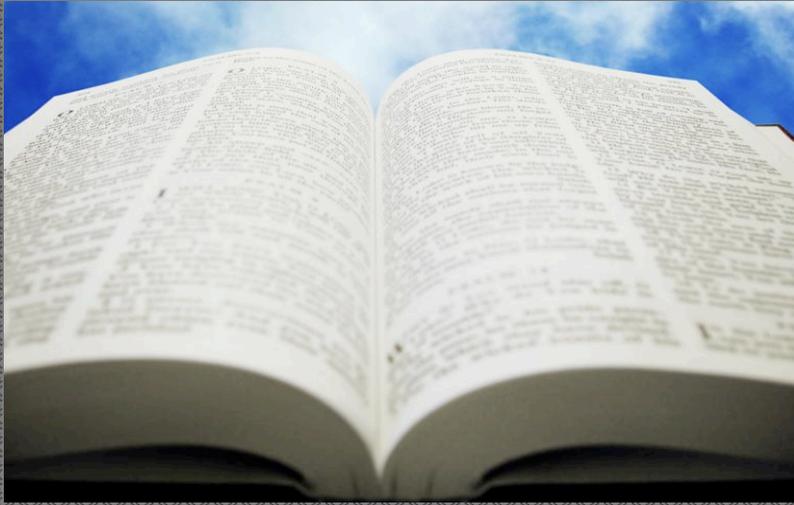


# 1 Peter Chapter 2



(Actually, 1 Peter 2:1–3:7)



jesusministriesinc.com

Unfortunately, when the chapter divisions were added to 1 Peter, the middle of the book was divided poorly. It is clear that 2:11–3:7 is about submission – to government, to masters, to husbands. But the traditional division puts the submission to husbands in chapter 3. Peter’s next line of thought begins in 3:8, so I have begun what I call chapter 3 with 1 Peter 3:8.

This chapter, then, has 3 subjects:

**A. Longing for the Word of God – 2:1-3**

**B. The Priesthood of the Believer – 2:4-10**

**C. Submission – 2:11–3:7**

- **Submission to the Government – 2:11-17**
- **Submission to Masters – 2:18-25**
- **Submission to Husbands – 3:1-7**

## A. Longing for The Word of God – 2:1-3

**1 Peter 2:1-3** *Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.*

Peter begins chapter 2 with Αποθέμενοι, an aorist middle participle which has the sense of *you take it upon yourself to put off* (or *set away from yourself*). He then adds the word *therefore* to connect it to the salvation theology of chapter one. Next, he lists five attitude sins to *put off*:

1. *πάσαν κακίαν, all evil* (or *malice* or *trouble*)
2. *πάντα δόλον, all deceit* (the word means *deliberate dishonesty*)
3. *ὑποκρίσεις, hypocrisy* (a combination word, *under-judgment*)
4. *φθόνους, envy* (meaning *resentful* or *discontent*)
5. *πάσας καταλαλιάς, all slander* (or *backbiting lies*)

Verse 2 begins with a comparison of the believer to newborn babies. The word βρέφη is not the word for *child* but *newborn infant*, or even *unborn infant*. But Peter's point is not that these believers are new baby Christians but that they should long for the Word of God as a newborn longs for his mother's milk. Neither is Peter using milk to contrast it with solid food as in 1 Corinthians 3:2 and Hebrews 5:12. Here the whole point is ἐπιποθήσατε, *to greatly desire* the pure milk of the Word.



[www.nursingmothersupplies.com](http://www.nursingmothersupplies.com)

The word λογικὸν, for *word* is also interesting. Thayer's lexicon defines it as *agreeable to reason, following reason, or reasonable*. It clearly has the same root as λογος, the basic term for the written Word. But this particular word is where English gets the word "logical." Paul uses it for **reasonable service of worship** in Romans 12:1. So Peter is calling them to long for the pure milk of the reasonable, rational, logical Word. It could actually be translated: *long for the pure milk of **reason***. Of course, one must be reasonable about something, so it is correct to assume that Peter is referring to the reasonable Word of God.

He ends this long (3 verse) sentence by returning to the salvation of chapter one. Here he describes it as having *tasted the kindness of the Lord*.

