fear not, that I shall retract a single syllable, since their only argument is, that my works are opposed to the rites of what they call the Church. If the Emperor Charles summons me only that I may retract, I shall reply that I will remain here, and it will be the same as if I had gone to Worms and returned. But, on the contrary, if the emperor summons me that I may be put to death as an enemy of the empire, I am ready to comply with his call; for, with the help of Christ, I will never desert the Word on the battle-field." [page 229]

Luther summoned to Worms. Charles decided that Luther must appear before the diet. At first Charles refused to grant Luther a safe passage, but acquiesced after public opinion turned against him on this point. On March 6, 1521, Charles signed the summons that would require Luther to appear. The safe conduct that was delivered along with the letter was directed "To the honorable, our well-beloved and pious Doctor Martin Luther, of the order of Augustines." [page 230] As D'Aubigne observes, "Thus did the emperor confer the titles of 'well-beloved, honorable, and pious,' on a man whom the head of the Church had excommunicated." [page 230] Gaspard Sturm was commissioned to deliver the message and accompany Luther to Worms.

Rome reiterates its judgments. Meanwhile, Rome was intensifying its attacks against Luther. On March 28, Rome issued the bull, "In Coena Domini" during a customary ceremony that marked the occasion (the Thursday before Easter). The ceremony, attended by the masses, was filled with symbolic gestures which terminated in words of imprecation against the reformer. Once he finished his address, the pope took the parchment upon which were written the decrees against Luther and tore it to shreds. He threw it down to the people who fought each other for a piece of it.

Luther's parody. Luther responded to this excommunication by publishing a satirical reply to the pope's maledictions in conversational form. A sample [from page 231] follows:

THE POPE.— "We curse all heretics,—Garasi, Patarins, Poor Men of Lyons, Arnoldists, Speronists, Passageni, Wickliffites, Hussites, Fratricelli . . ."

LUTHER.— "For they desired to possess the Holy Scriptures, and requires the pope to be sober and preach the Word of God."

THE POPE.— "And Martin Luther, recently condemned by us for a similar heresy, as well as all his adherents, and all those whosoever they may be, who show him any countenance . . ."

LUTHER.— "I thank thee, most gracious pontiff, for condemning me along with all these Christians! It is very honorable for me to have my name proclaimed at Rome on a day of festival, in so glorious a manner, that it may run through the world in conjunction with the names of these humble confessors of Jesus Christ."

THE POPE.– "In like manner, we excommunicate and curse all pirates and corsairs . . ."

LUTHER.– "Who can be a greater corsair and pirate than he that robs souls, imprisons them, and puts them to death?"

THE POPE.– "In like manner, we excommunicate and curse all those who falsify our bulls and our apostolical letters . . ."

LUTHER.– "But God's letters, the Holy Scriptures, all the world may condemn and burn."

There is no such thing as absolute freedom - freedom from all outside constraints. This was something the ancient philosophers discovered.

Notes from Schaeffer's "How Shall We Then Live?"

b. Modern Philosophy

Four philosophers marked the shift in thought from optimism to pessimism: Jean-Jacques Rousseau; Immanuel Kant; Wilhelm Friedrich Hegel; Soren Kierkegaard.

(1) Rousseau (1712-1778) - "Man the noble savage"

Rousseau was a French-speaking Swiss from Geneva. There was a shift in individual things and ultimate meaning from that of the old guard (humanism of the High-Renaissance):

UNIVERSALS (that which give meaning to the particulars)

PARTICULARS (including each person individually)

To this:

AUTONOMOUS FREEDOM

AUTONOMOUS NATURE

As Schaeffer observes, there was two parts to this new formulation of the old problem. Man was now viewed as a machine along with everything else in the universe (just another cog or a collection of molecules among trillions). Starting w/mechanics one always ends w/mechanics. Second, Rousseau viewed this tension in terms of society, political life, and culture.

For him, primitive man "the noble savage" was superior to modern man. He wrote, "If man is good by nature, as I believe to have shown him to be, it follows that he stays like that as long as nothing foreign to him corrupts him." [page 173] In 1749 he had an epiphany of sorts when he concluded that the Enlightenment, with it's emphasis on reason, had resulted in man losing more than he had gained. At this time Rousseau gave up faith in progress.

