

## Obedience To Civil Authorities

**1PE 2:13 Submit yourselves for the Lord's sake [because it pleases the Lord] to every human institution [authority], whether to a king [emperor] as the one in authority,**

**New International:** Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority,

- The word “submit” (obey) occurs 6 times in this epistle. (1 Pet. 2:13,18; 3:1, 5, 22; 5:5). It comes from the Greek word “hupotasso [hoo po tas’ so].”
- “for the Lord’s sake” - Lit “dia ton kurion” - “because of the Lord.” This obedience pleases God..
- “Lord” can refer to God or Christ or both. Here it may refer to Christ, but when we obey Christ we obey and please God the Father. Romans 13 sets forth we must obey civil authorities to please God.
- “To every human ordinance” - “Ordinance is from the Gr. “ktisis” [kti sis] meaning “formation, building, creation, creature, ordinance.”

1. Jesus was falsely charged of disloyalty to Rome. (Lk. 23:2; Matt. 22:21)

LUK 23:2 And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

MAT 22:21 They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's."

### See false charge against Paul

ACT 24:5 "For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

2. Christians are taught to obey the civil authorities. (Rom. 13:1-7).

**ROM 13:1 Let every person be in subjection to the governing [higher] authorities. For there is no authority except from God, and those which exist are established [instituted, appointed, arranged] by God. 2 Therefore he who resists authority has opposed the ordinance [decree] of God; and they who have opposed will receive condemnation upon themselves. 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise [approval] from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. 5 Wherefore it is**

necessary to be in subjection, not only because of wrath, but also for conscience' sake. 6 For because of this you also pay taxes, for {rulers} are servants of God, devoting themselves to this very thing. 7 Render to all what is due them: tax to whom tax {is due;} custom to whom custom; fear [respect] to whom fear [respect]; honor to whom honor.

- “tasso” [tas’ so]- “appoint, set arrange”
- “telos” [tel’ os] - “due, tribute, custom, revenue”

**JOH 19:11** Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin."

- a. Laws of land, paying taxes
- b. Speed laws, etc.

### 3. The Christian and the civil government

- a. Christians are to **obey and cooperate** with civil authorities. (Tit. 3:1,2).

**TIT 3:1** Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to malign no one, to be uncontentious, gentle, showing every consideration for all men.

- 1) We should not be anti-government and always see only the bad. This is like seeing only the bad of a child or an adult. This will bring out the worse in them.
- 2) Christians who have the right to **vote** should exercise that right.
- 3) We should cooperate with the government in everything good.
- 4) Even the worse government is often better than none at all. Without civil authority there is utter chaos. Evil then would have no restrains.
- 5) Complete separation from the government is a negative, but cooperation in good and spiritual infiltration is a positive.

- b. Christians must obey the law **unless it conflicts with God’s law**. (Acts 4:19, 20; 5:29).

**ACT 4:19** But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20 for we cannot stop speaking what we have seen and heard. "

**ACT 5:29** But Peter and the apostles answered and said, "We must obey God rather than men.

- c. Christians should **pray** for their leaders. (1 Tim. 2:1,2).

**1TI 2:1** First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.

- 1) First century Christians had few, if any, rights, and they were helpless against the Roman authorities.
- 2) Even criticism was not tolerated, then and now, by many authorities.
- 3) They did have the privilege of praying to the Almighty God who can change things.
- 4) We are to pray even for leaders who we disagree with, and who are not Christian.
- 5) Most leaders then were not Christians, and a small number who govern us today are Christians.
- 6) Even so called conservative leaders are not usually conservative in moral issues, but their conservatism relates to economics.

### **“Governors As Sent By Him”**

**1PE 2:14 or to governors as sent [appointed, delegated] by him [God] for the punishment of evildoers and the praise [approval] of those who do right. Rom. 13:1-3**

- “ekdikesis” [ek dee’ kay sis]- vengeance, punishment, retributive justice.
  - “praise” here has the idea of “approval, leaving alone, not punishing.”
1. Even evil rulers usually seek to maintain law and order. This was their duty.
  2. The correct purpose of civil government, though most often abused, is to do good, and uphold laws which are often good for people.
  3. Most corrupt governments have laws against murder, stealing, rape, perjury, traffic violations, etc.
  4. The authorities may or may not obey those laws, but the citizens are expected to abide by them.
  5. They usually leave alone those who obey the laws of the land and are “zealous of what is good.” (1 Pet. 3:13).
  6. They most often leave alone those who obey the laws of the land and do not engage in open criticism.

