

## **220529-1 1Pe 2, 11, 12, That They May Glorify God in the Day of Visitation— CThurman**

### A synopsis of 2.1-10:

Remember who these are to whom the apostle Peter writes. These are the baptized believing, church-related disciples of Jesus Christ, otherwise called the saints of God. Whenever you see the word *saints* in the NT, but for one reference (cf. Mt.27.52) it refers to faithful church people. Not just church people, but faithful church people.

Peter writes, love (!) one another fervently laying aside all malice, guile, hypocrisies, envies and evil speakings, and desire (!) the sincere milk of the word if you have truly tasted that the Lord is gracious.

You have drawn near to the *Living Stone* and as living stones are built up a spiritual house and a holy priesthood for the purposes of offering up acceptable, spiritual sacrifices to God by Jesus Christ. Such is contained in the Scripture that Christ is the elect, precious cornerstone and that the ones believing shall not be ashamed or confounded; in other words there is no confusion, the stones join to the Stone in a building of God. To you He *is* precious, but to them that were appointed to stumble at the word being disobedient, Christ is a stone of stumbling and a rock of offense.

To this point in the letter Peter has written of an inward faith, things that are worked out in the privacy of the heart and mind; the inward, personal experience; such things as the new birth, the safe-keeping of our reward in heaven, the trying of our faith, girding up our minds, being sober-minded and hoping for the grace that is to be revealed at the revelation of Jesus Christ, being holy in our conduct, purifying our hearts by obey the word of God and laying off from our lives the workings of the flesh. In the main things which concern a subjective faith, the personal experience. *Desire the sincere milk of the word that ye may grow thereby.* That's personal! But now this inward faith needs to find expression; it should become an outward faith, a faith demonstrated outwardly.

Peter's letter now turns to the outward part of faith. We'll read in a moment of an *honest conversation*, an honest, good, worthy manner of life. Desire is good, but what is it if it is never demonstrated?

Ja.2.14 ¶ What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? (For example, is it possible for a Christian's body to be used for the glory of God apart from a faith that is demonstrated?)

...

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out (2pl. pres. imper. of *κατεργάζομαι*, κατά by, down, out + *ἐργάζομαι*, to work, labor, commit; to demonstrate) *your own salvation with fear and trembling.*

Praise God that He has bestowed upon the Gentiles His saving grace, but this grace should move them to *live* for Him.

**11 Dearly beloved, I beseech you as strangers and pilgrims,**  
sojourners migrants

*strangers*, παροίκους, of the adj. *πάροικος*, παρά beside, with + *οἶκος*, an house; tss. *a sojourn, a foreigner, a stranger (1Pe.2.11)* the noun *παροιμία*, tss. *dwelt as strangers (Ac.13.16), sojourning (1Pe.1.17)*; the verb *παροικέω* is tss. *to be a stranger, to sojourn.*

*pilgrims*, acc. pl. masc. of the adj. *παρεπίδημος*, παρά at, by, near, with + *ἐπί* among, on, upon + *δῆμος* people (*ἐπιδημέω*, *strangers*, and so 'migrants'); *παρεπίδημος*, tss. *He.11.13; 1Pe.2.11, pilgrims, 1Pe.1.1, strangers.*

**abstain from fleshly lusts, which** κατὰ  
[to] desires **war against the soul;**  
[goes to]

*abstain*, ἀπέχεσθαι, pres. infin. mid. of the verb ἀπέχω, ἀπό from, forth, of, out of + ἔχω, to have, to possess; ἀπέχω, is tss. always to

*abstain* (6) from pollutions (Ac.15.20), from meats offered to idols (Ac.15.29), from meats as if sinful (1Ti.4.3) from fornication (1Th.4.3), all appearance of evil (1Th.5.22), from fleshly lusts (1Pe.2.11).

*fleshly*, σαρκικός, an adj. tss. *carnal* (9), *fleshly* (2).

*lusts*, the noun ἐπιθυμία, tss. *lust* (31), *desire* (3), concupiscence (3).

