Crossroads International Church Singapore Dr. Rick Griffith

Title

21 July 2019 Message 55 of 66

NLT 50 Minutes

**Be Attracting**

***Book of 1 Peter***

**Topic:** Suffering

**Subject:** How can we tap into God’s grace in our difficulties to attract others to Jesus?

**Complement:** Show a holy humility that honors others.

**Purpose:** The listeners will show a holy humility that honors others.

**Attribute:** We worship the God Who Upholds Us During Suffering

**Reading:** 1 Peter 4:12-16; 5:12

**Songs:** Through It All; You are Faithful

**Benediction:** 1 Peter 5:6-7

# Introduction

### Interest: Christians suffer for Jesus (examples). This reality was true of the first century and every century since.

### Need: The key verse in 1 Peter 5:12 links God’s grace and endurance to suffer well:

#### Peter wrote to help believers access God’s power to do his will (=grace).

#### This grace in suffering helps us endure (=stand firm).

### Subject: How can we tap into God’s grace in our difficulties to attract others to Jesus?

### Background: Believers in Turkey were being persecuted—so how could Peter help them?

#### Christians were being maligned for believing in another king, Jesus.

#### The Roman state assumed that their respect for Jesus meant they did not honor the government.

#### Peter wrote the believers to remind them that belief in Christ actually made them better citizens.

### Preview: Today we will see three ways to access God’s grace in our difficulties that will help us attract others to Jesus.

### Text: We will answer this question in an overview of 1 Peter.

(How can we tap into God’s grace in our difficulties to attract others to Jesus?)

# I. Show holiness with hope (1:1–2:12).

[Our holy anticipation of God's reward attracts unbelievers.]

[Sanctification in light of our hope of future glory helps watching unbelievers praise God.]

## Believers in Turkey were earthly strangers but elected for holiness (1:1-2).

Characteristics of Strangers (1:1):

1. Reside in a foreign land

2. Citizenship is in another place (cf. Phil. 3:20)

3. Abode is temporary (not a P.R.)

4. Different values than the majority—sense of humor, dress, view of money, job, giving, etc.

5. Often persecuted for being different—laughed at, ridiculed, etc.

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| ***Distinctive Roles of the Trinity (1:2)*** | | |
|  | **Role in Salvation** | **Translation** |
| **Father** | **Author** | **“chosen according to the *foreknowledge* of God”** |
| **Spirit** | **Augmenter** | **“through the *sanctifying* work of the Spirit”** |
| **Son** | **Attainer** | **“for *obedience* to Jesus Christ and *sprinkling* by his blood”** |

*Kay Arthur, Precept Ministries*

## We hope in Christ since our present suffering will lead to future glory (1:3-12).

### Even believers undergoing unjust suffering have reason to praise God (1:3a).

### As suffering Christians, we have several reasons to rejoice (1:3b-5).

#### We have been born into God’s family (1:3b).

#### Our life in God is based on the hope of eternal life in eternal bodies because Jesus has such a body now (1:3c).

#### We have salvation that can never be lost (1:4-5).

##### Our salvation can never be eradicated or diminished since it is reserved for us in heaven itself. (1:4)

##### Salvation can be assured until the return of Christ only by God’s power (1:5).

### Unjust suffering in persecuted believers achieves many good purposes (1:6-9).

### OT prophets prophesied with only scant understanding of Christ’s suffering for us, so we should appreciate this salvation we now possess (1:10-12).

## Our holy lifestyle can cause unbelievers to praise God (1:13–2:12).

### We should replace the evil desires we had as unbelievers with moral purity now for four reasons (1:13–2:3):

#### God our Example is holy (1:13-16).

#### God our Judge will hold us liable for our deeds without any favoritism (1:17).

#### God our Redeemer rescued us from an empty life through Christ’s blood (1:18-21).

#### God our Communicator purifies us to obey him through his Word (1:22–2:3).

### Our holiness shows sceptics that we in the church are God’s special people (2:4-12).

#### Believers receive incredible privileges in Christ: eternal life and a corporate blessing to serve and worship even higher than OT priests (2:4-5).

##### We come to Christ who was rejected by unbelievers but chosen by God (2:4).

##### God grants us eternal life and makes us a spiritual temple and holy mediators (priests) whose spiritual sacrifices please him (2:5).

#### The way unbelievers reject Christ contrasts with the way God blesses believers as his own people (2:6-10).

##### God chose Christ as a “new cornerstone” (source of support and strength) precious to God and to eternally secure believers (2:6-7a).

##### But unbelievers reject history’s most important and debated Person and thus are destined for eternal condemnation (2:7b-8).

##### We are like OT Israel as an elect, kingly, priestly, holy, people who belong to God to praise him for bringing us from sin to holiness and mercy (2:9-10).

#### Our response to God’s blessings should be to live such holy lives that this will silence opposition at the judgment (2:11-12).

##### Since our real home is in heaven, we should act like we are there by avoiding earthly, sinful practices (2:11).

##### Our purity will silence charges of unbelievers when God judges them (2:12).

(How else can we tap into God’s grace in our difficulties to attract others to Jesus?)

# II. Show submission to both God and people (2:13–3:12).

[Submit in all areas of life and this pleases both God and man.]

## Submit to the government to silence those who oppose the truth (2:13-17).

### The command to submit to all human authorities prepares readers to show humility to all authorities noted in 2:13–3:12 (2:13a).

### Submit to governing authorities to show that believers are good for society (2:13b-15).

#### The king is the highest human authority and therefore worthy of obedience (2:13b).

#### Governors deserve obedience because they create order in society by punishing lawbreakers and rewarding law-abiding citizens (2:14).

