

1 Peter Series

Lesson #070

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Dean Bible Ministries

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# HUMILITY; GRACE ORIENTATION

## 1 PETER 2:18–23



# 1<sup>ST</sup> PETER

## LIVING IN LIGHT OF ETERNITY



# The Believer's Responsibility

1 Pet. 2:13, “Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme,”

ὑποτάσσω *hupotassō*  
pres mid impera 3  
sing  
“to subject; to  
submit”

# The Divine Institutions

1. Individual responsibility: authority = God

**PRE-FALL**

2. Marriage: authority = husband

3. Family: authority = parents

**Designed to promote productivity, and advance civilization**

4. Government, judicial: authority is determined by form of government

**POST-FALL**

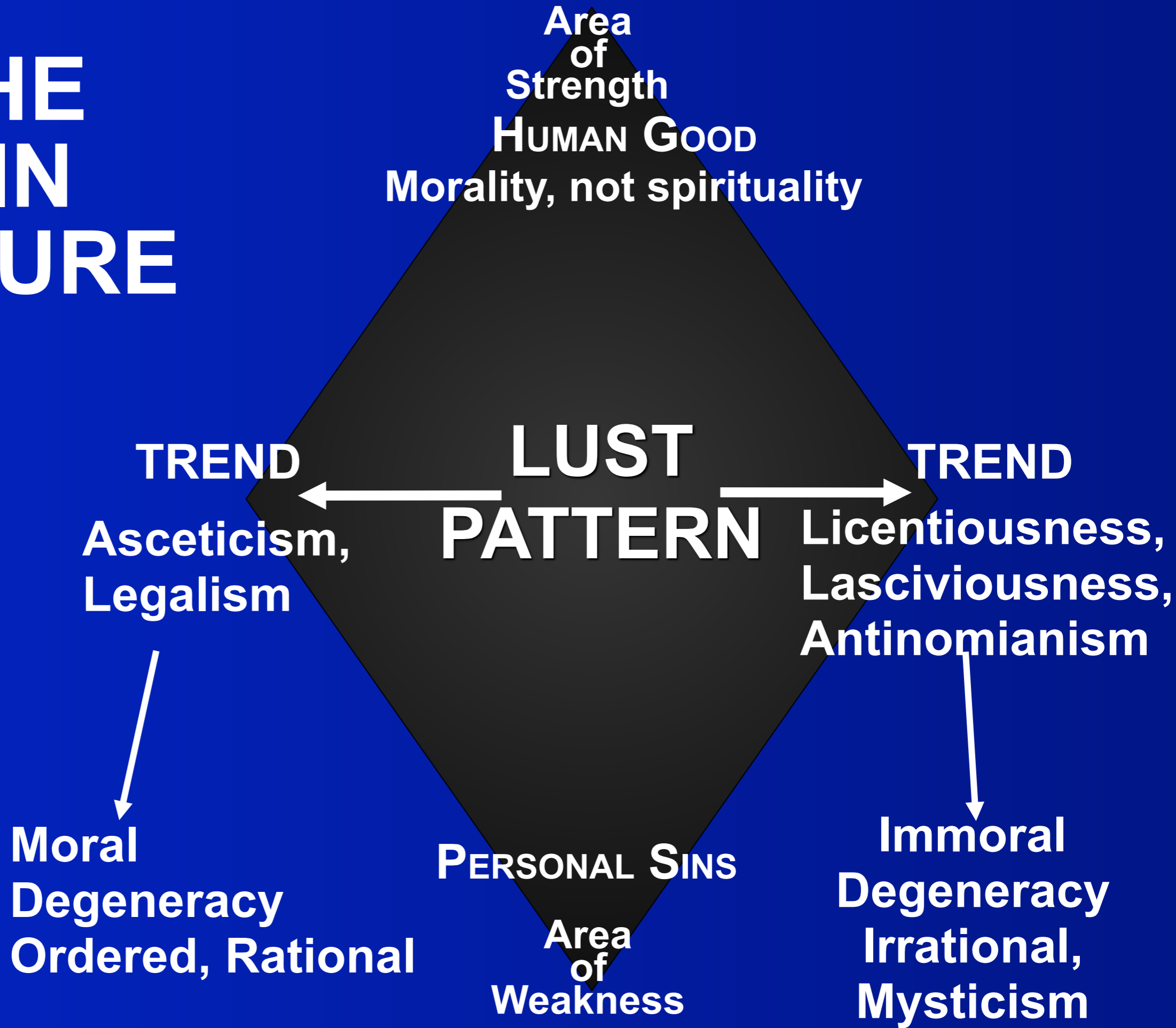
5. Nations: authority = God, Acts 17

**Designed to restrain evil**



**1. The basic problem with every human being and every human practice of the Divine Institutions is sin.**

# THE SIN NATURE





**2. But in Rome and Greece there was a recognition that marriage and family were the central features necessary to preserve and protect the national entity.**

**The result was a sort of legalism in protecting marriage and the family.**

**In contrast to current Western civilization where through antinomianism marriage and the family and thus the nations are under attack.**



**3. In the New Testament the Christian writers sought to straighten out these crooked, slightly distorted so-called ethics of the household codes. So while there were many similarities, the total framework was quite different.**



**4. The biblical framework was the Old Testament, not Greco-Roman culture.**



**5. In the social/legal structure of Rome, the apostles are also concerned that Christians not use their freedom in Christ in a way that will be viewed as a disruption of the society, i.e., the promotion of anarchy.**



**6. Though New Testament writers do not directly address the social perversions such as slavery, abortion, and infanticide which was prevalent in Roman culture.**



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nom masc plur  
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**οἰκέτης *oiketēs*  
nom masc plur  
“house slave”**

**φόβος *phobos*  
dat masc sing  
“fear, terror;  
respect, obey”**

**ὑποτάσσω *hupotassō*  
pres mid part masc plur  
nom, i.e., submit yourselves  
imperative participle  
“to subject; to submit”**