So we grow, with respect to salvation, when:

- We get rid of those sinful attitudes. (We will not grow studying the Word of God with sinful attitudes.)
- We long for the Word of God (like a newborn longs for milk).
- We do a pure rational study of the Word of God. (So reading the Word without reason is unhelpful in growing with respect to our salvation.)

## THOUGHTS AND APPLICATIONS

- Peter's prerequisites for effective Bible study are moral behaviors, not intellectual abilities or mystical experiences. The things that keep us from learning are *malice, deceit, hypocrisy, envy, and slander*. It won't help to get people into Bible studies if they have moral attitudes like these.

- Once again, desire is the basis of all progress. Peter says we are to *long for* or *greatly desire* the pure milk of the Word. For example, Buddhism, which says our task is to rid ourselves of all desires, is wrong. But so is altruism, the selfless concern for others. There is no such thing as selfless concern. We all have a profit motive, and the Bible does not discourage it (Matthew 6:19-21; 1 Corinthians 13:1). It is only by fulfilling our individual desires that we get saved and follow God. If we say it is not for profit but because we love Him, I will suggest it is because we love to love Him. Loving God fulfills a desire. So does the study of His Word. If it doesn't, we won't do it.
- There is a third prerequisite for life-changing Bible study (besides (1) avoiding *malice, deceit, etc.* and (2) desiring it). It has to be studied logically, rationally, and reasonably. The Bible was not designed to be an aid to religion, a source of mysticism, or a basis for paranormal experiences. The Word of God is historical, factual, and truthful, so it must be studied rationally, not mystically.

## B. The Priesthood of the Believer – 2:4-10

***1 Peter 2:4-5 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.***

First, Peter describes Christ as a living stone. The “Ryrie Study Bible” (p. 1979) points out: *Christ is*

- *the living stone (v. 4)*
- *the corner stone (v. 6)*
- *the rejected stone (v. 7)*
- *and the stumbling stone (v. 8)*



A corner stone for the future Third Temple from [www.apocalypsesoon.org](http://www.apocalypsesoon.org)

Peter also points out that Jesus Christ is the living stone that was *rejected by men, but is choice and precious in the sight of God*. There is nothing that will divide up a room faster than bringing up Jesus Christ. If you want to end a conversation fast, mention Jesus Christ. Why? Because He is *rejected by men, but is choice and precious in the sight of God*.

Our *coming to Him* is not coming for salvation but coming as a priesthood. Peter develops it like this:

[We believers] *are being built up as a spiritual house*.

[The purpose for that building up is for us to become] *a holy priesthood*.

[The purpose for the priesthood is] *to offer up spiritual sacrifices acceptable to God through Jesus Christ*.

**1 Peter 2:6-8** *For this is contained in Scripture: “Behold, I lay in Zion a choice stone, a precious corner stone, and he who believes in him will not be disappointed?” This precious value, then, is for you who believe; but for those who disbelieve “The stone which the builders rejected, this became the very corner stone” and, “a stone of stumbling and a rock of offense;” for they stumble because they are disobedient to the word, and to this doom they were also appointed.*

Next, Peter uses three Old Testament “stone” references to describe Christ:

- Isaiah 28:16, Christ is the *chosen and precious corner stone*
- Psalm 118:22, Christ is *the stone which the builders rejected*
- Isaiah 8:14, Christ is *a stone of stumbling and a rock of offense*

So Jesus is both a way to God and a stumbling block in the way of those wishing to get to God some other way. For those, He is an offense. Notice, too, that those who reject Christ do so for two reasons:

1. *They stumble because they are disobedient to the Word – they choose to be disobedient.*
2. *To this doom they were also appointed – they were appointed to be disobedient.*



“Stumbling rocks” from Reformed-advent-calendar.blogspot.com

**1 Peter 2:9-10** can be outlined as follows:

*But you are*

- *a chosen race,*
- *a royal priesthood,*
- *a holy nation,*
- *a people for God's own possession,*

*so that you may proclaim the excellencies of Him who  
has called you out of darkness into His marvelous light;*

*for*

- *you once were not a people,  
but now you are the people of God;*
- *you had not received mercy,  
but now you have received mercy.*

Here the church is compared with Israel. The words *race*, *priesthood*, *nation*, and *possession* are things literally true of Israel and metaphorically applied to the church. The point is very similar to the grafting in and out of Romans 11:18ff. We Gentile believers were not a people of God, now we are. We had not received God's mercy, now we have.