### **“The Will Of God” “Silence The Ignorance of foolish**

**1PE 2:15 For such is the will of God that by doing right you may silence [gag, muzzle] the ignorance [ignorant talk] of [the] foolish men [those rejecting God and Christ].**

- “phimoo” [fee mo’ o]- “muzzle, silence.”
  - “will of God” - occurs throughout this epistle. (1 Pet. 2:15; 3:17; 4:2, 19). See Matt. 6:10
  - “foolish men” deny God and do not understand or obey God’s will. (Psa. 14:1; Eph. 5:15).
  - “foolish men” seek to do what pleases themselves and what pleases those who can do them favors.
1. **Christians faced endless charges.**

Care for no one except themselves.	Rebellious citizens & haters of civil government	Do not claim loyalty to Caesar
Hypocrites	Apostate Jews	Snobbish
Reject the gods	Secret cult	Do not go along with our customs
Stupid & Ignorant	Superstitious	Disrespectful

2. Christians today need to silence the ignorant talk of foolish men by their excellent conduct.

- a. Evil men most often speak blasphemy against God and His followers.
- b. This speaking should never be because of sin. (1 Pet. 4:15).

### **Use Of Christian Freedom**

**1PE 2:16 {Act} as free men [in Christ], and do not use your freedom as a covering [license, pretext, cover-up] for evil, but {use it} as bondslaves of God.** Gr. pl. of “doulos” - bondslaves, slaves.

- “Free” - Christians are “free,” and live under “the law of liberty.” (Jas. 1:25). See John 8:32
- “covering” is from ‘epikalumma’ [e pee ka’ lum ma] meaning “cover, veil, pretext.”
- Being free in Christ is not a license to do evil.

1. **Free from the law of Moses.** (Col. 2:14; Gal. 2:16; 5:4).

**COL 2:14 having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.**

**GAL 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.**

**GAL 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.**

2. **Free from the fear of condemnation** through Christ. (Rom. 8:1; 1 Jn 1:7, 9).

ROM 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

### **Comments**

1. It is not a God-given freedom to do as we please. (Matt. 7:21; Lk. 6:46; Rom. 8:8; Gal. 1:10; Gal. 5:17; Heb. 11:6).
2. Freedom in Christ is not freedom to rebel against God, and against authority that does not require us to sin.
3. Freedom denotes we are not slaves to the devil, sin, and the fear of God’s condemnation.
4. **Spiritual freedom is much greater than physical freedom.**

## Fourfold Admonition To Christians

**1PE 2:17 Honor** [show proper respect to] **all men**; **love the brotherhood** [of believers], **fear** [revere] **God**, **honor the king**.

- “honor” is from the Greek “timao” [tee mah’ o]. It is used in reference to “all men” and the “king.” It means to show proper respect - not worship.
- “honor” was used by Paul in regard to support of widows and elders.

1TI 5:3 **Honor** widows who are widows indeed;

1TI 5:17 Let the elders who rule well be considered worthy of **double honor**, especially those who work hard at preaching and teaching.

<p><b>1. “Honor</b> [show proper respect to] <b>all men”</b></p> <p>a. All men are made in the image of God (Gen. 1:26, 27), and deserve respect as human beings.</p> <p>b. Honoring does not exclude rebuking for sin or punishing for sin.</p>	<p><b>3. “Fear God”</b> - We are to have a lofty reverence for God. (Prov. 1:7; Eccles. 12:13).</p>
<p><b>2. “Love the brotherhood”</b> - Rom. 12:10; 1 Pet. 1:22. “adelphotes” [a del fo’ tace] - brotherhood. See 1 Pet. 5:9.</p> <p>a. We are to love <b>more than those in the local church</b> - We are a “brotherhood.”</p> <p>b. Some have overemphasized local autonomy to mean isolationism and indifference.</p> <p>c. We are to love every member of the church universal regardless of race, class, nationality, education, wealth, social standing, etc.</p> <p>d. We need more cooperation among congregations.</p> <p>e. We are on the same team and have the same Lord.</p>	<p><b>4. “Honor the king”</b> - Christians are to honor the governing authorities.</p> <p>a. Honoring king is God’s will.</p> <p>b. This brings glory to God.</p> <p>e. It makes life better and more peaceable for us.</p>

### Problem

1. This passage and the one in Romans 13 appear to have been written before the Roman government became so violent against Christians.
2. Most of the early violence against Christians came from the Jews, but from the time of Nero (54-68 A.D.) Rome became very violent against Christians.
  - a. This violence really escalated after the burning of Rome.
  - b. This was about A.D. 63 or 64.

3. Although Christians were expected to obey Nero where they could, it is clear that Nero did not praise and reward good conduct. The hostile Jews influenced the Romans to kill the Sinless One.
4. The statements of Paul and Peter may not be absolute true of all governments, but are generally true.
5. Romans 13 and 1 Peter 2 describe government as it is intended to be by God.
6. Their statements appear to be true of many evil governments, but not all.
7. Some target Christians for persecution because of false charges, hatred, their religion promoting hatred of those who differ.
8. This is not done because Christians are obedient, but because they refuse to denounce God and His Son, and worship some false deity or some man or group of men.

