

1 Peter Series

Lesson #064

September 22, 2016

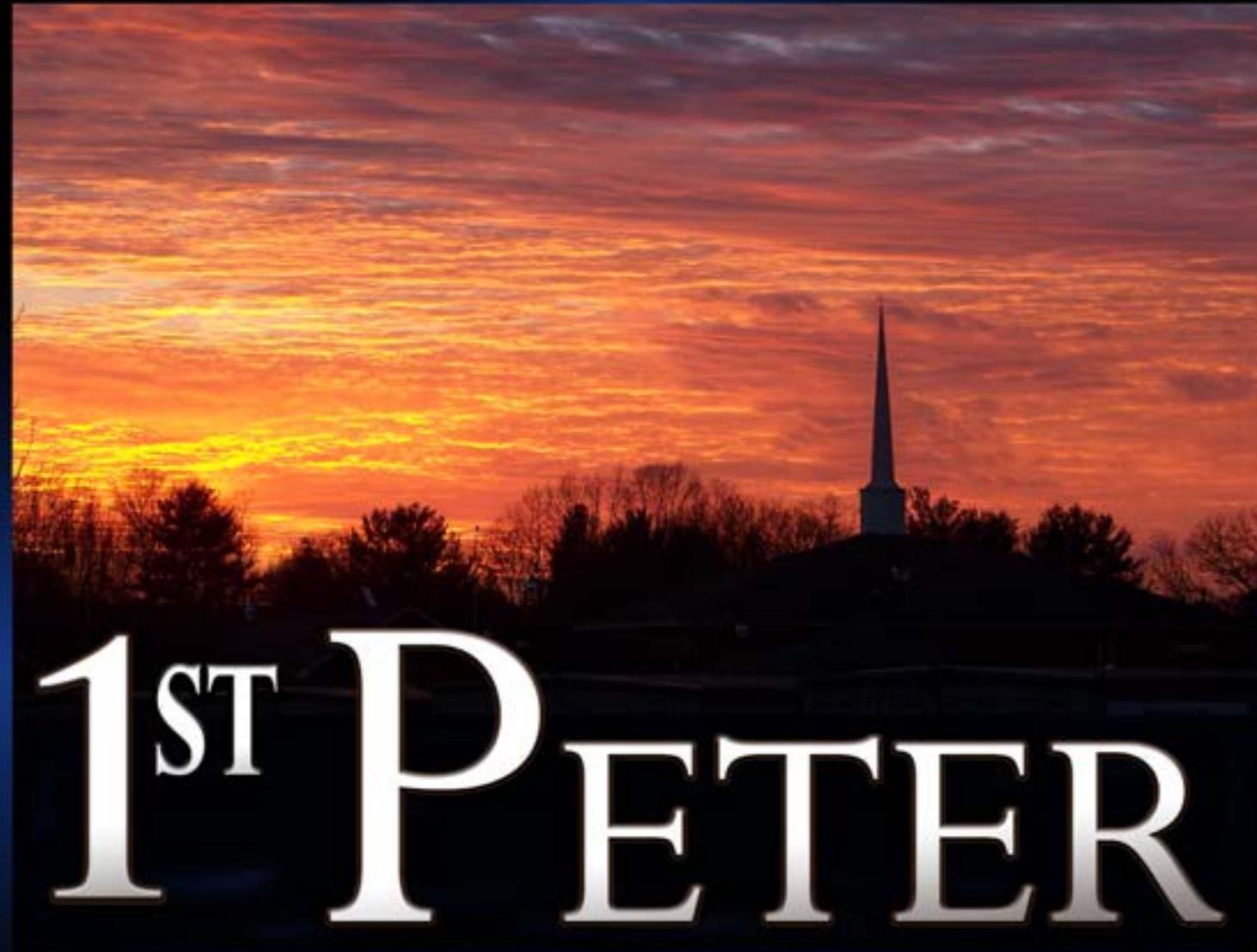
Dean Bible Ministries

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Dr. Robert L. Dean, Jr.