## THOUGHTS AND APPLICATIONS

- The church is a unique age. Take discipleship, for example. Jesus Christ created it and designed it for this church/grace age. Discipleship was not possible in the Old Testament ages (because believers were not all indwelled with the Holy Spirit), and it will be unnecessary in the Millennial Kingdom (Jeremiah 31:31-34). The command to *Go therefore and make disciples* (Matthew 28:18-20) requires every believer to be a priest, to be indwelled by the Holy Spirit, filled with the Holy Spirit, and gifted by the Spirit. When we set up our groups/missions/churches with a priest, a pastor, a director, or a guru-like figure who does all the teaching, then the priesthood of the believer is functionally denied. Discipleship is nearly impossible in these structures.
- After referring to Christ as the cornerstone of the church, Peter continues the analogy by saying: *you also, as living stones, are being built up as a spiritual house for a holy priesthood*. This makes the church a house of believer priests, where every member is crucial. Paul calls the church a body, where each member is irreplaceable (Romans 12:4-5; Ephesians 4:4, 12, 16). In a community, nobody is crucial, and anybody can be replaced by somebody else.

***The church is a body not a community***

### C. Submission – 2:11-3:7

This section could be taken as a chapter by itself. It is Peter's instruction about submission applied in three areas: submission to governments, masters, and husbands.

***1 Peter 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.***

Peter begins this section with the word *Αγαπητοί*, *beloved*. This is clearly the beginning of a new subject. It's almost like he was starting a new letter. He even uses the same word *παρεπιδήμους*, *aliens*, to describe them as he did in 1:1. And then he adds the word for *strangers*. So this is like a whole new letter, but with the same subject. Remember the subject of 1 Peter is:

***Living for God in a Spiritually Hostile World***

There are two things Peter wants to tell these believers before he gets into the subject of submission.

The first thing is to *abstain*, or *keep away from* (σαρκικῶν ἐπιθυμιῶν) *fleshly desires*. This word ἐπιθυμιῶν for *desires* is usually translated *lusts*. So now we learn more about desires. They are good when they *long for the pure milk of the word*, but they are bad when they are *fleshly lusts*.

This is one of the things that separates us from the animals. Animals **only** have fleshly desires. If they avoided their fleshly desires, they would starve, not reproduce, and go extinct. But when humans act like animals and pursue *fleshly desires*, it *wages war with their souls*. What Peter means by *your* (ψυχῆς) *soul*, is not just your personality (intellect, emotion, and will) but your spirituality (morality, notions of purpose and destiny, and creativity).

Secular liberals believe we are just evolved animals. So, for them, there is nothing wrong with pursuing fleshy desires. For example, the reason secular liberals are in favor of abortion-on-demand is because it allows them to have sex more freely. That way they can act more like an animal. They believe a *fleshly desire/lust* for sex (or food or drugs or drink or excitement or exhilaration) does not wage war with our soul because we don't have a soul, just an advance complex personality. So we need counseling, not morality. But Peter says when you treat fleshly desires like an animal does, it wages war on your soul.

**1 Peter 2:12** *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.*

The command is literally *keep on having a good lifestyle among the Gentiles*. The reason seems to be that the Gentiles might come to faith in Christ because of the believer's good lifestyle.



Nero watching Rome burn,  
from listverse.com

Next, he says the believers have been slandered as evildoers. That's historically clear. Early Christians were accused of burning Rome (which probably happened just before Peter wrote this letter). They were accused of being atheists because they had no idols. They were accused of cannibalism because Communion was referred to as eating and drinking the body and blood of Christ. Peter says counter that by having a good lifestyle.