Rousseau and his disciples de-emphasized reason, viewing the restraints of civilization as evil: "Man was born

free but everywhere he is in chains!" [page 173]

The result of making nature the basis of morals influenced civil law: "The Natural Law of Jurisprudence." This is "Law without God." However, nature is cruel as well as non-cruel [page 176]

Negatively, Rousseau's philosophy influenced the French artist Gauguin (1848-1903). In his search for "freedom" Gauguin deserted his family and moved to Tahiti where he tried to be the noble savage. He found out that this ideal was an illusion. Afterward, he painted his last work (f. 1898): "Whence Come We? What Are We? Whither Do We Go? It is a portrait of an old woman dying. When he finished this work Gauguin tried to commit suicide. He died about five years later.

Another example is Marquis de Sade (1740-1814) from whom we derive the term "sadism." de Sade knew that if nature was all there is, then what is is right! He wrote: "As nature has made us (men) the strongest, we can do with her (women) whatever we please." [page 177]

(a) Rousseau's Philosophy Backfires - The Reign of Terror

How would this fit into a society without anarchy? Individual freedom would be reflected in the "general will" through the social contract. This could even come by force, as the French Revolution shows. The Reign of Terror was an attempt to purify the general will via the guillotine.

In his book "The Social Contract" (1762) he wrote:

"In order that the social compact may not be an empty formula, it tacitly includes the undertaking, which alone can give force to the rest, that whoever refuses to obey the general will shall be compelled to do so by the whole body." This means nothing less than that he will be forced to be free." [page 174]

Robespierre, the "King of Terror" was a disciple of Rousseau and used this strain of thought to justify his actions.

(b) Rousseau's Influence Today

In another book, "Confessions," (1782) Rousseau put forth that the best education was the absence of education. This has influenced our own educational philosophies to this day ("self-expression" learning, etc.).

Will and Ariel Durant believed Rousseau to be the most important influence on modern thought.

Rousseau's concept of autonomous freedom led to the Bohemian ideal where the noble man is one who fights against all of society's standards, values, laws. Cf. the Bohemian ideal which marked out the hippie generation of the 60s.

2:17 EXEGESIS

GREEK TEXT:

πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν φοβείσθε, τὸν βασιλέα τιμᾶτε.

πάντας (πας - * Adjective: Accusative Masculine Plural).

τιμήσατε, (τιμαω - to honor * 2nd Person Plural Aorist Active Imperative). Imperative of Command;

Constative Aorist (denotes total action with an emphasis on its final point). "The aorist imperative is used because the present would be ambiguous." [Expositors]

τὴν ἀδελφότητα (ἀδελφοτης - brotherhood * Accusative Feminine Singular). Accusative of Direct Object. ἀγαπάτε, (ἀγαπαω * 2nd Person Plural Present Active Imperative). Imperative of Command. Descriptive Present.

τὸν θεὸν (θεος * Accusative Masculine Singular). Accusative of Direct Object.

φοβείσθε, (φοβεω * 2nd Person Plural Present Passive/Middle Imperative). Imperative of Command.

Descriptive Present. What is the effect of the passive or middle here?

τὸν βασιλέα (βασιλευς - king, ruler * Accusative Masculine Singular). Accusative of Direct Object.

τιμᾶτε. (τιμαω - to honor * 2nd Person Plural Present Active Imperative). Imperative of Command. Descriptive Present.

ENGLISH TRANSLATION:

Honor everyone. Love the brethren. Fear God. Honor the King.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

A sweeping clause based in part on Romans 13:7ff. (cf. Matt. 22:21) [Expositors]

Chiastic structure.

Honor everyone. (πάντας τιμήσατε,)

Everyone is created in God's image (defined). Cf. Gen. 1:26; 9:6; James 3:9; Psa 100:3. This is why all men are to be honored and respected. Cf. our concept of "inalienable rights" and the equality of all men. Slaves were viewed in the first century as non-persons. We had the same issue in our nation (cf. Dred Scot case). Now we have it in the arena of abortion and, upcoming euthenasia. We have classes of people: the aristocrats and social elite on down.