ABSTAINING FROM SIN

1 PETER 2:11–12



LIVING IN LIGHT
OF ETERNITY

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,”

**σαρκικός *sarkikos*
gen fem plur
material, worldly**

**ἐπιθυμία *epithumia*
gen fem plur
desire, lust**

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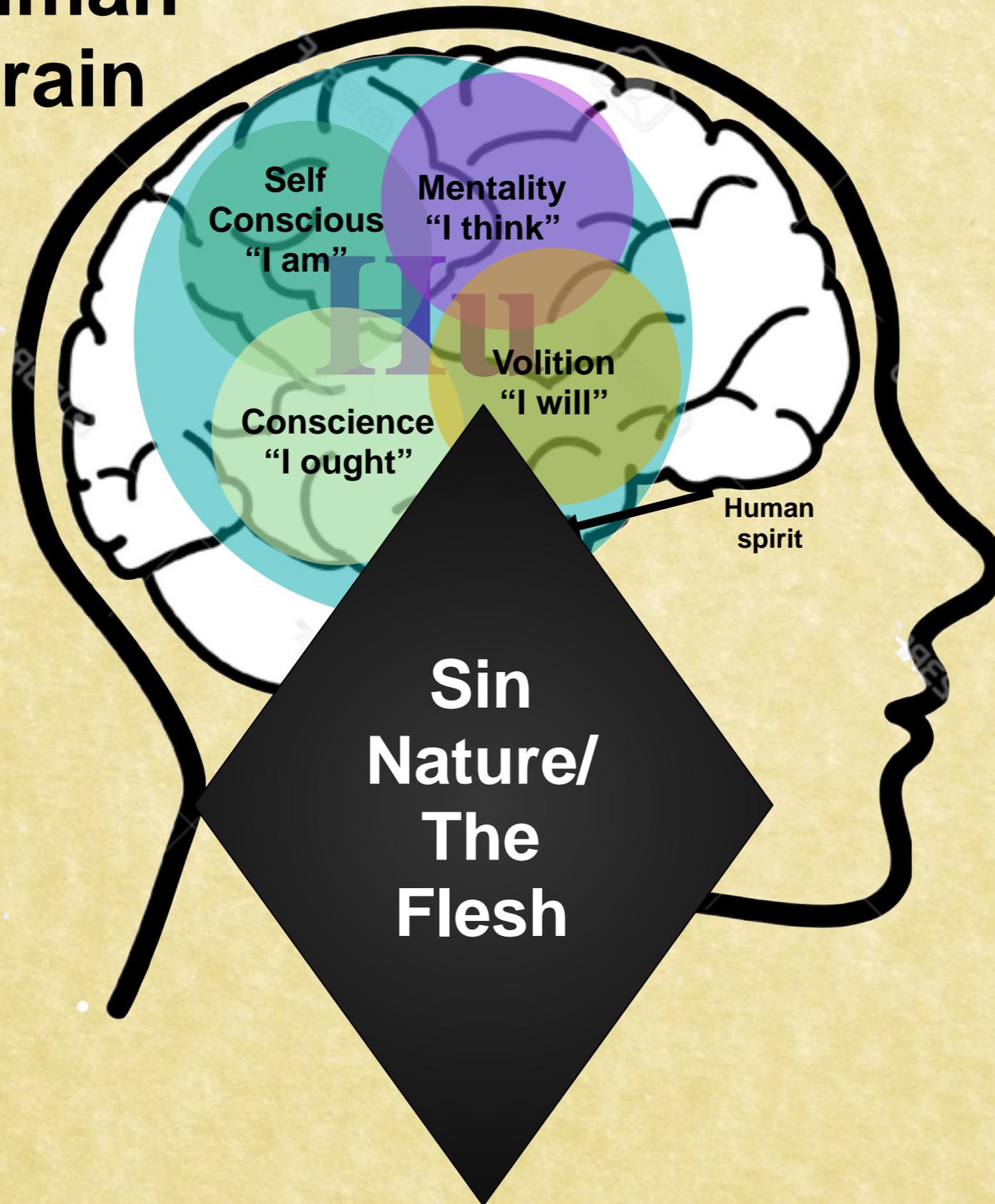
**ἐπιθυμία *epithumia*
gen fem plur
desire, lust**

**στρατεύω *strateuō*
pres mid indic 3 plur
to serve as a soldier; to wage war**

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,”