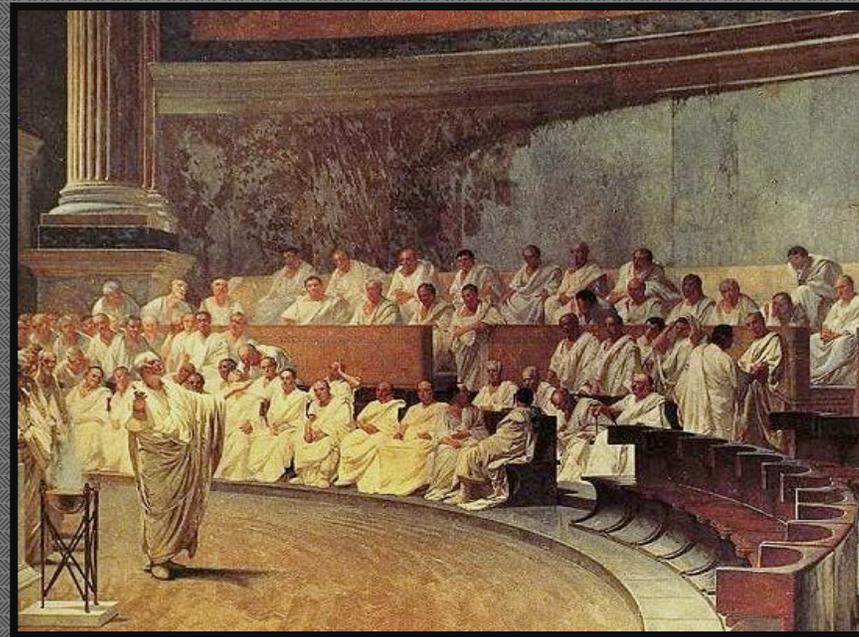
Then he says one (not the only) purpose for their *excellent behavior among the Gentiles* is *δοξάσωσιν*, *that they might glorify* (τὸν θεὸν) *God* (ἐν ἡμέρᾳ ἐπισκοπῆς) *in the day of visitation*. The verb for glorifying God is in the subjunctive, the mood of uncertainty. So they might or might not glorify God because of the believer's lifestyle.

The *day of visitation* comes from ἐπισκοπῆς, which is the root word for *bishop* or *overseer*. So it is the *day of overseeing*. The Old Testament refers to the day of visitation as a time when God will draw near to His people, which might be for judgment or blessing (Isaiah 10:3; Jeremiah 27:22). In the New Testament, Luke speaks of visitation mostly as redemption (Luke 1:68; 7:16; 19:44).

So it seems that one reason, for excellent behavior among the Gentiles who are slandering them, is that it gives those same Gentiles their best possibility of being among those who glorify God at the coming of Christ.

The most significant application here is you don't reach unbelievers by living like they do but by having a good lifestyle of excellent behavior. The best way to reach unbelievers who get drunk, chase women, and use blasphemy is not to be a part of that but to stand apart from that with excellent behavior. It is often asked: "Won't I offend them if I don't participate?" Probably. But you will not be more likely to lead them to Christ by participating in their sinful activity. It is very important to not confuse being in the world and being of the world.

*1 Peter 2:13-17 Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. Honor all people, love the brotherhood, fear God, honor the king.*



Roman Senate from [www.crystalinks.com](http://www.crystalinks.com)

The Bible often talks about submission. There are six main kinds of submission in the New Testament:

1. The submission of Christ to God the Father
2. The submission of the church to Christ
3. The submission of the church to its civil government
4. The submission of wives to husbands
5. The submission of children to parents
6. The submission of servants to masters

Peter deals with numbers 3, 4, and 6.

There are five things that should be noted here:

1. The first issue is, what happens when #3 (submission to government) comes in conflict with #2 (submission to Christ)? The answer is: civil disobedience. Submission to government (and each of the three Peter mentions) is conditioned upon it not being in disobedience to God.

There are three prominent biblical examples of civil disobedience. One is when Daniel's friends refused to bow down to a statue of Nebuchadnezzar (Daniel 3:16-18). A second is Daniel's refusal to stop praying to God when he knew the decree was signed forbidding him to do that (Daniel 6:10). A third is when Peter and John refused to obey a command by the authorities to stop preaching the Gospel (Acts 4:19-20). All three times the Jews were under the control of a Gentile government.



Peter and John before  
the Sanhedrin from  
[www.biblical-art.com](http://www.biblical-art.com)

2. Next, we should note that when Peter says: *Submit yourselves ... to every human institution*, he means territorial government, like *a king and governors*. This does not include voluntary institutions such as churches, clubs, sport teams, etc.
  
3. There are three reasons why we are to submit to human governments:
  - They were set up by God (Romans 13:1-7; Titus 3:1-2).
  - *It's the will of God.*
  - *That by doing right you may silence the ignorance of foolish men.*
  
4. When we submit to government, we do it as the choice of a free person. We are not to see ourselves as slaves who are forced to obey our government. We are free people who choose to obey our government because it is the will of God for us to do that. This obedience would include things like obeying the speed laws, paying our taxes, and abiding by the city, township, county, and state regulations.