Bible upholds equality for all men. Cf. Rom. 2:11; Eph. 6:8-9; James 2:1-9.

Note that the only basis for personal freedom and dignity comes by way of the truth of God. Notes from Greg Bahnsen series:

D. Personal freedom and dignity

Unbelievers have certain assumptions about human nature which lead them to say that humans are different than the animal world (true even if they believe in evolution). The treatment of human-beings, then, needs to reflect a certain dignity.

1. Illustration: Do animals have funerals?

Why do we have funerals and why do animals not have funerals? Why do we celebrate the difference between men and animals?

Why do we have funerals for dogs or cats? We are personifying the dog; treating the dog like a human being. This proves the point. We don't have funerals for cockroaches.

2. We do we eat animals, but not men?

Note that Christianity has transformed tribes from cannibalism.

3. If naturalism is true, then the naturalist has no reason to believe his naturalism

All of our thinking is chemical in nature and environmental. It follows certain laws of nature (chemistry, biology, sociology). If someone says that naturalism is true, they can give no account for why their brain says that it is true. If their contention is pre-programmed, what basis is there for their contention.

τιμήσατε, (τιμαω - to honor * 2nd Person Plural Aorist Active Imperative). Imperative of Command; Constative Aorist (denotes total action with an emphasis on its final point). "The aorist imperative is used because the present would be ambiguous." [Expositors]

Overriding principle/umbrella. Honor everyone, even those who persecute you, even those who hate you, even those who hate God! All unbelievers, are God-haters

Note the NIV using this as an umbrella statement with a hyphen, "Honor everyone: . . ." This does not appear to be the best translation.

"The single aorist imperative at the beginning of the series gives the entire series an unambiguous imperatival quality . . . but more important it has the quality of an effective or programmatic aorist: i.e. begin now to do all these things and keep doing them to the end . . . the aorist does not have to be repeated because the single use of it governs the whole series . . ." [Michaels, 130]

Note that Schreiner, in contrast, does not believe that one can make any significance out of the tenses (and the single aorist) and that they are, therefore, not exegetically significant. [132-33]

(τιμαω - to honor * 2nd Person Plural Aorist Active Imperative). Imperative of Command; Constative Aorist (denotes total action with an emphasis on its final point). "The aorist imperative is used because the present would be ambiguous." [Expositors]

Most people are ready to dishonor others since this is an easy way to pay tribute to themselves. As Leighton writes:

"Instead of walking by this rule of showing respect to everyone, what is most common is a perverse inclination to dishonor one another. Everyone is ready to dishonor everyone, so that he may pay tribute to himself. That is why we find mutual defamation filling almost every society. The bitter root of this iniquity is that wicked self-love that lives in us. Every man is naturally his own grand idol who will ruin the reputation of others in order to promote himself." [118]

He adds:

"Therefore, learn more about this excellent grace of humility; then you will obey this word. As humility is a precious grace, so it preserves all other graces, and without it, they would be like a box of precious powder carried in the wind, in danger of being blown away." [118-19]

We are to treat everyone with honor and respect. We uphold the worth and dignity of all men. In fact, we have a reason to do so, apart from contemporary paganism which does not. Atheistic Evolutionism would uphold that the strongest survive and have t/greatest "worth" (using that word loosely). We uphold the worth of all men because we believe all men are created in God's image and likeness and are unique creations of His. Whales and other mammals are not of more value than man. We have to guard our "righteous indignation" against those that are presently rebelling from God's authority. There is a place for pity and compassion.

Everyone is to be honored, including your brethren in t/CH. But for them, there is an additional responsibility which follows in the next imperative.

We like to complain about those whom we don't like. Political divisions and anger over them. We can say, as does one well-known radio personality, that liberalism is a mental disorder, but do we carry that pejorative attitude toward the people with whom we disagree?

It is not honoring to God to make fun of or dishonor any politician. We can disagree w/them. But we need to honor them. What a testimony that would be, for the CH to be able to battle the ungodly philosophies of the world, includes political philosophies, with intellectual savvy and at the same time do so with great honor and respect. Kindness in our voices, respect and honor. That would leave those who oppose God with the attitude: "Gee, that Xn knows what he's talking about and makes a good case & is respectful and humble also."