#### Christians who obey laws silences claims that believers are poor citizens (2:15).

### Submit to God and civil laws by respecting and honoring him and others (2:16-17).

#### Believers can’t break laws just because they are servants of God (2:16).

#### Christian submission applies in every area of life (2:17).

##### Treat everyone with dignity (2:17a).

##### Love fellow believers (2:17b).

##### Revere God (2:17c).

##### Respect the government [literally, *the king*] (2:17d).

## Submit at work like Christ suffered so unbelievers might please God (2:18-25).

### The general principle of 2:18-25 is stated upfront—that slaves must submit to their masters, no matter how they are treated (2:18).

### Reasons for submission to one’s master are given to motivate Christian slaves to give their owners a godly response (2:19-25).

#### God is pleased with submission to a harsh master (2:19-20).

#### Submission in unjust circumstances mimics Christ’s example when he committed himself to God at his mistreatment and death for us (2:21-24).

##### Christ suffered to set an example for us (2:21).

##### Christ committed no sin in his suffering (2:22a).

##### Christ spoke no lies during his suffering (2:22b).

##### Christ did not answer back when he was maligned (2:23a).

##### Christ did not verbally retaliate when he suffered but committed himself to God as the Just Judge (2:23b).

##### Christ bore our sins so we can live for righteousness rather than sin (2:24).

#### Submission in the workplace shows unbelievers a repentant rather than wandering lifestyle (2:25).

## Submit in marriage to please God and to see answers to prayer (3:1-7).

### The reason a wife should submit to her husband is to please him and God (3:1-6).

#### Christian wives must reverently submit in marriage so their unbelieving husbands might trust Christ by being pleased with their purity (3:1-2).

#### The true *nature* of beauty for women is an internal submission that pleases God rather than an external adornment (3:3-6).

##### Wives should not think that beauty comes from outward adornment (3:3).

##### Wives must realize that true beauty comes from an inner gentle and quiet spirit that has pleased God since OT times [i.e., interior decorating!] (3:4-6).

### A husband should submit to his wife because she is weaker physically but equal spiritually and impacts his prayer life (3:7).

#### The way he should treat his wife is by submitting to her (3:7a).

#### He should submit to her for three reasons (3:7b-d).

##### Accommodate her because she is weaker physically (3:7b).

##### Honor her because she is equal spiritually (3:7c).

##### Treat her well so nothing will hinder his prayer life (3:7d).

## Submit in the church and all of life to please God (3:8-12).

### Relational living within the church shows submission (3:8).

#### Harmonious living shows submission (3:8a).

#### Sympathetic living shows submission (3:8b).

#### Brotherly love shows submission (3:8c).

#### Compassion shows submission (3:8d).

#### Humility shows submission (3:8e).

### Verbally blessing unfriendly outsiders allows God to reward believers (3:9).

#### Speaking a blessing rather than retaliation shows submission (3:9a).

#### The reason Christians must speak kindly is because God wants us to *speak* a blessing so we can *inherit* a blessing (3:9b).

### Psalms 34:12-16 also affirms that true enjoyment of life stems from rejecting evil and pursuing good—especially in one’s speech (3:10-12).

#### Psalms 34:12 also introduces how to live a blessed life (3:10a).

#### Psalms 34:13-16 says that a blessed life stems from submission to God in many areas (3:10b-12).

##### Submissive speech is never malicious nor deceitful (3:10b).

##### Submissive actions are always good and unifying by encouraging others to pursue peace (3:11).

##### Righteousness receives God’s protection (3:12a).

##### Righteous prayers receive God’s answers (3:12b).

(How else can we tap into God’s grace in our difficulties to attract others to Jesus?)

# III. Show selfless living like Jesus (3:13–5:14).

[A self-sacrificing lifestyle follows Christ's example of suffering then triumph.]

## **Believers suffering for righteousness** follow Christ's example before his triumph (3:13–4:6).

### God rewards Christians who suffer for righteousness’ sake (3:13-17).

### God rewarded Christ after he suffered for righteousness’ sake (3:18-22).

#### Christ *proclaimed his triumph* to imprisoned demons after his death (3:18-20a; cf. 1 Peter appendix, pp. 283a-f).

#### As Noah’s ark saved from physical death by water, so Christ’s *resurrection* saves from spiritual death as pictured in baptism (3:20b-21).

##### Noah’s ark saved eight people from the waters of judgment (3:20a).

##### The Flood waters symbolize water baptism that is closely linked to salvation since Christ’s resurrection cleanses our conscience towards God (3:21).

#### God gave Jesus *authority* over the angelic realm at God’s right hand after Christ’s unjust suffering (3:22).

### We should live *selflessly* unlike godless people who abuse us and live *selfishly* (4:1-6).

#### Christians should imitate Jesus in his selfless attitude (4:1-2).

#### Unbelievers live only for themselves and abuse believers, even though they will account for their sin and some were warned before they died (4:3-6).

## **Selfless believers** who praise God for their unjust suffering will be rewarded (4:7-19).

### Those suffering for righteousness sake must show selfless concern for others (4:7-11).

#### We should be clear-headed and self-controlled so we can be prayerful and ready for imminent reward (4:7; cf. Matt. 3:2; Rom. 13:12; Jas. 5:8).

#### Love is the most vital virtue as it passes “over wrongs done to a person rather than continue a dispute” (4:8; Peters, 158; 4:8 quotes Prov. 10:12; cf. 1 Cor. 13:7).