5. Finally, Peter gives us a perspective by listing four kinds of submission:

- πάντα τιμήσατε, *honor all people*. [Actually, the word *people* is not in the text, *honor* means *to fix the value* or *to price* (Strong's). So it is about measured responsibility (as in *honor your parents*), not emotional attachment.]
- ἀδελφότητα ἀγαπάτε, *love the brotherhood*. [He uses the word *agape* applied to believers.]
- θεὸν φοβεῖσθε, *fear God*. [This is *phobia*, to be afraid of, not just reverence.]
- βασιλέα τιμᾶτε, *honor the king*. [The same word for *honor* used of *all people* (above) should also be applied to the king, even if you do not like the king.]

**1 Peter 2:18-25** *Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. 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 with God. For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, Who committed not sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.*



[listverse.com](http://listverse.com)

## Four observations can be made about servants submitting to masters:



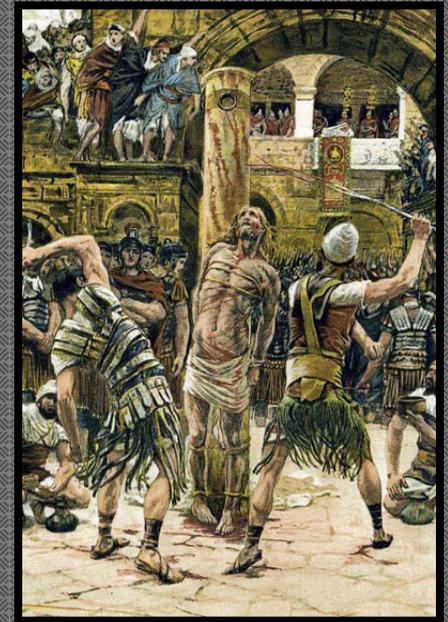
Roman household servants from  
[www.mistressofthevatican.com](http://www.mistressofthevatican.com)

1. First, we need to make the overall observation that Peter has nothing against slavery. But the word for *servants* here is not δουλοι, the common term for slaves (see v. 16), but οικεται, the word for household or domestic servants (Luke 16:13; Romans 14:4). Today, this can probably best be applied to an employer/employee relationship. There are also some differences. An employee has agreed to a job description beforehand, an employee can quit at any time, and an employee is making money for services, not enslaved to a master. The general context of submission by servants would apply, as long as the employee agrees to the working arrangement.

2. Peter also clarifies that submission is not just when *masters are good and gentle, but also to those who are unreasonable*. The reason is that masters we consider to be good and gentle are those who are establishing working conditions we agree with. Agreement is not submission. Submission begins with disagreement.
  
3. Next, Peter gives three reasons for submission to masters:
  - *This finds favor with God.*
  
  - *You have been called for this purpose.*
  
  - *Christ also suffered for you, leaving you an example.* [The word *υπογραμμον* for *example* is only used here in the New Testament. It literally means *under writing*.]

4. The rest of the paragraph elaborates on the last reason for submission – the example of Christ. It contains three significant statements:

- The specifics of how Christ responded to persecution – *He uttered no threats, but kept entrusting Himself to Him who judges righteously.* [Peter here quotes Isaiah 53:9.]
- An excellent precise statement of the Gospel – *He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.* [The last phrase is a reference to Isaiah 53:5.]
- A statement of our condition before salvation – *For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.* [The word ἐπίσκοπον (*guardian*) is the word for *bishop* or *overseer*.]



Flogging of Christ  
picture from  
[www.joyfulheart.com](http://www.joyfulheart.com)

**1 Peter 3:1-2** *In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.*

The first word here (Ὁμοίως) *likewise* or *in the same way*, clearly ties this with the previous discussion on submission. The word (ὑποτασσόμενοι) *submission* is the same word used for citizens being in submission to their government (2:17) and slaves submitting to their masters (2:18). The word has the idea of *being under authority*. The criteria would be the same for all three, namely, in all things which do not violate the Word of God. And remember, submission is not needed in areas where there is no conflict. That's simply agreement. So with respect to governments, masters, and husbands:

***Submission is obedience in areas of disagreement  
which do not violate the character of God***

The husband who is *disobedient to the word* may be an unbeliever or a disobedient believer. The idea that he may be won by the behavior of his wife is not meant to be a formula for producing obedient husbands. The point is, this is the way for a wife to deal with a disobedient husband. There is an old saying:

A WIFE THINKS HER HUSBAND WILL CHANGE AND HE NEVER DOES.  
A HUSBAND THINKS HIS WIFE WILL NOT CHANGE AND SHE ALWAYS DOES.

