

First Peter 2:10-17

2:10 – **Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.**

3739 [e]	4218 [e]	3756 [e]	2992 [e]	3568 [e]	1161 [e]	2992 [e]	2316 [e]	3588 [e]	3756 [e]	1653 [e]
hoi	pote	ou	laos	nyn	de	laos	Theou	hoi	ouk	eleēmenoi
10 οἱ	ΠΟΤΕ	οὐ	λαὸς ,	νῦν	δὲ	λαὸς	Θεοῦ ;	οἱ	οὐκ	ἠλεημένοι ,
who	once [were]	not	a people	now	however	[the] people	of God	those	not	having received mercy
RelPro-NMP	Prtcl	Adv	N-NMS	Adv	Conj	N-NMS	N-GMS	Art-NMP	Adv	V-RPM/P-NMP

3568 [e]	1161 [e]	1653 [e]
nyn	de	eleēthentes
νῦν	δὲ	ἐλεηθέντες .
now	however	having received mercy
Adv	Conj	V-APP-NMP

1. Peter uses Hosea 1:6, 9 and 2:1, 23 – Referring to Israel being rejected, but then restored.
2. Peter makes reference to Hosea 1:6, 9, 10; 2:23
3. In verses 2:4-10 Peter says:
 - a. God's presence is no longer in the **temple**, but in **the church**
 - b. The acceptable priests are no longer the **priesthood of Aaron**, but the **believers**
 - c. Chosen people no longer **Abraham's descendants**, but **those who are in Christ**
 - d. The "nation" that God works through and blesses is not **Israel**, but **the church**.
 - e. God's people are no longer **Israel** but the **Christians**
 - f. God's mercy is now extended not to Israel but to **those with faith in Christ**.
4. The church now God's program, but Israel will not be eliminated from history:
 - a. Romans 11:13-16, 23-24
 - b. Romans 9-11 – "how much more readily will these, the natural branches, be grafted into their own olive tree."
5. God's covenant blessings are with those who are in Christ today according to 1 Peter 2:4-10, but Romans 9-11 indicates that the day will come when Israel will also join Christ.
6. **This second part of Peter's letter begins here.**
 - a. Instead of focusing on theology and making points of application, Peter begins to focus on the Christian life while supporting his views with theology.
 - b. The topics of holiness (1:15), love (1:22), and hope/faith (1:13) are detailed with explanations for life application. Generally said:
 - c. **OUTLINE of BOOK:**
 - i. 1:1-2:10 are teaching
 - ii. 2:11-5:11 are application

2:11 – **Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.**

27 [e]	3870 [e]	5613 [e]	3941 [e]	2532 [e]	3927 [e]	568 [e]	3588 [e]	4559 [e]
Agapētoi	parakalō	hōs	paroikous	kai	parepidēmous	apechesthai	tōn	sarkikōn
11 Ἀγαπητοί , παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους , ἀπέχεσθαι τῶν σαρκικῶν								
Beloved	I exhort [you]	as	aliens	and	sojourners	to abstain	from	fleshly
Adj-VMP	V-PIA-1S	Adv	Adj-AMP	Conj	Adj-AMP	V-PNM	Art-GFP	Adj-GFP

1939 [e]	3748 [e]	4754 [e]	2596 [e]	3588 [e]	5590 [e]
epithymiōn	haitines	strateuontai	kata	tēs	psychēs
ἐπιθυμιῶν , αἵτινες στρατεύονται κατὰ τῆς ψυχῆς ,					
desires	which	war	against	the	soul
N-GFP	RelPro-NFP	V-PIM-3P	Prep	Art-GFS	N-GFS

1. We are a privileged spiritual people of God still need to live responsibly and holy in their daily lives.
2. **“beloved”** begins a new subject.
 - a. “Beloved” means Peter is sincerely concerned for these people and experiences affection for them.
3. **“urge you”** begins the exhortation and means “I exhort you, beg you, please”
 - a. “Urge” is **parakaleo** in the Greek which means:
 - i. “strongly urge”
 - ii. “strongly appeal.”
 - b. It literally means:
 - i. “I exhort you”
 - ii. “I beg of you, please.”
4. Peter uses these two terms together:
 - a. **“sojourners”** – (*paroikos*) – “to have one’s home alongside of.”
 - i. Refers to a person who lives in a place that is not their native home.
 - ii. “alien” means an alien who has his own permanent home alongside of those who are not aliens
 - iii.
 - b. **“exiles”** - **“strangers”** (*parepidemos* - παρεπιδημος) – “to settle down alongside of.”
 - i. “stranger” is a similar but different word. It refers to a person who is in an area temporarily on a brief stay.
 - ii. A temporary resident in a foreign land; one who lives alongside of the residents of the land.
 - iii. A sojourner.
 - iv. A person living temporarily as a foreigner, staying for a while in a strange place.
 - v. They have settled down alongside others.
5. POINT:
 - a. Do not withdraw or disengage from your daily life or from the world.
 - b. Live by a standard of your homeland and live by the culture of your home which is heaven or the kingdom of God.
6. **“abstain”** means to avoid, keep from something.
 - a. “Abstain” in the Greek literally means “hold yourself constantly back from.”
 - b. It is in the present tense which makes it mean “continually
 - c. It is used in 1 Thes. 4:3 -

