

1 ¶ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 ¶ Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

**INTRODUCTION:** The doctrine that Peter teaches in this passage is identical to what Paul teaches in Romans 6 and 7. The Lord Jesus took our flesh from the Virgin Mary, suffered in that flesh, rose from the dead, so that His power would work in us and overcome sin in us. To this end are the tribulations and trials of this life, that we might be conformed to Christ; Hence, bearing the tribulations and trials that the Lord sends to us is called bearing our cross, or being made conformable to His death.

The word flesh that appears twice in verse one, as Calvin says, doesn't mean the same thing. In the first usage, Christ suffered in the flesh means He suffered in our human nature taken from Mary, which was sinless and pure, but He suffered in our behalf; the second is our sinful, corrupt nature that includes both body and soul which must suffer correction and discipline that we might be conformed to Christ.

The purpose for our suffering in the flesh, is revealed in verse 2: that for the rest of the time of our life, after coming to Christ, we should have the

holy desire of the Holy Spirit, and not according to the wicked desires of men. It is not enough to die with Christ, but we must also rise with Him in newness of life. To this end Peter speaks of three things, that we draw from this passage: I. We must be armed with the Mind of Christ; II We must be satisfied with the New Life; III. The New Life is the Life of the Spirit. The last two things are really one, but I have separated them for emphasis sake.

- I. Armed with the Mind of Christ vs. 1. Philippians 2 that delightful and instructive passage:
  - A. There is only one mind set acceptable to God, and that is the mind of Christ.
  - B. This lowliness of mind that looks out for others and not yourself.
  - C. This springs from the consolation, love and fellowship of the Spirit.
  - D. The example is Christ: vs.5-8. Even in Christ, the exaltation comes after His obedience unto death. Do you expect more for yourself? Shall you be crowned before the battle?
  - E. Allow the Lord to work in you: Catechism:
    - Q88: In how many things does true repentance or conversion consist?  
A88: In two things: the dying of the old man,[1] and the making alive of the new.  
  
Q89: What is the dying of the old man?  
A89: Heartfelt sorrow for sin, causing us to hate and turn from it always more and more.[1]
    - Q90: What is the making alive of the new man?

A90: Heartfelt joy in God through Christ,[1] causing us to take delight in living according to the will of God in all good works.[2]

Q91: What are good works?

A91: Those only which proceed from true faith,[1] and are done according to the Law of God,[2] unto His glory,[3] and not such as rest on our own opinion [4] or the commandments of men.[5]

Q103: What does God require in the fourth Commandment?

A103: In the first place, God wills that the ministry of the Gospel and schools be maintained,[1] and that I, especially on the day of rest, diligently attend church [2] to learn the Word of God,[3] to use the holy sacraments,[4] to call publicly upon the Lord,[5] and to give Christian alms.[6] In the second place, that all the days of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting sabbath.[7]

This is the way I work out my salvation.

## II. Satisfied with the New Life. Verses 3, 4

A. Strangers: either Jews among the Gentiles; or Christians among non-Jews. The meaning would be the same.

B. Haven't you had enough of sin?

1. Remember Lot's wife.

2. Remember the words of Christ. He who puts his hand to the plow?

3. Romans 6: 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those

things whereof ye are now ashamed? for the end of those things is death.

4. Why would you turn back to a life of sin and misery as though Christ is insufficient for you? Peter only mentions the grosser sorts of sins: lasciviousness or sexual sins, lust or various evil desires, excess of wine or drunkenness, retellings or lawlessness and riot—evil partying, banqueting or indulgence of the flesh in meat and drink, idolatries or seeking satisfaction in things that can be seen.
- C. We are to put off the old, and put on the new. Christ rose from the dead, and our affections must rise with Him to Heaven, to seek our satisfaction there, that we seek our reward and comfort there.
- D. So we read in Romans 8: 10 "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." And, Romans 6:12 "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

This points us to the third thing:

### III. Life in the Spirit.

- A. God's purpose in all ages was to save men from their sins so that they bring forth fruit to God in the Spirit: vs. 6. I think Calvin goes under water a little on this verse, which is simple, I think
- B. Do you think that Jesus died on the cross so you could live like the devil?
- C. Consider the blood and sufferings of Christ: what were His wounds for in both body and soul?
- D. All men must give an account to God who will judge both the quick and the dead. All men, the dead and the living; and you and

I will soon be among the dead, but the hand of God reaches to the dead also. You and I will not escape Him by death.

E. Because of this, that God will judge the living and the death, the gospel has been preached to all men; to those who are now dead, and to those that live on the earth. God's people have always been called to live the lives of strangers, and not running after the course of the world.

APPLICATION: Romans 12: 1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."