

IN HIS STEPS (1 Pet.2:18-25)

Intro. Persecution too early for official Roman ban on Xnty. To Gentile Xns scattered and persecuted bec of living in pagan, hostile society. Slander, social ostracism, police actions. "Engage our culture" Engage=interlock, mesh with, involved in, esp in political concerns, to attract and hold by influence or power. Not in Comm, nor Tit 2:12. Part of culture of Peter's time was slavery. Half of pop of large cities were slaves.No frontal attack on slavery bec Xns were more concerned with redemption ethics than social ethics. How slaves to act.

I. Exhortations to Domestics, 18-21a

A. To whom? Not usual word for slaves but household servants=domestics. Most would have been slaves. Analogy: we are domestics in X's house, 2:5; Heb. 3:6; Eph. 2:20-22. So apply these exhortations to selves.

B. What? **Submit**, put self under regardless of kind of master (=despot). He is our Master by purchase (2 Pet 2:1 despot) [and by our cleansing selves (2 Tim 2:21).]

Why submit? (1) Bec of **fear** of God, 18. Phobos as 1:17. Struck with who God is, we serve others in house.

(2) Bec of **conscience** twd God, 19. Conscious that this is our duty Bear up under unjust suffering. No reward if justly suffer. =Rom 13:5.

(3) Bec it is a sign of **grace** in your life, 19 (favor) and 20 (favor). Sign of power of God's grace in life. =Luke 6:32 (trans thanks). Have to endure unjust punishmt (also deserved pun but no merit in that).

(4) Bec Called=**elect** (1) to kind of life that involves suffering unjustly. Be sure suff. is bec did good. Easy to excuse just suff by reationalizing that it was unjust.

II. Example of our Lord, 21b-25

A. The Exhortation, 21-23 **Example**, 21=hupogrammon=only here=something teacher places at top of page for pupil to reproduce or possibly page placed under sheet to be retraced. To follow X's ex line by line, event by event, detail by detail. Also follow **His steps**=overall direction and course of His life which was to do always will of Father (Jn 4:34 and 8:29). No sin and no deceit in mouth, 22. X when **verbally abused** did not retaliate, 23. He was charged with being possessed of devil, a Samaritan, a glutton, a wine-bibber, blasphemer, demoniac, in league with Beelzebub, perverter of the nation, deceiver of people, and esp just before crucifixion, Mt 27:12-14 cf. 26:63-64 when under oath. No **threats** when suffered **physically** of being struck in face, beard pulled out, scourged, crowned with thorns, forced to bear cross. Thru all never threatened but asked that they be forgiven, 23. Kept entrusting self (=handed self over= Caiphas's handing Jesus over to Pilate, Jn 19:11) to God's righteous judgment.

B. The Focus on our Savior, 24-25. (1) The fact of His sub death, 24a. **Huper**=bending over to protect us from eternal condemnatn. (2) The purposes of His death, 23b. **Die**=absolute separation from power of sin as Rom 6; **live** to rtness. By His suff. we have **spiritual sal**. Not physical bec all die. And **return** (lit., turned about=conversion) from life of straying to Shepherd and Overseer of our souls. Sheep gone astray=Isa 53:6. Sheep notoriously dull, prone to stray and helpless to find way back. Thus exposed to danger and death. Now X as Shepherd feeds, leads, cares for. As Overseer inspects, watches, cares for.