#### Hospitality without grumbling shows selflessness (4:9).

#### Speaking and serving gifts must show God’s grace to others and praise him (4:10-11).

##### God gave each spiritual gift to share his grace to others (4:10).

##### The goal of using gifts is to praise God—whether in speaking or serving (4:11; likely two categories of gifts).

###### Those gifted in *speaking* should *say what God would say* to others (4:11a).

###### Those gifted in *serving* should *rely on God’s strength* to help others (4:11b).

###### The goal of using gifts is to praise God (4:11c).

### Those suffering for righteousness will be blessed for their selfless care of others (4:12-18).

#### Suffering for Christ is natural (4:12).

#### Believers should rejoice in suffering as this brings many blessings (4:13-18).

##### Rejoicing now will bring greater *rejoicing later*—after Christ returns (4:13).

##### Rejoicing brings greater blessing of God’s *Holy Spirit* working through us (4:14).

##### Rejoicing over proper (not deserved) suffering reminds us that we *bear Christ’s name* (4:15-16).

##### Rejoicing in difficultly reminds us that *all people will account* to God—and unbelievers even more so (4:17-18).

### Conclusion: Believers suffering for God must commit themselves to him and keep blessing others (4:19).

## **Elders** must selflessly teach and gently protect the flock until God rewards them (5:1-4).

### Peter appeals to church elders who served like he did that he will be rewarded at Christ’s return for sharing in Christ’s suffering (5:1).

#### Peter appealed as a fellow elder (5:1a).

#### Peter appealed as a witness of Christ’s sufferings (5:1b).

#### Peter appealed as one who would be rewarded for his service (5:1c).

### Elders should selflessly care for the church like a shepherd cares for his sheep (5:2-3).

#### The main command for elders is to oversee the care of the church (5:2a)s.

#### The motive for caring for the body must be pure (5:2b-3).

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| **What Not to Do— Elders should NOT…** | **What to Do— Elders should…** |
| shepherd because someone else says they should do it (5:2b) | serve because they sincerely care for people, as God desires (5:2c) |
| have a financial motive for church ministry (5:2d) | want to serve others (5:2e) |
| appeal to their authority as the motive for others to obey (5:3a) | model integrity to the saints (5:3b) |

### The result of elders selflessly caring for their congregations is that they will be rewarded at Christ’s return (5:4).

## **Young men** must submit selflessly in perilous times rather than show concern for self (5:5a).

## **All believers** must suffer with humility and alertness for God to give them victory (5:5b-11).

### Humility should be our goal so that God will fight for us rather than against us (5:5b-7).

#### God grants grace to the humble (power to do his will)—so don’t be among the proud that he fights (5:5b).

#### God grants restoration to the humble—so humble yourself under him (5:6).

#### God cares for the humble—so give him your anxieties (5:7).

### Watchfulness against Satan’s temptations is needed so we can suffer successfully with other believers (5:8-9).

#### The reason we must show self-control is because Satan seeks to destroy unsuspecting Christians (5:8).

#### One encouragement to resist Satan is knowing that many other believers also are experiencing victory over him (5:9).

### God’s response to humble watchfulness is to restore these saints in character (5:10-11).

#### God graciously elects believers who suffer to be restored to a stronger foundation in faith (5:10).

#### We should humbly praise God for giving us his power to do his will (5:11).

## Believers must be stable in God's grace (5:12-14).

(How can we tap into God’s grace in our difficulties to attract others to Jesus?)

# Conclusion

### Show a holy humility that honors others (Main Idea).

### Show a sanctified submission that is selfless (Main Idea restated).

### Show a set apart, yielded life that considers others more important than yourself (Main Idea restated again).

### Exhortation: Which of these three qualities is the biggest challenge for you?

#### Holiness: Where are your standards too low? What should you do?

#### Submission: Where do you want to be boss but God wants you to yield? What should you do?

#### Selflessness: What battle do you need to lose? What should you do?

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### This is the first of two letters from Peter, who had recently moved to Rome.

### His second letter would follow shortly, and then his death.

# Purpose: Why is this passage in the Bible?

### Christians have suffered for Jesus throughout history, so we need to know what to do when it happens.

### God has his purposes in suffering—one of which is to use it to attract non-believers to Christ as they see our attitude when persecuted.

# Background: What historical context helps us understand this passage?

**The Context in Peter’s Day (AD 64)**

### Christians were being maligned for believing in another king, Jesus.

### The Roman state assumed that their respect for Jesus meant they did not honor the government.

### Peter wrote the believers to remind them that belief in Christ actually made them better citizens.

# Questions

# Tentative Main Ideas

Text

# Illustrations That Apply

### Yesterday I received a suicide note on the church website. How would you respond to such a note of despair?

# New Testament Survey Notes

**See full version under NT Survey link!**

**1 Peter**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **How to Attract Others During Righteous Suffering** | | | | | | | | | | | | |
| **Sanctification** | | | **Submission** | | | | **Selflessness** | | | | | |
| **1:1–2:12** | | | **2:13–3:12** | | | | **3:13–5:14** | | | | | |
| **Holiness** | | | **Humility** | | | | **Honoring Others** | | | | | |
| Salu-tation  1:1-2 | Praise for Hope  1:3-12 | Holy Life Exhorted  1:13—2:12 | Gov’t  2:13-17 | Work  Place  2:18-25 | Marri-age  3:1-7 | Church & all of life  3:8-12 | Christ’s Triumph  3:13—4:6 | Edify Others  4:7-19 | Elders  5:1-4 | Young Men  5:5a | Humility/  Watchfulness  5:5b-11 | Purpose  5:12-14 |
| **Rome to Pontus, Galatia, Cappadocia, Asia, and Bithynia** | | | | | | | | | | | | |
| **Early AD 64** | | | | | | | | | | | | |

**Key Word: Suffering**

**Key Verses: “Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed…. I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it” (1 Peter 4:12-13; 5:12).**

**Summary Statement: The way to *attract others* by endurance in God’s grace in righteous suffering is to be holy, submissive, and selfless like Jesus with the hope of future glory.**

**Application: Your response to suffering for Christ will either draw unbelievers to Jesus or repel them. Do you suffer with integrity?**

**"When it is all over, you will not regret having suffered;  
rather you will regret having suffered so little —  
and suffered that little so badly."**

**- Sebastian Valfre (1629-1710)**

**1 Peter**

**Introduction**

**I. Title:** The Greek title (Pe,trou a; *First of Peter*) follows the standard practice of naming the General Epistles after their authors.