*war*, στρατεύονται, 3pl. pres. ind. mid. of the verb στρατεύω, tss. *soldiers* (so 'warring' person), *to go a warfare, to war; so, to combat.*

Peter calls upon the Gentiles to draw near. He *beseeches* them *as* strangers and pilgrims. These terms, strangers and pilgrims, refer to a people that are among a people not their own, and that they are only traveling through. They are not of this world, but they are presently in it. But being strangers and pilgrims they must not become so comfortable that they forget who they are in this world and the destiny to which they are headed. 'This world is not my home, I'm just a passing through. My treasures are laid up somewhere beyond the blue. ... And I can't feel at home in this world anymore.' So we read the words *abstain from fleshly lusts* (desires).

There are things strangers and pilgrims do not do. There is a sense in which strangers do not make friends.

*Jas 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

And pilgrims cannot be weighted down with unnecessary things.

*Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged (heavy, weighted, burdened) with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*

The OT saints of God lived as we should as we should today.

*Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*

We are to *abstain from fleshly lusts which war against the soul*. Of course there are lusts or desires which lead to sin.

*Ja.1.14 But every man is tempted, when he is drawn away of his own lust, and enticed.*

*15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

But there are lusts/desires for things which are not necessarily sinful in themselves, but which can create a struggle between our flesh and spirit, between worldliness and godliness, between fervency of service or lukewarm carelessness, between the world and Christ.

It is one thing to war against the desires of the flesh. This prevents us from being entangled with the affairs of this life.

*2Ti.2.4 No man that warreth entangleth (entwines, like braiding hair) himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.*

*5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*

But when we follow after the lusts of the flesh we have war *in* the soul because our lives have gotten entangled in the world. Then the world becomes intricately threaded into our lives so that it is very difficult to unravel the hold that it has upon us. This will choke the life out of a child of God and the only way to avoid it is to *abstain* from it altogether; that is, dispossess the carnal desires.

*Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*

We either rule our lusts or our lusts will rule us. We are only strangers and pilgrims here. This present age is our testing grounds.

*Col.3.1 ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*

*2 Set your affection on (φρονέω, a verb, 'set the mind on') things above, not on things on the earth.*

*3 For ye are dead, and your life is hid with Christ in God.*

*4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*

The remedy: seeking after Christ, constant in prayer, a readiness to revenge in our minds all disobedience, keeping in the word of God.

11 Ἀγαπητοὶ παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

ἔχοντες

**12 Having your**

**conversation**  
manner of life

**honest among the Gentiles:**  
nations

*conversation, ἀναστροφή, a noun, ἀνά re-, again, up + στρέφω, to turn; ἀναστροφή is always tss. with the English conversation; the verb ἀναστρέφω, is tss. to abide, to overthrow, to return, to be of conversation, to behave (1Ti.3.15), to live (2Pe.2.18), , to pass (conduct) the time of your sojourning (1Pe.1.17).*

O.E.D. – (derived from Latin & to your frequent abode; **1.** The action of living or having one's being *in* a place or *among* persons. **2.** The action of consorting or having dealings with others. **6. Manner of conducting ones self in the world or in society: behavior, mode or course of life. archaic**

*honest, καλός, an adj. tss. good, goodly, meet, better, fair, well, worthy, honest.*

*Jas 3:13 Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation (καλης αναστροφης) his works with meekness of wisdom.*

The idea is, that, though they too are Gentiles, they are first the elect, scattered strangers begotten of God.

***that, whereas they speak against you as evildoers,***

*they speak against, καταλαλοῦσιν, 3pl. pres. ind. of the verb καταλαλέω, κατά down, under + λαλία speech; tss. to speak evil (1Pe.3.16), to speak against (1Pe.2.12); καταλαλία, only twice in the NT & tss. backbitings (2Co.12.12), evil speakings (1Pe.2.1); the adj. κατάλαλος, once in the NT & tss. backbiters.*

***they may by your good works, which they shall behold,***  
- beholding -

*which they behold, ἐποπτεύσαντες, nom. pl. masc. part. aor. of ἐποπτεύω, ἐπί upon + ὄψομαι, to see; again in 1Pe.3.2, while ... behold; the noun ἐπόπτης, 2Pe.1.16, tss. eyewitnesses.*

