



- II. THE EXHORTATION TO SAINTS IN A COUNTRY (1 Peter 2:13-17)
- A. The Content of the Exhortation (1 Peter 2:13-14; Romans 13:1-7; 1 Timothy 2:1-2; Titus 3:1)
1. The exhortation—"Submit yourselves" (1 Peter 2:13; Romans 13:1; Titus 3:1)
 - a. Going forward, several situational scenarios will be given.
 - b. In each case, the call is for one to submit himself/herself to those in authority in that particular scenario.
 - c. The call is never to submit someone else to authority, nor is it to submit oneself to someone who is not in authority in the scenario.
 2. The subject—"to every ordinance of man" (1 Peter 2:13; Romans 13:1-2)
 3. The beneficiaries (1 Peter 2:13-14; Romans 13:3-4)
 - a. To the king, as supreme (1 Peter 2:13)
 - b. Unto governors, as unto them that are sent by him [most likely a reference to the king] (1 Peter 2:14; Romans 13:3-4)
 - (1) For the punishment of evildoers (Romans 13:4)
 - (2) For the praise of them that do well (Romans 13:3)
 - c. Note: This was written to saved Jews who were scattered in lands where the king and governors would have been anti-God and anti-scripture. In other passages, God provides insight on what to do should the ordinances contradict the known will of God.
 - (1) When authorities conflict, we obey a higher authority (Acts 5:29).
 - (2) We pray for those in authority "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1-2).
 4. The motivation—"for the Lord's sake" (1 Peter 2:13; Romans 13:5)
 - a. For conscience sake (Romans 13:5)
 - b. For the Lord's sake (1 Peter 2:13)
- B. The Purpose of the Exhortation (1 Peter 2:15-17)
1. Our impact on others (1 Peter 2:15)
 - a. With well doing (see 1 Peter 2:14)
 - b. Ye may put to silence the ignorance of foolish men (see 2 Peter 2:10-12; Jude 1:8-10).
 2. Our pleasing of God—"For so is the will of God" (1 Peter 2:15)
 3. Our proper perspective (1 Peter 2:16)
 - a. In the world—"As free, and not using your liberty for a cloke of maliciousness"; Note: Apparently some men hide a malicious heart behind a façade of liberty.
 - b. Before God—"as the servants of God"
 4. Our obedience of the scripture (1 Peter 2:17)
 - a. Honour all men.
 - b. Love the brotherhood.
 - c. Fear God.
 - d. Honour the king.



III. THE EXHORTATION TO SAINTS IN A WORKPLACE (1 Peter 2:18-20)

A. The Content of the Exhortation (1 Peter 2:18; Ephesians 6:5-8; Colossians 3:22-25; 1 Timothy 6:1-5; Titus 2:9-10)

1. The audience—"Servants"
 - a. In the previous scenario, no specific audience was addressed.
 - b. In this case, the intended audience was that of servants. Perhaps there would have been some in the overall audience who were not servants to other men but owned their own business.
2. The exhortation—"be subject...with all fear"
 - a. With fear and trembling (Ephesians 6:5; 1 Peter 2:18)
 - b. With a single heart (Ephesians 6:5-7; Colossians 3:22-23)
 - c. With a desire to please (Titus 2:9-10)
 - (1) The addition to obedience—"Exhort servants to be obedient...and to please" (Titus 2:9)
 - (2) The area of pleasing—"in all things" (Titus 2:9)
 - (3) The manner of pleasing (Titus 2:9-10)
 - a) Not answering again (Titus 2:9)
 - b) Not purloining; Purloining involves taking that which belongs to the company and using it for personal use (Titus 2:10).
 - c) Showing fidelity involves faithfulness/devotion (Titus 2:10).
3. The beneficiaries
 - a. Their title—"your masters"
 - b. Their character
 - (1) Not only to the good and gentle
 - (2) Also to the froward
4. The motivation
 - a. Adorn the doctrine of God our Saviour in all things (Titus 2:10)
 - b. God's name and doctrine be not blasphemed (1 Timothy 6:1)
 - c. For conscience toward God (1 Peter 2:19)

B. The Purpose of the Exhortation (1 Peter 2:19-20)

1. This is thankworthy (1 Peter 2:19).
 - a. The scenario—"if a man for conscience toward God endure grief"
 - b. The qualification—"suffering wrongfully"
 - c. The outcome—"this is thankworthy"
2. This is acceptable with God (1 Peter 2:20).
 - a. Scenario one
 - (1) Their punishment for guilt—Ye be buffeted for your faults
 - (2) Their response—Ye take it patiently
 - (3) The outcome—What glory is it?
 - b. Scenario two
 - (1) Their punishment without guilt—Ye suffer for doing well
 - (2) Their response—Ye take it patiently
 - (3) The outcome—This is acceptable with God



IV. THE EXAMPLE OF THE EXHORTATION (1 Peter 2:21-25)

A. Our Calling (1 Peter 2:21)

1. The nature of our call—"even hereunto were ye called" (see Philippians 1:27-30; 1 Thessalonians 3:3)
 - a. The previous context suggests that this is a calling to suffering.
 - b. The future context suggests that this is a calling to suffering.
2. The foundation of our call (Philippians 2:1-16)
 - a. Christ also suffered for us.
 - b. Christ left us an example.
 - c. We should follow His steps.

