1 Peter – 2:10-17 July 8, 2025

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1 Peter: A Commentary on 1 Peter - Paul J Achtemeier (Fortress Press – 1996)

Lutheran Study Bible

# 1 Peter 2:10 – Have mercy!

* Who you are: A people with mercy!
  + Hosea 1:1-9
  + Hosea 2:23
  + Romans 9:25-26
    - With these words he now wants to point out that the statement of the prophet has now been fulfilled, that they are now a holy nation, God’s own people, the priesthood and kingdom, and that they have everything Christ has—provided that they believe.[[1]](#footnote-1)

# 1 Peter 2:11-17 – Fight the Good Fight

* Remember your place...
  + You are but a stranger and alien here!
    - Psalm 39:12
* The great war.
  + Spirit vs. Flesh
    - Romans 8:13
    - Galatians 5:16
    - Not perfect yet…
      * Therefore you must understand it to mean that Christians are divided into two parts: the inner being, which is faith, and the outer being, which is the flesh.[[2]](#footnote-2)
      * But since faith is in the flesh and we are still dwelling on earth, we sometimes feel evil inclinations, such as impatience, fear of death, etc. All these are still weaknesses of the old man, for faith has not yet completely permeated him and still does not have full power over the flesh.[[3]](#footnote-3)
    - Luther and the parable of the Good Samaritan.
      * Christ is the Great Physician
    - “Not me!”
      * “There but before the grace of God go I.”
      * Romans 7:22-23
        + It is as if he were saying: “To be sure, I struggle against it; but it refuses to stop. Therefore I would like to be rid of it, but this will not happen. My wishing does not help. What, then, shall I do?”[[4]](#footnote-4)
    - Do not give up!
      * Only see to it that you are a man and do not let yourself be taken captive by them. Resist constantly, and say: “I will not! I will not!” For here things must go just as they go between an evil husband and an evil wife who constantly grumble against each other. The one does not want what the other wants.[[5]](#footnote-5)
      * Now a true Christian life is never at rest. This does not mean that one should feel no sin. Indeed, one should feel it. Only one should not yield to it. One should fast, pray, and work, in order to subdue and suppress lust. Therefore you dare not think that in this way you will become a saint, as those fools speak about this. As long as flesh and blood remain, so long sin also remains. Consequently, constant warfare is necessary. He who does not experience this dare not boast of being a Christian.[[6]](#footnote-6)
* Good Conduct
  + Matthew 5:16
  + Done to save one’s self?
    - But I should not maintain this good conduct in my own interest; I must do so in order that the Gentiles may mend their ways and be attracted by it, that they may also come to Christ through us, which is a true work of love.[[7]](#footnote-7)
* Be subject for the Lord’s sake
  + John 19:11
  + Just having heard how we are to fight the temptations of the flesh…
    - The writer now leads us to consider how we are to conduct ourselves in our society.
  + Beginning with your governing officials.
    - Why?
      * For the Lord’s sake.
        + We do not owe the government obedience for its own sake, says St. Peter, but for the sake of God, whose children we are[[8]](#footnote-8)
        + …it is God’s will that malefactors be punished and that benefactors be protected, in order that in this way unity may remain in the world[[9]](#footnote-9)
  + Two Kingdoms
    - Godly and worldly
      * John 12:31
      * 2 Corinthians 4:4
    - The problem with good and evil.
      * Thus you see that if there were no evil people, one would not need a government.[[10]](#footnote-10)
      * Romans 13:1-3
      * Titus 3:1
      * Mark 12:17
    - What about capital punishment?
      * Deuteronomy 6:1-2
      * What should come about with a proper/respectful fear?
    - What about when government is corrupt?
      * Christian martyrs
      * Luther himself
      * Abortion and sexuality laws.
        + Then let him use his freedom in the following way: When the pope or anyone else presents his commands to him and wants to insist that they be obeyed, he should say: “Dear Junker (young/landowner lord) Pope, I refuse to obey for the simple reason that you are ordering me to do so and are interfering with my freedom.” For, as St. Peter says here, in our freedom we should conduct ourselves as servants of God, not as servants of men.[[11]](#footnote-11)
        + We should be subject to power and do what they order, so long as they do not bind our conscience and so long as they give commands that pertain to external matters only, even though they deal with us as tyrants do. For if anyone takes our coat, we should let him have our cloak as well (Matt. 5:40). But if they want to encroach on the spiritual rule and want to take our conscience captive where God alone must sit and rule, one should by no means obey them and should sooner let them have one’s life.[[12]](#footnote-12)
        + Therefore if an emperor or a prince were to ask me now what my faith is, I would have to tell him, not because of his command, but because it is my duty to confess my faith publicly before everybody. But if he wanted to go beyond this and commanded me to believe this or that, I would have to say: “My dear lord, attend to your secular rule. You have no authority to meddle in God’s kingdom. Therefore I refuse to obey you.[[13]](#footnote-13)
    - What about Matthew 5:39?
      * Are you not to defend yourself?
        + It is true that the Christians do not resist evil for their own sakes. Nor should they take vengeance when they are harmed. But they should suffer injustice and violence. For this reason they also cannot be hard on the unbelievers.” But this does not mean that the government is forbidden to wield the sword. For although pious Christians do not need the sword and law—since they live in such a way that no one can complain about them, and since they wrong nobody but do good to all and gladly suffer everything done to them—yet the sword must be wielded for the sake of the non-Christians, to punish them for the harm they inflict on the others.[[14]](#footnote-14)
    - What about Christians serving in the public sphere?
      * Consequently, Christians, too, may exercise the power of the sword. They have the obligation to serve their neighbors and to restrain the wicked with it, in order that the pious may remain in peace among them. Yet the injunction of the Lord not to resist evil remains in force, so that even if a Christian wields the sword, he does not use it for himself and does not avenge himself but uses it solely for others.[[15]](#footnote-15)
    - Christians let the Word of God rule them; for themselves they have no need whatever of the secular government. But non-Christians need another rule, namely, the secular sword, because they refuse to be guided by the Word of God.[[16]](#footnote-16)
* Living in Christian freedom
  + Galatians 5:1
  + Galatians 5:13
* Honor everyone.
  + Exodus 20:12
  + Leviticus 19:32
  + Romans 12:10
  + Luther puts it into perspective:
    - Therefore just as I accord Christ all honor, so I must also do this for my neighbor. This is not confined to external gestures, such as bowing before him and the like. No, it is rather inwardly, in the heart, that I esteem him highly as I esteem Christ highly. We are the temple of God, as St. Paul says in 1 Cor. 3:16; for the Spirit of God dwells in us. Now if we kneel before a monstrance and the picture of the holy cross, why should we not be far more inclined to do this before a living temple of God?[[17]](#footnote-17)
* Love the brotherhood.
  + Hebrews 13:1
    - Though we are called to love all in Christ Jesus, Christians are called to step it up in care for one another.
* Fear God. Honor the emperor.
  + Proverbs 1:7
  + Proverbs 24:21

1. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.10&off=23820&ctx=s%2c+not+to+the+Jews.+~With+these+words+he+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 66. [↑](#footnote-ref-1)
2. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.12&off=3957&ctx=to+these+two+facts.+~Therefore+you+must+u), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 68. [↑](#footnote-ref-2)
3. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.12&off=4483&ctx=as+been+said+above.+~But+since+faith+is+i), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 68. [↑](#footnote-ref-3)
4. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.12&off=8582&ctx=do+not+want+to+do.%E2%80%9D+~It+is+as+if+he+were+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 70. [↑](#footnote-ref-4)
5. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.12&off=10712&ctx=+there+were+before.+~Only+see+to+it+that+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 71. [↑](#footnote-ref-5)
6. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.12&off=11018&ctx=at+the+other+wants.%0a~Now+a+true+Christian), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 71. [↑](#footnote-ref-6)
7. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.12&off=13732&ctx=ntain+good+conduct.+~But+I+should+not+mai), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 72. [↑](#footnote-ref-7)
8. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=2027&ctx=or+the+Lord%E2%80%99s+sake.%0a~We+do+not+owe+the+go), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 74. [↑](#footnote-ref-8)
9. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=2472&ctx=God%E2%80%99s+sake%3f+Because+~it+is+God%E2%80%99s+will+tha), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 74. [↑](#footnote-ref-9)
10. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=3092&ctx=ed+well+everywhere.+~Thus+you+see+that+if), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 74. [↑](#footnote-ref-10)
11. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=12605&ctx=serve+his+neighbor.+~Then+let+him+use+his), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 78. [↑](#footnote-ref-11)
12. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=14050), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 80. [↑](#footnote-ref-12)
13. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=17983&ctx=free+in+all+things.%0a~Therefore+if+an+empe), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 81. [↑](#footnote-ref-13)
14. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=5115&ctx=ut+to+this+we+say%3a+%E2%80%9C~It+is+true+that+the+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 75. [↑](#footnote-ref-14)
15. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=6092&ctx=of+the+unbelievers.+~Consequently%2c+Christ), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 76. [↑](#footnote-ref-15)
16. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=7130&ctx=rs+and+unbelievers.+~Christians+let+the+W), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 76. [↑](#footnote-ref-16)
17. Martin Luther, [*Luther’s Works, Vol. 30: The Catholic Epistles*](https://ref.ly/logosres/lw30?ref=Bible.1Pe2.17&off=13965&ctx=es+His+brother.%EF%BB%BF25%EF%BB%BF+~Therefore+just+as+I+), ed. Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut T. Lehmann, vol. 30 (Saint Louis: Concordia Publishing House, 1999), 79. [↑](#footnote-ref-17)