**1 Pet. 1:17, “And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear;”**



**“The fear which virtuous and honorable sons feel towards their fathers, and loyal citizens towards right-minded rulers, has for its companions reverence and modesty; but the other kind, felt by slaves for masters and by subjects for despots who treat them with injustice and wrong, is associated with hostility and hatred.”**

**~Aristotle, *Oeconomica* 3.3**



**Prov. 1:7, “The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction.”**

**Prov. 1:29, “Because they hated knowledge and did not choose the fear of the LORD,”**



**Titus 2:9, “Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back,”**

**Titus 3:1, “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,”**



**Eph. 6:5, “Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;**

**Eph. 6:6, “not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,**

**Eph. 6:7, “with goodwill doing service, as to the Lord, and not to men,**

**Eph. 6:8, “knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.”**



**Eph. 6:9, “And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.”**



**1 Pet. 2:19, “For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully (*adikos–unjustly*).”**



**1 Pet. 2:20, “For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.”**



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fut act indic 2 plur to  
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fut act indic 2 plur “to  
endure, remain, wait  
upon”**

**χάρις *charis*  
nom fem sing  
“grace, favor;  
grace  
orientation”**



**James 1:2, “My brethren, count it all joy when you fall into various trials,**

**James 1:3, “knowing that the testing of your faith produces patience.**

**James 1:4, “But let patience have its perfect work, that you may be perfect and complete, lacking nothing.”**

**ὑπομένω *hupomenō*  
fut act indic 2 plur “to  
endure, remain, wait  
upon”**



**1 Pet. 2:21, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:**

**1 Pet. 2:22, “*Who committed no sin, nor was deceit found in His mouth*”;**



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**1 Pet. 2:22, “*Who committed no sin, nor was deceit found in His mouth*”;**

**Isa. 53:9, “And they made His grave with the wicked—But with the rich at His death, *Because He had done no violence [wrong], Nor was any deceit in His mouth.*”**



**1 Pet. 2:23, “who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;**

**1 Pet. 2:24, “who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.**

**1 Pet. 2:25, “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.”**



**Philippians 2:8, “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”**