Whether or not there is truth in that old saying, it is true that most young wives think **they** will change their husbands, and it does not happen. He may decide to change on his own, or he may change from the conviction of the Holy Spirit, but the only thing a wife can do is follow Peter's directives.

**1 Peter 3:3-4** *Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.*



[www.fashion-era.com](http://www.fashion-era.com)

The first phrase is a bit strange, ὧν ἔστω οὐχ ὁ ἔξωθεν, *So do not be outside*. It is legitimate to translate ἔξωθεν as *external*, but there is no word here for *merely*. The word *adornment* comes from the last word in the sentence. It's the word κόσμος, which means something like *worldly decoration*. Then Peter gives three examples:

- *braiding the hair*
- *wearing gold jewelry* (there is no word here for *jewelry*)
- *putting on dresses* (literally *clothing*)

Clearly, this is dealing with extreme worldly outward adornment, as in the old adage: *She's dressed fit to kill*. For example, it could not mean: to avoid hair care, or to avoid jewelry, otherwise it would also mean to avoid wearing clothes.

Peter follows this with the command for a wife to be a *hidden person of the heart*, which he defines as a spirit which is:

- ἀφάρτω, incorruptible
- πραέως, gentle
- ἡσυχίου, quiet

These commands for wives are not unique to Peter. Paul also has a lot to say on the matter. For example, he instructed Titus with this:

*Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, so that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored (Titus 2:3-5).*



Sarah and Abraham  
picture from [www.wcg.org](http://www.wcg.org)

***1 Peter 3:5-6 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.***

First, Peter makes the comment that women who *hoped in God, used to adorn themselves, being submissive*. In other words, submissiveness is an indication that our hope is not in the one we submit to but in God who tells us to submit. If a woman's hope were in her husband, or our hope was in our government, then we would have to change him/it rather than submit. Submission for a believer is done because God commands it, not because the one we submit to is worthy of it.

We'll take Peter's word for it about Sarah and Abraham. Obviously, he had revelation we don't have. Actually, we know very little about her from the Old Testament. She called Abraham "lord" when she laughed at God's promise of a baby (Genesis 2:18), she went along with Abraham's half lie about her being his sister, and she insisted Abraham send Hagar and Ishmael off into the wilderness. But Hebrews 11:11 says:

*By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.*

So Sarah was clearly a woman of faith and submission.

Peter ends this paragraph saying we become her children, a metaphor for following her faith and submission, if we do not fear. That is, if we fear no one but God.

**1 Peter 3:7** This has nothing to do with the submission Peter has been talking about. But unlike government and masters, he describes the role of the husband being submitted to. He gives the husband two commands with some supportive comments. The verse could be outlined as follows:

[Command #1] *You husbands in the same way, live with your wives in an understanding way,*

- *as with someone weaker,*
- *since she is a woman;*

[Command #2] *and show her honor as a fellow heir of the grace of life,*

[and the reason for both of these commands is] *so that your prayers will not be hindered.*

By *in the same way*, Peter is not suggesting mutual submission. Mutual submission is impossible and a contradiction in terms. Peter means in the same *holy way*, hoping in God, adorning themselves with inward character, not outward appearance, *with the imperishable quality of a gentle and quiet spirit which is precious in the sight of God.*

The **first** command is to live with your wife according to γνῶσιν, *knowledge*. The point is, a husband is to be a student of his wife. In particular, he is to know his wife's:

