**Sermon Research: Week 1**

**The King** – Crown

**Ideas**

Passage ideas:

* We’re aliens and strangers in this land
* Submit to one another out of reverence for Christ
* Jesus pays taxes
* Submit to the rulers and authorities in our world

Not worrying about the direction of our world because God is ultimately King

The passage I highlighted seems to be a good balance between obeying the rulers while abstaining from sin. I think most people's problems with this topic are in this area. What if they feel that the law is going against God? They wonder how much they should submit to a government that seems evil.

This passage highlights the fact that we are exiles in a pagan country, we are not in our own land. We should act as a witness in this land

**Main Points**

* The Messiah calls us to live as exiles
  + Abstain from the sin of Babylon
  + Show God’s light and love in Babylon
* *The Messiah calls us to live as ambassadors*
  + Respect the rulers of Babylon
  + Respect the people of Babylon
* The Messiah calls us to as God’s slaves
  + Do not be afraid of Babylon
  + Do not glaze over the evil of Babylon

**Scripture:**

“Dear friends, I urge you, as foreigners and **exiles**, to abstain from sinful desires, which wage war against your soul. 12 Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

*13 Submit yourselves for the Lord’s sake to every human authority: whether to the emperor, as the supreme authority, 14 or to governors, who are sent by him to punish those who do wrong and to commend those who do right. 15 For it is God’s will that by doing good you should silence the ignorant talk of foolish people.*

16 Live as free people, but do not use your freedom as a cover-up for evil; live as **God’s slaves**. 17 Show proper respect to everyone, love the family of believers, fear God, honor the emperor.” (NIV 1 Pet 2:11-17)

Three movements ^ ^ ^

Other Scripture:

Luke 2:10-11 **10**But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. **11**Today in the town of David a Savior has been born to you; he is the Messiah, the Lord.

**Setting:**

“Peter, an apostle of Jesus Christ, To God’s elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood” *(The New International Version (Grand Rapids, MI: Zondervan, 2011), 1 Pe 1:1–2.)*

“Peter probably wrote this letter in the mid-60s A.D.” *(Intro Notes - The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), 1 Pe.)*

“The readers of the apostle Peter’s letter were confused and discouraged by the persecution they were encountering because of their faith.” *(The Holy Bible: English Standard Version (Intro Notes - Wheaton, IL: Crossway Bibles, 2016), 1 Pe.)*

“Peter says, ‘She who is at Babylon … sends you greetings, and so does my son Mark’... But the name ‘Babylon’ is used elsewhere in the New Testament as a reference to Rome… By referring to Rome as ‘Babylon’, Peter was carrying through the imagery of the church as the new people of God or the new Israel, which he uses throughout this letter… Peter was in Rome with Paul near the end of his life combine to indicate that 1 Peter was written from Rome.” *(Wayne A. Grudem, 1 Peter: An Introduction and Commentary, vol. 17, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 34–36.)*

**QUESTIONS TO FIND QUOTES ON:**

* Can you give me a few quotes on v. 13 (Pillar NT commentary, NIV application Commentary, Word Biblical commentary)

**Commentaries**

Verses 11 and 12: “Peter now addresses believers as aliens in this world and directs his attention to their behavior in a hostile culture. He summons them to conquer evil desires with which they struggle. Christians must live exemplary lives with the kinds of good deeds that will make unbelievers take notice. Hence, they will fend off any suggestion that they are practicing evil. Even more important, the goal is to provoke unbelievers to glorify God in the day of visitation. Peter’s hope was that unbelievers will be compelled to admit that the lifestyle of believers is morally beautiful, and this admission will bring them to saving faith so that God will be glorified on the day of judgment.” *(Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), page 119.)*

Verses 13 through 15: “How should believers respond to the social structures of the day? Since God is their Lord, should they ignore human and governmental institutions? Peter argues here that believers should submit to the emperor and those governing authorities appointed by him. They are to submit to governing authorities because of their relationship to God, for in obeying the government they carry out God’s will. Further, by doing good in the public square they will contradict those who claim that believers practice evil. Peter did not see human authorities as ultimate. Christians obey governing authorities because such obedience is God’s will. Hence, the supreme authority for Peter was not the emperor but God himself. Further, in v. 16 believers are to submit as those who are free in Christ and as slaves of God, and not from a subservient spirit. Peter only cautioned that their freedom should not become a pretext for evil. The section concludes with four imperatives in v. 17. Believers are to show respect and honor to all people, while a special affection for fellow believers is to be displayed. Only God is to be feared, but this does not rule out honor for the emperor.” *(Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), page 126.)*

Verse 16 :“Believers have been ransomed by Christ’s blood (1:18–19) and are no longer subject to the futile lifestyle characteristic of this world. Hence, the submission of believers is never servile or rendered out of weakness. Second, as free people they are not to use their freedom as an excuse to indulge in evil. Genuine freedom liberates believers to do what is good. Those who use freedom as license for evil reveal that they are not truly free since a life of wickedness is the very definition of slavery. Christians should never respond to the dictates of government slavishly, but they should obey out of strength and because of their freedom (cf. Matt 17:24–27). Third, believers should submit “as servants [douloi] of God.” The word “servants” also could be rendered “slaves.” Believers do not enjoy unrestricted freedom. Their freedom is exercised under God’s authority. In fact, genuine freedom is experienced only by those who are God’s slaves. One is either a slave of sin or a slave of God (cf. Rom 6:15–23). True liberty, according to the New Testament, means that there is freedom to do what is right. Hence, only those who are slaves of God are genuinely free. Believers are called upon to live under God’s lordship, obeying the government as God’s servants.” (*Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), page 131.)*

Verse 17: “The injunction to “fear God” is placed in contrast to honoring the king (“emperor,” NRSV). Believers are to honor the king and show him respect because of his office, but they are not to fear him. Only God is to be feared (cf. 1:17). Peter may have been taking a swipe at the emperor cult here. Indeed, Peter was quite clear that his readers were not to fear other human beings (1 Pet 3:6, 14) and that only God should be feared as the sovereign Lord. Goppelt notes that fear belongs only to God “because God alone determines existence and non-existence.” We are reminded again that ultimate loyalty belongs to God, not to the emperor, nor to husbands p 134 (1 Pet 3:6). The imperatives conclude with a call to honor the emperor. The literal word here is “king” (basilea) instead of “emperor” (NRSV). But as we noted in 2:13, the word “king” would certainly bring to mind the emperor to Peter’s readers. Believers should continue to respect and honor the emperor, even though they are free citizens of God. Their freedom should not become a pretext for sin, as if they were free from giving the emperor the respect the office deserved.” *(Thomas R. Schreiner, 1, 2 Peter, Jude, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), pages 133–134.)*