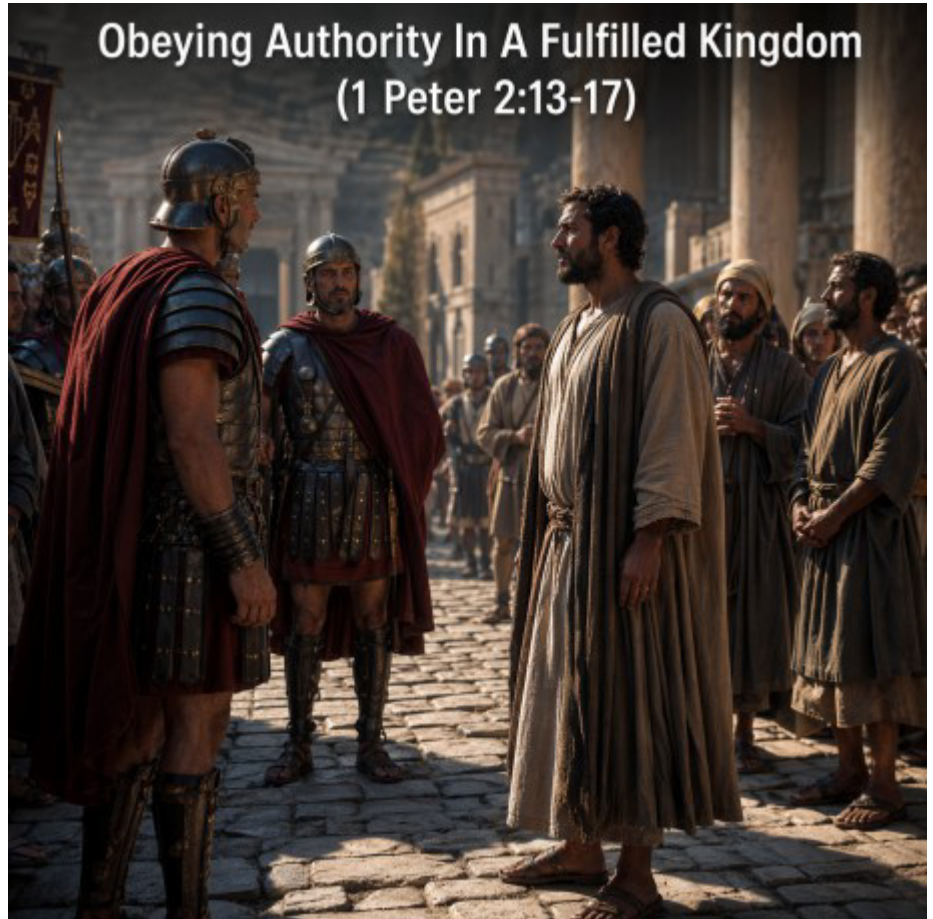


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Obeying Authority In A Fulfilled Kingdom (1 Peter 2:13-17)



By Dan Maines

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Introduction

† When Peter wrote this, he wasn't speaking into a peaceful time, he was writing to believers living under the Roman system that would soon judge that generation (1 Peter 1:1, Matthew 24:34)

† This instruction sits right in the middle of a soon ending covenant age, where judgment was about to fall on Jerusalem,

yet believers were told to live honorably among the nations (1 Peter 2:12, Luke 21:20-22)

† From the fulfilled perspective, this isn't about blind obedience for all time, it's about conduct during the transition from the old covenant world into the fully established kingdom of Christ (Hebrews 12:26-28)

1 Peter 2:13

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority,

† This was written while Caesar ruled, and yet Peter tells them to submit, not because Caesar was righteous, but for the Lord's sake, showing that their conduct pointed back to God (Romans 13:1-2)

† Submission here isn't worship or allegiance, it's outward order so the gospel wouldn't be slandered before the judgment that was coming on that generation (Matthew 24:9-14)

† Jesus Himself taught this balance when He said to render to Caesar what is Caesar's, while still belonging fully to God (Matthew 22:21)

† This submission also kept believers from being swept up in the Jewish revolt against Rome, which directly led to the destruction Jesus warned about in that generation (Luke 21:20-22, Matthew 24:15-16)

1 Peter 2:14

or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

† Government had a purpose, even under Rome, to restrain evil and maintain order, and God used even pagan systems to

accomplish His purposes (Daniel 2:21)

† At the same time, those same authorities would soon persecute the church, showing that their authority was limited and temporary (Revelation 13:7)

† This fits the fulfilled timeline, because those governing powers were part of the system God used leading up to the judgment of Jerusalem in AD 70 (Luke 21:12, Luke 21:31)

1 Peter 2:15

For such is the will of God, that by doing right you silence the ignorance of foolish people.