“For this is the will of God, your sanctification: that you abstain from sexual immorality.”

7. “**desire**” or “passions” is unbridled impulses.

a. “Passions” is *epithumia* already used in 1 Peter 1:14

b. The flesh and its passions are part of a world that is a temporary, foreign land for the believer.

c. The “passions of the flesh” can be found in:

i. Galatians 5:19-21 -

“Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”

ii. 1 John 2:16 -

“For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.”

d. “Passions” (*epithumia*) is used in Romans 1:24-25 -

“Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

1352 [e]	3860 [e]	846 [e]	3588 [e]	2316 [e]	1722 [e]	3588 [e]	1939 [e]	3588 [e]	2588 [e]	846 [e]
Dio	paredōken	autous	ho	Theos	en	tais	epithymiais	tōn	kardiōn	autōn
24 Διὸ	παρέδωκεν	αὐτοὺς	ὁ	Θεὸς	ἐν	ταῖς	ἐπιθυμίαις	τῶν	καρδιῶν	αὐτῶν
Therefore	gave up	them	-	God	in	the	desires	of the	hearts	of them
Conj	V-AIA-3S	PPro-AM3P	Art-NMS	N-NMS	Prep	Art-DFP	N-DFP	Art-GFP	N-GFP	PPro-GM3P

ROMANS 1:24

1519 [e]	167 [e]	3588 [e]	818 [e]	3588 [e]	4983 [e]	846 [e]	1722 [e]	846 [e]
eis	akatharsian	tou	atimazesthai	ta	sōmata	autōn	en	autois
εἰς	ἀκαθαρσίαν	τοῦ	ἀτιμάζεσθαι	τὰ	σώματα	αὐτῶν	ἐν	αὐτοῖς ,
to	impurity	-	to dishonor	the	bodies	of them	between	themselves
Prep	N-AFS	Art-GNS	V-PNM/P	Art-ANP	N-ANP	PPro-GM3P	Prep	PPro-DM3P

8. See James 1:13-15 to understand the process:

“Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.”

a. Desire comes from man

b. Desire draws man out

c. Man sees and takes the bait.

d. When man takes the bait of desire, sin has been conceived and will grow

e. Sin develops and produces death in man’s life. Death can be physical, emotional, social, financial, etc. Death means to be separated.

9. “**soul**” refers to the whole person.

10. “war” is a military campaign

- a. These desires are continually “warring” with the believers’ “soul”
- b. “war” is in the present tense also which means it is a continual action
- c. These desires will stunt the growth of the born-again Believer in the second phase of salvation.
 - i. If not resisted the believer will eventually become calloused and insensitive to the damage that is being done to their soul
 - ii. The believer will live in darkness and never be aware of their lack of growth. They will NOT be aware of the fellowship with Christ that they are NOT experiencing in time during phase two of salvation.
- d. 2 Corinthians 10:3-5 -
“For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete.”
- e. James 4:1-3 -
“What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.”

2:12 – Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

3588 [e]	391 [e]	4771 [e]	1722 [e]	3588 [e]	1484 [e]	2192 [e]	2570 [e]	2443 [e]	1722 [e]	3739 [e]	2635 [e]	4771 [e]	5613 [e]		
tēn	anastrophēn	hymōn	en	tois	ethnesin	echontes	kalēn	hina	en	hō	katalalousin	hymōn	hōs		
12	τὴν	ἀναστροφὴν	ὑμῶν	ἐν	τοῖς	ἔθνεσιν	ἔχοντες	καλὴν	,	ἵνα	ἐν	ᾧ	καταλαλοῦσιν	ὑμῶν	ὡς
	the	conduct	of you	among	the	Gentiles	keeping	honorable	so that	wherein	which	they speak against	you	as	
	Art-AFS	N-AFS	PPro-G2P	Prep	Art-DNP	N-DNP	V-PPA-NMP	Adj-AFS	Conj	Prep	RelPro-DNS	V-PIA-3P	PPro-G2P	Adv	