### **Instructions To Slaves**

**1PE 2:18 Servants [household slaves], be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable [overbearing, harsh, perverse, cruel].**

1. "Servants" (slaves) are taught to obey their masters.
  - a. The Greek "oiketes" [oy\_ket' ace] means "household servants (slaves). (Lk. 16:13; Acts 10:7; Rom. 14:4; 1 Pet. 2:18).
  - b. Peter does not use the Greek "dou'los" used by Paul meaning "slave, bondservant."
  - c. The term, used by Peter, is more specific than the one used by Paul.

**EPH 6:5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7 With good will render service, as to the Lord, and not to men, 8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. 9 And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.**

**1TI 6:2 And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.**

**1CO 7:21 Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that.** "slave" is from "dou'los."

2. Slavery is repulsive to most of us, but the scriptures do not condemn it.
3. The scriptures do regulate it on the part of Christians. Instructions are given to Christian slaves and Christian masters. (Eph. 6:5-9; 1 Tim. 6:2; Col. 3:22-4:1).

4. Christians are not to promote slavery, but those who lived in it were to submit to the institution as long as it lasted.
5. It is interesting and noteworthy to stress that when the gospel is preached that the principles of love and the Golden rule destroy slavery over a period of time. (Matt. 7:12; 22:39).

### **What Is Praiseworthy Or Commendable**

**1PE 2:19 For this {finds} favor, if for the sake of conscience [duty] toward God a man bears up under sorrows when suffering unjustly.**

- Lit. “for this [is] a favor.”

**New International:** For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God.

### **No Praise Due For Enduring Deserved Punishment**

**1PE 2:20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer {for it} you patiently endure it, this {finds} favor [is commendable] with God.**

- “for what glory [is it] if..” - See ASV
  - Gr. “hupomeno” [hoo po meh’ no] - endure, suffer patiently. (1 Cor. 13:7; Heb. 10:32).
1. Peter recognizes that Christians will suffer justly, and they may also suffer “unjustly.”
  2. It is not a honorable thing to suffer justly because of wrong doing, but it is praiseworthy when God’s children suffer for doing right.
  3. Jesus taught blessings would come to those who suffer for righteousness sake. (Matt. 5:10-12).

### **Follow In The Steps Of Jesus**

**1PE 2:21 For you have been called for this purpose [to be patient under suffering], since Christ also suffered for you, leaving you an example for you to follow in His steps,**

- Lit. “For to this you were called.”
- Gr. “hupogrammos” - a copy to write after; met. an example for imitating, pattern. Verb form is “hupographo” [hoo po gra’ fo].
- “ichnos” [ik’ nos] means “track, footprint, step” and is used here in the plural.

1. Jesus left us an example of suffering with patience. (1 Pet. 2:23).	3. Persecution is not unusual for a Christian, but should be expected. (Jn. 15:20-23; 2 Tim. 3:12). See Phil. 1:29.
2. Jesus suffered even though He had the power to retaliate. See Matt. 26:53	4. This verse reveals that Jesus is an example of suffering, but He is also an example in His manner of life.

**Note:** We are not to do everything that Jesus did.

1. Jesus lived under the law of Moses, but He nailed it to the cross. (Col. 2:14).
2. Paul taught those who keep it under the new covenant are severed from Christ. (Gal. 5:4).
3. Jesus observed the Passover, the Sabbath, and Jewish feasts, but we are not to do such.
4. Jesus forgave the sins of men (Mk. 2), but we cannot forgive sins others commit against God.
5. Jesus did not marry, but marriage is permissible. (Matt. 19:1-6; Heb. 13:4). See Gen. 2:18
6. Jesus cleansed the temple (Matt. 21), but we do not have the authority cleanse the religious buildings of others.
7. Jesus performed many miracles (Jn. 20:30, 31), but miracles have ceased. (1 Cor. 13).
8. Jesus fasted 40 days and nights (Matt. 4:1-11), but Jesus nor His apostles commanded to us fast. Fasting is good if done in the right way, but it is optional. (Matt. 6:1-8).

### **Christ Without Sin**

**1PE 2:22 who committed [did] no sin [not even a single act], nor was any deceit [guile, deception] found in His mouth;**

1. Christ was sometimes accused of sin.
  - a. He was accused of being a devil, a winebibber, a glutton, being in league with Beezebub, a blasphemer of God, a violator of the Sabbath and the law of Moses, one who did not care for the poor.
  - b. Today He is accused of

Being a liar and imposter	Being a trickster	Being crazy (mad)
Faking His death and resurrection	Concealing His alleged marriage	Being a homosexual
Faking His ascension	Being a blasphemer	Being illiterate.
Being a drunkard	Being an enemy of the law of Moses.	Being in league with Satan

- c. He did not commit a single sin. (1 Pet. 1:19; Heb. 4:15; 7:26; 2 Cor. 5:21; 1 Jn. 3:5; Jn. 8:46).
2. **The sinlessness of Jesus is a vital part of Christianity.**
  - a. The Atonement
    - 1) If Jesus had been a sinner, He could not have been a perfect sacrifice for our sins.
    - 2) If a sinner, Jesus would be lost and could not stand in the presence of God.
  - b. Ability of Jesus to aid us.
    - 1) Christ is “able to come to the aid of those who are tempted.”(Heb. 2:18).