We dare not make the mission field the enemy

After all, those who are in power are there by God's appointment as Romans 13 (and parallels) indicate. Cf. John 19:11. First and second causes; the second do not nullify the first.

Love the brethren. (τὴν ἀδελφότητα ἀγαπάτε,)

Metonymy: "brotherhood" = "brethren." Cf. 5:9. Also 1 Thess. 5:15 and Gal. 6:10.

JOH 13:35 "By this all men will know that you are My disciples, if you have love for one another."
ROM 12:10 Be devoted to one another in brotherly love; give preference to one another in honor;
HEB 13:1 Let love of the brethren continue.

Note especially 1 Peter 1:22 ==>

Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

Fear God. (τὸν θεὸν φοβεῖσθε,)

φοβεῖσθε, (φοβεω * 2nd Person Plural Present Passive/Middle Imperative). Imperative of Command. Descriptive Present. What is the effect of the passive or middle here?

Cf. earlier context of fearing God and my notes there.

1PE 1:17 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay {upon earth};

PRO 1:7 The fear of the \Lord\ is the beginning of knowledge; Fools despise wisdom and instruction.

PRO 23:17 Do not let your heart envy sinners, But {live} in the fear of the \Lord\ always.

EPH 5:21 and be subject to one another in the fear of Christ.

Note Solomon, after his period of insanity comes to his senses and writes Eccles. 12:13.

Cf. Leighton's five-fold explanation of this "fear" on page 120.

Honor the King. (τὸν βασιλέα τιμᾶτε.)

τὸν βασιλέα (βασιλευς - king, ruler * Accusative Masculine Singular). Accusative of Direct Object.

τιμᾶτε. (τιμαω - to honor * 2nd Person Plural Present Active Imperative). Imperative of Command. Descriptive Present.

This brings the passage full-circle back to where it began in v. 13.

Perhaps w/irony, Peter puts the King/Emperor on the same level as "all" in the first clause. A reminder that we are not to engage in either emperor worship or hero worship. Cf. our present fascination with "celebrities" today. If everyone was like me, all of Hollywood would be broke!

Prov. 24:21 may have influenced Peter at this point==>

My son, fear the \Lord\ and the king; Do not associate with those who are given to change;

You remember Jesus' conversation recorded in Matthew with the disciples and Jesus said, "Who pays taxes, the sons of the kings or the servants?" And they said, "Well, the son is not going to pay taxes to his father, it's the servants. And Jesus said that's right. But in spite of that we don't want to offend them so even though...implied...I'm the Son of the God who made all the rules, I'm going to pay My taxes, and

so shall you." And since they didn't have any tax money, He caught a fish with tax money in its mouth so they could pay their taxes.

Jesus was, in effect, saying, "I'm the Son of God, I don't have to live according to the system, I'm an alien. But on the other hand, as long as I'm here I'm a citizen and I don't want to offend so I'll do what's required." And the motive for us then is we want to do what honors God. We don't want to be known as those who are civilly disobedient, we don't want to be known as those who because we believe we are alien to this society and live on another level are therefore disrespectful of human institutions and do not regard ourselves as those who have to object ourselves to them, quite the contrary. Because that would be reproach on Christ. The world defines goodness, righteousness and proper conduct by how you respond to the law and as we respond properly to the law, we demonstrate even that kind of goodness, righteousness and proper conduct which they can then perceive. And that will lead them to understand in our lives a deeper kind of righteousness, that which only God can provide.

Notes for next section . . .

60 million slaves in the Roman Empire in the first c. (Barclay, 208). They are included in the admonition to "honor" in 2:17.

Cf. my work on "What if Jesus Never Came to Earth" on slavery. Also passage in Colossians on slavery.

A man was bitten by a stray dog. He made an appointment with his doctor who told him, "Jim, I'm sad to say that you have rabies." The man's face grew stern and he pulled out a piece of paper and began scribbling furiously. The doc thought that the man had panicked and was writing down his final will. So the doctor says to him, "Jim, don't worry, we can treat this. You don't have to start making final plans." The man replied, I'm not making final plans, I'm making a list of people I want to bite."