2555 [e]	1537 [e]	3588 [e]	2570 [e]	2041 [e]	2029 [e]	1392 [e]	3588 [e]	2316 [e]	1722 [e]	2250 [e]	1984 [e]			
kakopoiōn	ek	tōn	kalōn	ergōn	epopteuontes	doxasōsin	ton	Theon	en	hēmera	episkopēs			
κακοποιῶν	,	ἐκ	τῶν	καλῶν	ἔργων	ἐπιπτεύοντες	,	δοξάσωσιν	τὸν	Θεὸν	ἐν	ἡμέρᾳ	ἐπισκοπῆς	.
evildoers		through	the	good	deeds	having witnessed	they may glorify	-	God	in	[the] day	of visitation		
N-GMP	Prep	Art-GNP	Adj-GNP	N-GNP	V-PPA-NMP	V-ASA-3P	Art-AMS	N-AMS	Prep	N-DFS	N-GFS			

1. “live” refers to the steady, day by day life
2. “good” in “good lives” means goodness and refers to an outer beauty that strikes the eye
 - a. Romans 8:19 the sons of God will be revealed in the future
 - b. Today we are to manifest of true natures by living godly
 - c. James 3:13-18 -
“Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who

make peace.”

3. In 1:15 we are to live “holy lives”.

Here we are to live “good lives”.

So, the **holiness of God** is manifested in our “**moral**” and “**good**” lives.

4. “doing wrong” is a word that refers to an evildoer who is worthy of punishment

5. “see” means to observe for a long period of time and then to reflect on what you saw and come to a conclusion.

6. “visits” or “visitation” means

a. “to observe and inspect” or

b. “to oversee”. Or,

c. This refers to “the day of looking upon”.

d. In the NT it is used to refer to the day of blessing when God comes to you with salvation.

e. In the OT in Exodus 20:4 God will “visit” the sins of the fathers into the 3rd and 4th generation

f. The **day of visitation** can mean one of three things:

i. SALVATION: The day God offers salvation to an individual or a nation (Luke 19:44)

ii. JUDGMENT: The day God brings judgment onto a nation who rejected his salvation (James 5:8, which might refer to Jerusalem’s judgment that would come in 70 AD)

iii. SECOND COMING: The Day that Jesus returns to the earth to set up his kingdom (Matt. 5:18)

2:13 - **Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme,**

	5293 [e]	3956 [e]	442 [e]	2937 [e]	1223 [e]	3588 [e]	2962 [e]	1535 [e]	935 [e]
	Hypotagēte	pasē	anthrōpinē	ktisei	dia	ton	Kyrion	eite	basilei
13	ὑποτάγητε	πάσῃ	ἄνθρωπίνῃ	κτίσει	διὰ	τὸν	Κύριον	, εἴτε	βασιλεῖ
	Be in subjection	to every	human	institution	for the sake of	the	Lord	whether	to [the] king
	V-AMP-2P	Adj-DFS	Adj-DFS	N-DFS	Prep	Art-AMS	N-AMS	Conj	N-DMS

hypotasso = "to subject", "to subordinate", "to obey" (Imperative, Passive)

5613 [e]	5242 [e]
hōs	hyperechonti
ὡς	ὑπερέχοντι
as	being supreme
Adv	V-PPA-DMS

1. In these verses God is placing you under the authority of the secular institutions of man.

2. The theme here is submission from the word *hypotasso* which is used in 2:13; 2:18; 3:1

3. “**submit yourselves**” is from a military term “to arrange in military fashion under the command of a leader.”

a. The idea is to be in an attitude of submission.

b. This term means more than to obey the laws and rules of the land but is focused on the attitude that will keep you in a position to obey them.

4. “instituted among men” – κτισις ανθρωπινος –

- a. κτισις – means creation, institution and here refers to institutions that men have created
- b. ανθρωπινος – means “human, that which is made by human beings, that which proceeds from men.”
- c. The Divine order for society is government as in Genesis 9:5-6 -
“For your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. “Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.
- d. The Purpose of Government is to maintain peace and avoid anarchy as seen in First Timothy 2:1-4 -
“First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.”

2:14 - or to governors as sent by him to punish those who do evil and to praise those who do good.