B. Our Consideration (1 Peter 2:22-23)

1. Christ's well doing (1 Peter 2:22)
 - a. He did nothing amiss (Luke 23:41).
 - b. He was a righteous man (Luke 23:47).
 - c. He knew no sin (2 Corinthians 5:21).
 - d. He was without sin (Hebrews 4:15).
 - e. He is holy and undefiled (Hebrews 7:26).
 - f. He did no sin, neither was guile found in His mouth (1 Peter 2:22).
 - g. He was "the just" (1 Peter 3:18).
 - h. He is "the righteous" (1 John 2:1).
 - i. In Him is no sin (1 John 3:5).
2. Christ's treatment (1 Peter 2:23)
 - a. He was reviled.
 - b. He suffered.
3. Christ's response (1 Peter 2:23)
 - a. He reviled not again.
 - b. He threatened not.
 - c. He committed Himself to Him that judgeth righteously.

C. Our Change (1 Peter 2:24-25)

1. The sacrificial death of Christ (1 Peter 2:24; Isaiah 53:4-6, 11)
 - a. Who His own self bare our sins
 - b. In His own body on the tree (Deuteronomy 21:22-23; Galatians 3:13)
2. The call to change (1 Peter 2:24; Romans 6:1-23)
 - a. We, being dead to sins
 - b. Should live unto righteousness
3. The foundation for our change—"by whose stripes ye were healed" (1 Peter 2:24)
 - a. The doctrinal dilemma
 - (1) There is a teaching among charismatics that man's healing from disease was accomplished through the cross and that man need only claim that healing.



- (2) This teaching is best explained in their own words.
 - a) Kenneth Hagin said, “We are told God must heal you if you are speaking by faith just like he saved you by faith. No Christian should be sick or have anything physically wrong with them.” Note: Kenneth Hagin died September 23, 2003. After eating breakfast his head fell to his chest. He was transported by an ambulance admitted to the cardiac intensive care unit and remained in the hospital until he died.
 - b) E. W. Kenyon said, “I know that I am healed because he said that I am healed, and it makes no difference what the symptoms may be in my body.” Note: He died in a coma, brought on by a malignant tumor.
- b. What is healing?
 - (1) What things are healed according to scripture?
 - a) Land (2 Chronicles 7:14)
 - b) Water (2 Kings 2:21-22)
 - c) Diseases (Psalm 103:3)
 - d) The earth (Psalm 60:2)
 - e) Egypt (Isaiah 19:22)
 - (2) Simply put, to heal means to cure, save, make whole, or make sound and well.
- c. Is healing in the atonement? Yes. (Isaiah 53:4-5)
- d. The dual nature of the benefits of this healing
 - (1) The promise to the Jews—physical healing (Matthew 8:16-17)
 - a) During Christ’s earthly ministry, He healed the Jews.
 - b) He did so in fulfillment of Isaiah 53:4-5.
 - c) In Christ’s offer of a kingdom, He offered physical healing of physical ailments. This was a fulfillment of promises made in the Old Testament (Exodus 15:26; Exodus 23:25; Deuteronomy 7:15; Psalm 103:3).
 - (2) The present promise to believers—spiritual healing (1 Peter 2:24)
 - a) Peter spoke of the healing of his audience as being past tense—“by whose stripes ye **were healed**”.
 - b) In the context, it is obvious that this healing is a spiritual healing and that of the soul.
 - c) Their healing involved them being begotten again and made spiritual whole in Christ (1 Peter 1:3-5).
 - (3) The future promise to the saints
 - a) The present suffering (Romans 8:19-23)
 - b) The waiting glory (Romans 8:18, 23; 1 Corinthians 15:49)
4. The rescue in our change (1 Peter 2:25)
 - a. Ye were as sheep going astray (Psalm 119:176; Isaiah 53:6).
 - b. Now are ye returned unto:
 - (1) The Shepherd of your souls; The One who gave His life for the sheep and brought them into the fold (John 10:1-18).
 - (2) The Bishop of your souls; The One who oversees the souls that are brought into His care (Acts 20:17, 28; 1 Peter 5:1-4).