† Their conduct mattered, because accusations were being made against believers, and their lives were meant to expose those accusations as false (1 Peter 2:12)

† This ties directly to Jesus' teaching to let your light shine before men so they may see your good works (Matthew 5:16)

† In that generation, this was critical, because the gospel was going out to all nations before the end came (Matthew 24:14)

1 Peter 2:16

Act as free people, and do not use your freedom as a covering for evil, but use it as bond-servants of God.

† They were free in Christ, not bound to the old covenant system anymore, yet that freedom wasn't an excuse to live lawlessly (Galatians 5:13)

† This shows the balance of the fulfilled kingdom, freedom from the law, yet still living in righteousness by the Spirit (Romans 8:2-4)

† Their identity wasn't tied to Rome or Israel anymore, but to Christ, and that defined how they lived among all authorities (Philippians 3:20)

1 Peter 2:17

Honor all people, love the brotherhood, fear God, honor the king.

† This sums it up, honor toward people, love toward believers, fear toward God, and proper respect toward rulers, each in its place (Romans 12:10)

† Fear is only directed toward God, not toward earthly rulers, showing the clear limit of governmental authority (Matthew 10:28)

† Even the king is honored, not worshiped, reinforcing that Christ alone is Lord (Acts 17:7)

† Peter separates fear and honor on purpose, fear belongs only to God, while honor is given to the king, that alone proves government is never ultimate (1 Peter 2:17, Ecclesiastes 12:13)

Historical References

† Josephus records the unrest and rebellion leading up to AD 70, showing why believers were called to live differently and not be caught up in revolt (Wars of the Jews, Book 2-5)

† Tacitus describes the hostility toward Christians under Roman rule, confirming the need for wise and blameless conduct (Annals 15.44)

† Eusebius notes that believers fled Jerusalem before its destruction, showing they weren't resisting Rome but recognizing God's judgment unfolding (Ecclesiastical History

3.5)

† Clement of Alexandria speaks of believers living distinctly from the surrounding culture, reinforcing that their conduct was intentional and visible during that time (Stromata, Book 4)

How It Applies To Us Today

† We're not under the old covenant world anymore, but the principle still stands, we live in a way that reflects Christ, not rebellion for its own sake (Philippians 2:15)

† Government still has a role, but it's not ultimate, Christ is, and our loyalty is to Him above all (Colossians 1:18)

† We obey our government today, period, we are called to live under authority, not in opposition to it (1 Peter 2:13-15, Romans 13:1-2)

† If someone breaks the law, they should expect consequences, including punishment, because governing authorities exist to enforce order (Romans 13:3-4)

† Our conduct still silences ignorance today, just like it did then, because people are watching how we live (Titus 2:7-8)

† We honor authority, but we never give it what belongs to God, because Christ alone has all authority now (Matthew 28:18, Revelation 1:5)

† Refusing all authority is not a biblical position, believers are called to be subject, not rebellious, so the testimony of Christ remains blameless (Titus 3:1-2)

† The same principle applies now, honor, respect, and lawful obedience in everything, because order in society still serves

God's purpose (Ecclesiastes 12:13, Matthew 22:21)

Q & A Appendix

Q Does this mean we must obey government no matter what?

A We are commanded to obey governing authorities and live under their laws, Romans 13:1-2 and 1 Peter 2:13-15.

Q Are we still required to obey government today?

A Yes, that command has not changed, we are to be subject to governing authorities in our daily lives (Titus 3:1-2).

Q What happens if we break the law?

A There are real consequences, including punishment, because authorities are established to enforce order (Romans 13:3-4).

Q Does obedience mean agreement with everything government does?

A No, obedience is about order and conduct, not agreement with every decision (1 Peter 2:15).

Q Is rejecting all government authority biblical?

A No, scripture clearly teaches submission to authority, rejecting it contradicts passages like Romans 13:1 and Titus 3:1.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† 1 Peter 2:13-17, Romans 13:1-4, Matthew 22:21, Matthew 24:9-14, Matthew 24:34, Luke 21:20-22, Matthew 24:15-16, Luke 21:12-22, Luke 21:31, Matthew 5:16, Galatians 5:13, Romans 8:2-4, Philippians 3:20, Romans 12:10, Matthew 10:28, Acts 17:7, Ecclesiastes 12:13, Philippians 2:15, Colossians

1:18, Titus 2:7-8, Matthew 28:18, Revelation 1:5, Titus 3:1-2

† Josephus, Wars of the Jews, Book 2-5; Tacitus, Annals 15.44; Eusebius, Ecclesiastical History 3.5; Clement of Alexandria, Stromata, Book 4

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