**ψυχή *psuchē*
gen fem sing
soul, self, inner
life, the life**

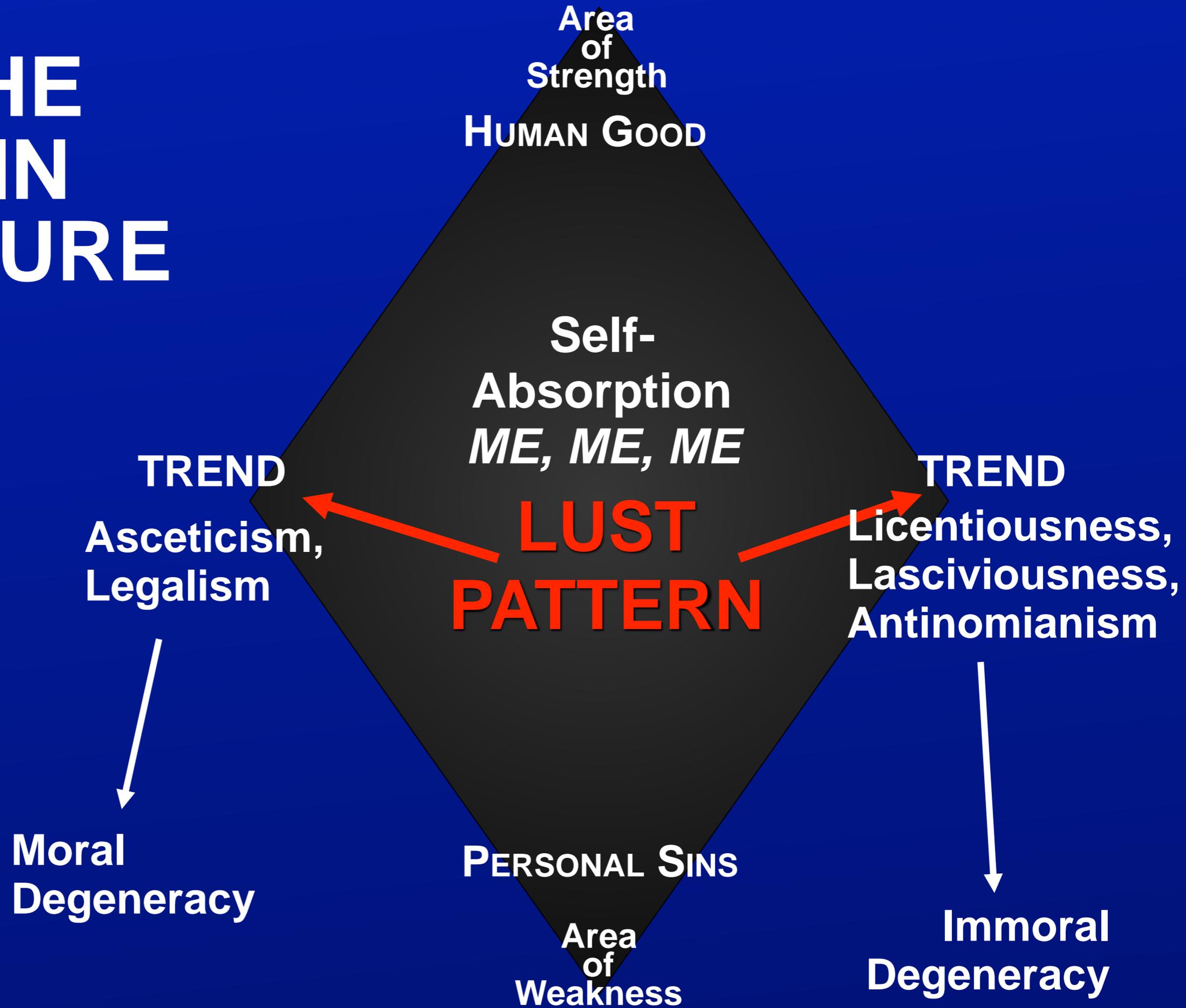
Human Brain



1. Negative volition gives sin nature control

2. Sin nature seeks to control the soul

THE SIN NATURE



Gal. 5:17, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.”