- 2) Temptation often involves suffering.
- 3) Resisting involves struggle, pain, denial of self, ridicule, etc..
- 4) Jesus suffered immensely in the garden of Gethsemane. (Lk. 22:44).

**Immediate Context**  
Slaves To Follow In The Steps Of Jesus

3. The oppression of civil masters would tempt slaves to sin and practice deception. They are admonished to follow in the steps of Jesus.

**1PE 2:23 and while being reviled [insulted], He did not revile [insult] in return; while suffering, He uttered no threats, but kept entrusting {Himself} to Him [God the Father] who judges righteously;**

1. Jesus could have retaliated against His enemies, but He did not. (Jn. 18:36).
2. He suffered without uttering threats, or retaliating against His enemies.
3. He prayed that God would forgive them. (Lk. 23:34).
4. He could have destroyed His enemies (Matt. 26:53), but He did not.
5. He will destroy His enemies when He comes again. (Acts 2:35; Psa. 110:1; 1 Cor. 15:24-28).
6. Jesus was obedient to His Father “who judges righteously,” that is, His judging His right and perfect because God knows all things.

**“Bore Ours Sins In His Body”**

**1PE 2:24 and He Himself bore [carried the load of] our sins in His [own] body on the cross, that we might die to sin and live to righteousness; for by His wounds [death on the cross] you were healed [saved from sin].**

- Gr. “xulon” [zoo’ lon] - wood, club, staff, stocks, tree, cross. NIV & RSV have “tree.” “Stauros” [stow’ ros] was an instrument of capital punishment - stake, pole, cross.
- “bore” is from “anaphero” [a na feh’ ro] meaning “to bear, to bring (up), to take (up), offer.”

1. “He Himself bore our sins”

a. Jesus died for us. He did not delegate this to another.

b. His death was a **vicarious death**. (Matt. 26:28; Mk. 10:45; 1 Tim. 2:6; Isa. 53:11, 12).

2. Christians are to “die to sin.”

a. The death begins at repentance and is confirmed by the burial in water and the arising to live a new life.

b. Sin should be the exception rather than the rule in our lives. Our hearts should be set on doing right.

3. Christians are to “live to righteousness.” (Rom. 6:1-6). See Psa. 119:72

4. “for by His wounds you were healed.” “Healed” is from “iaomai” [ee ah o mi] meaning “to heal,” but it is used to refer to having ones sins forgiven.
- a. “Healed” - saved from sins
  - b. “His wounds” - stands for His wounded body shedding blood on the cross. (Heb. 9:22; 1 Pet. 1:18, 19; Rev. 1:5).

**1PE 2:25 For you were continually [before conversion] straying like sheep, but now you have returned [at conversion] to the Shepherd and Guardian [Bishop, Overseer] of your souls.**

- “soul” is from “psuche” [psoo khay] referring here the immortal soul. (Matt. 10:28; Heb. 6:19; Jas. 1:21; 5:20; 1 Pet. 1:9; 2:11).
  - “straying” is used to denote continual sin. (Rom. 3:10, 11, 23). “planao” [pla na’ o]- “to lead astray, to go astray.”
1. Isa. 53:6 “All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all to fall on Him.”
  2. Jesus - “Shepherd and Guardian of your souls” - 1 Pet. 5:4
    - a. He is “the Shepherd ,” in that, He feeds, guides, and protects His sheep.
    - b. He is the Bishop (Guardian, Overseer) because He superintends, supervises, and directs the activity of the flock or body.
    - c. The Greek “episkopos” [e pis’ ko pos] means “overseer, guardian, bishop.”
    - d. “Shepherd” is from “poimen” [poy mane’] meaning “shepherd, pastor.”
  3. Jesus is “the Shepherd and Guardian” of our “souls.”
    - a. We have shepherds or elders in the church. (Acts 14:23; 20:17, 28; 1 Pet. 5:1-3).
    - b. Jesus is “the Chief Shepherd” (1 Pet. 5:4).
    - c. He is also called the “Good Shepherd” (Jn. 10:11, 14), and the “Great Shepherd.” (Heb. 13:20).
    - d. Though many of Peter’s readers were slaves as to their fleshly bodies to some human master, their higher nature (souls) was free and answerable to the Great Shepherd and Bishop - Jesus Christ.

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