***glorify God in the day of visitation.***

*shall glorify, of the verb δοξάζω, tss. to glorify, to honour, to magnify; 1Pe.1.8, full of glory; 1Pe.2.12, may ... glorify, 1Pe.4.11, may be glorified, 1Pe.4.14, is glorified, 1Pe.4.16, let ... glorify; the noun δόξα, glory, 1Pe.1.7, 11, 21, 24; 4.11, 13, 14, 5.1, 4, 10, 11.*

*of visitation, ἐπισκοπῆς, gen. sing. of the noun ἐπισκοπή, ἐπί at, upon + σκοπός, only once in the NT, Phl.3.14, mark, but the verb σκοπέω, is tss. to take heed, to mark, to look at, to consider, to look on; ἐπισκοπή, is tss. visitation, bishoprick, the office of a bishop;*

another noun, ἐπίσκοπος, is tss. overseer, bishop; the verb ἐπισκοπέω, is tss. *looking diligently, taking the oversight.*

Let's put the main thought, not the only thought, but the main thought of these two verses together.

I exhort you to abstain from fleshly lusts, having an honest conduct among the Gentiles so that they may glorify God in the day of visitation (at Christ's appearing).

Live so that when the time of God's visitation of this earth arrives He might be glorified in them that believe not. Joseph, son to Jacob foretold of the time when the LORD would visit Israel at the appointed time to deliver them from Pharaoh's cruel mastery over them. It was a time of judgment.

*Ge 50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.*

At the rebellion of Korah and his band Moses implicitly prayed for a *visitation* from the LORD upon them.

*Nu 16:29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.*

Again, the LORD promised to visit the sins of the nations that had polluted His land, the land of Israel. It was a time of judgment.

*Le.18.24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:  
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.*

King David in the 59<sup>th</sup> Psalm prays for deliverance from his enemies. Again, it is judgment.

*Ps.59.1 ¶ « To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him. » Deliver me from mine enemies, O my God: defend me from them that rise up against me.*

*2 Deliver me from the workers of iniquity, and save me from bloody men.*

*3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.*

*4 They run and prepare themselves without my fault: awake to help me, and behold.*

*5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.*

A number of the times the Scriptures foretell of the LORD visiting Israel to judge them for their sin. (cf. Jer.5.9, 29; 6.15; 9.9; 11.22; 13.21; 14.10, etc.)

*Jer 8:12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.*

*Lk.19.43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

*44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*

But again the visitation of the LORD is also a time of deliverance.

*Jer 27:22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place. (cf. Jer.32.5)*

It refers to a time when the LORD visits a nation or nations in judgment. (Jer.51.47, *punish*; La.4.22)



*Jer.50.24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.*

*25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.*

*26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.*

*27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.*

It was called a visitation of the LORD when the gospel was brought to the Gentiles through the instrumentality of Peter.

*Ac 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*

God's visitations are marked as fulfillments of prophecy, when God promised either to bring judgment or deliverance. In this text of first Peter it seems to emphasize the time when the unbelieving are judged at the second coming of Jesus Christ. Then *they* shall glorify God in the day of visitation for the good works which they saw the children of God do during their lifetime. This is clearly the time of the judgment of the nations (cf. Mt.25.31-46)

Now to be clear about the judgment which takes place when Christ returns, Mt.25.31-46 concerns the gentiles of the earth and their treatment of the nation of Israel. Now, Peter appears to bring into this that the judgment of the gentiles will also include their treatment of the saints of the churches. In the end there shall not be an unbelieving soul remaining when Jesus Christ sets up His millennial kingdom.

What's Peter's main point? It does matter how we live now. He is warning us against being led away through the lusts of the flesh so that we fail to live for Christ. Combined with the gospel of Jesus Christ He is using all of

us, first, as a means to see some convert to Christ and walk the rest of their days to the glory of God. And, second, He is using us as a stinging, convicting, preserving, means of judgment to an unbelieving world.

*Lk.14.33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

*34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?*

*35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.*

Live to the glory of God and God will be glorified in you. As we shall see in the following texts, if the Lord will in our studies, Peter pushes these baptized believing church-related disciples of Jesus Christ from an inward faith to an outward faith.

12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς