

Our Conduct as Aliens & Strangers
1 Peter 2:11-12

Introduction

As far back as I can remember there has been constant debate about the defining characteristics of being a Christian, or phrased another way, how can you know if someone is saved? From my study of history I also know that this is a debate that goes back millennia. The extremes in the debate range from mere intellectual assent to legalism akin to the Pharisees of having to live by a particular set of behavioral standards.

Those who would fall into the intellectual assent camp can arrive at some blatantly contradictory statements and heresies. For example, among those I think can properly be described as advocates of “easy believism,” there is a position held that if a person has made a profession of faith in Jesus, that person is saved regardless of what direction their life goes from that point on even to the extreme of later denouncing Christ and declaring himself an atheist. Zane Hodges promotes the absurd idea of “unbelieving believers.” While I am glad that such groups want to promote the security of the believer, you do have to believe and you do have to believe the right things about the correct Jesus. The warning about denying Jesus in Matthew 10:33 is serious and so is the one in 1 John 2:19 about those “*who went out from us*” because “*they were not really of us.*” Another example is the cult group I ran into when I was in High School that, based on Romans 10:9, believed that if you can get someone to say out loud that “*Jesus is Lord,*” that person is saved.

At the other extreme are those who in a manner very similar to the Pharisees develop a lists of behaviors that Christians are expected to do or not do. The particular lists vary from group to group, but the mindset is easily detected when a professing Christian does something they ought not to do, for they question whether the person is or is not a Christian instead of the maturity level. That is opposite of passages such as 1 Corinthians 3:3 in which Paul calls out professing believers he calls “brethren” of still being fleshly (carnal) and for walking like mere men. 1 John 1:8 is written to those who walk in the light and are cleansed by the blood of Jesus, yet states, “*If we say that we have no sin, we are deceiving ourselves and the truth is not in us.*”

We have seen the proper balance in our study of 1 Peter. There are things that characterize true Christians, but perfection is not one of them. That is something that is part of our living hope for the future when we receive our incredible inheritance that is imperishable, undefiled and unfading that is reserved in heaven and will be received at the revelation of Jesus Christ (1 Peter 1:3-7). The passage we will be studying today, 1 Peter 2:11-12, also points out this proper balance in urging believers in the fight against sin in this life and giving the reasons for doing so. 1 Peter 2:11–12,¹¹ “*Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.*”¹² “*Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*”

This is a transitional passage that points back to the work of God in the believer’s life as the reason for striving for a holy life, while also pointing to a practical reason that such holy living will enable them to be able to stand firm in the midst of oppression and persecution. Or to state it another way, your identity in Christ should be determinative to your behavior which in turn will have a direct effect on those observing you.

Peter's Urging - 1 Peter 2:11

Peter begins this section, "*Beloved, I urge you . . .*" Paraphrases and dynamic equivalent translations such as the NIV tend to translate here the adjective ἀγαπητός / agapātos as "Dear friends" instead of "beloved," and in doing so miss the significance of Peter addressing them with this term. Calling someone a "dear friend" shows a closer relationship than just "friend," and addressing someone as "beloved" shows an even more significant relationship. The word pertains to one who is loved in the highest ethical sense for this is a love that looks out for the best interest of the object of that love and will sacrifice for him.

In the context of this passage, these are those that are loved by God and not just the writer. Peter is writing to a large group of people scattered throughout many Roman provinces of Asia Minor (Modern Turkey), so it will include many people that Peter has never met. So this cannot be a description of them arising from Peter's personal relationship with them. They are described as "beloved" because they share the commonality of having been chosen by God according to His foreknowledge and great mercy in causing them to be born again. They are those who have been redeemed by the precious blood of Christ and adopted into God's family to be given a living hope and an incredible inheritance. All of that is much, much more than being merely "dear friends." They are beloved to Peter because they are beloved to God. It also gives a sense of obligation because of all God has done for those included among His "beloved." It is part of their identity.

Peter urges the beloved to particular actions. The word "urge" here, παρακαλέω / parakaleō, is a compound word meaning "alongside to call," and can be used in a variety of ways depending on the context of what is being said. In this context it is an earnest appeal, a beseeching them to a particular response and action. Peter is like a coach who comes alongside the athlete to "urge," "encourage," "exhort," "appeal," "plead," "beseech" them in their effort. There is a personal element in what Peter is doing for the outcome is important to him. But before Peter gives his appeal to them, he explains the basis of it.

Christian Identity - Aliens & Strangers - 1 Peter 2:11

Peter identifies them "*as aliens and strangers.*" A major theme of my sermon last week was Christian identity, and these are two additional aspects of that identity. Peter has already marked them as those who have been chosen by God, sanctified by the Spirit and cleansed by Jesus, the Son. They are those who are born again by God's mercy and redeemed by the blood of Christ. They are "living stones" being built up as a spiritual house for they are a chosen race, a royal priesthood, a holy nation and a people for God's own possession. To all of this Peter now identifies them as "*aliens and strangers.*"

Alien, πάροικος / paroikos, is a compound word meaning "alongside to dwell" and was used to refer to a resident alien living among or with the native people but who keep the citizenship of their native land. They will have rights of protection as a resident, but not civic rights which belong only to the citizens of that land. Stephen used this word in Acts 7:6 to describe the prophecy concerning descendants of Abraham dwelling in Egypt. He used it in 7:29 for Moses when he dwelt in the land of Midian. When you live in a foreign land for a long time, you learn the language and culture so that you can live among the natives with relative ease. The emphasis in this word is that your citizenship and therefore your identity and allegiance belong to the nation of your citizenship.

Strangers here is παρεπίδημος / paraepidāmos which we saw in 1 Peter 1:1. It is a compound word combining the prepositions παρα / para (beside) and επι / epi (upon) with δήμος / dāmos (people, clan) and refers to those who live beside a native people, or to state it a different way, these are those who live in a place among people who are other than their own ethnic and / or cultural group. That is why it is translated variously as "*alien,*" "*stranger,*" "*temporary resident,*" "*sojourner,*" "*pilgrim.*" This word has a greater emphasis on the temporary nature of their stay in a foreign land. They are strangers, not resident aliens.

The combination of both of these concepts is another facet of Christian identity. Peter has already pointed out that the Christian's hope and inheritance is in heaven, not here on this earth (1:3-4), and that our stay here on earth is temporary (1:17). Though we live among other humans and may even be closely related according to genetics, the fact that God has caused us to be born again has given us a different identity from among those with whom we live. We are a chosen race, a holy nation, the people of God as His possession which makes us aliens and strangers here on earth. Paul describes this same idea succinctly in Philippians 3:20-21, "*For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory . . .*" Which is why Paul also directs the Christian in Colossians 3:2 to "*set your mind on the things above, not on the things that are on earth.*" That does not mean you are so heavenly minded that you are no earthly good. It means you are so heavenly minded that you can be of earthly good because as a born again child of God you seek for His will to be done on earth as it is in heaven (Matthew 6:10).

Christian, do you recognize that you are an alien and stranger in this world and that your true home is heaven? If not, then you have an identity crisis and you need to learn who God has made you in Christ. If so, then you are well set to understand and heed Peter's urging in the last part of the verse.

Christian Abstinence - 1 Peter 2:11

The Christian is "*to abstain from fleshly lusts which wage war against the soul.*" Contrary to the ideas of easy believism, there will be necessary changes in behavior and attitude in the true Christian because the desires will change to match the new identity that is given to every Christian. The desires of the flesh and the desires of the Spirit are in opposition to one another so that you cannot walk by the Spirit and carry out the deeds of the flesh (Galatians 5:16-17). Contrary to legalism, the reason for the changed behavior is because of whom you already are in Christ, not because of either peer pressure or trying to earn something from God.

To "abstain" (ἀπέχω / apechō) is to be distant or stay at a distance, to keep away from. The word is used for physical distance (Luke 15:20) as well as used in metaphor such as the hearts of the people being far away in Mark 7:6, and it is used for refraining to do something such as "*things contaminated by idols and from fornication and from what is strangled and from blood*" (Acts 15:29). Peter's urging here is to abstain, stay away from "*fleshly lusts.*" The Christian is in and will remain in this world until he dies or Jesus comes, so Peter does not have the option of telling believers to go out of this world, but he can and does tell them to keep their distance from those things that will be dangerous to the soul.

Fleshly lusts here includes strong physical desires, but it also includes much more than that. The word for lust, ἐπιθυμία / ephthumia, simply means strong desire or craving with the context determining the nature of the desire and whether it is good or evil. There are things for which a strong desire is good. Jesus *earnestly desired to eat the Passover* with the disciples before His suffering (Luke 22:15). Paul was *all the more eager with great desire to see* the Thessalonians face to face (1 Thess. 2:17). He also had "*the desire to depart and be with Christ, for that is very much better*" (Phil. 1:23). Hebrews 6:11 expresses the *desire that each one of you show the same diligence so as to realize the full assurance of hope until the end.*" And 1 Timothy 3:1 begins the passage talking about church leadership, "*It is a trustworthy statement: If any man aspires to the office of overseer, it is a fine work that he desires to do.*"

However, lust is more often used in conjunction with things that are sinful so that it can carry that negative connotation itself as seen in Paul's use of this word in Romans 7:7-8 for the sin of coveting. Jesus used it in John 8:44 to describe His enemies who were of their father the devil and wanted to do to the desires of their father and murder Him. In the Scriptures, lust is used in conjunction with adulterous desires (Matt 5:28), impurity of heart (Rom. 1:24), sin reigning in the mortal body (Rom 6:12), deceit (Eph. 4:22), evil and evil things (1 Cor. 10:6; Col. 3:5), passion like the Gentiles that do not know God

(1 Thess. 4:5), foolish and harmful materialism and greed (1 Tim. 6:9), selfishness (2 Tim. 4:3), worldliness (Titus 2:12), sensuality (2 Peter 2:18), ungodliness (Jude 18) and flesh here in 1 Peter 2:11 and at least eight more times (Rom. 6:12; 13:14; Gal. 5:17, 24; Eph. 2:3; 1 Thess. 4:4-5; 1 Peter 4:2; 2 Peter 2:10, 18; 1 John 2:16).

Peter uses this word group seven times in his letters and it is always in a negative way except 1 Peter 1:12 in describing the desire of angels to observe the gospel. Its connection with what is fleshy here in 1 Peter 2:11 is negative. This is a strong desire that is evil.

What does Peter mean by fleshy? The adjective, σαρκικός / sarkikos, which is derived from the noun, σάρξ / sarx, and is also translated with the Latin derived term, carnal, certainly includes what pertains to the physical body, but it also includes much more. This is easily seen in 1 Corinthians 3:1-3 in Paul which laments that he had to still talk to them as men of flesh, infants in Christ instead of spiritual men. The evidence he gives that they were still fleshy was the jealousy and strife that was among them resulting in factions that showed they were walking as mere men instead of spiritual ones. Louw-Nida defines this term for fleshy *“pertaining to behavior which is typical of human nature, but with special focus upon more base physical desires.”*

The noun form of the word also has the same characteristics as clearly seen in Galatians 5:19-20 in which Paul lists things that are part of the *“deeds of the flesh.”* Several items in the list are directly physical such as immorality, sensuality and drunkenness. However, there are many more which extend beyond the physical or are not physical at all including idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions and envying. But it must be quickly pointed out that Paul is only giving examples of the deeds of the flesh - *“things like these”* - and not defining their parameters. This means that Peter’s directive here to *“abstain from fleshly lusts”* includes a lot more than avoiding sexual immorality, gluttony and drunkenness. It is an exhortation for them to live according to their actual identity as aliens and strangers in this world instead of falling for the enticements of worldliness.

1 John 2:15-17 essentially makes the same point except it ties its commands to the love Christians are to have for God the Father instead of the world. ¹⁵ *“Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.”* ¹⁶ *For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.* ¹⁷ *The world is passing away, and also its lusts; but the one who does the will of God lives forever.”* The lusts of the flesh here would include all that Peter and Paul include in that phrase beyond what is merely physical, but John also specifically points out that the lusts of the eyes and the boastful pride of life is also contrary having a supreme love for the Father. Pride is the original sin and is still the prime motivation for man’s sinful actions and attitudes since it generates a selfishness and demand to satisfy the desires of the flesh and eyes in ways contrary to God’s plan for their satisfaction.

Eve was tempted in all three of these areas. She recognized that the fruit of the tree of knowledge of good and evil was good for food and beautiful - *a delight to the eyes* - and it would have remained as only a recognition resulting only in admiring it except for her pride. The devil’s lie was directly aimed at enticing Eve’s pride enabling him to deceive her into believing it would make her wise like God. It was out of pride that she took from its fruit and ate, then gave to Adam who was with her who also ate and plunged mankind into sin. The result was God’s curses on the serpent, the woman, Adam and the earth (Genesis 3:1-19).

Jesus’ was also tempted in all three areas, but because He was humble (Phil. 2:5-8), He always sought to do the Father’s will (John 6:38). Matthew 4:1-12 recounts the story of Satan’s effort to tempt Jesus. After fasting forty days and nights, Jesus was hungry, but Satan’s enticement for Him to feed Himself by turning stones into bread was overcome by His trust in the Father to provide food at the appropriate time in the appropriate way. He would not live *by bread alone but by every word that proceeds out of the mouth of God.* Satan’s temptation to gain acclaim by throwing Himself off the

pinnacle of the temple and having the angels catch Him was thwarted by Jesus' commitment to obey the Scriptures including the command, *"You shall not put the Lord your God to the test,"* and trust the Father to glorify Him at the appropriate time in the appropriate way. Satan's final temptation for Him to receive all the kingdoms of the world and their glory by bowing down to worship Satan and in that way avoid God's plan which included the cross was also prevented by Jesus' commit to obey the Scriptures including the command, *"You shall worship Yahweh your God, and serve Him only."* Jesus would trust the Father and wait for when the kingdoms of the world would become His own (Rev. 11:15) at the appropriate time and gained in the appropriate way even though that meant His own suffering and death on the cross as the atoning sacrifice for sin.

1 John 2:17 also gives a pragmatic reason for loving the Father and doing God's will instead of loving the world and pursuing its lusts. The world and its lusts are passing away while the one that does the will of God lives forever. Peter also makes a similar pragmatic statement in 2 Peter 3:14. After describing the absolute destruction of the present heavens and earth at the end of the day of the Lord and the coming of new heavens and a new earth, Peter says, *"Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless."* The pursuit of holiness is also pragmatic because all the worldly things that are presented as important will ultimately be destroyed. Only that which reflects God and is part of His kingdom will last.

Peter is also pragmatic here in 1 Peter 2:11 in pointing out that fleshly lusts *"wage war against the soul."* So not only is abstaining from fleshly lusts the only logical outcome of living according to your identity in Christ and loving God, but it is also a protection from those things which seek to damage and destroy your soul. Yielding to sin may give temporary pleasure and satisfaction, but the consequences of sin will come even if delayed at the present time in this life, and its penalty paid in eternity (Col. 3:25; Rev. 20:12-15). As Galatians 6:7 warns, *"Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap."* This is a war with each battle with sin either gaining or losing ground in spiritual maturity and usefulness. As James 1:2-4 and 2 Peter 1:2-10 point out, when you pass a test of faith your endurance increases and you become more spiritually mature and useful in Christ's kingdom. When you fail and fall to temptation, you lose ground being weakened, showing spiritual immaturity, bring shame on Christ and lose usefulness in the kingdom. You then have to better prepare yourself for the next battle putting on the full armor of God described in Ephesians 6:10-18 so that you will be able to stand firm against the schemes of the devil. As Paul describes in Romans 7:14-25, this is a war, a civil war within yourself, that will continue as long as you are in these physical bodies living in this world for the devil's schemes will be tempting, yet it is also a war already won in Christ and in which each battle can be won as you abstain from fleshly lusts and yield to Christ in walking by the Spirit.

To summarize Barclay's comments on this verse, as a citizen of heaven, preeminence is given to abiding by the laws of God's kingdom to direct your life even though you are currently living on earth and must take your full share of responsibility for living on it. As an alien and stranger on this earth who is on your way to heaven, you are never to become so entangled in the affairs of this world that you cannot escape its grip, nor allow yourself to become soiled by it. You are to keep your distance, stay away from the fleshly lusts that would lead you astray from a proper walk with God.

Remember, as James 1:13-15 points out, that temptation does not come from God. It comes when you are enticed and carried away by your own lusts, and sin results when you yield to it. That is the importance of abstaining from them and instead focusing on living according to your identity in Christ and your love for God. If you stay away from the edge of the cliff, you won't fall off it.

Excellent Behavior - 1 Peter 2:12

In verse 12, Peter transitions to a practical outcome of actively living according to proper Christian identity as a chosen, sanctified, cleansed, born again, redeemed, child of God who is part of a chosen race, a holy nation, a royal priesthood and the people of God and therefore an alien and stranger in this

world. It would enable them to respond properly to the persecution that was already beginning to rise and would get worse. They would be able to react in a way that would bring glory to God. The same remains true for us today.

Peter begins verse 12 stating, “*Keep your behavior excellent among the Gentiles.*” He then goes on to explain the effect it would have even on the ungodly. Peter’s reference here to *the Gentiles*, τοῖς ἔθνεσιν / *tois ethnesin*, is not to Gentiles as contrasted with Jews, but to the ungodly pagan people that made of the society among whom they were living as aliens and strangers. They were to strive to make sure that their behavior among these people was “excellent,” καλός / *kalos*, good, fine, praiseworthy, of positive moral quality. Their inner moral character should be easily seen in their manner of life. This also applies to us today.

Is your conduct such that it is easy to see the reflection of Jesus Christ in you? Are you living in a way that demonstrates the Holy Spirit indwells you? That certainly begins with loving one another as Jesus has loved us since Jesus stated that all men would know we are His disciples if we did that (John 13:35). But it also includes all your behavior among those that are not Christians. Is your behavior morally good, excellent among the Gentiles, the secularized society in which we now live?

Being Slandered - 1 Peter 2:12

Peter is direct in stating that Christians are to expect to be slandered - “*so that in the thing in which they slander you as evildoers.*” Admittedly, those of us who are older grew up in a nation in which Christians were respected and Christian values were upheld - at least outwardly. Even if it only turned out to be lip service, politicians wanted Christians to believe that they valued what we valued. That is no longer true in large portions of our nation including our own community. The democrat candidate that, thank God, lost the race for our local NY State Assembly seat, took a parting shot at Moms for Liberty by espousing a now commonly held lie that the “separation of church and state” means that religious people cannot advocate for their values in the public square. The comment was made to cast Moms for Liberty as a terrible group that is against the U.S. constitution and democracy when in reality it was the candidate that is against the U.S. Constitution and democracy since the First Amendment guarantees both the free exercise of religion and the freedom of speech. She, and many others, would like to squash both. And by the way, the phrase “*wall of separation between Church and State*” is not from the U.S. Constitution. It comes from President Jefferson’s letter to the Danbury Baptist Association written to assure protection of Baptist religious freedom from state interference, not the state from church influence.

How should the Christians who are part of Moms for Liberty respond? Peter points out here that it is to be with excellent behavior. Christians may not respond in kind to those that lie and denigrate them and their beliefs. We are not only to tell the truth, we are to do so with love. Proverbs 29:22 warns against anger stirring up more anger and strife which is why Proverbs 15:18; 19:11 advocates responding with patience and discretion, both of which demonstrates a more excellent character.

Christians should expect to be lied about and slandered. Jesus includes a warning about that at the end of the Beatitudes in Matthew 5:10-12 saying, ¹⁰ “*Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.*” ¹¹ “*Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.*” ¹² “*Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.*” That is what Peter is also saying Christians should expect to happen to them.

Slander, καταλάλέω / *katalaleō*, is to “speak against” with a hostility and malice, and once such speech is given it spreads with gossip. Few people check negative stories about others for truth before repeating them to others. Slander is included in the lists of vices in both Romans 1:30 and 2 Corinthians 12:30. It may be normal for the ungodly, but it, along with malice, deceit, hypocrisy and envy is contrary to the character a Christian is to have as already pointed out in 1 Peter 2:1. The warning is given so that

you can be prepared in advance for when it happens in order that you may be able to respond in the godliness of excellent behavior instead of the ungodliness of anger and revenge. How you respond does make a difference as noted in the rest of this verse.

Changing Hearts - 1 Peter 2:12

Peter points out that maintaining excellent behavior even in the midst of being maliciously lied about presents a consistent witness that can change hearts - *“they may because of your good deeds, as they observe them, glorify God in the day of visitation.”* Paul made a similar statement in Titus 2:6-8 telling him to *“urge the young men to be sensible; ⁷ in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, ⁸ sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.”* This is in keeping with Jesus’ teaching in Matthew 5:16, *“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”* A life lived with a consistent, godly character is the best defense against slander for it undermines the believability of the accusations showing them to be false and even causing those who had previously joined in the slander to change their minds and hearts and praise God.

With over three decades of public ministry behind me, I have had my share of being slandered. The slander has not surprised me, but sometimes the sources of it have done so. Though there have certainly been times the lies and disparaging of my character have hurt and made me angry, my best defense has always been to do what Peter says here - maintain godly behavior in all that I do including my response to them regardless of any immediate emotions and let my consistency in actions speak for itself. Some are so evil they remain blinded to the truth and become more hard hearted. Others soften and no longer spread the slander even if they do not apologize for it. Then there are those that finally recognize the truth and have a change of heart and will glorify God for what they observe. A former adversary can become a supportive friend because they have been converted. That seems to be what the “day of visitation” at the end of the verse is referring in this context.

Visitation here, ἐπισκοπή / episkopā, is only used four times in the New Testament and two of those are in reference to having an office of oversight (Acts 1:20; 1 Tim. 3:1). In the Septuagint the word was used in a variety of ways including a sense of protection (Job 10:12) or for punishment (Jer. 10:15). Context would determine if the visitation would be a blessing or a judgment. The context in 1 Peter includes several references to the future coming of Christ which will be a blessing for the Christians since our hope is bound to His return (1:5, 7, 11, 21; 2:6), but it will also be a day of judgement (1:17), and those who disbelieve will be condemned (2:7-8). While everyone will bow the knee and confess that Jesus is Lord to the glory of the Father (Philippians 2:10-11), it will only be the righteous that will glorify God because of the good works done by His people. The wicked will be weeping and gnashing their teeth (Luke 13:28).

Conclusions

Those God has chosen, sanctified, cleansed, redeemed, caused to be born again as His children become part of a chosen race, a holy nation, a royal priesthood who are the people of God and are therefore aliens and strangers on this earth. For all those reasons and more, true Christians will live their lives in a different manner than non-Christians. We will not reach perfection while on this earth, but we will live our lives in the pursuit of holiness as citizens of heaven.

It is legitimate to question whether a profession of faith is genuine if it does not result in behavior reflecting the reality of Christian identity. It is not legitimate to set any human standard of behavior as a minimum for judgment. True Christians can be immature and therefore carnal. The issue is one of direction, not perfection. What does the evidence reveal about the desire of the will even when there is weakness and stumbling?

True Christians can expect to be persecuted and slandered for the world did that to Jesus Christ our Lord and Savior. Your behavior, even in such distress, will be a witness to the world. Will it be positive causing others to consider Christ and bring glory to Him, or will it be negative and bring shame upon His name?

This short poem by Paul Gilbert is a fitting conclusion.

You are writing a Gospel, A chapter each day,

By deeds that you do, By words that you say.

Men read what you write, Whether faithless or true;

Say, what is the Gospel According to you?"

Introduction

Easy believism _____

Legalism _____

Peter's proper balance - 1 Peter 2:11-12 _____

A transitional passage _____

Peter's Urging - 1 Peter 2:11

Beloved - ἀγαπητός / agapātos _____

Urging - παρακαλέω / parakaleō _____

Christian Identity - Aliens & Strangers - 1 Peter 2:11

Alien, πάροικος / paroikos _____

Strangers, παρεπίδημος / paraepidāmos _____

Christian identity - citizenship _____

Christian Abstinence - 1 Peter 2:11

abstain - ἀπέχω / apechō _____

lust - ἐπιθυμία / epithumia _____

Sinful lusts _____

Fleshy - σαρκικός / sarkikos _____

The deeds of the flesh - Gal. 5:19-20 _____

Lusts of the flesh, eyes & boastful pride - 1 John 2:15-17 _____

The danger of pride _____

Satan's deception of Eve - Genesis 3 _____

Jesus' victory over temptation - Matthew 4:1-12 _____

1 John 2:17 & 2 Peter 3:14 _____

war against the soul _____

James 1:2-4 & 2 Peter 1:2-10 _____

Ephesians 6:10-18 _____

Romans 7:14-25 _____

A citizen of heaven _____

James 1:13-15 _____

Excellent Behavior - 1 Peter 2:12

The “Gentiles” _____

Excellent - καλός / kalos _____

Being Slandered - 1 Peter 2:12

Slander of Christians in the U.S.A. _____

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Slander, καταλαλέω / katalaleō _____

Changing Hearts - 1 Peter 2:12

Titus 2:6-8 & Matthew 5:16 _____

Defense against slander _____

Visitation - ἐπισκοπή / episkopā _____

Conclusions

A Christian’s identity in Christ will result in living a life _____ from non-Christians

It is legitimate to question a profession of faith that does not result in some reflection of _____ in the life _____, not perfection is the indicator, for true Christians can be immature and carnal

Expect to be slandered, but that is an additional opportunity to be a _____ for Christ

KIDS KORNER

Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times Greek words are mentioned. Talk with your parents about why it is important to know the meaning of the word in the original language in order to understand a translation.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. Why are both “easy believism” and “legalism” contrary to the gospel? Why does Peter call them *Beloved*? Why does Peter *urge* them? Define alien and stranger. Why are both important to the identity of a Christian? How are they motivations to abstain from fleshly lusts? Define the Biblical term for lust. Define the Biblical term for fleshy. What is the danger of fleshy lusts? What are some pragmatic reasons to abstain from fleshly lusts? Why was Eve deceived into sin? How did Jesus have victory over temptation? Why are love for the world and love for the Father incompatible? How do fleshly lusts wage war against the soul? What are the proper defenses in this war? What is excellent behavior and why would that be a defense against slander? Why do people slander other people? Christians? Why should you pursue holiness? Can Christians be carnal? Why or why not? What does your manner of life demonstrate about what you really believe?