**II. Authorship**

A. External Evidence: Early tradition has the Apostle Peter writing this epistle bearing his name. The Church Fathers supported his authorship, including Irenaeus (*Against Heresies*; *ca.* AD 185), Tertullian (*De Orations*; *ca.* AD 200), and Eusebius (*Eccl. Hist.* 3.3; *ca.* AD 325).

B. Internal Evidence: The content of the book itself supports the long-held belief that Peter authored the epistle:

1. The opening salutation identifies Peter as the author (1:1).

2. The authoritative tone of the work is confirmed in the author's identification with the elders and his claim to be a witness of the sufferings of Christ (5:1).

3. Many similarities exist between this letter and Peter's discourses in Acts (1 Pet. 1:10-12 and Acts 3:18; 1 Pet. 1:20 and Acts 2:23; 1 Pet. 2:4 and Acts 4:11; 1 Pet. 3:22 and Acts 2:33-34).

However, in their usual manner, modern critics contradict the overwhelming external and internal evidence on literary grounds. They claim that the author wrote in the second century using Peter's name to gain acceptance of the letter (Kümmel, 296-98). The following explains their arguments and rebuttals to each:

1. Objection: Peter cannot be the author because the epistle has excellent Greek and Peter was only a fisherman.

Response: The epistle was written 30 years after Peter gave up his fishing trade. He certainly had time to sharpen up on his Greek! Besides this, one cannot confidently assume that a businessman in the fishing industry was unskilled at writing. He probably needed some degree of literary skill to be successful in his work.

2. Objection: Peter would never have quoted the LXX like this epistle does.

Response: Given the wide Gentile readership (1:1b), it made better sense to use the standard Greek translation rather than the Hebrew.

3. Objection: The epistle contains many Pauline conceptions.

Response: This falsely assumes Peter and Paul had divergent theologies.

4. Objection: If Peter was writing where Paul had evangelized, why does he not mention Paul's previous work?

Response: This is an argument from silence and the same claim could be made for any other author other than Paul. However, even more importantly, the five Roman provinces of Asia Minor addressed (1:1b) were areas mostly unevangelized by Paul (except south Galatia). The gospel may have reached this area through converts at Pentecost (Acts 2:9) or perhaps even Peter himself (1 Cor. 9:5).

Conclusion: The evidence shows that Peter wrote this letter bearing his name.

**III. Circumstances**

A. Date: Peter was martyred in the spring AD 64 (Hoehner, 381-84). In that 2 Peter followed 1 Peter chronologically (2 Pet. 3:1), some time must be included between the two works. Since 2 Peter was written shortly before Peter's death (2 Pet. 1:13-15), 1 Peter must be dated at the latest in early AD 64.

B. Origin: The epistle claims to have been written from “Babylon” (5:13). Several factors indicate that this is a code word for Rome rather than the literal Babylon:

1. External Evidence:

a. There exists no tradition that Peter ever visited the Babylon on the Euphrates or the Babylon on the Nile (now known as Old Cairo).

b. There does exist a tradition from Papias (AD 80-155) and Clement of Alexandria (AD 155-225) that “Babylon” refers to Rome (Eusebius, *Eccl. Hist.* 2.15).

c. The tradition is very strong that Peter was martyred in Rome (Guthrie, 801-803).

d. Revelation hints that Rome is “Babylon the Great” (cf. Rev. 14:8; 17:5; 18:10).

2. Internal Evidence: Since Mark was with Peter when he wrote (5:13) and Mark's residence was Rome (Col. 4:10; Philem. 24), Peter must have written from Rome.

C. Recipients: Peter addresses “God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia” (1:1b). These five Roman provinces are mentioned in a circle, suggesting that the letter was to be copied and sent to the next province (cf. Rev. 1:11 for a similar scenario for the churches of Asia). Several references indicate that a predominantly Gentile readership originally received the letter (1:14, 18; 4:3), yet Jewish elements are also present (Jewish coloring of 1:1; 2:9), so the readership likely included some Jews as well. It is likely that Peter was addressing these northern Asia Minor groups which he himself had nurtured while Paul devoted his time to the southern Asia Minor peoples.

D. Occasion: On 19 July AD 64, one of the most significant dates for the church in the first century occurred. Beginning this day, much of Rome burned to the ground, perhaps at Nero's own hand, but the event provided fuel to the already suspect opinion of the many Christians in Rome. The infamous Neronian persecutions began at this time in which Christians were thrown to the lions and dogs, mutilated by gladiators, and lit on fire on posts in Nero's garden to provide light for his evening meals.

According to Hoehner's chronology (see “Date” above), Peter was crucified upside down a few months before the Neronian persecutions broke out. However, while civil persecution was not yet in full swing, believers experienced personal persecution (2:12; 3:16-17; 4:3-4, 12, 14) and the threat of imperial persecution loomed on the horizon. In this context Peter wisely penned this manual on suffering to encourage his brethren (5:12) in the provinces of northern Asia Minor to stand firm with submissive attitudes.

Little did Peter know how applicable his letter would soon become in the regions beyond his intended readership and especially in Rome itself. The words “suffer,” “suffered,” “suffering,” and “sufferings” occur 16 times. Suffering and glory often appear together in the epistle (1:11; 4:13; 5:1, 10) as an encouragement for believers to look ahead in faith (1:5, 7, 9, 21; 5:9) to the completion of their salvation (1:5, 9, 10; 2:2) at the return of Christ (1:5, 7, 13; 4:13; 5:1, 4). It seems that all of the biblical books that provide eschatological teaching do so in light of suffering (e.g., Daniel, Ezekiel, 1 & 2 Thess., Revelation, etc.; cf. p. 28). Peter’s epistles do the same through their emphasis upon the Second Coming of Christ in conjunction with the Christians’ present suffering.

**IV. Characteristics**

A. The epistle uses 62 *hapax legomena* (words that occur only once in the New Testament).

B. One of the most problematic NT passages is 1 Peter 3:18-22, which states that after his resurrection, Christ “preached to the spirits in prison who disobeyed long ago… in the days of Noah…” See the study on pages 283a-f.

C. Peter's advice on dealing with persecution counters the natural responses of man:

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| **Common Responses to Persecution** | **Peter's Exhortation** |
| **“I'll get even”** | “Do not repay evil with evil or insult with insult, but with blessing, because to this you were called to inherit a blessing” (3:9; cf. 2:1) |
| **“I'm discouraged”** | “Rejoice that you participate in the sufferings of Christ…do not be ashamed…” (4:13, 16) |
| **“I'm afraid”** | “Do not fear what they [persecutors] fear; do not be frightened” (3:14b) |
| **“Forget Jesus. It's not worth it”** | “…by His wounds you have been healed” (2:24) |
| **“Why do they only persecute me?”** | “…your brothers throughout the world are undergoing the same kind of sufferings” (5:9) |
| **“Hey! I have my rights!”** | “Humble yourselves…under God's mighty hand, that He may lift you up in due time” (5:6) |

D. First Peter may well be called the “Job of the New Testament” because of its theme of undeserved suffering and steadfast submission to the sovereignty of God (*TTTB*, 473).

**Argument**

While the letter has many themes, Peter explains the key purpose of his epistle near its end, “.…I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it” (5:12). Thus, the letter has these dual themes (adapted from Kay Arthur, Precepts):

|  |  |
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| “This is the true grace of God.” | “Stand firm in it.” |
| 1 Peter 1:1-12 | 1 Peter 1:13–5:14 |
| Election | Endurance |
| Sovereignty of God | Responsibility of man |
| Positional sanctification | Practical sanctification |
| Initiated by Godhead (1:2) | Effected in godly living (1:13ff.) |

Therefore, Peter’s purpose is to encourage his readers that God’s grace enables them to live appropriately despite the suffering they had already experienced and undoubtedly would still suffer. He exhorts holiness resulting from salvation (1:1—2:12), submissiveness in all aspects of life (2:13—3:12), and selflessness in the midst of suffering with Christ's example as motivation (3:13—5:14). The promise reiterated again and again is that suffering precedes glory.

The letter especially emphasizes at least nine positive results in those who persecute us. We can *be attracting* others to Jesus when we stand fast in God’s grace during suffering, for unbelievers will: (1) *see* our good works (2:12a), (2) *glorify* God (2:12b), (3) *silence* their ignorant talk (2:15), (4) be *won* over by godly wives (3:1), (5) be *ashamed* of their slander (3:16), (6) think our purity *strange* (4:4), (7) be *accountable* to God (4:5), (8) give us a *blessing* through insulting us (4:14), and (9) be *judged* for disobeying the gospel (4:17). All of these effects work to attract unbelievers to the Lord.

**Synthesis**

**How to attract others while suffering for Christ**

**1:1—2:12 Sanctification**

1:1-2 Salutation

1:3-12 Praise for hope

1:13—2:12 Holy life exhorted

**2:13—3:12 Submission**

2:13-17 Government

2:18-25 Work place

3:1-7 Marriage

3:8-12 Church/all of life

**3:13—5:14 Selflessness**

3:13—4:6 Christ's triumph

4:7-19 Edifying others in suffering

5:1-4 Elders

5:5a Young men

5:5b-11 Humility/watchfulness

5:12-14 Purpose: stability in God's grace

**Outline**

**Summary Statement for the Book**

**The way to *attract others* by endurance in God’s grace in righteous suffering is to be holy, submissive, and selfless like Jesus with the hope of future glory.**

# I. Show holiness with hope (1:1–2:12).

## Believers in Turkey were earthly strangers but elected for holiness (1:1-2).

Characteristics of Strangers (1:1):

1. Reside in a foreign land

2. Citizenship is in another place (cf. Phil. 3:20)

3. Abode is temporary (not a P.R.)

4. Different values than the majority—sense of humor, dress, view of money, job, giving, etc.

5. Often persecuted for being different—laughed at, ridiculed, etc.

|  |  |  |
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| ***Distinctive Roles of the Trinity (1:2)*** | | |
|  | **Role in Salvation** | **Translation** |
| **Father** | **Author** | **“chosen according to the *foreknowledge* of God”** |
| **Spirit** | **Augmenter** | **“through the *sanctifying* work of the Spirit”** |
| **Son** | **Attainer** | **“for *obedience* to Jesus Christ and *sprinkling* by his blood”** |

*Kay Arthur, Precept Ministries*

## We hope in Christ since our present suffering will lead to future glory (1:3-12).

### Even believers undergoing unjust suffering have reason to praise God (1:3a).

### As suffering Christians, we have several reasons to rejoice (1:3b-5).

#### We have been born into God’s family (1:3b).

#### Our life in God is based on the hope of eternal life in eternal bodies because Jesus has such a body now (1:3c).

#### We have salvation that can never be lost (1:4-5).

##### Our salvation can never be eradicated or diminished since it is reserved for us in heaven itself. (1:4)

##### Salvation can be assured until the return of Christ only by God’s power (1:5).

### Unjust suffering in persecuted believers achieves many good purposes (1:6-9).

### OT prophets prophesied with only scant understanding of Christ’s suffering for us, so we should appreciate this salvation we now possess (1:10-12).

## Our holy lifestyle can cause unbelievers to praise God (1:13–2:12).

### We should replace the evil desires we had as unbelievers with moral purity now for four reasons (1:13–2:3):

#### God our Example is holy (1:13-16).

#### God our Judge will hold us liable for our deeds without any favoritism (1:17).

#### God our Redeemer rescued us from an empty life through Christ’s blood (1:18-21).

#### God our Communicator purifies us to obey him through his Word (1:22–2:3).

### Our holiness shows sceptics that we in the church are God’s special people (2:4-12).

#### Believers receive incredible privileges in Christ: eternal life and a corporate blessing to serve and worship even higher than OT priests (2:4-5).

##### We come to Christ who was rejected by unbelievers but chosen by God (2:4).

##### God grants us eternal life and makes us a spiritual temple and holy mediators (priests) whose spiritual sacrifices please him (2:5).

#### The way unbelievers reject Christ contrasts with the way God blesses believers as his own people (2:6-10).

##### God chose Christ as a “new cornerstone” (source of support and strength) precious to God and to eternally secure believers (2:6-7a).

##### But unbelievers reject history’s most important and debated Person and thus are destined for eternal condemnation (2:7b-8).

##### We are like OT Israel as an elect, kingly, priestly, holy, people who belong to God to praise him for bringing us from sin to holiness and mercy (2:9-10).

#### Our response to God’s blessings should be to live such holy lives that this will silence opposition at the judgment (2:11-12).

##### Since our real home is in heaven, we should act like we are there by avoiding earthly, sinful practices (2:11).

##### Our purity will silence charges of unbelievers when God judges them (2:12).

# II. Show submission to both God and people (2:13–3:12).

## Submit to the government to silence those who oppose the truth (2:13-17).

### The command to submit to all human authorities prepares readers to show humility to all authorities noted in 2:13–3:12 (2:13a).

### Submit to governing authorities to show that believers are good for society (2:13b-15).

#### The king is the highest human authority and therefore worthy of obedience (2:13b).

#### Governors deserve obedience because they create order in society by punishing lawbreakers and rewarding law-abiding citizens (2:14).

#### Christians who obey laws silences claims that believers are poor citizens (2:15).

### Submit to God and civil laws by respecting and honoring him and others (2:16-17).

#### Believers can’t break laws just because they are servants of God (2:16).

#### Christian submission applies in every area of life (2:17).

##### Treat everyone with dignity (2:17a).

##### Love fellow believers (2:17b).

##### Revere God (2:17c).

##### Respect the government [literally, *the king*] (2:17d).

## Submit at work like Christ suffered so unbelievers might please God (2:18-25).

### The general principle of 2:18-25 is stated upfront—that slaves must submit to their masters, no matter how they are treated (2:18).

### Reasons for submission to one’s master are given to motivate Christian slaves to give their owners a godly response (2:19-25).

#### God is pleased with submission to a harsh master (2:19-20).

#### Submission in unjust circumstances mimics Christ’s example when he committed himself to God at his mistreatment and death for us (2:21-24).

##### Christ suffered to set an example for us (2:21).

##### Christ committed no sin in his suffering (2:22a).

##### Christ spoke no lies during his suffering (2:22b).

##### Christ did not answer back when he was maligned (2:23a).

##### Christ did not verbally retaliate when he suffered but committed himself to God as the Just Judge (2:23b).

##### Christ bore our sins so we can live for righteousness rather than sin (2:24).

#### Submission in the workplace shows unbelievers a repentant rather than wandering lifestyle (2:25).

## Submit in marriage to please God and to see answers to prayer (3:1-7).

### The reason a wife should submit to her husband is to please him and God (3:1-6).

#### Christian wives must reverently submit in marriage so their unbelieving husbands might trust Christ by being pleased with their purity (3:1-2).

#### The true *nature* of beauty for women is an internal submission that pleases God rather than an external adornment (3:3-6).

##### Wives should not think that beauty comes from outward adornment (3:3).

##### Wives must realize that true beauty comes from an inner gentle and quiet spirit that has pleased God since OT times [i.e., interior decorating!] (3:4-6).

### A husband should submit to his wife because she is weaker physically but equal spiritually and impacts his prayer life (3:7).

#### The way he should treat his wife is by submitting to her (3:7a).

#### He should submit to her for three reasons (3:7b-d).

##### Accommodate her because she is weaker physically (3:7b).

##### Honor her because she is equal spiritually (3:7c).

##### Treat her well so nothing will hinder his prayer life (3:7d).

## Submit in the church and all of life to please God (3:8-12).

### Relational living within the church shows submission (3:8).

#### Harmonious living shows submission (3:8a).

#### Sympathetic living shows submission (3:8b).

#### Brotherly love shows submission (3:8c).

#### Compassion shows submission (3:8d).

#### Humility shows submission (3:8e).

### Verbally blessing unfriendly outsiders allows God to reward believers (3:9).

#### Speaking a blessing rather than retaliation shows submission (3:9a).

#### The reason Christians must speak kindly is because God wants us to *speak* a blessing so we can *inherit* a blessing (3:9b).

### Psalms 34:12-16 also affirms that true enjoyment of life stems from rejecting evil and pursuing good—especially in one’s speech (3:10-12).

#### Psalms 34:12 also introduces how to live a blessed life (3:10a).

#### Psalms 34:13-16 says that a blessed life stems from submission to God in many areas (3:10b-12).

##### Submissive speech is never malicious nor deceitful (3:10b).

##### Submissive actions are always good and unifying by encouraging others to pursue peace (3:11).

##### Righteousness receives God’s protection (3:12a).

##### Righteous prayers receive God’s answers (3:12b).

# III. Show selfless living like Jesus (3:13–5:14).

## **Believers suffering for righteousness** follow Christ's example before his triumph (3:13–4:6).

### God rewards Christians who suffer for righteousness’ sake (3:13-17).

### God rewarded Christ after he suffered for righteousness’ sake (3:18-22).

#### Christ *proclaimed his triumph* to imprisoned demons after his death (3:18-20a; cf. 1 Peter appendix, pp. 283a-f).

#### As Noah’s ark saved from physical death by water, so Christ’s *resurrection* saves from spiritual death as pictured in baptism (3:20b-21).

##### Noah’s ark saved eight people from the waters of judgment (3:20a).

##### The Flood waters symbolize water baptism that is closely linked to salvation since Christ’s resurrection cleanses our conscience towards God (3:21).