1535 [e]	2232 [e]	5613 [e]	1223 [e]	846 [e]	3992 [e]	1519 [e]	1557 [e]	2555 [e]	
eite	hēgemosin	hōs	di'	autou	pempomenois	eis	ekdikēsin	kakopoiōn	
14	εἴτε	ἡγεμόσιν ,	ὡς	δι'	αὐτοῦ	πεμπομένοις	εἰς	ἐκδίκησιν	κακοποιῶν ,
	or	to governors	as	by	him	being sent	for	vengeance	to evildoers
	Conj	N-DMP	Adv	Prep	PPro-GM3S	V-PPM/P-DMP	Prep	N-AFS	N-GMP

1868 [e]	1161 [e]	17 [e]
epainon	de	agathopoiōn
ἔπαινον	δὲ	ἀγαθοποιῶν ,
praise	then	to well-doers
N-AMS	Conj	N-GMP

1. “governors” ἡγεμοσιν this word is applied in a variety of ways but at this time was used specially for governors of provinces or proconsuls that were appointed by the emperor or the senate.
2. Roman governors of this time demanded order not only in society but in the home because they believed that the house is like a small city.
 - a. If you had insubordination in the home you would then have insubordination in the city and the government.
 - b. This is the importance of the fifth commandment: “Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.” (Exodus 20:12; Deuteronomy 5:16)
 - c. Paul picks up on this in Ephesians 6:1,2 and says, “which is the first commandment with a promise – that it may go well with you and that you may enjoy long life on the earth.”

2:15 - For this is the will of God, that by doing good you should put to silence the ignorance of foolish people.

3754 [e]	3779 [e]	1510 [e]	3588 [e]	2307 [e]	3588 [e]	2316 [e]	15 [e]	5392 [e]
hoti	houtōs	estin	to	thelēma	tou	Theou	agathopoiountas	phimoun
15 ὅτι	οὕτως	ἔστιν	τὸ	θέλημα	τοῦ	Θεοῦ	, ἀγαθοποιοῦντας	, φιμοῦν
because	this	is	the	will	-	of God	doing good	to put to silence
Conj	Adv	V-PIA-3S	Art-NNS	N-NNS	Art-GMS	N-GMS	V-PPA-AMP	V-PNA

3588 [e]	3588 [e]	878 [e]	444 [e]	56 [e]
tēn	tōn	aphronōn	anthrōpōn	agnōsian
τὴν	τῶν	ἀφρόνων	ἀνθρώπων	ἀγνωσίαν
the	-	of foolish	men	ignorance
Art-AFS	Art-GMP	Adj-GMP	N-GMP	N-AFS

1. **“doing good”** this is used to defined “God’s will” and has in mind the idea of “showing yourselves to be good subjects.”
2. **“silence”** is from a Greek word that means “to close the mouth with a muzzle.” The definition would be “to muzzle, to put to silence, to gag, to restrain.”
 - a. This word is used in 1 Cor. 9:9 in reference to muzzling an ox.
 - b. The meaning of the word means “to reduce to silence.”
 - c. It is used this way in Matthew 22:34 when Jesus’ silenced the Sadducees and in Mark 4:39 when He silenced the storm.
3. **“foolish”** speaks of the lack of reason, reflection and intelligence.
 - a. It refers to those who speak against Christianity in a senseless way.
 - b. Apparently one of the main forms of persecution here was talking.

2:16 - Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God.

5613 [e]	1658 [e]	2532 [e]	3361 [e]	5613 [e]	1942 [e]	2192 [e]	3588 [e]	2549 [e]	3588 [e]
hōs	eleutheroi	kai	mē	hōs	epikalymma	echontes	tēs	kakias	tēn
16 ὡς	ἐλεύθεροι	, καὶ	μὴ	ὡς	ἐπικάλυμμα	ἔχοντες	τῆς	κακίας	τὴν
as	free	and	not	as	a cover-up	having	for	evil	the
Adv	Adj-NMP	Conj	Adv	Adv	N-ANS	V-PPA-NMP	Art-GFS	N-GFS	Art-AFS

eleutheros = "free", "free man", denotes the state of being free, as opposed to being a slave

eleutheria = "freedom", "liberty", especially: "a state of freedom from slavery"

1657 [e]	235 [e]	5613 [e]	2316 [e]	1401 [e]
eleutherian	all'	hōs	Theou	douloi
ἐλευθερίαν	, ἀλλ'	ὡς	Θεοῦ	δοῦλοι
freedom	but	as	of God	servants
N-AFS	Conj	Adv	N-GMS	N-NMP

1. **“Free men”** is really a reference to the ancient world’s custom of releasing a slave to be a freedman. The freedman was released by his master and would always live as one in debt to him and always showed honor to him.