ἐπιθυμέω

epithumeō

pres act indic 3

sing

“to desire, to

lust”

ἀντίκειμαι

antikeimai

pres mid indic 3

sing

“to oppose, set

against”

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,”

ἀπέχω *apechō*

pres mid infin in the middle voice: “to avoid contact with or use of something, keep away, abstain, refrain from”

The Doctrine of Abstaining From Sin

**1. Every believer continues to have an active sin nature and numerous passages which warn about sin demonstrate that every sin can still be a problem for every believer.
(Rom. 6–8; Rom. 13:14; Gal" 5:16–27; Eph. 4:22; Col. 3:5–10; 1 John 1:10–2:2)**

2. Two extreme positions developed from the early years:

Licentiousness: sin is paid for, so we just sin because grace has already forgiven us.

Rom. 6:1, “What shall we say then? Shall we continue in sin that grace may abound?”

Legalism: by human works, morality, ritual, religion

3. The never ending battle of the Spirit vs. the Flesh (sin nature).

Gal. 5:17, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.”

4. The Scripture is very clear. We start by faith in Christ, through the power of the Spirit.

Gal. 3:2, “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”

Gal. 3:3, “Are you so foolish? Having begun in [by] the Spirit, are you now being made perfect by the flesh?”

Gal. 2:16, “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”

5. Sin nature control can be manifested through religious ritual and observance. But this is to be estranged from Christ.

Gal. 5:1, “Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

Gal. 5:2, “Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.”

ὠφελέω *ōpheleō*

fut act indic 3

sing

to gain, to benefit

Gal. 5:3, “And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

Gal. 5:4, “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.”

καταργέω *katargeō*, abolish, nullify.

Indicates the abiding relationship is broken.

Gal. 5:5, “For we through the Spirit eagerly wait for the hope of righteousness by faith.”

6. The solution in Gal. 5 is to walk by the Spirit.

7. At the point of salvation we are identified with Christ in His death, burial, and resurrection so we should no longer be slaves of sin (Rom. 6:6).

Rom. 6:2, “Certainly not! How shall we who died to sin live any longer in it?”

Rom. 6:7, “For he who has died has been freed from sin.”

Rom. 6:8, “Now if (^{1st}) we died with Christ, we believe that we shall also live with Him,”

Rom. 6:7, “For he who has died has been freed from sin.”

Rom. 6:8, “Now if (1st) we died with Christ, we believe that we shall also live with Him,”

Gal. 5:24, “And those who are Christ’s have crucified the flesh with its passions and desires.”

Col. 2:11, “In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

Col. 2:12, “buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.”

Rom. 6:11, “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Rom. 6:12, “Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.”

Rom. 6:13, “And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

Rom. 6:14, “For sin shall not have dominion over you, for you are not under law but under grace.”

Rom. 6:13, “And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.”

Rom. 6:14, “For sin shall not have dominion over you, for you are not under law but under grace.”

Rom. 12:1, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”

8. Further Paul assumes that we are to put to death the deeds of the body.

Rom. 8:12, “Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.

Rom. 8:13, “For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.”

9. Another metaphor Paul uses for this relates to the removal of a garment. Removing the former lifestyle of sin nature control and replacing it with a new life style, empowered by the Holy Spirit.

Eph. 4:22, “that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

Eph. 4:23, “and be renewed in the spirit of your mind,

Eph. 4:24, “and that you put on the new man which was created according to God, in true righteousness and holiness.”

Col. 3:5, “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

Col. 3:6, “Because of these things the wrath of God is coming upon the sons of disobedience,”

Col. 3:7, “in which you yourselves once walked when you lived in them.

Col. 3:8, “But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

Col. 3:9, “Do not lie to one another, since you have put off the old man with his deeds,”

10. Some practical guidelines

Rom. 13:14, “But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.”

1 Thess. 5:22, “Abstain from every form of evil.”

**ἀπέχω *apechō* pres
mid impera 2 plur**

**in the middle
voice: “to avoid
contact with or
use of
something, keep
away, abstain,
refrain from”**

**εἶδος *eidos*,
“kind, form”**

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

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ἔχω *echō*

pres act part masc

plur nom

“to have”

instrumental,

“by having your

conduct, way of life”

καλός *kalos*

acc fem sing

“good, noble”

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

Eph. 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

ἐπισκοπή *episkopē*

gen fem sing

visitation, office, census;

providence

Luke 19:44, “and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

ἐπισκοπή *episkopē*

gen fem sing

visitation, office, census;

providence