#### God gave Jesus *authority* over the angelic realm at God’s right hand after Christ’s unjust suffering (3:22).

### We should live *selflessly* unlike godless people who abuse us and live *selfishly* (4:1-6).

#### Christians should imitate Jesus in his selfless attitude (4:1-2).

#### Unbelievers live only for themselves and abuse believers, even though they will account for their sin and some were warned before they died (4:3-6).

## **Selfless believers** who praise God for their unjust suffering will be rewarded (4:7-19).

### Those suffering for righteousness sake must show selfless concern for others (4:7-11).

#### We should be clear-headed and self-controlled so we can be prayerful and ready for imminent reward (4:7; cf. Matt. 3:2; Rom. 13:12; Jas. 5:8).

#### Love is the most vital virtue as it passes “over wrongs done to a person rather than continue a dispute” (4:8; Peters, 158; 4:8 quotes Prov. 10:12; cf. 1 Cor. 13:7).

#### Hospitality without grumbling shows selflessness (4:9).

#### Speaking and serving gifts must show God’s grace to others and praise him (4:10-11).

##### God gave each spiritual gift to share his grace to others (4:10).

##### The goal of using gifts is to praise God—whether in speaking or serving (4:11; likely two categories of gifts).

###### Those gifted in *speaking* should *say what God would say* to others (4:11a).

###### Those gifted in *serving* should *rely on God’s strength* to help others (4:11b).

###### The goal of using gifts is to praise God (4:11c).

### Those suffering for righteousness will be blessed for their selfless care of others (4:12-18).

#### Suffering for Christ is natural (4:12).

#### Believers should rejoice in suffering as this brings many blessings (4:13-18).

##### Rejoicing now will bring greater *rejoicing later*—after Christ returns (4:13).

##### Rejoicing brings greater blessing of God’s *Holy Spirit* working through us (4:14).

##### Rejoicing over proper (not deserved) suffering reminds us that we *bear Christ’s name* (4:15-16).

##### Rejoicing in difficultly reminds us that *all people will account* to God—and unbelievers even more so (4:17-18).

### Conclusion: Believers suffering for God must commit themselves to him and keep blessing others (4:19).

## **Elders** must selflessly teach and gently protect the flock until God rewards them (5:1-4).

### Peter appeals to church elders who served like he did that he will be rewarded at Christ’s return for sharing in Christ’s suffering (5:1).

#### Peter appealed as a fellow elder (5:1a).

#### Peter appealed as a witness of Christ’s sufferings (5:1b).

#### Peter appealed as one who would be rewarded for his service (5:1c).

### Elders should selflessly care for the church like a shepherd cares for his sheep (5:2-3).

#### The main command for elders is to oversee the care of the church (5:2a)s.

#### The motive for caring for the body must be pure (5:2b-3).

|  |  |
| --- | --- |
| **What Not to Do— Elders should NOT…** | **What to Do— Elders should…** |
| shepherd because someone else says they should do it (5:2b) | serve because they sincerely care for people, as God desires (5:2c) |
| have a financial motive for church ministry (5:2d) | want to serve others (5:2e) |
| appeal to their authority as the motive for others to obey (5:3a) | model integrity to the saints (5:3b) |

### The result of elders selflessly caring for their congregations is that they will be rewarded at Christ’s return (5:4).

## **Young men** must submit selflessly in perilous times rather than show concern for self (5:5a).

## **All believers** must suffer with humility and alertness for God to give them victory (5:5b-11).

### Humility should be our goal so that God will fight for us rather than against us (5:5b-7).

#### God grants grace to the humble (power to do his will)—so don’t be among the proud that he fights (5:5b).

#### God grants restoration to the humble—so humble yourself under him (5:6).

#### God cares for the humble—so give him your anxieties (5:7).

### Watchfulness against Satan’s temptations is needed so we can suffer successfully with other believers (5:8-9).

#### The reason we must show self-control is because Satan seeks to destroy unsuspecting Christians (5:8).

#### One encouragement to resist Satan is knowing that many other believers also are experiencing victory over him (5:9).

### God’s response to humble watchfulness is to restore these saints in character (5:10-11).

#### God graciously elects believers who suffer to be restored to a stronger foundation in faith (5:10).

#### We should humbly praise God for giving us his power to do his will (5:11).

## Believers must be stable in God's grace (5:12-14).

**Be Attracting**

***Book of 1 Peter***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way to *attract others* by endurance in God’s grace in righteous suffering is to be holy, submissive, and selfless like Jesus with the hope of future glory.

# I. Sanctification in light of our hope of future glory helps watching unbelievers praise God (1:1–2:12).

## Believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia are strangers in the world and elected for progressive sanctification and obedience (1:1-2).

## Peter praises God that believers have hope by faith in Christ to encourage his readers that their present suffering will ultimately result in triumph in future glory (1:3-12).

## Our sanctification as believers should be the natural result of salvation so our holy lifestyle might cause unbelievers to praise God (1:13–2:12).

# II. Submission in all areas of life pleases both God and man (2:13–3:12).

## Believers must submit to the government so that their good conduct will silence those who oppose the truth (2:13-17).

## Believers must submit in the workplace with Christ's subjection as an example so that they might please God (2:18-25).

## Both wives and husbands must submit in marriage to please God and to see answers to prayers, respectively (3:1-7).

## Believers must submit in the church and all of life to please God (3:8-12).

# III. Selfless living by God’s grace for all types of Christians follows Christ's example of triumph after suffering and also receives God’s reward (3:13–5:14).

## **Believers suffering for righteousness** before future glory follow Christ's suffering before his triumph, so live for others selflessly (3:13–4:6).

## **Selfless believers** who praise God for their unjust suffering will be rewarded (4:7-19).

## **Elders** should teach and gently protect their flock to selflessly share the suffering of its members until they are rewarded in glory (5:1-4).

