

Intro: easy to say, follow Christ's example, hard to do, except?????

XXI. Arming Yourself for Unjust Suffering

A. The Attitude of Christ - vs 4

1. Therefore - points back to previous passage
2. since Christ suffered for us in the flesh
 - a. He died - 1Pe 3:18
 - b. He fulfilled God's redemptive plan - Isa 53:10; Ac 2:23
 - c. He became a curse for all who believe - Ro 8:3; 2Co 5:21; Ga 3:13
3. arm yourselves also with the same mind
 - a. *ennoia* - thoughtfulness, moral understanding:--intent, mind.
 - b. a sufferer's primary weapon - to have the same purpose
 - i. a willingness to die b/c death produces the greatest victory - 1 Co 15:26, 54-55; 2 Ti 1:10; Rev 21:4
 - ii. Not a new concept
 - Lu 9:23 He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.
 - Mt 10:38 "And he who does not take his cross and follow after Me is not worthy of Me.
 - iii. Many have suffered with the same mind - Heb 11:13-16, 35-38
4. for he who has suffered in the flesh has ceased from sin - Ro 6:2,7; Ga 5:24; Col 3:3,5
 - a. physical suffering to death - 1 Co 15:42-43 sown in corruption, it is raised in incorruption
 - b. suffering removes attention from temptation - Heb 11:25
 - c. *pauo* - to stop, restrain, quit, desist, come to an end:--cease, leave, refrain.

B. The Will of God

1. but for the will of God.
 - a. all sin is rebellion against God - Ps 51:4
 - i. Mt 7:24-27 "Therefore **whoever hears these sayings of Mine, and does them**, I will liken him to a wise man who built his house on the rock: "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. "But **everyone who hears these sayings of Mine, and does not do them**, will be like a foolish man who built his house on the sand: "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."
 - ii. Jude 1:15 "to execute judgment on all, to convict all who are **ungodly** among them of all their **ungodly** deeds which they have committed in an **ungodly** way, and of all the harsh things which **ungodly** sinners have spoken against Him."
 - b. Paul calls believers to be transformed - Ro 12:2, to put off the old and put on the new - Ro 8:13; Eph 4:22-24, to walk in newness of life - Ro 6:4
2. that he no longer should live the rest of his time in the flesh for the lusts of men,
 - a. *bioo* - to spend existence:--live - referring to the life we live here
 - b. *epithumia* - a longing (especially for what is forbidden):--concupiscence, desire, lust (after).
 - i. **desires that are directly related**

- to the unredeemed body (flesh) - Ro 13:14; Eph 2:3; Col 3:5
- to that which is contrary to the Spirit - Ga 5:16-17
- to the unsaved - 1Th 4:5; Jd 16, 18

ii. How to deal with these desires

- Flee them 2Ti 2:22
- Deny them - Tit 2:12
- abstained from - 1 Pet 2:11
- escaping the corruption of them - 2 Pet 1:4

C. Transformation from the Past - vs 3-5

1. the devastating pattern of the unregenerate parallels Paul's description of humanities lost spiritual condition and its ultimate end - Ro 1:18-32; 1 Co 6:9-10; Gal 5:19-21

2. For we have spent enough of our past lifetime

a. Lit - the having passed away time - perfect tense followed by two like tense verbs - *katergazomai* and *poreuomai*

b. Peter reminding believers that the sinful past is a closed book - leave the past life behind

3. in doing the will of the Gentiles

a. *katergazomai* - to work fully, accomplish; to finish, fashion:--cause, to (deed), perform, work (out).

b. *thelema* - a determination (the thing), choice (purpose, decree; volition) or inclination:-- desire, pleasure, will. (their futile way of life 1:18)

c. Gentiles used to describe unbelievers

4. when we walked in - *poreuomai* - to traverse, travel, to remove (die), live, etc.); -- depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

a. lewdness, - *aselgeia* - licentiousness (sometimes including other vices), filthy, lasciviousness, wantonness.

i. an excessive indulgence in sensuality

ii. Some like to flaunt their vices in open defiance of God

b. lusts - *epithumia* - see above - the motivation that drive indulgence

c. drunkenness - *oinophlugia* - an overflow (or surplus) of wine, vinolency (drunkenness):--excess of wine.

i. refers to constant intoxication

ii. Can also refer to narcotic use

d. revelries - *komos* - a carousal (as if letting loose):--reveling, rioting.

i. refers to partying and orgies

ii. Drunken people being loud, making public spectacles and disturbances

e. drinking parties - *potos* - a drinking-bout or carousal:--banqueting.

e. abominable idolatries - denotes the immoral debauched worship of false gods - *athemitos* - illegal; flagitious:--abominable, unlawful thing.

- *eidololatreia* - image-worship:--idolatry.

5. Surprising and Losing friends

a. In regard to these, - the above list

b. they think it strange that

i. *xenizo* - be (make, appear) strange:--entertain, lodge, (think it) strange.

ii. With the connotation of taking offense or being resentful

c. you do not run with them in the same flood of dissipation,

i. what is normal for a sinner - Ps 64:5; Jo 8:34; 2Pe 2:14

- *suntrecho* - to rush together (hastily assemble) or headlong:--run (together, with).

- a large melee of people madly racing forward

- ii. Flood - *anachusis* -effusion, license, excess. Pictures water overflowing
- iii. Dissipation - *asotia* - unsavedness, profligacy:--excess, riot. Pictures the state of mind of one so corrupted that he thinks about nothing but how he might indulge his sinful passions
- d. speaking evil of you.
 - i. *blasphemeo* - to vilify; to speak impiously:--(speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.
 - ii. Ancient sources show that unjust persecution was directly tied to Christians not participating in the status quo, accepted practices of the time
- 6. They will give an account to Him who is ready to judge the living and the dead.
 - a. giving an account
 - i. Isa 59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.
 - ii. 2Th 1:6-9 since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,
 - b. is ready to judge the living and the dead.- Ac 10:42; 17:31; 2Ti 4:1
 - i. those alive when Peter wrote (or when you read)
 - ii. Those already dead

D. The Hope of Eternal Life - vs 6

- 1. For this reason
 - a. for - referring to the verse 5 explaining that unbelievers will give an account
 - b. this reason - *unto this end*.
- 2. the gospel was preached
 - a. *euaggelizo* - to announce good news ("evangelize") especially the gospel:-- declare, bring (declare, show) glad (good) tidings, preach (the gospel).
 - b. was preached
 - i. aorist tense [one point], indicative mood [actually happened]
 - ii. deals here with the historical **past**.
- 3. also to those who are dead,
 - a. lit. to dead ones
 - b. contrasted with those believers that are still alive
 - c. the dead ones of vs 6 had the gospel preached to them while alive on earth
 - d. reminds believers that are suffering unjustly, they have something to live for beyond the present
 - e. what about OT saints
 - i. they had the Gospel preached to them in types and figures,
 - ii. Noah, a preacher of righteousness - 2 Pet 2:5
- 4. that they might be judged according to men in the flesh,
 - a. they - the dead ones - dead believers
 - b. men in the flesh - unbelievers
 - c. unbelievers judging the dead ones as having been killed
- 5. but live according to God in the spirit.
 - a. to pass from this life is just to pass form here to there
 - b. when unjustly suffering, we can do it knowing what comes next