

1 PETER | FROM: BABYLON, TO: SCATTERED STRANGERS

SESSION 6 | 1 PETER 2:13-20

1 PETER 2:11-25 | ENCOURAGEMENT FOR TIMES OF SUFFERING

- Verses 11-12 – see session 5
- Verses 13-14 – *verses 13-16 also included on session 5*
 - As foreigners, they were to **submit** (or *make themselves subject to*) **every ordinance of man for the Lord's sake.**
 - One must take Peter's words in full.
 - The two verses tell us that the **king, as supreme** and the **governors** who are **sent by him** (the king) are established **for the punishment of evildoers, and for the praise of them that do well.**
 - What if, however, the king is an evildoer himself, creating ordinances that are evil, and instructing his governors to punish those who do not do the evil?
 - I think that this instruction is to obey every ordinance that aligns with the God-given governmental role and thus can be done **for the Lord's sake.**
 - Two examples will suffice to support this case.
 - First, it is often said (and I concur) that this epistle can be used by those who live after the rapture and during the tribulation. Would Peter encourage them to get the mark of the beast, which would send them to eternal damnation? Surely not!
 - Second, it was Peter himself who refused to obey governing officials, saying, **We ought to obey God rather than men** (Acts 5:29).
- Verse 15 –
 - The world is always full of **the ignorance of foolish men.**
 - These men would most often do harm to those who follow Christ, for true Christianity is a threat to *ignorant and foolish* thinking.
 - By **well doing** there is nothing on which the Christian could be charged and they could live free.
- Verse 16 –
 - Peter's instruction was to live **As free** yet without an abuse of **liberty.**
- Verse 17 –
 - This is excellent advice for someone living in a cross-cultural situation, as the recipients were.
 - Peter refers to **the brotherhood**, a phrase only used here and in 1 Peter 5:9. Undoubtedly a phrase referring to fellow Jewish believers.
- Verse 18 –
 - The word **Servants** is οἰκέτης [oiketēs], from *oikos*, a house. It is the word used for a household servant, not a slave (as in Eph. 6:5). A believer in Messiah should be exemplary in behavior as a testimony.

- Peter wants them to serve their masters, both **the good and gentle** and **also to the froward**.
 - The word **froward** is the opposite of the word *toward*.
 - The suffix *-ward* means “in the direction of,” and one can go *to-ward* or *fro-ward*. One who is **froward** is “going away,” and the word was a metaphor for the difficult and obstinate, or one always going a different direction.
- Once again, be reminded that Peter also said that we should **obey God rather than man** (Acts 5:29), so this verse should not be taken as instruction to obey all commands.
- Verse 19 –
 - The word **thankworthy** is χάρις [charis], most often translated *grace*. A verb is required in English, along with some interpretation. It is a **thankworthy** thing, or a *gracious* matter, when a believer will **endure grief, suffering wrongfully** in order to have a pure **conscience toward God**.
 - Here again, one should note that Peter Himself did not *always* obey the authorities, but he did **suffer shame for his name** when they went against those authorities, and rejoiced **that they were counted worthy** (Acts 5:41-42).
 - When believers must disobey, then they must also be willing to **suffer wrongfully**, but suffer none-the-less.
 - Note that Paul the Apostle often suffered wrongfully, but that he also appealed to his rights under Roman law whenever possible.
 - Suffering wrongfully does not require suffering quietly, especially when law or morality is in your favor.
- Verse 20 –
 - There is no **glory** in taking punishment that is deserved. However, for the one who suffers injustice, but keeps a patient spirit, is worthy of that glory.
 - Furthermore, to do so is **acceptable with God**. The word **acceptable** is the same as **thankworthy** in verse 19.