

## I. INTRODUCTION.

-  A. Scripture text: **1Peter 2:11-25.**
- B. Submission is the key word in chapters two and three. We have been called to submit and to suffer.
- C. My (remaining) schedule:
  - 5. Jul. 19 Submission in the Home and Church (1Pet. 3:1-17).
  - 6. Aug. 2 The Victory Over Suffering (1Pet. 3:18-4:19).
  - 7. Aug. 9 The Victory Over Satan (1Pet. 5).
  - 8. Aug. 16 The True Knowledge of Life (2Pet. 1:1-15).
  - 9. Aug. 23 True Knowledge Revealed (2Pet. 1:16-2:22).
  - 10. Aug. 30 The Safeguards of True Knowledge (2Pet. 3:1-18).

## II. CHRISTIAN LIVING MEANS SUBMISSION.

-  A. The text: 1Pet. 2:11,12.  
*Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. [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.*
- B. These two verses serve as a wonderful introduction to the next major section of the letter.
- C. An honest conversation means the right manner of life.
  - 1. Xians are strangers and pilgrims (Phil. 3:20).  
*For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;*
  - 2. Fleshly lusts wage war against the soul (Eph. 6:12).  
*For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.*
  - 3. But by our conduct, non-Xians will glorify God with good behavior.
- D. We can have an impact on the world while we are here. We are the ones "just visiting" (Lk. 19:44).  
*and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."*

## III. SUBMISSION TO THE CIVIL GOVERNMENT.

-  A. The text: 1Pet. 2:13-17.  
*Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, [14] or to governors as sent by him for the punishment of evildoers and the praise of those who do right. [15] For such is the will of God that by doing right you may silence the ignorance of foolish men. [16] Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. [17] Honor all men; love the brotherhood, fear God, honor the king.*
- B. Submission to the government authorities is in the best interest of Xians (and the world).  
Government has the role of keeping peace and punishing evil doers. Those who do right should praise the efforts of law-enforcement for the social good.
- C. Paul spoke of the Xian's attitude toward government (Rom. 13:1-5).  
*Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. [2] Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. [3] For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; [4] for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. [5] Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.*

- D. He also said that we are to pray for those in authority so we can lead peaceful lives (1Tim. 2:2).  
for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.
- E. Xians “muzzle” foolish and ignorant men--they put an end to their slanders and adversarial behavior when Xians obey the civil authorities.
- F. Xians should never think that because they live under a higher law than the civil government that they can ignore the commands of civil government (see 2:16). The fact that one is a Xian does not absolve them from obeying the civil law.
- G. A four-step formula for living under civil and spiritual law:
  1. Honor all people.
  2. Love the brotherhood.
  3. Fear God.
  4. Honor the king.

#### IV. SUBMISSION TO EARTHLY MASTERS.



- A. The text: 1Pet. 2:18-20.  
Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. [19] For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. [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.
- B. This section deals with the Xian’s attitude toward their earthly masters.
- C. The apostle Pau wrote of this relationship (Eph. 6:5-9).  
Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; [6] not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. [7] With good will render service, as to the Lord, and not to men, [8] knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. [9] And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.
- D. The command is to respect, honor, and submit to one’s earthly boss (or master). Even if this master is unjust; to suffer in this way finds favor with God.
- E. A person can suffer justly or unjustly:
  1. If they have done sinful things, the suffering that follows is just.  
They get what they deserve and there is no spiritual credit given by God.
  2. If they have not done sinful things, the suffering that follows is unjust.  
Yet, this is how X suffered, and when Xians do this it finds favor (spiritual credit) with God.
- F. “Conscience toward God” (2:19) refers to a consciousness of God. When a Xian suffers patiently, not from a sense of duty, but from an inner consciousness of his/her relationship to God as a son, and to X as a joint-heir, this finds favor with God.

#### V. CHRIST IS OUR EXAMPLE.



- A. The text: 1Pet. 2:21-25.  
For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, [22] WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; [23] and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; [24] and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. [25] For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.
- B. The call is from the gospel (2Th. 2:14), but the call is:  
And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.
  1. To be submissive.
  2. And to suffer if necessary.

- C. JC is the great example of both submissive behavior and suffering unjustly. We are to use Him as our strength and example to do the same. God never asks something of us, that He was not willing to do Himself!
- D. To entrust yourself, means to hand yourself over.
- E. The example of Jesus of being both submissive and suffering unjustly goes all the way to and includes the cross (see 2:24,25).

V. **CONCLUSION AND INVITATION.**



- A. The Xian life means being submissive and suffering.
- B. Xians are to be submissive to the civil authorities and to earthly masters.
- C. When the suffering is unjust we entrust (hand ourselves over) to God and seek strength from the example of Jesus and His suffering.
- D. Plan of salvation for non-Xians, erring Xians.