2. **“cover up”** refers to a veil or a cloak.
3. The Freedom God gives us is never Freedom from these things:
 - a. Government
 - b. Responsibility
 - c. Pains or pleasures of life
 - d. Morality
 - e. Human institutions God has created: marriage, family, nations, government
4. **“slaves to God”** – the freedman could willing become the slave of the one who freed him.
5. No government that supports evil and punishes good can survive because evil is self-destructive

2:17 - **Honor everyone. Love the brotherhood. Fear God. Honor the emperor.**

<p>3956 [e] Pantas 17 Πάντας Everyone Adj-AMF</p>	<p>5091 [e] timēsate τιμήσατε honor V-AMA-2P</p>	<p>3588 [e] 81 [e] tēn adelphotēta τὴν ἀδελφότητα The brotherhood Art-AFS N-AFS</p>	<p>25 [e] agapate ἀγαπᾶτε love V-PMA-2P</p>	<p>3588 [e] 2316 [e] 5399 [e] ton Theon phobeisthe τὸν Θεὸν φοβεῖσθε - God fear Art-AMS N-AMS V-PI/M/P-2P</p>	<p>3588 [e] ton τὸν the Art-AMS</p>
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<p>935 [e] basilea βασιλέα king N-AMS</p>	<p>5091 [e] timate τιμᾶτε honor V-PMA-2P</p>	<p>τιμάω - timao /tim-ah-o/ means "to honor", "to value", "to revere", "to respect"</p>	<p>- "to fear" - "be afraid" - "reverence" - derived from the word φόβος phobos meaning "fear" or "terror"</p>
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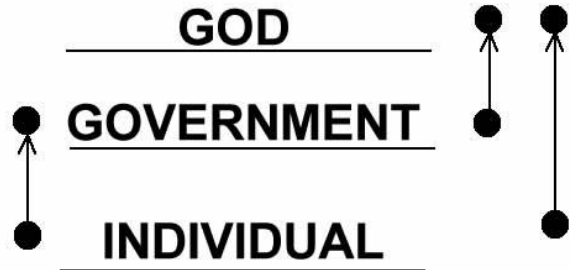
1. **“honor”** or **“proper respect”** – τιμησατε – is aorist imperative active and means “to honor” The aorist denotes the complete action and emphasizes the carrying the honor to the final and complete stages.
2. **“brotherhood”** – is from ἀδελφοτης and is a definite reference to a band of brothers
3. Guidelines in the Imperative Mood (command) and Present Tense (continuous action):
 - a. Respect Everyone
 - b. Love the band of brothers (believers)
 - c. Fear God –
 - i. Do not fear those who can only kill the body as in Matthew 10:28
 - d. Honor the king
 - i. Normally there is no Real conflict in obeying God or the Government as in Matthew 22:15-21:
 “Then the Pharisees went and plotted how to entangle him in his words. 16 And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? Show me the coin for the tax.” And they brought him a denarius. And Jesus said to them, “Whose likeness and inscription is this?” They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things

that are God's." When they heard it, they marveled. And they left him and went away."

- ii. When government and God's will do conflict, it is very rare but the answer is in Acts 5:29 – it is better to obey God than man.
 1. It is interesting and worth noting that **Peter is speaking in Acts 5:29** and he is also **the one who wrote First Peter 2:13 and 2:17**

2. If Christians have to chose between God or Government, then when the Christian's perspective is correct it is the Government who is in rebellion to their higher authority and not the Christians'.

OBEDIENCE AUTHORITY



3. Acts 5:27-32 -
"And when they had brought them, they set them before the council. And the high priest questioned them, saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." But Peter and the apostles answered, "We must obey God rather than men. The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

Kings today:

Proverbs 16:12-15 -

*"It is an abomination to kings to do evil,
for the throne is established by righteousness.
13 Righteous lips are the delight of a king,
and he loves him who speaks what is right.
14 A king's wrath is a messenger of death,
and a wise man will appease it.
15 In the light of a king's face there is life,
and his favor is like the clouds that bring the spring rain."*

Proverbs 24:21-22 -

*"My son, fear the Lord and the king,
and do not join with those who do otherwise,
22 for disaster will arise suddenly from them,
and who knows the ruin that will come from them both?"*

Proverbs 25:4-5 -

"Take away the dross from the silver,

*and the smith has material for a vessel;
5 take away the wicked from the presence of the king,
and his throne will be established in righteousness.”*

Proverbs 29:4 -

*“By justice a king builds up the land,
but he who exacts gifts tears it down.”*

Proverbs 29:14 -

*“If a king faithfully judges the poor,
his throne will be established forever.”*

Kings in the future:

Psalm 2

Psalm 72:11 -

*“May all kings fall down before him,
all nations serve him!”*

Psalm 110:5-6 -

*“The Lord is at your right hand;
he will shatter kings on the day of his wrath.
6 He will execute judgment among the nations,
filling them with corpses;
he will shatter chiefs
over the wide earth.”*