

## Conclusion

Karen Jobes: “In a masterful move, Peter both upholds and subverts the social order.”

- A. Neither Peter nor Paul are against upsetting the social order. What they are against is using sinful ways, violence or vitriol, even name-calling, to bring about the transformation!
  - i. Weapons of righteousness (2 Cor. 6:7)
  - ii. Such “revolutionary subordination” requires faith!
- B. Monday morning application

## LIVE THE STORY

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

- Why do you think Peter placed the sufferings of Christ in 2:21-25 in the center of his instructions to the believers, especially those of 2:18-20 and 3:1-6?
- When Peter describes the example that Christ left for us in His suffering, what does he focus on the most? How might that inform his instructions in the surrounding texts?
- What does Psalm 109:1-5 teach us about how we entrust ourselves to God rather than returning evil speech for evil speech?
- In what way does verse 2:24 communicate the same idea as 2:21?
- How does Isaiah 53:5-7 inform Peter’s description of Christ?
- How does the context help us understand what is meant by “without a word”? How might a Christian wife be tempted to use her words to do something about the treatment from her husband?
- Why is a “gentle and quiet spirit” a reference to Christ-likeness? Is it applicable to women only, or men also?
- How do you need to put into practice the example of Christ as shown in our text? Are there specific ways you have been reviling or uttering impure words?

## Homeless: *Revolutionary Subordination* (part 2)

Jerry Cisar — August 29, 2021

Text: 2:20b—3:7

## Introduction

*Our text communicates grace from God to these believers (and to us). Not grace that tells them, “You won’t have to suffer,” but grace that will help them be more like Christ.*

## I. Overcoming Injustice as a Christian Slave (2:18-20)

### A. Household Codes

- i. Is Peter’s (or Paul’s) goal to not upset the social order?
- ii. What happened to Acts 17:6?
- iii. Peter and Paul didn’t simply *borrow* from Roman household codes; they turned them upside down.

### B. Right in the center of Peter’s instruction regarding suffering unjust treatment he gives the basis for doing so: Christ

## II. How Christ Overcame Injustice (2:21-25)

### A. “Christ suffered for you...”

- i. He did it for your *benefit*.
- ii. Christ’s going to the cross benefits us by showing us the path we are to walk!

### B. Christ’s Example of Response to Unjust Treatment.

- i. He committed no sin, neither was deceit found in his mouth.
  - a) The path to committing no sin must go through the place of controlling our tongue. (See James 3:2.)

- b) Our King did not respond sinfully to injustice.
- c) Jesus did not respond with verbal retaliation.
- ii. When he was reviled, he did not revile in return (23a)
- iii. When he suffered, he *did not threaten* but continued entrusting himself to him who judges justly (23bc).
  - a) The only way to remain silent against wrongs is to entrust ourselves to Him who judges justly.
  - b) Psalm 109:1-5 models how to entrust ourselves to God.
    - We must, in prayer, ask God to speak in our defense.
- C. When v24 is another way of saying v21. Dying to sin and living into righteousness looks like following in the steps of Jesus!
- D. You were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.
  - i. Peter is adapting this whole section from Isaiah 53 and having witnessed the crucifixion.
  - ii. When we were straying sheep, we were full of foolish talk. Our Shepherd guides us in paths of righteousness, which leads us into His silence.

### III. Overcoming Injustice as a Christian Women

- A. What exactly is the rub?
  - i. Greco-Roman society
  - ii. What might insubordination look like?
    - a) Insubordination looks like the wife speaking evil against her husband or grumbling behind his back.
    - b) Insubordination looks like any of us calling our rulers “idiots,” “stupid,” or any returning evil for evil.

- B. What actions constitutes subordination here?
  - i. To subordinate yourself to another is to place oneself in a place of lower rank. (Compare to Phil. 2:3.)
  - ii. Without a word
  - iii. Next Peter highlights a behavior and thinking that tempts people of every culture (3)
    - a) V3: Your beauty is not to be anchored in wealth!
    - b) 1 Peter 1:19
    - iv. A Christian woman’s beauty is anchored in a gentle and quiet spirit, which point to Christ!
      - a) These are of great worth in God’s sight... like 2:20 says, “they bring favor with God.”
      - b) Matt. 11:29
      - c) Quiet brings us right back to “without a word” and to Christ who uttered not a word in 2:22-23.
      - d) It’s not just Jesus, the holy women of the past, too.
- C. Husbands... (3:7)
  - i. Peter does here what Paul does in Ephesians 5:21-33.
  - ii. Peter’s reference to the wife as a weaker vessel most likely refers to their weaker position in the Roman society (Cmp. 2 Tim. 2:20).
  - iii. To show respect to the wife empowers her.

*Those with power should empty themselves of the power as a means of displaying God’s new kingdom in the earth as Christ did when He emptied Himself!*