## **Young men** must humbly submit to their church elders to selflessly help them in perilous times rather than show concern for self (5:5a).

## **All believers** must suffer with humility and alertness for God to give them victory (5:5b-11).

## Peter’s purpose in writing is for believers to find stability in God's grace, finished with greetings and a benediction (5:12-14).

**Purpose or Desired Listener Response (Step 4)**

The listeners will show a holy humility that honors others.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Christians suffer for Jesus (examples). This reality was true of the first century and every century since.

### Need: The key verse in 1 Peter 5:12 links God’s grace and endurance to suffer well:

### Subject: How can we tap into God’s grace in our difficulties to attract others to Jesus?

### Background: Believers in Turkey were being persecuted—so how could Peter help them?

### Preview: Today we will see three ways to access God’s grace in our difficulties that will help us attract others to Jesus.

### Text: We will answer this question in an overview of 1 Peter.

(How can we tap into God’s grace in our difficulties to attract others to Jesus?)

# I. Show holiness with hope (1:1–2:12).

## Believers in Turkey were earthly strangers but elected for holiness (1:1-2).

## We hope in Christ since our present suffering will lead to future glory (1:3-12).

## Our holy lifestyle can cause unbelievers to praise God (1:13–2:12).

(How else can we tap into God’s grace in our difficulties to attract others to Jesus?)

# II. Show submission to both God and people (2:13–3:12).

## Submit to the government to silence those who oppose the truth (2:13-17).

## Submit at work like Christ suffered so unbelievers might please God (2:18-25).

## Submit in marriage to please God and to see answers to prayer (3:1-7).

## Submit in the church and all of life to please God (3:8-12).

(How else can we tap into God’s grace in our difficulties to attract others to Jesus?)

# III. Show selfless living like Jesus (3:13–5:14).

## **Believers suffering for righteousness** follow Christ's example before his triumph (3:13–4:6).

## **Selfless believers** who praise God for their unjust suffering will be rewarded (4:7-19).

## **Elders** must selflessly teach and gently protect the flock until God rewards them (5:1-4).

## **Young men** must submit selflessly in perilous times rather than show concern for self (5:5a).

## **All believers** must suffer with humility and alertness for God to give them victory (5:5b-11).

## Believers must be stable in God's grace (5:12-14).

(How can we tap into God’s grace in our difficulties to attract others to Jesus?)

# Conclusion

### Show a holy humility that honors others (Main Idea).

### Exhortation: Which of these three qualities is the biggest challenge for you?

#### Holiness: Where are your standards too low? What should you do?

#### Submission: Where do you want to be boss but God wants you to yield? What should you do?

#### Selflessness: What battle do you need to lose? What should you do?

### Prayer



**Rick Griffith**

21 July 2019

Message 55 of 66

**Be Attracting**

***1 Peter***

# Introduction

### Christians have always suffered for Jesus.

### How can we tap into God’s grace in our difficulties to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ others to Jesus?

# I. Show \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with hope (1:1–2:12).

## Believers in Turkey were earthly strangers but elected for holiness (1:1-2).

## We hope in Christ since our present suffering will lead to future glory (1:3-12).

## Our holy lifestyle can cause unbelievers to praise God (1:13–2:12).

# II. Show \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to both God and people (2:13–3:12).

## Submit to the government to silence those who oppose the truth (2:13-17).

## Submit at work like Christ suffered so unbelievers might please God (2:18-25).

## Submit in marriage to please God and to see answers to prayer (3:1-7).

## Submit in the church and all of life to please God (3:8-12).

# III. Show \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ living like Jesus (3:13–5:14).

## **Believers suffering for righteousness** follow Christ's example before his triumph (3:13–4:6).

## **Selfless believers** who praise God for their unjust suffering will be rewarded (4:7-19).

## **Elders** must selflessly teach and gently protect the flock until God rewards them (5:1-4).

## **Young men** must submit selflessly in perilous times rather than show concern for self (5:5a).

## **All believers** must suffer with humility and alertness for God to give them victory (5:5b-14).

# Conclusion

\* Show a holy humility that honors others (Main Idea). But how?

#### Holiness: Where are your standards too low?

#### Submission: Where do you want to be boss but God wants you to yield?

#### Selflessness: What battle do you need to lose?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/

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**1 Peter**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **How to Attract Others During Righteous Suffering** | | | | | | | | | | | | |
| **Sanctification** | | | **Submission** | | | | **Selflessness** | | | | | |
| **1:1–2:12** | | | **2:13–3:12** | | | | **3:13–5:14** | | | | | |
| **Holiness** | | | **Humility** | | | | **Honoring Others** | | | | | |
| Salu-tation  1:1-2 | Praise for Hope  1:3-12 | Holy Life Exhorted  1:13—2:12 | Gov’t  2:13-17 | Work  Place  2:18-25 | Marri-age  3:1-7 | Church & all of life  3:8-12 | Christ’s Triumph  3:13—4:6 | Edify Others  4:7-19 | Elders  5:1-4 | Young Men  5:5a | Humility/  Watchfulness  5:5b-11 | Purpose  5:12-14 |
| **Rome to Pontus, Galatia, Cappadocia, Asia, and Bithynia** | | | | | | | | | | | | |
| **Early AD 64** | | | | | | | | | | | | |

**Key Word: Suffering**

**Key Verses: “Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed…. I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it” (1 Peter 4:12-13; 5:12).**

**Summary Statement: The way to *attract others* by endurance in God’s grace in righteous suffering is to be holy, submissive, and selfless like Jesus with the hope of future glory.**

**Application: Your response to suffering for Christ will either draw unbelievers to Jesus or repel them. Do you suffer with integrity?**

**"When it is all over, you will not regret having suffered;  
rather you will regret having suffered so little —  
and suffered that little so badly."**

**- Sebastian Valfre (1629-1710)**