

E. Peter immediately launches into exhortation (1 Peter 1:13-16).

- i. It isn't that Jesus abandons economic power because he isn't interested; he chose poverty and sacrificial giving as economic power.
- ii. It isn't that Jesus shuns political power because he isn't interested in ruling; he chooses servanthood (the role of a slave who washes feet) as political power.
- iii. It isn't that Jesus swears off supernatural protection from physical harm because he doesn't believe in shalom, wholeness, etc.; he chose suffering as a means of bringing wholeness to others. To be persecuted on account of righteousness and justice.

Baptism, with its enactment of death and resurrection, demonstrates that Christ's followers, His messianic people, are called to share in the same kind of ways and means.

LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- How do the choices Jesus made about *how* He would express the kingdom of God compare to our natural views of the kinds of ways, the *powers* we might think we need to express God's kingdom?
- Putting the previous question another way: What kind of super-power did Jesus choose? What might you choose?
- Compare 1 Peter 1:6-7 with 1:11. Is there a pattern that emerges?
- How does our text compare with Matthew 13:17? What is similar? What twist does Peter add in our text?
- How do we participate in a "hidden revolution in which God is bringing about a new creation" (Douglas Harink)? Through what means?
- How did Satan tempt Jesus to accomplish his mission? In what ways are we similarly tempted?
- What did Jesus choose over economic power, political power, and supernatural protection?

A Puzzling Time for a Paradoxical People

Jerry Cisar — July 4, 2021

Text: 1 Peter 1:10-12

Introduction: What's Your Superpower?

I. A Puzzling Time

A. "Concerning this salvation...." (ref. 1:3-9)

- i. It is a new birth into a living hope (of a new creation).
- ii. We have an inheritance in that new creation.
 - a) It cannot be touched by death,
 - b) stained by evil,
 - c) or affected by the ravages of time.
- iii. God will guard us through all the difficulties we face until the day of Christ when we receive the fullness of our inheritance.
- iv. It is a salvation that includes various trials and sufferings now with glory and honor to follow.

B. The prophets intensely sought and searched (lit).

- i. **ESV:** *inquiring **what person or time** the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.*
- ii. **NIV:** *trying to find out **the time and circumstances** to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow.*
- iii. The prophets were not serving themselves but *you-all*—the church, the followers of Jesus!

C. Angels long to look into these things.

II. Putting the Puzzle Together Again

A. Implications for how we are to understand the OT writings.

- i. The prophets spoke often of the glories of the messianic age.
- ii. They also wrote about the suffering of the Messiah (Isa 52:13-53:12).
 - a) The servant messiah of the Lord would be wise (like Solomon) and would be raised and lifted up and highly exalted.
 - b) Many are appalled because his appearance is so disfigured beyond that of any human being and his form marred beyond human likeness.
- iii. Our text speaks to why Peter can apply the OT the way he does throughout this letter (and why Paul does too).
 - a) Christ=Messiah, the anointed one
 - b) We live in the messianic age with the same ways that Jesus lived in it.

B. The implications of this are far reaching.

- i. Ezekiel 37
- ii. Ezekiel 40 (and Eph 2:19-22; 1 Pet 2:5-6)

III. A Paradoxical People

A. Exile in the Biblical Storyline

- i. Genesis 3
- ii. Exile from the Promised Land
- iii. The prophets saw a day when God's people would be delivered from that exile, and their sins forgiven.

B. Jesus came to rescue us from exile.

- i. How can we be exiles if Jesus is the Messiah?

Matthew Harmon: "The answer is that while Jesus has already inaugurated the end of our exile, he has not yet consummated it.... In the meantime, however, we live as exiles in this fallen world, citizens of God's kingdom who live in a place that is not our true home." (*Rebels and Exiles*, 109, 110)

- ii. But why?

C. Jesus' incarnation and life were an exile for the sake of seeking and saving lost exiles. Jesus introduces a new kind of exile: a chosen exile for the purpose of rescue/salvation.

- i. We are exiles now in that latter sense.
- ii. The enemy of our souls cannot be defeated by the same means which he promotes. He can only be defeated by the means of the wisdom of God.

D. What is our purpose in this messianic time?

- i. It is to participate in a "hidden revolution in which God is bringing about a new creation." (Douglas Harink)
- ii. Tempted like Jesus
 - a) To trust in **economic power**
 - b) To require **supernatural protection**

Tertullian: "The blood of the martyrs is the seed of the church."

- c) By ruling the **kingdoms of the world**