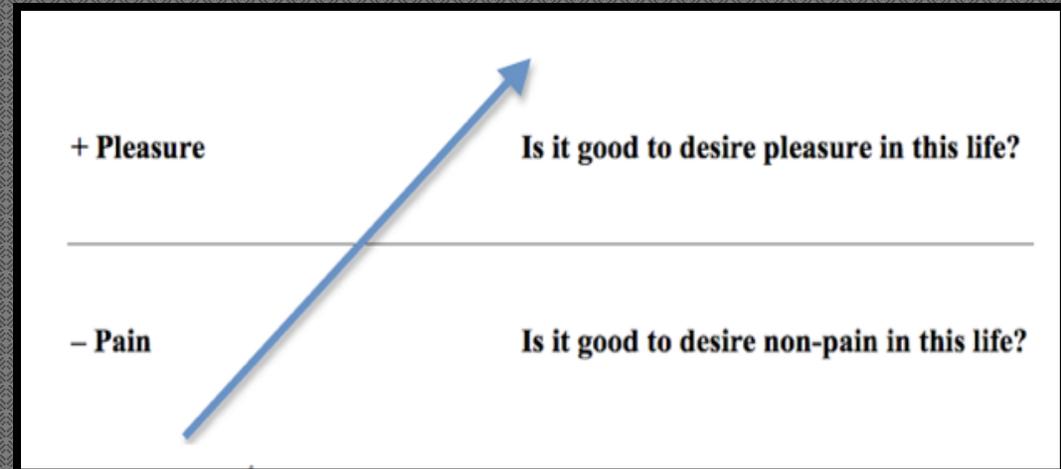
- ἀσθενεστέρω *weakness*
- γυναικείῳ [something like] *woman-ness, or femininity*

The **second** command is to show her honor as the eternal person she is. There is absolutely no spiritual difference between men and women in heaven. Submission only has to do with the wife's role on earth. Husbands need to keep that in mind. If they don't, Peter says their prayers will be hindered.

## THOUGHTS AND APPLICATIONS

~ Peter says *abstain from fleshly lusts which wage war against the soul*. But we all have certain physical desires, and some of those desires are needs. We need food and drink, we have a sex drive that we need to do something about, and oftentimes we need drugs to relieve pain. That leads to some interesting questions:

- When does a need become *lusts which wage[s] war against the soul*?
- Is there a moral difference between a desire to be out of pain and a desire for pleasure?
- Is it good to pray for sick people to get better but not good to pray for healthy people to have pleasure?



I suggest the answer is your calling. I define calling, not by some experiential encounter, but with five things:

- Your natural abilities
- Your spiritual gifts
- Your life role (a mother, father, boss, student, etc.)
- Your life situation (your sex, race, age, nationality, wealth, health, etc.)
- Your desires

**When** these things are used to please God.

I suggest that any physical desire which aids your calling is good, and any physical desire that doesn't will wage war with your soul. For example, say you are a husband and a father who has a job and leads a Bible study once a week. Any physical earthly desire which will help you do those things is good. Anything outside that will wage war against your soul.

- ~ Those, who for the last years have wasted Christians' time and efforts trying to change their government to make it more "Christian," are now having to face the fact that their efforts are futile. Their response is usually: "Things would be worse, and get bad faster, if we weren't here lobbying for Christian causes." That seems to me like saying: "It is better to postpone the rape of my daughter from age 14 to age 16." That is not much comfort and no long-term solution. The antichrist is coming, and we need to get people saved and disciplined, not try to fix our government. Vote, speak out, make your case for the truth. But our response to our government must always be to submit, unless they tell us to personally violate the Word of God.
- ~ Submission as servants to masters is always part of a developing economy. The western world went from crime and debt slavery, to kidnapped slaves, to child labor, to low-paid women workers, to immigrant labor, to outsourcing, to offshoring. If there is not something comparable to what Peter calls "servants," then the economy will not grow. Someone must be free of manual labor in order to create new goods and services. Of course, this means greed fuels the economic development. But greed fuels everything. The Communist/socialist attempt to make everyone equal only destroys the economy. So wherever there is a viable economy, there must be a submission of servants to masters.

- ~ Some sort of submission is part of any relationship. Employment, government, marriage, even friendship, depends upon submission. If I am riding with you in your car, I am in submission to you. If I am disciplining you, you are in submission to me.

**All viable relationships depend upon submission**

- ~ A husband's role in submission is to act like a judge, not a dictator, a director, or a military officer. He is not to give orders and expect his wife and children to obey. He is also not to act like an attorney making his case for his point of view. He should never view any situation as being on one side with his wife on the other. He is like a judge looking for the truth and the best possible solution. His wife should be helping him do that. But if she takes the part of a prosecuting or defense attorney making a case, the husband should listen to the evidence, ask questions, look for the truth, find the best way to go, not to get what he wants.